# PRINCIPAL UPANISHADS

**VOLUME - I**

(Isa, Kena, Katha, Prasna, Mundaka, Mandookya,
Taittiriya, Mahanarayana, Svetasvatara)

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**# Volume 03 - Brihad-Aranyaka-Upanishad**

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Edited and Translated by
Vedanta Vidwan
**Dr. N.S. Anantha Rangacharya**
BANGALORE

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(Isa, Kena, Katha, Prasna, Mundaka, Mandookya,
Taittiriya, Mahanarayana, Svetasvatara)

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*Text, English Translation and Brief notes*
*according to*
*Sri Ranga Ramanujamuni*

*With a Foreword by*
*Vidyalankara Prof. S.K. Ramachandra Rao*

*Edited and Translated by*

**Vedanta Vidwan**
***Dr. N.S. Anantha Rangacharya***
BANGALORE

"Principal Upanishads" - Vol - I comprising of Isa, Kena, Katha, Prasna, Mundaka, Mandookya, Taittiriya, Mahanarayana and Svetasvatara Upanishads - original text, English translation and brief notes according to Sri Ranga Ramanuja Muni - edited and translated by Vedanta Vidwan Dr. N.S. Anantha Rangachar, # 780, V Main Road, Vijayanagar, Bangalore - 560 040 Phone : 3383755

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# FOREWORD

The Upanishads are truly the treasure-house of spiritual aspirations of the whole mankind. Their message is relevant for all times and for all people They are intimations of immortality from the sages who directly experienced spiritual perfections. Constituting the conclusions arrived at by the seers of the Vedic lore (and hence described as Vedanta), these texts have been the search-lights for the spiritual wayfarers. While the number of these texts has swelled to over two hundred in course of time, about thirteen of them have been acclaimed as "principal'. Ten among them have merited classical commentaries; and constitute the source-material for the sutras of Badarayana. Alongside these ten, Svetasvatara, Maitrayaniya and Mahanarayana have also contributed significantly towards crystallization of Vedantic thoughts. The Upanishads thus are the definite texts known as Prasthana, and the Sutra as well as the Bhagavadgita rely on them almost exclusively.

It is therefore natural that numerous editions of these Upanishads have appeared in our country along with commentaries and glosses and annotations. In view of the appeal of the Upanishads for the entirety of mankind, several translations in English, French and German have also seen the light of the day. And many have been the extensive and brief accounts of the Upanishadic philosophy that have comeout. Unfortunately most of these publications have either ignored or disowned the traditional approach (sampradaya) and present altogether independent and rather pedestrial views of the authors. Even the translations have marginalized the

traditional point of view. The usefulness of the publications is thus limited in the extreme.

In this context, the present work on the Principal Upanishads by one of our most eminent traditional scholars, Dr. N.S. Ananatarangacharya, is very welcome. He has devoted every single day of his long life over eighty years to the cause of preserving our cultural values in their pristine purity; he has been breathing spirituality from his early years; and has been articulating eloquentaly the Upanishadic philosophy through his writings and discourses. And he has stuck fast to tradition, sampradaya. This is what has given his life meaning and abundance and has provided strength and clarity to his writings, in Kannada and in English; and has endowed upon his discourses, at home and in public force and vitality. He is a rare type of a scholar, at once orthodox and catholic, steeped in tradition and generous in outlook, gentle and steadfast. He has not forsaken karma, he has pursued jnana with a fervour, but he remains eminently a bhakta. The most comfortable combination of the three classical approaches is to be found in him. It is this that makes us hold our breath and listen to what he says or read what he writes.

He has a special fascination for the principal Upanishads, for they constitute the ultimate authority for all systems of thought in this country. The final positions arrived at in these texts are valid for all time to come, and for all humanity. They deal directly with the most intricate and profound problems that human beings encounter individually and collectively. And they are concerned with the upward evolution of man. Dr. Anantharangacharya begins with these premises, and has laboured to present the Upanishadic message to his readers in Kannada and in English for several long years now. Recently

he brought out in English selections from the Principal Upanishads with translations which are simple, direct and readable. The publication was in the nature of an ocean reflected in a mirror, true to the whole form and true to the details.

This excellent book is now followed by another book, equally excellent and equally eminent. He has chosen to present here, in concise but comprehensive style, the essential ideas of nine among the thirteen principal Upanishads (Isa, Kena, Katha, Prasna, Mundaka, Mandookya, Taittiriya, Mahanarayana and Svetasvtara), each of them having a unique contribution to make, an apurvata to illustrate. The notable exclusion are chandgoya and Brhadaranyaka, both of them being prolix and complex. The texts selected here are not only popular but edifying to the common man. Given here are essential thoughts - contents of these texts, brief introductions, suggestions for spiritual practice (Upasana) simple translations in English and the original passages in Sanskrit. And more importantly, introduced at appropriate places are the author's own comments, by way of annotation and explanation, kept apart from translations by change in font (italics). These are significant contributions towards discovering hidden teachings in the upanishads; they emerge from loyalty to tradition, devotion to truth and experience in spiritual practice. One can have glimpses here of what traditional understanding is like, and what life-long sadhana can bestow. The author has closely followed the gloss of Ranga Ramanuja muni both in translation and in the additional notes. This line of thought has been presented for the first time in English.

Among Vedantic writers of the post-Ramanuja period Ranga Ramanujamuni is a genius in whom intellect and

intuition have combined; and whose insight into the Vedantic reality is remarkable. It is unfortunate that his Sanskrit writings have not merited the attention they so richly merit. They have not been translated into other languages. Dr. Anantha rangacharya has done a great service by incorporating Ranga Ramanujamuni's annotations and explanations while presenting this work on the principal upanishads in English.

I am sure that this book by a saintly scholar of our times will focus attention of the interested students on the traditional interpretation of the sacred texts. This is in fact an urgent need, especially when respect for tradition is fast getting diluted or distorted. It is only in the traditional framework that the intellectual study (adhyayana) of the scriptures gets united with spiritual practices (sadhana). They are like two wings of the bird, which can fly only when both wings are put to use. A mere academic exercise will not serve the soul, even if it satisfies the mind. Dr. Anantharangacharya's effort in the direction of making the approach to the Upanishads wholesome and holistic is to be warmly commended.

I consider myself honoured (without however deserving the honour) by being asked to write these few words to be included in this volume by the author for whom I have always entertained respectful thoughts bordering on devotion. He is my elder in all respects and I have enjoyed his affections in full measure. This has been my good fortune and I am grateful to them.

परगुणपरमाणून् पर्वतीकृत्य नित्यं ।
निजहृदि विकसन्त सन्तिः सन्तः कियन्तः ।

***S.K. Ramachandra Rao***

श्रीः

श्रीमद्वेदमार्गप्रतिष्ठापनाचार्याणां परमहंसपरिव्राजकाचार्याणां श्रीमतां
श्रीगोपालदेशिकमहादेशिकानां अनुग्रहश्रीमुखं

श्रियै नमः श्रीरङ्गनाथपरब्रह्मणे नमः
श्रीमते गोपालदेशिकमहादेशिकाय नमः
श्रीमते श्रीनिवासमहादेशिकाय नमः
श्रीमते रङ्गनाथमहादेशिकाय नमः
श्रीमते श्रीनिवासमहादेशिकाय नमः
श्रीमते नारायणमहादेशिकाय नमः
श्रीमते श्रीनिवासमहादेशिकाय नमः
श्रीमते गोपालार्य महादेशिकाय नमः
श्रीमते भगवते भाष्यकारायमहादेशिकाय नमः
श्रीमद्भ्यः यामुननाथ शठकोपमहादेशिकेभ्यो नमः
श्रीरङ्गं श्रीमदाण्डवन् (वळुत्तूर्) वेदान्तलक्षणमुनेः अविच्छिन्न संन्यस्त
गुरुपरम्परा समागतः ।

(1)

# श्रीमत्पौण्डरीकपुरं श्रीमदाण्डवन् आश्रमः

श्रीरङ्गम्

दिनम् ३१-१२-२००२

Shri

Shrimathe Srinivasa Mhadesikaya Namaha
Asmath Guruparamparayai Namaha
Sri Ranga Divyadampathibyam namaha

Benedictory Mangalasasanams are showered on Sri Ubhaya Vedanta vidwan Dr. N.S.-Anantharangachary Swamy for his outstanding and monumental contributions to Sri Vaishnavite Philosophy, Religion and Community and his family members.

His Yeoman service to the followers of Sri Swamy Desikan's Sampradaya by creating a spiritual awareness and knowledge of our philosophy and sampradaya in them is par excellence and beyond expression.

His inimitable writings touching the hearts of laymen in other words, Pamara janangal and making them understand the intricate topics of Ubhaya vedantha can be classified in to the following Prasthanas.

(1) Sri Upanishad Prasthana
(2) Sri Brahmasutra Prasthana
(3) Srimath Bhagavadgitha Prasthana
(4) Sri Divya Prabhandha Prasthana
(5) Sri Stotra Prasthana

Under each of the above prasthana, Dr. N.S. Anantharangachar Swamy has authored and published many books and perhaps the number may be nearing a century mark.

By his latest publication of the book titled as "Selections from Upanishads" he has added one more feather in to his cap.

There are many significant highlights in the above book namely,

(1) A beautiful and scholarly introduction in the beginning giving a brilliant gist of ideas contained in several

upanishads which have been interpreted by Sage Badarayana in Brahmasturas and lucidly explained by Sri Bhagavad Ramanuja in Sri Bhashya.

(2) Selections of Mantras made from each upanishad are very apt and having continuity in thought maintaining a direct link between the proceeding and Succeeding mantras.

(3) The choice of appropriate words in English for explaining the meanings of various mantras has been done splendidly

(4) The indexing of mantras selected from various upanishads for interpretation has been done remarkably at the end of the book.

This Book therefore provides a very good insight into the Upanishads and makes every student of Vedanta topossess a copy of this book.

Dr. N.S. Anantha Rangacharya is a disciple of this ashramam and therefore this ashramam could be justifiably proud of him. His spiritual guru is Sri mahavidwan Krishna tatachariar swamy who was a direct disciple of Sri Poundarikapuram Srimad Andavan Srinivasa Maha Desikan and it is not exaggeration if it is mentioned that all the disciples and grand disciples of the above most revered Acharya are Brahmanishtas keeping in with the saying in the upakosala vidya of Chandgyopanishad.

In the galaxy of the disciples of this ashraman Dr. N.S. Anantharangachar Swamy occupies a central position and he has proved himself as an ever shining gem of this ashramam.

He is a unique personality in Karnataka by virtue of his outstanding attainment in the field of Sri Vishitadwaita Vedanta.

This Ashramam offers warmest and proudest felicitations to him and Sri Ranga Divya dampathigal and Poorva acharyas are prayed for his long and healthy life for his continued and non stop contribution to Sri Swamy Desikan Sampradaya.

Narayana Smaranam made by

***Sri Paravakottai Srimad Andavan***
***Sri Goapaldesika Maha Desikayathayaha***

## परमहंसपरिव्राजकाचार्याणां श्रीमतां
## श्री श्री रङ्गप्रियमहादेशिकानां अनुग्रहश्रीमुखम्

## *Narayanasmaranas by His Holines*
## *Sri Sri Ranga Priyamahadesikan*

*श्रीमते श्रीनिवासरङ्गमहायोगिने नमः*

*श्रीमते श्रीनिवासमहादेशिकाय नमः*

Men of light and learning have declared in unequivocal words that realisation of the self is the greatest goal of life. "आत्मलाभान्न परं विद्यते" "There is no greater attainment than the attainment of the self; there is no greater joy than the joy of the self and there is no knowledge greater than the knowledge of the self", say the acharyas while defining and describing the Supreme self, Parabramhan.

"यल्लाभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।
यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यभिधीयते" ।

The greatest and the most reliable authority for the knowledge of the above self, is direct experience of it, svanubhava. The verbal aid and authority for that knowledge, according to our tradition, is the sacred literature handed over to us by seers (Rishis) who are the founders of culture. This consists of the vedas and later works which are in agreement with it and expound its import in a variety of ways.

"वेदोऽखिलो धर्म मूलम्" "विरोधेत्वनपेक्ष्यं स्यात्"

"इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्" । And the greatest philosophical school expounding the teaching of the above literature according to canons of reasoning and experiences of realised souls, is the vedanta Darsana.

We are led to the Vedanta Darsana by threefold "courses" (prasthanatraya) called the Upanishads, the Brahmasutra and the Bhagavadgita. Though all these courses are equally valuable the first and foremost place among them is to be accorded to the Upanishads, (the most sacred and secret teaching, the dispeller of ignorance and bondage, the treasure of the greatest good in life) because in Brahmasutra is only an exponent and advocate of upanishadic sentences and teachings and the Bhagavadgita is said to be an essence of the Upanishads. The present invaluable work of Dr. Ananatharangachar is an excellent edition of the Principal Upanishads with text, translation and explanatory notes.

The upanishad is like our most beloved and beloving and merciful mother and a teacher of the highest calibre. "Have faith in me, my darling" श्रद्धत्स्व सौम्य", she says to us in most endearing words. She pours out her heart in the form of direct spiritual experiences, "verily I know most intensely the great person' who else knows Him as I do ? "वेदाहमेतं पुरुषं महान्तम्" "कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति" "अहं वृक्षस्य रेरिवा" and also strikes a note of caution to her erring children "महद्भयं वज्रमुद्यतम्" (The most terrible thunderbolt is ready to strike you, if you stray away). "As a clever mother offers to her crying child various fruits and sweets and other edibles to bring peace to her, the Upanishad makes use of various methods to bring peace to souls suffering from various birth cycles". Now she

gives metaphors, and now similes and images. 'धनुर्गृहीत्वौपनिषदम्' "प्रणावो धनुः शरोह्यात्मा" pranava is the bow, the soul is the arrow, गर्भइव सुभृतो गर्भिणीभिः (as the womb is well protected by women in pregnancy) and also gives parables as in the stories of the blind and fettered in the Chandogya Upanishad.

"स्वं बालं रोदमानं चिरतरसमयं शान्तिमानेतुमग्रे
द्राक्षां खार्जूरमाम्रं सुकदलमथवा योजयत्यम्बिकास्य ।
तद्वच्चेतोऽतिमूढं बहुजमनभवान्मौढ्य सेस्कारयोगात्
बोधोपायैरनेकैरवशमुपनिषद् बोधयामास सम्यक्"

Though the language of the Upanishads is exceedingly simple and lucid, the profound philosophy underlying it gave rise to different interpretations which may be mainly divided into Dvaita (dualist) Advaita (non-dualist) and Visishtadvaita (non-dualist qualified) and the presents book belongs to the last group.

The Visishtadvaita school is also called ubhayavedanta which is generally taken to mean a philosophy which has for its source works in both languages viz. Sanskrit and Tamil. But there is another interpretation for that term which is philosophically more sound. According to it, it is a philosophy which declares that the dvaita and advaita texts in the Upanishads when properly understood, do not contradict each other, and that both of them are equally important. Another special feature of the school is that it does justice to all the three pramanas perception, inference and verbal testimony. Sri Vedanta Desika declares in his magnumopus - Tattvamukta kalapa

दृष्टेऽपह्नुत्यभावादनुमितिविषये लाघवस्यानुरोधात्
शास्त्रेणैवावसेये विहति विरहिते नास्तिकत्वप्रहाणात्'' ।

Among books on Upanishads adorned with translation in English, those which are in favour of advaita school are so numerous that readers in general are led to the belief that it is the only possible interpretation and those which advocate the Visisthadvaita school can be counted on our fingers. This long-felt need of the latter school has been fulfilled by a very competent person who is an erudite scholar, efficient discoursant and a writer with rich experience who has dedicated his whole life to the study and propagation of Visishtadvaita philosophy. He has continued this mission even in his ripe old age with a youthful spirit remembering the declaration of the revered acarya vedanta Desika which reads as follows :

'शेषायुष्यपि शेषिदम्पति दयादीक्षामुदीक्षामहे''

"Even during our remaining life-term we look forward to the vow of mercy of the paramount couple".

Instead of writing different booklets on different upanishads he has followed the scheme of bringing out all important upanishads in two volumes. The Sanskrit text is adorned with running translation and copious explanatory notes in English and he has cautiously avoided criticism of other schools while advocating his favourite school. The matter and method presented and adopted by the veteran scholar fulfills exactly the need of the present day. We pray for the success of his endeavour.

Astangayoga Vijnana Mandir — Narayanasmaranas

8-2-2003 — श्री श्री रङ्गप्रिय श्रीपाद श्री श्रीः

# Author's Submission

I am happy to present this volume of Principal Upanishads containing nine Upanishads viz Isa, Kena, Kata, Prasna, Mundaka, Mandookya, Taittireya, Mahanarayana and Swethaswathara along with the translation and brief notes in English according to the commentaries of Sri Vedanthadesikar and Sri Rangaramanuja Muni. This attempt is meant for making the thoughts of the great saint and philosopher Bhagavan Ramanuja on these important Upanishads available to readers who are interested in knowing has point of view.

It is known to all that the Upanishads are the very foundations of the celebrated school of Vedanta Philosophy. They are of the form of spiritual discussions between the preceptors and the disciples. They enshrine the doctrine of 1) the supreme Brahman 2) the Individual self 3) the ultimate goal of life 4) the way of attaining that ultimate object of life and 5) the impediments on the way of that attainment. The Upanishadic statements are enigmatic in character and they are spread out in various Upanishads. It has been the endeavour of spiritual aspirants from very early times to unravel the secret teaching of this great lore in the light of their experience. It is the decided view of our ancient masters that all the Upanishads are devoted to the exposition of a single connected system of thought and in the light of this understanding the meanings of the texts have been expounded by them.

* * * * *

The Upanishads are abounding in different kinds of statements that appear to be contradicting one another. There

are statements that declare that Brahman is Nirguna, pure consciousness, existence and bliss. It is expounded that it is the only one, non-second Reality. Again in some other context various auspicious qualities are attributed to Brahman.

There are statements that expound that there is no duality whatsoever but some other texts describe elaborately duality and the process of creation, dissolution and others. Knowledge of oneness of the Atman is declared as the means of liberation and again the fact of Upasana or meditation upon Brahman has been outlined. There are thus duality texts and non-duality texts and there are certain statements affirming both oneness and difference. How are these apparently contradictory statements to be reconciled ? The Monistic school or the school of advaita gives all importance to the tunity texts and explains that duality and others are to be sublated. The Dvaita school gives primary importance to the dualistic texts and explain away the unity texts in a secondary manner. The bheda-abheda school gives equal importance to both these types of texts and expounds that the one, non-second Brahman itself has really become the universe of the individual self and matter. The school of Advaita expounds the principle of Adhyasa or Super imposition and explains the phenomenal world as a false appearance due to Adhyasa or Super imposition.

The Dvaita school admits the reality fully of this universe of individual selves and matter and also Brahman and its perfections and repudiates the view of oneness. Ramanuja on the other hand harnesses the principle of Body-soul relationship propounded in the Brihadaranyaka Upanishad and expounds the reality of all the three entities and their mutual difference also. Sarira - Sariribhava is the masterkey for solving this contradiction for him.

***Ramanuja's line of interpretation.***

It is the understanding of Ramanuja that all the scriptural statements positing difference and non-difference are equally valid and they ought to be duly assigned the Primary meaning alone. He is of the opinion that for the sake of one or two statements positing unity or the absence of qualities, a host of other statements, that also constitute the sruthies, should not be overlooked. We have to interpret the Nirguna Vakyas and Abheda Vakyas in the light of innumerable other statements and arrive at a feasible interpretation giving equal importance to all the statements. In his Vedartha Sangraha Ramanuja outlines his line of interpretation of the (different kinds of) Upanishadic statements as follows :-

1. The Upanishads describe the process of creation and dissolution of the Universe in an orderly manner, that is not known from any other Pramanas.

2. The Nirgunajnana Swaroopa of Brahman is declared by certain sruthis - निरवद्यं निरंजनं इत्यादिकाः निर्गुणं ज्ञानस्वरूपं ब्रह्मेति काश्चन श्रुतयः अभिदधति ।

3. नेह नानास्ति किञ्चन इत्यादिकाः नानात्व निषेधवादिन्यः सन्ति काश्चन श्रुतयः - There are certain scriptural statements that negate plurality such as, "There is not even a little of Plurality".

4. There are certain scriptural statements such as 'य स्सर्वज्ञः सर्ववित्' ''अपहतपाप्मा-विजरो विमृत्युः, --- सत्यकामः सत्यसंकल्पः and others that ordain infinite auspicious qualities after negating all that is defiling.

5. There are certain scriptural statements such as सर्वं खल्विदं ब्रह्म तज्जलान् इति, ऐतदात्म्यं इदंसर्वं, अहंब्रह्मास्मि and others that expound this universe of different forms created by Brahman is one with Brahman.

6. There are scriptural statements that expound difference between the Jivatman and Paramatman as well as difference between matter, Jivatman and Isvara such as, भोक्ता, भोग्यं प्रेरितारं च मत्वा । --- These ordain that Brahman is different and distinct from every other entity, and that all other entities are ruled over by Brahman; the oneness of Brahman and the subservience of all other entities unto Brahman are affirmed by these.

7. There are certain statements that describe the body-soul relationship in respect of the universe and Paramatman such as 'अन्तःप्रविष्टः शास्ता जनानाम् सर्वात्मा' । 'य आत्मनि तिष्टन् आत्मनोऽन्तरः यस्य आत्मा शरीरं' and others.

After enlisting all these different kinds of scriptural statements Ramanuja says that these should be explained in such a way that there will be no contradiction between one another and that every statement is assigned the primary meaning itself - इति नानारूपाणां वाक्यानां अविरोधः मुख्यार्थ अपरित्यागश्च यथा संभवति तथैव वर्णनीयम् ; वर्णितं च ।

The Principle of Sarira - Sariri Bhava implies two important factors -viz (1) co-ordination of oneness, with every other thing (2) Distinction and difference from every other thing . 'सर्व वस्तु सामानाधिकरण्यम्' and 'सर्व वस्तु विलक्षणत्वम्' । This body soul relationship is a spiritual analogy and not a physiological principle. The Atman with the body is one only

when taken together though there is difference between the body and the atman. Similarly the one Paramatman is characterised by the universe of sentients and non-sentients.

Ramanuja further explains the application of this methodology of harmonising all kinds of scriptural state ments as follows :

1. The अविकार श्रुति s are taken in the primary sense as the स्वरूप परिणाम or change in the essential nature of Brahman is negated.
2. The Nirguna Vadas are taken in the primary sense as they negate all inauspicious qualities as related to Brahman.
3. The Negation of Plurality is also meaningful as all other entities happen to be the Prakaras or attributes of the one non-second Brahman as they form its body. Oneness of Reality in the composite form of Brahman is thus emphasised.
4. As Brahman is the one self characterised by all other entities the fact of 1) being distinct from every other entity 2) being the over lord of every other thing and 3) having all auspicious qualities - are all affirmed.
5. Statements that say that Brahman is jnanam and Anandam alone (ज्ञानानन्द मात्रवादिनः) are also appropriate as they affirm that the essential nature of Brahman which is the abode of all auspicious qualities, is consciousness itself.
6. Statements of oneness between Brahman and other entities are also protected on account of con-commitent co-ordination of the body and the soul. All terms

signifying the body relate to the Atman, and as Paramatman is the one internal Atman in all entities, it is the one reality existing, being qualified by innumerable bodies that are supported, ruled over and used for its own purposes.

Here Ramanuja poses a question and answers it to make the point clear as follows -

एवं च सति अभेदो वा भेदो वा द्व्याात्मकता वा
वेदान्तवेद्यः कोऽयमर्थः समर्थितो भवति ?

1. If your position is this is it non-difference or difference or difference cum non difference that is taught by the upanishads ? The answer is given thus - All these are affirmed as all these are known from the scriptures. 1) Brahman alone exists having very other entity as its body and having all things as its characteristics or attributes other than itself. So it is non-difference or oneness. Brahman is one and non-second in the composite form.

2. The one and non-second Brahman is characterised by real and different entities of sentients and non-sentients and so भेदाभेद or oneness and manyness are affirmed.

3. As there is difference and distinction in svarupa and svabhava amongst the three entities namely paramatman, Jivatman and matter and as they are not intermixed, difference is affirmed.

"सर्वस्य वेदवेद्यत्वात् सर्वं समर्थितम् "

Thus Ramanuja has outlined the line of interpreting the different kinds of scriptural statements and worked out

harmony amongst them in a unique way assigning primary meaning to all statements.

* * * * *

Though Ramanuja has not written a conventional type of commentary on the Upanishads he has, nevertheless, interpreted all important upanishadic passages that involve dialectical determination, in the course of his Sri Bhashya and Vedartha Sangraha. The nectar of Vedanta is extracted in Vedartha Sangraha', says Srutaprakasikacharya. He praises Bhagavan Ramanuja in his commentary on Vedartha Sangraha as follows -

वेदार्थसंग्रहसुधां वेदान्ताब्धेः यः आहरत् ।
रामानुजाय मुनये तस्मै भगवते नमः ।।

All crucial passages of the Upanishads are thoroughly interpreted by Ramanuja in his Sri Bhashya and Vedartha Sangraha and he has not left any significant statement unexplained. But a conventional commentary on the upanishads, where all kinds of passages are explained, was produced by Rangaramanuja. He has invariably incorporated in his commentary all elucidations of Ramanuja while explaining the significant passages of the Upanishads.

* * * * *

***Ranga Ramanujamuni's Bhashyas.***

Sri Ranga Ramanuja muni, one of the most celebrated scholars of visistadvaita, was a native of Velambur Village in North Arcot District of Tamilnadu. He has made a mention of his Acharya Parampara as well as his Sanyasa Guru in the commencement of his commentary as follows :

श्रीशैलपूर्ण- वंशाब्धि कौस्तुभस्य जगद्गुरोः ।
श्रीमतस्तातयार्यस्य चरणौ शरणं वृणे ।।
श्रीतातगुरुसेवाप्त - वेदान्तयुगलाशयः ।
वात्स्यानन्तगुरुः श्रीमान् श्रेयसे मेऽस्तु भूयसे ।
यत्सेवावैभवाल्लब्धा मया परमहंसता ।
तमहं शिरसा वन्दे परकाल मुनीश्वरम् ।।

His Paramaguru was Sri Tatacharya and his spiritual teacher was Sri Vatsya Ananthacharya. After his spiritual studies, he was initiated into Sanyasa deeksha by the fifteenth pontiff of Sri Parakala Mutt, Sri Jnanabdhi Brahmatantra Swatantra Mahadesikar (Period of Reign 1607 to 1618). He lived in Kanchipuram at the shrine of Sri Deepaprakasar in Tuppil. He was well known as "Shasti Prabhandha Nirmata" and also well known as "Dasopanishath Bhashyakara".

Sri Rangaramanuja Muni was a great master of Nyaya Vaisheshika, Purva mimamsa and Advaita Vedantha in addition to visistadvaita. He quotes frequently from Mimamsa authorities like Kumarila Bhatta, Parthasarathy Mishra and others. He is regarded as an ancient commentator who has substantially contributed to the understanding of the Upanishads and other devotional literature of the Visistadvaitic tradition.

Sri Ranga Ramanuja has composed conventional commentaries on the Upanishads Kena, Katha, Prasna, Mundaka, Mandookya, Taittiriya, Chandogya, Brihadaranyaka, Mantrika, Kaushithaki, Svethaswathara and Mahanarayana. He has written a commentary on Sri Bhashya - "Moola Bhava Prakashika" and a commentary on Srutha Prakashika named "Bhava Prakashika" "Vishaya Vakya

Dipika" "Sariraka shastraratha Dipika", "Nyaya Siddhanjana Teeka", Sanskrit Commentaries on Tamil Prabandhams such as Tiruvoymoli, Tiruppavai, Tiruppalandu and others. Many of his works such as Ramanuja siddhanta Sara Sangraha, "Rahasyatraya Vyakhya", "Isavsya Bhava Dipika", "Tatva Nishkarsha" and others are yet to be published.

Ranga Ramanuja was a celebrated scholar who has written his commentaries on all the Mantras of the Upanishads according to this tradition. He profusely quotes from the great works of Bhagavad Ramanuja, Sudarsana Suri and Nigamantha Maha Desika. His commentary sheds light on various delicate points of this school of Philosophy. He often times engages in stimulating discussions on significant passages where the view of others are critically examined. A significant feature of his commentary is that he takes the readers through the discussions on the salient upanishad mantras in the Brahmasutras. The study of the Upanishadic Mantras as related to the exposition of the Brahma Sutras is made possible in his commentary. His approach is thus comprehensive and all inclusive.

* * * * *

His holiness Sri Sri Paravakotai Andavan of Srimat Poundarika Puram Srimad Andavan asramam, Sri Sri Gopala Desika Mahadesikam, our most respected and revered Acharya has blessed me and these publications with his grace through his Anugraha Srimukhar. I cannot find words to express my deep sense of devotion and gratitude to our most revered Acharya. I only cherish that I may become worthy of his expectations and commendation. I can only offer my most respectful pranamam again and again.

His holiness Sri Sri Rangapriya Maha Desikar has very kindly blessed me with his Anugraha Srimukham and I am highly grateful to him. I offer my most respectful pranamams to his Holiness.

Vidyalankara Prof. S.K. Ramachandra Rao one of the most eminent scholars of our country, has very kindly written a foreword for this book. He is my well wisher and I have great respect for him. I am highly indebted to him. I am ever grateful to him for his affection and goodwill.

I am grateful to all those that have supported these publications with their moral and financial support. They have helped the dissemination of this rare spiritual knowledge amongst many. I thank Sri Krishna Prasad, Dr. Shadagopan and Smt. Nagu Satya for having initiated this project. Recently Sri Hemmige Ranganatha from USA has also contributed his assistance for this publication. Sri Ramaprasad has assisted me in proof reading. Sri Rama Printers have executed the printing work nicely.

I pray to the Lord to bless them all with all good.

The Supreme Lord has caused this work to be done through me, His own agent, for His own pleasure.

*'स्वाराधनैकप्रयोजनाय परमपुरुषः स्वस्मै स्वप्रीतये स्वयमेव कारितवान्'।*

I hope and trust that this humble service of mine will be warmly received by all dispassionate Bhagavatas.

Bangalore
5-2-2003 ***N. S. Anantharangacharya***

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# PRINCIPAL

# UPANISHADS

# ISAVASYOPANISHAD

*Isavasyopanishad is the fortieth chapter of the Suklayajus Samhita. The Upanishad gets its name from the first word of the first mantra of this Upanishad. This contains 18 mantras. Though this is a short Upanishad it expounds very effectively the nature of Brahman, the nature of the means to realisation and the nature of the supreme goal of life. The first mantra declares that everything is pervaded by Brahman. The second half of the first mantra declares the means to the attainment of spiritual perfection. This Upanishad can be classified into four groups of mantras as follows :*

*Group one consisting of mantras, one and two. In these two mantras an introduction to Atma Vidya is made. The rudiments of Karmayoga are found in the second mantra which the Gita elaborates in all its details.*

*Group Two, to this group belong mantras 3 to 8. The unenlightened are censured in the third mantra and the true nature of Brahman is expounded in other mantras. The all-pervasiveness of Brahman is posited in mantras four and five. The greatness of the knower of Brahman is pointed out in the mantras six and seven. What that Brahman is in its own nature is taught in mantra eight.*

*Group Three, to this group belong mantras 9 to 14. These ordain the nature of Sadhana that is to be undertaken by a spiritual aspirant. Karma is prescribed as an accessory to Upasana.*

*Group Four, the mantras 15 to 18 come under this group. These are prayers that are to be practised by a spiritual aspirant. Mantra fifteen prays for showing the path, mantra 16 offers a prayer to the Supreme to reveal his auspicious form, mantra 17 is a prayer to make one realise one's own true nature and mantra 18 contains a prayer for leading the aspirant to the goal of life through the auspicious path. This signifies self surrender.*

*Thus this Upanishad expounds all essentials of the Vedantic school of thought in a remarkably brief manner.*

*This Upanishad teaches in a concise manner (1) the essential nature of the Paramapurusha Sriman Narayana who is praised in the celebrated Purusha sukta (2) the nature of meditation upon and surrender unto Him and (3) the nature of His attainment which happens to be the supreme object of attainment. The Bhagavadgita also adumberates the teaching of this upanishat here and there. Five mantras that form the essence of this Upanishat are found even in the Brihadaranyakopanishat.*

## (शान्तिमन्त्रः)

**ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।**
**पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥**
**ओं शान्तिः शान्तिः शान्तिः ॥**

That (other world) is full (with the Veda). This (world) is full (with the Veda). That which fills is more celebrated than the world that is filled. Withdrawing the Vyahrithi that is the agent of filling from the world (that is pervaded by Vyahrithi) there remains the OmKaratmaka Vastu that is full.

**ईशा वास्यं इदं सर्वं यत्किञ्च जगत्यां जगत् ।**
**तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ 1**

All this whatsoever is changeable in this world is pervaded by the Lord. Enjoy with a sense of detachment. Do not covet anybody's wealth.

*ईशा - Means by the supreme-self Srimannarayana, who is different and distinct from the jivas and matter. 'इदं सर्वं' All entities sentient and non-sentient other than Paramatman that have been established as real on the relevant means of valid knowledge. This affirms the reality of the universe and the reality of the fact that all these are having the paramatman as their inner self as established by the Chandogya Upanishat statement ऐतदात्म्यं इदं सर्वं तत्सत्यं. Vasyam means pervaded. This speaks of the all-pervasiveness of Paramatman. The term Vasudeva signifies that the Lord dwells in everything everywhere as its inner self. There is nothing whatsoever which has not Him as its self. 'Yat Kincha' points out this truth. It is the conclusion of the scriptures that the one Srimannarayana, who is called Purusha, is the Supreme Reality. The word जगत्यां indicates other worlds also. जगत् signifies all hosts of entities of the form of enjoyers or भोक्ता that undergo change in their svabhava i.e. Dharma bhuta jnanam and the objects of enjoyment that undergo change in their svarupa or essential nature. 'स्वरूपतो धर्मतो वा अन्यथात्वं गच्छत् भोग्यभोक्तृरूपं वस्तुजातं' /*

*The word ईश here does not signify Rudra. On the authority of the host of scriptures such as, 'पतिं विश्वस्यात्मेश्वरं', 'एष सर्वभूतांतरात्मा अपहतपाप्मा दिव्यो देव एको नारायणः' It is decided that this term denotes Narayana alone.*

*After enlightening a mumukshu that he is entirely dependent upon the Supreme Lord, the Upanishat teaches him to lead a life of dispassion - 'वैराग्य भूषितां वृत्तिं उपदिशति' /*

*तेन त्यक्तेन भुञ्जीथाः - Experience those that are not prohibited, that are useful for yoga and that are helpful for maintenance of the body, without any attachment towards them. This abandonment of desire for wealth is indicative of dispassion towards all things other than Paramatman.*

**कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः ।**
**एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ।।** 2

One should desire to live a hundred years just performing Nishkama karmas (accessory to Upasana). For an aspirant like thee there is no other way. Karma will not cling to a man (who is a knower of Brahman).

*This verse presents the essence of the distinctive philosophy of the Upanishads. Though Jnana and Bhakti are held in high esteem they become possible on account of Karmayoga. Karmayoga is the basis of all sadhanas as this is absolutely essential for gaining चित्तशुद्धि or purity of mind. For divesting the mind of all impurities of the form of Raga and Dvesha one has to do one's duties in their right perspective. Desireless action, actions performed after renunciation and actions that are devoted to God do not bind one. When one remembers that all one does belongs to God he will be saving himself from samsara. The Bhagavadgita has developed this doctrine of Karmayoga in all its aspects.*

*The introduction to this mantra by Vedanta desikar is very helpful - एवं विदुषः फलसंग कर्तृत्वादित्यागयुक्तं नित्यनैमित्तिकरूपं विद्यांगभूतं कर्म यावज्जीवं अनुष्ठेयमित्याह' - Karmayoga should be performed with the triple renunciation of doership, relationship and enjoyership. One should ever be reflecting upon his true nature of subservience to the Lord. One should do them as devout service of the Lord.*

*One should indeed perform Karmas that are in accordance with his competence. One should never abandon Karma that is*

*accessory to Vidya. This mantra is not referring to Kamya Karmas. This is referring to 'Nishkama Karma'. त्वयि-You who are qualified for Brahma Vidya. In the case of a man who is a knower of Brahman Karma does not taint him. He will not intentionally do Kamya Karma or nishiddha Karma because he has developed detachment. If something is done unintentionally it will not cling to him. Agnihotra and others are to be performed as they tend to that effect namely knowledge only.*

**असुर्या नाम ते लोका अन्धेन तमसावृता: ।**
**तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जना: ।। 3**

Those worlds known as asura are covered by blinding darkness. People who are soulslayers go to those worlds after death.

*This mantra says that those who donot gain knowledge of Brahman here without delay are destined to go to the worlds known as asuric and exhorts one to gain that knowledge of the Atman by renouncing interest in ungodly ideals. Great disaster is inevitable if the Supreme Atman is not known here and now when all that is necessary to know Him have been given.*

*असुर्या नाम लोका: - The frightening worlds known as naraka to which people of asuric nature go. आत्महन: - is used in a figurative sense. Those that lead themselves to a state nearer to non existence on account of not gaining the knowledge that Brahman exists - 'असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।' This is indicative of great sins on account of which the degeneration of the self is brought about.*

**अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ।**
**तद्धावतोऽन्यानत्येति तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति ।। 4**

That (Paramatman) is unmoving: The one without an equal; swifter than the mind. The Gods have not attained It

which has already reached them. Remaining stationary it overtakes others that run ahead. By it Vayu bears water.

*The Supreme self or Paramatman is described as having* ***wonderful*** *powers as suggested by terms that appear to be* ***contradictory.*** *Ekam - The most Supreme. It is swifter than the mind. It is unmoving 'anejat' - as all other entities are pervaded by Itself always. It exists always beyond the range of the mind's perception and so it is swifter than the mind. 'Devah' - means Hiranyagarbha and others. The Gods have not attained It, though It is all-pervading because their knowledge is obstructed by Karma. 'Atyeti Thishtath' - Residing as the inner self of all in every thing it overtakes the running ones and others. " तस्मिन् अपो मातरिश्वा दधाति" - Air supported by the Lord who is the all-supporter, bears verily through the Power of That supreme Lord, clouds, water, stars and others.*

*The Smrithi declares - 'heaven, ākāsa, with moon, sun, stars, the directions, earth, the great ocean are all being supported by the will of that great self Vasudeva'.*

**तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।**
**तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥** **5**

That moves and that does not move: That is far off and that is near. That is inside all this and that Itself is verily outside all this.

*The all - pervading is described to be far and near having in view the difference between the ignorant man and the awakened.*

'पराङ्मुरवानां गोविन्दे विषयासक्तचेतसां ।
तेषां तत्परमं ब्रह्म दूराद्दूरतरे स्थितम् ॥

तन्मयत्वेन गोविन्दे ये नराः न्यस्तचेतसः ।
विषयत्यागिनः तेषां विज्ञेयं च तदन्तिके ' ॥

*'To those who are averse to Govinda and whose minds are attached to the objects of the senses, to them, that Supreme Brahman is farther than far. To those people whose minds are placed in Govinda with absorption, and who have renounced all the objects of the senses, it must be known that it is near' (Vishnudharma 99-14)*

*The same Truth taught in the previous mantra is taught in a different way. The all-pervading Lord is afar and also near. To those who are averse to the Lord and whose minds are attached to the objects of the World He is afar. To those whose minds are placed in Him, He is near. The Supreme is within all these and truly outside all this. He is all-pervasive.*

**यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।**
**सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥** **6**

He who sees all entities in the (Supreme) self itself and that (Supreme) self in all entities does not abuse anyone.

*After expounding Brahmatmakatva, the benefit derived by one realising it, is pointed out here. सर्वाणि भूतानि - all entities from Brahmadeva to the non-moving ones. आत्मनि - This refers to the Supreme Paramatman who is the inmost self of all. अत्र आत्मशब्दः संकोचकाभावात् प्रकरणात् अर्थस्वभावाच्च सर्वांतरात्मविषयः । अनुपश्यति means contemplates vividly and contineously. Such a person will not abuse any one - क्वचिदपि निन्दां न करोति । All entities that are supported by Earth and others are verily residing in Paramatman alone through these. सर्वभूतेषु चात्मानं - These words signify pervasion alone as the Supreme is not supported by them. One will not recoil from any one when he realises that all things are having Brahman as their Self.*

**यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।**
**तत्र को मोहः कः शोकः एकत्वं अनुपश्यतः ।।** 7

When (at the time of meditation) for him the knower of the Supreme Self, all entities are verily the (Supreme) self (by virtue of it being the inmost self of all), then for him who sees the oneness of the (Supreme) self (in all entities) what delusion or what sorrow can there be?

*The fact of Brahman being the self of all is again affirmed here. यस्मिन् - Means at the time of meditation. Vijanatah means one who discriminates the difference between the Independent Reality and the dependent entities as taught in the scriptures. He sees Paramatman alone as characterised by all. As co-ordination is possible between Brahman and the world through the principle of body-soul relationship, according to Vedic and wordly usage, as in, 'I am a God' etc., the theories of बाध or sublation, उपचार or secondary application or स्वरूपैक्य or identity in nature are to be rejected.*

*The term एकत्वं does not signify the absence of anything other than the one. There is nothing that contradicts anything that has been expounded as being pervaded by the Lord as 'ईशावास्यं इदं सर्वं'.*

*The intention of this text is to expound the oneness of Brahman as characterised by all the attributes. The word 'oneness' is used to mean some particular relationship also as found in 'रामसुग्रीवयोरैक्यं etc. 'विशिष्टैकत्वविवक्षा तु सर्वप्रमाणानुगुण्यात् भाव्यते' ।*

*This and the previous mantra are to be taken according to the context as praising the मुमुक्षु - 'मुमुक्षु प्रशंसार्थत्वं' । मोहः delusion of the form of स्वतंत्रात्मभ्रम. Realising that every thing belongs to Paramatman he will have no ममत्व in any thing and so there will be no grief even when a son dies or a kingdom is lost.*

**स पर्यगात् शुक्रमकायमव्रणं अस्नाविरं शुद्धमपापविद्धम् ।**
**कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान् व्यदधात्**
**शाश्वतीभ्यः समाभ्यः ॥** **8**

He the Seer, the Controller of the mind, the Conqueror of enemies like (desire etc), the self-existent attains the effulgent, the one with no body (due to Karma), the soreless, the one without sinews, the one ever pure, the one never tainted by sin. He (the seer) has borne in his mind all things as they are (such as the end of life, way, the obstacles etc.) for numberless years.

*This may be constructed in two ways. 'सः ब्रह्मदर्शी पर्यगात् प्राप्नुयात्' - all words in nominative case qualify the Sadhaka and all words in accusative case qualify Brahman. This is one way. Or 'सः परमात्मा पर्यगात् परितो व्याप्य स्थितः'. According to this construction all words in nominative case qualify Paramatman and all the words in accusative case qualify Jivatman, the sadhaka. शुक्रं - pure, self-luminous. अकायं - Though he has all this as His body he is bereft of any body due to Karma. So He is without any defects of the body such as scars and others. शुद्धं - without the slightest taint of ignorance. The Supreme Paramatman who is opposed to all that is defiling is the प्राप्य and the प्रापक. सः refers to the knower of Brahman. मनीषी 'अभ्यास वैराग्याभ्यां निगृहीतांतःकरणः' - one who has conquered his buddhi through practice of yoga and dispassion. याथातथ्यतो व्यदधात् अर्थान्' - He has held in his mind all things such as the supreme object of life, the means of attaining it and the obstacles to that attainment etc. as they are, with perfect discrimination. According to the alternative interpretation this means that the Lord has created really all these things.*

**अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।**
**ततो भूय इव ते तमो य उ विद्यायां रताः ॥ 9**

Those who meditate upon karma alone (as bereft of knowledge) enter into blinding darkness. But those who are devoted to knowledge alone enter into greater darkness than the former.

*Thus vidya or knowledge of the form of meditation upon Paramatman, who has wonderful powers is taught. Now the teacher teaches the disciple that Moksha or liberation from samsara is possible only through upasana or Vidya supported by the performance of the ordained duties of one's station in life - namely the Varnasramadharmas and censures those that follow mere Karma or mere Upasana 'केवलकर्मावलम्बिनः केवलविद्यावलम्बिनश्च निन्दन् वर्णाश्रमधर्मानुगृहीतया विद्ययैव निःश्रेयसावाप्तिमाह ।'*

*Those who are devoted to mere Karma or mere knowledge are here censured and it is declared that only through knowledge of the form of meditation, supported by performance of Varnasrama dharma one gains liberation. अविद्या means - Karma. उपासते means practises with single mindedness. Tamah - ignorance or darkness of Naraka.*

**अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया ।**
**इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ 10**

They say that it (the means of attainment of liberation) is different from mere vidya (knowledge) and likewise they say that it is different from mere karma. We have heard thus from the wise men who taught us this truth very clearly.

*What is the means of liberation then? That is pointed out here. Vidyaya and avidyaya that are in the instrumental case should be*

*taken as giving the sense of the ablative case on account of the usage of the word अन्यत् - This is similar to the usage in mantra 13.*

*आहुः - means say. We have to take the words, "Ancient masters" or "Upanishats" with this. The idea is that this meaning has come down to us from an ancient tradition. ये - our ancient masters.*

*धीराणाम् - "The words of teaching" is to be understood as related to the term "of wise men".*

**विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।**
**अविद्यया मृत्युं तीर्त्वा विद्यया अमृतमश्नुते ॥ 11**

He who knows both vidya (upasana) and avidya (karma) together (as the main, the angi and the accessory or anga) attains the immortal through vidya by crossing over death (of the form of beginningless karma) through avidya.

*This mantra ascertains the relationship of karma and jnana clearly.*

*Ramanuja interprets this mantra as follows in the laghu Siddhanta of his Sri Bhashya.*

*'अत्र अविद्याशब्दाभिहितं वर्णाश्रमविहितं कर्म ।*
*अविद्यया कर्मणा । मृत्युं ज्ञानोत्पत्तिविरोधि प्राचीनं कर्म, तीर्त्वा अपोह्य*
*विद्यया ज्ञानेन अमृतं ब्रह्म अश्नुते - प्राप्नोतीत्यर्थः ॥*

*This mantra teaches that Paramatman is attained through upasana. अमृतं is meaning in its primary sense liberation of the form of attainment of Paramatman. The fact of karma being the accessory to upasana is established.*

*Vidyam - परमात्मोपासनरूपां Knowledge of the form of meditation upon Paramatman. अविद्यां तदङ्गभूतकर्मात्मिकां - Karma which is*

*accessory to knowledge. These two are without any mutual contradiction. सह वेद - he knows them together. The 'Main' and the 'accessory' or the 'anga' and the 'angi' are to be practised in the same way and so both are to be known without any distinction. अनुष्ठेयत्वसाम्यात् उभयं सहवेद, अविद्यया मृत्युं तीर्त्वा - विद्याङ्गतया चोदितकर्मणा मृत्युं ज्ञानसङ्कोचरूपं मृत्युंहेतुं प्राक्तनकर्म निरवशेषं उल्लंघ्य - crossing over completely past karma which is of the form of contraction of knowledge, which is the cause of death - by performance of karma prescribed as accessory to knowledge. विद्यया अमृतं अश्नुते - attains Paramatman through vidya or knowledge of the form of vivid vision of Paramatman.*

**अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।**
**ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ 12**

Those who are devoted to Asambhuthi enter into blinding darkness. Those who are attached to Sambhuthi enter into greater darkness.

*The earlier triad concerned itself with the purification of mind by means of 'avidya' or disinterested Karma and attainment of immortality through meditation upon the Supreme. Here the elimination of undesirable mental modifications and the fostering of desirable attainment of the goal are enunciated.*

*The two phala parvas namely प्रतिबन्धनिवृत्ति and परब्रह्मानुभव are to be meditated upon together as an anga or accessory to upasana. Sambhuti is of the form of Brahma Prapti. The term असंभूति - declares the termination of obstacles to it as this is proximate to it.*

**अन्यदेवाहुः सम्भवात् अन्यदाहुरसम्भवात् ।**
**इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ 13**

They say it (the fruit step or phala parva to be thought of

in meditation as subsidiary to knowledge) is verily different from sambhava and they say it is different from asambhava. Thus have we heard from the wisemen who taught this truth to us very clearly.

**सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।**
**विनाशेन मृत्युं तीर्त्वा सम्भूत्या अमृतमश्नुते ॥ 14**

He who knows both sambhuthi and Asambhuthi together, crossing over death (obstacles to Brahman attainment) by vinasa, attains the immortal by sambhuti.

*Sins that are opposed to Samadhi are got rid of through the observance of asambhuti and through sambhuti one attains Brahman.*

*'विनाशेन मृत्युं तीर्त्वा' - अनुसन्धीयमानेन विनाशेन प्रतिबन्धमपोह्य - one gets the obstacles to Brahman attainment destroyed by Vinasa. By meditating upon Sambhuti one attains Brahman. An alternative interpretation is given as below - 'विनाशेन मृत्युं तीर्त्वा' - The termination of the functions of the indriyas that are outward is meant by this. The termination of pride, vanity, violence, theft etc. is implied. This is an anga of the form of विरुद्ध निवृत्ति. So the sin which is an obstruction to samadhi is thus destroyed.*

*Sambhuti is of the form of Samadhi nishpatti. Sambhuti means Samadhi.*

*Desika gives another interpretation for Sambhuti and Asambhuti in his Nyaya Siddhanjana as follows - Vinasa signifies the transposition of Karma to others (कर्मणां अन्यसंक्रांतिः) and Sambhuti means अर्चिरादिगतिः । कर्मणां विनाशेन हि संसारतरणम् । अर्चिरादिसंभूत्या हि ब्रह्मप्राप्तिः । Here Upasana means mere reflection - चिन्तनमात्रमेव ।*

**हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।**
**तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ 15**

The face(i.e. mind) of Truth (i.e. Jivatman) is covered by the golden vessel (i.e. Rajas or passion). O, Pushan, Do remove that (cover of the mind) for the sake of perceiving Brahman, which is the function (dharma) of the jiva (satya).

*These are mantras to be meditated upon by one who is steadfast in Brahman.*

*Pushan - signifies Paramatman alone who is sarva Sabda Vachya. These words directly mean Paramatman or through those deities as he is the inmost self of all.*

*Satyadharmaya - Satya means Jivatman as found in usage like 'सत्यं चानृतं च सत्यमभवत्' and 'सत्यस्य सत्यं'. For the sake of beholding Brahman, which is the function of Jivatman. 'ब्रह्मानुभवदर्शनाय'।*

*Satyasya Mukham - The mind of Jivatman covered by a golden vessel. The meaning is that the functions of the mind towards Paramatman are obstructed by Rajas which is like gold on account of its being full of राग or desire.*

*तस्यमुखं मनः रागात्मकतया हिरण्मयसदृशेन रजोमयेन पात्रेण परमात्मविषयवृत्तिप्रतिरोधकेन छादितम् ।*

*Hiranmaya - describes the objects of enjoyment depending on Karma. The Supreme Lord is prayed here to cause the termination of the obstacles to Samadhi.*

**पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह तेजः ।**
**यत् ते रूपं कल्याणतमं तत् ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि॥**
**16**

O Pushan, the one seer, O Controller, Prompter, the indwelling ruler of all creatures born of Prajapath, remove Thy (fierce) rays. Do gather up thy dazzle. I shall behold that form of thine which is the most auspicious. Who this person is He this I am ?

*एकर्षे - अद्वितीयातीन्द्रियद्रष्टः The one seer without a second, seer of objects that are beyond the grasp of sense organs. यम - the inner controller of all. सूर्य - the prompter of the intellect of his devotees प्राजापत्य - the ruler of all people that are born. व्यूह - withdraw. Samuha Tejah - प्रभात्मकं तेजः समूहीकुरु / gather up the dazzle of your fierce rays so that I may see your auspicious form. योसावसौ पुरुषः सोहमस्मि - The antaratman is described by the term 'I' or अहं / अहं शब्दो अत्र जीवद्वारा तदन्तरात्मपर्यन्तः / 'अथ अन्तरात्मनो अहं गृहणेन अनुसंधानमाह' /*

*The teacher teaches about the meditation of the innerself as अहं / This is known as Ahamgrahopasana. The repetition of असौ here is out of great regard to the Supreme person. "This being who is not grasped by the sense organs, who is subtle, who is unmanifest eternal being, who is of the form of all beings and who is unthinkable. He, this being shines by himself, "पुरुषः - पूर्णत्व - पूर्वसत्वाहि गुणकः आदित्यवर्ण विग्रह विशिष्टः, सर्व वेद पठित अनन्यपर - पुरुष सूक्तादि प्रसिद्धो महापुरुषः" / Purusha is the supreme self who has qualities of fullness, primeval existence and others. He has an auspicious form of the lustre of the Sun. He is the great self praised in the Purusha Suktha, read in all Vedas. The word अहं signifies Paramatman who is the antaryamin of the Jiva. The connotation of the term extends upto Paramatman and culminates in Him. 'asmi' also ultimately refers to the Supreme self through the individual soul.*

**वायुरनिलममृतं अथेदं भस्मान्तं शरीरम् ।**
**ओं क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ 17**

(The pure jivatman) is moving about, abodeless and immortal. Now this body is ending in ashes. Om! O, the one of the form of sacrifice, remember that which was done. O, the one of the form of sacrifice, remember, that which was done.

*The nature of the pure self is described here. Vayu - he will be moving here and there according to his knowledge and Karma. अनिलं - निलयनरहितत्वात् - he is without any resting place. He is not residing in any material body permanently. Amrtam - he is immortal though the series of bodies is destroyed. 'अथइदं' The term अथ signifies the introduction of a different topic - 'प्रकृतात् अर्थान्तरविवक्षया अत्राथशब्दः' or अथ may refer to the state of the Atman after passing out of the body or it may signify the totality of all Jivas that are under the sway of Karma. The body which is different from him ends in ashes. This is suggestive of all ways of disposal of the dead body. Kratu signifies Paramatman in an indicatory sense as he is the object of meditation. कृतं स्मर - Remember what little good is done by me. It may also mean - 'you alone complete the remaining part also' considering all the good done to me so far. मत्कृतं यत्किञ्चिदनुकूलं अनुसन्धाय कृतज्ञस्त्वं मां रक्ष इति भावः' or 'एतावदन्तं त्वत्कृतमानुकूल्यं प्रतिसंधाय त्वमेव शेषपूरणं कुरु' ।*

**अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।**
**युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ 18**

O Agni, (the Supreme who has Agni as His body) lead us through an auspicious path to wealth. O God, thou who art the knower of all knowledge, relieve us from the crooked sin. We offer Thee many words of salutation with the word 'namah.'

*The Lord called by the name Agni is prayed to lead him to the attainment of his desire. राये - for attainment of wealth useful for maintenance of the body for the sake of knowledge and Divine service. It may also mean wealth of the form of attainment of Godhead. वयुनानि - knowledge, that means 'you know all means of attainment of the objects of life according to the competency of every one'. विद्यार्थशरीरसंरक्षणत्त्वदर्चनाद्यनुगुणाय धनाय । अन्तस्करकरग्राह्यं अराजकवशंवदम् । अदायदविभागार्हं धनमार्जय सुस्थिरम् ॥ अनन्तं बतमे वित्तं इत्यादिषुउक्तमलौकिकं धनमिहविवक्षितम् । Earn that well-established wealth which cannot be confiscated by the Kings and which cannot be shared by Kinsmen. This kind of अलोकिकं धनम् here is meant So lead us on the right path. जुहुराणं एनः Sin of the form of transgressions of Divine Command. बन्धनात्मकतया अचिन्त्यप्रकारकौटिल्यवत्तया बाधमानं. The sins are afflicting us as bonds. The crookedness of the sins is unthinkable. Destroy all those sins. नम उक्तिं - utterance of the word 'Namah'. This signifies self-surrender. A prayer is offered to the lord to make him repeat the word Namaha. Even those who are liberated are described as repeating these words - "नम इत्येव वादिनः ।*

*Thus in this Upanishath the nature of the Supreme Reality, his glory and the meditation upon that Supreme are significantly expounded.*

# KENOPANISHAD

*Kena Upanishad has taken the name of Kenopanishad from the first word of the first mantra. This is also called "Talavakara" Upanishad. There are four Khandas in this Upanishad. The first two are in verse form where as the other two Khandas are in prose. There are 34 mantras in all in this Upanishad.*

*This Upanishad significantly begins with the question "by whom are the mind and prana and others directed?". These questions imply that the passing things of experience are not everything but they depend on an eternal entity. The transcendental aspect of the Supreme is emphasised in the first Kahnda. It is distinct from the known and the unknown. The functions of all sense-organs (Indrias) and the mind depend upon that, but that itself cannot be experienced with these. Speech and others are illuminated by that, but these cannot illumine it. the second Khanda expounds the inscrutable nature of Brahman. It is not known to one who "knows" it. Mantra two of this Khanda points out how it is realised. "Not that I do not know; I know and I do not know as well" - is the way of realisation. Brahman is not knowable in its totality. Some thing of it is knowable. Something of it is known but much of it is not known as it is infinite. The fourth mantra of this Khanda is very significant. Brahman is not to be thought of as a non-entity, when it is said that it is distinct from the known and the unknown. The term "Pratibodha" signifies knowledge which is characterised by Satyatva, Jnanatva, Anantatva and others.*

*The third Khanda describes a parable where Brahman is represented as appearing before Indra and other gods.. The fourth Khanda expounds how Uma teaches the real nature of Brahman to Indra. The aspect of Upasana is empahasised in this Upanishad and we see the same elaborated in the Gita as Bhaktiyoga.*

*Thus this Upanishad expounds all essentials of the Vedantic school of thought in a remarkably brief manner.*

## (शान्तिमन्त्रः)

**ओं सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।**
**तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥ ओं शान्तिः शान्तिः शान्तिः ॥**

May He protect us both together (by revealing knowledge). May He protect us both. May we attain vigour together. Let what we study be invigorating. May we not hate each other. Peace ! Peace ! Peace !

**ओं आप्यायन्तु ममांगानि वाक्प्राणश्चक्षुः श्रोत्रं**
**अथो बलमिन्द्रियाणि च सर्वाणि ।**
**सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां**
**मा मा ब्रह्म निराकरोत् अनिराकरणं अस्तु अनिराकरणं मेऽस्तु ।**
**यदात्मनि निरते य उपनिषत्सु धर्माः**
**ते मयि सन्तु ते मयि सन्तु । ओं शान्तिः शान्तिः शान्तिः ॥**

May my limbs, speech, vital airs, eyes, ears, as well as strength and all sense organs become well developed. Everything is Brahman revealed in the Upanishads. May I not deny Brahman. May not Brahman deny me. Let there be no denial of me by Brahman. Let there be no discarding of Brahman by me. May all the virtues taught in the Upanishads

happen to me who am engaged in the pursuit of the self. May those virtues rest in me. Om peace ! peace! peace !

## प्रथमः खण्डः

**केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।**
**केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ 1**

Prompted by whom does the mind function in its objects ? Being directed by whom does the chief vital air proceed to function ? By whom is this speech directed that people utter ? Who is that effulgent God that directs the eyes and the ears ?

*The nature of Paramatman is expounded by means of questions and answers. The disciple approaches the master and questions thus, as the non-sentient indriyas such as the eye or the ear cannot function without being directed by a sentient principle.*

**श्रोत्रस्य श्रोत्रं मनसो मनो यत् वाचो ह वाचं स उ प्राणस्य प्राणः ।**
**चक्षुषश्चक्षुः अतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ 2**

Knowing Him who is the ear of the ear, the mind of the mind, the speech of the speech, the life of the life and the eye of the eye, the wise passing out of this world (through archiradi) after death become immortal.

*The teacher's answer is given here. That which is the illuminator of the eye and others but whose illumination is not dependent upon those principles is to be known. अतिमुच्य ज्ञात्वा - knowing. अस्मा ल्लोकात्, अर्चिरादिना मार्गेण गत्वा मुक्ता भवन्ति /Such people become liberated.*

**न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो ।**
**न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ 3**

The eye does not reach there, nor the speech nor the mind. We do not know (Brahman fully as such). We are not aware how it can be taught (as it cannot be known by external or internal sense organ).

*How is that to be taught ? When the disciple asks what it is, the teacher should reply that it is not to be known by the external organs or the internal organ.*

**अन्यदेव तत् विदितात् अथो अविदितात् अधि ।**
**इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ।। 4**

That is distinct from what is very well known and again it is distinct from what is totally unknown. We have heard thus from the ancient teachers who taught us this truth clearly.

*If it is not at all an object of knowledge then it would as well be a non-entity. Then there would be no possibility of approaching the master for instruction. This mantra points out that it is not so. It is distinct from what is fully known and from what is totally unknown. Brahman is of this form. सर्वात्मना विदितादपि विलक्षणं, सर्वात्मना अविदितादपि विलक्षणं । एवं रूपं ब्रह्म इति ईदृशीं वाचं वयं श्रुतवन्तः ।*

**यद्वाचाऽनभ्युदितं ये न वागभ्युद्यते ।**
**तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।। 5**

That which is not illumined by speech, but that which, they say, illumines the speech, know that alone to be Brahman. It is not this which people worship (as fully known).

*वागादिभिः यदप्रकाश्यं स्वयं वागादीन्द्रियप्रकाशकं यत् तदेव ब्रह्म । नेदं यदिदमुपासते - That which people meditate upon as 'this' by virtue of its being very well known is not Brahman.*

**यन्मनसा न मनुते येनाहुर्मनो मतम् ।**
**तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।। 6**

That which is not known by the mind, but that by which, they say, the mind is known, know that alone to be Brahman. It is not this which people worship (as fully known).

**यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।**
**तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।। 7**

That which is not seen by the eye, but that by which the eyes see, know that alone to be Brahman. It is not this which people worship (as fully known).

**यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।**
**तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।। 8**

That which a person does not hear with his ear, but that by which the ear is made to hear, know that alone to be Brahman and not this that people worship (as fully known).

**यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।**
**तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।। 9**

That which is not smelt by the organ of smell but that by which the organ of smell is made to smell, know that alone to be Brahman and not this which people worship (as fully known).

## द्वितीयः खण्डः

**यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।**
**यदस्य त्वं यदस्य देवंष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ।। 1**

(The teacher says to the student) If you think, 'I have known Brahman very well,' then you have known verily very little. The form which you have known of this (Brahman) in this world is very little. Likewise the form of Brahman known among the gods is also very little. Therefore Brahman is still to be enquired into by you. (The disciple says) I think (it) is known.

*दभ्रमेव - very little*

*If you think, 'I know the nature of Brahman very well' it is not so. The form of Brahman that is known in the world is verily very little. Every form of Brahman known by you is very little न सर्वं ब्रह्मरूपं त्वया ज्ञातं । अतः परमेव ते ब्रह्म विचार्यं । Even thereafter you must enquire into Brahman. Hearing these words the disciple said, "I think it is verily known. 'सम्यक् विचार्य शिष्यआह' 'मन्ये विदितम्' ।*

**नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।**
**यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ 2**

I do not think that 'I know Brahman very well,' nor do I think 'I do not know'. But verily I know. (Then there is neither complete comprehension of Brahman nor complete non-comprehension of Brahman; a little of it is known). He amongst us who understands this real import of the statement 'not that I know well, not that I do not know,' knows that.

*Brahman is not totally unknowable. It cannot be known in its totality. But it is known a little. अहं सम्यक्वेदेत्यपि न मन्ये न वेदेत्यपि न । अपि तु, वेदैव । का स्न्येन ज्ञातत्वं अज्ञातत्वं च नास्ति । किञ्चित् ज्ञातत्वं अप्यस्ति । He who knows thus knows Brahman.*

**यस्यामतं तस्य मतं मतं यस्य न वेद सः ।**
**अविज्ञातं विजानतां विज्ञातं अविजानताम् ।।** **3**

It is known to him who does not think of it as limited. He who thinks of it as limited does not know It. It is unknown to those who know It as limited. It is known to those who have not in them the thought of Its finiteness.

*He who knows Brahman as परिच्छिन्न, does not know it. He who does not think of It in terms of परिच्छिन्नत्व knows it. ब्रह्म एतावत् इति परिच्छेदज्ञानवतां ब्रह्म अविज्ञातं भवति । परिच्छिन्नत्वज्ञानशून्यानां ब्रह्म विज्ञातं भवतीत्यर्थः । Statements that posit that Brahman is not known relate to the fact of Its unknowability in its totality. The scriptures do declare that Brahman is to be known, as seen in statements like ब्रह्मवित् आप्नोति परं etc. So Brahman is certainly knowable. Brahman is infinite and has infinite attributes. So it is not possible to know It as only 'this much'.*

*Bhagavan Bhashyakara says, "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह' इति ब्रह्मणो अनन्तस्य अपरिमितगुणस्य वाङ्मनसयोः एतावदिति परिच्छेदायोग्यत्वश्रवणेन ब्रह्मैतावदिति ब्रह्मपरिच्छेदज्ञानवतां ब्रह्म अविज्ञातं अमतमित्युक्तम् । अपरिच्छिन्नत्वात् ब्रह्मणः" । If Brahman is not at all knowable, then scriptures that ordain, 'तमेव विदित्वा अतिमृत्युमेति' and so on become असंगतार्थक । The upanishads turn out to be निरर्थक ।*

**प्रतिबोधविदितं मतं अमृतत्वं हि विन्दते ।**
**आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ।।** **4**

The nature of Brahman known as qualified by the unique characteristics (of Satyatva, Jnanatva, Anantatva etc.) causes the attainment of immortality. He gains the strength (required

for Upasana) from the Supreme; and through vidya (thus achieved) he attains immortality.

*प्रतिबोधः - प्रतिनियतो बोधः प्रतिबोधः । सत्यत्व ज्ञानत्व अनन्तत्वादिरूप - असाधारणधर्मविशिष्टतया ज्ञातं - Knowledge which is unique to that is Pratibodha. Brahman which is 'amritam' is necessarily characterised by its own unique qualities like, satyatva, jnanatva, anantatva and others. विदितं - when Brahman is meditated upon as having these characteristics it will make the meditator also attain these characteristics. वीर्यं- strength that is required for the fulfillment of meditation. He gains this from the Paramatman who becomes pleased with him. Through Vidya or Upasana earned by such strength he gains अमृतत्व । 'प्रसन्नपरमात्माहित - वीर्यार्जितया विद्यया अमृतत्वमश्नुतइत्यर्थः ।'*

**इह चेदवेदीत् अथ सत्यमस्ति नचेदिहावेदीत् महती विनष्टिः ।**
**भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकात् अमृता भवन्ति ॥ 5**

If one has realised (Brahman) in this birth alone then he becomes (worthy of being) an existing one. If he has not realised, there will be great destruction. Having realised Brahman in all entities (as distinct from everything else) the wise ones having departed from this world attain immortality (gaining Him).

*This mantra exhorts one to gain such knowledge of Brahman without any delay. इहैव जन्मनि ब्रह्म ज्ञातवांश्चेत् अथ समनन्तरमेव अस्ति-सन् भवति । सत्यज्ञानाभावे आत्मनः असत्ता भवति । In the absence of the knowledge of this Truth he becomes a non-existent one. भूतेषु भूतेषु विचित्य-सर्वभूतस्थं परमात्मानं स्वेतरसमस्तवस्तुविलक्षणत्वेन निर्धार्य deciding that the Paramatman residing in all entities is distinct from every other thing. Such wise people attain Him going through archiradi, after death.*

## तृतीयः खण्डः

**ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ।**
**त ऐक्षन्त अस्माकमेवायं विजयो अस्माकमेवायं महिमेति ॥ 1**

Brahmam verily achieved a victory for the sake of the gods. In that victory verily gained by Brahman, the gods felt glorified. They thought, 'This victory is verily ours, ours indeed is this glory.'

*This is an आख्यायिका or story given to illustrate the truth that one gains strength or vigour from the Atman.*

**तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव ।**
**तन्न व्यजानत किमिदं यक्षमिति ॥ 2**

Brahman knew their vanity. He verily appeared before them (in the form of a Yaksha). They did not know what that Yaksha might be.

*That Paramatman showed himself in the form of a Yaksha for the sake of favouring the gods. तेषां देवानां अनुग्रहार्थं। Brahman took pity on them and thought of doing a favour to them by removing their false pride. The Yaksha was awe - inspiring, astonishing and visible to the gods.*

**तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि ।**
**किमेतत् यक्षमिति तथेति ॥ 3**

They said to fire, 'O Jataveda, find out what that yaksha is'. He said, 'Yes, so be it'.

**तदभ्यद्रवत् तमभ्यवदत् कोऽसीति ।**
**अग्निर्वा अहमस्मीत्यब्रवीत् जातवेदा वा अहमस्मीति ॥ 4**

He went to the Yaksha. It asked him, 'who are you ?' He said, 'I am Agni. I am Jataveda'.

**तस्मिंस्त्वयि किं वीर्यमिति । अपीदं**
**सर्वं दहेयं यदिदं पृथिव्यामिति ॥ 5**

'What power is in you, such as you are ?' It asked. He said, 'I can burn up all this that is on Earth.'

**तस्मै तृणं निदधौ एतद्दहेति । तदुपप्रेयाय सर्वजवेन ।**
**तन्न शशाक दग्धुम् ।**
**स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ 6**

The Yaksha placed before him a straw and said, 'Burn this'. He approached the straw with all his power. He could not burn it. He then came back from Yaksha to the gods. He said, 'I could not know what this Yaksha is'.

**अथ वायुमब्रुवन् वायो एतद्विजानीहि ।**
**किमेतत् यक्षमिति तथेति ॥ 7**

Then (the gods) said to Vayu, 'find what this Yaksha is'. He said 'so be it'.

**तदभ्यद्रवत् तमभ्यवदत् कोऽसीति । वायुर्वा**
**अहमस्मीत्यब्रवीत् मातरिश्वा वा अहमस्मीति ॥ 8**

He went to it. To him it said, 'Who are you ?' He said, 'I am known as Vayu, or I am Matarisva.'

**तस्मिंस्त्वयि किं वीर्यमिति । अपीदं**
**सर्वमाददीय यदिदं पृथिव्यामिति ॥ 9**

'What power is there in you, such as you are ?' It asked. He said, 'I can carry away all this that is on Earth'.

**तस्मै तृणं निदधौ एतदादत्स्वेति ।**
**तदुपप्रेयाय सर्वजवेन । तन्न शशाकादातुं ।**
**स तत एव निववृते नैतदशकं**
**विज्ञातुं यदेतत् यक्षमिति ॥** **10**

The Yaksha placed before him a straw and said 'Take it up' He approached the straw with all his power. He could not carry it away. Then from it he went to the gods and said, 'I could not know what this Yaksha is.'

**अथेन्द्रमब्रुवन् एतद्विजानीहि किमेतत् यक्षमिति ।**
**तथेति तदभ्यद्रवत् तस्मात्तिरोदधे ॥** **11**

Then the gods said to Indra, 'O Indra, know what this Yaksha is'. 'So be it', he said. He approached it. (the Yaksha) disappeared from him.

*That Yaksha disappeared when Indra came to him lest his pride may not be crushed. एतस्य गर्वभङ्गो माभूदिति तिरोहितं अभवत् इत्यर्थः ।*

**स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानां**
**उमां हैमवतीं । तां होवाच किमेतत् यक्षमिति ॥** **12**

In that very place he came across a woman resplendent with many ornaments, Uma, the daughter of Himavan. He said to her, 'What is this Yaksha ?'

*Goddess Uma appeared before Indra to do him अनुग्रह । इन्द्र thought that she knew all that and so questioned her about that Yaksha.*

## चतुर्थः खण्डः

**सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये**
**महीयध्वमिति । ततो हैव विदाञ्चकार ब्रह्मेति ॥** **1**

She said, 'It was Brahman. Attain glory in the victory achieved by Brahman.' On account of her instruction he came to know that it was Brahman.

*She said, 'Brahman itself appeared before you in the form of the Yaksha for dispelling your delusion. अस्माभिरेव विजयः कृत इति दुरभिमानः त्यक्तव्यः "तदुपदेशादेव ब्रह्मेति ज्ञातवान्" । - इत्यर्थः you must shed this false pride that this victory was gained by you alone.*

**तस्माद्वा एते देवा अतितरां इवान्यान्देवान् यदग्निर्वायुरिन्द्राः ।**
**ते ह्येनत् नेदिष्ठं पस्पृशुः । ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ।। 2**

Therefore, these gods Agni, Vayu and Indra appear to excel other gods, for they knew it first as Brahman.

*तस्माद्वा - means on account of the fact that these gods saw Brahman near at hand and knew that it was Brahman.*

**तस्माद्वा इन्द्रोऽतितरां इवान्यान् देवान् स ह्येनन्नेदिष्ठं ।**
**पस्पर्श स ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ।। 3**

Therefore, indeed, Indra excelled other gods for he saw It now proximately and came to know It first as Brahman (through Uma).

*Amongst Agni, Vayu, and Indra, Indra saw Brahman nearmost and knew that it was Brahman through Parvati. So he excelled other gods.*

**तस्यैष आदेशः यदेतत् विद्युतो व्यद्युतदा इति ।**
**इन्यमीमिषदा इत्यधिदैवतम् ।। 4**

This is the instruction of Brahman through analogy. That is verily (momentary) like the flash of lightening and it is also

like the winking of the eye. (Brahman also disappeared like that). These illustrations relate to the context of the Gods.

*एष आदेशः - This is the instruction into Brahman who thus disappeared at once. यथा विद्युतो विद्योतनं क्षणिकं तद्वत् even as the flash of lightning is momentary, this is also like that. यथान्यमीमिषत् - just as the winking of the eye is momentary. Thus two similes are given. इत्यधिदैवतं। अनात्मभूतआकाशादिगतविद्युद्विषयं ब्रह्मणः उपमानदर्शनं । This simile to Brahman is related to lightning in आकाश which is the non-self.*

**अथाध्यात्मं यदेतत् गच्छतीव च मनोऽनेन ।**
**चैतदुपस्मरति अभीक्ष्णं सङ्कल्पः ॥ 5**

Now the instruction through analogy as related to the body. That (this Brahman) is like the mind going towards it ; (as the mind cannot dwell on the object of its thought i.e. Brahman for a long time, even so the appearance of Brahman as Yaksha is momentary.) Meditative thought (born of mind) will not be capable of remembering Brahman for a long time.

*यथा निमेषः प्रकाश तिरोभावः क्षणेन एवं ब्रह्मापि तिरोभूत् इत्यर्थः । यथा विद्युतः तिरोहिता भवन्ति इत्यर्थः ।*

*यथा मनसो ब्रह्म विषयीकरणं न चिरस्थायि एवमेव यक्षस्य ब्रह्मणः प्रकाशोपि इत्यर्थः ।*

**तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं । स य एतदेवं**
**वेद अभिहैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ 6**

Brahman (of such greatness) is known by the name 'Vanam'. Therefore, It should be meditated upon as 'Vanam'. He who knows this thus, will be respected by all creatures.

*तद्वनं नाम - Brahman of this greatness is to be chosen by all - is*

*to be prayed by all. So it is called 'Vanam'. The result of meditation on Brahman as वनं is pointed out.*

**उपनिषदं भो ब्रूहीति । उक्ता त उपनिषद ।**
**ब्राह्मीं वाव त उपनिषदं अब्रूमेति ।।** **7**

(Disciple) 'Sir, Teach me the secret knowledge' (Teacher) 'I have told you the secret knowledge. We have imparted to you the very secret knowledge of Brahman.'

*The student requests for the teaching of the Upanishat that propounds the means of winning the Grace of the Lord. This grace of the Lord is the cause of attainment of vigour for Upasana उपनिषदमब्रूम - The main teaching is taught. If you are desirous of hearing the Upanishad describing Sadhana it will be taught - साधनप्रतिपादिकां च उपनिषदं वक्ष्यामः ।*

**तस्यै तपो दमः कर्मेति प्रतिष्ठा । वेदाः**
**सर्वाङ्गानि सत्यमायतनम् ।।** **8**

(The means of attainment of this secret knowledge of Brahman are as follows) Austerities, conquest over the senses, and Vedic rites (like agnihotra) are causes of its firmness. Vedas along with their accessories and truth are its abode. (Causes of origination of Brahma vidya)

*तपः कायशोषणलक्षणं - Disciplines curbing the body. दमः - quietitude of the form of control of the senses. Karma - Agnihotra and others. प्रतिष्ठा - ब्रह्मविद्यायाः दार्ढ्यहेतुः cause of firmness of the knowledge of Brahman. The vedas with the six accessories namely शिक्षा, व्याकरणं, छन्दः, निरुक्तं, ज्योतिषं and कल्पः. Satyam means word of Truth. These are ब्रह्मविद्योत्पत्ति कारणानि । Thus the main means namely उपासना and its accessories are taught here.*

**यो वा एतामेवं वेद अपहत्य पाप्मानं अनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ।। 9**

Anyone who knows this thus, he having got rid of all sins, will be established in the highest infinite Vaikuntha of the Supreme.

*'य एवं वेद' - He who knows this Brahma vidya along with the said प्रतिष्ठा and आयतन. अपहत्य - Casting away all sins. ज्येये - The greatest and most supreme of all. The word स्वर्गे लोके signifies 'Vaikuntha', the abode of the supreme Paramatman as it is associated with the words अनन्ते ज्येये.*

# KATOPANISHAD

*Katopanishad is in fact an elaboration of the story referred to in the Katha Samhita. This Upanishad has two chapters. There are three Vallis in each of the chapters and in all there are six vallis. The story of Nachiketas is narrated in the first valli. Vajasravas the father of Nachiketas performed Viswajit sacrifice in which he had to give away everything he possessed as fees to the priests. The cows that were given by Vajasravas were all decrepit and barren and seeing this kind of imperfection, Nachiketas was impelled to ask his father to give him away to some priest as dakshina, to make the sacrifice perfect. The father said in anger that he would give him away to Mrityu (Death). Thus he went to god Yama's abode and waited for three nights, without food, to see Yama, who had been away from his abode. Yama grants three boons to Nachiketas who had stayed for three nights in his abode without food. Nachiketas prays that his father may be free from anxiety and that he may be well disposed towards him, by the first boon. He asks to teach him Agnividya by means of which one gains Svarga (Moksha) by the second boon. The third boon that Nachiketas prays for, is for knowledge about the nature of moksha. Yama says that he would grant him wealth, long life, comforts, happiness and any earthly benefit in lieu of that boon but Nachiketas is not lured by these temptations. He scorns all transitory ends and prays for that knowledge.*

*The second Valli describes how yama who was immensely pleased with the steadfastness of Nachiketas, teaches him the truth. The teaching about "Sreyas" (good)*

*and "Preyas" (Pleasurable) is found in this section. The knowledge of the atman is not easy of being heard or known and only a blessed soul with a firm resolve would gain it from a competent teacher. Yama teaches Nachiketas the nature of the atman through Omkara or Pranava. The nature of Jivatman and paramatman is taught in this section. It is declared here that the supreme is not attainable either through listening, intelligence or discourses (pravachana or Medha or Bahusrutatva) and that it is attainable by him whom it chooses. It is also pointed out in this Valli that one who has not desisted from evil deeds cannot attain the supreme. The necessity of moral and ethical purity for gaining spiritual perfection is emphasised.*

*In the third Valli there is the declaration that the Jivatman and Paramatman are residing in the same cave of the heart. This valli expounds that conquest over the sense organs is a necessary prerequisite for attainment of Paramatman. Constructive suggestions are made for conquering the (Indriyas) senses. The upanishad exhorts humanity to arise, awake and learn by approaching superiors.*

*The fourth Valli points out that a rare intelligent person would turn inward and realise immortality. The difference between the intelligent and the unintelligent is outlined here. It is in this Valli that the teaching that "One who sees any difference in the Paramatman would go grom death to death" is found.*

*In the fifth Valli the glory of Paramatman is described. Just as the one fire having entered the world assumes separate forms the one Paramatman is the same inner self in all. All these shine after Him, who is ever shining. There is eternal peace only for those intelligent ones who see him, the one*

*eternal sentient principle that accomplishes the desires of the many.*

*In the sixth Valli the supreme glory of Paramatman is described. The samsara is compared to a tree having roots above, and the branches downward. It is only those that know Him who become immortal. The self is to be realised as existing and as it really is. The teaching concludes with the statement that, "when all the knots of the heart of the form of raga and devsha are destroyed then a mortal becomes immortal and enjoys Brahman here alone."*

*This Upanishad depicts the truth of the Paramatman thus in very clear terms.*

**ओं सहना ववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।**
**तेजस्वि नावधीतमस्तु । माविद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ॥**

*May he protect us both together. May he protect us both by granting the results of knowledge. May we attain vigour together. Let what we study be powerful. May we not hate each other. Om peace, peace, peace.*

## प्रथमा वल्ली

**उशन्ह वै वाजश्रवसः सर्ववेदसं ददौ ।**
**तस्य ह नचिकेता नाम पुत्र आस ॥** **1-1**

Once, the son of Vajasravas, being desirous of fruit, gave away all his possessions. He had a son called Nachiketa.

*Visvajit is a sacrifice in which everything one possesses is to be given as 'dakshina'. Vajasravas was performing this sacrifice. उशन् - desirous of, वाजश्रवसः - He who had श्रवः or fame through the gifts or वाज or food was वाजश्रवाः । His son is वाजश्रवसः ।*

**तं ह कुमारं सन्तं दक्षिणासु नीय -**
**मानासु श्रद्धाऽऽविवेश सोऽमन्यत ।।** **1-2**

When the fees were being carried (to the Brahmins) faith overtook him, who was yet a boy. He thought thus.

*दक्षिणासु नीयमानासु - When cows were being offered as fees to the priests श्रद्धा - आस्तिक्यबुद्धिः पितुः हितकामप्रयुक्ता - sincere faith on account of his wishing well for his father.*

**पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।**
**अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ।।** **1-3**

He who gives these cows that have drunk water, eaten grass, whose milk has been milked (for the last time) and that have become barren, goes to those worlds that are known as the delightless.

*The manner of this spiritual faith is shown in this way. निरिन्द्रियाः - incapable of giving birth to future progeny. अनन्दाः delightless. There are verily such worlds that are known from the Sastras.*

**स होवाच पितरं तत कस्मै मां दास्यसीति ।**
**द्वितीयं तृतीयं तं होवाच मृत्यवे त्वा ददामीति ।।** **1-4**

He spoke to his father, 'Father, to whom will you give me?' He spoke to him a second time and a third time. To him (the father) said, 'To death I shall give you.'

*स होवाच He said to his father thus - why ? दक्षिणा वैगुण्यं मन्यमानः स्वात्मदानेनापि क्रतुसाद्गुण्यं इच्छन् - considering the Dakshinas defective and desiring to make the sacrifice perfect even by giving himself away. कस्मै to which priest will you give me by way of Dakshina.*

*Being compelled very much thus, the father became angry and told him that he would give him away to Death.*

**बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।**
**किंस्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥ 1-5**

'I go ahead of many. I go in the midst of many. What is it that Yama has to do, which he will have it done by me?'

*Even though the son was said like this he was without any fear or sorrow. The idea of बहूनां एमि प्रथमः is this - 'सर्वेषां मृत्युसदनगन्तृणां पुरतः मध्ये वा गच्छामि न तु पश्चात् मृत्यु सदनगमने न कोऽपि मम विचारः' I go in front or in the middle of all those that go to the abode of death and never to the end. I am not at all worried about going to the abode of death. What benefit can that मृत्यु who is पूर्णकाम get from a young boy like me ?*

**अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।**
**सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ 1-6**

Consider how the ancestors were; reflect how the others behave (now). Man ripens like corn and is again born like corn.

*Listening to the words of his son who was without any fear or anger the father felt great remorse and said क्रोधावेशान्मया मृत्यवे त्वा ददामीत्युक्तं । नेदृशं पुत्रं मृत्यवे दातुमुत्सहे । इति पश्चात्तप्तहृदयं पितरं आलोक्य उवाच - Seeing his father in this mood the boy said like this. अनुपश्य यथा पूर्वे means even as the ancestors were without false speech, you also must behave like that. पालय सत्यं प्रेषय मां मृत्यवे - follow the truth and send me to death is the meaning.*

**वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।**
**तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ 1-7**

God Agni himself very enters the house in the form of a Brahmana guest. To him they make this appeasement. Yama, bring water (unto him).

*Yama who had gone out returned after three nights. The aged gate keepers said to Yama like this.*

**आशाप्रतीक्षे सङ्गतं सूनृतां चेष्टापूर्ते पुत्रपशूंश्च सर्वान् ।**
**एतद् वृङ्क्ते पुरुषस्यात्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ 1-8**

Hope and expectation, contact with the good, kind words, sacrifices and beneficent deeds, sons and cattle -all these of an unintelligent person in whose house a brahmana dwells without food are deprived by this (sin of the form of starving a brahmin).

*The result of the sin of the form of not showing respect to the guest is pointed out here. आशा - desire for an object which is not existing. प्रतीक्षा - desire for an object which is existing. 'Sangatam' means 'Satsangamam'. सूनृतां - true and pleasant words. इष्टं यागादि पूर्तं खातादि sacrifice and others and construction of tanks and others.*

*एतत् - This sin of the form of starving the Brahmin.*

**तिस्रो रात्रीर्यदवात्सीर्गृहे मे अनश्नन्ब्रह्मन्नतिथिर्नमस्यः ।**
**नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ 1-9**

O Brahmana, since you, a guest and respectable person, have stayed in my house for three nights without food, let my salutations be to you. O Brahmin, let good happen to me. In return choose three boons.

*वृणीष्व - प्रार्थय - तव लिप्साभावेऽपि मदनुग्रहार्थं - Though you have no desire choose three boons just to favour me.*

**शान्तसङ्कल्पः सुमना यथा स्यात् वीतमन्युर्गौतमो माऽभि मृत्यो ।**
**त्वत्प्रसृष्टं माऽभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥ 1-10**

O death, of the three boons I choose this as the first; may my father be freed from anxiety; may he be well disposed and free from anger towards me. May he speak, well pleased, to me when sent back by you.

*शान्तसङ्कल्पः - Free from thoughts about me such as 'what will my son do after going to Yama'. 'Sumanah' - peaceful mind.*

**यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।**
**सुखं रात्रीः शयिता वीतमन्युः त्वां ददृशिवान्**
**मृत्युमुखात्प्रमुक्तम् ॥ 1-11**

Auddalaki, Aruni being favoured by me will be well disposed towards you as before. Seeing you released from the mouth of death, free from anger, he will happily sleep in the nights.

*मत्प्रसृष्टः - मदनुज्ञातः, मदनुगृहीतः Being permitted by me, being blessed by me.*

**स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति ।**
**उभे तीर्त्वाऽशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ 1-12**

In the Svarga world there is no fear whatsoever. You are not there. He is not struck with fear on account of old age. Transcending the two, thirst and hunger and having crossed over sorrow, one delights in the Svarga world.

*The word स्वर्गे means in the मोक्षस्थान / अशनाया बुभुक्षा hunger. The word स्वर्गेलोके in the second half of the mantra means the realm of liberation.*

**स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्दधानाय मह्यम् ।**
**स्वर्गलोका अमृतत्वं भजन्ते एतद् द्वितीयेन वृणे वरेण ॥ 1-13**

O death, such as you are, you know the Agni leading to Svarga. Teach it to me who am full of faith. Those who attain Svarga attain immortality. This I ask through the second boon.

*स त्वं - You who are known for your omniscience in the Puranas.*

*स्वर्गलोकाः - स्वर्गो लोकः येषां ते परमपदं प्राप्ताः इत्यर्थः - those whose abode is Svarga i.e. those who have attained the Supreme abode.*

*अमृतत्वं भजन्ते - देशविशेषविशिष्ट - ब्रह्मप्राप्तिपूर्वकत्वात् स्वरूपाविर्भावलक्षणमोक्षशब्दितामृतत्वस्य - immortality or moksha has the characteristic feature of the manifestation of one's own nature. This is gained only after attainment of Brahman in a particular place called svarga.*

**प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।**
**अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायां ॥ 1-14**

O Nachiketas, I shall explain to you fully. Know it from me. Knowing that fire which leads to Svarga one attains the world of the infinite (Vishnu) and attains permanence (without return to Samsara). Know that this (knowledge of the fire) is hidden in the cave.

*निबोध Know this being instructed by me. अनन्त लोकाप्तिं - The attainment of the world of Ananta i.e. Vishnu. This is further described in 1-3-9. 'atho' means after attaining that. Pratishtam*

*means non-return. अपुनरावृत्तिं च लभते / How can this kind of efficiency happen to that knowledge ? That is the uniqueness of this knowledge. ब्रह्मोपासनाङ्गतया एतज्ज्ञानस्य मोक्षहेतुत्वलक्षणं एतत्स्वरूपं गुहायां निहितमन्ये न जानन्ति त्वं जानीहि इति भावः / It is an accessory to meditation upon Brahman. By virtue of this fact, it is a means to liberation. Know this from me.*

**लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।**
**स चाऽपि तत्प्रत्यवदत् यथोक्तं अथास्य मृत्युः पुनरेवाह तुष्टः ॥ 1-15**

Lord Yama taught him that fire which is the means of attaining that world. He also taught him the kind and number of bricks as also the manner of arranging them for the fire. And he (Nachiketas) too repeated it (understanding the same) as it was taught. Then pleased with his ability Death spoke again.

*This is the statement of Sruti. लोकादि means स्वर्ग्यं the cause of gaining Svarga. शिष्यस्य ग्रहण सामर्थ्यदर्शनेन सन्तुष्टस्सन् मृत्युः पुनरपि उक्तवान् /*

**तमब्रवीत् प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।**
**तवैव नाम्ना भविताऽयमग्निः सृङ्कां चेमामनेकरूपां गृहाण ॥ 1-16**

The Mahatma (death) being pleased said to him, 'I now grant you here one more boon. This fire shall be known by your name indeed. Accept also this multiformed necklace.'

*सृङ्कां - विचित्रां शब्दवतीं रत्नमालां a wonderful necklace of gems.*

**त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ।**
**ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यन्तमेति ॥ 1-17**

One who learns the three anuvakas dealing with

Nachiketas and performs the three actions (sacrifice, learning and giving), attaining contact (with Brahmopasana) with the three (fires), will cross over birth and death. Knowing and realising the soul born of Brahman and conscient as the worthy Lord (as having the Supreme self as his self) one attains thorough peace forever.

*त्रिणाचिकेतः - 'अयं वाव यः पवते' इत्याद्यनुवाकत्रयाध्यायी one who studies the three anuvakas commencing with the mantra 'ayam vava yah pavate' त्रिकर्मकृत् performing three actions namely यजन, अध्ययन and दान. Or it may mean पाकयज्ञ, हविर्यज्ञ and सोमयज्ञ. त्रिभिरेत्य सन्धिं - त्रिरनुष्ठितैरग्निभिः परमात्मोपासनेन संबन्धं प्राप्य. with the fires thrice performed gaining contact with meditation upon paramatman. ब्रह्मजज्ञम् means Jeevatman because he is born of Brahman and is having consciousness. ब्रह्मणो जातत्वात् ज्ञत्वाच्च । ईड्यं देवं विदित्वा - जीवात्मानं उपासकं ब्रह्मात्मकत्वेन अवगम्य । Realising the Jeevatman as having Brahman as his Self. Here the word 'Devam' relates to Paramatman and as identity between Jivatman and Deva is impossible, the word 'Deva' signifies 'Paramatmatmakam'. निचाय्य realising this fact of Paramatmatmakatva. This is thus explained in Sri Bhashya under the Sutra विशेषणाच्च ।(1-2-12)*

*इमां पूर्वमन्त्र निर्दिष्टां संसाररूपानर्थ शान्तिं एति इत्यर्थः ।*

**त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वान् चिनुते नाचिकेतम् ।**
**स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥ 1-18**

One who masters the performance of the three sections dealing with Nachiketa fire, and knowing the three in this manner performs the piling of the Nachiketas - altar, casts off even prior to death the snares of death (such as Raga and Dvesha), transcends sorrow and rejoices in heaven.

*त्रयं एतत् विदित्वा - knowing these three (1) the nature of Brahman as described in the previous mantra (2) the nature of one's own self तदात्मकस्वात्मस्वरूपं and (3) the nature of Agni as taught in त्रिभिरेत्य सन्धिं - from the Shastras being taught by the preceptor. Knowing these three thus, he who constructs the Nachiketa fire altar. मृत्युपाशान् the fetters of death of the form of desire and hatred रागद्वेषादि लक्षणान् / पुरतः - even before the fall of the body.*

**यो वाप्येतां ब्रह्मजज्ञात्मभूतां चितिं विदित्वा तनुते नाचिकेतम् ।**
**स एव भूत्वा ब्रह्मजज्ञात्मभूतः करोति तद्येन पुनर्न जायते ॥ 1-19**

He who knows this piling up of the Nachiketa fire altar reflecting upon the nature of his own self as having Brahman as his innerself and performs the Nachiketa fire altar that person will realise the knowledge of his own self as ensouled by Brahman and does that by which he is not born again.

*Though this mantra is not quoted or commented upon by some, this is referred to by the most trustworthy Sruta Prakasikacharya and so it need not be doubted as an interpolation.*

*ब्रह्मजज्ञात्मभूतां एतां चितिं विदित्वा चिनुते means ब्रह्मात्मकस्वस्वरूप तया अनुसंधाय चिनुते. Meditating upon this as the form of his self having Brahman as its inner self, if one piles the fire. He will meditate upon himself, having Brahman as its self ब्रह्मजज्ञात्मभूतः - ब्रह्मात्म कस्वात्मानुसन्धानशाली सन् /*

*करोति - Practises meditation upon the supreme. This kind of meditation alone is the cause of cessation of further birth. The piling of the fire - altar necessarily preceded by the reflection of his own self as having the supreme as its self is the cause of liberation.*

**एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ।**
**एतमग्निं तवैव प्रवक्ष्यन्ति जनासः तृतीयं**
**वरं नचिकेतो वृणीष्व ॥** **1-20**

O Nachiketas, this is the fire which leads to heaven for which you prayed through the second boon. People will call this fire as yours alone. Well, Nachiketas, ask for the third boon.

*How can the word स्वर्गbe taken to signify 'Moksha' ? According to the context the word "Svarga" means liberation. The Bhashyakara has explained accordingly. स्वर्ग शब्देन अत्र परमपुरुषार्थ लक्षण मोक्षोऽभिधीयते । "स्वर्गलोका अमृतत्वं भजन्ते इति तत्रस्थस्य जननमरणाभाव श्रवणात् ।"*

1. *It is declared that those who live in Svarga attain immortality. स्वर्ग लोका अमृतत्वं भजन्ते amrtatava in Upanishadic literature means liberation.*

2. *One crosses over birth and death by means of it, त्रिकर्मकृत् तरति जन्ममृत्यु ।*

3. *Nachiketas who scorns all transitory ends would never pray for the means of attaining perishing Svarga.*

4. *The word Svarga can signify liberation of the form of infinite bliss through its primary significance.*

5. *Even the mimamsakas hold that the word "Svarga" means 'unlimited delight' and that happens only in the case of liberation.*

**येयं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके नायमस्तीति चैके ।**
**एतद्विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः ॥** **1-21**

This doubt which arises in respect of a man who is liberated - some say he is (having bliss of divine communion) and others say he is not (others say his nature differently. Some say he is divested of all qualities like knowledge etc. and will be like a stone - Some say that he will be one with Paramatman. Some say that he will be blessed with the experience of Brahman for all time to come etc.) I like to know this taught by you. This I choose as the third boon.

*Under the Sutra 1-2-12 - "विशेषणाच्च" the Bhashyakara explains the meaning of this mantra as follows. अत्र परमपुरुषार्थरूप - ब्रह्मप्राप्ति लक्षण - मोक्षयाथात्म्य विज्ञानाय तदुपायभूत - परमात्मोपासन - परावरात्म तत्वजिज्ञासया अयं प्रश्नः क्रियते । एवं च येयं प्रेते इति न शरीरवियोगमात्राभिप्रायम् ; अपि तु सर्व बन्ध विनिर्मोक्षाभिप्रायम् । यथा न प्रेत्य संज्ञास्ति" इति I- This word does not mean mere separation from the body. It means attaining freedom from all bondages. 'न प्रेत्य संज्ञास्ति' is another usage where प्रेत्य means the same. When a person qualified for Moksha is dead and is freed from all bondages there is doubt about the essential nature of release whether it is of the form of existence or of the form of non-existence, due to differences of opinions among philosophers. अस्तीत्येके नायमस्तीति चैके - मोक्षाधिकृते मनुष्ये प्रेते सर्वबन्धविनिर्मुक्ते तत्स्वरूप विषया वादिविप्रतिपत्तिनिमित्ता अस्तिनास्त्यात्मिका या इयं विचिकित्सा । Thinkers differ widely on the nature of release. Some say there is destruction of the nature of the Atman. Some point out that there is termination of ignorance. Some say that release is of the form of Kaivalyam consequent upon the removal of all particular qualities such as knowledge and others from the Atman who is पाषाणकल्प. Others say that it is the state of pure self, the Paramatman who is divested of limiting adjuncts. Still others say that it is जीवस्य-अनादिकर्मरूप-अविद्योच्छेदपूर्वकस्वाभाविक परमात्मानुभव - Enjoyment of the bliss of Divine communion by the*

*Jivatman after the termination of his ignorance of the form of beginningless Karma. There being room for doubt, this kind of question is meant for instruction into the nature of मोक्ष or release. By the second question the nature of मोक्षसाधन भूताग्नि was sought to be known. This question is meant for knowing the nature of मोक्ष and never only for knowing that Jivatman is distinct from the body. Otherwise it would be implausible to put him to the test of allurings and grant of manifold enjoyments.*

*This is discussed and determined under the Sutra "त्रयाणामेव चैवं उपन्यासः प्रश्नश्च" (1-4-6 Sri Bhashya)*

**देवैरत्रापि विचिकित्सितं पुरा नहि सुज्ञेयमणुरेष धर्मः ।**
**अन्यं वरं नचिकेतो वृणीष्व मा मोऽपरोत्सीः अति मा सृजैनम्॥ 1-22**

With regard to this, doubts were entertained even by gods before. The truth is subtle and not easily comprehensible. O Nachiketas, ask for some other boon. Do not press me further. Leave me.

*देवैः - Even by gods who see many things बहु दर्शिभिः - देवैः संशयितम् । अत्र means in this मुक्तात्मस्वरूप अणुरेष धर्मः । This is a very subtle dharma. Dharma itself is difficult to understand. This again is very much difficult. सामान्यतो धर्म एव दुर्ज्ञानः । तत्रापि अयं दुर्ज्ञानः इति भावः । मा उपरोत्सीः - Do not press.*

**देवैरत्रापि विचिकित्सितं किल त्वं मृत्यो यन्न सुज्ञेयमात्थ ।**
**वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित्॥ 1-23**

Were not doubts entertained about this even by gods ? And you, O Death, say it is not easily comprehensible. It is not possible to get one like you who could teach this. Verily no other boon is equal to this.

**शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान् ।**
**भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥ 1-24**

You may ask for sons and grandsons that live a hundred years. Ask for a great number of cows, elephants, gold and horses. Choose a vast abode (with many halls and stairs). And you yourself live for as many years as you like.

*Yama thought that such मुक्तात्मतत्व was not fit to be taught to one whose mind is attached to other things of the world even though there is ability to understand. So he tempted Nachiketas with various things. This also was for मुमुक्षास्थैर्य -अनुवृत्यर्थ for the continuation of firm desire for liberation.*

**एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।**
**महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥ 1-25**

If you think of any other boon equal to this you may ask for that. Choose wealth and long life. O Nachiketas, become a king on this wide earth. I shall make you the object of desire of all desirable ones.

*एतत् तुल्यं - If you consider any other boon similar to this, even that you may ask, कामभाक् / कामः - कामना तां विषयतया भजतीति कामभाक् one who entertains desire as an object.*

**ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामान् छन्दतः प्रार्थयस्व ।**
**इमा रामाः सरथाः सतूर्या न हीदृशा लम्भनीया मनुष्यैः ।**
**आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं माऽनुप्राक्षीः ॥ 1-26**

Pray as you please for all those desirable things that are rare in this world of mortals. Here are these damsels with chariots and musical instruments-such as not attained verily

by mortals. With these given by me, get yourself served. Do not inquire about after death.

*मरणं अनु - मरणात् मुक्तेः पश्चात् मुक्तात्मस्वरूपं इति यावत् / After death i.e. after i.e. after liberation. That means - the nature of the liberated soul. It is not wrong to say that "marana' has this special meaning according to the context.*

**श्वोऽभावा मर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां जरयन्ति तेजः ।**
**अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ 1-27**

O Death, (all these objects of enjoyment) of man will become non-existent tomorrow. These will wear out the power of the sense organs. All life is verily very short. Let the chariots, dance and music be yours alone.

*श्वोऽभावाः - श्वः अभावो येषां ते These become non-existent to-morrow. That means they do not last for two days. अपि सर्वं जीवितं even the life of Brahma is little. What is to be said about the life of people like us.*

**न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।**
**जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥ 1-28**

Man is not to be satisfied with wealth. We shall have wealth as we have seen you now. We shall live as long as you are the Lord. But the boon to be sought is that alone.

*If your vision is obtained what difficulty is there in gaining wealth ? त्वद्दर्शनमस्ति चेत् वित्तलाभे को भारः ? जीविष्यामो यावदीशिष्यसि त्वं - As long as you are functioning as the Lord, our life also is sure to be there वरलाभालाभयोरपि तावदेव जीवनं इति भावः / In the event of getting the boon or not getting the boon, our life will be till that time.*

**अजीर्यतामृतानामुपेत्य जीर्यन्मर्त्यः क्व तदास्थः प्रजानन् ।**
**अभिध्यायन् वर्णरतिप्रमोदान् अनतिदीर्घे जीविते को रमेत ॥ 1-29**

Having known (the nature) of those that are free from old age and have become immortal, how can a man who is decaying under age, have any desire at all for such things (as damsels that are transient)? Having known well the splendour and the bliss (of Divine experience) of the released who would take delight in life that is not very long?

*अजीर्यतां Knowing the nature of the liberated who are free from old age and death. प्रजानन् - विवेकी wise man जीर्यन्मर्त्यः - जरामरणोपप्लुतः being tormented by old age and death. तदास्थः one having desire for objects such as damsels and others that are over powered by old age and death. क्व - How can he become one such ? If the reading is taken as क्वधस्थः the meaning will be being on the Earth which is lower region. वर्णरतिप्रमोदान् The particular forms such as आदित्यवर्णत्वं and others are to be known by वर्णाः । आदित्यवर्णत्व The bliss of Divine experience is suggested by रतिप्रमोदाः Knowing all these who would delight in long life on Earth ? अत्यल्पे ऐहिक चिरजीविते कः प्रीतिमान् स्यात् ?*

**यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् ।**
**योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥ 1-30**

O death, Tell us of that thing regarding which they have doubts thus and which exists after death. (Tell us the truth about the nature of the released). Nachiketas will not choose any thing other than this boon which concerns the inscrutable.

*साम्पराये यस्मिन् - महति पारलौकिके मुक्तात्मस्वरूपे - in that other wordly nature of the liberated soul. The fourth pada of the mantra*

*is the statement made by the Sruti. अन्यं नचिकेता न वृणीते स्म इति श्रुतेर्वचनम् ।*

## द्वितीयावल्ली

**अन्यच्छ्रेयोऽन्यदुतैव प्रेयः ते उभे नानार्थे पुरुषं सिनीतः ।**
**तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य प्रेयो वृणीते ।। 2-1**

That which is good is verily different, and that which is pleasant is indeed different. These two with different ends bind man. Good befalls him who chooses the good among them. But he who chooses the pleasant falls away from the supreme end.

*Yama praises the firmness of the desire of Nachiketas, his pupil, for liberation. He finds him fir for instruction. श्रेयः अन्यत् प्रेयः अन्यत् - the path way to liberation is different and highly praiseworthy. The pathway to enjoyment is pleasant and it is different.*

**श्रेयश्च प्रेयश्च मनुष्यमेतः तौ संपरीत्य विविनक्ति धीरः ।**
**श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ।। 2-2**

The good and the pleasant approach man, having considered them well, a wise man discriminates. A wise man prefers the good to the pleasant. But the non-intelligent one chooses the pleasant for the sake of worldly prosperity.

*तौ - The two श्रेयस् and प्रेयस् । संपरीत्य सम्यगालोच्य considering deeply the two viz. the good and the pleasant. विविनक्ति discriminates, मन्दः योगक्षेमात् प्रेयो वृणीते - An unintelligent person chooses the pleasant for the purpose of Yogakshema. योगक्षेमात् हेतोः वृणीते । Yoga is development of the body and Kshema is its protection. शरीरस्य उपचयः योगः , क्षेमः परिपालनम् ।*

**स त्वं प्रियान् प्रियरूपांश्च कामान्**
**अभिध्यायन्नचिकेतोऽत्यस्त्राक्षीः ।**
**नैतां सृङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥ 2-3**

O you Nachiketas, who are such a one, have discarded, after deep consideration the desirable things (like damsels and others) that are pleasant and are of delightful forms. You did not accept this path of wealth in which many men are lost.

*प्रियान् - Objects such as damsels and others that are being desired. अभिध्यायन् understanding as being associated with defects such as leading to sorrow and being mixed with sorrow and others. सृङ्कां-कुत्सितगतिं मूढजनसेवितां Low path of riches followed by the ignorant.*

**दूरमेते विपरीते विषूची अविद्या या च विद्येतिज्ञाता ।**
**विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥ 2-4**

These two known as ignorance and knowledge are far apart and mutually contradictory. I consider Nachiketas as one that seeks knowledge. Many enjoyments did not tempt you.

*अविद्या या च विद्या - या अविद्येति ज्ञाता कामकर्मात्मिका, या च विद्येति ज्ञाता वैराग्यतत्व ज्ञानमयी - Avidya which is of the form of action for fulfillment of desire and Vidya which is of the form of dispassion and knowledge of reality.*

*दूरम् - They are far from each other.*

*विषूची-भिन्नगती; परस्पर विरुद्धे च - They are of opposite directions and mutually contradictory.*

**अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।**
**दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ 2-5**

Being in the midst of ignorance and considering themselves as intelligent and learned, fools wander suffering pains (caused by old age, diseases etc.) even as the blind are led by the blind.

*The path of ignorance is denounced here. अविद्यायां - काम्यकर्मादिलक्षणायां - ignorance of the form of interested actions. परियन्ति wander.*

**न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।**
**अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥ 2-6**

The thought of the other world does not occur to one who is immature, inattentive and deluded by the desire for wealth. He who thinks that there is this world alone and not the other comes again and again under my sway.

*साम्परायः परलोकसाधनव्यापारः following the means for attainment of the other world; अयं लोकः नास्तिपरः thinking that this world alone is and that there is not the other world. मानी इत्यस्य दुर्मानीत्यर्थः ।*

*'वित्तमोहेन मूढं - विषयाशा वशीकृत मनोरथं ।*

**श्रवणायापि बहुभिर्यो न लभ्यः श्रृण्वन्तोऽपि बहवो यं न विद्युः ।**
**आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो**
**ज्ञाता कुशलानुशिष्टः॥ 2-7**

(The Supreme Self is such) who is not gained by many even for the mere hearing, whom many cannot know even while hearing, of whom rare is an able expounder and rare is

an able attainer, and rare is he who knows Him under the instruction of an adept.

*यः means that well known Paramatman. The idea is that even gaining the benefit of hearing Paramatman is the result of great merit. श्रवणलाभोऽपि महासुकृतफलमिति भावः / All those that hear cannot easily gain the knowledge of Paramatman कुशलो वक्ता कुशलः प्राप्ता च दुर्लभः A clever exponent and an adept attainer of him are rare.*

**न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।**
**अनन्यप्रोक्ते गतिरत्र नास्ति आणीयान्ह्यतर्क्यमणुप्रमाणात् ॥ 2-8**

This Supreme Self is not easily knowable when taught by a person of inferior order because it is considered differently ( by different expounders). It cannot be known if it is not taught by another, as it is subtler than the subtle and beyond reason.

*अवरेण अश्रेष्ठेन प्राकृतेन पाण्डित्यमात्रप्रयोजनवेदान्तश्रवणेन - By an ordinary man whose listening to the Vedanta has resulted in mere scholarship. नरेण देहात्माभि मानिना - अनन्यप्रोक्ते गतिरत्रनास्ति this is explained in three ways.*

*(1) An ananya is an Ekantin or Brahma sakshatkarin. अत्र आत्मनि एकान्तिनाप्रोक्ते यादृशी अवगतिः सा अवरेण प्रोक्ते नास्ति - The understanding of the atman that will be there when it is taught by one who has realised Brahman will not be there when taught by one of inferior understanding.*

*(2) अत्र संसारे गतिः चङ्क्रमणं नास्ति - There will be no movement in Samsara when it is taught by a celebrated person.*

*(3) अनन्यप्रोक्ते (अन्याप्रोक्ते) स्वयमवगते गतिः आत्मावगतिः नास्ति / If it is not taught by another there will not be the understanding of the Atman.*

*The nature of the Atman is not known by reasoning. यतः अणोरणीयान् आत्मा अतः तत्वस्वरूपं तर्कोगोचरम् ।*

**नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।**
**यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ 2-9**

O Dearest one, This knowledge cannot be obtained through reasoning. Only when it is taught by another, it leads to sound knowledge (leading to liberation). You have attained that knowledge. You are of firm resolution. O Nachiketas, may I have enquirers like you.

*एषामतिः - This knowledge about the Atman आत्मविषयिणी मतिः । प्रेष्ठ dearest one. प्रोक्ता अन्येनैव सुज्ञानायअन्येनैव (गुणोत्कृष्टेन) गुरुणा उपदिष्टैवमतिः मोक्षसाधनज्ञानाय भवति । Knowledge taught by a teacher who is other than one's own self, leads to the knowledge of the means to liberation. सत्य -धृतिः सत्या -अप्रकम्प्या धृतिः यस्य सः you are one of unshakable resolution.*

**जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।**
**ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ 2-10**

I know that wealth is not permanent. That Eternal is not attained through non-eternal things. The Nachiketa fire was constructed by me with transitory things. I have attained the eternal (knowledge leading to the imperishable goal).

*Yama being pleased said thus again शेवधिः अनित्यमिति जानामि - I know that the ऐश्वर्य of Kubera and others which is of the nature of karmaphala is non-eternal. ध्रुवं तत् - आत्मतत्वम् । अध्रुवैः - अनित्यफलसाधन भूतैः, अनित्यद्रव्यसाध्यैः वा कर्मभिः - by Karmas that are the means of non-eternal results or Karmas that are achieved*

*through non-eternal things. ब्रह्मप्राप्तिसाधनज्ञानोद्देशेन अनित्यैः द्रव्यैः नाचिकेतोग्निः चितः with the purpose of gaining knowledge that leads to the attainment of Brahman the Nachiketagni was kindled with non-eternal things. By this it is affirmed that attainment of Brahman is achieved only through knowledge.*

**कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यं अभयस्य पारम् ।**
**स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ 2-11**

O Nachiketas, perceiving on one hand the attainment of desires related to the several worlds-the results of Karma and also perceiving on the other hand the far shore of fearlessness and endlessness and the host of great qualities (like sinlessness etc.) eternality and fame, you have rejected the desirables, O wise one, with firmness.

*क्रतोः प्रतिष्ठां जगतः कामस्याप्तिम् The fulfilment of desires for objects of the form of damsels etc. related with all the Worlds inclusive of the world of the fourfaced Brahma through Karma. महत् स्तोमं the group of hosts of great qualities like अविनाशित्व,, अत्यन्तनिर्भयत्व, अपहतपाप्मत्व, सत्यसङ्कल्पत्व and others. उरूगायं - उरुकीर्तिं । प्रतिष्ठां स्थैर्यं stability. All these are related to Moksha. Realising all these you have discarded worldly desires. Moksha Svarupa is pointed by आनन्त्यं, अभयस्य पारं, महत् स्तोमं and others.*

**तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।**
**अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ 2-12**

A wise man discards pleasure and sorrows after realising that Supreme Self, difficult to be perceived, hidden in the cave of the heart, that has entered the heart and that is residing there as the indwelling principle, through the realisation of one's own self (through meditation).

Yama answers the third question with this mantra and the next.

*तं that Paramatman. All the attributes in the accusative qualify तं देवं दुर्दशं - दृष्टम् अशक्यं । गूढं - who is covered by Avidya of the form of Karma.*

*गुहाहितं - हृदयगुहावर्तिनं गह्वरेष्ठम् - आत्मान्तर्यामिणं, पुराणं-अनादिं, गूढं who is not revealed to those who have अविद्या of the form of Karma. अध्यात्मयोगाधिगमेन the knowledge of the nature of the Jivatman. The knowledge of the essential nature of the Jivatman is the cause of the knowledge of Paramatman - विषयेभ्यः प्रतिसंहृत्य - चेतसः आत्मनि समाधानं अध्यात्मयोगः । तेन योऽयमधिगमः जीवात्मज्ञानं । तेन हेतुना । देवं means परमात्मानम् । मत्वा means ध्यात्वा । जीवात्म ज्ञानस्य परमात्म ज्ञान हेतुत्वात् ॥*

**एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृह्य धर्म्यः अणुमेतमाप्य ।**
**स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्म नचिकेतसं मन्ये ॥ 2-13**

Having heard this and having pondered over the same, a man attains the subtle self after abandoning his body and others that are results of Karma. He enjoys achieving the enjoyable. I consider that the abode of Brahman is open to Nachiketas.

*एतत् श्रुत्वा - Listening to this atmatattva. Samparigrahya means मननादिकं कृत्वा. Dharmyam means body and others that are the results of Karma. प्रवृह्य discriminating and discarding अणुं एतं आप्य स्वात्म भूतं एतं, आणुं - सूक्ष्मतया चक्षुराद्यगोचरं अणीयान् हि अतर्क्यं निर्दिष्टं परमात्मानं देश विषशे प्रप्य - attaining Paramatman who is his own self - स्वात्म भूतं and who is not visible to the eye of others as He is subtle, मोदनीयं हि लब्ध्वा मोदते - here मोदनीयं signifies the manifestation of his own essential nature or स्वस्वरूप of the form of अपहतपाप्मत्व and others. मोदते - आनन्दी भवति ।*

**अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।**
**अन्यत्र भूताच्च भव्याच्चं यत्तत्पश्यसि तद्वद ॥ 2-14**

Tell me that which you verily see as other than Dharma (the means or upaya), other than adharma (the goal or upeya), other than that which is done and other than that which is not done, and other than the past as well as the future.

*Nachiketas puts this question to ascertain (1) the nature of the goal प्राप्यस्य स्वरूपं (2) nature of the means of attainment - उपायस्वरूपं and (3) the nature of the attainer or - प्राप्तुः स्वरूपं. 'अन्यत्रधर्मात्' does not refer to Brahman. This is explained under the sutra 'त्रयाणां'एवमुपन्यासः प्रश्नश्च' (वे.सू. 1-4-6) by Ramanuja as अन्यत्र धर्मात् - प्रसिद्धोपायविलक्षणः उपायः - Dharma means upaya and अन्यत्रधर्मात् means that which is distinct and different from the well known means. अन्यत्र अधर्मात् that which is different from the well known object of attainment because अधर्म means that which is other than धर्म धर्मेतरः उपायः or means प्रसिद्धसाध्यविलक्षणं फलं । 'अस्मात्' - By this the aspirant after that Phala is meant. He himself is the attainer. अस्मादिति तत्साधको विवक्षितः । सः एव उपेता । He is different from the well known aspirant - attainer who performs sacrifices for attaining results because of the fact that he is disinterested in any such results during the stage of practising Yoga.*

*'कृताकृतात् इति धर्मादीनां विशेषणं - is the attribute of Dharma and others. "कृताकृतात् धर्मादेः विलक्षणं, भूताच्च भव्याच्च धर्मादेः विलक्षणं"। The meaning is that which is different from means and others which are done and not done and which is different from Dharma and others past and future.*

**सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।**
**यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीमि ओं इत्येतत् ॥ 2-15**

I shall briefly teach you that abode of which all the Vedas speak, of which all the Aranyakas and Upanishads mention, desiring which brahmacharya is observed. This is Om.

*The glory of the 'prapya' is revealed in this mantra in a brief statement. The word 'Padam' signifies the nature of the prapya - प्राप्यस्वरूपवाची - The nature of that attainable is expounded directly or indirectly by all the Vedas. As the Supreme Brahman is that object of attainment the doubt that this Upanishad expounds the 'Parishuddhatma Svarupa' is cleared. तत् ते पदं संग्रहेण ब्रवीमि refers to परमात्मस्वरूप alone as the subject matter of the Vedas is verily Paramatman and not the purified nature of Jivatman. तपांसि - तपः प्रधाना उपरितनभागाः The later portions of the Veda. ब्रह्मचर्य signifies गुरुकुलवास, continence and others. संग्रहेण - संगृह्यते अनेन इति संग्रहः शब्दः That word by which it is summarised. That word is 'OM' 'प्रणवस्य ब्रह्मवाचकत्वात्' । प्राप्य भूतस्य देवस्य वेदितव्यतया निर्दिष्टस्य, प्राप्तुः प्रत्यगात्मनश्च, ब्रह्मोपासनस्य च स्वरूप विशोधनाय पुनः पप्रच्छ अन्यत्र धर्मादिति ।*

**एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।**
**एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ 2-16**

This letter is indeed Brahman. This very letter is the Supreme. Meditating upon this letter one gets whatever one wants.

*The Vachaka Pranava is praised in this and the next mantra. The Pranava is Brahman because it is ब्रह्मप्राप्तिसाधन, as it is ordained that Brahman is to be meditated upon with this. परम्-जप्येषु ध्येयेषु च श्रेष्ठम् The best among those that are to be repeated or meditated.*

**एतदालम्बनं श्रेष्ठं एतदालम्बनं परम् ।**
**एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ 2-17**

This is the best support. This is the highest support. He who knows this support is glorified in the world of Brahman.

*This is the आलम्बन for Dhyana and others. Meditation and others having Pranava as the आलम्बन are the best of all.*

**न जायते म्रियते वा विपिश्चत् नायं कुतश्चिन्न बभूव कश्चित् ।**
**अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ 2-18**

The intelligent self is not born. Nor does he die. He is not produced from anything nor was he ever born. This unborn, eternal, everlasting ancient is not destroyed when the body is destroyed.

*The nature of the individual soul is described in this mantra and the next one. The next mantra is a kind of explanation of this mantra. हन्ता चेदिति मन्त्रश्च जीवविषय एव / This kind of वध्यघातुक भ्रान्ति can never relate to Paramatman. विपश्चित् - विपश्चित्त्वार्हो अयं इदानीमपि जननमरणशून्यः /*

*न बभूव कश्चित् - Even before, he was bereft of the form of human beings and others. पूर्वमपि मनुष्यादिरूपेण जननशून्यः He is not born because he is अज / He does not die because he is नित्य।*

**हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।**
**उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ 2-19**

If the killer thinks he is killing and if the killed thinks he is killed, both these do not know the nature of the soul. Neither does he kill nor he is killed.

*न हन्यते - आत्मस्वरूपमिति शेषः नायं हन्ति आत्मानमितिशेषः The essential nature of the atman is not killed. The Atman does not kill In the Viyatpada of the Vedanta sutras a discussion is carried in respect of these two mantras. (वे.सू. 2-3-18)*

**अणोरणीयान् महतो महीयान् आत्मास्य जन्तोर्निहितो गुहायाम् ।**
**तमक्रतुः पश्यति वीतशोको धातुः प्रसादात् महिमानमात्मनः ॥ 2-20**

The (Supreme) self, the (inner) self of this creature, who is subtler than the subtle and greater that the great is lodged in the cave of the heart. (the individual soul) who has given up interested action and is bereft of sorrow sees Him, the endower of greatness to the atman, through the grace of the sustainer.

*The nature of Paramatman is described here. अणोः अणीयान् - Subtler than the subtle (sentient principle) Jivatman. He is capable of entering into it. तदन्तः प्रवेशयोग्यः the supreme is capable of pervading and existing in all places fully both within and without. अण्वाक्रान्तदेशेऽपि अप्रतिघातेन वर्तमानत्वं । महतो महीयान् - He is greater than Ether and others. स्वाव्याप्तवस्तुरहितः the meaning is that there is no entity which is not pervaded by Him. अस्य जन्तोः आत्मा - He controls having entered into the individual soul described in mantras 18 and 19. 'पूर्वमन्त्रद्वयनिर्दिष्टस्य चेतनस्य अन्तः प्रविश्य नियन्ता' । It is established from this that the Paramatman alone is described in this mantra by the term आत्मा and not the Jivatman because (1) the description 'subtler than the subtle' relates to Paramatman alone and (2) there is no purpose served in saying that the Jiva himself resides in the cave of his own heart. अक्रतुः काम्यकर्मादिरहितः सन् । तं relates to that Paramatman. आत्मनः महिमानं पश्यति - Atmanah relates to Paramatman. When he sees the glory of the Paramatman of the form of rulership over the entire universe, by the grace of that Supreme sustainer, he becomes freed from sorrow.*

**आसीनो दूरं व्रजति शयानो यति सर्वतः ।**
**कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ 2-21**

While sitting He goes far; while lying down he moves everywhere, who except me, can know Him, the God who is free from (the pairs of opposites such as) pleasure and unpleasure.

*For one who is bereft of the grace of the Lord, it is difficult to know the Truth of Paramatman. The functions of sitting or going far that appear contradictory elsewhere exist in Him through the individual soul, as He is the Self of all. सर्वात्मगत्वेन इतरत्र विरुद्धतया प्रतीयमाना अपि आसीनत्व दूरगन्तृत्वादिधर्मा जीवद्वारा तत्र सन्ति इति भावः ।*

**अशरीरं शरीरेषु अनवस्थेष्ववस्थितम् ।**
**महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ 2-22**

Meditating upon the Supreme Self who is without a body (due to Karma), but always established in transitory bodies, possessing great powers, a wise man does not come to grieve.

*अशरीरं-कर्मकृतशरीररहितं । महान्तं विभुं-महावैभवशालिनं possessing great glory.*

**नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।**
**यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ 2-23**

This (Supreme) self is not attainable either through thinking or by meditation or by much hearing. He (Supreme Self) is attainable by him (individual self) whom He (Supreme) chooses. To him this (Supreme) self reveals His form.

*प्रवचनेन - This signifies मनन as it is a Sadhana for pravachana. प्रवचनशब्देन प्रवचनसाधनं मननं लक्ष्यते । 'एषः परमात्मा यं साधकं प्रार्थयते तेन*

*लभ्यः प्रार्थनीयपुंसा लभ्यः '/He is attainable by the person who is sought by him. The fact of being chosen by Paramatman can only be in respect of one who is most dear to Him. That means love of God on the part of the Upasaka creates love towards the Upasaka on the part of God.*

**नाविरतो दुश्चरितात् नाशान्तो नासमाहितः ।**
**नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ 2-24**

He who has not desisted from bad deeds, who is not peaceful, who is not self-recollected, who has not controlled his mind, cannot attain this (Supreme Self) through knowledge.

*Certain Dharmas that are to be practised by an Upasaka are pointed out here. One should not appropriate other's property for himslef. One should control the force of passion and anger. One should develop concentration. It is proper to prescribe these as accessories to Upasana.*

**यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।**
**मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ 2-25**

Who can know as to how He (the Supreme self) is, to whom the Brahma and the Kshatra (the movables and the immovables) both become food and to whom Death is curry?

*ब्रह्म च क्षत्रं च - The entire universe comprising of all forms of the movables and the immovables that are signified by the two castes क्षत्र and ब्रह्म । उपसेचनं - स्वयमद्यमानत्वे सति अन्यस्य अदनहेतुः भवति - helper in consuming others while that itself is eaten. ओदनो भवति - the meaning is that they are destroyable.*

1) *Brahma and Kshatra in this mantra is said to be food. So it means the object of enjoyment or destruction in the secondary sense. The Lordship of Paramatman is taught here.*

2) *The word ओदनः signifies विनाश्यत्व . This is more important than उपासेचन / The person described in this mantra is the one who is the enjoyer of Brahma and Kshatra and to whom death is not an obstructor."ब्रह्म क्षत्र भोक्ता यः, यस्य च मृत्युरबाधकः सोऽस्मिन् मन्त्रे प्रतिपादितः' /*

*सः - 'निखिलचराचर संहर्ता परमात्म यत्र - यस्मिन् प्रकारे स्थितः, यत्प्रकार विशिष्टः, तं प्रकारं इत्थं इति को वेद' / The idea is that no one is capable of knowing that Paramatman describe that he is cuh and such. He is characterised by infinite and inscrutable attributes and one may known that it is not possible to know him with all his auspicious attbitutes.*

*This mantra is discussed in the Brahma Sutra under the section अन्नधिकरण -1-2-9 and it is determined that the eater of the movables and immovables is the Supreme Paramatman and that the fact of eating signigies जरात् संहर्तृत्व /*

## तृतीयावल्ली

**ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्ध्ये ।**
**छायातपौ ब्रह्मविदौ वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ 3-1**

The knowers of Brahman who have the five fires and who have studied the three anuvakas, speak of the two (Jivatman and Paramatman) namely shade and light, that enjoy the results of action in this very world of good deeds and that have entered the cave in the most supreme excellent place.

*The first and the second mantra teach that the 'Paramatman is thus here' and that he may be easily meditated upon. The Upasya and the upasaka are in the same cave and so we can meditate on him. उपास्योपासकयोः एकगुहानुप्रवेशेन परमात्मनः सूपासत्वात् / ऋतं - सत्यवत्*

*अवश्यम्भावि कर्मफलं Fruit of Karma that is bound to happen. परे परार्ध्ये means celebrated. Existing in such ether of the heart. छायातपौ - this means the ignorant and the omnicient. The Jiva is called अज्ञ and the idea is this - though the Paramatman, the prapya is there alone in the heart itself, but yet since the Jivatman is covered by avidya of the form of Karma according to the will of the Lord, There is absence of attainment of Paramatman. प्राप्यस्य परमात्मनः तत्रावस्थितत्वेपि जीवस्य 'पराभिध्यानात्तु तिरोहितम्' (वे.सू. 3-2-4) इत्युक्तरीत्या परमात्मसङ्कल्पमूल कर्मरूपाविद्यावेष्टिततया तदनुभवलक्षणतत्प्राप्तेः अभावेन ।*

*The two that have entered into the cave of the heart are Paramatman and Jivatman. This is discussed and determined under the Sutra गुहाम् प्रविष्टौ आत्मानौ हि तद्दर्शनात् (1-2-11) by the Sutrakara ऋतं means Karmaphala. Though Paramatman is not experiencing the results of Karma and though it is only Jivatman that is the enjoyer of Karma Phala, it is pointed out that according to Chatri Nyaya both are mentioned here. One is enjoying the fruits of Karma and the other causes him the enjoyer of fruits. It is established here that the Upasya is making himself easily accessible to the Upasaka by staying in the same place along with him.*

**यः सेतुरीजानानां अक्षरं ब्रह्म यत्परम् ।**
**अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥** **3-2**

Let us be able to meditate upon (Brahman) that which is the bridge for the sacrificers, which is the changeless Supreme Brahman, which is the fearless shore for those who desire to cross the ocean of Samsara and which is attainable through Nachiketa fire.

*सेतुः - आधारभूतः The supporter. That means the giver of the fruits of Karma. अक्षरं निर्विकारं the immutable Supreme Brahman. 'नाचिकेतं शकेमहि' - नाचिकेताग्नि प्राप्यं उपासितुं शक्ताः स्म*

*इत्यर्थं / So one need not fear that he cannot meditate upon Brahman as soemthing unattainable*

**आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।**
**बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ 3-3**

Know the self as the master of the chariot and know the body as the chariot itself. Know the intellect to be the charioteer and the mind as the reins.

*Mantras 3 to 9 teach the accessories that are necessary for the attainment of the Abode of Vishnu. रथिनं- He who presides over the body is the occupant of the chariot.*

**इन्द्रियाणि हयानाहुः विषयान् तेषु गोचरान् ।**
**आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ 3-4**

(The wise) speak of the senses as the horses and their objects as the paths on which they tread. They say that the (individual) soul associated with body, senses and the mind is the enjoyer.

*In the absence of the body, senses, mind, and buddhi which are metaphorically described as chariot, horses, reins and charioteer there is verily no fact of वैदिक लौकिक क्रियाकर्तृत्व on the part of the Atman who is उदासीन / आत्मा in आत्मेन्द्रियमनोयुक्तं means body.*

*रथ, सारथि, हय प्रग्रहत्वेन रूपितानां शरीरेन्द्रिय मनोबुद्धिनां अभावे रथित्वेन रूपितस्य उदासीनस्य आत्मनो गमनरूप लौकिक वैदिक क्रिया कर्तृत्वमेव नास्ति इत्येतत् सुप्रसिद्धत्वेन दर्शयति / नहि केवलस्य आत्मनः कर्तृत्वं भोक्तृत्वं अस्ति इति भावः /*

**यस्त्वविज्ञानवान् भवति अयुक्तेन मनसा सदा ।**
**तस्येन्द्रियाण्यवश्यनि दुष्टाश्वा इव सारथेः ॥ 3-5**

The sense organs of that person who is ignorant for ever with his mind uncontrolled, become uncontrollable just like wild horses for the charioter.

*The usefulness of the metaphorical description of chariot and others is pointed out in this and the next mantra.*

**यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।**
**तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ 3-6**

But for one, who has gained knowledge (of the Atman) and who has his mind always controlled his sense organs become controllable just like good horses for the Charioteer.

*The horses of that person who has a good charioteer and reins become obedient to him. In the same way the indriyas become controlled, only in the event of the 'buddhi' and the 'manas' being good. 'विज्ञानमनसोः सामीचीन्ये इन्द्रियाणि वश्यानि भवन्ति । नान्यथा ।'*

**यस्त्वविज्ञानवान्भवति अमनस्कः सदाऽशुचिः ।**
**न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ 3-7**

He who is impure with an uncontrollable mind and without knowledge, does not attain that abode, but gets involved in samsara.

*अमनस्कः - अनिगृहीतमनाः one who has not restrained his mind. अशुचिः - Impure on account of thinking of evil things always, संसारं चाधिगच्छति - न केवलं जिगमिषितप्राप्त्यभावमात्रं, प्रत्युत गहनं सम्सारकान्तारमेव प्रापयतीत्यर्थः ।*

*Such a person who has not restrained his mind will not only be unable to reach the desired destination, but on the other hand falls into the dense forest of samsara.*

**यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।**
**स तु तत्पदमाप्नोति यस्मात् भूयो न जायते ॥ 3-8**

But the man who is endowed with knowledge, and is ever pure with his mind under control attains that abode from which he is never more born.

**विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।**
**सोध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ 3-9**

He who has sound intellect as his charioteer and controlled mind as the bridle, reaches the end of the road which is verily that Supreme abode of Vishnu.

*The Supreme abode to be attained is pointed out here. समीचीनविज्ञानमनश्शाली सम्साराध्वपारभूतं परमात्मस्वरूपं प्राप्नोति / He gains the nature of Paramatman. This may be taken even as the 'Nitya Vibhuti' the Eternal abode of the Lord.*

**इन्द्रियेभ्यः परा ह्यर्थाः अर्थेभ्यश्च परं मनः ।**
**मनसस्तु परा बुद्धिः बुद्धेरात्मा महान्परः ॥ 3-10**

The sense objects are more important than the sense organs. The mind is more important than the objects. Buddhi is more important than the mind and the great soul (Jivatman) is more important than that buddhi.

*Amongst the body and others that are metaphorically described, those that are relatively more important than the others are pointed out here for the sake of controlling.*

*This passage is explained by Ramanuja under Vedanta Sutra (1-4-1)*

**महतः परमव्यक्तं अव्यक्तात् पुरुषः परः ।**
**पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः ॥ 3-11**

The unmanifest (the body) is more important than the great (Jivatman). The Purusha (Supreme Self) is more important than the unmanifest (prakrithi). There is nothing more important than Purusha (Supreme Self). It is the ultimate means and it is the final goal.

*Even when one has the Indriyas under his control the presence of the objects will disturb him. The mind described as reins is more important than even the objects because the mind becomes inclined towards the objects even in the absence of objects. The mind will be of little importance if the buddhi does not decide. अध्यवसायाभावे मनसोऽप्यकिञ्चि त्करत्वात् / The Atman is called महान् because he is the doer. He has कर्तृत्व and all this depends upon his wish. सर्वस्य आत्मेच्छायत्तत्वात् आत्मैव महानिति विशेष्यते / The body is अव्यक्त and this is more important than the Atman. All the activities of the Jivatman for realising the object of life depend upon the body. तदायत्तत्वात् जीवस्य सकलपुरुषार्थसाधन प्रवृत्तीनाम् / The supreme who is the inner self of all, who is the end of the path of Samsara is more important than the body. तस्मादपि परः सर्वान्तरात्मभूतः अन्तर्यामी अध्वनः पारभूतः परमपुरुषः / The activities of all things upto the Atman depend upon His will. He is verily the ultimate object of attainment.*

**एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।**
**दृश्यते त्वग्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ 3-12**

This (Purusha, The Supreme Self) is residing hidden in all beings as their self and does not show Himself (to those who have not controlled their mind and senses). He is seen by those who are capable of seeing the subtle with their fine and pointed intellect.

*गूढः न प्रकाशते - He does not shine to those who have not conquerred their external and internal sense organs as He is hidden*

*by माया of the form of the three gunas. अग्रयया बुद्धया ऐकाग्रययुक्तया बाह्याभ्यन्तरव्यापाररहितया सूक्ष्मार्थविवेचनशक्तया - The buddhi must be concentrated, bereft of external or internal activities and capable of discriminating subtle things. People with such intellect realise him.*

**यच्छेद्वाङ्मनसी प्राज्ञः तद्यच्छेज्ज्ञान आत्मनि ।**
**ज्ञानमात्मनि महति नियच्छेत् तद्यच्छेच्छान्त आत्मनि ॥ 3-13**

A wise man must integrate his speech with his mind. That mind he must integrate with his intellect which is in his soul. He must integrate that intellect with the great soul and that soul must be integrated with the great self. (The Supreme Self).

*This describes the manner of controlling the Indriyas. वाक् means वाचं-वाचं मनसि नियच्छेत् - means all the Karmendriyas and Jnanendriyas beginning with speech should be integrated in the mind. तत् ज्ञान आत्मनि यच्छेत्- Jnana means here Buddhi. The meaning is आत्मनि वर्तमाने ज्ञाने नियच्छेत् इत्यर्थः । ज्ञाने आत्मनि are not co-ordinate. ज्ञानं बुद्धिं - आत्मनि महति नियछेत् - कर्तरि महति आत्मनि नियच्छेत् । Buddhi should be integrated with the great soul, the individual self, the doer. शान्त आत्मनि means the Supreme Brahman, the inner controller of all. शान्ते-स्वतः ऊर्मिषट्कप्रतिभटे - this integration means realisation of subservience तच्छेषताप्रतिपत्तिः ।*

**उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।**
**क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत्कवयो वदन्ति ॥ 3-14**

Arise, awake, Learn approaching superiors. The razor's edge is very sharp and difficult to walk. The wise say that this path is difficult to attain.

*उत्तिष्ठत - आत्मज्ञानाभिमुखा भवत । Turn towards the knowledge of the Atman, जाग्रत - destroy the slumber of ignorance. वरान् - श्रेष्ठान्*

*आचार्यान्. तत् आत्मतत्त्वं the truth of the Atman. If there is the slightest blunder of the form of inattention at the stage of knowing the Atman it will lead to destruction of the self.*

*'तीक्ष्णे क्षुराग्रे सञ्चरतः पुंसो यथा कियत्यप्यनवधाने आत्मनाशो भवति, एवं इह आत्मस्वरूपावगतिदशायां स्वल्पेऽप्यनवधानापराधे आत्मनाशो भवतीति भावः'।*

**अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।**
**अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते ॥ 3-15**

Having perceived (through meditation) that (Supreme Paramatman) which is always soundless, touchless, colourless, imperishable, tasteless, odourless, beginningless and endless and higher than the great (Jivatman), one gets released from the mouth of death.

*The nature of the supreme is pointed out. The word नित्यं relates, to every one of the adjectives such as अशब्दम् etc. On account of the fact of being soundless it is imperishable. महतः परं - He is higher than the Jivatman. Mahatah signifies Jivatman. निचाय्य - perceiving through Upasana that assumes the form of vivid realisation. दर्शन समानाकारोपासनेन विषयीकृत्य. मृत्युमुखात् - भीषणात् संसारात् ।*

**नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।**
**उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ 3-16**

Having related or heard this eternal story of Nachiketas as told by God Death, the intelligent one is glorified in the world of Brahman.

*नाचिकेतं - Gained by Nachiketas. मृत्युप्रोक्तं - Narrated by God Yama. मृत्योः प्रवक्तृत्वमेव न स्वतन्त्रवक्तृत्वम् - He is only an expounder but not an independent author. So it is Sanatana.*

**य इमं परमं गुह्यं श्रावयेद्ब्रह्मसंसदि ।**
**प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते**
**तदानन्त्याय कल्पत इति ॥** **3-17**

If one, becoming pure, makes this highest secret, heard in the assembly of Brahmins or at the time of the ceremonies for the dead (Sradha) then that is capable of granting infinite fruits.

*Bramha Samsadi - in the assembly of Brahmins प्रयतः - being pure.*

## चतुर्थवल्ली

**पराञ्चि खानि व्यतृणत् स्वयम्भूः**
**तस्मात्पराङ् पश्यति नान्तरात्मन् ।**
**कश्चिद्धीरः प्रत्यगात्मानमैक्षत् आवृत्तचक्षुरमृतत्वमिच्छन् ॥** **4-1**

The self-born (Supreme Lord) condemned the senses to reveal outer objects. Therefore, they see the outward objects and not the inner self. A rare intelligent man, desiring immortality, sees the inward self, with his eyes turned inward.

*खानि - means sense organs इन्द्रियाणि । परान्-अञ्चन्तीति पराञ्चि - Goes towards others outside. illumining others and not the self. स्वयम्भूः - स्वतन्त्र ईश्वरः The independent Iswara condemned them or it may mean that the Lord created indriyas to illumine outward objects. आवृत्तचक्षुः That means a मुमुक्षु who has withdrawn his senses from the respective objects. चक्षुः signifies other indriyas also.*

**पराचः कामाननुयन्ति बालाः ते मृत्योर्यन्ति विततस्य पाशम् ।**
**अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥** **4-2**

The unintelligent follow the outward objects of desire and they get into the noose of death of unquestioned sway.

But the intelligents, knowing the everlasting immortality (in the inner self alone) do not pray for any transitory things here.

*बाला अल्पप्रज्ञाः - They get into the bondage of the vast samsara. अथ - This signifies the introduction of a different subject. ध्रुवं अमृतत्वं विदित्वा - knowing everlasting immortality in the innerself alone. प्रत्यक्तत्वज्ञस्य सर्वं जिहासितं इति भावः । परमात्मनः सर्वजीवगत अहन्तास्पदत्वेन मुख्याहमर्थत्वात् प्रत्यक्त्वमस्तीति द्रष्टव्यम् । Paramatman has the fact of प्रत्यक्त्व as he is the in-most self of all and as the अहन्ता or 'I-ness' of all people relate to him in the primary sense.*

**येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।**
**एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ 4-3**

What is there that is not revealed by Him (the paramatman) by whom alone one perceives colour, taste, smell, sound, touch and sexual pleasures. This (nature of supreme self) is verily that (which is attainable).

*एतेनैव विजानाति-निश्शेषं एतेनैव साधनेन जानाति - One knows fully everything on account of this Paramatman alone. रूपादिप्रकाशकानां इन्द्रियाणां तदनुगृहीतानामेव कार्यारम्भकत्वात् - Indriyas and others that illumine colour and others can function only when they are permitted by the Paramatman. एतद्वतत् that supreme abode of Vishnu which was declared as an object of attainment is this alone namely the essential nature of the Supreme Self. पूर्वं प्राप्यतया निर्दिष्टं विष्णोः परमं पदं एतदेव ।*

**स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।**
**महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ 4-4**

Meditating upon that great, infinite Self (Paramatman) by whom (alone) one perceives both the worlds of dream and

waking consciousness, the intelligent one does not grieve.

*स्वप्नान्तं - The dream world. जागरितान्तं The waking world. महान्तं that great Paramatman.*

**य ईदं मध्वदं वेद आत्मानं जीवमन्तिकात् ।**
**ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ 4-5**

One should not despise him, who knows this enjoyer of the fruits of action (Jivatman) and the Lord of the past and the future (paramatman) near him, on account of this knowledge alone. This is that.

*जीवं - The Jivatman. मध्वदं -The experiencer of the results of Karma, as pointed out in (1-3-1). अन्तिकात् ईशानम् भूतभव्यस्य - तस्यान्तिके कालत्रयवर्ति चिदचिदीश्वरं - The Lord of all the sentients and non-sentients that resides by the side of the Jiva in all the three times. ततो न विजुगुप्सते - यो वेद तं दुष्कृतकारिणमपि न निन्देत् - one should not despise such a knower even though he is a doer of bad deeds.*

**यः पूर्वं तपसो जातं अद्भ्यः पूर्वमजायत ।**
**गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥ 4-6**

He who sees him (the four faced Brahma) who was born first from waters, who was first born out of His will and was residing after entering into the cave of the heart, being associated with the elements (is the Paramatman). This is indeed that.

a) *The four-faced Brahma was born from waters which were first created by the Lord यः अद्भ्यः पूर्वं (व्यष्टिसृष्टेः) अजायत / He who was born from waters prior to individual creation should be added here.*

b) *तपसः पूर्वं जातम् - सङ्कल्पमात्रादेव प्रथमं जातं - who was the first born and who was born of sheer will alone.*

c) *गुहां प्रविश्यतिष्ठन्तं - residing in the cave of the heart after entering it. भूतेभिः - The fourfaced brahma who was associated with the body, indriyas, mind and others. All these qualify चतुर्मुख ब्रह्मा. व्यपश्यत - अयं सकलजगत्स्रष्टास्यात् इति कटाक्षेण ऐक्षत Paramatman cast his glance on chaturmukha Brahma of the above description, 'may this be the creator of all the worlds.'*

**या प्राणेन संभवत्यदितिर्देवतामयी ।**
**गुहां प्रविश्य तिष्ठन्ती या भूतेभिर्व्यजायत । एतद्वै तत् ।। 4-7**

That Aditi (the Jivatman) who remains with the breath possessing the many sense organs, who is dwelling in the cave after entering it and who is born contacted with the elements, is indeed that (i.e. having that as its own inner self).

*अदितिः - means Jivatman. कर्मफलानि अत्तीति अदितिः / Pranena Sambhavati - It exists together with prana, devata mayi - Its enjoyment is dependent upon the indriyas. It is residing in the cavity of the heart. भूतेभिर्व्यजायत - He is born differently in the form of Gods, and others having contact with the five elements. एतद्वैतत् - This is one which has that Supreme Self as its self. तत् is explained as तदात्मकं*

**अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।।**
**दिवे दिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ।**
**एतद्वै तत् ।। 4-8**

Jataveda (fire) is placed in the two aranis (fire producing pieces of wood) and is adored day by day by devoted men with oblations and is well protected even as the foetus is protected by pregnant women. This (nature of Agni) indeed is that (having that as its inner self).

*अरण्योः अधरोत्तरारण्योः - The two pieces of wood the lower and the upper for producing fire. This fire is पूर्वोक्त ब्रह्मात्मकं. This nature of Agni has Brahman as its Self. दिवेदिवे - अहन्यहनि - जागृवद्भिः जागरणशीलैः That is अप्रमत्तैः हविष्मद्भिः - आज्यादि हविः प्रदान प्रवृत्तैः ऋत्विग्भिः / तत्" - एतत् अग्निस्वरूपं // तत् - पूर्वोक्त ब्रह्मात्मकं इत्यर्थः /*

**यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।**
**तं देवाः सर्वे अर्पिताः तदु नात्येति कश्चन । एतद्वैतत् ।। 4-9**

All gods are set in him from whom the sun rises and in whom he sets. Nobody can ever transgress Him. This indeed is that.

*तदु नात्येति कश्चन - No one can transcend that Brahman which is The Self of all. छायावत् अन्तर्यामिणो दुलंघ्यत्वात् /*

**यदेवेह तदमुत्र यदमुत्र तदन्विह ।**
**मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।। 4-10**

What indeed is here (as the inner self in the self) is the same which is yonder (as the self of all in the other worlds). That which is yonder is here. He who sees here (in the Supreme) as if there is any difference, goes from death to death.

*This mantra expounds the सर्वात्मत्व of Paramatman. इह - means in this world. यत् relates to Paramatma tatva. What is experienced here as 'I' - अहमित्यनुसन्धीयमानतया आत्मभूतं - the same is the self of all existing in other worlds. तदेव लोकन्तरस्थानां अपि आत्मभूतं / On account of this there is no difference in the Self which is the antaryamin of all. नानेव पश्यति relates to the seeing of difference in Paramatman. परमात्मनि भेदमिव यः पश्यति सतु संसारात् संसारं प्राप्नोति इत्यर्थः /*

**मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।**
**मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ 4-11**

This is to be attained by the mind alone. There is no difference whatever here (in the Paramatman). From death to death goes he who sees here (in the Paramatman) as if there is any difference.

*Why is not this truth of Paramatman attained by us? Idam - the nature of Paramatman. मनसा एव आप्तव्यं - is possible of being grasped by the purified mind alone. विशुद्धमनेग्राह्यं इत्यर्थः ।*

**अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।**
**ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ 4-12**

The person of the size of a thumb resides in the middle of the body. He is the lord of the past and the present. Therefore, he does not despise. This indeed is that.

*भूतभव्यस्य ईशानः पुरुष - The Purusha who is the Lord of all sentients and non-sentients existing in all the three times. Madhye atmani - In the middle part of the body of the upasaka. ततः न विजुगुप्सते-भूतभव्ये शानत्वादेव वात्सल्यातिशयात् देहगतानपि दोषन् भोग्यतया पश्यति । अङ्गुष्ठामात्रः - This relates to Paramatman. He assumes the form of a thumb in view of the space available in the heart.This has been discussed and determined in the Brahma suthra in the Pramithadikarana सूत्रः 'कंपनात्' (1-3-40)*

**अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।**
**ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ 4-13**

The person of the size of a thumb is like light without smoke; He is the Lord of the past and future. He alone is today and He himself is tomorrow. This indeed is that.

*अधूमकः ज्योतिः इव शुष्केन्धनानलवत् प्रकाशमानः - Resplendent like fire with the dry fuel. स एवाद्य स उ श्वः - The meaning is that the things of the present time and things of tomorrow and even the host of all things of all times are having him as their self. कालत्रयवर्तिपदार्थजातमपि तदात्मकं ।*

**यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।**
**एवं धर्मान् पृथक्पश्यन् तानेवानु विधावति ॥ 4-14**

Just like water rained on the top of the mountain flows on all sides of the hills, even so one who perceives the dharmas (of the Supreme Self) differently (as belonging to different ones) runs after them only.

*Rain falling on the top of the mountain flows in different currents differently. Though they are many and different they are of one substratum. Similarly the Dharmas of Paramatman such as देवान्तर्यामित्व, मनुष्यान्तर्यामित्व and others are belonging to the same person. If one sees them as पृथगधिकरणनिष्ठान् or related to different substrata, he falls into the abyss of samsara.*

**यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।**
**एवं मुनेर्विजानत आत्मा भवति गौतम ॥ 4-15**

O Gautama, just like pure water poured into pure water remains like that alone, even so, the soul of the intelligent meditator becomes (similar to the Supreme Self).

*सर्वत्र एकात्मत्वज्ञानस्य फलमाह - The result of the knowledge of the fact that the one and non-second paramatman is the self of all sentients and non-sentients is pointed out here. तादृगेव भवति - तत्सदृशमेव भवति न कथञ्चिदपि विसदृशम् It will become only similar and it will not become even a little dissimilar. एवं विजानतः मुनेः आत्मापि*

*परमात्मज्ञानेन विशुद्धः सन् विशुद्धेन परमात्मना समानो भवति / The soul of such a person becomes purified on account of the knowledge of Paramatman and becomes similar to the Paramatman.*

## पञ्चमीवल्ली

**पुरमेकादशद्वारं अजस्यावक्रचेतसः ।**
**अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ 5-1**

Of the unborn whose one mind is capable of discrimination (of the Jivatman) there is a city of eleven gates (called the body). Knowing this distinctly he does not grieve. Being free (from sorrows, desires etc.which are of the body) he gets freed. This indeed is that.

*अवक्रचेकसः - of the straight minded. ऋजुबुद्धेः विवेकिनः For a non-discriminating person body itself becomes the Atman. अनुष्ठाय - This means उपायं अनुष्ठाय using the body as a means to the spiritual discipline knowing full well that it is not the Self. विमुक्तः-जीवद्दशायां आध्यात्मिकादिदुःख रागद्वेषादि विमुक्तः एव सन् being freed from desire, hatred, grief and others even while embodied. विमुच्यते - Attaining Viraja through Archiradi becomes freed from प्रकृतिसंबन्ध. एतद्वै तत् - This nature of liberated self is having Paramatman as its self. मुक्तात्मस्वरूपमपि परमात्मात्मकम् /*

**हंसः शुचिषद्वसुरन्तरिक्षसत् होता वेदिषत् अतिथिर्दुरोणसत् ।**
**नृषद्वरसदृतसद्व्योमसत् अब्जा ऋतजा अद्रिजा ऋतं बृहत् ॥ 5-2**

The sun, the brilliant, the wind in the atmosphere, the fire on the altar, the guest in the house, the innerself dwelling in men, the indweller in those (gods) above, the one which resides in the world of truth (Satya Loka), the dweller in the celestial sky, the water born, the earth born, sacrifice born,

mountain born - all these are (the nature of Brahman which is) the great truth.

*हंसः - सूर्यः / शुचिषत् - The brilliant. The one who is seen in summer. वासयतीति वसुः - वायुः / दुरोणं - गृहम् - दुरोणसत् गृहागतो अतिथिः - ऋतजाः / Svarga and others that are the results of Karma. All these are बृहत्ऋतम् i.e., अपरिच्छिन्नसत्यरूपब्रह्मात्मक - These have Brahman which is of the form of infinite Truth as their self.*

**ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।**
**मध्ये वामनमासीनं विश्वे देवा उपासते ॥ 5-3**

Brahman moves the prana upward and presses down the apana. The Visvedevas meditate upon the "Vamana" the dwarf seated in the middle (of the lotus of the heart).

*The Paramatman residing in the heart lifts up the Pranavayu upwards. वामनं - वननीयम् भजनीयम् - the adorable or it may mean one of very small proportion on account of the limitation of the heart - lotus - हृदयपुण्डरीकपरिमिततया ह्रस्वपरिमाणं / Visve Devah here means all those who are of the nature of satva. 'तं सत्वप्रकृतयः सर्वेऽपि उपासते इत्यर्थः' /*

**अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।**
**देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ 5-4**

What remains here (to be done) by this meditator who is embodied, whether he is established in a good body or in an enfeebled body or is departing from the body? (As he is a 'Krita kritya' nothing more is to be done by him.) This indeed is that.

*One who meditates upon Paramatman thus has nothing more to do. He has to wait only for the fall of the body. अस्य means for this upasaka, कृतकृत्यत्वात् कर्तव्यं किमपि नावशिष्यते /*

**न प्राणेन नापानेन मर्त्यो जीवति कश्चन**
**इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ।।** **5-5**

A man, whosoever he may be does not live by Prana or apana. But all live by something else on which these two depend.

*The greatness of Paramatman is pointed out here by Yama. सर्वप्राणिप्राणनहेतुत्वरूपं महिमानं - He is the cause of the living of all living beings. यदधीनं प्राणापानयोरपि जीवनं तदधीनमेव सर्वेषां जीवनं - the living of all living beings depends upon that Paramatman on whom depend the functioning of prana and apana.*

**हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।**
**यथा च मरणं प्राप्य आत्मा भवति गौतम ।।** **5-6**

O Gautama, I shall now tell you of this secret eternal Brahman. I shall also tell you what the soul becomes after meeting death.

*गुह्यं - अतिरहस्यं । मरणं प्राप्य means attaining moksha. यथा-भवति यत्प्रकारविशिष्टो भवति - of what characteristics it becomes. ते - to you who are a मुमुक्षु and who are not tainted by Raga and others and so who are fit for instruction.*

**योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।**
**स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ।।** **5-7**

Some souls enter wombs for getting bodies; and others take up the form of the immovables in accordance with their karma and in conformity with their knowledge.

*अन्य - Those who are averse to the listening to the Truth of Paramatman. Those who are unlike you - परमात्मतत्व श्रवणविमुखाः - त्वद्विसदृशा : ।*

**य एषु सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।**
**तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।**
**तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ 5-8**

This purusha (the supreme) keeps awake while others (the individual souls) are asleep, creating through his willing and willing. That is the effulgent and that is Brahman. That alone is called the immortal. All the worlds rest in that. None can transcend that. This indeed is that.

*कामं कामं निर्मिमाणः सङ्कल्प्य स्वच्छन्दानुरोधेन निर्मिमाणः । This meaning is expounded by the Bhashyakara under the Sutra 'सन्ध्येसृष्टिराह हि (3-2-1 वे.सू) That person who is creating willing and willing according to His own desire. The word काम does not mean here sons and other things. तदेव अमृतं That alone is immortal. Though there is immortality in respect of the liberated and the eternals they have no independent immortality. They are all dependent upon Paramatman. So non - difference between Paramatman and liberated souls is rejected. नित्यमुक्तानां अमृतत्वसत्वेऽपि निरुपाधिकामृतत्वाभावात् तदेवामृतं इति अवधारणस्य नानुपपत्तिः*

**अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।**
**एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ 5-9**

Just as one fire having entered the world has become such, that its form is present in every form, similarly the one inner self of all entities has its form (as antaryamin) present in every form and outside too.

*The idea that Paramatman is the inner self of all is taught again as it is very difficult to comprehend. भुवनं प्रविष्टः - एकः तेजोधातुः त्रिवृत्करणकृतव्याप्त्या अण्डान्तर्गतलोके प्रविष्टः । The one element fire has*

*entered into the world within the cosmic egg on account of pervasion due to tripartite combination. That fire is in all material things. Even in the same way the one parmatman pervades all entities in His form of Antaryamin residing within all entities. He pervades them outside also. एक एव सन् परमात्मा प्रतिवस्तु सङ्क्रान्तान्तर्यामि विग्रहो बहिश्च व्याप्नोति इत्यर्थः ।*

**वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।**
**एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ 5-10**

Just as the one Vayu having entered the world has become such, that its form is present in every form, even so the one inner self of all beings has its form (as antaryamin) present in every form and outside too.

*The example of Agni, Vayu and Aditya is given by god yama to point out that these three deities have भगवत्साम्य on account of the grace of that Supreme भगवान् ।*

**सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।**
**एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ 5-11**

Just as the sun, the eye of the whole world is not tainted with any ocular defects which are outside, even so the one inner self of all is not tainted by the sorrows of the world by virtue of His being outside them.

*Though there is similarity between the paramatman and Jivatman as atman, still the defects of Jivatman never happen to paramatman. This is taught by means of this example. The sun, though within the eye as its presiding deity is not tainted with the impurities that come out of the eye. In the same way though paramatman is residing within all entities as the inner self, he is not tainted by the defects of those entities, on account of His unique nature of being opposed to all that is defiling. यथा सूर्यः चक्षुरधिष्ठातृतया*

*तदन्तर्गतोऽपि बहिर्निगतैः चक्षुर्मलादिभिर्न स्पृश्यते तथा परमात्मा सर्वभूतेषु आत्मतया वर्तमानोऽपि तद्गतै र्दोषैः न स्पृश्यते ।*

**एको वशी सर्वभूतान्तरात्मा बीजं एकं बहुधा यः करोति ।**
**तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ 5-12**

There is eternal bliss to those wise ones who see that one controller, the inner self of all beings, that one who makes a single seed manifold - as residing in the soul. But that bliss is not for others.

*एकः समाभ्याधिकरहितः । वशी - may also mean भक्तवश्यः who has the entire world under his control. एकं बीजम् । He who makes the one seed of the form of Tamas (unmanifested) which was in a state of oneness with Him, manifold of the forms of many kinds of worlds beginning with mahat- स्वेन एकीभूतं अविभागावस्थं तमोलक्षणबीजं महदादिबहुविधप्रपञ्चरूपेण यः करोति । The idea is that, those who realise the antaryamin become liberated.*

**नित्यो नित्यानां चेतनश्चेतनानां एको बहूनां यो विदधाति कामान् ।**
**तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ 5-13**

Eternal peace is for those intelligent ones - and to none others - who see Him, the one eternal sentient principle that accomplishes the desires of the many eternal sentients (Jivas), as dwelling in the soul.

*धीराः धिया रमन्ते इति धीराः ।*

**तदेतदिति मन्यन्तेनिर्देश्यं परमं सुखम् ।**
**कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ 5-14**

(The knowers) think that the Supreme Bliss (Supreme Brahman) can be pointed out as "This is that". How can I know

that ? Does it shine clearly ? or does it shine indistinctly ?

*This is the saying of the disciple. तत् - that transcendental Brahman of the form of Supreme Bliss. अलौकिकं परमानन्दरूपं ब्रह्म । एतत्इति करतलामलकवत् अपरोक्षं perceptible like a myrobalan on the palm. who think so ? Those who have perfected yoga रूपादिहीनब्रह्मग्रहणासमर्थमानसः अहं तत् कथं विजानीयाम् ? How can I, who has a mind incapable of grasping Brahman without form and others, know that ?*

**न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।**
**तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ 5-15**

There the Sun does not shine; neither the moon and the stars; nor do the flashes of lightening shine. How (then) can the fire? All these shine after Him only, who is ever shining. With His light all these shine.

*The Supreme shines out with a resplendent auspicious Divine form, which is resorted to by yogins. The meaning of the first half of the mantra is that this light eclipses all other lights. The meaning of the third quarter of the mantra viz. तमेव भान्तमनुभाति सर्वं is that it is the cause of all other lights. The meaning of the fourth quarter is that this light helps all others to shine. अनुभानं-पश्चाद्भानम्. The second half of the mantra points out that the effulgence of the sun that is seen is not natural to him but it is the light that is given to him by Paramatman and belongs to that Paramatman alone.*

## षष्ठीवल्ली

**ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।**
**तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।**
**तस्मिन् लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ 6-1**

This eternal pippala tree has its roots above and branches downward. That is effulgent. That is Brahman. That alone is said to be immortal. All the worlds depend on Him. No one can transcend that. This is verily that.

*The pippala tree which is called samsara has its roots above. This is on account of its beginning with the four faced Brahma, who is placed above the seven worlds. 'सप्तलोकोपरि निविष्टचतुर्मुखादित्वेन तस्योर्ध्वमूलत्वम् / पृथिवी निवासि - सकल नर, पशु, मृग क्रिमि कीट पतङ्ग स्थावरान्ततया अधश्शखत्वम / Thus Bhagavan Ramanuja has commented in Gita Bhayshya under verse 15-1. Its having branches below is on account of the fact that it ends with all human beings, cattle, beasts, worms, etc. Brahman is different from that. This Paramatman is having that Samsara as his Vibhuti.*

**यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम्**
**महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ 6-2**

All this universe whatsoever is existing in prana (Supreme Brahman) and emerging from it. It trembles with great fear as if from the uplifted Thunderbolt. Those who know this become immortal.

*Bhagavan Ramanuja has explained this part of the mantra under the sutra कम्पनात् (वे.सू. 1-3-40) There is trembling of the entire world of all beings residing in this purusha of the size of the thumb who is called as Prana, due to great fear of Him. 'तच्छासानातिवृत्तौ किं भविष्यतीति महतो भयात् वज्रादिवोद्यतात् कृत्स्नं जगत् कम्पते' / The word prana refers to Paramatman.*

**भयादस्याग्निस्तपति भयात्तपति सूर्यः ।**
**भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ 6-3**

From fear of Him fire burns; the sun shines from fear of Him. Indra, Vayu and Death, the fifth run from fear of Him.

*The word धावति indicates that Indra and others engage in their respective functions.*

**इह चेदशक्दबोद्धुं प्राक्शरीरस्य विस्रसः ।**
**ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ।। 6-4**

If one is unable to know him before the falling of the body, then he becomes liable to take body in the created worlds.

*इह - in this World. विस्रसः - विस्रंसनात् - पतनात् प्राक् । ततः - तस्मात् ज्ञानाभावात् हेतोः । The meaning is that one should therefore strive for gaining the knowledge of the Atman before the fall of the body.*

*तस्मात् शरीर पातात् प्रागेव आत्मज्ञानाय यतत इति भावः ।*

**यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।**
**यथाप्सु परीव ददृशे तथा गन्धर्व लोके छायातपयोरिव ब्रह्मलोके ।।6-5**

As on the new moon day (things are not visible) so in the body (the self is not visible); as in dream so in the world of the manes; as in the waters as if appearing on all sides, so in the world of the gandharvas; as in the case of shade and lights in the world of Brahma.

*The truth of that Supreme Brahman is not clear.*

*यथाऽऽदर्शे - This may be taken as यथा दर्शे or यथा आदर्शे । As on the new moonday things are not clear on account of the absence of moonlight or as an object reflected in the mirror is not seen as it is directly perceived even so the cognition of the self is not easy. The experiences in dream are not like the waking state, wholesome and capable of being viewed again. The object under water is not clearly*

*visible. गन्धर्व लोकेऽपि आपाततः प्रतीतिमात्रं । छायातपयोः मिश्रणे शुद्धातपवर्तिपदार्थवत् यथा नोपलम्भः एवं ब्रह्मलोकेऽपि न सम्यगुपलम्भः । So the Truth of the Atman is difficult to attain or the idea may be like this. Though in the world of Brahma there is possibility of discriminatory knowledge between the atman and the anatman just as discrimination between shade and sunlight, but yet the Truth of the atman is not easy for those who are here.*

**इन्द्रियाणां पृथग्भावं उदयास्तमयौ च यत्**
**पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ 6-6**

Knowing the distinctness, creation and destruction of the sense organs (signifying body and others also) which are separate and are being created (knowing mutual difference between body and soul) the intelligent one does not grieve.

*इन्द्रियाणां इत्येतत् देहादीनां अपि उपलक्षणम् । Knowing that mutual distinction, and also knowing that creation and destruction are not in the eternal atman which is of the form of consciousness, he does not grieve. परस्पर वैलक्षण्योत्पादविनाशाः ज्ञानैकाकारे नित्ये आत्मनि न सन्तीति ज्ञात्वा न शोचतीत्यर्थः*

**इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् ।**
**सत्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ 6-7**

The mind is superior to the sense organs; intelligence is superior to the mind; the great soul (individual soul) is superior to the intellect; the unmanifest (matter-body) is superior to the great soul.

*In this and the next mantra, the fact of seeking refuge with the Lord alone is expounded as the only means for gaining the true knowledge of the atman as distinct from the body. The word सत्व*

*signifies Buddhi. देह विविक्त प्रत्यगात्म याथात्म्य ज्ञानेपि भगवत् शरणागतिरेव उपाय इति पूर्वोक्तं शरण वरणमेव प्रतिपादयति ।*

**अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।**
**यं ज्ञात्वा मुच्यते जन्तुः अमृतत्वं च गच्छति ॥ 6-8**

The Supreme Self is superior to that unmanifest. He is the All-pervader and the uninferrable. Knowing Him the creature gets liberated and attains immortality.

*अलिङ्गः - लिङ्गागम्यः not inferrable. परत्वं च वशीकार्यतायां विवक्षितम् परस्य च वशीकरणं शरणागतिरेव । Superiority is pointed out for the purpose of subduing. The वशीकरण of the Lord is through surrender alone unto Him.*

**न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।**
**हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ 6-9**

His form does not stand for being perceived. No one can see Him with his eyes. He is attainable by the mind through devotion (Bhakti) and steadfastness. Those who know Him become immortal.

*अस्य रूपं - His form or body. स्वरूपं विग्रहो वा व्यापकत्वादेव संदर्शनविषये अभिमुखतया न तिष्ठति । अथवा दृश्यं नीलरूपादिकं नास्तीत्यर्थः । हृदा - by this Bhakti is mentioned. By the word मनीषा steadfastness is signified. मनीषेति धृतिः । The second half of this mantra is stated in Mahabharata as भक्त्या च धृत्या च समाहितात्मा ज्ञानस्वरूपं परिपश्यतीह । अभिक्लृप्तः - ग्राह्यः attainable.*

**यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।**
**बुद्धिश्च न विचेष्टेत तामाहुः परमां गतिम् ॥ 6-10**

When the five sense organs along with the mind come to rest and the intellect does not move, that state they call the highest.

*ज्ञानानि means indriyas. ज्ञायते अनेनेति व्युत्पत्या ज्ञानानि इन्द्रियाणि । The mind alone when it does the function of decision is called by the word Buddhi. तामाहुः परमां गतिं - शरीरान्तस्संचरणं विहाय मोक्षार्थगमनं परमा गतिः ।*

**तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।**
**अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ 6-11**

They consider that state of steady concentration of the sense organs as yoga. Then one should be vigilant as yoga is indeed origination (of all good) and cessation (of all undesirables).

*The supreme state which is of the form of concentration of the external and internal sense organs, which is described in the previous mantra is considered as yoga. 'इन्द्रियाणां निर्व्यापारत्वे एव अवहितचित्तता भवति।' Yoga is subjected to peril every moment. So there is need for concentration. Yoga is the means of attainment of the desired and destruction of all undesired.*

**नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।**
**अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ 6-12**

That is not possible of attainment either by speech or by mind or by the eye. How can it be realised except from the word (Veda) that teaches that it is.

*The first half of the mantra describes that the Paramtman is not possible of being grasped fully on account of His infinite attributes. He is not like an object of the world of which something*

*can be seen, something can be known by means of speech and something by means of the mind. अस्तीति ब्रुवतः शब्दात् अन्यत्र इत्यर्थः । The idea is that it is to be known only through the upanishat.*

**अस्तीत्येवोपलब्धव्यः तत्वभावेन चोभयोः ।**
**अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥ 6-13**

It is to be known through the statement 'it is' and also through the mind. when one has known through these two that 'It is', then the mind becomes calm.

*तत्त्वं भावयतीति तत्त्वभावः अन्तःकरणम् । तेन च परमात्मा अस्तीत्येवोपलब्धव्यः । The Paramatman is to be known through the internal organ as 'it is'. - Of Him who is known as 'It is' through the passages of Vedanta, contemplation and meditation are also to be done through the mind as 'It is'. This is the meaning of उभयोः of the two means of the form of शब्द and मनोरूप । अस्तीत्येवोपलब्धस्य ज्ञातवतः तत्त्वभावः प्रसीदति - The mind becomes calm. That is, it becomes freed from defects.*

**यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।**
**अथ मर्त्योऽमृतो भवति अत्र ब्रह्म समश्नुते ॥ 6-14**

When all the desires clinging to one's heart of this (soul) are removed, then the mortal becomes immortal and enjoys Brahman here alone.

*कामाः-दुर्विषयवषयकमनोरथाः - desires relating to bad objects. प्रमुच्यन्ते - शान्ता भवन्ति only after that this aspirant becomes amrta. अत्र ब्रह्म समश्नुते - अत्रैव उपासनवेलायां ब्रह्मानुभवति । Experiences Brahman here itself during the time of meditation. Bhagavan Ramanuja explains under sutra 4-2-7 thus - That immortality of the form of non-tainting and destruction of the future and past sins respectively*

*is said by the Sruti - 'Yada Sarve Pramuchyante' etc. 'अनुपोष्य शरीरेन्द्रियादिसंबन्धं अदग्ध्वैव यत् अमृतत्वम् उत्तरपूर्वाघयोः अश्लेषविनाशरूपं प्राप्यतेतदुच्यते 'यदा सर्वे प्रमुच्यन्ते इत्यादिकया श्रुत्या इत्यर्थः । 'अत्र ब्रह्म समश्नुते' इति च उपासनवेलायां यो ब्रह्मानुभवः तद्विषयमित्यभिप्रायः' । (वे.सू. 4-2-7)*

**यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।**
**अथ मर्त्योऽमृतो भवति एतावद्ध्यनुशासनम् ॥ 6-15**

When all the knots of the heart are here broken, then the mortal becomes immortal. This much is the Teaching.

*ग्रन्थयः - ग्रन्थिवत् दुर्मोचाः रागद्वेषादयः - That which is to be preached for being practised by the aspirant is only this much.*

**शतं चैका च हृदयस्य नाड्यः तासां मूर्धानमभिनिःसृतै का ।**
**तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ 6-16**

Hundred and one are the nadis of the heart. Of these one is stretched towards the head. One going up through that nadi gains immortality. Others are useful for passing out towards varied paths (of Samsara).

*Here God Mrtyu speaks of final liberation which is pointed out by the Term विमुच्यते in a previous mantra already. One of the hundred and one nerves is the 'Brahma nadi' known as सुषुम्ना and it goes through the cereberal region. Going to the world of Brahman through that nadi, one attains liberation of the characteristic of स्वस्वरूपाविर्भाव through the attainment of Brahman characterised by the particular place 'तया नाड्या ऊर्ध्वं ब्रह्मलोकं गच्छन् देशविशेषविशिष्ट ब्रह्मप्राप्तिपूर्वं क-स्वस्वरूपाविर्भावलक्षणां मुक्तिं प्राप्नोति ॥*

**अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।**
**तं स्वाच्छरीरात्प्रवृहेत् मुञ्जादिवेषीकां धैर्येण ।**

**तं विद्यात् शुक्रममृतं तं विद्यात् शुक्रममृतमिति ॥ 6-17**

The purusha of the size of the Thumb, the inner self is ever established in the hearts of men. One should pull out with courage Him from one's own body, even as one pulls out the stalk from the munja grass. One should know him as the effulgent Immortal. Him one should know as the effulgent Immortal.

*In the term स्वाच्छारीरात् the word स्व relates to the innerself, mentioned previously. पूर्वनिर्दिष्टान्तरात्मसंबन्धिपरामर्शी स्वशब्दः । The meaning is - the inner self of all people should be known as different and distinct from the individual souls called as men who form His body. तं जनानां अन्तरात्मानं तच्छरीरभूतात् जनशब्दितात् चेतनात् विविच्य जानीयात् । इषीकां - The stalk which is in the midst धैर्येण - ज्ञान कौशलेन*

**मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।**
**ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युः अन्योऽप्येवं यो विदध्यात्ममेव ॥ 6-18**

Having gained this knowledge as well as the process of yoga in its totality as taught by Death, Nachiketas gained Brahman and became free from desire and death. Anyone else too, who becomes a knower thus, of this secret truth, will also become such a one.

*अध्यात्मविद्यां यः अन्योऽपि वेत्ति सोऽपि नचिकेता इवैव भवति ।*

# PRASNOPANISHAD

*Prasnopanishad is mostly in prose and has six sections containing 16, 13, 12, 11, 7 and 8 passages respectively. This Upanishad is of the form of questions and answers and so the title of this text is most appropriate. Six aspirants after Brahman approached the great sage Pippalada for getting their doubts cleared. The first question by Kabandhi Katyayana is related to the most significant problem of creation of this universe. His questions, "From what indeed are all these beings born ?" The venerable sage Pippalada said : The Lord of all creatures, Prajapathi, performed penance and created a couple Rayi and Prana. Rayi is food and prana is the enjoyer of food. Here there is reference to matter and spirit. The paths of Devayana and Pitryana are mentioned here.*

*The second question is put by Bhargava Vaidarbhi. This question pertains to the relationship between the Indriyas (senses) and the vital airs in each body. Pippalada answered this question through a parable. The supremacy of Prana over others is described here. If the Prana appears to be rising up from the body all the Indriyas too follow him immediately even as all the bees would take a flight in accordance as the king of bees takes to his wings.*

*Kausalya asvalayana's question is this third question. "How does this Prana come to the body ? From where does it come ? How does it dwell by dividing itself ? How does it depart ?". All these questions are meant for ascertaining the nature and origination of Prana. Pippalada answered as follows. "Prana is born from Paramatman. It comes to this body along with the Jivatman. Prana engages other organs*

*separately even as a king employs his officers. It passes on through the upward path leading to a virtous world as a result of virtue or to a sinful world as a result of sin."*

*The fourth question relates to the dream world. Sour yayani Gargya asked Pippalada as follows. "Which are the organs that go to sleep in this person ? Which are those that keep awake ? Which is the deity that experiences dream ? To whom does this happiness happen ?" The answer of Pippalada in this , "Just as all the rays of the setting sun become unified in the orb of light and even as they disperse from the Sun when it rises again, Indriyas such as the Ear and others become unified in the mind when a person is asleep. Only the Pranas are awake. In the dream state it is the Kshetrajna or the Jivatman that sees the dreams. In sleep just as the birds get into the nest, the Jivatman also becomes one with Paramatman and then he does not see any dreams.*

*The fifth question asked by Shaibya Satyakama relates to the world that is won by a Pranavopasaka (Meditator on Pranava). Pippalada declares that Omkara is superior and inferior Brahman. This is the most important means of meditation upon Brahman. He who meditates on Omkara of three matras gains Brahmaloka itself.*

*The sixth question is referring to the "Shodosakala Purusha.". Sukesha Bharadwaja asks this question, "where does he exist ?" The answer is that he is inside the body itself in the lotus of the heart.*

*Thus this Upanishad expounds all essentials of the Vedantic school of thought in a remarkably brief manner.*

*This Upanishad depicts the truth of the Paramatman thus in very clear terms.*

## शान्तिमन्त्रः

**भद्रं कर्णेभिः श्रृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।**
**स्थिरैरङ्गैस्तुष्टुवाँसस्तनूभिर्व्यशेम देवहितं यदायुः ॥**
**स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।**
**स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥**
**ओं शान्तिः शान्तिः शान्तिः ॥**

*O Gods ! May we hear auspicious words with our ears. May we behold the auspicious with our eyes ; Praising the Gods with study limbs and bodies, may we live the full-span of our lives as ordained by the Gods.*

*May Indra of great fame be for our good. May Pushan the omniscient be for our Good; May that dispeller of all untoward, the Tarkshya be for our good. May that Brhaspathi ordain our good.*

## प्रथमः प्रश्नः

**ओं सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः, कौशल्यश्चाश्वलायनो, भार्गवो वैदर्भिः, कबन्धीकात्यायनस्ते हैते ब्रह्मपराः, ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥** **1**

Sukesa, son of Bharadvaja, Satyakama, son of Sibi, the son of Suryayana of the Garga gotra, Kausalya son of Asvalayana, the son of Vidharbha belonging to the gotra of Bhrgu, Kabandi belonging to Katyayana gotra - all these well known sages (solely devoted to the Veda and also steadfast in the meanings of the Veda) devoted to the knowledge of Brahman and steadfast in Tapas or austerities, intent on enquiring into Brahman approached the venerable Pippalada,

with faggots in their hands, with the belief 'This one will tell us all about it'.

**तान् ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान् पृच्छत यदि विज्ञास्याम: सर्वं ह वो वक्ष्याम: इति ॥ 2**

That sage said to them, 'Live here for a year again practising Tapas, Brahmacharya and faith. Then ask questions as you please. If we happen to know we shall tell you every thing'.

**अथ कबन्धी कात्यायन उपेत्य पप्रच्छ भगवन् कुतो ह वा इमा: प्रजा: प्रजायन्ते ॥ 3**

After one year, Kabandhi of Katyayana gotra approached him (in the proper manner) and asked 'Venerable Sir, from what indeed are all these beings born ?'

**तस्मै स होवाच - प्रजाकामो वै प्रजापति: स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिं च प्राणं चेत्येतौ मे बहुधा प्रजा: करिष्यत इति ॥ 4**

He (Pippalada) said to him, "That Lord of all beings (Paramatman, Brahman) became desirous of creation. He deliberated on what was to be created. He created a couple - prakrithi and purusha with the idea - 'These two will create many kinds of creatures.'

*Prajapati here means Brahman. It is thus explained in Sarvavyakhyanadhikarana by Vyasarya. Rayi-prakrithi. Prana is purusha.*

**आदित्यो ह वै प्राणो रयिरेव चन्द्रमाः । रयिर्वा एतत्सर्वं यन्मूर्तंचामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ 5**

Aditya or the enjoyer is verily prana. Rayi is verily the moon (food), whatever is gross and subtle is but Rayi (Prakrithi). So the gross (the body consisting of the five elements) is the object of enjoyment.

*आदत्ते इत्यादित्यः - भोक्ता. The gross means Earth, water and fire. non gross or subtle means air and akasa. The hosts of elements are Rayi, Food that is object of enjoyment. The body called gross is object of experience.*

**अथ आदित्यः । उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु संनिधत्ते । यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान् प्राणान् रश्मिषु संनिधत्ते ॥ 6**

Now then the Purusha or the Jiva arising from the state of deep sleep enters the eastern direction and thereby motivates the indriyas such as the eye and others that illumine the objects in the eastern direction through the rays of his Dharma bhutajnana. In the same way it enters into the South, the West, the North, below and above and intermediate directions and it illumines everything and prompts the sense organs through the rays of his attributive consciousness.

*Aditya is Bhokta, the Jiva, without the presence of the Jiva the indriyas are not capable of functioning. Prakrithi and purusha are named as Rayi and Prana here, as these truths are not to be taught directly.*

**स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।**
**तदेतदृचाभ्युक्तम् ॥ 7**

That this Vaisvanara (leader of all people), having a

cosmic form (having everything else as his body), called Agni (on account of leading further) who was called as the Lord of all beings, arises in the form of the enjoyer called by the term prana. This has been referred to by the Rik mantra.

*This mantra is referred to by Bhashyakara in Vaisnavaradhikarana as referring to Paramatman.*

**विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।**
**सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ 8**

This Jivatman who is the body of the Lord, who is a possessor of knowledge of multi things, who is prana or the supporter of the movable and the immovable bodies, who is shining like the Sun arises from the state of deep sleep or at the time of creation in a hundred forms having attachment towards different bodies, bodies such as of men, gods and others from the Supreme Paramatman, who has everything else as His body, from whom the Vedas have come out, who is the resort of all, who is the one non-second Light illumining everything, who is radiating heat in the form of the gastric fire, and who is the Lord Hari.

*Sahasra rasmin, pranah, suryah relate to the Jivatman who arises from the paramatman. Visvarupam, harinam jatavedasam parayanam, jyotirekam, Tapantam describe Paramatman.*

**संवत्सरो वै प्रजापतिः । तस्य अयने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकं अभिजयन्ते । त एव पुनरावर्तन्ते । तस्मादेते ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिः पितृयाणः ॥ 9**

The Prajapati who is of the form of Time called Samvatsara has two forms, the Southern and the Northern.

Those people who follow Karma of the form of sacrifices and public good of the form of digging canals etc. conquer the World related to the moon. On account of that very reason of following Karma they come back. The seers of petty fruits like heaven, who are desirous of progeny attain the southern course. This course is the course of the manes and is called 'Rayih', which has food as an important factor.

*Samvatsara prajapati has two forms that are the bases for the movement of the Sun. ऋषयः here means कर्मठाः प्रजास्वर्गादिलक्षण - क्षुद्रफलकामाः / Rayih means - अन्नप्रधानः वैषयिकभोगात्मकः इति यावत् /*

*Prajapati has subtle matter and Jiva in the subtle form as his body. He created and differentiated Rayi and Prana. Rayi is prakrithi, the भोग्य / Prana is purusha the भोक्ता / That Paramatman Himself is of the form of Eternal Time. Here the divisions of time in खण्डकाल is shown as दक्षिणायन and उत्तरायण / Dakshinayana, Krishna Paksha and night are signified by Rayi. Uttarayana, Suklapaksha and the day signify prana. Prana is superior to Rayi.*

**अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्यया आत्मानं अन्विष्य आदित्यमभिजयन्ते । एतद्वै प्राणानां आयतनं एतदमृतमभयं एतत् परायणं एतस्मात् न पुनरावर्तन्ते इत्येष निरोधस्तदेष श्लोकः ॥ 10**

Again meditating upon (seeking) Paramatman through austerity (of the form of mortification of the body), celibacy (of the form of absence of contact with woman), faith (of the form of आस्तिक्य बुद्धि) and knowledge of the Jivatman, they attain the Sun who is the medium for the attainment of Brahman. This Paramatman is the ground of all living beings. This is the Immortal, The fearless, The Highest goal of attainment. From this the upasakas do not return to this World.

The Paramatman is the averter of rebirth. Pertaining to this Samvatsaratma prajapathi here is a verse.

*Prananam ayatanam means प्राणभृतां आधारभूतां । Paramatman is said to be the adhara or ground of all sentient and non-sentient entities. Paramatman who is called as Prajapati here is the obstructor of further births of those that attain him. So he is called निरोधः ।*

**पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।**
**अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ 11**

Some say that this Sun is having five feet, is the creator of everything else, is constituted of twelve forms, is having his own abode in the vicinity of the heaven just above it. But these some others, more celebrated, say that (the Universe) is fixed safely in the chariot of the form of Samvatsara, possessing the seven wheels (the form of the seven planets such as aditya and others) and having six spokes (of the form of the seasons).

*Five feet - वत्सर, संवत्सर, परिवत्सर, इडावत्सर and अनुवत्सर are the five feet or it may mean the six seasons wherein hemanta and sisira may be taken as one. The twelve forms signify the twelve months. पुरीषिणं - The word purisha signifies the cover or आवरण of Brahmanda. So it means near the place of Swarga. इमे - The knowers of the Truth of time.*

**मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेत**
**ऋषयः शुक्ल इष्टिं कुर्वन्ति इतर इतरस्मिन् ॥ 12**

The month is verily the Lord of all creatures. The dark fortnight is Rayi. The bright fortnight is prana. Therefore these sages perform sacrifices in the bright fortnight. Others perform it in the other.

*As Samvatsara is classified into Rayi and Prana, the month also is classified. The bright half of the month is superior to the other. So the seers of supersensuous things अतीन्द्रियद्रष्टारः perform all auspicious things in that part of the month. Others who are ignorant perform in the dark fortnight.*

**अहोरात्रो वै प्रजापतिः तस्याहरेव प्राणो रात्रिः एव रयिः प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते, ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ 13**

Day and night are verily the Lord of all creatures. The day is His prana and the night is certainly the Rayi. Those who unite with women in sexual intercourse in the day, intensely stifle prana itself. Their uniting with women in sport in the night is verily celibacy.

*This classification is made for purposes of Upasana. The day is of the form of prana and so it should not be harmed by indulging in passion in day time. Uniting with their own wives in the night is not a fault. It is as good as celibacy.*

**अन्नं वै प्रजापतिस्ततो ह वै तद्रेतः तस्मादिमाः प्रजाः प्रजायन्ते इति ॥ 14**

Food is verily the Lord of all creatures. That human seed is from that Prajapati. From that all these people are born.

*If it is asked - 'how can it be said that Brahman comprising of prakrithi, purusha and kala is the material cause of all beings ? People are born of the seed that is the result of food', - the answer is here. The state of food and also the state of the seed are also called by the name Prajapati and are verily Brahman. So all beings are created by Brahman who is in the state of matter, purusha, time of the form of year, month and others, food and the seed, so it is in order to say that everything is born of Brahman.*

**तद्ये ह वै तत् प्रजापतिव्रतं चरन्ति ते मिथुनं उत्पादयन्ते । तेषामेवैष ब्रह्मलोको । येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ 15**

Therefore those alone who undertake that vow of Prajapati of the form of consuming food and are indulging in union with women, beget children. This world of the form of progeny, cattle and others is for them alone (and not for the desires of the Atman). For them, for whom there is austerity and celibacy, in whom Truth is well established.

**तेषां असौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥ 16**

In whom there is no crookedness, no falsehood, and no deceit - is this Taintless World of Supreme Brahman.

*The aspirants after liberation are praised whereas those who are not mumukshus are here censured. Those who are given to eating, who are deprived of celibacy, they alone procreate. This world of sons, cattle etc., that is the effect of that Brahman is for such people. It is not the goal of atmakamas. Those who practise austerity of the form of mortification of the flesh, who are not given to pleasures, who are truthful, straight forward, who have no 'asatya' - gain that Taintless Brahmaloka of the Supreme Being.*

## द्वितीयः प्रश्नः

**अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन् कत्येव देवाः प्रजां विधारयन्ते कतर एतत् प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ 1**

After that, the son of Vidarbha, belonging to the Bhargava line asked him, 'O Venerable Sir, how many deities are there that sustain the creatures (moving and non-moving)? Which among these gods illumine this body and its functions ? Which is the foremost of these ?

*This question is introduced to ascertain the nature of the Pratyagatman who is different and distinct from the body, indriyas, mind and prana.*

**तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः ॥ 2**

To him he said, this Deity is verily akasa as also air, fire, water, earth, the organ of speech, the mind, the eye and the ear. Showing their glory they say, 'We are supporting this body resorting to it.'

*By the term "the organ of speech' all karmendriyas are suggested. By the word eye and ear, all the jnanendriyas are indicated. "Bana' means body which is of the nature of movement like the arrow बाणवत् सञ्चारशीलं - We support it being capable of various functions like giving अवकाश etc.*

**तान्वरिष्ठः प्राण उवाच । मा मोहमापद्यथाहमेवैतत्पञ्चधात्मानं प्रविभज्यै तद्बाणमवष्टभ्य विधारयामीति ते अश्रद्दधाना बभूवुः ॥ 3**

To them the vital air said, 'Do not be deluded. It is I who supports this body by resorting to it, dividing myself into fivefold forms (such as prana, apana, udana, vyana and samana)'. They remained without believing it.

**सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानं उत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्ते एवं वाङ्मनश्चक्षुः श्रोत्रं च ते प्रीताः प्राणं स्तुवन्ति ॥ 4**

(Seeing their vanity) He (Prana) appeared as though he moved a little from his place out of indignation. When that

vital air moved above, all the others too moved above at once, and when he stood well established, all the other indriyas too remained in position. Even as in the world all the bees take to flight and follows the most celebrated of them when it takes to wings, and even as they settle down when it settles down. Similarly speech, mind, eye, ear and others follow the vital air. Being pleased (upon seeing the greatness of prana) those indriyas such as speech and others praised prana.

*The vital air moved as if from its place to show its power on the 108 delicate spots of the body. It appeared as though it moved, because, if it had virtually moved out of its place, the body would have been lost as there would be no support for it. The bees follow the Queen bee and settle when she settles. Even so the indriyas follow the Prana.*

**एषोऽग्निस्तपत्येष सूर्यः एष पर्जन्यो मघवानेष वायुः ।**
**एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ 5**

This vital air burns in the form of Agni. This alone is the Sun. This is Parjanya, the Indra and air. This one is the earth. This is the moon (God who is in the form of water). This is the sentient and the non-sentient. This is verily liberation.

*This prana is Surya because the existence of all entities depends on prana. Here prana is described as every other thing according to the principle of concomittent co-ordination. That on which the existence of any thing depends is spoken of as that itself. 'Rayir Devah' means moon. Sat and Asat may mean things existing now and not existing now or perceivable and imperceivable, or the gross and the subtle or sentient and the non-sentient. Amrta here means Moksha because that also is depending upon Prana.*

**अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।**
**ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ 6**

Like spokes on the hub of the chariot wheel everything is fixed on Prana - the Riks, Yajus, Samans, sacrifices and the non-moving and moving beings.

*The words Brahma and Kshatra mean the non-moving and moving living beings. स्थावरजङ्गमात्मक प्राणिमात्रोपलक्षकः ।*

**प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।**
**तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ 7**

Being the protector of people you move about in the form of the prana and others (vayus such as apana, vyana, udana and samana) in the womb. You alone take birth in the form of the son and others (being in the form of the father). O prana, to you, who are established in all beings everywhere through the functions of living etc., these creatures (of the form of moving and non-moving) bring presents such as food and others.

*In this mantra prana itself is addressed and praised.*

**देवानामसि वह्नितमः पितृणां प्रथमः स्वधा ।**
**ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ 8**

You are the carrier of the oblations to the Gods. You are the chief cause of the pleasure of the manes. You are the most celebrated conduct (of the form of nitya naimittika karmas) of the sages known as atharvangiras.

*पितृप्रीतिहेतुभूतः त्वमेव ।*

**इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।**
**त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ 9**

O Prana, you are Indra, the supreme Lord. You are Rudra

through your ability of destroying everything. And you are the protector. Becoming the Sun, the Lord of all luminaries, you move in the sky.

*इदि परमैश्वर्ये इति हि धातुः । रुद्रः रोदनहेतुः । स्थितिकाले परिरक्षकः ।*

**यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।**
**आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ 10**

O prana, when you pour down (assuming the form of the cloud) then these creatures of yours become joyful thinking that there will be enough food for gaining their desires.

**व्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः ।**
**वयमाद्यस्य दातारः पिता त्वं मातरिश्व नः ॥ 11**

O prana, you are verily even that Brahmin who is without any refinement. You are the foremost seer, you are the destroyer of this Universe, you are the protector of the good. We are the givers of food unto you. O Matarisva, you are our father (nourisher).

*भोग्यस्य दातारः करप्रदाः किङ्करा इति यावत् ।*

**या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।**
**या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ 12**

Make that power of yours (quite agreeable to rule over) which is ever lodged in speech, that which is ever in the ear, that which is ever in the eye, that which is ever in the mind, auspicious. Do not rise up.

**प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।**
**मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि नः ॥ 13**

All this Universe is under the control of prana. Whatever is established in heaven is also under the control of prana. So protect us even as a mother protects her sons. Ordain for us wealth and agreeable intelligence.

*वशः इच्छा तदधीनमिति यावत् । स्वस्वकार्यनिष्पादन*
*सामर्थ्यलक्षणाः श्रियः तदनुकूलप्रज्ञां च विधत्स्व ॥*

## तृतीयः प्रश्नः

**अथ है नं कौशल्यश्चाश्वलायनः पप्रच्छ। भगवन् कुत एष प्राणो जायते कथमायात्यस्मिन् शरीरे आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥** **1**

Then Kausalya son of Asvalayana asked him, 'O venerable Sir, from where is this prana born ? How does he come into this body ? How does he dwell by dividing himself ? How does he depart ? How does he reside in his external form ? How does he exist in the physical form ?

**तस्मै स होवाच अतिप्रश्नान् पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥** **2**

To him he said 'You are asking questions regarding those that are not to be asked. So you are a knower of Brahman (not a common man). So I speak to you (as you are qualified)'.

*प्रश्नमतिक्रम्य वर्तमानान् प्रश्नायोग्यान् रहस्यार्थान् / As you put such questions you are most probably a knower of Brahman. Because you are worthy I answer your questions.*

**आत्मन एष प्राणो जायते । यथैषा पुरुषे छायैतस्मिन्नेतदाततं मनोऽकृतेनायात्यस्मिन् शरीरे ॥** **3**

This prana is born from Paramatman. Just as the shadow moves along with the purusha (without depending upon any other collocation) and even as, in this Jivatman this mind is inseparably residing without any effort, in the same way even prana comes to this body without any effort.

*The movement of the shadow depends on the object and nothing else. The mind and prana are inseparably associated with the Jivatman and they enter into the body through the Jivatman. The prana is inseparable from purusha. The relation of prana is with purusha alone. No separate cause is required for the passing out of prana. This is similar to the passing out of the mind. Mind also does not require a separate cause. These two are thus inseparably associated with the Jivatman.*

**यथा सम्राडेवाधिकृतान् विनियुङ्क्ते । एतान् ग्रामानेतान् ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथगेव संनिधत्ते ॥ 4**

Just as a King alone employs his subordinate officers separately saying, 'Rule over these villages, rule over these villages', in the same way prana presides separately (through its own aspects) over the other organs.

*The मुख्यप्राण or the vital air presides over other organs such as the eye and others that are like the villages through apana, vyana and others that are its own different aspects.*

**पायूपस्थेऽपानं चक्षुः श्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः । एष ह्येतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥ 5**

Apana is placed in payu and upastha, the two lower apertures (prana presides over that apana) prana himself,

issuing out of the mouth and nostrils resides in the eyes and the ears. In the middle on the other hand resides samana. This samana distributes equally the food eaten among the seven dhatus. On account of this samana the seven gastric fires issue forth.

*The seven gastric fires are Kali, Karali etc.*

**हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यान - श्चरति ॥ 6**

This Jivatman is in the heart (where prana resides in the form of Samana, there this Jivatman also is residing). In the heart there are a hundred and one nerves. Each one of them is having seventy two divisions. Each one of those seventy two branches is further having thousand sub- branches. Among them moves the Vyana.

**अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापं उभाभ्यामेव मनुष्यलोकं ॥ 7**

Now then, the udana, leads through one nerve, being upward, as a result of virtuous deed, to the virtuous world and to a sinful world as a result of sin, and as a result of both, the world of human beings.

*By this the questions, 'how does it dwell dividing itself in the body' as well as 'How does he depart?' are answered.*

**आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥ 8**

The Sun is verily the external prana. It arises favouring this prana in the eye. That deity that is in the earth favours by attracting apana in the human being. The space between the two (pranasthana and apanasthana) is Samana. The air is Vyana.

*This is the answer to the questions - 'how does he reside in the external form ?' The sun is favouring the organ of the eye through light. The indriya which is in the eyeball is thus helped by external Sun. Prana cannot be the self of aditya because they are different. But yet he exists everywhere in the form of प्राणकला or it is to be taken here in the indicative sense that they are one, or it may be for purposes of meditation. It is from this point of view that the external entities like aditya and others are spoken of as Pranatmaka. The Prana Kala Rupa Devata in Earth is favouring Apana. Akasa is said in an indicatory sense as one with Prana. This means the Prana Kala Devata is Akasa. The external vayu is favouring the sense organ of touch and is of the form of Vyana.*

**तेजो ह वा उदानस्तस्मादुपशान्ततेजाः । पुनर्भवमिन्द्रियैर्मनसि संपद्यमानः ॥ 9**

Just because tejas or luminosity is the cause of lifting up as signified by Udana, so alone one whose bodily heat is extinguished attains, rebirth, his indriyas entering into mind.

**यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसियुक्तः ।**
**सहात्मना यथासङ्कल्पितं लोकं नयति ॥ 10**

According to his desire (at the time of death) he enters into Prana. Prana becomes united with Tejas. And in association with Paramatman, prana leads the dying one to the world desired by that Jiva.

*External tejas is called Udana as it is the cause of leading up. यच्चित्तः - यस्मिन् चित्तं यस्य सः - यत्कामः / According to his desire at*

*the last moment he gains further birth. According to the Sutra 'वाङ्मनसिदर्शनात् शब्दाच्च' etc. though prana is described as uniting with Jiva, as this is meant for glorifying prana, this statement that Jiva goes to the prana is to be known as feasible. Though Yamuna combines with Ganga and goes to the ocean the statement Yamuna flows to the ocean is not wrong. This is also like this illustration. Tejas signifies the elements and as Tejas is the prime one this alone is stated. But this implies that it is united with other elements also.*

**य एवं विद्वान् प्राणं वेद । न हास्य प्रजा हीयते अमृतो भवति तदेष श्लोकः ॥ 11**

He who meditates upon prana in this way will have no break in the line of his progeny. He becomes immortal. This verse is pertaining to the meditation upon prana.

*'Thus' means the way of origination, coming and residing. 'becomes immortal' means-through the realisation of the essential nature of the Jivatman it leads to meditation upon Brahman resulting in His Grace and so this becomes the cause of Moksha in this way.*

**उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।**
**अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते**
**विज्ञायामृतमश्नुते इति ॥ 12**

Having known - the origin from Paramatman, coming to this body along with the mind, lodgement in this body in several places, the five kinds of Lordship and Existence in the form of Aditya and others in the external sphere, of prana - one achieves immortality. Having known this, one attains immortality.

## चतुर्थः प्रश्नः

**अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन् पुरुषे कानि**

**स्वपन्ति कान्यस्मिन् जाग्रति कतर एष देवः स्वप्नान् पश्यति कस्यैतत् सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्ति इति ॥ 1**

Then the son of Suryayana of the Garga gotra asked him, 'O Venerable Sir, which are the organs that go to sleep when this person is asleep ? Which are the organs that keep awake when this person is asleep ? Becoming of what nature does this resplendent Jiva see the dreams ? On account of what will there be happiness relating to the objects of the senses ? In whom do all these become united ?'

**तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डले एकीभवन्ति । ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकी भवति । तेन तर्ह्येष पुरुषो न श्रृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ 2**

To him he said, 'O Gargya, just as the rays of the setting Sun become all unified in this orb of the brilliant Sun, and just as they extend in all directions rising from the Sun as it rises up again, even so all this host of indriyas becomes unified in the mind which is superior to others and which has the quality of luminosity. Therefore this person does not hear, does not see, does not smell, does not taste, does not touch, does not speak, does not take, does not enjoy, does not eject, does not move.' People say, 'He is sleeping.'

*This is the answer to the question - 'Which are the organs that sleep in this purusha?" The answer is that the external indriyas both Karmendriyas and Jnanendriyas sleep when he sleeps.*

**प्राणाग्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनोयद्गार्हपत्यात्प्रणीयतेप्रणयनादाहवनीयः प्राणः ॥ 3**

In this city the fires of prana really keep awake. This apana is verily the Garhapatya fire. Vyana is the fire known as Anvaharya pachana. As Ahavaniya is extracted from Garhapatya fire this prana is verily the ahavaniya fire as it is obtained from apana.

*The pranas are awake during the state of sleep. This is described as agnihotra for purposes of upasana.*

*1) Mind is the 'Yajamana'. Apana is the Garhapatya fire as it is in Muladhara. Vyana is Dakshinagni called otherwise anvaharya pachana. Prana has apana as its source and so is called ahavaniya. 'Uchhvasa' and 'Nisvasa' are the two oblations of agnihotra. The Samana distributes the oblations equally and is to be known as the 'adhvaryu'. Udana is the cause of leading up the Yajamana to the other world.*

*In this symbolism there are like this-Yajamana, three fires, the two oblations, the adhvaryu and the karmaphala. Though going to Brahman is spoken of the Jiva alone, the statement of mind's passage to Brahman is tenable as it is known from the Sruti that the mind enters into the Puritat nerve.*

**यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो ह वाव यजमानः । इष्टफलमेवोदानः । स एनं यजमानं अहरहः ब्रह्म गमयति ॥ 4**

Samana is the priest who keeps balance between the two oblations of the form of inhalation and exhalation. The mind is verily the sacrificer. Udana is verily the desired fruit. He leads this sacrificer (the mind) to Brahman everyday.

**अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं दृष्टं अनुपश्यति श्रुतं श्रुतमेवार्थमनुश्रृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति**

**दृष्टं चादृष्टं च श्रुतं चाश्रुतं न अनुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥ 5**

Here in this dream state the Jivatman experiences greatness or glory of the form of (elephants, horses etc). Whatever was seen again and again in the waking state before, he sees again. He hears again whatever was heard before. Whatever was experienced, in the different places and directions before, he experiences them again and again. Assuming all forms he perceives all that was seen or unseen, heard or unheard, experienced or not experienced, and whatever exists or does not exist.

*This is the answer to the question - "Who sees the dreams ?'*

*Here the deity is the Jivatman. There is no binding that he should experience things seen or heard before. He experiences even things not experienced before such as the beheading of his head. 'Sarvah San' - he becomes the Drasta, Srota, Ghrata, Ganta, Vakta and assumes all forms. Though all the Jnanendriyas and karmendriyas of the waking state have ceased to function then, he becomes a seer, doer and experiences through the body and indriyas created for him at that time by the Lord.*

**स यदा तेजसा अभिभूतो भवति । अत्रैष देवः स्वप्नान्न पश्यति अथ तदैतस्मिन् शरीरे एतत् सुखं भवति ॥ 6**

When he is fully embraced by the Paramatman then in that state he does not see dreams. Then, at that time, there occurs this kind of happiness, verily when he is in this body.

*Tejasa - This signifies Paramatman as mentioned in the scripture elsewhere तेजसा हि तदा संपन्नो भवति etc., when he is overwhelmed by, or संपरिष्वक्तः, that Tejas, he does not see the objects of dream. When there is no ब्रह्मसंपत्ति and when the mind alone is*

*remaining, he sees the objects of dream. The answer to the question 'for whom does occur this happiness?' is here. When this happiness occurs it happens only when he is in the body - शरीरे सत्येव भवति । So it becomes clear that the body alone is the cause of worldly happiness or विषयसुख । Priya or apriya do not taint one without a body.*

**स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते ।**
**एवं ह वै तत् सर्वं पर आत्मनि संप्रतिष्ठते ।। 7**

Even as the birds proceed towards the tree which is their dwelling place, O good looking one, in the same way all this become established in the Supreme self.

*This is the answer to the question "In whom all these are established?"*

**पृथिवी च पृथिवीमात्रा च आपश्च आपोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा च आकाशश्च आकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौचादातव्यं च उपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौच गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं च अहङ्कारश्च अहंकर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ।। 8**

The Earth and the immediately prior state of Earth, water and the Tanmatra of water, fire and the Tanmatra of fire, air and the Tanmatra of air, ether and the Tanmatra of ether, the eye and the object of sight, the ear and the object of hearing, the nose and the object of smelling, the organ of the taste and the object of taste, the organ of touch and the object of touch,

the organ of speech and the object of speech, the hands and the objects to be grasped, sex organ and the object of enjoyment, the organ of excretion and the object of excretion, the feet and the space to be walked, the mind and the object of thought, intellect and the object of understanding, egoism and the object of egoism, awareness and the content of awareness, lustre and the object of illumination, the vital air and that which is supported by the vital air. (This is illustrative of the term 'all' used in the previous mantra).

**एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः । सः परेऽक्षरे आत्मनि संप्रतिष्ठते ।। 9**

This self (Jivatman) of the nature of consciousness is verily the seer, feeler, hearer, smeller, taster, thinker, knower and doer. He becomes established in the immutable supreme self.

*The terms knower, doer, conscious self are significant. The view of the logicians that he has mere knowership and never is of the form of knowledge is controverted. Similarly the view of the advaitins positing that he is pure knowledge without having knowership is also dismissed by this.*

**परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ।। 10**

O Good looking one, He who realises this Paramatman who is immutable, without sin, without a body, without form and self-luminous, attains Him alone. He becomes a knower of everything and becomes fulfilled with all desires. There is this verse illustrating this.

*छाया or shadow means karma that limits knowledge;*

*shadowless means without sin. So he is without body and so without form. Knowing that Vasudeva, the Supreme Brahman, one becomes omniscient. सर्वोभवति - सर्वकामयुक्तो भवति ।*

**विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।**
**तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ 11**

O Good looking one, He who realises that immutable Paramatman in whom the Jivatman along with all the indriyas, the vital airs, the elements become established, is verily an omniscient one and he enters into all.

*अक्षरं means the Paramatman who is not subjected to any change. सर्वमपि आविवेश means he enters into the karyavarga and becomes सर्वेषुलोकेषु कामचारो भवति ।*

## पञ्चमः प्रश्नः

**अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोंकारमभिध्यायीत । कतमं वाव स तेन लोकं जयतीति । तस्मै स होवाच ॥ 1**

Then Satyakama, son of Shibi asked of him, 'O Respectable Sir, which World does he verily win, who, among men, would meditate upon 'Om' kara till the time of his death ? To him he replied thus.

*One among men means one qualified among men.*

**एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोंकारः ।**
**तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ 2**

O Satyakama, this itself is Param Brahma and Aparam Brahma. That means this is the term signifying both. This is

verily Omkara. So an Upasaka attains Param Brahma or Aparam Brahma through the way of the form of Omkara.

*Omkara is the Vachaka (or the name) and Brahman is the Vachya. This is the base for Samanadhikaranya. Attainment of Earthly and heavenly conditions is lower Brahman. Attainment of 'Brahman' is higher 'Brahman'.*

**स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ 3**

If he meditates on 'Om' as consisting of one measure (ह्रस्व) as the vachaka of Apara Brahman, gaining his existence by that meditation itself, he will attain celebrity in this world. The Rik mantras lead him to the world of men. There being endowed with austerities, celibacy and faith, he will take up to meditation upon Brahman leading to ultimate good.

*He who meditates upon "Apara Brahma' with the short ओंकार, by that itself he will become 'लब्धसत्ताकः' / Tapas signifies fasting and others. Faith is astikya buddhi. Mahimanam - practising meditation on 'Brahman' which is verily the श्रेयस्साधकं / Is Omkara short ? Yes, in the World it is uttered so.*

**अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभूतिं अनुभूय पुनरेवावर्तते ॥ 4**

Now again he, in whose mind there will actualise the meditation upon Apara Brahman through Omkara of two measures, will be lifted upto the Somaloka by the Yajur mantras. Experiencing glory in the world of Soma, he returns once again.

*Meditation upon Pranava of two measures signifying Apara*

*Brahman leads to the attainment of Somaloka. Somaloka is indicative of the worlds higher above - आमुष्मिकमात्रपरः। The previous passage described glory of the human world and this describes the glory of the higher worlds known as Swarga. At the end of amassed Punya he returns from that World.*

**यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामाभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ 5**

He who meditates upon the Supreme Self with this very syllable "OM" as characterised by three measures, becomes united with the Sun, consisting the orb of light. As a snake becomes freed from its slough, in the same way, he being freed from sin, will be lifted upto Vaikuntha, the abode of Brahman by the Saman mantras. He beholds the Supreme Self Vasudeva who is higher than the pure Jivatman that is higher than the embodied self and who (Vasudeva) is reposing in all entities as the inner controller. There are two verses relating to this.

*Brahmalokam here means Vaikuntham. सामभिः उन्नीयते - along with the chanting of the Samans or by people speaking consoling and soft words. जीवघन means देही who has a body due to Karma. जीवघन means Samsara mandala. देहद्वारत्वात् आत्मनि काठिन्यस्य, घनशब्दो देही । जीवघन is the embodied Self. तस्मात्परः परिशुद्धात्मा । तस्मादपि परंभूतः means Supreme Brahman. This world is not Satyaloka because the people there cannot behold Para Vasudeva.*

**तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः । क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥ 6**

If the three matras are used as very closely joined (due to

quick pronunciation) or used as very loosely joined (due to very slow pronunciation giving undue pause in between) they are leading to death. If they are used properly (without either very close combination or very loose combination) in the three courses of action sacrifices, mental activities and vocal repetitions (such as japas), the person who is well - versed with their combination will not be deprived of the fruit.

**ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत् तत् कवयो वेदयन्ते ।**
**तमोंकारेणायतनेनान्वेति विद्वान्**
**यत्तच्छान्तमजरममृतमभयं परं चेति ॥ 7**

The knower attains this world by the Rik mantras. The intermediate region by the Yajur mantras and attains by the Saman mantras that abode which is ever seen by the Suris. He attains through the path of Omkara that Supreme Brahman which is quiet (without the urmisatka) which is without old age or death, which is without any fear whatsoever and which is the most celebrated by virtue of its being the cause of all.

## षष्ठः प्रश्नः

**अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं भारद्वाज पुरुषं वेत्थ । तमहँ कुमारमब्रुवं नाहमिमं वेद । यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ 1**

Then Sukesa, son of Bharadvaja asked him "Venerable Sir, Hiranyanabha, prince of Kosala came to me and asked this question, 'Bharadvaja, do you know the Purusha of sixteen

parts ?' To that prince I said, "I do not know this Purusha. If I had known him why should I not have told you ? He who speaks a falsehood dries up along with the root. So I cannot afford to speak a lie. He silently went away climbing his chariot. I ask you about that Purusha, "Where is that Purusha existing ?"

*Sixteen parts beginning with prana and ending with nama. Had I known I would have certainly taught you who was a deserving disciple and prince. Sukesa is suggesting his ashamedness at not knowing the answer to the question. As this question 'Where is he?' relates to the place. The intention of the questioner is whether he is Jivatman or Paramatman ?*

**तस्मै स होवाच । इहैवान्तश्शरीरे सोम्य स पुरुषो यस्मिन्नेता: षोडशकला: प्रभवन्तीति ॥ 2**

To him he said, "O Good looking one, here alone within this body itself is that Purusha in whom are the sixteen parts."

*It amounts to saying that the Purusha is the Jivatman on account of the statement that the Purusha has for his support only that space limited by the body शरीरपरिच्छिन्नप्रदेशमात्राधारत्वोक्त्या / If it is objected that षोडशकलत्व cannot happen to the Jivatman because the facts of creating and supporting the sixteen parts are profusely possible in Paramatman alone it is answered thus - these sixteen parts beginning with prana and ending with Nama are on account of their close association with the Purusha and are capable of helping him to have the experience of happiness and sorrow due to their contact. So षोडशकलत्वं means only षोडशकल भोक्तृत्वं /So this happens to Jiva alone.*

**स ईक्षांचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन्वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ 3**

He deliberated, "on account of the departure of mine who will depart ? And as a result of my continuance who will also become established ?" This points out the thought process of the Jiva.

*मदुत्क्रान्तिप्रतिष्ठा सहभूतोत्क्रान्तिप्रतिष्ठः को वा ? इति पर्यालोचितवान् । स्वोपकाराभिसन्धिपूर्वकं जीवस्य प्राणादिसृष्टृत्वात् तद्भोक्तृत्वं संभवति ।*

*The fact of experiencing Karma does not happen to Paramatman. There is no षोडशकलाभोक्तृत्व for Paramatman.*

**स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनः । अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ 4**

That Jiva having thus deliberated created Prana (who would depart along with him and stay along with him). From Prana he created faith, the five elements such as space, air, fire, water, earth, the organs such as the organ of speech, mind and food. From food he created vigour (of body and indriyas), austerities (of the kind of mortification of the body), mantras, rites, worlds and name in the worlds.

*Faith is Astikya buddhi; ability of the body and indriyas depends on food. Mantras are of the form of Rik, Yajus and Samans. Karmas are sacrifices of the form of Jyotishtoma. Swargas and others are the results of Karma. Names of Swarga and others were created in those worlds.*

*Q : Is not paramatman the creator of shodasakala ?*

*Ans : Yes, He is. But yet this Jiva is the doer of Karma, that is the cause of such creation by the Lord. 'तद्धेतुभूताद्दृष्टारंभककर्मकर्तृत्वेनायं सृष्टृत्ववादः इति द्रष्टव्यं' ।*

**स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिद्रष्टुरिमाः षोडश कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ 5**

Just as these flowing rivers that have the sea as their goal disappear reaching the sea, and their names and forms get lost and they are called merely the sea, in the same way these sixteen parts of this Jiva, the experiencer, which are depending upon Purusha for their existence etc. reaching the Supreme Purusha, Vasudeva, disappear. There will be no names and forms as they will be destroyed. They are called mere Purusha. So that Paramatman is without kalas and is immortal. This verse purports to the nature of that Paramatman.

*Paramatman is not like Jiva. He is without kalas. He is to be known by aspirants after liberation. The word अयन signifies आत्मत्व through the fact of being the ground or support for it. Assuming a state where they are inseparable in existence from the ocean, they are not capable of bringing about any change in the ocean such as increasing etc. Their previous names and colours will all get lost in the ocean. They get a different name and a different form i.e., everything is called only ocean. The sixteen kalas that are the instruments of experience to the Jiva become themselves ineffective when they reach Paramatman who is verily called by the word Purusha in the real sense. Those kalas are called merely Purusha because they cannot be thought of as separate from Purusha. They will not show themselves as objects and places of enjoyment apart from the Purusha. As Paramatman has no कलाभोक्तृत्व he is called अकलः/ So he is immortal because death is depending upon the relationship of Kala of the form of भोक्तृत्व /*

**अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।**
**तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥ 6**

You should know that Purusha, who is the material cause of, and in whom are, the Kalas like spokes in the nave of a chariot wheel, is to be known by aspirants after liberation so that Death may not afflict you, knowers of Brahman, anywhere.

**तान् होवाचैतावदेवाहमेतं परं ब्रह्म वेद । नातः परमस्तीति ॥ 7**

To those six disciples he said 'I know this Supreme Brahman only so far. As regards Brahman there is no more knowledge in me.' ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ।

*They worshipped that master Pippalada and said "You are verily our father who have made us cross (the ocean of) ignorance and reach the other shore. Salutation to the great seers, salutation to the great seers.*

# MUNDAKOPANISHAD

*The Mundakopanishad is in verse form. There are three chapters in this and each chapter has two Khandas each. In all there are 64 mantras. The first chapter classifies Vidya into "para" and "apara". Apara is the foundational knowledge gained from the scriptures through instruction. "Para" is Upasana. The Highest cannot be gained by performance of rites and so one is exhorted to approach a competent teacher for gaining the knowledge of Brahman.*

*The second chapter describes the essential nature of Brahman. He is the cause of this Universe. He is the cellestial Purusha transcending everything else. Everything else is born of Him. The Supreme alone is True and immortal and humanity is exhorted to know Him alone giving up all other talks. Yoga is also taught here effectively. One is taught to meditate upon Brahman through Pranava. The soul should be lodged in Brahman even as a perfect archer shoots the target with his arrow.*

*The Third chapter describes the nature of the Jivatman and Paramatman that are together in the same place even as two birds are perched on the same tree. The Jiva attains "Parama Samya" or perfect similarity with Paramatman, when he realises the Supreme Self. It is declared here that one who has conquered desire becomes qualified for attainment of the Highest. The nature of Mukti is also described here.*

## शान्तिमन्त्रः

**भद्रं कर्णेभिः श्रुणुयामदेवा भद्रं पश्येमाक्षभिर्यजत्राः ।**
**स्थिरैरंगैस्तुष्टुवांसस्तनूभिः व्यशेम देवहितं यदायुः ॥**

*O Gods ! May we hear auspicious words with our ears. May we behold the auspicious with our eyes ; Praising the Gods with study limbs and bodies, may we live the full-span of our lives as ordained by the Gods.*

## प्रथम मुण्डके प्रथमः खण्डः

**ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।**
**स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठां अथर्वाय ज्येष्ठपुत्राय प्राह ॥ 1-1-1**

Brahma, the creator and protector of the world was the first-born among gods (like Indra and others). Such Brahma taught the knowledge of Brahman, the basis of all knowledge, to Atharva, his eldest son.

*Knowledge of Brahman is the basis of all knowledge because it is inclusive of every other knowledge and everything becomes known if Brahman is known.*

**अथर्वणे यां प्रवदेत ब्रह्मा अथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।**
**स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ 1-1-2**

The knowledge of Brahman which was imparted to Atharvan, Atharva imparted to Angira, his disciple. That Angira transmitted that to Satyavaha of Bharadvaja line. Bharadvaja handed down to Angiras this knowledge received thus in succession.

*परावराम् means handed over in succession by superiors to their disciples. It may also mean that which is comprising of the higher and the lower knowledge.*

**शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ । कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञात भवतीति ॥ 1-1-3**

'Saunaka', son of 'Sunaka', a great householder approached Angiras as prescribed and asked, 'Venerable Sir, which is that thing by knowing which all this becomes known ?'

*The definition of Bhagavan is उत्पत्तिंप्रलयं चैव भूतानामागतिं गतिं । वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति । What is that thing which is the instrumental and material cause of all this Universe ?*

**तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ 1-1-4**

To him he replied. (To gain that) two kinds of knowledge are to be known, the higher and the foundational. It is verily thus that the knowers of Vedas say.

*The Brahmavits are Parasara and others. तत्प्राप्तिहेतुः ज्ञानं च कर्म चोक्तं महामुने । आगमोत्थं विवेकाच्च द्विधा ज्ञानं तथोच्यते ॥ शब्दब्रह्मागममयं परब्रह्मविवेकजं इति ।*

**तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दोज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥1-1-5**

Of these, the foundational one consists of the Rigveda, Yajurveda, Samaveda, Atharva Veda, Shiksha, Kalpa, Grammar, Nirukta, Chandas and Jyothisha. On the other hand the higher knowledge is that by means of which that Immutable is realised.

*There are two knowledges. One is mediate and indirect. That is apara. The other one is immediate and direct. That is para. षडङ्गोपेत*

*सशिरस्क सोपबृंहण वेदश्रवण जन्यं परोक्षज्ञानं is apara vidya. विवेकादिसाधनसप्तकजन्यं श्रवणजन्य - परोक्षज्ञानानन्तरभावि दर्शनसमानाकारज्ञानं परज्ञानं इत्यर्थः। अधिगम्यते means आधिक्येन गम्यते अपरोक्षी क्रियते । Paravidya does not mean the upanishads, as then it would go outside the vedic lore वेदबाह्य। The knowledge derived from even the Rigveda etc. is related to Brahman. So these terms mean परोक्षज्ञानविषय and अपरोक्षज्ञानविषय alone.*

*Ramanuja explains this mantra while commenting upon the sutra विशेषणभेदव्यपदेशाभ्यां च नेतरौ' (वे.सू. १-२-२३) as follows. - 'ब्रह्मप्रेप्सुना द्वेविद्ये वेदितव्ये - ब्रह्मविषये परोक्षापरोक्षरूपे द्वे विज्ञाने उपादेये इत्यर्थः । तत्र अपरा ऋग्वेदो इत्यादिना आगमोत्थं ब्रह्मसाक्षात्कारहेतुभूतं परोक्षज्ञानं उक्तम् । अथ परा यथा तदक्षरमधिगम्यते इति उपासनाख्यं ब्रह्मसाक्षात्कारलक्षणं भक्तिरूपापन्नं ज्ञानम् ।'*

**यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं अचक्षुःश्रोत्रं तदपाणिपादम् ।**
**नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ।।**
**1-1-6**

The wise realise that Immutable principle, (the अक्षर) which is invisible (not an object of the Jnanendriyas) which is not graspable by the Karmendriyas, which is without any source (कुलरहितं), which is without caste like Brahmana, Kshatriya and others, which is without eyes and ears (without jnanendriyas), which has neither hands nor feet (without Karmendriyas) which is Eternal (not limited by time), all pervasive (not limited by space), which is residing every where having entered into all, which is very subtle - as the cause of everything in this universe.

*The essential nature of that अक्षर (The Supreme Brahman)*

*which was referred to in the former statement अथ परा यया तदक्षरमधिगम्यते is outlined here. भूतयोनिं - means सर्वभूतोपादानतया । This is further described in the next mantra.*

**यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति ।**
**यथा सतः पुरुषात् केशलोमानि तथाक्षरात् संभवतीह विश्वम् ॥ 1-1-7**

As a spider spins the threads and withdraws them into itself, as herbs and trees grow on the Earth, and as hair on the head and body issues forth from the living men, even so the universe here is produced from that Immutable principle.

*In the world the material cause is necessarily different from the instrumental cause. It is not reasonable to posit that Brahman is the material cause of this world of sentients and non-sentients as it is distinct from Brahman. As in the case of mud becoming a pot there is to be a modification. Brahman is immutable and not subjected to any change. So it cannot be the material cause. If it is argued thus, this mantra silences that objection by mentioning the case of the spider spinning out the threads and withdrawing them into itself and declares that Brahman is the material cause as well as the instrumental cause of this universe and from that immutable paramatman this universe of the sentients and the non-sentients, emerges, though this is distinct from Him. Three similes are given here. In all these the fact of Brahman's causality is affirmed. These examples show respectively that there is (1) निरपेक्षकर्तृत्व, (2) पूर्वावस्थोपमर्दतिरोधानाभावेऽपि विलक्षणानन्तोपादानत्वं and (3) निमित्तान्तरनिरपेक्षत्वं / The same apply to Brahman also.*

**तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।**
**अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ 1-1-8**

Through Knowledge Brahman becomes eager to create. From that Brahman is born the unmanifested (of the form of

the collectivity of the sentient and the non-sentient - the भोग्य and भोक्तृ) food. From the unmanifested (called food and which is of the form of समष्टिरूपचिदचित्संघातात्मक), the vital air, the internal organ, the mind, the hosts of experiencers called by the name Satya, worlds like heaven and others, and Karma that is a means to immortality - all these are born.

*Tapas means knowledge. Next mantra makes this very clear. By means of its deliberation to become many Brahman becomes सृष्ट्युन्मुख / अन्नं is अव्याकृत of the form of भोग्यभोक्तृरूपचेतनसंघातलक्षण / This is born of Brahman. From this collectivity vital airs, mind and others are born. कर्मसु चामृतं means अमृतत्वसाधनं कर्म or मोक्षार्थं कर्म /*

**यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।**
**तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते ॥ 1-1-9**

On account of the will of Him who is omniscient and who is aware of all aspects of those entities, whose tapas or deliberation is of the form of knowledge, is born this (food) of the form of the unmanifested and through that-food having name and form designated as object of enjoyment and the enjoyer.

*Tapas signifies that सृष्ट्युपकरण सार्वज्ञ / सर्वज्ञः means सर्वविषयज्ञानवान् / सर्ववित् means तद्वस्तुगतसर्वप्रकारज्ञानवान् / It is ordained here that Brahman has सर्वविषयज्ञानं in both the aspects स्वरूपतः and प्रकारतः / This means according to the context that there was no other deed necessary for creation apart from his संकल्परूप ज्ञानं / तस्मात् - संकल्पेन / ब्रह्म here means the collectivity of sentients and non-sentient in the unmanifested form. नामरूपमन्नं is born of this.*

*This signifies as expalined in अद्यते अत्ति च भूतानि the form of the enjoyer and the object of enjoyment.*

## प्रथम मुण्डके द्वितीय: खण्ड:

**तदेतत् सत्यम् ।**

**मन्त्रेषु कर्माणि कवयो यान्यपश्यन् तानि त्रेतायां बहुधा सन्ततानि ।**
**तान्याचरथ नियतं सत्यकामा एष व: पन्था: सुकृतस्य लोके ॥1-2-1**

That this thing is eternal (being without the six kinds of Transformations).

The karmas (such as agnihotra and others) that were seen in the mantras by the sages are prescribed differently (to be performed) in the three fires. Perform them as accessories to the knowledge of Brahman aspiring for only Supreme Brahman. This is the path for achieving liberation which is the fruit of the knowledge of Brahman.

*(कवय: - अतीन्द्रियार्थसाक्षात्कारसमर्था: - Sages are those who are capable of perceiving the Super sensuous things. त्रेतायां means the three fires such as गार्हपत्य, आहवनीय and दक्षिणाग्नि । बहुधा सन्ततानि, prescribed differently in accordance with the differences in competency, mantras and results - अधिकारिमन्त्रफलभेदेन । सत्यकामा: means aspiring for Brahman which is सत्यं । Aspiring for Brahman means without having attachment towards other desires. नियतम् - as a part of Brahmavidya. This mantra lays out the performance of prescribed Karma as an accessory to Brahmavidya, without any desire in the fruits thereof.*

**यदा लेलायते ह्यर्चि: समिद्धे हव्यवाहने ।**
**तदाज्यभागावन्तरेणाऽऽहुती: प्रतिपादयेत् ॥ श्रद्धया सुहुतं भवति ॥**
**1-2-2**

When the flame rises up on the fire which is well kindled (with fuel) one should offer the oblations in the midst of the two places (where oblations are offered to Agni and Soma) with devotion. That becomes well offered.

*आज्यभागयोः मध्ये - In the Darsa Paurnamasa, two oblations are offered to Agni and Soma on the right and left side of the fire. The other oblations are offered in the middle. In the first mantra performance of Karma, without any desire for the fruit thereof, as part of Brahma Vidya was taught. In the coming mantras along with this it is pointed out that (1) Karma done with फलाभिसन्धि should be according to the injunctions and if it is done otherwise it not only does not yield the prescribed result, but on the other hand becomes harmful also.*

*(2) That Karma even though it is done as duly prescribed can yield results only upto the attainment of Satyaloka and nothing more than that.*

**यस्याग्निहोत्रमदर्शमपौर्णमासं**
**अचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।**
**अहुतमवैश्वदेवमविधिना हुतं**
**आसप्तमांस्तस्य लोकान् हिनस्ति ॥** **1-2-3**

The agnihotra of a person, which is bereft of Darsa and Paurnamasa sacrifices, devoid of Chaturmasya, which is without the agrayana, which is without the blessings of the guests, which is not performed (at the right time), which is without the Vaisvadeva rite, which is performed in a way which is not in accordance with the injunction - destroys the seven worlds of that man.

*Agrayana is performed in the शरत्काल / If one does not perform hospitality to guests, औपासनहोम, वैश्वदेव and if there is no श्रद्धा in*

*the performance, if it is not performed according to the शास्त्र - that agnihotra Karma is going to destroy his सुकृतफलं upto the seventh degree in his line. These karmas namely Darsa Paurnamasa and others are not accessories to Agnihotra. They have different results of their own. True. But the idea here is all the Nitya naimitthika karmas are to be performed. Even if one is omitted the performance of all other karmas becomes futile.*

**काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा**
**स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्तजिह्वा:।।1-2-4**

Kali, Karali, Manojava, Sulohita and that which is Sudhumravarna, Sphulingini, and the brilliant Visvaruchi - these are seven flaming tongues.

*The words mean black, terrible, having the speed of mind, very red, coloured like thick smoke, emitting sparks and having innumerable sparks.*

**एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।**
**तं नयन्त्येता: सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवास: ॥ 1-2-5**

These oblations become the rays of the sun and lead him, who performs (agnihotra and other) rites, taking oblations and offering them in these resplendent fires (the different flaming tongues) at the prescribed time, to that place (namely the Satyaloka) where the single Lord of the gods (The Hiranyagarbha) dwells.

**एह्येहीति तमाहुतय: सुवर्चस:**
**सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।**
**प्रियां वाचमभिवदन्त्योऽर्चयन्त्य**
**एष: व: पुण्य: सुकृतो ब्रह्मलोक: ॥** **1-2-6**

The oblations resplendent being associated with the rays of the Sun, carry the sacrificer (to the Brahmaloka) saying 'come, come' and uttering pleasing words. 'This world of the four faced Brahma, which is purifying and which can be earned by virtuous deeds is yours' and offering him adoration.

*The oblations are brilliant as they are associated with the rays of the sun. Sukrtah means Sukrta sadhyah. Brahmaloka here means the world of the four faced Brahma. Thus the oblations lead the sacrificer to the Brahmaloka.*

**प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।**
**एतच्छ्रेयो येऽभिनन्दन्ति मूढाः जरामृत्यू ते पुनरेवापि यन्ति ॥ 1-2-7**

Those people on whom rests inferior karma of the form of sacrifices which are said to have eighteen constituents and which are not firm are like worn-out boats (and are not capable of crossing the ocean of samsara). Those ignorant people who delight with the idea that these karmas are causes of supreme good attain over again and again old age and death.

*Eighteen constituents are, 16 priests, the sacrificer, his wife. These karmas are inferior beacuse they are associated with fruits thereof. The ignorant who have sacrifices as their chief means are like broken and worn-out boats. Or it may be said that the 18 constituents signify Smarta karma propounded by the 18 Smritis and these are inferior or 'anga bhutam' to Srauta karma. Even these sacrifices will not be the means of crossing sorrow.*

**अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।**
**जङ्घन्यमानाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धाः ॥1-2-8**

Being within the fold of ignorance, and thinking that they are by themselves wise and learned, the ignorant fools being hit intensely by hosts of evil like old age and disease, wander aimlessly like the blind led by the blind alone.

*धीमन्तः - ऊहापोहक्षमधीशालिनः / the first line means अविवेक प्रधानाः /*

**अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः।**
**यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥1-2-9**

Continuing diversely in the midst of the material world, the unenlightened take pride by thinking, 'We have gained all achievements'. Being engaged in Karma with desire (for heaven and others) they do not understand the truth. On account of that (absence of true knowledge) being afflicted with sorrow they will fall from heaven on the exhaustion of their results of Karma.

*Avidya means prakrithi mandala or material world. They will be migrating here in many ways such as gods, men, animals etc., having अभिमान in them. They do not know the Truth as they are karmins impelled by desire for fruits like Swarga and others. So they fall from Swarga and enter into this human world again.*

**इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।**
**नाकस्य पृष्टे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ 1-2-10**

The deluded fools believing that the rites such as sacrifices and others and (humanitarian) rites, such as digging of canals and others are the highest, do not understand anything other than these leading to good. After enjoying the fruits of their actions in the higher worlds like heaven and others, they enter into this world or an inferior one.

*इष्ट sacrifices and others prescribed by the Veda. पूर्त - sinking wells, canals, tanks and others for the good of others as prescribed in the Smrithi. This world means human world.*

**तपः श्रद्धे ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः ।**
**सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ 1-2-11**

Those sanyasins who are learned, who have their senses under control, who live in the forest and who beg for alms, who devote themselves to Brahman and to faith of the form of regard for it - becoming freed from sins, proceed to that abode where that Purusha, the immortal and the undecaying is, through the orb of the sun.

*Learned - that means who have done श्रवण and मनन। The word tapas signifies Brahman. श्रद्धा means faith of the form of having intense regard for it. Breaking open the orb of the sun they go to that Eternal abode of the Supreme Brahman, the Lord of all gods as described in Paryanka Vidya. The reference to Brahman in the passage 'श्रद्धां सत्यमित्युपासते' (बृ.उ.) confirms the meaning of tapas as Brahman.*

**परीक्ष्य लोकान्कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।**
**तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥ 1-2-12**

A Brahmana who, after examining the worlds acquired by Karma, comes upon dejection that the Eternal is not attainable by Karma that is done, should go with sacrificial faggots in his hand for knowing that, to a teacher who is well versed in the Vedas and has realised Brahman.

*One who has developed dispassion and is desirous of knowledge that is means to the attainment of Brahman, should go to a Guru and propitiate him. Karmachitam means gained by Karma. Examining means examining by analogies and rules of mimamsa. Brahmana is here one who has studied the Veda with all accessories. अकृतः means eternal Purusha. Eva - signifies that this is a niyama vidhi. One should not approach one's teacher empty handed. The two adjectives are purposeful. He must have studied Vedanta and he must also be Brahmasakshatkaravan.*

**तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय ।**
**येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्वतो ब्रह्मविद्याम् ॥ 1-2-13**

To him who approaches in the proper way, whose mind is calm and whose external sense organs are under control, that person of enlightenment should teach the knowledge of Brahman, as it is, by means of which knowledge one realises the Supreme Self which is immutable in its essential nature and which is unchangeable even in the aspect of its qualities.

*The calmness of mind and mastery over the senses point out that he has concentration necessary for hearing the teaching. It does not imply complete mastery over senses required for meditation. Akshara स्वरूपेण अविकारं; Satyam गुणतोऽपि अविकारं ।*

## द्वितीय मुण्डके प्रथम खण्ड:

**तदेतत्सत्यं**

**यथा सुदीप्तात्पावकाद्विस्फुलिङ्गा: सहस्रश: प्रभवन्ते सरूपा: ।**
**तथाक्षराद्विविधा: सोम्य भावा: प्रजायन्ते तत्र चैवापियन्ति ॥ 2-1-1**

That this thing is true.

As from a blazing fire sparks, in thousands, that are similar in form to the fire, are produced O good looking one, in the same way different kinds of creatures are born of the Immutable and they merge into it again.

*The immutable which has the sentient and the non-sentient in the subtle form as its body is Brahman. It is the cause. The effects of the form of the sentients and non-sentients in the gross form which form Its body are born of it and they merge in It alone in the end. There is change in the aspect of matter, contraction in respect of the attributive consciousness of the Jivatman and Brahman in its nature is never affected.*

**दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।**
**अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ 2-1-2**

The cellestial Purusha, who is formless, who is pervading within and without, who is unborn, who is without vital force and without mind and who is pure is higher than the samashti Purusha who is higher than the unmanifested.

*Here अक्षर signifies the अव्याकृत / The samashti Purusha or Hiranyagarbha is higher than the unmanifested. The Supreme Brahman by virtue of Its being the cause of both of these is higher than these two. प्रधानपुरुषयोः तज्जन्यत्वात् / Here अक्षर does not mean the Supreme being.*

**एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।**
**खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ 2-1-3**

From this the vital force is born; the mind and all the sense organs are born; space, air, fire, water and the Earth that supports everything are born of this.

**अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ**
**दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।**
**वायुः प्राणो हृदयं विश्वमस्य**
**पद्भ्यां पृथिवी ह्येषसर्वभूतान्तरात्मा ॥ 2-1-4**

This is the inner self of all. The heaven is His head. The Moon and the Sun are the two eyes. The directions are the ears. The speech the Vedas; air is the vital force; the whole universe is His heart. His two feet are themselves the Earth.

**तस्मादग्निः समिधो यस्य सूर्यः सोमात्संर्जन्य ओषधयः पृथिव्याम् ।**
**पुमान्रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥2-1-5**

From that Akshara emerges the cellestial world of which the Sun is the fuel. From Soma (evolved out of heaven) emerges parjanya (the cloud), from parjanya emerge the herbs and plants on the Earth. The man sheds the semen into a woman. From purusha are born in this way many creatures.

*The wisdom of the five fires is taught here. The first fire is heaven, the second parjanya, the third earth, the fourth the man and fifth is the woman. In these five fires the five oblations namely श्रद्धा, सोम, वर्ष, अन्नं and रेतः are respectively offered and the oblations of रेतस् in the fifth fire of woman leads to the birth of man.*

**तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥ 2-1-6**

From that Akshara purusha are born the Riks, Saman, the Yajur mantras, initiation sacrifices like agnihotra and others, sacrifices based on Somayaga, the fees to be given to priests, the year, the sacrificer, the worlds such as heaven and others that are the results of Karma and that are purified by the rays of the Sun and the Moon.

**तस्माच्च देवा बहुधा संप्रसूताः साध्या मनुष्याः पशवो वयांसि प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ 2-1-7**

And from that Akshara purusha were born gods of different kinds, the Sadhyas, human beings, animals, birds prana and apana, rice and barley, austerity, faith, truth continence and obligatory duties.

*Gods are said to be of different groups such as Karmaja, Ajanajas etc. व्रीहि and यव signify corn in general. Tapas is of the form of कृच्छ्र, चान्द्रायण and others. Faith is आस्तिक्य बुद्धिः/ Satyam means word of Truth. विधीयते इति विधिः नित्य नैमित्तिकादिः /*

**सप्त प्राणाः प्रभवन्ति तस्मात्सप्तार्चिषः समिधः सप्त होमाः (जिह्वाः) ।**
**सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥2-1-8**

From that Akshara Purusha emerge the seven sense organs, the seven fires, the sacrificial fuel, and the seven flames, and the seven worlds in which move the sense organs that are deposited (by the creator) in groups of seven and seven.

*The seven Indriyas are चक्षुः श्रोत्रनासिकारन्ध्र युग्मास्य संचारीणिसप्तेन्द्रियाणि / Two eyes, two ears, two nostrils and tongue. The fires are Garhapatya and others. The seven flames are काली and others; at the time of deep sleep the seven indriyas are deposited in the caves of the hearts. The repetition 'sapta sapta' is with reference to the different purushas.*

**अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।**
**अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥2-1-9**

From Him emerge all oceans and mountains. From Him flow rivers of various forms. From Him are born all herbs and corns and juice; on account of which this Akshara purusha exists as the inner self in the midst of the elements.

*Rivers such as Ganga and others. Corn is form of Earth. Juice is got from sugarcane and others. How can all that be said to emerge from Akshara ? The fourth quarter of the mantra solves this doubt. Because this Akshara purusha is the inner self of all elements that are surrounding him, it is right to say that corn and juice emerge over him.*

**पुरुष एवेदंविश्वं कर्म तपो ब्रह्म परामृतम् ।**
**एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य॥ 2-1-10**

All this is Purusha alone. His functioning (favourable to creation of the Universe) is of the form of deliberation. He is

like nectar to those who are liberated and who are beyond matter. O good looking one, he who knows this Akshara, Brahman in this World, as existing in the heart, will destroy the knot of ignorance.

*As He is the inner self of all and as He is the material cause of all, all this is verily Purusha. So, by the knowledge of that everything becomes known. His व्यापार or function called Karma which is agreeable towards the creation of this universe is verily 'Tapas' or deliberation of the form of that which is to be created. ब्रह्म परामृतम् - Here ब्रह्म means प्रकृति and ब्रह्मपर means the liberated who have risen above matter. The Akshara is like nector to them. 'ब्रह्मण: प्रकृते: परा: ये, तेषां अमृतं।'*

## द्वितीयमुण्डके द्वितीय: खण्ड:

**आवि: संन्निहितं गुहाचरं नाम**
**महत्पदं अत्रैतत्समर्पितम् ।**
**एजत्प्राणन्निमिषच्च यदेतत्जानथ**
**सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ 2-2-1**

(It is) directly realised (by the yogins); very near as it is moving in the heart; well known in the form of its inscrutability; it is the supreme object of attainment. On it are fixed all the living beings that move, that breathe and that which do not wink. Know this Immutable that is to be approached by all entities, the subtle or the gross, as it is the ground of all, and which is higher than the Jivatman and which is to be chosen by all people as their goal as well as means.

*आवि: means it is directly intuited by yogins. It is nearmost*

*because it is in the cave of the heart. It is very well known as something very difficult to be known.*

*एजत् signifies the waking state. प्राणन् प्राणभृत्; निमिषत् signifies the state of deep sleep. All living beings in different states are fixed on this अक्षर purusha. परं विज्ञानात् higher than the Jivatman. Vijnanam means Jivatman as in यो विज्ञाने तिष्ठन् etc.*

**यदर्चिमद्यदणभ्योऽणु च यस्मिंल्लोका निहिता लोकिनश्च ।**
**तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ।**
**तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥ 2-2-2**

That which is effulgent, which is subtler than the subtle, and that on which are fixed all the worlds and the people living in them, is this immutable Brahman. He alone is the self of prana. He alone is the speech and the mind. This is the indestructible. It is immortal. O good looking one, know that it is to be penetrated by the mind.

*It is bright on account of its immaterial auspicious form - दिव्यमङ्गलविग्रह । Prana, vac, mind and others are having it as their inmost self. Satyam means अविनाशि । Know that it is the object of the concentrated mind समाहितमनो विषयं विद्धि ।*

**धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत ।**
**आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ 2-2-3**

Taking hold of the bow (called pranava) well known in the Upanishads, one should fix on it an arrow, the mighty weapon of the characteristic of the atman sharpened by meditation upon the Lord. Drawing the string with a mind desirous of attaining Him, O good looking one, know that that Immutable itself is the target.

*Upasa nisitam - The characteristic of the atman being reflected upon as in the subtle and the gross state on account of the meditation upon the Lord. The arrow should be invoked with the astra of this nature. The bow should be drawn with a mind absorbed in paramatman. Drawing the bow means remembering continuously the relationship of the शेष and शेषि between the Jivatman and Paramatman. Drawing the string signifies that the atman with the indriyas and mind should be placed facing the paramatman after withdrawing it from other objects making it averse to them. The target is to be known as that immutable paramatman.*

**प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।**
**अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ 2-2-4**

The pranava is the bow. The atman is the arrow. Brahman is said to be the target. It should be hit by a man who is not erring. He should become one with it like the arrow.

*Apramatthena signifies that he must be averse to all things other than that. He must have steady concentration. वेद्धव्यं - meditating upon paramatman as being subservient to Him. Just as the arrow merged in the target does not appear as different from it. Similarly the individual self offered to paramatman attains liberation and gains similarity with Him. He will be of the form of consciousness alone and the different forms of manushyatva or devatva will not be there. So he is described here to be one with that Paramatman.*

**यस्मिन्द्यौः पृथिवीचान्तरिक्षं ओतं मनः सह प्राणैश्च सर्वैः ।**
**तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥2-2-5**

Know that atman alone, the one non-second immutable, in whom are strung the heaven, earth, space, the mind with the vital forces and all the sense organs. Give up all other talks. This is the bridge leading to immortality.

*He is the self of all as He is pervading everything other than himself as their inner controller. Give up all talks related to things other than the atman. Why ? Because this Paramatman is the bridge leading us to Himself across the ocean of samsara.*

**अरा इव रथनाभौ संहता यत्र नाड्यः**
**स एषोऽन्तश्चरते बहुधा जायमानः ।**
**ओमित्येवं ध्यायथ आत्मानं**
**स्वस्ति वः पाराय तमसः परस्तात् ॥** **2-2-6**

In the heart, in which the nerves are fixed like spokes on the hub of a chariot, this atman moves being born differently. Meditate upon the atman thus as 'OM'. May good happen to you in going to Him who is beyond tamas and who is the object of attainment.

*In the heart the nerves are strung. In the middle of that is this aforesaid atman. He, the unborn, is incarnating Himself differently on account of his own will, assuming his own non-material form for enabling all souls like Gods and others to take refuge in him. He is beyond tamas. He is पाराय - the object of attainment प्राप्यभूताय. For attaining His abode, meditate upon Him with 'OM'. May good happen to you who are thus engaged in meditation.*

**यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।**
**दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥** **2-2-7**

The Paramatman who is omniscient and who is aware of all aspects of all entities and who has this glory on Earth - this Paramatman is established in the Supreme space in the luminous city of Brahman.

*The glory on Earth is the carrying on of the scheme of Samsara - संसार तन्त्रप्रवर्तन । The term Divye Vyomani signifies the त्रिपाद्विभूति or the*

*non-material domain of the Lord. The City of Brahman is Vaikuntha.*

**मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।**
**तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ।। 2-2-8**

He is capable of being grasped by the pure mind; He is having prana as his body. He is the Lord of all. He is seated in the body, the result of food. Placing their mind in Him the wise realise that Brahman which shines out in the form of bliss and which is free form even the smell of samsara, through meditation of the form of vivid vision.

*प्राणशरीरनेता may mean that He is causing the Jiva to have prana and sarira. Or it may mean that he is having prana as his body and he is a नेता or a प्रभु. Anna signifies body, the result of food. 'यत् आनन्दरूपं अमृतं विभाति तत् धीराः विज्ञानेन परिपश्यन्ति' is the prose order. Vijnanena signifies Upasana which is of the form of vivid realisation.*

**भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।**
**क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ।। 2-2-9**

When that Paramatman, who is the self of all bodies both superior and inferior is realised, the knot of the heart gets untied, all doubts become cleared and the karmas of this person become destroyed.

*The knots of the heart are love, hate and others that are very difficult to be given up. हृदय may mean the jivatman according to the derivation हृत् स्थानं अयते इति हृदयः जीवः । As omniscience becomes achieved through the knowledge of Brahman doubts about all things vanish. The karmas except prarabdha get destroyed. That means they lose their power to give the results. कर्मणां फलजननशक्तिविनाशः । It is on account of the will of the Lord. All these happen when one*

*realises that Brahman who is परावर । This means that all others however celebrated they may be are inferior to the Lord. परे अवरे यस्मात् सः परावरः । सर्वोत्कृष्टा अपि ब्रह्मादयः यस्मान्निकृष्टाः । It may also mean that he is the self of all other entities whether they are high or low - परावर शरीरके सर्वात्मभूतः ।*

**हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।**
**तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ 2-2-10**

In the supreme abode of paramapada is Brahman. It is without rajas, without parts, pure and is the light of lights. It is that which the knowers of the atman realise.

*The term hiranmaya signifies Parama Pada as mentioned in the vedic passage तस्यां हिरण्मयः कोशः । It is self effulgent or coveted by others. It is just like a sheath or kosa where a supremely celebrated entity is realised. विरजं- that which has transcended Satva, Rajas and Tamas. शुभ्रम् - without any blemish. ज्योतिषां ज्योतिः - It is the illuminator of even the illumining indriyas. This is through the Divine auspicious form.*

**न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।**
**तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ 2-2-11**

There the Sun does not shine; nor the Moon or the stars. Even these lightnings do not shine there, then how can this fire shine ? Everything shines following Him alone as He shines. All this shines by His light.

*All these luminaries like the Sun and others will have no shining before Him. When he is shining out effulgently these have no effulgence. The shining of the Sun and others is not natural to them but endowed to them by the Supreme self. All these derive their light from that Supreme Brahman.*

**ब्रह्मैवेदममृतं पुरस्तात् ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।**
**अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ 2-2-12**

All this that is in front is the immortal Brahman. All that is at the back is Brahman. Brahman is on the right and on the left as well as above and below. This Brahman alone is extended everywhere. This world is Brahman the most covetable.

*Whatever is seen in all directions is that Brahman. That means it is having Brahman as its inner self. It is the Varishtam or Varaneeya Tamam.*

## तृतीय मुण्डके प्रथम: खण्ड:

**द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।**
**तयोरन्य: पिप्पलं स्वाद्वत्ति अनश्नन्नन्योअभिचाकशीति ॥ 3-1-1**

The two birds (Jivatman and Paramatman) having similar qualities and moving together cling to the same tree. Of these two the one eats the fruit of Karma that is ripe and the other shines out even without eating.

*If an objection is raised that the fact of experience of pleasure and pain would happen to the one Brahman if it has entered into all, the answer is given here. समानगुणकः सयुक् Sayuja means of similar qualities. "Sakhayam" means 'Sahacharau'. The Jiva experiences the fruit of ripe Karma.* Whereas the Paramatman shines out effulgently without any such experience.

**समाने वृक्षे पुरुषो निमग्न: अनीशया शोचति मुह्यमान: ।**
**जुष्टं यदा पश्यत्यन्यमीशं अस्य महिमानमिति वीतशोक: ॥ 3-1-2**

The individual self is immersed in the same tree and grieves being deluded by matter. When he sees the other, the

adored Lord pleased with his Karma, and His glory, becomes freed from sorrow.

*अनीशया means by Prakrithi which is the object of enjoyment. The knowledge of the nature of the Jivatman is covered by Prakrithi. So he is deluded to identify himself with the body as "I am stout", "I am lean" etc. 'प्रकृत्या तिरोहितपरमात्मशेषत्व ज्ञानानन्दलक्षणस्व स्वरूपः'।*

*He suffers sorrows caused by the contact of that matter. When he sees the Lord who is distinct and different from himself on account of His धारकत्व, नियन्तृत्व and शेषित्व he is liberated from grief. जुष्टं means being pleased with his Karmas. When he sees the Lord and his glory or महिमानं of the form of being the master of this Universe. अनीशया may be taken to mean "due to incapacity". One who is caught in mire and is incapable of extricating himself from it feels relieved of the anxiety when he sees a wellwisher who is favourably disposed towards him and who is capable of lifting him up from that mire.*

*The word Purusha in this mantra signifies the individual self and not अन्तःकरण। The other one is Paramatman. This mantra sheds light on the previous mantra where two birds are named as relating to Jivatman and Paramatman.*

**यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।**
**तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ 3-1-3**

When the seer of Brahman sees the Supreme Self, Vasudeva, the ruler of this universe, having an effulgent auspicious divine body, the creator of the universe and the cause of the unmanifested, then that knower of Brahman shaking off virtue and sin, being freed from the taint of matter, attains supreme similarity.

*पश्यतीति पश्यः the seer of Brahman. रुक्मवर्णं points out that he has a non-material Divine body as expounded in आदित्यवर्णं । He is Brahmayonim - तस्मादेतत् ब्रह्म नामरूपं अन्नं च जायते - इति निर्दिष्ट अव्याकृत ब्रह्मोपादानभूतं । The term Purusha signifies the Supreme Vasudeva. Supreme Similarity is of the form of manifestation of the eight qualities such as अपहत पाप्मत्व and others and similarity in form with Brahman.*

**प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान्भव तेनातिवादी ।**
**आत्मक्रीड आत्मरतिः क्रियावान् एष ब्रह्मविदां वरिष्ठः ।। 3-1-4**

This Paramatman is verily shining out being resorted to by all entities. Knowing Him from sravana and manana and realising Him through meditation, become one who speaks the supremacy of Him over everything else. Become one who sports in that Atman and who delights in that atman. Become a performer of action having no attachment towards the results. He becomes the foremost of knowers of Brahman.

*Prana means Paramatman. The words are to be split as follows - भव तेन अतिवादी । श्रवणमननाभ्यां जानन् विद्वान् तमुपासीनः तेन परमात्मना अतिवादीभव । This is the advice given to the student. One who speaks of the सर्वातिशायित्व or the most celebrated nature of his उपास्यदेवता is an अतिवादी । भव is to be understood along with क्रियावान् etc. When the antahkarana becomes pure due to the performance of disinterested karma there will be origination of the knowledge of Brahman and thus he becomes a foremost knower of Brahman.*

**सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।**
**अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः।। 3-1-5**

This atman whom the monks divested of all defects see, (Paramataman) who is within the body, who is of the form of

knowledge and who is without any defilement whatsoever is to be attained (through meditation) through Truth, penance, true knowledge arising out of the scriptures and constant continence.

***Without** blemishes means divested of passion and hatred and **others. Monks** - यतयः - जितेन्द्रियाः - who have conquered their sense **organs** external and internal. ज्योतिर्मयः - ज्ञानमयः of the form of **knowledge.** शुभ्रः - निर्दोषः - penance signifies concentration of mind as pointed out in मनसश्चेन्द्रियाणां च ऐकाग्र्यं परमं तपः / Nityam is to be taken with Brahmacharyena. Satya means words that bring good to others - भूतहितवचन / the Atman is to be attained by these. It is to be known that this attainment will be through upasana.*

**सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।**
**येनाक्रमन्ति ऋषयो ह्याप्तकामाः यत्र तत्सत्यस्य परमं निधानम् ॥ 3-1-6**

Truth alone wins and not falsehood. The path spread out in the form of Archiradi called Devayana is attained by truth, by means of which seers of the Truth, divested of all desires ascend to a place where the supreme object attainable through truth exists.

*The significance of Truth is praised here. The speaker of the Truth gains this path of Archiradi, otherwise called as Devayana. आप्तकामाः - विगततृष्णाः / Those who are desireless. ऋषयः seers of the Truth. The Supreme object attained there is Brahman.*

**बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।**
**दूरात्सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ॥ 3-1-7**

It is great and is in the supreme ether; its form is so beautiful that it is not accessible to speech or thought. It is

shining subtler than the subtle. It is farther away than the far off. It is also near at hand. It is stationed here alone in this body within the cave of the heart amongst the seers of Brahman.

*The object of attainment through archiradi is here specified. It is great by its swarupa or nature and also by its guna or qualities. दिव्यं means having paramakasa as its abode. Its auspicious and beautiful form is beyond speech and thought. It is subtler than the subtle Jivatman who is capable of entering into the non-sentient, by virtue of its ability to enter into all entities sentient and non-sentient. It is beyond even Prakriti which is far off and is in paramapada or the Supreme abode. It is also in the orb of the sun which is within the cosmic egg. By the seers of Brahman it is realised within the ether of the heart in the body itself.*

**न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैः तपसा कर्मणा वा ।**
**ज्ञानप्रसादेन विशुद्धसत्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः॥3-1-8**

He is not comprehended through the eye; nor is He comprehended through speech; nor through the sense organs; nor is He comprehended through austerity or Karma. Meditating upon that indivisible Paramatman one becomes purified in mind by the grace of that Paramatman Himself, and only thereafter one realises Him through knowledge assuming the characteristic of vivid perception.

*Devah means sense organs. Paramatman is the cause of origination and expansion of knowledge. ज्ञायते अनेन इति ज्ञानं परमात्मा / The sruti says प्रज्ञा च तस्मात् प्रसृता पुराणी / so the term ज्ञान in ज्ञानप्रसादेन signifies paramatman. निष्कलं also means paramatman. Meditating upon paramatman one becomes purified in mind and only afterwards he will realise Him through knowledge of the form of vivid perception.*

**एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश ।**
**प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ॥ 3-1-9**

This self (Paramatman) the inscrutable, on whom the vital force in five forms is resting, in whom the mind and indriyas of all are taking refuge, on account of the grace of whom this Jivatman manifests in his essential nature fully, is to be known through the mind.

*On account of the words सर्वं, प्रजानां, this mantra may be taken as referring to paramatman. Even in the first half it refers to paramatman. So the word अणुः is explained as दुर्विज्ञेयः or very difficult to understand. Or the first half may be taken as a separate unit. This self, the Jivatman in whom the vital force is in five forms is to be known as atomic by the mind; but this paramatman who is always pure in whom the pranas and minds of all are woven is to be taken only as विभु and not as अणु. विभवति - विभुर्भवति ।*

**यं यं लोकं मनसा संविभाति विशुद्धसत्वः कामयते यांश्च कामान्**
**तं तं लोकं जयते तांश्च कामान्तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः॥ 3-1-10**

The man of pure satva wins that world which he wishes with his mind to gain and he gains those objects of desire whichever he desires. Therefore one who is desirous of prosperity should adore the knower of the Self.

*संविभाति - wills. As the knower of the Self has gained the worlds and desires and is capable of making his devotees gain those desires, he is to be worshipped by one desirous of prosperity with the belief, "This knower of the self will grant me the boon desired by me".*

## तृतीयमुण्डके द्वितीयः खण्डः

**स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।**
**उपासते पुरुषं ये ह्यकामाःते शुक्रमेतदतिवर्तन्ति धीराः ॥ 3-2-1**

He knows this supreme Brahman, Narayana, in whom all this universe is placed and who shines with self-effulgence and who is well known as the abode. Those wise ones who are aspirants after liberation and are divested of all other desires, do worship this enlightened person and transcend this human seed.

*This mantra points out that the worship of the knower of the atman leads to the fruit of liberation. One who worships the knower of Paramatman even as he worships Paramatman will never be born again.*

**कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।**
**पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ 3-2-2**

He who covets desirable things considering them as enjoyable ones, will be born in the category of a God or man along with those desires. But for one who has known the truth of the Atman and who desires for Brahman the ever full and perfect, all desires vanish even here.

*Desires signify attainment of devatva or manushyatva. He will be born accordingly in those classes along with those desires. पर्याप्तकाम means desire for Brahman which is परिपूर्ण I. कृतात्मनः means विदितात्मनः, one who has known the Atman. As such a person desires for the Paramatman alone all other desires vanish and so he will never more be born here.*

**नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।**
**यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ 3-2-3**

This Atman is not attained through mere manana or rumination; nor through mere meditation; nor through much hearing. He (Paramatman) is attainable by that individual self whom this Paramatman chooses. This supreme Self reveals His own form to such a one.

*Pravachana points out 'manana' being its means. Medha signifies 'nididhyasana'. The meaning is that he is not attained by* ***mere*** *hearing, reflecting or meditation. The most dear become chosen by Paramatman. One who has love towards Him becomes dear to him, so the meaning is that one who has infinite love towards Paramatman, attains Him. That is to say that meditation upon Paramatman, which is of the form of infinite love becomes the cause of attainment of Him, as it wins the grace of the Lord. To such a devotee the Lord shows Himself and enables him to have communion with him.*

**नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात् ।**
**एतैरुपायैर्यतते यस्तु विद्वान् तस्यैष आत्मा विशते ब्रह्मधाम ।। 3-2-4**

This atman is not attained by one who is devoid of strength; nor through non-concentration of mind; nor through monasticism devoid of the essential marks such as tuft, sacred thread etc. But the self of such a one who is a knower and who strives through these means for attainment of Brahman and who is refined by such means attains the Supreme Brahman.

*Devoid of strength means becoming depressed on account of degeneration due to the passage of time and place. The word 'Tapas' signifies Sanyasasrama as Tapas is the chief factor of that stage of life. The 'Lingam' or marks are शिखा, यज्ञोपवीत, शिक्य, जलपवित्र and others. He is not attained even by sanyasa if it is devoid of these marks. 'Tapas' also is indicative of other asramas. The idea is that the characteristic features of the asramas are essential.*

**संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।**
**ते सर्वगं सर्वतः प्राप्य धीराः युक्तात्मानः सर्वमेवाविशन्ति ॥ 3-2-5**

The seers of the Truth, attaining this Paramatman, become contented with their experience of that Paramatman, gaining their existence through that experience, being devoid of desires for objects of the senses, and so being composed. Such wise seers realise the Paramatman, the all- pervasive one who is everywhere and they experience everything (through their attributive consciousness) being characterised by the marks of Brahman.

*Attaining Paramatman-experiencing Paramatman even in the state of embodiment. कृतात्मानः - लब्धसत्ताकाः / They are composed as they have conquered their indriyas. They attain Paramatman as existing in all entities in all places both within and without and become युक्तात्मानः i.e., आविर्भूतब्राह्म रूपविशिष्टात्मानः / They experience everything through their धर्मभूतज्ञान though they are atomic in nature.*

**वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्वाः ।**
**ते ब्रह्मलोकेतु परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ॥ 3-2-6**

Those, who have conquered their hosts of indriyas, who are pureminded on account of the renunciation of kamyakarmas, who have ascertained the Supreme reality through the knowledge originated from the hearing of the Upanishads, who are established in Brahman, become all freed at the end of the final body on account of the grace of the Supreme immortal principle, Brahman.

*Parantakale चरमशरीरावसाने - at the end of the final body. ब्रह्मलोके - Brahman itself is the Loka. Those who are in it - who are steadfast in Brahman. There is the reading 'ते ब्रह्मलोकेषु परान्तकाले परामृताः*

*परिमुच्यन्ति सर्वे - Then the meaning will be like this. ब्रह्मलोकेषु means भगवल्लोकेषु । परं अमृतशब्दितं ब्रह्मप्राप्यत्वेन येषां ते परामृताः । Those who are holding the supreme Brahman called as Immortal as their supreme object of attainment. That means who have attained Brahman. They will be freed from ignorance along with the vasanas once for all. How can the abodes of Brahman be many ? This doubt does not arise as Ramanuja has explained under (4-3-11 B.S.) that it cannot be said that such worlds are not there. परस्य ब्रह्मणः परिपूर्णस्य सर्वगतस्य सत्यसंकल्पस्य स्वेच्छया परिकल्पिताः स्वासाधारणाः अप्राकृताः लोका नात्यन्ताय न सन्ति, श्रुतिस्मृति इतिहासपुराण प्रामाण्यात् ।*

**गताः कलाः पञ्चदश प्रतिष्ठाः देवाश्च सर्वे प्रतिदेवतासु ।**
**कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥ 3-2-7**

The fifteen constituents merge in their own respective sources; the indriyas become one with the respective Gods presiding over them. The Karmas and the Jivatman qualified by consciousness, all become unified in that Supreme Immutable principle.

*The kalas are the sixteen constituents beginning with prana and ending with name. Of these sixteen, the fifteen constituents without Karma are meant here. Devah means the indriyas such as the organ of speech and others. They merge with their respective deities such as Aditya and others. The karmas that have not yet given the results are implied here. Those karmas which were willed to be excused by the Supreme at the time of commencement of Upasana of the character of vivid perception by the Upasaka become unified with the attributive consciousness of Paramatman. The oneness of Jivatman with Paramatman means that he has discarded the differentiation of the form of name and form. जीवस्यैकीभावो नाम नामरूपात्मकभेदका कारप्रहाणम् ।*

**यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।**
**तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ 3-2-8**

As rivers, flowing down, become indistinguishable (disappear) on reaching the sea, by giving up their names and forms, so also, a knower of Brahman being freed from name and form attains the cellestial Purusha, that is higher than the high.

*The rivers such as Ganga, Yamuna, or Sarasvathi give up their names and their colours such as white, black or redness and unite with the sea. In fact there is no identity between the river water and sea water. But there is only the mere giving up of भेदकाकार or the form of difference. In the same way there is no identity between the liberated and paramatman. There is परमात्मसाम्यमात्रम् ।*

**स यो ह वै तत्परमं ब्रह्मवेद**
**ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।**
**तरति शोकं तरति पाप्मानं**
**गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ 3-2-9**

He, who becomes endowed with meditation which has assumed a similar form of vivid perception, will become one in whom the form of Brahman becomes manifested. In his line will not be born any one who does not know Brahman. He overcomes grief and transcends sin. Becoming freed from the knots of the heart he becomes immortal.

*यः तत् ब्रह्मवेद - प्रीतिरूपापन्नदर्शनसमानाकारोपासनयुक्तो भवति - when he is endowed with Upasana which is of the character of vivid perception and which is of the form of love. ब्रह्मैव भवति means आविर्भूत ब्रह्मरूपो भवति - he will become one in whom the nature of Brahman becomes manifested. Being freed from राग, द्वेष and others caused by*

*matter having the three gunas, he will manifest in himself the eight characteristics of Brahman such as अपहतपाप्मत्व etc.*

**तदेतदृचाभ्युक्तम् -**
**क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षि श्रद्धयन्तः ।**
**तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ 3-2-10**

This has been revealed by the following mantra. This truth of the Veda expounding Brahman should be spoken to them alone who are engaged in the performance of the obligatory duties, who have studied the Vedas, who are desirous of knowing Brahman, who perform the agnihotra called Ekarshi and who have faith - by them by whom the vow of the Veda of the form of holding the fire on the head is accomplished as prescribed.

*The Agnihotra is called 'Ekarshi' because it is accomplished with the help of only one Ritvik or it may mean the vow devoted to the foremost of sages, the Paramatman. मुख्यर्षिः परमात्मा / It is said that the term ऋषिः signifies Paramatman alone. This shirovrata is well known as a Veda Vrata to be performed by those following the Atharvaveda.*

**तदेतत्सत्यं ऋषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।**
**नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ 3-2-11**

The seer Angiras spoke of this Truth in days of yore (to Shaunaka). One that has not fulfilled the vow should not read this.

*Salutation to the great seers. Salutation to the great seers.*

# MANDOOKYOPANISHATH

*This is a very short Upanishath containing twelve mantras. The seer of this Upanishath seems to be the son of Mandookya Maharshi. In Aitareya Upanishath there is a reference to Mandookeya (ऐ.आ. 3-1-1) It is explained as मण्डूकमहर्षि पुत्रः / The Brahmasutrakara does not directly refer to this Upanishath. But in the Sutra "न स्थानतोति परस्य उभयलिङ्गं सर्वत्र हि" (3-2-9) the sutrakara seems to refer to the different states such as waking state, dream state and dreamlsess state. Ramanuja explains that the Paramatman who is the innerself of the Jivatman is never tainted with any defect in those states. The description of all the four states in one place is found in this Upanishath alone. The four states are related to the four Vyuhas viz Aniruddha, Pradyumna, Sankarshana and Vasudeva.*

*These four states are to be mediated upon with the view of the four Vyuhas namely Aniruddha, Pradyumna, Sankarshana and Vasudeva. The four states of जागृत, स्वप्न, सुषुप्ति and तुरीय. are to meditated upon in the four parts of pranava viz अकार, उकार महार and अर्धमात्र / The pranava signifies the entire universe of sentients and non-sentients.*

*The twelve mantras of this Upanishath are arranged in four Khandas or parts according to the commentary of Ranga Ramanuja. But this kind of classification into Khandas is not found in other commentaries.*

## शान्तिमन्त्रः

भद्रं कर्णेभिः श्रृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाँसस्तनूभिर्व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥
ओं शान्तिः शान्तिः शान्तिः ॥

*O Gods ! May we hear auspicious words with our ears. May we behold the auspicious with our eyes ; Praising the Gods with study limbs and bodies, may we live the full-span of our lives as ordained by the Gods.*

*May Indra of great fame be for our good. May Pushan the omniscient be for our Good; May that dispeller of all untoward the Tarkshya be for our good. May that Brhaspathi ordain our good.*

## प्रथमः खण्डः

**ओमित्येतदक्षरमिदगुँ सर्वं । तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ॥ यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ 1**

The letter Om is all this. A clear exposition of this fact follows. All that was in the past, that is in the present, or that will be in the future is verily the 'Om' and whatever is beyond the three periods of time is also verily 'Om'.

*'Om' kara is comprising of 'Akara', 'Ukara', 'Makara' and Ardhamathratmaka. Thus it has four padas or parts. In these four states one should have the view of Aniruddha, Pradyumna, Sankarshana and Vasudeva which are in other words विश्व, तौजस, प्राज्ञ, तुरीयाख्य पादचतुष्टययुक्त ब्रह्म दृष्टि विधानाय इदं प्रकरणं आरभ्यते । The four parts of Pranava correspond to the four aspects of Brahman*

*- Aniruddha, Pradhyumna, Sankarshana and Vasudeva and they correspond with विश्व, तौजस, प्राज्ञ and तुरीय / In this upanishath it is ordained that Brahma Dristi should be made in the Pada Chathustaya.*

*All this universe of Sentients and non Sentients is verily Omkara. As affirmed in the Chandogya 'ओंकार ऐवेदंसर्वं'. "Upavyakhyana" means expounding the modes of Guna, Vibhuthi and Upasana. The main subject matter of this upanishad is the exposition of the form of Brahman in Pranava. All things either limited by time or not limited by time are verily Omkara alone.*

**सर्वंगूँ ह्येतद्ब्रह्मायमात्मा ब्रह्म । सोऽयमात्मा चतुष्पात् ॥ 2**

All this is surely Brahman. This Atman is Brahman. This Atman has four quarters.

*As Omkara is Brahman which is self in all, everything is Omkara. The teaching is that one should have the view of सर्वात्म भूत ब्रह्म in Omkara.*

## द्वितीयः खण्डः

**जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ 1**

The first quarter is Vysvanara who is the Nirvahaka of the waking state, whose consciousness relates to the things external, who is possessed of seven limbs and who has nineteen mouths and who enjoys gross things.

*The जाग्रतदशा निर्वाहक or one who is the ordainer of the waking state is अनिरुद्ध who is called as जागरिते ब्रह्म. The seven limbs*

*( सप्तांगः) of वैश्वानर are described in Chandogya as follows. The Heaven is his head; the Sun is his Eye, Air is vital force, Space is the middle part, Water is his bladder and the Earth his feet. Alongwith these six parts the Jivatman in the waking state forms the seventh part. The Nineteen mouths are - the five ज्ञानेंद्रियs and the five Karmendriyas, the five fold prana or the vital airs and अंतःकरण चतुष्ट्य The four fold Anthakarana viz., mind, intellect, ego and chitha ( चित्त, बुद्धि, मनस्, अंतःकरण). Through the Jivatman in the waking state, all this is supported by the Lord. स्थूलभुक् - means he enjoys and experiences the gross objects like Roopa and others. As explained in ऋतं पिबंतौ etc., enjoyment is spoken in terms of Paramatman is to be known as having प्रयोजक कर्तृत्वं that means he causes the Jivatman experience and he does not actually experience. वैश्वानर - means one who leads all beings of this world.*

**स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ 2**

Taijasa is the second quarter. This sphere of activity is the dream state. His consciousness is internal. He is possessed of seven limbs, nineteen mouths and he enjoys the subtle objects.

*The dream objects are not experienced by others just like objects experienced in the waking state. The one who causes the experience of those objects is PRADYUMNA. He is called Anthahpragnya or Internal consciousness. The seven limbs and nineteen mouths are to be known as explained in the waking state. These are of the dream state created by the lord to last so long as the dream lasts. The objects of the dream are experienced only by the respective Jivatmans for that period of the dreams and so the presiding deity of the dream state is called by the term Taijasa and*

*that is Pradyumna. Very subtle objects of the dream that are not known by others, shine out like Tejas. PRADYUMNA the presiding principle over dream is called Taijasa.*

**यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ 3**

That state is the state of deep sleep where the Jivatman, the sleeper does not desire any enjoyable thing and does not see any dreams. This state is the third quarter. The third quarter is PRAJNYA (प्राज्ञ). In this state oneness is attained and He is a mass of consciousness and He causes the Jiva to experience bliss of deep sleep, He who is known through pure mind, who is of the form of Bliss and Consciousness is called SANKARSHANA (संकर्षण).

*The third quarter is called by the name प्राज्ञ and is to be known as संकर्षणः - In this state the Jiva is not overcome by the defects of desire and others and he does not see dreams. The Lord himself is in सुषुप्तस्थान or the state of Sushupthi. He is प्रज्ञानानन्द घनः - a mass of consciousness and bliss and this Sankarshana uses the Jiva to enjoy the bliss of deep sleep. चेतोमुखः - means विशुद्ध मनोग्राह्यः । आनन्दभुक् - means that he causes the experience of Bliss.*

**एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिःसर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ 4**

This one (Sushupthi sthana) is the Lord of all. This is omniscient, this is the inner controller of all ; This is the cause of every other thing; This is the place of origin and destruction of all beings.

*Though all these three states namely विश्व, तेजस & प्राज्ञ corresponding to three Bhagavadvyuhas viz. Aniruddha, Pradyumna & Sankarshana, though Sarveshvarathva. and others are common to all the three, yet as each state has been expounded with certain definite characteristics, the three states mentioned above are to be reflected in the same way.*

**नान्तःप्रज्ञं नबहिःप्रज्ञं नोभयतःप्रज्ञं नप्रज्ञानघनं नप्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमैकाम्यप्रत्यसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 5**

They consider the fourth state to be that which is not consciousness of the internal world. (Taijasa) Nor consciousness of the external world (Vysvanara) nor consciousness of both the internal and external worlds. It is not Prajnyanaghana or a mass of consciousness nor simple consciousness (The sushutphi sthana is excluded by this. Nor uncosciousness, which is not visible to the external sense organs. (अव्यवहार्यं) Not accessible to karmendriyas, (अग्राह्यं) Not grasped by the mind, (अलक्षणं) Not inferable, (अचिंत्यं - अव्यपदेश्यं) Not possible of being thought as this is like this, and not possible of being described as such . (ऐकात्म्य प्रत्यय सारं) एकतम प्रत्यय गोचरं i.e. It is the object of awareness that it is one प्रपंचोपशमं. In which even the world of संकर्षण, प्रद्युम्न, अनिरुद्ध and others cease. 'शांतं' bereft of the ऊर्मिषट्क, शिवं - which is auspicious अद्वैतं - bereft of a second entity of a similar nature; This is known as VASUDEVA. 'स आत्मा स विज्ञेयः'. That is the Atman; That is to be known.

*In this mantra the fourth quarter vasudeva is expounded. The thureeya or the 4th state is different and distinct from Viswa, Taijasa*

*& Prajnya state. The सुषुप्ति स्थान is called प्रज्ञा as it has ज्ञान as the main characteristic even though it has all the other qualities of the षड्गुण.*

*The Vasudeva Murthy is described as one who cannot be grasped by the mind as this much. अचिंत्यं - अव्यपदेश्यं -point out that it is infinite and cannot be known in its totality. It is not unknowable or unthinkable. ऐकात्म्य प्रत्ययसारं is explained as एकतम प्रत्यय गोचर / प्रपंचोपशमं does not relate to the ceasing of the material world. i.e. प्राकृत प्रपंचलय / so it is explained as संकर्षण - प्रद्युम्न अनिरुद्धादि प्रपंचस्यापि उपशमः / This fourth state represents परवासुदेव मूर्ति.*

## तृतीयः खण्डः

**सोऽयमात्माऽध्यक्षरमोंकारोऽधिमात्रं । पादा मात्राः मात्राश्चपादाः अकार उकारो मकार इति ॥ 1**

This very self exists in the syllable ओंकार. He is related to the syllables of omkara. They are the quarters the letters of ऊँ. The letters are the quarters अकार, उकार and मकार । They are the letters "Akara, Ukara and Makara.

*अधिमात्रं means मात्रासुवर्तमानः / omkara is nadatmaka. That itself is the Atman. Because the quarters of Brahman were expounded as अनिरुद्ध, प्रद्युम्न, संकर्षण and वासुदेव / They are signified by the mathras of pranava. viz अकार, उकार and मकार It may be noted that the very mathras viz akara, ukara, makara are the quarters of Brahman. The idea is one should have brahmadrsti in समस्त प्रणव and in the four mathras of pranava such as Akara,*

*Ukara, Makara and Ardha Mathratmaka the view of Aniruddha, pradhyumn, Sankarshana and Vasudeva should be made.*

**जागरितस्थानो वैश्वानरोऽकार: प्रथमा मात्राप्तेरादिमच्त्वाद्वा । आप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥ 2**

Vysvanara has the waking state as his sphere. He is the first letter because of the pervasiveness or being the first. He who meditates thus attains all desirable things and becomes the foremost of all.

*In the first letter of the Pranava i.e. in "Akara" one should have the view of "Aniruddha" - who is called as Jagrithi Sthana and Vysvanara. The reason for understanding Vysvanara to be of the form of Akara is further stated as आप्तेः / अनिरुद्ध is सर्व जगत् व्याप्तः / अकार is the source of all speech and it provides all terms. So in Akara one should have the view of Aniruddha. सकल शब्द प्रकृति भूतस्य अकारस्य सर्व शब्द व्याप्तत्वं / This is similar to Aniruddha who is सर्व जगत् व्याप्तत्व /*

*Vysvanara is to be known as having Akara Roopatva as he is designated by the term Akara which is the source of all terms.*

**स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वा । उत्कर्षति ह वै ज्ञानसंततिम् समानश्च भवति । नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ 3**

He who is taijasa having the dream state as his field of activity is the second letter उकार because of the similarity of excellence with the prajnya. He who meditates thus on taijasa are Pradyumna will become celebrated on account of the spreading of knowledge amongst disciples and their disciples

and becomes equal to all great persons. In his lineage a non-knower of Brahman will not be born.

*The Taijasa is similar to Ukara. This is more celebrated when compared with Vishva or the waking state. This happens to be the second letter.*

*विश्वापेक्षया तैजसस्य उत्कृष्टत्वं ततोऽपि सूक्ष्मत्वात् । प्राज्ञतैजसयोः विश्वापेक्षया साम्यम् तु गुण पूर्ति साम्यात् इति द्रष्टव्यं । उत्कर्षति ह एवं वेद । शिष्य प्रशिष्यादिषु ज्ञान संतत्या उत्कृष्टो भवति ॥*

*He becomes celebrated with his direct disciples and their disciples.*

**सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा । मितेरपीतेर्वा । मिनोति ह वा इदगुँ सर्वमपीतिश्च भवति य एवं वेद ॥ 4**

Prajnya with his sphere of activity in the deep sleep state is the third letter "Ma". Because of measuring or because of absorbing everything. He who knows thus measures all this and becomes the place of absorption.

*मितेः means मिनोति प्रज्ञः सर्वं आत्मनि तादात्म्येन. The previous states appear as if measured. He measures within himself Akara and Ukara, because the अकार and उकार are ending in मकार। अपीतिः means pralaya. In the prajnya or Sankarshana the world merges. In Makara, Akara and Ukara merge. He measures all these worlds means he knows all these worlds. He merges in Paramatman and thereafter is called अपीतिश्च भवति ।*

## चतुर्थः खण्डः

**अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोंकार आत्मैव संविशत्यात्मनात्मानं य एवं वेद ॥ 1**

The fourth stage which is bereft of limitations is the Atman alone, व्यूह वासुदेव एव, and is the form of Omkara. He is not visible to the Indriyas. The world of even sankarshana, Pradyumna and Aniruddha are absorbed in this - प्रपञ्चोपशमम्। The one which has not a second entity like that (अद्वैतं). the Auspicious one शिवः। This is the Nadaroopa part of Omkara. He who knows thus attains paramatman by the grace of Paramatman alone.

*The terms अव्यवहार्यं, प्रपञ्चोमशम and अद्वैत are explained under mantra 7. This is here designated as Omkara as the Vyuha Vasudeva is to be meditated upon as Para Vasudeva alone through Samastha Pranava roopa - the full form of pranava as the Vyuhavasudeva is very close to para vasudeva.*

*There are two views about the Vyuhas. Some declare that there are three vyuhas and others posit four vyuhas. The difference between Vyuha Vasudeva and Paravasudeva is very little.*

*The Manthra beginning with नान्तः प्रज्ञं is to be taken as referring to Para vasudeva, if three vyuhas are taken into account. If four vyuhas are taken into account this mantra is to be taken as related to vyuhavasudea.*

*The Phala or the fruit of this kind of upasana is mentioned as आत्मना आत्मानम् संविशति । आत्मना - means on account of the grace of Paramatman that is having Him alone as the means of attainment. आत्मानंप्रविशति means attains that paramatman himself.*

*Thus in this upanishath of 12 mantras the characteristics of the four vyuhas and the particular state to which they relate and the modes of upasana of these four aspects of Paramatman and the great benefits that man derives from such meditation have been very briefly and effectively taught.*

# TAITTIRIYOPANISHAD

*The Taittereeya Upanishath has got three vallis or chapters viz., The Shikshavalli, Brahmavalli and Bruguvalli. The first chapter discusses the various disciplines that are necessary for the mastery of Vedic learning. The mode of instruction of the scripture and the post instruction given here are universal in nature.*

*The second chapter is called Anandavalli and expounds the essential nature of Brhaman. Brahman, the knowing of Brahman and the attainment of highest good are all described here. The essential nature of Brahman as having the qualities of Sathyatva, Jnanatva, Ananthatva and Anandatva, is established in this Upanishath. The Supreme Brahman who is Anandamaya is said to be the innerself of each entity like Annamaya, Pranamaya, Manomaya and Vijnanamaya. The Jivatman is signified by the term 'Vijnanamaya and it is declared that the Anandamaya is the Innerself of Vijnyanamaya also. Knowledge of Brahman as Anandamaya is the fundamental way for the attainment of Brahman. The difference between Jivatman and Parmatman on one hand and the difference between the Non-sentient matter from Jivatman and Paramatman on the other hand is clearly expounded in this Upanishath.*

*The Infinite blissful nature of Brahman is described by comparing the Ananda of a human being as well as the Ananda of other higher entities by means of a scale of comparision and it is declared in the end that the Ananda of Brahman cannot be fully known or expounded. Brahman is not unknowable*

*and unspeakable but something of it can be spoken. The Upanishad says that one should know the blissful nature of Brahman - 'आनन्दं ब्रह्मणो विद्वान्'*

*The third chapter describes the instruciton of Varuna given to his son Bhrughu. A description of the definition of Brahman is given here. Brahman is that from which all this is born, in which all these are residing and that into which all these merge in the end. The definition that is given in this third chapter is adopted by the Sutrakara in the second sutra 1-1-2 as 'जन्माद्यस्य यतः'*

*The statement 'सत्यं ज्ञानं अनन्तं' describes the essential nature of that cause of the world. This Upanishath declares that Brahman entered into the created world of living beings and non-living objects and became everything.*

*The Upanishad declares that the ultimate Reality is one non-second Supreme Paramatman, characterised by infinite auspicious qualities and that it is the internal self of all entities sentient and non-sentient. The world is Real. The entities are real. Differnce between the sentient, and the entities is Real. The difference between these entities and the Supreme Brahman is also real. The individual soul becomes endowed with आनन्द on account of gaining this blissful Brahman.*

## शिक्षावल्ली

### उपक्रम शान्तिपाठः

**हरिः ओम् । शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शंनो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । ओं शान्तिः शान्तिः शान्तिः ॥**

'May Mitra and Varuna be blissful to us. May Aryaman be blissful to us. May Indra and Brhaspathi be blissful to us. May Vishnu of vast strides grant us happiness. Salutation to Brahman. O Vayu, salutation unto you. Thou art verily Brahman immediate. I shall call thee alone as immediate Brahman. I shall call you Rita or righteousness. I shall call you Truth. May that Brahman protect me. May that Brahman protect the Teacher. May it protect me. May it protect the Teacher. Om, may there be peace; may there be peace; may there be peace.

*The deities are prayed here for clearance of all obstacles for the commencement of study of paravidya. Aryaman is one of the adityas. All these gods are prayed for causing happiness by getting rid of all obstacles on the path of knowledge. नमो ब्रह्मणे means obeisance to the Veda. The वायु who is the manifestor of the letters of the Veda is also offered a prayer 'वेदाक्षराभिव्यञ्जकवायुं प्रार्थयते Vayu is immediate Brahman. Vayu and Brahman are having the quality of बृहत्व in common. Both of them are responsible for the life of the universe. But yet the special characteristic of Vayu is प्रत्यक्षत्व or immediacy. The two terms ऋतं and सत्यं are having different meanings. ऋतं is truth in word. It is righteousness and is without any modification. 'अपभ्रंशराहित्यलक्षणं शब्दसत्यत्वं / Satyam relates to the Truth as it is in practice, and is अर्थसत्य / 'सत्यत्वं च यथावस्थितार्थकथनरूपं' अर्थसत्यत्वं / One is the ideal and the other other one is the actual. May this Brahman that is studied by me protect me, the student. May it protect the Teacher from hindrances. The same thought is repeated in different words again. May the obstacles for the acquisition of knowledge be destroyed is the import of prayer.*

## शिक्षार्थसंग्रहः

**शीक्षां व्याख्यास्यामः । वर्ण स्वरः । मात्रा बलम् । साम सन्तानः । इत्युक्तः शीक्षाध्यायः ॥ ॥2॥**

'We will speak of the science of Shiksha. The alphabet, the accent; The measure and the emphasis; Uniformity and juxtaposition. Thus has been expounded in the chapter on Shiksha.'

*The way in which the science of 'Shiksha', one of the six Vedangas, is helpful to the study of the Veda is described here. Varnas are alphabets. अकाराद्या वर्णाः / They are 63 or 64 in number 'त्रिषष्टिश्चतुष्षष्टिर्वा वर्णाः शम्भुमतेमताः' / The svaras are udatta and others. They are of three types udatta or high, anudatta or low and svarita or middletone. They are described as seven by others - 'उदात्त, अनुदात्त, स्वरित, प्रचय, सन्नतर, उच्चतर and एकश्रुति / the treatises known as Shiksha deal elaborately with this subject. Matra signifies the measure of time taken for pronunciation. The differences of short, long and pluta are caused on account of this. एकमात्रो भवेत् ह्रस्वः 'इत्युक्तह्रस्वदीर्घादिभेदाः / ' Balam pertains to the differences caused by the force in pronunciation, 'अल्पप्राण महाप्राणत्वादि लक्षणम् / ' साम means the seven svaras such as कुष्ट, प्रथम and others. Santana is 'वर्णपद संहितादिः ' - The combination of letters and words. The knowledge of all these is to be gained from the vedanga Shiksha. This knowledge will be helpful to gain the knowledge of Brahman. As this Vedanga is helpful to the understanding of the Veda, other Vedangas also are helpful. 'Adhyaya' here means the particular text. Thus the usefulness of the particular text shiksha is described.*

## महासंहिता व्याख्यानम्

**सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातस्संहिताया उपनिषदं**

**व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिष-मधिविद्यमधिप्रजमध्यात्मम् । ता महासंहितां इत्याचक्षते । अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः सन्धिः । वायुः सन्धानम् । इत्यधिलोकम् ।**

May we both gain fame together. May we both attain eminence on account of the study of the Veda, together. We shall now explain the secret teachings related to juxtaposition in the five sections such as the worlds, the luminaries, knowledge, progeny and the body. These they call as 'great combinations'. Now as related to the worlds. The Earth is the former part. The Heaven is the latter part. The Ether is the meeting place or sandhi. Vayu is the link. Thus with regard to the worlds.'

*The secret teaching is about Sandhi or euphonic combinations which is called samhita. The combinations that are imagined in the five places such as the world and others are called 'great combinations'. 'लोकादिषु पञ्चसु अधिकरणेषु अध्यस्यमानाः संहिताः महासंहिताः।' The word mahat signifies adoration 'पूज्या इत्यर्थः।' In the combination of the Varna अ+उ= ओ the letter अ is the former part and the letter उ is the latter part. The combined pronunciation as ओ is called Sandhi as pointed out in 'परः संनिकर्षः संहिता।' Sandhana is the effort that is agreeable for it. These four parts are found in Samhita or combination. The Upanishad here posits how one should have a view of these four parts in the five substrata such as the worlds and others. 'चतुर्णामवयवानां लोकादिषु पञ्चस्वधिकरणेषु दृष्टिक्रमं दर्शयति।' 'अथ' in the statement अथाधिलोकम् introduces the mode of meditation regarding the worlds. इति marks its conclusion. Vayu or air is moving in both the worlds and has the fact of connecting them.*

**'अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः । वैद्युतस्संधानम् । इत्यधिज्यौतिषम् ।'**

'Now as regards the luminaries. Fire is the former part. The Sun is the latter part. Water is the combination. The lightening is the link. Thus with regard to the luminaries.'

*The fact of "Agni" being the former part and "aditya" being the latter part is to be seen as related to the offering of oblations. The oblations offered in Agni reach Aditya. 'अग्नौ प्रास्ताहुतिः सम्यक् आदित्यमुपतिष्ठते ।' The combination of the form of water is dependent upon lightning and so lightning has 'संधानत्व' or connecting link.*

**'अथाधिविद्यम् । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तररूपम् । विद्या सन्धिः । प्रवचनं सन्धानम् । इत्यधिविद्यम् ।'**

'Now meditation regarding knowledge. The preceptor is the former part. The student is the latter part. Knowledge is the combination. Instruction is the link. Thus with regard to knowledge.'

*Vidya is knowledge trasmitted to the pupil शिष्यगतज्ञानम् । Pravachana means teaching.*

**'अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा सन्धिः । प्रजननं सन्धानम् । इत्यधिप्रजम् ।'**

'Now meditation as regards progeny. The mother is the former part. The father is the latter part. Progeny is the combination. Generation is the link. Thus with regard to progeny.'

*Prajananam means गर्भोत्पादनम् ।*

'अथाध्यात्मम् । अधराहनुः पूर्वरूपम् । उत्तराहनुरुत्तररूपम् । वाक् सन्धिः । जिह्वा सन्धानम् । इत्यध्यात्मम् ।

'Now the meditation as regards the body. The lower jaw is the former part. The upper jaw is the latter part, speech is the combination. The tongue is the link. Thus with regard to the body.'

*The adhara hanuh is the place below the cheeks. The place above the cheeks is the उत्तराहनुः / Vak means sound.*

'इतीमा महासंहिताः । य एवमेता महासंहिता व्याख्याता वेद । संधीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन'॥3॥

'These are the great juxtapositions. He who knows these great combinations explained thus, becomes united with progeny, cattle, the splendour of Vedic lore, edible food and the heavenly world.'

*This is the fruit of this knowledge. Samdhiyate means अन्वितो भवति /*

## प्रणवप्रार्थना

'यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात् संबभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधयापिहितः । श्रुतं मे गोपाय ।'

"That which is the most celebrated of the Vedas and which has a cosmic form. It emerged from the Paramatman as something greater than all the Vedas. May that Supreme Lord pranava enliven me with knowledge. O Lord pranava, may I

hold that Paramatman (in my heart). May my body be lustrous. May my tongue be surpassingly sweet. May I hear much through both my ears. You are the sheath of Brahman and you are covered by wisdom; Protect what is heard by me.'

*A prayer is offered to pranava for gaining Brahma Vidya. ऋशभः means celebrated. Pranava is called 'Visvarupa' because it is the means with which the Supreme Lord designated as 'Visva' is meditated upon. As pranava is a symbol of paramatman it is also having the form of that paramatman. 'विश्वं विष्णुः । तत्प्रतीकत्वात् तद्ध्यानसाधनत्वाच्च तद्रूपत्वम् ।' pranava has a cosmic form as it happens to be the source or cause of all words. 'सर्वशब्द प्रकृतित्त्वात् वा सर्वरूपत्वम् । This kind of pranava has emerged from paramatman who is अमृतः । It manifested itself as greater than all Vedas - 'सर्वेभ्यः छन्दोभ्यः अधिकतया संबभूव प्रादुर्भूतः ।' This pranava is called Indra. मेधया means ज्ञानेन । स्पृणोतु - उज्जीवयतु । अमृतस्य धारणः means holder of paramatman. The idea is that there should persist the knowledge of Brahman at all times in my mind. 'सर्वदा ब्रह्मज्ञानमनुवर्ततां इत्यर्थः । विचर्षणं means bright with health and strength. 'बलारोग्यादिना कान्तिमत् भवतु ।' May my tongue always utter words about Brahman and become exceedingly sweet - 'ब्रह्मवदनशीलतया भोग्यतमाभवतु ।' May i listen extensively the shastra propounding Brahman. विश्रुतम् is Vedic usage. As the pranava is the word designating Brahman it is said to be the sheath of Brahman. This pranava is said to be covered by wisdom as this causes wisdom or as it is full with wisdom. Pranava is मेधाजनक and मेधा भरित । 'मेधाजनकतया तद्भरिततया वा मेधया छादितोऽसि ।' A prayer is offered to the pranava to act in such a way that the truths heard are not wiped out. 'श्रुतार्थो यथा अप्रमृष्टो भवति तथा कुरु ।'*

## लक्ष्म्यादिप्रार्थना

'आवहन्ती वितन्वाना । कुर्वाणा चीरमात्मनः । वासांसि मम गावश्च । अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा ।'

'आ मा यन्तु ब्रह्मचारिणः स्वाहा । यशो जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा । तं त्वा भग प्रविशानि स्वाहा । स मा भग प्रविश स्वाहा । तस्मिन् सहस्रशाखे । निभगाहं त्वयि मृजे स्वाहा । यथाऽपः प्रवता यन्ति । यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा । प्रतिवेशोऽसि प्र मा पाहि प्र मा पद्यस्व ॥'

॥4॥

'(As you are) a producer and an increaser (of wealth) so, accomplishing for myself bark garment, clothes and cattle, food and drink always, produce for me wealth along with plenty of materials like animals, Svaha.'

May brahmacharins come to me from all quarters. Svaha. May I become famous among people. May I become the most praiseworthy among the wealthy. Svaha. O Bhaga, may I attain you. May you, such as you are, attain me.

May I become pure having entered into you who are of thousand forms. Svaha. Just as water flows down a slope, as months reach a man who has become old (by the passing of days) may brahmacharins come to me from all sides. Svaha. O Lord, you are very near to me. Protect me securely. Make me a surrenderer.

The mantras that are used for oblations for attainment of knowledge are given here. This is a mantra offering a prayer

to Goddess Lakshmi. As you endow and extend wealth, I pray that I may be granted bark garments and other clothes, cows and food and drink. श्रियम् आवह means 'bring me the wealth of the form of three Vedas" as declared in the statement 'That is the immortal wealth of the virtuous' 'सा हि श्रीरमृता सताम् । इति त्रयीलक्षणां श्रियं आवह' लोमशां-बहुलां । 'Bring me this wealth along with plenty of materials such as animals and others that are useful for performance of sacrifices.' The sentence concludes in 'स्वाहा' as this is a means to oblation. ब्रह्मचारिणः means those that are worthy of learning Brahmavidya and those who are observing the vows of celibacy. This is a prayer for getting agreeable students. वस्यसः - वसीयसः मध्ये वसुमत्तराणां श्रेष्ठो भूयासम् इत्यर्थः । भग is a nominative of address to wealth and others. प्रविशानि in this context tmeans प्राप्नवानि । सहस्रशाखे means ऐश्वर्यवीर्याद्यनन्तविधायुक्ते त्वयि । निमृजे means शुद्धो भवानि । अहर्जरः means an old man. One who has become old by the passage of days is an अहर्जरः । 'अहोभिः जरा यस्य स पुरुषः अहर्जरः । यस्य कालेन जरा भवति न व्याध्यादिना स अहर्जरः । वृध्द इति यावत् ।' अहर्जर may also mean samvatsara or year or the Sun. 'अहानि जीर्यन्ति यत्र इति।' प्रतिवेश means - "you are near" - सन्निहितोऽसीत्यर्थः । प्रपद्यस्व - अन्तर्भावितण्यर्थोऽयपदिः । प्रपन्नं मां कुरु इत्यर्थः ।

## व्याहृत्युपासनम्

**'भूर्भुवस्सुवरिति वा एतास्तिस्रो व्याहृतयः । तासामु ह स्मै तां चतुर्थीम् । माहाचमस्य प्रवेदयते । मह इति । तद् ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः । भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते । भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः ।**

**मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतींषि महीयन्ते । भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूँषि । मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते । भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते । ता वा एताश्चतस्रश्चतुर्धा । चतस्रश्चतस्रो व्याहृतयः । ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ।'**

'Bhuh, Bhuvah, Suvah-These three are verily the vyahrtis. Of them the fourth one-Mahachamasya knew. That is Mahas. That is Brahman. He is the self. The other deities are the limbs. Bhuh is indeed this world. Bhuvah is the intermediary region. Suvah is the other world. Mahah is the Sun. All the worlds prosper, indeed, through the Sun.

Bhuh is indeed fire. Bhuvah is the air. Suvah is the Sun. Mahah is the moon. Through the moon, indeed, all the luminaries prosper. Bhuh is, indeed, the Riks. Bhuvah is the samans. Suvah is the yajus. Mahah is Brahman. All the Vedas flourish through Brahman. Bhuh is indeed the prana. Bhuvah is the apana. Suvah is the Vyana. Mahah is food. All pranas flourish, indeed, through food. These are the four that are fourfold. The Vyahrtis are four groups of four each. He who knows these knows Brahman. All gods bring articles of worship unto him.'

*The meditation upon Vyahrtis is taught here. This meditation is an anga or accessory to the meditation upon the Supreme which will be taught further. वक्ष्यमाणपरविद्याङ्गभूतव्याहृत्युपासनं उपदिश्यते ।' In addition to the three Vyahritis the fourth Vyahriti is stated by the sage Mahachamasya. The one named by mahah is infinitely great and it alone is called by the names Brahman and atman. Other gods are Its limbs. That is to say that they are bodies of that atman. So others are not designated as mahas. इतरदेवास्तु तदङ्गभूताः - तस्यात्मनः*

*शरीरभूताः । The real meaning of Mahas is thus taught and four modes of meditation are further described in respect of the four Vyahritis. One should have the view of भूलोक, अन्तरिक्ष, स्वर्गलोक and आदित्य in the four Vyahritis भूः, भुवः, सुवः and महः respectively. महीयन्ते means gain worship. The derivation of the word महः is to be known as 'महीयन्ते पूज्यन्ते अनेन इति महः ।' All the four vyahritis are associated with four modes of upasanas. Everyone of these Vyahritis is of four kinds as expounded here. So there will be in all sixteen Vyahritis. The fruit of this understanding is described to the end तद्वेदनात् ब्रह्मविद्या निष्पद्यते । सर्वे च देवाः पूजां कुर्वन्ति इत्यर्थः ।*

## परविद्या

**स एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः।'**

"In the space that is within the heart is this golden hued immortal self who is graspable by the pure mind.'

*Having taught the accessories the sacred text teaches here the meditation upon the Supreme. He is graspable in the ether within the heart, by the pure mind. अमृतः means असंसारी । He is residing with a beautiful form in the space within the heart. The idea is that He is to be meditated upon.*

## अर्चिरादिगतिपूर्वकफलप्राप्तिः

**अन्तरेण तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाश शरीरं ब्रह्म ।**

**सत्यात्मप्राणारामं मन आनन्दम् । शान्तिसमृध्दममृतम् । इति प्राचीन योग्योपास्व । ॥5॥**

This which hangs down like a teat between the palates, that is the outgoing path of the Jiva for whom glory of liberation is imminent. There this Lord who is the abode of Brahma and Rudra is residing. Separating the skulls he passes out and will be established in Agni by Bhuh on which he was meditating upon. He will be established in Vayu by the Vyahriti Bhuvah. He will be established in Aditya by Suvah. He becomes established in Brahman by Mahah. He attains sovereignty. He attains lordship over mind. He becomes ruler of speech and the ruler of eyes. He becomes the ruler of ears and the ruler of knowledge. After he has become all this, this happens - He becomes one in whom the nature of Brahman manifests and he gets a divine body shining out in all directions. The Paramatman, who is very dear, like life, to the eternal and liberated souls, becomes an object of all kinds of enjoyment to him. His joy becomes realised by his mere will. He will be having in full measure eternal peace. He will be freed from migration. (He becomes endowed with this nature of Brahman). Thus, O prachinayogya, you worship.

*The path of Archiradi is pointed out in this passage. तालुके जिह्वायां, अन्तरेण मध्ये गोस्तन इव यः अवलम्बते - That which is hanging down on the tongue in the middle like teat. Indrasya means of the Jivatman who is the knower of Brahman and who is about to gain the glory of liberation - सन्निहितमुक्तैश्वर्यस्य जीवस्य / Yonih is the outgoing path, यत्र means in which path केशान्तो विवर्तते - The Lord of Brahma and Rudra is residing as the object of attainment. कः means Brahma ईशः means Rudra अन्तः means the limit. That means the cause, destroyer and abode. Such Bhagavan is residing thereas the*

*prapya. 'क इति ब्रह्मणो नाम ईशोऽहं सर्वदेहिनाम्' इति केशवशब्दनिरुक्तौ तथा वर्णनात् । तयोः अन्तः अवधिभूतः, कारणमिति यावत् । संहर्ता । स्थानभूत इति वा । This passage may be explained in another way also. अन्तरेण तालुके means between the upper and lower palate ie. "even below them" is the meaning. That which is hanging down like a teat is signifying the lotus of the heart as pointed out in 'संततं सिराभिस्तु लम्बत्याकोशसन्निभम्' That is the yonih or residing place of paramatman, where this subtle Jivatman is like the tip of a hair as declared by the scripture 'हृदि ह्ययमात्मा ।' At the time of departure from the body he goes out breaking open the skulls and he will be placed in the world of Agni by the Vyahrthi भूः which was meditated upon by him. The meaning is that he will be taken to Agniloka by the Vyahrithi Bhuh. Though every one going through Archiradi attains Agniloka, the one who meditates upon the Vyahrithi भूः will stay there for some time on account of the glory of such meditation. 'यद्यपि सर्वस्य अर्चिरादिमार्गगन्तुः अग्निलोकप्राप्तिरस्ति तथापि भूरादिव्याहृत्युपास्तिमहिम्ना कश्चित् कालं तत्र तिष्ठति इत्यर्थः ' । Svarajyam means being freed from bonds of Karma - अकर्मवश्यत्वम् । Vijnanapatih means that he can bring forth all indriyas at his own will or it may mean that he can gain knowledge independent of the indriyas स्वसङ्कल्पनिष्पाद्यसर्वेन्द्रियः or करणनिरपेक्षज्ञानः । After this has happened he will be endowed with a cellestial body which will be shining out in all directions. The nature of Brahman manifests in him 'आविर्भूतब्रह्मरूपं भवति ।' He becomes सत्यात्मप्राणारामं मन आनन्दम् । Satya signifies the fact of एकरूपता or being of the same form. The Nityas and Muktas are Satyatmans and for them the paramatman is very dear like prana. That Satyatmaprana or paramatman alone becomes 'आरामः or सर्वविधभोग्यभूतः' or an object of all kinds of enjoyment to such a person. 'सततैकरूपतया सत्यानां नित्य मुक्तानां आत्मनां प्राणवत् परमप्रेमास्पदभूतो यः परमात्मा स एव आरामः सर्वविधभोग्यभूतो यस्य।'*

*His bliss is actualised by his mere will and so he is मन आनन्दम् / He will be having eternal peace - आत्यन्तिकशान्तियुक्तम् / अमृतम् means असंसारी / He will no more be migrating. He becomes such a Brahman - एतादृशं ब्रह्म भवतीति पूर्वेणान्वयः /*

**'पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधि भूतम् । अथाध्यात्मम् । प्राणो व्यानोऽपान उदानस्समानः । चक्षुःश्रोत्रं मनो वाक् त्वक् । चर्म मांसँ स्नावास्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ्क्तँ वा इदं सर्वं । पाङ्क्तेनैव पाङ्क्तँ स्पृणोतीति ॥** **॥7॥**

'The Earth, Sky, Heaven, the main directions and the intermediary directions; the fire, air, Sun, the moon and the stars; water, herbs, trees, ether and the atman; These relate to the natural factors; now follow the ones related to the body; prana, vyana, apana, udana and samana; the eye, the ear, the mind, speech and the sense of touch; the skin, flesh, muscles, bone and marrow. Having declared thus about these the sage said, "All this is constituting of the five factors. Meditating upon these fivefold ones one protects the world."

*Among the elements there are three groups of five. The group of five beginning with the Earth is one. The second group of five begins with fire and the third group of five begins with water. These three groups are related to the natural factors. The three groups of five each, related to the body are (1) The group beginning with prana, (2) The group beginning with the eye and (3) the group beginning with skin. These six groups are पाङ्क्त s as they are each constituted of five numbers. एवं षट् पञ्चकान्यपि पञ्चाक्षरा पङ्क्तिः इति पञ्चत्वसंख्यायुक्ततया पाङ्क्तानि / Meditating upon these six groups of*

*five each as associated with the छन्दस् namely 'पाङ्क्तं one will protect the universe. 'पाङ्क्तं स्पृणोति' means protects the universe. पाङ्क्तं is the universe as it is constituted of the five elements. स्पृणोति means पालयति / This means such a person gains sovereignty over that. This is declared by some sage as regards the six groups of five factors each.*

## प्रणव प्रशंसा

**ओमिति ब्रह्म । ओमितीदगँ सर्वम् । ओमित्येतदनुकृति ह स्म वा अप्योश्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ओगँशोमिति शस्त्राणि शगँसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसौति । ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति । ब्रह्मैवोपाप्नोति ।' ॥8॥**

'Om is Brahman. All this is Om. Om is very well known as a word of imitation (of the form of अनुज्ञा permission for all commands and prohibitions). They make them recite to the gods with the words 'Oshravaya'. They sing samans commencing with 'Om.' Saying the words 'Om shom' they recite the shastras. The Adhvaryu utters the encouraging word Om. The Brahma gives approval with the word Om. The sacrificer permits the performance of Agnihotra with Om. A Brahmana, when about to recite the Vedas says 'Om' with the idea 'May I attain Brahman'. He verily attains Brahman.

*The Pranava or Omkara is praised in this passage. Pranava is verily Brahman because it is the symbol of Brahman and it is the sadhana with which Brahman is meditated upon ब्रह्मप्रतीकत्वात् तद्ध्यानसाधनत्वाच्च प्रणवो ब्रह्मैव / It is the self of all as Brahman which it signifies is the self of all. All statements of injunctions and prohibitions are accorded permission with "Om" alone. This is very*

*well known. The terms 'ह', 'स्म', 'वै', point out this fact. The udgatr priests sing samans, making a commencement with "Om" alone. The Hothr priests also pray to gods, beginning their invocations with Om alone. शस्त्र is described as 'अप्रगीतमन्त्रसाध्यगुणिनिष्टगुणाभिधानम्'. When the Hothr priests invoke the gods the adhvaryu priests approve every Rik with "Om" alone. The encouraging words are - 'ओथामोद इव'. This is uttered by the adhvaryu at the end of the half of the Rik. ओ is an address to the hothr. अथ after the prayer is offered with half of the Rik. मोद इव means 'हर्ष इव' or as if there is delight. इव is used here to point out that fullness of joy will be there when the Rik is fully recited. The priest Brahma also gives his approval with "Om" alone. In Agnihotra the yajamana or the sacrificer utters "Om" as ओं उन्नय and accords approval. उन्नय means pour milk and others from the vessel of milk and others to the vessel of Agnihotra oblation. अग्निहोत्रहवण्यारव्ये पात्रे क्षीरादिपात्रात् होमार्थं क्षीरादि स्रवेण उन्नय' / Though 'प्रवक्ष्यन्' means 'अध्यापनं करिष्यन्' here it may be taken to mean 'अध्ययनं करिष्यन्' because there is a mention of the term 'उपाप्नवानि' which refers to the student. The student begins his study of the Veda with "Om", with the idea that he should attain the lore of the Veda and it is seen that he gains it thus. ब्रह्म here signifies Veda.*

## स्वध्यायप्रवचनादिविद्याङ्गकर्म

**ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्याय प्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रंच स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति**

**सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशिष्टिः ।**
**स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धितपस्तद्धि तपः ॥ 9**

'Righteousness and learning and teaching (are to be practised). Truth and learning and teaching. Austerities and learning and teaching. Control of the external sense organs and learning and teaching. Control of the internal sense organs and learning and teaching. The fires and learning and teaching. The Agnihotra and learning and teaching. Guests and learning and teaching. Rites for the manes and learning and teaching. Children and learning and teaching. Procreation and learning and teaching. Grandson and learning and teaching. Truth (is the foremost) thinks the son of Rathithara, whose words are true. Austerity is the foremost, thinks Paurushisti, who is ever engaged in austerity. Learning and teaching alone, (are foremost) thinks Naka Maudgalya. For that is verily austerity; for that is verily austerity.'

*These are karmas that are to be practised as accessories to Brahma vidya. Ritam means word of truth and satyam means to see all alike. 'ऋतं तु सूनृता वाणी सत्यं तु समदर्शनम् ।' Svadhyaya is study of the Veda and pravachana is teaching the Veda. These are to be practised throughout. Tapas is austerity of the form of mortification of the flesh - कायशोषणम् । Agnayah here means the fires such as गार्हपत्य and others. Agnihotram indicates that the nitya karmas are to he practised regularly. मानुषं means the ceremonies performed for the gratification of the dead मृतमनुष्योद्देशेन अनुष्ठीयमानं श्राध्दादिकं ।' It may mean the worship of the Lord which is stated to be the celebration dharma of a human being. नृणामयं परोधर्मः सर्वेषां समुदाहृतः । त्रिंशल्लक्षणवान् साक्षात् सर्वात्मा येन तुष्यति ॥ इत्युक्त भगवदाराधनं वा ।' The son of Rathithara considers that the word of truth alone is most important and not learning and teaching. सत्यं वच एव प्रधानम्,*

*स्वाध्यायप्रवचने न प्रधाने इति मन्यते ।' Paurushishti who is ever engaged in tapas considers that Tapas alone is important and there is no purpose served by learning and teaching. 'तप एव प्रधानम्, स्वध्यायप्रवचनाभ्यां न प्रयोजनं इति मन्यते ।' The sage Naka Maudgalya considers that learning and teaching alone are most important as that itself is the supreme penance.*

*This passage ordains that learning and teaching should be combined with everyone of these virtues. Rathithara is of the opinion that Satya should be combined with all. Paurushisti thinks that Tapas should be combined with all. Naka who knows the truth as it is, ordains that Svadhyaya and pravachana are to be combined with everyone of these for that itself is truth and penance.*

## विद्याङ्गमन्त्रः

**'अहंवृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणं सवर्चसम् । सुमेधा अमृतोऽक्षितः । इति त्रिशङ्को र्वेदानुवचनम्।'**

'I am the destroyer of the tree of ahamkara. Like the ridge of the mountain. I am endowed with fame. Being the most purified I am an object of enjoyment like nectar to Paramatman the possessor of food. I am His effulgent wealth. I am having a fine intellect and I am freed from migration and I am undecaying. This is the statement visualised by Thrisharku.

*This is the mantra to be repeated as an accessory to upasana upon the Lord. अहंवृक्ष is one word and signifies the tree of 'ahamkara' or the idea of the self in the body. रेरिवा means destroyer. The subject and the verb 'अहमस्मि' are undestood. The meaning is that I have discarded the idea of the self in the body. 'निरस्तसमस्त देहात्माभिमानः इत्यर्थः । The word 'कीर्तिः' signifies the possessor of fame. The*

*meaning is "I am having fame on account of praiseworthy virtues just like the ridge of the mountain like Meru" 'मेर्वादिगिरिपृष्टवत् श्लाघ्यगुणशालितया कीर्तिमानस्मि' ऊर्ध्वपवित्रः means सर्वोत्तर पवित्रः । 'वाजिनि स्वमृतमिव अस्मि' is the prose order वाजिनि means in paramatman who is the sarvasheshin. स्वमृतमस्मि means 'अतिशयेन भोग्यमस्मि ।' I am an object of enjoyment for paramatman. That means I am the object of his love - 'तत्प्रीतिविषयोऽस्मीत्यर्थः ।' द्रविणम् means wealth. सवर्चस means effulgent. I am the effulgent wealth of paramatman. The meaning is 'भोगोपकरणमस्मि' - I am the instrument of his enjoyment. सुमेधाः means having good intellect and it is so on account of the firm knowledge of subservience to the Lord - भगवच्छेषत्वज्ञानदार्ढ्यात् । अमृतः - असंसारी । अक्षित means undecaying अक्षयः । One who is without any modification. This is the mantra seen by the sage Thrishanku.*

## अन्तेवास्यनुशासनम्

**'वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवोभव । पितृदेवो भव । आचार्य देवो भव । अतिथिदेवो भव ।**

**यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्यस्माकगं् सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि । ये के चास्मच्छ्रेयांसो ब्राह्मणाः । तेषां त्वयासने न प्रश्वसितव्यम् । श्रध्दया देयम् । अश्रध्दया देयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा**

स्यात् । ये तत्र ब्राह्मणा - स्संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणास्संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः ।

एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमुचैतदुपास्यम् ॥ 11

'Having taught the Veda, the teacher should instruct the disciple thus; Speak the truth. Practise righteousness. Make no mistake about study of the Veda. Having offered the preceptor the desired wealth, do not cut off the line of progeny. You should not be inadvertent about the truth. There should be no faltering from Dharma. There should not be any inadvertence regarding the performance of auspicious deeds. You should not be indifferent towards activities for wealth. You should not be careless regarding the learning and teaching of the Veda. You should not be inadvertent about your duties towards the Gods and the manes. Be one for whom the mother is a Goddess. Be one for whom the father is a God. Let your teacher be a God unto you. Let your guest be a God unto you.

Actions that are free from blemish are to be resorted to, but not the others. Those actions of ours that are good are to be followed by you, but not the others. You should not sit as an equal along with brahmins who are more celebrated than yourself and myself. You should offer with faith. You should offer without attachment. You should offer with a cheerful mind. You should offer with fear. You should offer with a will. Should you have any doubt with regard to duties or customs, you should act in those matters just as the brahmins that happen to be there and who are adept deliberators, who are devoted to the shastras, and who are also adepts in worldly behaviour,

who are divested of anger and others and who are desirous of dharma - do. Then in respect of those people who are charged with some guilt you should behave in the same way as brahmins who may happen to be there, and who are adept thinkers, who are devoted to the shastras and who are also adepts in worldly behaviour, who are divested of anger and others and who are desirous of dharma - do.

This is the command and this is the instruction. This is the secret teaching of the Veda. This is the command that the teacher should impart to the disciple. Thus should it be practised. Thus alone should one meditate.'

*After teaching the Veda to the disciple the teacher should give him this post-instruction. There should be no inadvertence in the study of the Veda. 'प्रजातन्तुं मा व्यवच्छेत्सीः' - After having offered the fees to the preceptor you must become a householder by marrying a wife so that there should not be any break in the line of progeny. कुशलं means auspicious deeds like worship of Gods etc., 'देवार्चनादिमङ्गलाचरणम्' / भूत्यै means ऐश्वर्याय / For acquisition of wealth - "ऐश्वर्यस्य सर्व श्रेयस्साधनत्वात्" / Worship your mother as you worship god. 'यानि अनवद्यानि कर्माणि' Even amongst the behaviours of the शिष्ट्s only those virtuous deeds that are not opposed to the teaching of the Vedas and the smrithis are to be followed and not others - 'न लोभादिमूलचरितानि' / One should not sit as an equal along with brahmins who are more celebrated than oneself 'स्वापेक्षया श्रेष्ठानां ब्राह्मणानां शय्यासनेषु समानतया न विश्रमणीयम् /' श्रिया देयम् - श्रीः means मुखशोभा / अविषण्णवदनेन देयमित्यर्थः / The fear here is about the fault that would happen if it is not properly given. संवित् means सङ्कल्पः / संमर्शिनः means विचार कुशलाः / युक्ताः signifies those who are wellversed in the Vedas and the shastras 'वेदशास्त्रेषु अभियुक्ताः / आयुक्ताः -*

*आसमन्तात् युक्ताः / That means being adept in even worldly activities. अलूक्षाः means अरूक्षाः This means those who are without क्रोध, लोभ and others. This is the आदेश or command that is similar to the command of a sovereign. उपदेशः signifies that these are the words of a well wisher such as father and others - पित्रादिहितैषिवचनम् / उपनिषत् means रहस्योपदेश or secret teaching.*

## उपसंहार शान्तिपाठः

**शं नो मित्रश्शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ओं शान्तिः शान्तिः शान्तिः ॥** 12

'May Mitra and Varuna be blissful to us. May Aryaman be blissful to us. May Indra and Brhaspathi be blissful to us. May Vishnu of vast strides be blissful to us. Salutation to Brahman. Salutation to you, O Vayu. You alone are Brahman Immediate. I spoke of you as Brahman immediate. I spoke of you as Rita. I spoke of you as truth. That Brahman protected me. That protected the Teacher. That protected me. That protected the teacher. Om peace; peace; peace.

*The Santimantra to be recited after concluding the study of the Upanishad is given here.*

## 'आनन्दवल्ली'

### गुरुशिष्यसङ्कल्पः

**'सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ।'**

'May the mantra (that is studied) protect us both together. May it protect both of us together. May we both gain power. Let the study of both of us be powerful. May we not hate each other. Om, may there by peace, may there be peace, may there be peace.'

*May the mantra that is studied save both of us namely the preceptor and the disciple. The idea is that there may not be any fault in respect of any one of us. The same thing is prayed in the next prayer also. भुनक्तु means पालयतु / Power or वीर्य is of the form of ability to get the respective fruits of mantras that have been studied. May we not hate each other means may we have affection for each other. 'परस्परानुरक्तौ स्याव इत्यर्थः।' In the event of cavil in respect of any one of the two, the mantra that is studied becomes powerless. Peace is invoked so that other faults may be remedied.*

## आनन्दमयविद्या

**'ब्रह्मविदाप्नोति परम् । तदेषाभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति' ।**

'The knower (meditator) of Brahman attains the Highest. This Rik is uttered about that Brahman. Brahman is true, conscious and infinite. He who knows Brahman hidden in the cavity of the heart, enjoys in the supreme abode all the auspicious qualities of Brahman along with the all-knowing Brahman'.

*The Anandavalli which expounds the nature of the supreme Reality, the goal and the way, is introduced with the words "the knower of Brahman attains the Highest". Brahmavid means one who meditates upon Brahman which is infinitely great by its nature and also on account of its qualities. The Highest is again that*

*Supreme Brahman Itself. Such an upasaka attains the Highest Brahman is the meaning. 'निरतिशयबृहत्त्वाश्रयवस्तूपासकः सर्वेभ्यः उत्कृष्टं ब्रह्म प्राप्नोतीत्यर्थः ।' The word वित् signifies उपासन as the terms वेदन, उपासन and others are synonymous. The "prapya" or the object of attainment is the "Upasya" or the object of meditation and so, as Brahman is declared to be the object of attainment that alone is the object of meditation also. 'तत्क्रतुन्यायेन प्राप्यस्यैवोपास्यत्वात् 'ब्रह्मविदाप्नोति परम्' इति परस्य ब्रह्मणः प्राप्यत्व कथनात् तस्यैवोपास्यत्वम् इति द्रष्टव्यम् ।' Four things are mentioned here as follows - ब्रह्म, तद्वेदनं, प्राप्तिः and प्राप्यम् - (1) किं तत् ब्रह्म ? What is that Brahman ? (2) कीदृशं तद्वेदनम् ? of what nature is the meditation upon Brahman ? (3) कीदृशी प्राप्तिः ? of what nature is Its attainment ? and (4) कीदृशं च प्राप्यम् ? of what nature is the object of attainment ? तत् अभि एषा उक्ता' - This Rik is uttered by the अध्येतृs as regards that Brahman. This mantra explains clearly the meaning of the Brahmana passage. 'ब्राह्मणोक्तस्य अर्थस्य वैशद्यमनेन मन्त्रेण क्रियते ।' It is thus explained under the sutra 1-1-16 by the Bhashyakara. The exclusive nature of Brahman which is described as the cause of origination and others of this universe is expounded by the passage 'सत्यं ज्ञानं अनन्तं ब्रह्म' । The term 'सत्यं' declares that Brahman possesses absolutely non-conditioned existence. By this non-sentient matter subjected to change and the individual souls associated with that matter are eliminated. They are never having non-conditioned existence as they are subjected to different states having different names. The term ज्ञानं signifies the characteristic of consciousness which is even without any contraction. By this the liberated souls whose knowledge was once contracted have been eliminated. The term 'अनन्तं' denotes the nature of being without any limitation of place, time or substance. As Brahman's nature is Saguna infinity belongs both to the nature and the gunas. By this, the nityas, who are distinct from the two categories of individual souls already excluded, and who are सातिशयस्वरूपs and*

*सातिशयस्वगुणs are excluded because the attributes are eliminative in character. Thus has this passage been expounded by the Bhashyakara under the Sutra 1-1-2.*

## Meaning of ज्ञानं

*What does the term ज्ञानं signify ? Does it point out that Brahman is of the nature of consciousness ? or does it refer to consciousness as an attribute ? The term jnanam signifies both. The fact of स्वप्रकाशत्व is the प्रवृत्तिनिमित्त and as it is not limited, both ज्ञानत्व and ज्ञानाश्रयत्व are here established by the term ज्ञानम्, even as the term Brahman connotes greatness by nature and also greatness on account of attributes. 'तत्र ज्ञानत्वाश्रयत्वमसंकोचात् स्वरूपतो गुणतश्च सिध्यति । ब्रह्मशब्दात् प्रतीयमानं बृहत्त्वं यथा स्वरूपतो गुणतश्च सिध्यति तद्वत् इति व्यासार्यैः उक्तम् ' । The meaning that is signified by ज्ञानं is ज्ञानगुणकत्व as the word has अन्तोदात्त and as it belongs to अर्शआद्यजन्त group. From other scriptures we come to know that the supreme Brahman is also of the essential nature of consciousness. `प्रज्ञान घन एवानन्दमयः', 'नित्यं विज्ञानम्' are such texts. Brahman is therefore known to be also of the nature of consciousness 'नित्यं विज्ञानम् इति श्रुत्यन्तरात् ब्रह्मणो ज्ञानस्वरूपमप्यस्तीति द्रष्टव्यम् ।'*

## Meaning of अनन्तं

*The word 'अनन्तं' signifies that it is not limited spacially, temporally or with reference to a substance. "This is here, not elsewhere" is the form of देशपरिच्छेद । "It is now, not at any other time" is the form of कालपरिच्छेद । "This is not this"is वस्तुपरिच्छेद । Brahman is free from all these limitations. It has सर्ववस्तुसामानाधिकरण्यार्हत्व and so is without any limitation related to*

*the substance. This non-limited nature in respect of substances may also mean infinite excellence of the qualities on account of which It is without an equal or a superior. The meaning of the word अनन्तं may also mean the infinite nature of Its auspicious qualities as pointed out in, 'नान्तं गुणानां गच्छन्ति तेनानन्तोऽयमुच्यते '।*

***Explanation of the Brahmana by the mantra***

*The terms 'सत्यं ज्ञानं अनन्तं' explains the meaning of the term 'ब्रह्म' in the passage 'ब्रह्मविदाप्नोति परम्।' "That which is hidden in the cave of the heart" explains the meaning of the term वित्। The meaning of आप्नोति is expounded by the terms 'परमेव्योमन् सोऽश्नुते'। परमे व्योमन् means the Supreme Abode known as अप्राकृताकाश। The object of attainment is declared by the statement सर्वान् कामान् सह ब्रह्मणा विपश्चिता' in the mantra. कामान् means auspicious qualities. The liberated souls have no possibility of desiring for anything other than the auspicious qualities of the Lord on account of the fact of their aversion to all other objects. The term विपश्चित् signifies the Supreme paramatman distinguishing Him from the nityas and the muktas as He alone has infinite natural independent and never diminishing knowledge of all things. 'निरुपाधिक-अनन्याधीन-असङ्कुचित सर्वविषयक - ज्ञानवत्त्वं विपश्चित्वम् '।*

## Brahman and His qualities are both objects of enjoyment

*The mantra declares 'ब्रह्मणा सह' to point out that, in the state of communion with Brahman, the auspicious qualities of Brahman are of greater significance, when compared with Brahman. The secondary importance of Brahman when compared with His auspicoius qualities may not be taken as a defect, as it culminates in the glorification of Brahman itself.*

*'परमात्मापेक्षयापि तत्कल्याणगुणानां भोग्यतातिशय प्रतिपादनस्य परमात्मातिशयपर्यवसायित्वेन एतादृश - अप्राधान्यस्य गुणत्वेन दोषत्वाभावात् ।'*

The infinite enjoyable nature of the auspicious qualities of the Lord actually culminate in glorifying the infinite nature and so this kind of un-importance assigned to Brahman is only a merit as it is bereft of any defect. The example 'पयसा सह ओदनं भुङ्क्ते' is given to illustrate this point. There is भोग्यसाहित्य or 'togetherness of the object of enjoyment' and this is not a defect. The word 'सह' can be taken along with the term 'ब्रह्मणा' though it is in a different पाद as is required by the contextual meaning. ब्रह्मणा cannot any how signify 'Brahmabhutena'.

## ब्रह्मकार्यजन्मक्रमः

**तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधय : । ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ।**

'From that (Brahman) the atman of this nature, Ether was produced. From Ether was air born. Fire was born from air. From fire was water produced. From water came the Earth. From the Earth were herbs produced. From herbs was food produced. From food was the body produced'.

*The infinite nature of Brahman of the form of being not limited as related to substance वस्त्वपरिच्छेदलक्षणं आनन्त्यं - is here expounded through the fact of its being the cause of all and its being the inmost principle in all. तस्मात् here refers to ब्रह्म which is refered to in the passage 'ब्रह्मवित् आप्नोति परम्।' एतस्मात् relates to that principle alone*

*referred to subsequently in the mantra quoted, which describes its nature as 'सत्यं ज्ञानं अनन्तं'. / So the meaning of this passage is "From this Atman which is referred to in the mantra and the Brahmana" - 'मन्त्रब्रह्मणोक्तादेतस्मादात्मनः' / As in the case of the chandogya text namely "That fire willed", "Those waters willed", here also the terms आकाश, वायु, अग्नि and others signify Paramatman alone having those respective entities as his body. This is ascertained in the section तेजोधिकरण (श्री भा 2-3-10) by the sutrakara. Purusha means body in this context.*

## अन्नमयपर्यायः

**स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ 1**

**अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपियन्त्यन्ततः । अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नंब्रह्मोपासते । अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति ।**

That body, such as it is, is the product of the essence of food. Of that self (of the form of the body) this indeed is the head. This is the right side. This is the left side. This is the self (the chief part). This is the stabilising tail. Here is a verse pertaining to this.

All people that are on Earth are born from food. And they live on food. And in the end they merge into food. Food is verily the greatest of all creatures. Therefore it is called the

medicine for all. Those who have the idea of Brahman in food acquire all the food. Food is verily the greatest of all creatures. Therefore it is called the medicine for all. Beings are born of food. Those that are born grow by food. It is eaten and it eats the creatures. Therefore it is called food.'

*The body is the product of the essence of food. As pointed out in Chandogya Upanishad (6-5-1) food that is eaten transforms itself in three forms and becomes the excreta, the flesh and the mind. The body is the result of the essence of the flesh and others produced from the essence of food that is digested by the gastric fire.* तस्य इदमेवशिरः - देहरूपस्य पुरुषस्य प्रत्यक्षतो दृश्यमानमेव शिरः / *The sides are the two hands. The middle part of the body below the neck and above the navel is the* आत्मा *or the prime part -* 'धारकत्वेन प्रधानभूतः'/ *The two feet seen below the navel are the support like the tail and so are the tail. All this description is for the sake of comprehending it easily. This verse which is in the form of a mantra is illustrative of that very idea contained in the Brahmana text.*

*All beings that exist on Earth are born from food alone. Food is* ज्येष्ठम् *or greatest on account of the fact that it is helpful to all beings* सर्वभूतोपकारकत्वात् / *That is the medicine for all for it cures diseases of the form of hunger and others.*

*The name* औषधं *given to food that is born of herbs, is explained by the Sruti as due to the fact of its being medicine. Those who have the idea of Brahman in* अन्नं *will gain as much food as desired by them.* 'अन्ने ब्रह्मदृष्टिं कुर्वन्तो यावदपेक्षितमन्नं प्राप्नुवन्ति /' *This is not* अन्नशरीरकब्रह्मोपासनं, *because the petty fruit of attainment of food is described here and also because the context is of anandamayopasana. The similarity with Brahman is declared here, as it is the cause of having* ब्रह्मदृष्टि *in* अन्नम्. *Brahman also has the characteristic of* सर्वभेषजत्व *as it is the terminator of all diseases.*

*The fact of being the cause of birth and growth is also common to both Brahman and food जननवृध्दिहेतुत्वं अन्नब्रह्मणोः समम् ' / The etymology of the word अन्नम् is shown as 'अद्यते अत्ति च भूतानि' / During lifetime it itself is eaten - जीवनदशायां स्वयं अद्यते / During the state of destruction food has the characteristic of संहर्तृत्व either due to non-availability or on account of adverse results as pointed out in the scripture - अन्नं मृत्युं तमु जीवातुमाहुः'*

*The earlier statement `आत्मनः आकाशः संभूतः' affirms 1) That Brahman is the material cause of all entities beginning with आकाश and ending with the gross body formed from the essence of food and 2) That Brahman is the inner controller of all these entities.*

## प्राणमयपर्यायः

**तस्माद्वा एतस्मादन्नरसमयात् । अन्योन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ 2**

**प्राणं देवा अनुप्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ।**

'As compared with this self made of the essence of food there is another self, who is within the body but different from that, made of air or prana. This one is filled by that. This self also is of the human form. This also takes a human form in the same way as that annamaya takes. Prana is the head of

that. Vyana is the right side and the apana is the left side. Space is the middle part. The Earth is the stabilising tail. Pertaining to this there is this verse as follows.

The gods live depending on prana. All human beings and animals also do like wise. Prana is the life of all creatures. So it is called the life of all. Those who have the idea of Brahman in prana attain the full span of life. 'Prana is the life of all creatures and so it is called the life of all'.

*It was declared that Brahman alone is the self as well as the material cause of आकाश and others including the gross body which is called अन्नमय / Who is that atman ? That is the anandamaya. To illustrate this truth the Upanishad first expounds those that are nearer to it as the atman, to lead one gradually to that most subtle Entity, the Atman. The analogy followed here is known as the स्थूलारुन्धती न्याय / Finding that it is improbable to show the subtle Arundhati star at the first instance itself, one points out to a bigger entity by the side of that Arundhati star as that itself. When that is firmly known the subtle star by its side which is the real Arundhati is next shown as "this alone is the Arundhati star'. The same method is adopted by the sruti. To lead the aspirant to the anandamaya ultimately, the sruti points out first the pranamaya which is within the gross body as the atman. अन्योऽन्तर आत्मा प्राणमयः - He alone that is within the body and different from the body and who is pranamaya is that atman who was declared as the cause and innerself of all. Bhagavan Ramanuja explains this under the sutra 'अन्वयादितिचेत् स्यात् अवधारणात्' (श्री. भा.3-3-17) as follows - 'first the idea of paramatman was related to pranamaya different from annamaya, and then to manomaya different from Pranamaya, and then to vijnanamaya that is different from manomaya and then to anandmaya. 'अन्नमयादन्तरे प्राणमये प्रथमं परमात्मबुद्धिरवतीर्ण, तदनन्तरञ्च प्राणमयादन्तरे मनोमये ततो विज्ञानमये तत आनन्दमये' / The suffix मयट् is in the sense of predominance. Prana has the fivefold functions and as*

*these are predominent in prana it is here called प्राणमय । The अन्नरसमय आत्मा is full with the pranamaya atma. The idea is that it is pervaded by prana - 'व्याप्त इति यावत्' । The entire body is verily pervaded by prana. This pranamaya also is of the form of a purusha and this is not to be thought of as actually having a head, hands and feet. It is only in a figuritive way that this is said following the description of the annamaya. 'तस्य अन्नमयस्य पुरुष-विधित्वं अनुकृत्य प्राणमयोऽपि पुरुषविधः इत्यर्थः' । So he is also पक्षविध having head, sides etc. आकाश आत्मा - Akasa is described as the आत्मा or the prime part as it is supporter of the prana, apana and others that are the modification of air. Akasa is said to be the supporter of Vayu as evidenced in the statement - यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्' । पृथिवी is the stabilising tail as आकाश is established in पृथिवी - 'पृथिव्यामाकाशस्य प्रतिष्टितत्वात् तस्याः पुच्छत्वम्' ।*

*Gods, men and animals live dependent upon prana - 'प्राणाधीनजीवना इत्यर्थः । Prana is said to be the life of all because life will be there so long as prana is in the body. Prana is of the form of inhaling and exhaling and is the cause of life thus. Those who have the idea of Brahman in prana will live their full span of life. 'एवंलक्षणे प्राणे ब्रह्मबुद्धिं कुर्वन्त सर्वमायुः प्रान्नुवन्तीत्यर्थः' ।*

## मनोमयपर्यायः

**तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात् प्राणमयात् अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥** 3

**यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।**

He who is the self of the preceding one (annamaya) is alone the self related to the body of this (pranamaya) also. As compared with this pranamaya there is another self constituted by the mind. By that one this one is filled up. This self also is of the human form. This also takes a human form in the same way as that pranamaya takes. Of this mind the yajus is the head. The Riks are the right side and the Samans are the left side. The imperatives (or the secret commandments) are the trunk. The Atharvangiras are the stabilising tail. Pertaining to this here is a verse-

'One does not fear at any time having come to know the bliss of Brahman, from which bliss words turn back along with the mind, without reaching its end.'

*Having introduced the idea that pranamaya is the self of all things beginning with आकाश and inclusive of annamaya, now that is controverted. He that is the self of Annamaya is the same that is the self of even the pranamaya. शरीरः means related to the body. 'शरीरप्रतिसंबन्धी आत्मा' By this the illusion that the word atman means 'svarupa' is negated. स्वरूपार्थभ्रान्तिर्व्युदस्ता / So annamaya and pranamaya have the same principles as their atman. Pranamaya is not the atman of annamaya. Then who is the principle that is the self of annamaya and pranamaya ? The other one manomaya is now introduced. Here the suffix मयट् is the sense of prachuryartha or sense of abundance. The function of the mind is in abundance in the fourfold function of मनस् , बुद्धि, अहङ्कार and chitta. Of that अन्तःकरण, the function of the mind related to the origination of knowledge of the subject of the yajurveda is the head. 'यजुर्वेदविषयज्ञान जनकमनो व्यापारः शिरः इत्यर्थः' / It must be explained thus because the main theme of Yajurveda is not related to the mind and so the metaphorical description of Yajurveda as the head becomes inapt.*

*आदेश आत्मा The secret commandment of the form of "Do this", "Do not do this", is adesa. The function of the अन्तःकरण based on the knowledge born of such imperatives is called by the word आदेश. The mantras seen by अथर्व and अंगीरस् are like the tail being the cause of stability. Even here it is related to the function of the mind caused by the knowledge of those mantras.*

*The Bliss of Brahman is visible to the pure mind and so it is knowable, as expounded in the statements 'मनसा तु विशुध्देन', 'दृश्यतेत्वग्र्यया बुध्दया' and others. वाक् and मनस् turn back being unable to go the end of that bliss of Brahman as that is infinite - 'वाङ्मनसे इयत्तालक्षणं पारमप्राप्य निवर्तेते ब्रह्मानन्दात् '।*

## विज्ञानमयपर्यायः

**तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात् मनो मयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रध्दैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ 4**

**विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान् कामान् समश्नुत इति ।**

He who is the self of the preceding one (pranamaya) is the self related to the body that manomaya also. As compared with this manomaya there is another self who is of the form of consciousness. By that one this is filled up. This self is also verily of the human form. This also takes a human form as that manomaya takes. Of him faith is verily the head.

Righteousness is the right side. Truth is the left side. Yoga is the trunk. Mahas is the stabilising tail. There is this verse pertaining to this -

Knowledge (Jivatman) performs the sacrifice and also executes duties. All the gods meditate upon vijnana (Jivatman) which is greater than Brahma (matter). If one knows Brahman of the form of the Jivatman and if one does not err about it (the Jivatman), abandoning all sins even while he has the body, he enjoys all desires.

*He who is the self of pranamaya is the self of manomaya also. It amounts to saying that the one and the same principle is the self of annamaya, pranamaya and manomaya. Who is he ? He is vijnanamaya. Vijnanamaya means the Jivatman and not mere knowledge as the suffix मयट् makes out that it is different from mere vijnana. The terms श्रध्दा, ऋत and सत्य are all signifying particular forms of knowledge - ज्ञानविशेषणपराः / The particular knowledge that is ordained in the scriptural statement - 'ब्रह्मणेत्वा महस आत्मानं युञ्जीत' is pointed out by the term "Yoga". महः has the ability to controvert the obstacles to Yoga and that is the stabilising पुच्छ or tail. श्रद्धा and others mentioned here are well known as the virtues of the atman and the essential nature of the atman alone characterised by the respective ones are expounded here as the head, sides, trunk and tail. So there is no contradiction to the statement that the parts or अवयवs that are non-different from itself are described as head, sides etc according to this context here. 'स्वस्मात् अनतिरिक्तैः स्वावयवैः शिरः पक्षपुच्छादिरूपणपरत्वात् प्रकरणस्य इति भाष्यस्य न विरोधः /*

*Here, Jivatman who is designated as vijnanamaya is called vijnana because of the self - effulgent nature of the atman and also because of the fact that the jivatman is to be signified by knowledge alone. If, on the other hand it is taken to mean mere consciousness*

*then it becomes incompatable with the descritpion of performance of karmas secular and Vedic. In the scriptural statement of the kanva text 'यो विज्ञाने तिष्ठन्' Vijnana stands for the Atman. All gods meditate upon the जीवस्वरूप alone which is greater than non-sentient matter as propounded in the prajapatividya.*

*If one knows, and meditates upon jivatman as Brahman and if he does not err till the time of his last memory, then he enjoys all desires even while residing in the body, as the accumulated sins get destroyed and the subsequent sins do not taint.*

*This may be of the form of दृष्टिविधि as prescribed in the previous cycles. Then he gains the benefits like ऐश्वर्य and कैवल्यम् / And if this is taken as meditation upon Paramatman who is the self of the individual self as prescribed in the sutra 'आत्मेति तूपगच्छन्ति, (श्री. भा. 4-1-3) the result that is gained is moksha itself as signified by the reference to the destruction and non-tainting of previous and subsequent sins.*

## आनन्दमय पर्यायः

**तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात् विज्ञान मयात् । अन्योन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ 5**

**असन्नेव स भवति । असद् ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।**

He who is the self of the preceding one (manomaya) is the self related to the body of the vijnanamaya also. As compared with this vijnanamaya there is another self who is

constituted by bliss. By that one this is filled up. This self also is verily of the human form. This also takes a human form as that vijnanamaya takes. Of him joy is verily the head. Happiness is the right side. Enjoyment is the left side. Bliss is the trunk. Brahman is the stabilising tail. There is a verse as related to this. If one knows that Brahman is not, he himself becomes non-existent. If any one knows that Brahman does exist, then they think that he is existing on account of that.

He who is the self of the preceding one (Vijnanamaya) is verily the self of this also (Anandamaya).

*प्रियम् इष्टवस्तुदर्शनजन्यं सुखम् / The happiness caused by the vision of the desired object. तल्लाभजन्यं सुखं मोदः Moda is the joy caused by the attainment of that. लब्धस्योपयोगजन्यं सुखं प्रमोदः - Pramoda is the delight caused by the experience of that gained thus. सुखातिशयः आनन्दः - Ananda is the greatness of that joy. It may be asked how the one and the same आनन्द is described as the tail or the trunk, as there is no difference between ananda and Brahman. The same Brahman is described as assuming the form of the tail in the form of Brahman, and in the form of ananda it is described as the trunk - एकस्यैव ब्रह्मणः ब्रह्मत्ववेषेण पुच्छत्वम्, आनन्दत्ववेषेण आत्मशब्दितमध्यकायत्वम् इत्युपपत्तेः / Brahman which is of the essential nature of ananda is here described as the sides, the head and the tail with the words priya, moda, pramoda and others.*

*The verse quoted here relates to the आनन्दमय characterised by the Puchha and never to the mere Puchha, in the samy way as the verses quoted in the earlier four series are seen to relate to the अन्नमय, प्राणमय, मनोमय and विज्ञानमय comprising of their puchhas also. The term Brahma therefore, signifies आनन्दमय alone. पूर्वेषु चतुर्षु पर्यायेषु उदाहृतानां श्लोकानां पुच्छवद्विषयत्वदर्शनात् अयमपि श्लोकः पुच्छवदानन्दमयविषयक एव / नतु 'ब्रह्म पुच्छम्' इति निर्दिष्टतदेकदेशविषयः /*

*So knowledge of the existence of the Anandamaya leads to liberation where as the absence of such knowledge leads to samsara.*

*Has this Brahman of the form of Anandamaya an atman which is different from the one which was declared as the innerself of the annamya, pranamaya, manomaya, and the vijnanamaya ? This doubt is dispelled and it is declared that Itself is the Atman Itself. The very same one and non-second Anandamaya that is the self of annamaya, pranamaya, manomaya and vijnanamaya is the self of Itself. It is not having another self as Its self. विज्ञानमयान्तस्य पदार्थस्य आत्मभूत एव आन्दमयस्यात्मा इत्यर्थः । ततश्च अनन्यात्मकत्वमुक्तं भवति । In this series there is no mention as it is found in other series, of another self as compared with this. There is no mention of the form of 'तस्माद्वा एतस्मादन्योऽन्तर आत्मा' in respect of Anandamaya and so the statement 'तस्यैष एव शरीर आत्मा' means that it has no other principles as its atman - 'अस्य अनन्यात्मत्वमेव अर्थः' ।*

## प्राप्तिप्रकारमन्त्रः

**अथातोऽनुप्रश्नाः । उता विद्वानमुं लोकं प्रेत्य । कश्चन गच्छती । आहो विद्वानमुं लोकं प्रेत्य । कश्चित् समश्नुता 3 उ ॥**

Therefore hereafter follow questions. Does one that knows (Brahman) go to that world after departing (from here)? Does one who knows (Brahman) go to that world after departing (from here) and experience Brahman?

*These questions are for clarifying the truth of attainment of Brahman posited in the statement, " knower of Brahman attains the Highest". The term अतः points out the reason for the desire to know. The term 'उता' has been used here with the elongation of the ultimate letter. This is vedic usage. The words are to be split as 'उत, विद्वान्'. The word is अन्तोदात्त and if it is separated as अविद्वान् it becomes*

*आद्युदात्त । The meaning of the question is this - कश्चन अविप्रकृष्टहृदयादिस्थानस्थं अनवच्छिन्नं च ब्रह्म उपासीनो विद्वान् किं इतः प्रेत्य अमुं लोकं 'परमे व्योमन्' इत्युक्तं लोकं गच्छतीत्येकः प्रश्नः । उत गत्यनपेक्षं इहैव ब्रह्माप्नोतीति अर्थसिध्दः प्रश्नः । Does an aspirant that is meditating upon Brahman which is infinite and which is residing in places like the ether of the heart and others that are not for away attain that world described as "Supreme abode" after departing from this world ? This is one question. Another question that is implied by this is whether he attains Brahman here alone without depending upon any गति or movement what so ever ?*

*The second question pertains to the fact of experience of Brahman. 'कश्चित् अहंग्रहेण उपासीनोऽपि विद्वान् अमुं लोकं गत्वा किं भोग्यभूतं ब्रह्मानुभवतीत्येकः प्रश्न : । उत ब्रह्मस्वरूपेणैकीभवतीति अर्थसिध्दः प्रश्नः ' । Does one that is meditating upon according to अहंग्रहोपासन experience Brahman the object of enjoyment going to the other world after departing from here ? this is one question. Another question that is implied by this is - whether he becomes one with Brahman by merging into Its nature ? These questions are many as pointed out by the word 'प्रश्नाः ' in plural. These questions are arising on account of different shastras and are pertaining to the fact of the particular nature of गति and the existence of difference or non-difference between Brahman and the aspirant after liberation. All these facts are clearly mentioned by Vyasarya under the sutra 'उपासात्रैविध्यात्' (श्री. भा. 1-1-32)*

## कारणत्वात्मत्वादि विवरणम्

**सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत । स तप स्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च । तत् सृष्ट्वा । तदेवानु प्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तञ्चानिरुक्तञ्च ।**

**निलयनश्चानिलयनश्च । विज्ञानश्चाविज्ञानश्च । सत्यश्चानृतं च सत्यम भवत् । यदिदं किञ्च । तत् सत्यमित्याचक्षते । तदप्येष श्लोको भवति ॥ 6**

**असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयम कुरुत । तस्मात् तत्सुकृतमुच्यत इति ।**

He (the Anandamaya) willed, 'May I become many. May I be born'. He made a deliberation. He, having thus deliberated, created all this, all that exists. Having created that, that Brahman entered into that itself. Having entered into it That became conscient and the inconscient; the defined and the undefined; the host of sentients (that forms the ground of non-sentients) and the non-sentients (that are dependent); the non-inert and the inert; the true and the untrue. The true Brahman became all this that exists. Therefore they say that this (universe) is that true Brahman. There occurs a verse pertaining to this - 'All this was in the beginning unmanifested Brahman (without articulation of names and forms). From that the manifested came into existence. That Brahman created Itself by Itself. So Brahman is called the one of good deed.

*To answer the questions raised in the previous section it is pointed out here that Brahman, the object of attainment is that alone which is characterised by the qualities that are conducive to the fact of creatorship of this universe. He willed - "He signifies the ananda maya described earlier. The सङ्कल्प of the आनन्दमय is about the fact of creation both collective and individual as related to the चेतन and the अचेतन / "Let me become many of the form of gods, men and others. May I be born in the form of akasa and others for fulfilling that purpose' is the form of that Sankalpa. देवमनुष्यादिरूपेण बहु स्याम्; तदर्थ आकाशादिरूपेणप्रजायेय' - इति व्यष्टिसमष्टिरूपचेतनाचेतनविषय*

*सङ्कल्पमकरोत्' / The tapas signifies deliberation about creation. What is the meaning of अनुप्रवेश at the time of creation that is referred to here ? Brahman is ever all-pervading. The meaning of this is that Brahman which is all-pervading assumes a particular state by means of which it becomes possible of being well known in each entity separately, even as cowness in the case of the calf in the womb of cow. 'गोजठरगतवत्से गोत्वादिवत् सर्वव्याप्तस्य ब्रह्मणः प्रत्येकं सर्ववस्तुषु पुष्कलप्रतीत्यर्हस्थितिविशेष एवानुप्रवेशः' / By this the truth of Brahman being hidden in the cave of the heart, as expounded in mantras like 'यो वेद निहितं गुहायाम्' / is declared. सत् means the sentient which is always of the same form without undergoing any change. The term 'त्यत् signifies the non-sentient which is subject to change on account of its giving up of the preceding state. The meaning is that Brahman alone becomes characterised by the names and forms of the sentient and the non-sentient. निरुक्तम् means अचेतन as it is signified by words denoting जाति, गुण and others, on account of the fact that itself is having जाति, गुण and क्रिया / अनिरुक्तम् means the चेतन who is devoid of जाति, गुण and others. निलयनम् means the host of sentient entities that is ground or आधार for the order of the non-sentient. अनिलयनम् is the non-sentient that is आश्रित / विज्ञानं means अजडस्वरूप whereas अविज्ञान means जडस्वरूप / Though Brahman became all this signified by the names and forms of the sentient and the non-sentient called as सत्य and अनृत It was of its own nature of the characteristic of निर्विकारत्व / 'निर्विकारतया सत्यत्वं चेतनस्य / इतरस्य तु अतथात्वम् / ततश्च निरुक्तत्वानिरुक्तत्व - निलयनत्वानिलयनत्व - विज्ञानत्वाविज्ञानत्वयुक्त - सत्यानृतशब्दित - चेतनाचेतननामरूपभाक् भवदपि ब्रह्म सत्यमेवाभवत् - अजहन्निर्विकारत्वलक्षणस्वस्वभावमेव अभवदित्यर्थः' /*

*As Brahman named as 'सत्यं' is the innerself of all entities, sentient and non-sentient so do savants like parasara and others, who are endowed with the vision of the shastra, call this universe*

*comprising of sentient and non-sentient, as Satyam. They therefore say that "there is nothing apart form the Lord Hari". They say that the luminaries, the worlds and all other entities are verily Vishnu.*

*इदं means Brahman having for itself the sentient and the non-sentient in the gross form as Its body - स्थूलचेतनाचेतनशरीरकं ब्रह्म'. Prior to creation it was असत् / That means It was without the manifestation of names and forms. 'अनभिव्यक्तनामरूपं ब्रह्म प्राक् सृष्टेः आसीत्' / To clear the doubt that if Brahman is the material cause there is need for an instrumental cause, as the material and instrumental causes are bound to be different. The sruti pionts out that "It created itself from itself." ब्रह्मणः उपादानत्वे कर्त्रन्तरमपेक्षितम्, निमित्तोपादानयोः भेदावश्यम्भावात् इत्याशङ्क्याह - 'तदात्मानं स्वयमकुरुत' इति / It was the material cause as well as the instrumental cause. It is called सुकृतम् because it is the effect of Itself, 'यस्मात् स्वयमेव स्वस्य कार्यम् / अत एव ब्रह्म सुष्ठु कृतं यस्य तत् सुकृतम्' / There was no difficulty for It to become an effect. Difficulties are encountered when an effect is produced from something different from oneself. कार्यस्य सौष्टवञ्च अनतिक्लेशरूपत्वम्' / So It is अक्लिष्टकार्यम् /*

## आनन्दयितृत्वम्

**यद्वै तथ्सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति । कोह्येवान्यात् कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति ।**

**यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ।**

**तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥ 7**

That which is the creator of Itself is verily bliss. One becomes possessed with bliss gaining this 'Rasa'. If there were not this infinite bliss, who would indeed inhale or exhale? This alone causes bliss. Whenever this one (the upasaka) gets established (through the means of incessant remembrance) in this unperceivable, bodyless, inexpressible (by terms denoting genus, quality and others), and groundless for gaining fearlessness, then he comes upon fearlessness. When this aspirant makes even a little break (cessation) in this meditation, then fear comes to him. For a meditator on Brahman who is not incessantly meditating, that (absence of remembrance) itself is fear. There is a verse pertaining to this.

*This Brahman is declared to be सुकृत / It is verily the उपास्य and Prapya. This is verily आनन्दः / The individual soul becomes endowed with ananda on account of gaining this Blissful Brahman. So it is both prapya and upasya. Had there not been this infinite Brahman, the Bliss, who would have ever gained earthly happiness or beatitutde ? यद्ययं अपरिच्छिन्नानन्दरसः परमात्मा न स्यात्, संसारिकमापवर्गिकं वा सुखं कः प्राप्नुयात् '? 'अतः तस्य सर्वविधानन्दहेतुत्वात् तस्य प्राप्यत्वमस्तीति भावः' / अदृश्ये - not possible of being perceived by the eye and others. अनात्म्ये - अशरीरे इत्यर्थः / अनिरुक्ते - जातिगुणादिवाचि - देवादि पदावाच्ये / अनिलयने - अनाधारभूते / अभयम् means अभयाय, for the sake of abhaya. प्रतिष्ठां - stead fastness of the form of continuous remembrance निरन्तरस्मृतिलक्षणां निष्ठां / Such a person gains अभय / It is explained by Vyasarya that the term अदृश्ये marks distinction from non-sentient or अचित्, अनात्म्ये distinguishes Paramatman from the bound soul (as he is pervaded by Paramatman and as he has a body due to karma), the term अनिरुक्ते distinguishes Him from the liberated (as he is called by the names Deva and others during the state of bondage), and the term अनिलयने distinguishes from Eternals and the liberated (for the Lord is the ground of all of them.)*

*The untoward consequences that happen when there is even a little break in the continuity of such meditation is further pointed out. अन्तरं means विच्छेदं. अरं means very little. When there is the slightest break in meditation there ensues fear. 'पूर्ववाक्ये प्रतिष्ठाशब्देन निरन्तरध्यानवाचिना ध्यानगतनैरन्तर्यस्य विहितत्वात् अत्र अन्तरशब्देनापि तस्यैव ध्यानगतनैरन्तर्यस्य विरोधिनो ध्यानविच्छेदस्य ग्रहणं उचितम्' / As in the previous statement continuity in meditation is prescribed for gaining fearlessness, it is proper to take this as referring to a break in that continuity, as a cause leading to fear. What is this fear ? For a Brahmopasaka, who, on account of desire for something other than Brahman does not engage himself in contineous meditation that kind of अमनन or absence of meditation upon God, is really fear. When compared with Brahman everything else is leading to fear. 'यन्मुहूर्तं क्षणं वापि वासुदेवो न चिन्त्यते / सा हानिः तन्महच्छिद्रं सा भ्रान्तिः सा च विक्रिया" / is the experience of great sages.*

## भयहेतुत्वमुखेन प्रशासितृत्वकथनम्

**भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।**

The wind blows out of His fear. For fear of Him does the Sun rise. For fear of Him do Agni and Indra function. Out of fear of Him does Death, the fifth one, run.

*The foremost of gods like Agni, Indra, Surya and others are engaging themselves in their respective duties very carefully fearing what would happen in the event of transgressing the Divine command. So it is decided that any attainment other than Brahman is leading to sorrow and suffering. Fear is nothing other than a break in the continuity of the thought of Brahman, caused by desire for such other ends.*

## आनन्दमीमांसा

सैषा आनन्दस्य मीमांसा भवति । युवा स्यात् साधु युवाध्यायकः । आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः ।

ते ये शतं मानुषा आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितृणां चिरलोकलोकानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं पितृणां चिरलोकलोकानामानन्दाः । स एक आजानजानां देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमाजानजानां देवानामानन्दाः । स एकः कर्म देवानामानन्दः । ये कर्मणा देवानपि यन्ति । श्रोत्रियस्य चाकामहतस्य । ते ये शतं कर्मदेवानां देवानामानन्दाः । स एकः देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमिन्द्रस्यानन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ।

This is that enquiry of that bliss-supposing there is a youth who has studied well and as if afresh and is most expeditious, strong in body, most strong mentally. Suppose all this Earth filled with wealth becomes his. That is one measure of human joy.

If this human joy is multiplied a hundred times, it is one unit of the joy of manushya-gandharvas and also of one who is established in Brahman and who is not affected by desire.

If this joy of manushya-gandharvas is multiplied a hundred times, that is one unit of the joy of Devagandharvas and also of one who is steadfast in Brahman and who is not affected by desire.

If this joy of Devagandharvas is multiplied a hundred times, that is one unit of the joy of the manes, whose world is everlasting and of one who is steadfast in Brahman and unaffected by desire.

If this joy of the manes living in an everlasting world is multiplied a hundred times then it is one unit of the joy of ajanajana gods and of one who is steadfast in Brahman and unaffected by desire.

If this joy of the ajanajana gods is multiplied hundred times that is one unit of the joy of Karmadeva Gods, who reach the gods on account of their Vedic rites and of one who is steadfast in Brahman and unaffected by desire.

If this joy of Karmadeva gods is multiplied hundred times that is one unit of the joy of Gods and of one who is steadfast in Brahman and unaffected by desire.

If this joy of Gods is multiplied hundred times that is one unit of the joy of Indra and of one who is steadfast in Brahman and unaffected by desire.

If this joy of Indra is multiplied hundred times that is one unit of the joy of Brihaspathi and of one who is steadfast in Brahman and unaffected by desire.

If this joy of Brihaspathi is multiplied hundred times it is one unit of the joy of Prajapathi and of one who is steadfast in Brahman and unaffected by desire.

If this joy of Prajapathi is multiplied hundred times it is one unit of the joy of Brahman and of one steadfast in Brahman and unaffected by desire.

*The fact of Brahman being of the nature of bliss is expounded here. Brahman is Anandamaya. The plentitude or abundance of ananda is here the subject matter of enquiry. The infinite nature of ananda is pointed out by means of a series of gradation of ananda. साधु युवाध्यायकः - Here साधु means as ordained. Studying the Veda according to the established rules of tradition and perfectly along with the accurate svara and without the omission of any Varna whatsover. युवा signifies freshness. One whose study of the Veda remains ever fresh on account of non-forgetfullness. 'अविस्मरणात् नित्यं नवं यथा भवति तथा अध्ययनवानित्यर्थः' / This may also signify that he is an instructor to all those of his own age. This implies that he has greater knowledge. 'तदधिकज्ञानः' / 'आशिष्ठः - This may mean that he is quick in action. This may also mean that he is free from any disease and so capable of eating well. or it may mean one that is the recipient of the blessing of others 'सर्वानुरञ्जकः / बलिष्ठः - having stregth of mind. दृढिष्ठः - firm in body. It may also mean that he is not of wavering naturre. - 'न तु अव्यवस्थितस्वभावः' / बलिष्ठः - 'शारीरमानससर्वविधबलवान्' / one who has such glory and such qualities is said to have ananda. It need not be doubted that guna or vibhuti cannot have anandatva as it is different from ज्ञानं. अनुकूलत्वं हि आनन्दत्वम्' / तच्च स्वत एवेष्टत्वम् / तच्च गुणविभूत्योरपि संभवति' that which is agreeable is anandatva and that can happen to gunas and wealth also. The knowledge of the objects of the world is having अनुकूलत्व on account of the अनुकूलत्व of those vishayas. 'श्रोत्रियः ब्रह्मनिष्ठः /*

*अकामहतः one who is not tainted by any kind of earthly enjoyment. That means one who is not contacted by samsara. 'अतो मुक्तः उच्यते' / That is one measure of human joy where all these excellences are found together. 'एवं च युवत्वदृढगात्रस्व सौन्दर्यज्ञान बलैश्वर्याद्यः संभूत यत्र भवन्ति, स एको मानुष आनन्दः' / that ananda is there even for a mukta or a liberated one who is अकामहतश्रोत्रिय / A mukta is an experiencer of all anandas and so this आनन्दं is alone included in his आनन्द / 'मुक्तस्य सर्वानिन्दानुभवशालितया तत्र मानुषानन्दस्यान्तर्गत्वात् इत्यर्थः' / Manushyagandharvas are those who are manushyas themselves but are possessing the power of disappearing and others on account of their particular karma or knowledge and have gained gandharvatva. Devagandharvas are those that are dwellers of antariksha loka. चिरलोक is that world which lasts for very long time. अजान means Devaloka and those that are born there are अजानजाः / Those that are born in the worlds of the gods on account of their performance of particularites prescribed in the srutis. Those who have attained similarity with Agni, Indra and others through performance of agnihotra and others are karmadevas. Devas are Vasu, Rudra and others. They are thirtythree in number. They are the enjoyers of the oblations. Prajapathi is the four-faced Brahma and not Daksha and others. Here the term ब्रह्मणः signifies supreme Brahman referred to in the beginning of this Upanishad in the text ब्रह्मविदाप्नोति परम् / It may be argued that the bliss of Brahman is also limited as it is declared in the text that it is hundred times the bliss of Prajapathi. But it is not so. This statement is meant for declaring that the bliss of Brahman is greater than that of Prajapathi and is not meant for affirming that the bliss of Brahman is exactly hundred times the bliss of Prajapathi, neither more nor less. The statement 'इषुवत् गच्छति - सविता', The Sun moves like a darting arrow' only implies the negation of slow movement of the Sun, but does not at any time prescribe the speed of the movement of the Sun. This statement of*

*the Sruti also is of the same kind. 'न च ब्रह्मानन्दस्य ते ये शतं' इति परिच्छिन्नत्वं कथमिति शङ्क्यम् । क्षणार्धेन बहूनि योजनानि गच्छति रवौ, 'इषुवद्गच्छति सविता' इति इषुसाम्यप्रतिपादकवचनस्य गतिमान्द्यनिवृत्ति परत्ववत्, 'ते ये शतमिति' वाक्यस्यापि चतुर्मुखाननात् आधिक्यमात्रपरत्वेन शतगुणितचतुर्मुखानन्दानधिकत्वाभावात्' ।*

## पुरुषादित्यस्थपुरुषैक्यम्

**स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।**

He that is here in this person and he that is in the Sun are one.

*Who is that particular deity that is described as anandamaya that is to be meditated upon as residing in the cave of heart ? By what kind of auspicious form is He characterised? These questions are answered in the above passage. That lotus-eyed supreme being alone who is within the orb of the Sun, who has golden whiskers, golden hair and is of a golden hue up to the tip of the nails and who is called 'उदिति' is the one that is residing in the cave of the heart. He is different from the vijnanamaya and happens to be the self of that vijnanamaya also, as he is the self of others. That means to say that Srimannarayana characterised by a Divine auspicious form having pundarikakshatva and others is to be meditated upon as residing in the cave of the heart.*

*In this Upanishad it has been laid out that Brahman is to be meditated upon as having the sentient and the non-sentient as His body in texts like 'सच्च त्यच्चाभवत्'. The meditation upon Brahman in his essential nature itself is again prescribed in the text 'सत्यं ज्ञानमनन्तं ब्रह्म' This Svarupanusandhana is ordained to be characterised by the fact of residing within the orb of the Sun and having an auspicious body having eye like blue lotus. This is*

*established in the vedanta sutra (1-1-32) where the three-foldness of meditation has been found appropriate. 'सत्यं ज्ञानमनन्तं ब्रह्म' इत्यादिषु स्वरूपेणानुसन्धानम्, 'तदनुप्रविश्य सच्च त्यच्चभवत्' इति भोक्तृशरीरकतया, भोग्य भोगोपकरणशरीरकतया च अनुसन्धानम्' ।*

## प्राप्तिप्रकारप्रश्नोत्तरम्

**स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुप सङ्क्रामति । एतं प्राणमयमात्मानमुपसङ्क्रामति । एतं मनोमयमात्मान मुपसङ्क्रामति । एतं विज्ञानमयमात्मान मुपसङ्क्रामति । एतमानन्दमय मात्मानमुपसङ्क्रामति ।**
**तदप्येष श्लोको भवति ।**

**यतो वाचो निवर्तन्ते । अप्राप्यमनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति । एतं हवाव न तपति । किमहं साधुनाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं स्पृणुते । उभे ह्येवैष एतेआत्मानं स्पृणुते । य एवं वेद । इत्युपनिषत् ।**

He who knows thus, after departing from this world attains this self of annamaya (paramatman) attains the self of the pranamaya, attains the self of manomaya, attains the self of vijnanamaya, attains the self of anandamaya. There is this verse in regard to this. Knowing that bliss of Brahman, which bliss speech and mind turn away without reaching, one fears nothing. Remorse of the kind, why did I not do good deeds and why did I commit sin, will not torment him. He who knows thus saves himself from both these. He who knows thus saves himself verily from both these. Thus is the secret teaching.

*The questions that were raised in the previous section about the "gati" or the movement of the aspirant and about the attainment of Brahman - are answered here. Here it is declared that all knowers*

*of Brahman go through Archiradi to the supreme abode. By the statement 'आनन्दमयमात्मानं उपसङ्क्रामति' it is also affirmed that the Jivatman co-exists with Brahman as the भोग्यभोक्तृभाव is expounded here between them, the meditator and the object of meditation. The view that the Jiva becomes one with Brahman is ruled out. The word this एतं in all the five declarations refers to the Paramatman alone. Annamayam atmanam means Paramatman who has the अन्नमय as his body. Similarly pranamaya, manomaya, vijnanamaya also signify Paramatman alone having all these as his body. आनन्दमयमात्मानं उपसङ्क्रामतीति मुक्तिदशायां जीवब्रह्मणोः उपास्योपासकयोः भोग्यभोक्तृ भावप्रतिपादनात् मुक्तौ ब्रह्मणैक्य पक्षो निरस्तो भवति । एतमन्नमयमित्यादिषु पञ्चस्वपि पर्यायेषु एतच्छब्दः परमात्मपरः । अन्नमयप्राणमयमनोमयविज्ञानमयशब्दाः तच्छरीरक परमात्मपराः' । All those that realise Brahman, departing from this world commune with the Paramatman of Infinite Bliss having अन्नमय and others as His body in the collective and invidivual states. This is the answer to that question. सर्वोऽपि विद्वान् अस्माल्लोकात् प्रेत्य अन्नमयादिसमष्टिव्यष्टिविभूतिकं निरतिशयानन्दं परमात्मानं भोग्यभूतं भोक्ता सन् अनुभवतीति प्रश्नस्योत्तरं उक्तं भवति' इति व्यासार्यैः उक्तम् ।*

*What was pointed out in the earlier section that one gains fearlessness getting oneself established in Brahman is illustrated by means of a verse proving it. Speech and mind turn back without being able to reach the end of the bliss of Brahman as the bliss of Brahman is infinite. So Brahman cannot be known fully. Brahman cannot be described fully. There will be total destruction of all fears and sufferings through meditation upon Brahman of such bliss. 'तादृश - आनन्दगुणकब्रह्मोपासनेन सर्वक्लेशभयात्यन्तिकनिवृत्तिर्भवतीत्यर्थः' । Such a knower of Brahman will not be disturbed by thoughts of the form of "I did not do good deeds leading to heaven. I have done evil deeds leading to hell". Such a one will never entertain desire for heaven. There will be no fear of naraka in him at all as his sins will*

*have been burnt to ashes by the knowledge o Brahman. This kind of glory on account of Brahmavidya is also to be meditated. Such a one saves himself from both punya and papa of this nature. This statement is repeated to point out that there should be continuity in the thought of getting rid of punya and papa. This also indicates that this section is coming to an end. This a secret teaching and this is to be imparted to him alone who is fit for it.*

## भृगुवल्ली

### वरुणात् भृगोः विद्याग्रहणप्रकारः

**'सहनाववतु । सहनौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । माविद्विषावहै ।। ओं शान्तिः शान्तिः शान्तिः ।।**

**भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत् प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाच मिति । तं होवाच ।**

**यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति । तद् विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत। स तपस्तप्त्वा ।।** 1

**अन्नं ब्रह्मेति व्यजानात् । अन्नाध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति ।**

May He protect us both together (by revealing knowledge). May He protect us both. May we attain vigour together. Let what we study be invigorating. May we not hate each other. Peace ! Peace ! Peace !

Bhrigu, the son of Varuna approached his father Varuna with the request, 'O, venerable sir, teach me Brahman'. To him he said this, 'food, vital airs, the eye, the ear, the mind,

the speech are Brahman.' To him (Varuna) said, 'Desire to know that from which all these beings are born, that by which they live and that towards which they move and enter into. That is Brahman'.

He practised penance. And having thus practised penance, he realised food as Brahman. All these beings are verily born of food alone. After being born they live upon food. They move towards food and enter into it.

*This section namely Bhriguvalli is introduced to expound Brahman by a different definition and to point out that the mind divested of all its impurities, by penance, will be capable of knowing Brahman.*

*Bhrigu is the son of Varuna. He approached his father uttering the mantra, 'अधीहि भगवो ब्रह्म' अधीहि means remember for instruction or it may mean teach. उपदेशाय स्मर अथवा अध्यापय इत्यर्थः / For getting his mind purified the father first of all said that food, vital airs, eye, ear, mind and speech are Brahman. When Bhrigu felt confused whether all these are Brahman or one of them alone is Brahman and which that one might be, the father seeing his son in such a plight, further said that Brahman was that which happened to be the cause of the origination, sustenance and destruction of all these beings, and exhorted him to know that Brahman. जीवन्ति means आत्मभूतेन जीवन्ति / All these merge into that cause at the time of destruction. संविशन्ति-लीयन्ते / Or प्रयन्ति may signify liberation or मोक्ष / And अभिसंविशन्ति signifies प्रलय / As the terms 'तत् ब्रह्म' are not found at the end of each statement such as 'यतो वा इमानि भूतानि जायन्ते' and others, each of these statements is not an exclusive definition of Brahman. 'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति' इत्यत्र प्रतिवाक्यं 'तद्ब्रह्म' इति अनुक्तेः न जगज्जन्मादि प्रत्येकं लक्षणम्' /*

*The collectivity of जन्म and others is the definition of Brahman as it serves the purpose of eliminating the contrary form of the object defined, and so it cannot be contended that this definiton is not eliminative. Had it been defined as merely the cause of the origination of this universe, the doubt as to the existence of some other entity being the cause of the sustenance and destruction of this universe would have continued. The same would have been the position even in the case of the mention of this as merely the cause of sustenance or destruction. Though the fact of being the cause of this universe would have by itself eliminated all other entities, this fact of being the cause of origination, sustenance and destruction, taken together is verily pointing out the infinite greatness of Brahman. 'अतः जगज्जन्मकारणत्वमात्रस्य समस्तवस्तुव्यवच्छेदक्षमत्वेऽपि जन्मादिसमुदायकारणत्वस्यैव बृहत्त्वातिशयौपयिकत्वात् सृष्टिस्थितिप्रलय समुदायकारणत्वं लक्षणमिति ज्ञापितम् ' /*

*The terms 'यतः', 'येन', 'यत्' point out the cause of this universe and that cause is declared here to be Brahman. 'कारणस्य ब्रह्मत्वं विधीयते' / the statement 'तद् विजिज्ञासस्व' is not a commandment or विधि: prescribing उपासन or विचार / Knowledge of the form of enquiry needs not to be prescribed as it is to be followed according to one's own desire - विचारात्मकं ज्ञानं रागप्राप्तत्वात् न विधेयम् ' / Knowledge of the form of upasana is already established in a different text under the context 'ब्रह्मविदाप्नोति परम्'. In this context we find a question of the form of 'अधीहि भगवो ब्रह्म' and this refers to the instructions into the essential nature of the Supreme Reality and is not having a reference to the उपाय or means. So knowledge of the form of उपासना is not prescribed in this text. उपक्रमे 'अधीहि भगवो ब्रह्म' इति प्रश्नस्य तत्त्वपरत्वेनोपास्यविषयत्वाभावाच्च नोपासनात्मकं ज्ञानं इह विधेयम् ' / So the statement ` 'विजिज्ञासस्व' implies that one should be attentive to the truth taught or that one should have no doubt about it. This is a*

*mere declaration like the statement - 'या गन्धवती तां पृथिवीं विध्दि'। Or it is like the statement, 'यत्र सारसः, स देवदत्त केदारः'।*

*If Isvara is to be defined should He not be defined by His unique characteristic of omniscience and others and is He not therefore to be defined by the text "Satyam Jnanam anantam Brahma ?' Instead of this, why is He defined by this text ?*

*If Brahman is defined by his essential nature alone, then His vibhuti, which is so to say outside his essential nature, does not get included in the object of meditation. If his nature is defined with reference to his vibhuti which is the object of creation and others, then omniscience and other qualities indispensable for creation and others, also get included in the जिज्ञास्य । The Sutra 'उपासात्रैविध्यात्' expounds the fact of the vibhuti being included in the जिज्ञास्य । It may be further contended that though the एकपाद्विभूति gets included in the जिज्ञास्य, the त्रिपाद्विभूति which is not subjected to creation and others, does not get included in the जिज्ञास्य and that therefore all the vibhutis are not included in the जिज्ञास्य. But it is not so. The term 'यत्' in यत्प्रयन्ति which signifies Brahman that is attained by the liberated does signify Brahman necessarily characterised by the nitya vibhuti and so this definition is significant as it defines Brahman as characterised by both his Vibhutis, 'गुणैः स्वरूपस्य लक्ष्यमाणत्वे तदपेक्षया बहिष्ठायाः विभूतेः उपास्यान्तर्भावे न प्रतीयेत । सर्गादिविषयभूतया तु विभूत्या स्वरूपे लक्ष्यमाणे विभूतेः, सर्गाद्यौपयिकसर्वज्ञत्वादिगुणानामपि जिज्ञास्यान्तर्भावः सिध्यति । यत्प्रयन्तीति प्रलयवाक्यस्थ यच्छब्देन मुक्तप्राप्यस्य ब्रह्मणो विवक्षितत्वात् नित्यविभूति विशिष्टस्यैव मुक्तप्राप्यत्वात् नित्यविभूतेरपि जिज्ञास्यत्वसिध्दिः ।*

*Thus the definition in terms of being the cause of this universe is related to the विशिष्टवस्तु whereas definition in terms of Satyam,*

*Jnanam, anantam is related to the विशेष्य / thus there is distinction between these two definitions.*

*'एवं च जगत्कारणत्वलक्षणं विशिष्टनिष्ठम् / सत्यज्ञानादित्वलक्षणं तु विशेष्यनिष्ठमिति भिदा ॥'*

*The Sutrakara defines Brahman with these characteristics of being the cause of origination and others of this universe in the second sutra 'जन्माद्यस्य यतः' (1-1-2). It is established by the Bhashyakara that this passage namely 'यतो वा इमानि भूतानि जायन्ते' expounds the characteristic marks by means of which a knowledge of Brahman is gained. Both by उपलक्षण and लक्षण these characteristics define Brahman. The terms 'यतः' 'येन' and 'यत्' refer to something which is already known as the cause of this universe. This previous knowledge is gained from the chandogya text 'सदेव सोम्येदमग्र आसीत् एकमेवाद्वितीयम् /' And the present text of this Upanishat describes the marks of something already known and so these can define Brahman by way of Upalakshana. These can define Brahman by लक्षण also because they are distinctive attributes. Several attributes that are not mutually contradictory can define the same entity without involving plurality of the thing defined.*

*Varuna taught his son Bhrigu to realise Brahman by penance and he described the characteristic marks of Brahman. He did not, on the other hand, teach him Brahman directly as, "such and such a one", as if one points to a cow by holding its horn. The intention of this is-"know Brahman that is characterised by these characteristic marks, after gaining the means of spiritual discipline that ought to be gained for knowledge of Brahman". The disciple, likewise decided that Tapas of the form of conquest over one's own sense organs was to be practised, as it happened to be the immediate*

*cause of Brahmavidya. By resorting to such penance he realised firstly that food is Brahman as it happened to be the cause of the origination and others of all living beings.*

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तगं्होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽततप्यत । स तपस्तप्त्वा ।। 2

प्राणो ब्रह्मेति व्यजानात् । प्राणाध्द्येव खल्विमानि भूतानि जायन्ते । प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसं विशन्तीति ।

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तगं्होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।। 3

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूताति जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति ।

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तग्होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।। 4

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाध्द्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविश न्तीति ।

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तगं्होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।। 5

**आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभि संविशन्तीति ।**

Having known that, he again approached his father Varuna with the request, 'O venerable Sir, teach me Brahman.' Varuna said to him, 'Desire to know Brahman through penance. Penance is Brahman'. He practised penance. He, having practised penance, realised prana as Brahman. All these beings are indeed, born of prana. Being born they live through prana. They move towards prana and enter into it.

Having known that, he again approached his father Varuna with the request, 'O Venerable Sir, teach me Brahman'. Varuna said to him, 'desire to know Brahman through penance. Penance is Brahman.' He practised penance. Having practised penance, he realised mind as Brahman. All these beings are, indeed, born of mind. Having been born they live through the mind. They move towards the mind and enter into it.

Having known that, he again approached his father Varuna with the request, 'O Venerable Sir, teach me Brahman'. Varuna said to him, 'Desire to know Brahman through penance. Penance is Brahman'. He practised penance. Having practised penance, he realised knowledge (Jivatman, the knower) as Brahman. For from knowledge, verily, all these living beings are born. Having been born they live by knowledge. They move towards knowledge and enter into it.

Having known that, he again approached his father Varuna with the request, 'O Venerable Sir, teach me Brahman.' To him Varuna said, 'Desire to know Brahman through penance. Penance is Brahman'. He practised penance. He, having practised penance realised Bliss as Brahman. For from

Bliss, in deed all these beings are born. Having been born, they live on account of bliss. They move towards Bliss and enter into it.

*Bhrigu realised that Food was Brahman as it is directly perceived that food is the cause of origination and others of all beings here. But he was not pleased with this and so approached his father again for further instruction. The father instructed him to practise penance as that alone is the means of Brahmavidya. The fact of कारणत्व spoken of in respect of food and others is indicative as there is some kind of similarity between these and the Real cause. Prana is more subtle than food, mind subtler than prana and vijnana is subtler than mind. But all these functions of creation, sustenance and destruction are belonging in full sense to "Ananda" which is the most subtle and at the same time all pervasive. Food is the cause of life but it is possible to live on account of prana even without food. Prana is not associated with ज्ञान and शक्ति but the mind is associated with these and so due regard is shown next to mind. Mind is only an instrument whereas the conscious subject happens to be the cause. So vijnana is next entertained as the cause. But the jivas are subjected to sorrow and suffering and they cannot be the cause of their own creation involving sorrow and therefore it is decided in the end that आनन्दमय alone is the sole cause of creation, sustenance and destruction of this universe. The jivatman is not the creator of himself. If he were the cause, he would have not subjected himself to suffering. The creator is therefore some one distinct and different from the Jivatman and that creator verily rejoices in creating this universe. He is the आनन्दमय ।*

## विद्याफलम्

**सैषा भार्गवी वारुणी विद्या । परमे व्योमन् प्रतिष्ठिता । य एवं वेद प्रतितिष्ठति । अन्नवान् अन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या । 6**

This knowledge taught by Varuna and gained by Bhrigu is established in Supreme Brahman. He who realises thus, becomes established. He becomes the possessor of food and the eater of food, He becomes great by virtue of progeny, cattle and splendour of Brahman. He becomes great through fame.

*This knowledge taught by Varuna to Bhrigu begins with "annamaya" and is established in Paramatman who is called by the term 'paramavyoma". Brahman characterised by all desires is signified by the term परमे व्योमन् and that Itself is indeed, this आनन्द. The meaning of the statement 'he becomes established in 'परमे व्योमन्' is that he will decide firmly that anything other than आनन्द is not the cause of this universe.*

*If it is asked how other visible results are mentioned in this context such as 'अन्नवान् अन्नादः भवति and others, it will be replied that these are in accordance with the different stages of this knowledge beginning with "annamaya". Bhrigu realised this knowledge stage by stage and these results are related to the respective stages of realisation. They may be taken as related to the vows and duties that are accessories to this knowledge.*

## विद्याङ्गव्रतानि

**अन्नं न निन्द्ययात् । तद् व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठतः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवान् अन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ।।7**

**अन्नं न परिचक्षीत । तद् व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवान् अन्नादो भवति । महान् भवति प्रजया**

पशुभिर्ब्रह्मवर्चसेन । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन महान् कीर्त्या ॥ 8

अन्नं बहु कुर्वीत । तद् व्रतम् । पृथिवी वा अन्नम् । आकाशो ऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवान् अन्नादो भवति । महान् भवति प्रजया पशुभिः ब्रह्मवर्चसेन । महान्कीर्त्या ॥ 9

न कञ्चन वसतौ प्रत्याचक्षीत । तद् व्रतम् । तस्माद् यया कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद्वै मुखतोऽन्नगं राध्दम् । मुखतोस्मा अन्नगं राध्यते । एतद्वै मध्यतोऽन्नगं राध्दम् । मध्यतोऽस्मा अन्नगं राध्यते । एतद्वा अन्ततोऽन्नगं राद्धम् । अन्ततोऽस्मा अन्नगं राध्यते । य एवं वेद ॥ 10

He should not abuse food. That is a vow enjoined on him. The vital air is verily the food. The body is the eater of food. The body is established in the vital air. The vital force is established in the body. Thus this food is established in (another) food. He, who knows that this food is lodged in another food, becomes established. He becomes the possessor of food and the eater of food. He becomes great by virtue of progeny, cattle and brilliance of knowledge. He becomes great on account of fame.

He should not discard food. That is a vow enjoined on him. Water is verily food. Fire is the eater of food. Fire is established in water. Water is established in fire. Thus this food is lodged in another food. He who knows that this food is lodged in another food, becomes established. He becomes the possessor of food and the eater of food. He becomes great

by virtue of progeny, cattle and brilliance of knowledge. He becomes great on account of fame.

He should make food in plenty. That is a vow enjoined on him. Earth is verily food. Space is the eater of food. Space is established on Earth. In space is Earth lodged. Thus this food is established in another food. He who knows that this food is lodged in another food, becomes established. He becomes the possessor of food and the eater of food. He becomes great by virtue of progeny, cattle and brilliance of knowledge. He becomes great on account of fame.

He should not refuse shelter to any one who has come for it. This is a vow enjoined on him. Therefore one should earn plenty of food by whatsoever means it may be.'Food is ready for this (upasaka)', they say. In the beginning food is ready for him. This food is ready for him in the middle part. This food is ready for him in the end. To this (upasaka) is food ready in the end. He who knows thus (will earn food in plenty).

*These are the vows that are accessories to this meditation. The vow is the of the form of "I shall not abuse food". The three vows are 'अन्नं न निन्द्यात्', 'अन्नं न परिचक्षीत', and 'अन्नं बहु कुर्वीत' / One should have the view of अन्नं and अन्नाद respectively in prana and sarira, in water and fire and in the Earth and space. One should also have the view that these are mutually established in each other, they are through them established in Paramatman and this kind of view is the particular characteristic of this vow which is accessory to meditation upon Paramatman. प्राणशरीरयोः, अप्तेजसोः, पृथिव्याकाशयोः अन्नान्नादत्वदृष्टिम्, तयोः परस्परप्रतिष्ठितत्वदृष्टिम् , परस्परप्रतिष्ठिततया परम्परया स्वप्रतिष्ठितत्वदृष्टिं तदङ्गव्रतविशेषम् तत्फलञ्चाह' /*

*One should not discard the food in the plate. One should earn*

*so much food that will be adequate for the guests, visitors and one's own people in the family. This is the meaning of the statement 'बहुकुर्वीत' । 'अतिथ्यभ्यागतस्वजनपर्याप्तं कुर्यादित्यर्थः' । or this may mean that one should have regard for food. अन्ने बहुमतिं कुर्यादित्यर्थः' । one should not refuse food to any person who comes to his house during night time for food. As it is incumbent on him not to refuse food to any one that comes to his house for food, he should earn adequate food by what so ever means it may be, even through prohibited means. This is the fourth vow enjoined upon him.*

*They say "Food is ready for the upasaka" 'उपासकार्थमेव अन्नस्य निष्पत्तिः । As food is meant for the upasaka alone there is not fault in earning it by any means what so ever. 'आदिमध्यान्तप्रदेशेषु अन्नं यदेतत् सिध्दम्, सर्वावयवयुक्तमप्यन्नमस्मै उपासकाय सिध्दम् । तदर्थमेवोत्पन्नमिति हि सन्त आचक्षत इत्यर्थः । He who knows thus should earn plenty of food by all means.*

## विद्याश्रितोपासनान्तराणि

**क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीस्समाज्ञाः । अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति । यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ।**

**तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान् भवति । तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद् ब्रह्मेत्युपासीत । ब्रह्मवान् भवति । तद् ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परियेऽप्रिया भ्रातृव्याः ।**

One should have the view of preservation in speech. One should have the view of acquisition and preservation in prana and apana. One should have the view of action in the hands, one should have the view of movement in the feet. One should have the view of discharge in the anus. These are meditations related to the human plane.

Now follow the meditations related to the divine ones. One should have the view of contentment in rain. One should have the view of strength in lightning. One should have the view of fame in animals, one should have the view of light in stars. One should have the view of procreation, immortality and joy in the generating organ. One should have the view of everything in space.

One should meditate upon that space as the support. Then he becomes one having support. One should meditate upon that as great. Thereby he becomes great. One should meditate upon that as mind. Thereby he becomes capable of thinking. One should meditate upon that as bowing down. Thereby all desires bow down to him. One should meditate upon that as great. Thereby he becomes one having greatness. One should meditate upon that as Brahman's power of destroying all things around. Thereby the enemies around him hating him die; and the enemies of such an upasaka who are hated by him die.

*'उपासीत' is to be taken with each one of these statements. As speech is a means to preservation it is to be meditated upon as preservation. 'क्षेमत्वबुद्धिः तत्र कार्या इत्यर्थः / It should be construed like this in respect of each statement. These upasana relate to one's own body. Then come upasanas related to the gods. The statement प्रजातिरमृतमानन्द इत्युपस्थे' relates to the आध्यात्मिकोपासना though it is found along with the अधिदैव, as अर्थक्रम is more powerful than पाठक्रम।*

*As आकाश has the quality of pratishtha and others, one who meditates on that as having those qualities, becomes endowed with them according to the principle of तत्क्रतुन्याय । As one meditates so he becomes ब्रह्मवान् भवति means that he becomes endowed with greatness. ब्रह्मत्ववान् -बृहत्त्ववान् इत्यर्थः । नम्यन्ते means प्राप्यन्ते । He gains all objects of desire. परितो म्रियन्ते अस्मिन्निति परिमरः । सार्वत्रिकमरणस्याप्यवकाशतया आश्रय इत्यर्थः । एवमाकाशस्य ब्रह्मशेषत्वेन परिमरत्वेन उपासने एनमुपासकं परितो द्विषन्तो म्रियन्ते इत्यर्थः ।*

*Those haters of the upasaka who are around him die when the upasaka meditates upon आकाश as subservient to Brahman and as परिमर. Those who are enemies of the upasaka and who are around him die on account of the efficacy of this upasana.*

## आनन्दमयविद्याफलप्रपञ्चः

**स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रम्य । एतं प्राणमयमात्मानमुपसंक्रम्य । एतं मनोमयमात्मानमुपसंक्रम्य । एतं विज्ञानमयमात्मानमुपसंक्रम्य । एतमानन्दमयमात्मानमुपसंक्रम्य । इमान् लोकान् कामान्नी कामरुप्यनुसञ्चरन् । एतत् साम गायन् आस्ते ।**

**हा (३) वु हा (३) वु हा (३) वु । अहमन्नमहमन्नमहमन्नम् ।अहमन्नादो (३) ऽहमन्नादो (३) ऽहमन्नादः । अहँ श्लोककृदहँ श्लोककृदहग्ं श्लोककृत् । अहमस्मि प्रथमजा ऋता (२) स्य । पूर्वं देवेभ्यो अमृतस्य ना २ भाइ । यो मा ददाति स इदेव मा २ वाः । अहमन्नमन्नमदन्तमा २ द्मि । अहं विश्वं भुवनमभ्यभवाम् । सुवर्णज्योतीः । य एवं वेद । इत्युपनिषत् ।**

He that is in this person and he that is in the Sun are one. He who knows thus, after departing from this world, attaining

the self of the annamaya, attaining the self of the pranamaya, attaining the self of the manomaya, attaining the self of vijnanamaya and attaining the self of anandamaya, will be singing this sama chant, moving about over these worlds, having food at his will and assuming any form at his will. Halloo! Halloo! Halloo! I am the food. I am the food, I am the food! I am the eater of food, I am the eater of food, I am the eater of food! I am the eminent ordainer! I am the eminent ordainer! I am the eminent ordainer! I am the fructifier of karma, at the beginning of creation. I am the navel of immortality, that is existing even prior to the gods. He alone who (teaches) gives me (to a deserving disciple), becomes an attainer of mine. I pervade food and the eater of food. I overcome the entire universe. He who knows like this will be endowed with resplendent body. Thus is the Upanishad.

*The meaning of the statements 'स यश्चायं पुरुषे' and others is already explained in the second valli. The same meaning is to be known here also. 'हा वु' are stobhaksharas that are used in singing samans. In the statement अहमन्नादः the term अहम् relates upto Paramatman. All the terms here are to be noted as signfying Paramatman. 'अत्राहंशब्दः परमात्मपर्यन्तः । भोग्यभोक्तृवाच्यन्नान्नादशब्दावपि तत्पर्यन्तौ । The word अन्न signifying the object of enjoyment as well as the term अन्नाद signifying the eater of food relate to Paramatman in this context. श्लोककृत् means श्लाघनीयजगद्रक्षणादिकृत् । ऋत means karma and प्रथमजाः means सर्गादिसमये परिपाककृत् । The meaning is that the Paramatman is the fructifier of karma at the time of creation. Just as the navel is the आश्रय for the wheel of the chariot, Paramatman is the आश्रय for liberation or मोक्ष । पूर्वं देवेभ्यः means देवेभ्यः पूर्वं वर्तमाना । नाभाइ is the modified form suited to chanting. यो मा ददाति स इदेव मा अवाः - यो मां योग्यायशिष्याय ददाति उपदिशति स एव मा*

*मां अवाः अवात् प्राप्ते भवति । He alone becomes an attainer of mine, who teaches me to a deserving pupil. अन्नं अदन्तं अहं अद्मि - I pervade the non-sentient and the sentient principle who is the enjoyer of that non-sentient 'अन्न शब्दितं अचेतनं तद्भोक्तारं चेतनञ्च अद्मि व्याप्नोमि । At the time of destruction I shall over come this universe. सुवर्णज्योतिः - कमनीय देदीप्यमानशरीरः । The Upanishad teaching is concluded thus.*

**सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै । तेजस्वि नावधीत मस्तु । माविद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ॥**

# MAHANARAYANOPANISHAT

*Mahanarayanopanishath forms a part of Krishna Yajurveda. It is the tenth Prapataka of the Taittireeya Aranyaka. Some commentators consider this as Khila. This Upanishath contains a collection of passages used in various ritualistic contexts. Though we do not find unity in the treatment of the subject matter it contains many significant and well known Upasana Passages and passages that relate to the essential nature of the Supreme Brahman. So it can be taken as a major Upanishath ranking above many other minor upanishaths.*

*The text of this Upanishath is obtained in two recensions. i.e., the Andhra Patha and the Dravida Patha. There are in them differences of reading, additions and omissions of passages. The oldest commentator Bhatta Bhaskara has noticed that this comprises of sixty four sections and this recension is designated as Dravida Patha. Sri Ranga Ramanuja Mahadeshika, the celebrated commentator of the upanishath has written a commentary on this upanishath of the Dravida Patha.*

*In the course of his commentary on the Brahma Suthras Sri Shankara Bhagavadpada refers to the statements contained in this upanishath. Under the Sutra..(V.S.3-3-24) Shankara writes तैत्तिरीयका अपि कश्चित् पुरुषयज्ञं कल्पयन्ति । तस्यैवं विदुषोयज्ञस्यात्मायजमानः -- श्रद्धापत्नी ।(Anuvaka 64) इत्येतेनानुवाकेन । and again under suthra 3-4-2- Shankara quotes from this upanishath the following statement-*

*न्यास इति ब्रह्मा ब्रह्महि परः परोहि ब्रह्मा । तानि वा एतानि अवराणि तपाग्ंसि न्यास एवात्यरेचयत्, to establish that a Brahma Samstha has no karmas to perform.*

*Sri Ramanuja also quotes from this upanishath in his Sri Bhashyam in two contexts. Under the Suthra लिङ्गभूयस्त्वात्तद्धि बलीयः' (3-3-43) Ramanuja quotes from this upanishath the passage -*

*'सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् । विश्वं नारायणं देवं अक्षरं परमं प्रभुम् । इत्यारभ्य -- सोऽक्षरः परमः स्वराट् । इत्यन्तम्' । and discusses the issue whether this statement determiens the particular deity to be meditated upon in all Brahma Vidyas or exclusively in Dahara Vidya.*

*In the siddhantha he declares that this determines the essential nature of the Supreme Brahman to be meditated upon in all Brahmopasanas as there are plenty of marks determining the Supreme object of meditation.*

*'अस्य निखिलपरविद्योपास्यविशेष निर्धारणार्थत्वे भूयांसि लिङ्गानि दृश्यन्ते । तथाहि परविद्यासु अक्षर शिव शम्भु परब्रह्म परंज्योतिः परतत्व परमात्मादि शब्द निर्दिष्टं उपास्यम् वस्तु इह तैरेव शब्दैः अनूद्य तस्य नारायणत्वं विधीयते । And again under Sutra 3-3-24, Ramanuja quotes the passage तस्यैवं विदुषो यज्ञस्य etc., as related to पुरुष विद्या and while examining whether the Purusha Vidya mentioned in Chandogya and the Purusha Vidya mentioned in Taittiriya are the same or different, he comes to the conclusion that there is difference in these two meditations and he concludes तैत्तिरीयकाम्नाता पुरुषविद्या ब्रह्म विद्यांगं इति गम्यते ।*

*In his Vedartha Sangraha, Ramanuja refers to Narayananuvaka of this upanishath and expounds its glory as follows: 'सर्वासु श्रुतिषु केवलपरब्रह्मस्वरूपविशेषप्रतिपादनायैव प्रवृत्तो नारायणानुवाकः'।*

*From all these references we can understand that the Maha Narayanopanishat is an authority in determining the nature of the Supreme Reality. i.e., Sriman Narayana and it has an exalted status in the group of upanishaths.*

*Sayana declares that whatever was left over to be mentioned in respect of Karma, upasana and Jnana - after the recital of the Samhitha and Brahmana is brought together in this miscellaneous work. The description of Paramatman in the commencement of this upansihat and the conclusion of it glorifying Nyasa which is the means of attainment of Brahman entitles it to the name Maha Narayanaopanishath. This is called Yajniki Upanishath also as it abounds in passages commonly used in connection with religions acts of worship.*

*The meanings of this upanishath are given here according to the celebrated commentator, Sri Ranga Ramanuja and breif explanations are also provided wherever necessary.*

## शान्तिमन्त्रः

**ओं सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।**
**तेजस्वि नावधीतमस्तु मा विद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ॥**

May the mantra (That is studied) protect us both together. May it protect both of us together. May we both gain power. Let the study of both of us be powerful. May we not hate each other. Om, may there be peace, may there be peace, may there be peace.

**अम्भस्यपारे भुवनस्य मध्ये नाकस्य पृष्ठे महतो महीयान् ।**
**शुक्रेण ज्योतीगंषि समनुप्रविष्ठःप्रजापतिश्चरति गर्भे अन्तः।। 1**

The one who is greater than the great, resides in the vast ocean, in the atmospheric region and on the surface of the celestial abode. And having entered into the luminary bodies with his own light, this Lord of people is moving within the hearts of all people.

*In this section the supremacy of Sriman Narayana who was described in the previous section as "Anantha or the Infinite" is expounded. This supreme Lord is showing himself significantly in three places for blessing his devotees. He is residing in the milky ocean. भुवनस्यमध्ये means in the orb of the sun. नाक is the abode of the Lord which is never tainted with sorrow. He is vaster than any vast entity like Akasha. He is illumining by his brilliance all luminaries like the Sun, the Moon, the Stars and others. He is the one Lord of all beings in this universe. Such a supreme Lord is residing in the hearts of all beings as their inner self.*

*The Lord resides in the milky ocean to become accessible to the Gods like Brahma, Indra and others. He is residing in the Adithyamandala to enable the devotees to meditate upon him. The one who resides in the Adithyamandala is the same as the one who resides in the hearts of all people as the inner controller to make Himself easily available to the upasaka. He is in his own form in his eternal abode Sri Vaikunta, granting the bliss of his Communion to the liberated. The term Prajapathi used in this mantra signifies Sriman Narayana as described in the Mahabharata*

*"राजाधिराजस्सर्वेषाम् विष्णुः ब्रह्ममयीमहान् ।*
*ईश्वरम् तम् विजानीमः स पिता स प्रजापतिः ॥*

*Thus in this mantra the supremacy and the accessibility of Sriman Narayana, the supreme self is expounded.*

**यस्मिन्निदगँ् सञ्च वि चैति सर्वं यस्मिन् देवा अधि विश्वे निषेदुः ।**
**तदेव भूतं तदु भव्यमा इदं तदक्षरे परमे व्योमन् ।। 2**

That into which all this enters at the time of dissolution and that from which all this becomes differentiated at the time of creation, and that in which all Gods find refuge, is that which verily was in the past and will be in the future. That Supreme is residing in the supreme abode which is immutable.

*All this universe which is manifested becomes one with that Supreme principle at the time of dissolution as pointed out elsewhere.*

*"तमः परे देवे एकी भवति ।।"*

*At the time of creation all this becomes differentiated into names and forms by the will of that Supreme principle. That Lord articulates this universe of names and forms. That Supreme is the one Lord in whom all Gods take their refuge. The lord is the one entity who existed in the past being characterised by the entities both sentient and non-sentient as his body and even in times to come, he will be the one principle who will be residing with all other entities as his body. The reference to the past and the future signifies the present also. He is at all times characterised by the chit and achit as his body.*

**येनाऽऽवृतं खञ्च दिवं महीञ्च येनादित्यस्तपति तेजसा भ्राजसा च ।**
**यमन्तस्समुद्रे कवयोवयन्ति यदक्षरे परमे प्रजाः ।। 3**

He, by whom the atmospheric region, the cellestial region and the terrestrial region are pervaded, by whose splendour and heat the sun illumines and whom the wise sages know as residing in the ocean, is residing in the supreme immutable abode. He is Brahman.

*All luminaries derive their heat and light from that Supreme as declared in the sruthi येन सूर्यस्तपति तेजसेद्धः : The order of words*

*is like this - यं च कवयः प्रजाः अन्तः समुद्रे अवयन्ति' / In 'प्रजाः' the preposition "प्र" signifies the prominence or प्राधान्यम् as in terms प्राचार्य, प्रवचनम् / प्रजाः qualifies कवयः /*

**यतः प्रसूता जगतः प्रसूती तोयेन जीवान् व्यससर्ज भूम्याम् ।**
**यदोषधीभिः पुरुषान् पशूँश्च विवेश भूतानि चराचराणि ॥ 4**

From whom the creatrix of the world prakrithi was born He who created the Jivas (beginning with the four faced Brahma) along with "water" (signifying the subtle elements). and he who entered into all such created entities, moving and non-moving such as herbs, plants and animals and Purushas, (as their innersefl) is Brahman.

*This mantra describes the process of creation. At the time of creation the achit in the subtle form is made to assume, the gross state and the Jivatmans are endowed with bodies and indriyas.*

*Matter and the jivatmans were inseparably united with Brahman at the time of dissolution in the most subtle form as the body of Brahman. Then at the time of creation matter which is the substance of this gross universe was subjected to change by the will of the Lord and so it is said that Brahman is the cause of matter. Both matter and Jiva are without beginning and are unborn but they were one with Brahman in the most subtle form and Brahman characterised by the subtle matter and Jiva is the cause of the universe. Matter that was the body of Brahman undergoes change and goes through the stages of primordial matter or Prakrithi, Mahat, Ahankara, five gross elements and the sense organs. As Brahman causes the modifications of matter in this way, Brahman is said to be the cause of प्रकृति the source of this universe. The Jivas are also unborn and eternal. They were in their subtle form united with Brahman at the time of pralaya. At the time of creation Brahman causes them associated with matter evolving names and forms. Association with bodies and indriyas is described*

*here as creation. Brahman enters into its creation as the inmost self as pointed out by the text, 'अनेन जीवेनात्मना अनुप्रविश्य नामरूपे व्याकरवाणि' and 'तत्सृष्ट्वा । तदेवानुप्राविशत्'। -*

**अतः परं नान्यदणीयसगंहि परात् परं यन्महतो महान्तम् ।**
**यदेकमव्यक्तमनन्तरूपं विश्वं पुराणं तमसः परस्तात् ॥ 5**

There is no other entity which is subtler than this. It is higher than the high, it is vaster than the vast. It is the one. It is the unmanifest. It is of infinite forms. It is the universe. It is the most primeval. It is beyond Tamas.

*It is higher than the high. The Jiva is higher than non-sentient matter and It is higher than that Jiva as it is the ordainer of both the orders. It is greater than the great and it is subtler than the subtle as it is pervading every other thing and as it is capable of entering into the subtle atom. There is nothing vaster than this nor subtler than this. At the time of dissolution it alone resides withdrawing everything other than itself, into Itself and so it is designated as the "one". It is called Avyakta as it has that as its body. It is having infinite forms as it is the self of infinite forms such as Gods etc. It is therefore "Visvarupa" or having the universe as its body. It is without any beginning and so is the most primeval. It is in its abode which is beyond Tamas or Prakrithi. It is in the non-material paramapada. It is the one which is beyond sense perception and has everything else as its body.*

**तदेवर्तं तदु सत्यमाहु स्तदेव ब्रह्म परमं कवीनाम् ।**
**इष्टापूर्तं बहुधा जातं जायमानं विश्वं बिभर्ति भुवनस्य नाभिः ॥ 6**

That alone is Ritam. Verily that is satyam, they said. That is the most supreme among seers. That alone is Brahman. That holds all the sacrifices, humanitarian deeds or (ishtapurtha) done variously before and being done now, being the "hub" or ground of this universe.

*Ritam signifies that there is no modification in its essential nature or svarupa. Satyam signifies that its svabhava is not subject to any change. "Ishta" is sacrifice and others prescribed according to the sruti Purtam relates to good deeds done according to the smritis. They are deeds like building tanks, canals, rest houses etc. The rituals may be of many forms as related to different deities like Agni, Indra, Varuna and others. Such deeds done variously before and those that are now being done gratify the Lord. बिभर्ति means स्वीकरोति. That means all karmas are worships of that one Lord. भुवनस्यनाभिः - He is the ground of the universe as he is the dispenser of fruits. In Gita 9-24 the word प्रभुरेव means the same.*

**तदेवाग्निस्तद् वायुस्तत् सूर्यस्तदु चन्द्रमाः ।**
**तदेव शुक्रममृतं तद् ब्रह्म तदापः स प्रजापतिः ॥ 7**

That is verily Agni. That is Vayu. That is the Surya. That alone is the moon. That is the effulgent (through an auspicious body). That is the immortal. That is Brahma - Prakriti. That is the water. He is Prajapati.

*The supreme Lord was declared to be the one non-second reality who is the dispenser of fruits of all karmas performed by all. The karmas are intended to please different Gods like Agni and others and how can they all be the worship of one? This doubt is removed in this mantra. The one Lord who is the Antaryamin of all deities is worshipped through the worhsip of various deities and that Supreme Antaryamin bestows the fruits of all actions. (See Geeta - 9 - 23,24.) The one is called by all the names as That happens to be the inmost self of all. The Gods mentioned here are the vibhutis of that one Lord. Just as Agni and others are the vibhutis of that Lord even Prajapati, the four faced god is his vibhuti and is different from the ultimate cause of the universe who is described in the first mantra. The word Brahma means Prakrithi. 'आपः' is the element evolved from that. Prajapati is one who is born in the Anda as*

*described in the Purushasukta. - 'विराजो अधि पूरुषः' This mantra expounds that the supreme Lord is the innerself of all Gods and is worshipped through their worship.*

**सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।**
**कला मुहूर्ताः काष्ठाश्चाऽहोरात्राश्च सर्वशः ॥ 8**

**अर्धमासा मासा ऋतवः संवथ्सरश्च कल्पताम् ॥**
**स आपः प्रदुघे उभे इमे अन्तरिक्षमथो सुवः ॥ 9**

From that purusha of the golden hue all minute fractions of time - time taken for winking of the eyes are born. All classifications of time like kala, muhurtha, kashtha, अहोरात्र, fortnights, months, the seasons, the year - are formed of the nimeshas.

He milked the waters. He created the two namely the Antariksha and svargaloka.

*"Nimesha" is the minutest fraction of time. Time taken for the winking of the eyelid is so minute and the classification of time is formed on the basis of multiples of nimesha. There is no other kind of parinama in kala. 18 nimeshas form one kashtha. Other divisions are derived by further multiplication. The verb कल्पताम् is used in श्रुति and not the verb जायन्ते / the nimeshas alone are caused by Brahman and those nimeshas yield other divisions of time by multiplication.*

*"Brahman" is not graspable by indriyas.*

**नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।**
**न तस्येशे कश्चन तस्य नाम महद् यशः ॥ 10**

No one has grasped him from above nor from the sides nor in the middle. Nor there is anyone who rules over Him. His great fame is well known.

*This mantra is found with slight variation in श्वे.उ.(४-१९). In the previous mantras his उभय विभूति नायकत्व was expounded. Here it is described that he is not fully graspable by anyone. न जग्रभत् means न गृहीतवान् i.e., न ज्ञातवान् / As he is all pervasive particular classifications of above, below, middle or sidewards cannot be made. It may also mean thus - No one can know him existing above in the form of trees or side wards in the form of animals and others or in the middle in the form of human beings or the moving and non moving forms. There is no other isvara to him. 'नाम' is an indeclinable which means well known.*

**न सदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।**
**हृदा मनीषा मनसाऽभिक्लृप्तो य एनं विदुरमृतास्ते भवन्ति ॥ 11**

His form does not stand for being perceived. No one can see Him with his eyes. He is graspable by the mind full of devotion and stead fastness and those who know him thus become immortals.

*The second half of this mantra viz हृदा मनीषा..... भवन्ति is found in (कठ ६-९) and श्वे.उ. (३-१३; ४-१७; ४-२०)*

*रूपं - means auspicious form. His form is not possible of being seen. So one cannot perceive Him with sense organs like the eye and others. हृदि means Bhakti. Maneesha means steadfastness - Manasabhikliptah means manograhya. In the Mahabharata the later part of the mantra is given as 'भक्त्या च धृत्या - च समाहितात्मा ज्ञानस्वरूपं परिपश्यतीह' । 'धृत्या समाहितात्मा भक्त्या पुरुषोत्तमं पश्यति साक्षात्करोति, प्राप्नोति इत्यर्थः' । (वे.सं.) This mantra is referred to in सर्वत्र प्रसिद्ध्यधिकरण by श्रुतप्रकाशिकाचार्य । This is of the same meaning as 'भक्त्यात्वनन्यया शक्यः' and this is expounded in vedartha sangraha by Ramanuja.*

*'न संतिष्ठति' - Does not stand firmly before. The auspicious form is visiblė in Vibhavavatara but the अप्राकृतत्वाकार is not seeń. मनीद् is the Lord of the mind i.e. Buddhi. By that धृति । मनीषा शास्त्र श्रवण जन्यधीः 'धैर्य गर्भोद्वहाधृतिः' (वि.पु. ५-२). Bhakti which is called हृदा is प्रेम or love.*

**'अद्भ्य स्संभूतो' 'हिरण्यगर्भ' इत्यष्टौ ॥ 12**

The Uttaranuvaka of Purusha Sukta and Hiranyagarbha Sukta expound the same truth and they are to be recited here.

*The mantras 'अम्भस्य पारे' and others relate to Sriman Narayana for the following reasons (1) reclining in the ocean, (2) The purusha being of the complexion of lightening. Similarly the Uttaranuvaka also relates to Sriman Narayana on account of the fact that it mentions the unique characteristic of being the Lord of goddess Lakshmi ह्रीश्च ते लक्ष्मीश्च पत्न्यौ । The term ह्रीः means the Goddess of Earth. Elsewhere the reading 'श्रीश्च ते लक्ष्मीश्च पत्न्यौ is obtained. The term श्रीः here denotes "Bhudevi". The Ramayana refers to Goddess Earth by the term श्रीः रामस्य दक्षिणे पार्श्वे पद्मा श्रीः समवस्थिता । सव्ये तु श्रीः विशालाक्षी । Even in the vedic mantra 'त्वामिहोपह्वये श्रियम्, श्रीः' refers to भूः । The doubt whether any God other than Sriman Narayana is the supreme God is cleared by all these references. Brahma, Siva and other Gods are all declared as the creations of Narayana. Is not Vishnu also a Karya? Does not the Vedic text, 'ब्रह्मविष्णुरुद्रेन्द्रास्ते सर्वे संप्रसूयन्ते' point out that Vishnu also is born? We say it is not so. This points out the fact that Vishnu incarnates Himself though unborn. 'अजायमानो बहुधा विजायते' । It is therefore established that the God pointed out here is the Supreme Narayana.*

*The eight mantras referred here as 'हिरण्यगर्भ इत्यष्टौ' relate to the version found in तैत्तिरीयसंहिता and not to the reading found in*

*Rigveda. In Rigveda (X-121) Samhita ten Riks are found in this Sukta. The meanings do not vary anyhow. The nine mantras of हिरण्यगर्भसूक्त of Rigveda have the common refrain 'कस्मै देवाय हविषा विधेम and the concluding mantra contains the words 'प्रजापते न त्वदेतानि' and this term प्रजापति denotes the Lord of all creatures, Sriman Narayana, the purusha propounded in the upanishats.*

*'हिरण्यगर्भ इत्यष्टौ' - This statement in the body of this upanishat is made to expound that Hiranyagarbha certainly refers to the Supreme Bhagavan just like the word "Prajapathi". By this the doubt whether it relates to the first born chaturmukha is cleared. The Lord who is to be worshipped with all oblations and worship is none other than the Antaryamin of all entities, The great Lord of Lakshmi.*

*Hiranyagarbha is praised in the first mantra as 'भूतस्य जातः पतिरेक आसीत्' and this characteristic of being the निरुपाधिकभूतपति determines that He is the Supreme being Sriman Narayana. The Vishnu Sahasranama praises Vishnu by the name 'हिरण्यगर्भः शत्रुघ्नः' etc. In Vishnu Smrithi it is ordained that the worship of Bhagavan should be made with the recitation of the eight mantras of this section. From other corroborative evidences such as 'हिरण्यगर्भो भगवानेष छन्दस्सु पठ्यते', 'अग्रे हिरण्यगर्भस्त्वं भूतस्य समवर्तत' it becomes established that the eight Riks commencing with 'हिरण्यगर्भः समवर्तताग्रे' refer to the Supreme Lord Sriman Narayana.*

*Now we may note the mantras along with their meanings -*

**अद्भ्यः संभूतः पृथिव्यै रसाच्च । विश्वकर्मणः समवर्तताधि ।**
**तस्य त्वष्टा विदधद् रूपमेति तत्तुरुषस्य विश्वमाजानमग्रे ॥**

1) This Brahmanda was born of waters. The universe of moving and non moving beings came into existence out of the essence of the earth. This universe was created by the over

Lord, The creator of every thing. The all-creator has the form of this universe as his body and is pervading everything.

*I came to know in the beginning itself that this universe is belonging to that purusha alone and is subservient to him.*

**वेदाहमेतं पुरुषं महान्तं । आदित्यवर्णं तमसः परस्तात् ।**
**तमेवं विद्वानमृत इह भवति नान्यः पन्थाः विद्यतेऽयनाय ॥**

2) I know this purusha, Sriman Narayana who is the great, the brilliant like the sun and who is beyond and above the primordial matter. He who knows paramatman thus becomes immortal here alone in this birth itself. There is no other path for liberation.

**प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।**
**तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥**

3) Sriman Narayana, the Lord of all entities sentient or non-sentient moves within the cave of the hearts of all as the inner controller. Being of the nature of having no birth, He is born many-wise on account of His Divine will. The wise know well the cause of His birth. Such yogins yearn to attain the eternal abode where the eternals ever abide.

**यो देवेभ्य आतपति । यो देवानां पुरोहितः ।**
**पूर्वो यो देवेभ्यो जातः । नमो रुचाय ब्राह्मये ॥**

4) Obeisance unto that supreme Brahman who ever shines out effulgently to the Nityasuris, who has blessed the eternals with the supreme good from beginningless time, who manifested Himself even prior to the origination of the Gods, and who is resplendent Brahman.

**रुचं ब्राह्मं जनयन्तः देवा अग्रे तदब्रुवन् ।**
**यस्त्वैवं ब्राह्मणो विद्यात् तस्य देवा असन् वशे ॥**

5) The Gods uttered before the Lord that word "Namah" that generates the love of supreme Brahman. All gods beginning with the four faced Brahma become dependents upon that knower of Brahman who is aware of this.

**ह्रीश्च ते लक्ष्मीश्च पत्न्यौ । अहोरात्रे पार्श्वे । नक्षत्राणि रूपम् ।**
**अश्विनौ व्यात्तम् । इष्टं मनिषाण । अमुं मनिषाण । सर्वं मनिषाण ॥**

6) Goddess Earth and Sri Mahalakshmi are the spouses of that Paramatman. Day and night they will be by His side alone. The auspicious form of the Lord is effulgent like stars. His face is most handsome like the Aswins. Grant us our desires, grant us this your eternal service. Grant us all service unto you.

**हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।**
**स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हिवषा विधेम ॥ 1**

Prior to creation paramatman was residing in his supreme abode in Vaikunta. He created the hosts of beings at the time of creation and became the ordainer of all. He supported the Earth and other nether worlds as well as heaven and the worlds above. May we be able to offer the oblation of the form of our Atman unto that resplendent Lord of people, (whose name is "किं").

**यः प्राणतो निमिषतो महित्वैक इद् राजा जगतो बभूव ।**
**य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषाविधेम ॥ 2**

May we be able to offer the oblation of the form of our Atman to that paramatman, the Lord of all people, who became

the one sovereign ruler of all living beings moving and non-moving on Earth, and who rules from within all the bipeds and quadrupeds evident on the earth.

**यः आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।**
**यस्यछ्छायाऽमृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ 3**

He who bestows Himself to those who seek refuge in Him, He who gives strength to experience Himself, He whose divine command is implicitely obeyed by all beings, He to whom Gods like Indra and others are all subservient, He whom immortality follows like the shadow and He to whom the God of Death is subservient, to that Lord of all creatures may we offer the oblation of the form of our atman.

**यस्येमे हिमवन्तो महित्वा यस्य समुद्रगूँ रसया सहाहुः ।**
**यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ 4**

To whom these snowclad mountains are subservient, on account of the glory of whom the living beings residing in the ocean and on earth are said to be subservient to Him, to whom these main directions and people living in those directions are subservient and to whom these main directions and intermediary directions are arms, to such Lord of all creatures, may we offer our oblation of the form of our Atman.

**यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।**
**यत्राधि सूर उदितौ व्येति कस्मै देवाय हविषा विधेम ॥ 5**

Whom the Dual Deity heaven and Earth द्यावापृथिवी shining by light and established for the protection of the world, wailing on account of fear from the Asuras, looked up with their eyes with regard for the Termination of their fear, and ruled over by whom the sun rises and sets, to that Lord of people may we offer our oblations.

**येन द्यौरुग्रा पृथिवी च दृढे येन सुवः स्तभितं येन नाकः ।**
**यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥ 6**

By whom the powerful sky and the terrestrial region were made firm, by whom the blissful heaven was firmly established in its place, by whom the world of Brahma and others was made highly joyful, He who resides in the paramakasa named vaikunta which is beyond Rajas or the material region, with the immeasurable glory of His essential nature and auspicious qualities, unto Him may we offer our oblations.

**आपो ह यन्महतीर्विश्वमायन् दक्षं दधाना जनयन्तीरग्निम् ।**
**ततो देवानां निरवर्ततासुरेकः कस्मै देवाय हविषाविधेम ॥ 7**

The vast causal waters capable of originating the four faced Brahma, the first born and which were energetic in producing the cosmic egg pervaded all entities. He who created such waters first, became the supporter of all entities, being the one breath of all gods. To such Lord of all creatures may we offer our oblations.

**यश्चिदापो महिना पर्यपश्यत् दक्षं दधाना जनयन्तीरग्निम् ।**
**यो देवेष्वधि देवएक आसीत् कस्मै देवाय हविषा विधेम ॥ 8**

He viewed the waters by virtue of his greatness in such a way that they would be able to create the cosmic egg and others. He, the creator of this universe was by his very nature the one god over all other gods. May we offer our oblations unto that Lord of all people.

**एष हि देवः प्रदिशोनु सर्वाः पूर्वो हि जातः स उ गर्भे अन्तः ॥**
**स विजायमानः स जनिष्यमाणः प्रत्यङ्मुखास्तिष्ठति विश्वतोमुखः ॥**
**13**

This Lord has verily entered into all entities existing in all directions. He alone is all entities born in the past, that are presently in the wombs and are to be born differently and all entities that would be born in the future. The pratyagatman or the individual soul is his मुख or body. He has as his body all non sentient objects.

*प्रदिशोनुसर्वाः means 'प्रकृष्टाः दिशः अनु प्रविष्टः । अनु is split from प्रदिशोनु and explained as अनुप्रविष्टः. One who has entered into all. As he has entered into all entities, He is verily everything and has everything as His body. He is verily all that were born before, that are now being born and all that would be born differently in the future. How can he be said the self of all? He is said so as he is प्रत्यङ्मुख । प्रत्यक् means pratyagatma and मुख means शरीर or body । As all individual souls are his शरीर He is the सर्वात्मान्, self of all । शरीर or body is that which is invariably supported, ruled over and used for the purposes of itself by an atman. The plural number in pratyanmukhah is vedic usage and it is to be taken in the singular.*

*This expounds the glory of Paramatman. The lord is immanent in all entities sentient or non-sentient as their inner* controller.

*'विश्वतोमुखः' signifies that He is having all non-sentient or अचेतन as his शरीरं ।*

*Thus this mantra establishes the सर्वात्मकत्व of the supreme being and the fact of sentient and non-sentient beings being his sarira.*

**विश्वत श्चक्षुरुत विश्वतोमुखो विश्वतोहस्त उत विश्वतस्पात् ।**
**सं बाहुभ्यां नमति सं पतत्रै र्द्यावापृथिवी जनयन् देव एकः ॥ 14**

The Lord has eyes in all places. He has his faces in all directions. He has his hands in all places. He has his feet in all

directions. That one Lord creating heaven and earth makes Jivatmans associated with arms and feet.

Refer श्वे. उ. ३-३: गीता १३-१३
श्वे.उ. - ४- ३ - 'त्वं जातो भवसि विश्वतोमुखः' ।

*He is capable of doing all actions that could be done with His hands and feet, in all directions. 'सर्वतः पाणिपादकार्यशक्तम्' (गी. भा. १३-१३) He is capable of functioning in all directions with all his infinite eyes etc. He can see without eyes, hear without ears, move without legs etc., as he has pervaded everything in this universe. Such a Lord has endowed all beings with bodies and indrias at the time of creation. बाहुभ्यां - associating the jivas with hands relates to gods and human beings whereas सं पतत्रैः - relates to the creation of birds, animals and creatures.*

*He is capable of doing all functions in all places on account of his will alone. The Rigveda describes him as 'विश्वरूप' (Rig.1-13-10) The entire universe is His form - The वैश्वानरविद्या declares that form of the Lord as - अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ' etc.*

**वेनस्तत्पश्यन् विश्वा भुवनानि विद्वान् यत्र विश्वं भवत्येकनीळम् ।**
**यस्मिन्निदगँ् सञ्च विचैकगँ् स ओतः प्रोतश्च विभुः प्रजासु ॥ 15**

The omniscient paramatman is directly perceiving all the worlds just like the sun. In Him all this universe becomes one. In Him all this universe becomes united without the differentiation of names and forms and also with the differentiation of names and forms. That all pervasive Lord has pervaded all entities sentient and non-sentient being the warp and the whoop.

*The omniscience of the Lord as well as his all - pervasiveness are described here. वेनः is split as वा इनः and वा is having the sense*

*of इव । The meaning will be "just like the sun" - The Rigveda says that the lord sees everything with the light of the sun, 'यत्पश्यसि चक्षुषा सूर्यस्य' (RV-7-98-6) वेन is taken as a proper noun also and he is said to be a gandharva who causes rain from the clouds (Rv 10-10-123). वेनः is explained elsewhere as Indra. Bhatta Bhaskara explains 'वेनः कान्तः परमात्मा' । The universe of sentients and non sentients is inseparable from the Lord and at the time of प्रलय they are united with the Lord in the subtle form without the articulation of names and forms. They are always inseparable from the Lord and so at the time of creation also they are one with the Lord, having the differentiation of names and forms. The Rigveda says 'असच्च सच्च परमे व्योमन्' He is the warp and the whoop. His relationship on account of his svarupa is called as 'ओतः' - This means स्वरूपाश्रित । प्रोतत्वं means that everything else is ruled over by him and this relationship is on account of his धर्मभूतज्ञान ।*

**प्र तद् वोचे अमृतं नु विद्वान् गन्धर्वो नाम निहितं गुहासु ।**
**त्रीणि पदा निहिता गुहासु यस्तद् वेद सवितुः (सपितुः) पिता सत् ॥**
**16**

The paramatman called Gandharva (one who supports the earth) taught the immortal word of the form of veda to him (the four faced Brahma) residing in the ether of His navel. In the paramapada the three forms of that paramathman are hidden. He who knows that will become the father of the father.

*The term अमृतम् does not mean the eternal abode here because the word त्रीणि पदा is used in the later part of this mantra. So अमृतम् means that which is eternal on account of अपौरुषेयत्व । नाम means name and that implies the veda which is of the form of शब्दप्रपंच । गुहासु means places like the naval and the heart. प्र is to be taken*

*with वोचो to form प्रवोचे. The idea is that the Lord taught the veda to the चतुर्मुख ब्रह्मा residing in his naval 'यो वै वेदांश्च प्रहिणोति तस्मै' - त्रीणि पदा निहिता गुहासु' - Here the word गुहासु means paramapada and the त्रीणि पदानि or three forms are the भोग्यस्थान, भोगस्थान and the भोगोपकरणस्थान of paramatman - The object of experience, the place of experience and the instruments of experience of paramatman. This is the same as 'त्रिपादस्य अमृतं दिवि' One who realises this will become the father of the father. That means he will never be born. He will not be born as a son to any father. The compassionate act of teaching the knowledge of the ultimate Reality and the fact of the three fold states of divine experience in the supreme abode are taught in this mantra.*

**स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।**
**यत्र देवांमृतमानशाना स्तृतीये धामान्यभ्यैरयन्त ॥ 17**

He is our relative and creator. He is the bestower of all good. He knows verily the three abodes of all people. In Him gods experienced the host of auspicious qualities that are like nectar and reaching the third abode they sing in ecstasy the glory of the Lord before him.

*The Lord is the near relative and dear friend of all. The Rigveda says 'त्वम् जामिर्जनानां अग्नेमित्रो असि प्रियः' (१-७५-४) He is the creator and protector of all. He is verily in the know of all creatures in the world along with the भोग्य, भोगस्थान and भोगोपकरण of all. The first half of this mantra is found with slight difference in the RV 'यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा' (RV 10-82-3). यत्र अमृतं आनशानाः' - experiencing the auspicious qualities (अमृतवत् भोग्यं कल्याणगुणजातं) of that paramatman. 'तृतीयेधाम्नि' - In the Third abode i.e., the paramapada while taking into account the other two namely Daharakasa and the Aditya Mandala. अभ्यैरयन्त - परस्पराभिमुखतयागानं*

*कुर्वन्ति । mutually facing the Lord. They will sing samans as pointed out in एतत् साम गायन्नास्ते । Paramapada may be taken as the Third abode even as described in this upanishat in the beginning viz., milky ocean, aditya mandala and paramapada.*

*Meditation upon paramatman alongwith his auspicious qualities by a yogin is pointed out here. A devotee or upasaka meditates upon His auspicious qualities and attaining His supreme abode experiences the Lord with all his qualities and sings sumans in ecstasy glorifying Him.*

**परि द्यावापृथिवी यन्ति सद्यः परि लोकान् परि दिशः परि सुव. ।**
**ऋतस्य तन्तुं विततं विचृत्य तदपश्यत् तदभवत् प्रजासु ।। 18**

The Devas or the liberated at once traverse around the heaven and the earth. They traverse around all the worlds, all directions and the supreme abode of the Lord. Such of the people who see the lord see the pervading subtle thread of karma of the form of good and bad actions in respect of the bound selves and grant the fruits to them accordingly.

*The suris that are called by the term Devas move in all the worlds according to their will as declared in the sruti - सर्वान् लोकान् कामान्नी कामरूप्यनुसंचरन् । They move in all worlds such as "Dyuloka" "Prithivi" and others. They move among all objects in all directions. They also move in the abode of the Supreme Lord called by the term सुवः - the subject word in the first half of the mantra is to be taken as Devas as mentioned in the previous mantra. The term "prajasu" relates to the bound selves or बद्धजीवि । Why do not all people move in all the worlds? It is because they are yet subjected to the effects of the continuing series of karma. The Lord is free from partiality. He considers the karmas good or bad done by the respective jivas while granting them those benefits. This is pointed out in the sutra कृतप्रयत्नापेक्षस्तु, विहितप्रतिषिद्धावैयर्थ्यादिभ्यः । (वे.सू. २-*

*३-४१). Karma is very subtle and कर्मप्रवाहपरम्परा is very wonderful yielding different kinds of results . Just like the thread of a sheet of cloth it is very subtle. The Supreme Brahman sees their karma or that "Tantu". तदपश्यत् relates to parabrahman. -*

*The Lord is our near relative and well wisher. Not only does He incarnate Himself on this Earth for redeeming us but He also makes the suries, ever enjoying communion with Him, born on this Earth as preceptors and well wishers to lead humanity to deliverance.*

*The second half of this mantra can also be explained as follows-*

*At the outset it is mentioned that the Gods or devas are moving amongst the people of this world. Of the people of this world he who gets liberated from the bond of karma on account of the grace of the Lord and the devas, realises Brahman and attains Brahman. Others that are bound by the bond of karma remain afflicted.*

**परीत्य लोकान् परीत्य भूतानि परीत्य सर्वाः प्रदिशो दिशश्च ।**
**प्रजापतिः प्रथमजा ऋतस्यात्मनाऽऽत्मानमभिसंबभूव ॥ 19**

The overlord of all beings, the first generator of Karma, pervading all the world and all beings and all entities in all directions and inter directions as the inner controller created the atman out of himself.

*The Lord has pervaded all entities sentient and non-sentient as their inner controller. He is the "Pathi" or "Sheshi", The overlord and master of all. ऋत means karma. The first generator of karma or प्रथमजा means that at the time of creation He will cause the karma paripaka. That means he wills to bestow the results of karma to the respective souls. He creates this universe out of himself. That means He wills to become many and by making the non-sentient matter united with Him in the subtle form to undergo change to assume the*

*gross form of this universe and by making the jivatman united with him enter the several bodies. He resides as the innerself of the jivatman and he pervades all entities on all sides. He Himself is the creator and the instrument of creation.*

*The over Lord himself of all beings, moves in this world for achieving the good of all beings, for which purpose he directs the suris to be born here among these ignorant beings. The most compassionate Lord creates these worlds, endows the Atmans with bodies and sense organs and pervades all, and with great effort wins to his side one or two atmans by making Himself realized. This shows (1) That the Lord is eager to save the atman from samsara, (2) just as it shows that the jiva is attached to the world.*

**सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।**
**सनिं मेधामयासिषम् ॥** **20**

I have attained refuge in the Lord of the assemblage of the eternal suris, who is an abode of marvellous auspicious qualities, who is very dear to the seers, who is the means to the attainment of all desires, who is the most worshipful and who is ever omniscient.

*सदस् means नित्यसूरिपरिषत् / He is the Lord of the Nityas and muktas. अद्भुतम् or marvellous implies that He is ever qualified by wonderful auspicious qualities. The word 'इन्द्र' means by implication a jnanin and the lord is most dear to a jnanin as seen in 'प्रियो हि ज्ञानिनोऽत्यर्थं' /*

*काम्यम् is explained as kamyasadhanam just like the word 'काम्यकर्म'. He is seen as a means to the attainment of the object of desire फलसाधनतया दृष्टत्वोक्तेः //*

*मेधाम् means that he has full knowledge of all sorts without*

*any diminition or limitation. 'अयासिषं' - the meaning is that I have sought refuge in that Supreme Lord.*

*मेधामयासिषम् may also be interpreted as related to the jivatman. Then the meaning of the mantra will be 'सदसस्पतिंप्रति भक्तिमेधावान् आसम्' - I have gained the knowledge of the form of devotion towards the Lord of the nityasuries. Ramanuja calls this 'शेमुषी भक्तिरूपा। 'सनिं' means 'भजनीयम्' or the worshipful.*

*"I am endowed with that wealth of devotion which is in accordance to please the Lord Vasudeva, who is the supreme object of my attainment" - is the gist of this mantra.*

**उद्दीप्यस्व जातवेदोऽपघ्नन् निर्ऋतिं मम ।**
**पशूगुँश्च मह्यमावह जीवंनञ्च दिशो दशा ॥** **21**

O, Omniscient Lord, destroying my sin, shine brilliantly. Bring to me animals that are useful for your worship. Bring to me from all the ten directions food and others essential for my livelihood.

*"Jataveda" means the omniscient Lord. He knows verily all that is born. Make me freed from sin and having thus purified me shine aloft. This mantra refers to the brightening of the lamp in the morning at the time of the Abhigamana. This mantra is recited when waving the arati or lamp before the Lord at the time of worship.*

**मानो हिगंसीज्जातवेदो गामश्वं पुरुषं जगत् ।**
**अबिभ्रदग्न आगहि श्रिया मा परिपातय ॥** **22**

Lord, the omniscient, pray do not slay the world of cattle, horse and men that belong to us. Without bearing the terrible form, O Agni, come to us. Associate me with wealth.

*Jataveda means सर्वज्ञ or the omniscient. The host of animals and men that are mentioned here are those that are useful for the worship of the Lord. Agni is the अग्रनेता or the leader that leads his devotees forward. The Lord is prayed here to approach his devotees without assuming a terrific form. 'श्रिया परिपातय' means - "associate us with wealth".*

*As there is no specific reference to the paramatman in these mantras and as these mantras are prescribed for waving lamps before the Lord or दीपसमर्पण the word Agni may be taken as related to the deities Agni and others.*

**पुरुषस्य विद्म सहस्राक्षस्य महादेवस्य धीमहि ।**
**तन्नो रुद्रः प्रचोदयात् ॥** **23**

We worship (meditate upon) the purusha. For that purpose we meditate upon Mahadeva the omniscient. May that God Rudra, prompt us that meditation upon the purusha.

*The mantras that are to be repeatedly recited by the devotees of the respective deities are now introduced. They are termed after such deities such as "Rudra Gayatri", "Ganesha Gayatri", "Garuda Gayatri", etc. From this it becomes clear that these are not required to be recited by all everyday. The Dhyana is mainly related to the purusha. Purusha signifies the paramatman. For the sake of that this is prescribed as ordained in 'शंकरात् ज्ञानमन्विच्छेत्' । 'शंकरोपासनस्य भगवदुपासनहेतुत्वात्' ।*

**तत्पुरुषाय विद्महे महादेवाय धीमहि ।**
**तन्नो रुद्रः प्रचोदयात् ॥** **24**

We meditate upon that Purusha - Sriman Narayana. For that purpose , we meditate on Mahadeva. May that Rudra prompt us for that meditation.

*तत्पुरुष is dissolved as स चासौ पुरुषश्च / The Purusha is the one who is reffered to earlier viz. Narayana. The entire mantra may be interpreted in favour of Rudra also. तत्पुरुषाय then means 'तस्य परमात्मनः पुरुषाय' (Rudra belonging to paramatman). The word ' तत् ' signifies Paramapurusha as declared in - 'ओम् तत्सदिति निर्देशः' /*

*The idea is - we meditate upon Rudra who belongs to Paramatman. On account of this anusandhana of Rudra as belonging to paramatman as he is, it becomes possible for us to gain our object viz Dhyana of Paramatman. By the grace of Rudra, this becomes possible.*

**तप्तुरुषाय विद्महे वक्रतुण्डाय धीमहि ।**
**तन्नो दन्तिः प्रचोदयात् ॥** **25**

We meditate upon that Purusha. For that purpose, we meditate upon 'Vakratunda' - the Lord of the curved trunk. May the Lord with the elephant face invigorate us.

**तत्पुरुषाय विद्महे सुवर्णपक्षाय धीमहि ।**
**तन्नो गरुडः प्रचोदयात् ॥** **26**

We meditate upon that Purusha. For that purpose, we meditate upon the one who has beautiful coloured wings. May that Garuda invigorate us. This is called 'Garuda Gayatri'.

**कात्यायनाय विद्महे कन्यकुमारि धीमहि ।**
**तन्नो दुर्गिः प्रचोदयात् ॥** **27**

We meditate upon Durga who belongs to Katyayana Gotra, and who is the resplendent maiden. May that Durga prompt us.

*Katyayana relates to the gotra. In the word Kanya Kumari, Kanya signifies that she is दीप्तिमती / Kanya means Kumari - the virgin. This is known as 'Durga Gayatri'.*

**नारायणाय विद्महे वासुदेवाय धीमहि ।**
**तन्नो विष्णुः प्रंचोदयात् ॥** **28**

We meditate upon Narayana. For that we devote ourselves to Vasudeva. May that Lord Vishnu invigorate us.

*This is well-known as 'Vishnu Gayatri'.*

**सहस्रपरमा देवी शतमूला शताङ्कुरा ।**
**सर्वगुँ हरतु मे पापं दूर्वा दुःस्वप्ननाशनी ॥** **29**

May the tender sprout of the grass, more celebrated than thousands of sprouts, united with hundreds of roots and sprouts, the destroyer of bad dreams, destroy all my sins.

*This mantra is prescribed for wearing the tender sprouts of grass on one's head at the time of ablution. It is said that by wearing the auspicious tender grass, that is the destroyer of bad dreams, the prosperity of one's children and attendants will be ensured.*

**अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरा ।**
**शिरसा धारिता देवि रक्षस्व मां पदेपदे ॥** **30**

O'Goddess Earth, you bear the trampling of horses and chariots and the strides of Sri Mahavishnu. I bear you with reverence on my head; protect me always.

*This mantra, along with the three succeeding mantras, are prescribed for collecting the मृत् and wearing it on one's head at the time of ablution. The Goddess of Earth bears with patience the trampling of the horses at the time of their movement. This 'padanyasa'is unavoidable. You are not here only to bear our foot-steps. But you are to be worshipped by placing you on our heads. Krishna does not only take strides on you; but, he is going to lift you up and embrace you with his arms.*

**उद्धृतासि वराहेण कृष्णेन शतबाहुना ।**
**भूमिर्धेनुर्धरणी लोकधारिणी ॥** **31**

You were lifted up by Krishna with his hundred arms, in the form of Varaha. You are well - known as Bhoomi, Dhenu, Dharani and the supporter of all worlds.

*This is also prescribed in the ritual of मृद्ग्रहण or collection of the sacred earth. When Goddess Earth was drowned in the waters, the Lord assumed the form of the Divine Boar, separated the earth from the bottom of the Anda, and lifted it up to its original position by placing it on his tusk. The Lord did not take strides only on it, but also lifted it up with a stout effort. The word Krishna means - One who delights the earth - 'कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः' /*

**मृत्तिके हन मे पापं यन्मया दुष्कृतं कृतं ।**
**त्वया हतेन पापेन जीवामि शरदः शतम् ॥**
**मृत्तिके देहि मे पुष्टिं त्वयि सर्वं प्रतिष्ठितम् ॥** **32**

O' Earth, destroy my sin; destroy whatever misdeed is done by me. My sins having been destroyed by you, may I live a hundred autumns. O' Earth, bestow on me nourishment - Everything is established in you.

*This mantra भूमिः ..... प्रतिष्ठितम् is prescribed for मृद्धारण or bearing the purifying mud on one's head. All things are produced in Earth. So, she is called भूमिः / She is called a cow because all desires are showered by her. As she is stationed without movement, she is धरणी / निश्चलतया अवस्थानात्धरणी / शरदः signifies संवत्सरान् /*

**गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।**
**ईश्वरीगूँ सर्वभूतानां तामिहोपह्वये श्रियम् ॥** **33**

I invoke you to come near us, O' Goddess Earth, who art

the ruler of all entities, who art known by odour, who art invincible by sins, who art ever full and who art associated with cowdung and others.

*This mantra is also prescribed in bearing मृत् on the head. The means to be aware of earth, is its quality odour. गन्धः is the व्यञ्जक of earth. श्रियम् has the meaning of भूमि in this context. श्रियमिति भूम्यर्थकम्.*

**हिरण्यशृङ्गं वरुणं प्रपद्ये तीर्थं मे देहि याचितः ।**
**यन्मया भुक्तमसाधूनां पापेभ्यश्च प्रतिग्रहः ॥ 34**

**यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतम् ।**
**तन्न इन्द्रो वरुणो बृहस्पतिः सविता च पुनन्तु पुनः पुनः ॥ 35**

I seek refuge with Varuna, the weilder of the beautiful weapon. Grant me thy waters being besought by me. Whatever sin was done by me by eating food of vicious people or by receiving gifts from sinners, or committing sin by word, thought or deed, may Indra, Varuna, Brihaspati and savitr purify all that again and again.

*This is the mantra which is a prayer to the presiding deity of the holy waters. हिरण्य शृङ्ग means रमणीयायुधः / कर्मणा means by body कर्मप्रधानेन कायेन / The three instruments of action namely body, speech and mind are mentioned by this.*

**सुमित्रा न आप ओषधयः सन्तु**
**दुर्मित्रास्तस्मै भूयासुर्योऽस्मान् द्वेष्टि यञ्च वयं द्विष्मः ॥ 36**

May the waters and oceans be good friends of ours. May they become enemies to one who hates us and whom we hate.

*This mantra is used in invoking the holy waters where ablution is taken 'तीर्थाभिमन्त्रणमन्त्रः' /*

**नमोऽग्नयेऽप्सुमते नम इन्द्राय**
**नमो वरुणाय नमो वारुण्यै नमोऽद्भ्यः ॥ 37**
**यदपां क्रूरं यदमेध्यं यदशान्तम् तदपगच्छतात् ॥ 38**

Obeisance to Agni who resides within water. Obeisance to Indra. Obeisance to Varuna. Obeisance to the wife of Varuna. Obeisance to waters.

*May that which is harmful, what is impure, what is disturbing as related to waters becomes cleared.*

*This mantra is prescribed in offering salutations to the deities residing in waters.*

**अत्याशनादतीपानात् यच्च उग्रात् प्रतिग्रहात् ॥**
**तन्मे वरुणो राजा पाणिना ह्यवमर्शतु ॥ 39**

May the King of waters, Varuna, wipe out with his hand that sin which was caused by eating prohibited food and drinking prohibited drinks and also that sin caused by the receiving of gifts from the terribly sinful.

*This mantra and the next mantra are prescribed in sprinkling the holy waters of the तीर्थ on one's own head.*

**सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः ।**
**नाकस्य पृष्ठमारुह्य गच्छेत् ब्रह्मसलोकताम् ॥ 40**

May I, whose sin is wiped out by you, becoming sinless, freed from the quality of Rajas, freed from the defect of Rajas of the mind, being freed from all defects go to the world of Brahman climbing the region of heaven.

*ब्रह्मसालोक्यं गच्छेयं । गच्छेत् is Vedic usage. इमौ मन्त्रौ स्नानकाले मूर्ध्निजलसेचनार्थौ ।*

**इमं मे गङ्गे यमुने सरस्वति शुतुद्रिस्तोमगुँ सचता पुरुष्णिया**
**असिक्न्या मरुद्वृधे वितस्तयार्जिकीये शृणुह्या सुषोमया ॥ 41**

O' Ganga, Yamuna, Sarasvathi, Shutudri, Marud - vrdha along with the river Parushni, Arjikiye, along with Asikni, do come here along with Vitasta & Sushoma river. Having come upon here, please listen to this praise offered by me.

*This is a prayer addressed to the rivers such as Ganga and others. The holy waters are prayed to make their presence in the waters to purify one who takes a bath in it. This is expressly stated in the verse -*

गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥

*'इमं मे स्तोत्रं शृणुहि' - Having come upon here, Listen to this praise.*

**ऋतञ्च सत्यञ्चाभीद्धात् तपसोऽध्यजायत ।**
**ततो रात्रिरजायत ततस्समुद्रो अर्णवः ॥ 42**

**समुद्रादर्णवादधि संवत्सरो अजायत ।**
**अहोरात्राणि विदधद् विश्वस्य मिषतो वशी ॥ 43**
**सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।**
**दिवंच पृथिवीञ्चान्तरिक्षमथो सुवः ॥ 44**

At the time of creation from the paramatman who is called by the name Tapas and who was characterised by the splendour of the form of his true will were born ऋतं or non-sentient matter of ever changing nature and सत्यं or the order of sentients that never undergo any change in their essential nature. There was night born. (The evolutes of prakruti such as Mahat etc. were

born : they are called Ratri on account of their being the cause of ignorance) There the ocean was born. (The word samudra signifies huge volumes of water and this signifies the group of elements.) Then Arnava or the Brahmada, that is the effect of the elements was born.

Then after the cosmic egg was born, was born "Samvatsara" ie., prajapathi, the four faced Brahma.

The ruler of the universe that gained existence, namely "Dhata", the fourfaced creator, created the sun and the moon, as in the previous kalpa for the purpose of ordaining day and night. He also created the Dyuloka, Prithivi, Anthariksha and Suvarloka.

*These three mantras beginning with 'ऋतं च' and concluding with 'अथो सुवः' are famous as अघमर्षणसूक्तम् / This Suktha is to be repeated while taking a bath in water. ऋतं and सत्यं have different meanings under different contexts. Here they mean, the non-sentient and the sentient entities. अभीद्धात् - उत्पन्नात् / तपसा means परमात्मसंकल्पात् / This is explained in the श्रुतप्रकाशिका (1- 4 -29) as 'अभिध्यानरूपदीप्तिविशिष्टात् तपःपदवाच्यात् परमात्मनः' / अचेतन is called by ऋतम् here. ऋच्छति गच्छति विकारं इति अचेतनं प्रधानं / सत्यं is the sentient principle or the Jivatman who never undergoes स्वरूपान्यथाभाव / Ratri signifies the evolutes महत्, अहंकार, etc. because they are causes of अज्ञान / समुद्रशब्देन जलराशिवाचिना भूतवर्गः उपलक्ष्यते / अर्णव signifies the Brahmandam - तद्विकार ब्रह्माण्डम् / संवत्सरः means the four - faced Brahma 'प्रजापतिः' संवत्सरो महान् कः'*

*मिषतः विश्वस्य means लब्धसत्ताकस्य जगतः / धाता means Chaturmukha. This may signify Paramatman Himself. Further creation of names and forms is done by the four - faced - Brahma.*

*But, even here, it is to be noted that the* supreme Brahman alone in the form of those entities creates. 'चतुर्मुखशरीरकः परमात्मा'

*दिवः is the world above the place of Dhruva. It is said to be at the limit of Satyaloka. अन्तरिक्ष is the mid -region between the Sun and the Earth. सुवः is the world which is in between the Sun and the Dhruva.*

*These three mantras expound the fact of the creation of this world. The world was created by paramatman by His True Will. Creation here means only differentiation in state. Matter as well as the Jivatman are eternal and non - created. In a subtle form they were one with Paramatman and then also the Lord was the supporter, ordainer and master of these. As described in Chandogya - 'तत्तेजोऽसृजत' He brought the subtle matter to the state of Tejas. Further creation also was by Him alone as the self of Tejas, Jala and Annam. This type of creation viz collective and individual is suggested here. The evolution of the elements and quintuplication of them and formation of the Brahmanda and the creation of the first born viz. Chaturmukha Brahma relate to collective creation. The articulation of names and forms through the four-faced brahma signifies individual creation. The creation of Samvatsara or Prajapati marks the beginning of the individual creation. In the purusha sukta the creation of Chaturmukha is mentioned in the statement 'विराजो अधि पूरुषः'*

*Why are these mantras called अघमर्षणसूक्त ? Perhaps, a person will realise by a reflection of these that he is utterly dependent upon Paramatman and that he is not all independent. When one realises the greatness of the lord and ones utter subservience unto Him, one will not commit the sin of आत्मापहार. This True Knowledge will set at naught that आत्मापहारदुरित ।*

**यत् पृथिव्याग्ँ रजः स्वमान्तरिक्षे विरोदसी ।**
**इमाग्ँस्तदापो वरुणः पुनात्वघमर्षणः ॥** **45**

May these waters and Varuna, their presiding deity, the destroyer of sins, purify me of all my sins done in both the worlds viz on this Earth and the other world.

*Rajah means sin. On account of its different forms, the plural is used as इमानि तानि। God Varuna is well-known as the destroyer of sins. Rajas may mean dirt as well as sins. Waters are purifiers of both. This mantra is a prayer for the destruction of sins.*

**एष भूतस्य भव्ये भुवनस्य गोप्ता ।**
**एष पुण्यकृतान् लोकानेष मृत्योर्हिरण्मयम् ॥** **46**

**द्यावापृथिव्यो र्हिरण्मयगँ् सगँ्श्रितगँ् सुवः ।**
**स नस्सुवस्सगँ् शिशाधि ॥** **47**

This Varuna is the protector of the world that was in the past and that would be in the future. He is the protector of the worlds that are gained by those that have done punya. He protects the Golden World of the द्यावापृथिवी। The Golden World सुवः, which is on the Earth, is also protected by him. May you of such greatness, show to us the world of Bhagavan called as सुवः।

*एषः Signifies Varuna mentioned in the previous mantras. Varuna is the protector by virtue of his being the presiding deity of waters. He is the protector of the worlds of those that have done punya. द्यावापृथिव्योः संश्रितं सुवः' - Even on this Bhuloka, there are said to be स्वर्गलोक and so there is no incompatability in saying like this. This idea is 'भूलोकेऽपि भूमयाः स्वर्गलोकाः सन्तीति प्रसिद्धेः नानुपपतिः।' The idea is 'सः त्वं जगत्कारणभूतः स्वर्गलोकं सम्यक् शिशाधि-दर्शयेत्यर्थः'।*

**आर्द्रंज्वलति ज्योतिरहमस्मि । ज्योतिर्ज्वलति ब्रह्माहमस्मि ।**
**योऽहमस्मि ब्रह्माहमस्मि । अहमेवाहं मां जुहोमि स्वाहा ॥ 48**

The self - effulgent waters are shining. Fire is effulgent. I am that self - luminous. I am Brahman. I who am such a one (different from body and others) am having Brahman as my self. Being of that form as I am, I offer myself as an oblation unto the Lord.

*This mantra is expounding that the Atman is different and distinct from the body, the indriyas and others - just like the mantra, 'वायुरनिलममृतमथेदं भस्मान्तं शरीरम्' (इश) ।*

*Though it is आर्द्र or wet, it burns. This is a wonder. This is suggestive of the body being reduced to ashes. The word आर्द्र signifies जलतत्त्व and the term ज्योतिः signifies तेजस्तत्त्व । This is indicative of all non-sentient entities. This means that all अचेतन is shining out as different and distinct from the चेतनतत्त्व । or आर्द्र may imply that body constituted of the five elements. ज्योतिः Signifies all the indriyas that are designated by the term ज्योतिः । I am of the form of 'स्वप्रकाशज्ञानरूप'- I am the self of all these entities. 'प्रकाशमानसर्वभूतात्माभूतोऽस्मि' । This is the meaning of 'Brahmahamasmi' in the first half of the mantra.*

*'योऽहमस्मि' means एतादृशोऽहं । I of this nature of being different from the body, the indirya and others - 'देहेन्द्रियादिविलक्षणतया यादृशरूपोऽस्मि -तादृशोऽहं । ब्रह्मात्मकोऽस्मि - I am having Brahman as my atman. The idea is ब्रह्मशेषभूतोऽस्मि । being of this essential nature viz. 'ज्ञानानन्दमयस्त्वात्मा शेषो हि परमात्मनः' - Being different and distinct from others and being of the form of consciousness.*

*मां जुहोमि Signifies the offering back of the pure atman to its*

*original master for getting rid of the sin of having stolen it. - आत्मापहारदोषशान्तये प्रत्यर्प्यामीत्यर्थः । By this, the act of self-surrender becomes achieved 'आत्मसमर्पण लक्षणप्रपदनं अनुष्ठितं भवति' ।*

**अकार्यकार्यवकीर्णी स्तेनो भ्रूणहा गुरुतल्पगः ।**
**वरुणोऽपामघमर्षणस्तस्मात् पापात् प्रमुच्यते ।। 49**

A doer of a deed that ought not to be done, one who has fallen from the vow of celibacy, one who has committed a theft, one who has killed a foetus, and one who has a sexual affair with the wife of a teacher - all these will be freed from that sin, when he takes an ablution in waters because of the fact that Varuna is a destroyer of sins.

*Varuna is the presiding deity over waters. He is a destroyer of sins. So, by merely taking a bath in waters, one will be freed from all sins 'सर्वोऽपि पातकी पातकात् स्नानमात्रेण प्रमुच्यते इत्यर्थः' ।*

*This is the fruit of taking a bath as prescribed in the Shastras.*

**रजोभूमिस्त्वमागँ् रोदयस्व प्रवदन्ति धीराः ।**
**पुनन्तु ऋषयः पुनन्तु वसवः पुनातु वरुणः पुनात्वघमर्षणः ।। 50**

'May this land of Karma make others cry bitterly', thus do the wise say. May the seers purify me. May the Vasus purify me, May Varuna purify me. May the destroyer of sins purify me.

*One who rises above after the bath, utters this mantra and thinks of the termination of suffering of pain etc in the land of Yama. रोदयस्व has the meaning of रोदयतु । The wise say so after their bath.*

**आक्रान्त्समुद्रः प्रथमे विधर्मन्जनयन् प्रजा भुवनस्य राजा ।**
**वृषा पवित्रे अधिसानो अव्ये बृहत् सोमो वावृधे सुवान इन्दुः ।। 51**

'Samudra' the cause of this universe, the protector of the worlds, pervaded everything after creating the people. The showerer of all desires, the Great on account of his qualities, the delighter like the moon, the possessor of supreme lordship, the Bestower of all objects sought, the Paramatman flourishes with infinite lustre in the high supreme abode, that is pure, immutable and distinct from the universe.

*This mantra is for reflecting upon the 'vibhuti' of the Lord. Samudra means the cause of the universe. 'सम्यक् उद्द्रवति उत्पद्यते जगत् अस्मात् इति समुद्रः / राजा means protector आक्रान् - Pervaded वृषा means one who showers all wishes. बृहत् Signifies that He is not only great by His nature but also on account of his auspicious qualities 'स्वरूपतः गुणतः बृहत्' / सोमः - means moon and this means that He causes delight like the moon. इन्दुः Means परमैश्वर्यशाली / सुवानः - the bestower of the purusharthas. अव्ये अव्यये the unchangeable. Prathame means मुख्ये or most supreme. विधर्मन् signifies that the supreme abode of the Lord is जगद्विलक्षण i.e. distinct from the universe. वावृधे means वर्धते / Thus, in this manthra the glory of the Lord is expounded and the nature of His eternal abode, the paramapada is also described.*

**जातवेदसे सुनवाम सोममरातीयतो निजहाति वेदः ।**
**स नः पर्षदतिदुर्गाणि विश्वा नावेव सिन्धुं दुरिताऽत्यग्निः ॥ 52**

Let us offer the libation of Soma to the omniscient Jataveda. May the wealth of those that are behaving like enemies, be deprived of them by you. May that Lord Agni, the protector, make us go beyond (cross) formidable sins just as one crosses the ocean with a ship.

*This mantra is to be recited for transcending all sins. 'Jataveda' means the omniscient paramatman. "सोम' - here signifies oblation*

*that is offered in worship. अरातीयतः means those that are behaving like enemies. In other words, it means enemies. वेद here means wealth or धनम् / अग्निः - paramatman who is signified by the name Agni. 'Parshat' means पालकः or protector. May that mighty Lord make us cross the ocean of sins even as one crosses the ocean with a ship.*

**तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम् ।**
**दुर्गां देवीगुँ शरणमहं प्रपद्ये सुतरसि तरसे नमः ॥ 53**

I seek refuge with Goddess Durga, who is of the colour of fire, resplendent on account of austerities, who shines out brilliantly, who is prayed for removing obstacles for attainment of the fruits of karma; you do save us from sorrow efficiently. Obeisance unto you of the form of strength.

*This mantra is a prayer to Goddess Durga for delivering one from sorrows. वैरोचनीं means कान्तिमतीं / सुतरसि means सम्यक् तारयसि / तरसे means बलाय /*

**अग्ने त्वं पारया नव्यो अस्मान् स्वस्तिभिरति दुर्गाणि विश्वा ।**
**पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शंयोः ॥ 54**

O' Agni, the eternal youth, free us from all our terrible sins by means of your auspicious will. May the prosperous city and the vast earth become ours. Be the bestower of happiness to our sons and their sons.

*This mantra is used in 'Agni Upasthana' or assigning Agni to his original abode after the conclusion of the agnihotra. नव्यः Means youth, the one who never becomes old. पूः Means city. बहुला Means धनधान्यादिसमृद्धा i.e. prosperous with plenty of money and food grains. नः Signifies that these may happen to us. शंयोः -means सुखप्रापक*

*The terms such as Agni and others mean paramatman alone to शुद्धयाजिन् according to the sutra 'साक्षादप्यविरोधं जैमिनिः' /*

**विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरितातिपर्षि ।**
**अग्ने अत्रिवन्मनसा गृणानोऽस्माकं भूत्वविता तनूनाम् ॥ 55**

O' Lord the omniscient, O' Agni, you being the destroyer of sins, protect us by making us cross all our sins even as one crosses the ocean with a ship. Perceiving everything with the mind just like the sage Atri, do become the protector of our bodies.

*दुर्गहा - दुर्गाणि दुरितानि हन्तीति दुर्गहा / The word 'न' means 'इव'. Be the protector of our bodies that are associated with us. The body is desired for enabling one to perfect spiritual sadhanas.*

**पृतनाजितगुं सहमानमग्निमुग्रगुं हुवेम परमात् सधस्थात् ।**
**स नः पर्षदतिदुर्गाणि विश्वा क्षामद्देवो अति दुरिताऽत्यग्निः ॥ 56**

We invoke and invite Agni, the conqueror of the army of opponents, the one who bears with the faults of his devotees but who is terrible to his enemies, to come to us from his supreme abode. May that Agni, the forgiver of the faults of his devotees be our protector, by leading us across all sins of ours.

*पृतना means army, and here it means the army of the enemies. सहना or forbearance is in respect of the devotees. सधस्थः is explained as सह तिष्ठति अस्मिन्निति सधस्थः / It signifies the स्थान or high place where he is abiding. हुवेम means आह्वयेम / पर्षत् means पालको भवतु /*

**प्रत्नोषि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।**
**स्वाञ्चाग्ने तनुवं पिप्रियस्वा - स्मभ्यञ्च सौभगमायजस्व ॥ 57**

You are the most praiseworthy in sacrifices. You bestow happiness to your devotees. You are the perpetual endower of benefits. You are self ever youthful. O' Agni, do please your body with the oblations offered by us and grant us prosperity. कं Means सुखं। प्रत्नोषि means cause immensely. सनात् means सनातन or the eternal होता means दाता । आयजस्व means give.

**भूरग्नये पृथिव्यै स्वाहा भुवो वायवेऽन्तरिक्षाय**
**स्वाहा सुवरादित्याय दिवे स्वाहा**
**भूर्भुवस्सुवश्चन्द्रमसे दिग्भ्यस्स्वाहा**
**नमो देवेभ्यः स्वधा पितृभ्यो भूर्भुवस्सुवरोम् ॥ 58**

This oblation (of the atman) is offered to Agni who is signified by the vyahrithi भूः । This oblation is offered to the Earth, the terrestrial region. This oblation is offered to vayu who is designated by the vyahrithi भुवः । This is offered to 'antariksha' the mid-region. This oblation is offered to (the inner-self of) Aditya who is signified by the vyahrithi सुवः. This is offered to the cellestial region Bhuh, Bhuvah and Suvah. This oblation is offered to (the innerself of) Moon and the directions. Obeisance unto the (innerself of) Gods. This is offered with the address 'svadha' to the (innerself of) manes. All these are ओम्, verily Brahman alone.

*These mantras are prescribed in Brahmopasana. These are accessories to the Upasana of Brahman. These are called व्याहृतयः / 'सः भूरिति व्याहरत् भुवमसृजत' - In these statements, the creation of Earth and others was associated with the utterances of these sacred syllables 'व्याहरणनिबन्धनं आसां व्याहृतिपदवाच्यत्वम्' / or व्याहरत् may be explained as 'व्याहृतिं प्रयुयुजे. Then व्याहृतिis signified as a संज्ञाशब्द or technical term. The terms भूः, भुवः सुवः are connected with the*

*terms स्वाहा । They are the names of पृथिवी and others - पृथिव्यादिकवाचीनि । And they also signify the respective deities such as Agni and others that preside over पृथिवी and others. As they are prescribed in Brahmopasana here, their meanings are extended upto paramatman who is the innerself of all.*

*The व्याहृत्युपासन that is prescribed here is not परविद्या but only what is an accessory to it. भूर्भुवस्सुवरोम् Which is explained as भूर्भुवस्सुवः ब्रह्म is not दृष्टिविधि because there is no reference to the phala of दृष्टिविधि । So, it is to be taken as विशिष्टोपसनविधि or meditation upon Brahman as characterised by all these.*

**भूरन्नमग्नये पृथिव्यै स्वाहा भुवोऽन्नं वायवेऽ**
**न्तरिक्षायस्वाहा सुवरन्नमादित्याय दिवे**
**स्वाहा भूर्भुवस्सुवरन्नं चन्द्रमसे दिग्भ्यः स्वाहा**
**नमो देवेभ्यस्वधा पितृभ्यो भूर्भुवस्सुवरन्नमोम् ॥** **59**

This oblation (of the Atman) is offered to (paramatman who is the innerself of) Agni who is signified by the vyahrthi, भूः and who is food (immensely Bhogya). This oblation is offered to prithivi. This oblation is to vayu who is signified by भुवः and who is food i.e. immensly Bhogya. This oblation is offered to Anthariksha.. This oblation to (the innerself of) Aditya who is food (भोग्य) who is signified by the vyahrthi सुवः । . This oblation is offered to the cellestial region, 'Bhuh', Bhuvah' and 'Suvah' - annam - This oblation is offered to the (innerself of) the Moon and the directions. Obeisance unto (innerself of) the Gods. Obeisance unto the (innerself of) manes who are addressed with the term 'svadha'. Bhuh, Bhuvah and Suvah are अन्नम् and ओम् verily Brahman alone.

*The paramatman is signified by the term भूः and others. In*

*this mantra, the भोग्यत्व of paramatman is propounded by the term 'अन्न' or food.*

**भूरग्नये च पृथिव्यै च महते च स्वाहा**
**भुवो वायवे चान्तरिक्षाय च महते च स्वाहा**
**सुवरादित्याय च दिवे च महते च स्वाहा**
**भूर्भुवस्सुवश्चन्द्रमसे च नक्षत्रेभ्य श्च दिग्भ्यश्च**
**महते च स्वाहा नमो देवेभ्य: स्वधा पितृभ्यो भूर्भुवस्सुवर्महरोम् ॥ 60**

This oblation (of the atman) is offered to (Paramatman who is the innerself of) Agni who is signified by the vyahrti 'Bhuh'; this oblation to prithivi and to the great. This oblation to vayu who is signified by 'Bhuvah' and to Antariksha and to the great. This oblation is offered to Aditya who is signfiied by 'suvah' and to the cellestial region and to the great. Bhuh, Bhuvah, Suvah - This oblation to the moon, to the stars and to the directions and to the great. Obeisance unto the Gods; Obeisance unto the manes signified by the term 'Svadha', 'Bhuh, Bhuvah Suvah Mahah Om.

*In this Anuvaka, paramatman, who is designated by Bhuh and others is described as being characterised by the characteristic 'Mahatva'.*

**पाहि नो अग्न एनसे स्वाहा । पाहिनो विश्ववेदसे स्वाहा ।**
**यज्ञं पाहि विभावसो स्वाहा । सर्वं पाहि शतक्रतो स्वाहा । 61**

O Agni, protect us from sin. O Omniscient one, protect us. O Resplendent one, protect the sacrifice. O Shatakrato, protect everything.

*In the second, third and fourth Anuvakas (Mantras 58, 59 & 60), the vyahrthi mantras that are accessories to upasana are*

*expounded in three ways. Surrender of the self is intended in these mantras and that is elaborated in four mantras ending with 'Svaha'. and two mantras characterised by 'namah' and 'svadha'. In the fifth Anuvaka (i.e. Mantra 61) what is described as ending with svaha is also meant to subserve the sixth anuvaka (i.e. Mantra 62). It is in the form of anushtup metre when it is read without the words svaha. In this mantra the three deities Agni, vayu and aditya that are designated by the three vyahrtis are found in the same order. The word 'vibhavasu' signifies aditya. The word 'visvavedase' signifies vayu also just as it signifies Agni. The word Shatakrato signifies Indra as stated in the next mantra or it may signify paramatman who is to be worshipped with all rites.*

**यश्छन्दसामृषभो विश्वरूपश्छन्दोभ्यश्छन्दागँस्याविवेश ।**
**स तागँ शिक्यः प्रोवाचोपनिषदिन्द्रो ज्येष्ठ इन्द्रियाय**
**ऋषिभ्यो नमो देवेभ्यः स्वधा पितृभ्यो भूर्भुवस्सुवरोम्।।** **62**

The 'pranava', the most celebrated of the Vedas which is of universal form and which was the first born of all the vedas entered into the vedas. That great Indra who is a repository of all learning like a ' शिक्य' or a source of strength taught this secret wisdom of the form of pranava to his disciples. Obeisance to the sages. Obeisance to the Gods and Svadha to the manes. Bhu, Bhuvah, Suvah Om.

*In the previous four mantras viz. 58, 59, 60 and 61, the fourfold meditation associated with the vyahritis, Bhuh, Bhuvah, Suvah was described. In this mantra, the eminence of pranava united with the mantras is described here. The word 'ऋषभः' means ' श्रेष्ठ' or the most celebrated. As pranava is the source and epitome of all speech, it is visvarupa or of a universal form. The sruti says ओङ्कारेण सर्वा वाक् संतृण्णा'. All vedas have the need of pranava. Indriyaya means Indra shishyaya. The word ऋषिभ्यः is also related by some masters to the former part of the mantras as 'ऋषिभ्यः प्रोवाच. As in the earlier*

*mantras, the Devas, Pitrs, and the vyahrtis, are mentioned here also. The mention of Devas, Rishis and Pitrs is for the destruction of faults or दोष s. Pranava is having छन्दस्त्व as it is the most celebrated of the vedas, as it was born of the vedas and as it has entered into the vedas. So it is rightly described as having a universal form. Pranava is visvarupa as it is the source of all speech - 'सकलवाक्प्रकृतित्वेन' / Indra is called शिक्यः as he is विद्यानां आश्रयभूतः /*

**नमो बह्मणे धारणं मे अस्त्वनिराकरणं धारयिता भूयासं कर्णयोः श्रुतं मा च्योढ्वं ममामुष्य ओम् ॥ 63**

Obeisance unto paramatman. May what I have studied be preserved in my memory. May I bear that wisdom without forgetfulness. May I not swerve from what I have heard with my ears. Om.

*This mantra is prescribed to be recited for non - forgetfulness of what has been studied, धारणम् means अविस्मृतिः*

**ऋतं तपस्सत्यं तपः श्रुतं तपश्शान्तं तपो दानं तपो यज्ञस्तपो भूर्भुवस्सुवर्ब्रह्मैतदुपास्यैतत् तपः ॥ 64**

The word of Truth is tapas. The word said for the good of the world is tapas. Knowledge is tapas. Peace is tapas. Giving gifts is tapas. Sacrifice is tapas. Bhuh, Bhuvah, Suvah are Brahma. Meditation upon these vyahritis as Brahma is tapas.

*For gaining Brahma - Jnana, tapas is necessary. Having taught this, it is expounded here that Tapas is of the form of Satya and others that are aboslutely needed for Tapas. ऋतं is सत्यवचनम् / Satyam is लोकहितवचनपरम् / Meditate upon vyahritis as Brahma. The vyahrtyupasana is commended by this exposition that this tapas alone*

*is renowned as the most supreme of all Dharmas. 'एतदेव तपः सर्वधर्मस्थानाभिषिक्तम् ।*

*The tapas of the form of ऋत् and others is an accessory and व्याहृत्युपासन is the main tapas or Pradhana tapas. After भूर्भुवस्सवः the term ब्रह्म is placed in place of pranava. The meaning of the three vyahhrtis is also ब्रह्म ।*

**यथा वृक्षस्य संपुष्पितस्य दूराद् गन्धो वात्येवं**
**पुण्यस्य कर्मणो दूराद् गन्धो वाति यथाऽसिधारां**
**कर्तेवहितामवक्रामेत् यद्युवेयु वे हवा विह्वलिष्यामिकर्तं पति**
**ष्यामीत्येवमनृतादात्मानं जुगुप्सेत् ॥** **65**

Just as the odour of the full blown flowers of a tree blows from a distance the scent of the virtuous deeds blows from a distance. Even as one strides across the sharp edge of a sword of the nature of cutting asunder, (carefully) advertently likewise, I get myself lost if I speak an untruth which cuts asunder. Realising this one should censure oneself and turn away from untruth.

The reference to punyakarma, is to expound that performance of punyakarma done without any desire for the fruit thereof is helpful to the attainment of meditation upon Brahma, as it will purify the mind.

*The order of words is like this- 'यथा कर्तेवहितां असिधारां अवक्रामेत्', कर्तेवहितां means 'कर्तनशीलां' or of the nature of cutting asunder. कर्तनं कर्तः, तस्मिन् अवहितां कर्तनशीलां। That means never inadvertent in cutting asunder. अवक्रामेत् - सावधानं आक्रम्य गच्छेत् । One should cross that edge of the sword and should never place his foot on that. Likewise one should not place one's foot on अनृत knowing*

*well the danger of speaking an 'untruth'. 'यद्युवेयुवेहवा' Is split by Ranga Ramnuja as follows : यदि उवा, इयुवा (हहुवा) इह वा / उवा and इयुवा are अनर्थक or having no meaning in this context. इयुवा Is vedic usage. वा Means एव So इहैव or here alone. The order of words further is as follows according to Ranga Ramunja : कर्तं यदि वदिष्यामि इहैव विह्वदिष्यामि / ह्वदि Is vedic usage of the verb; meaning of this root is नाश / If I speak कर्तं which means कर्तन प्रायं असत्यं इहैव विह्वदिष्यामि i.e., I get destroyed here alone. The sruti says 'समूलो वा एष परिशुष्यति योऽनृतमभिवदति' /*

*Thus, in this mantra, there is the praise of virtuous deeds that purify the mind and a stern warning against speaking untruth and an advice to steer oneself clear from the path of असत्यवदन /*

**अणोरणीयान् महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः ।**
**तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥ 66**

The Supreme Self, the inner self of this creature, who is subtler than the subtle, and greater than the great, is lodged in the cave of the heart of this individual soul. When the individual self sees that paramatman who is without any bond of karma, who is great and who is the master, then he becomes freed from grief on account of the grace of that supporter.

*This mantra is found is Katha Upanishat (2 - 20) and the Svetasvatara Upanishat (3 - 20). In the second half of the mantra, the reading of the Katha Upanishat is slightly different. It has the reading 'तमक्रतुः' etc. In this Mantra, the nature of Brahman is expounded. As this Supreme Being is infinitely subtle it is capable of entering into the subtle one also and it is indwelling in the cave of the heart of the individual self even while it is all pervasive. अक्रतुं Means सर्वकर्मबन्धशून्यं which points out that it is opposed to all that*

*is defiling. He is the Karmadhyaksha. The term ईश signifies that he is the master or शेषि of all other entities. धातु: Means that he is the creator of all and so is having the quality of vatsalyam.*

**सप्त प्राणा: प्रभवन्ति तस्मात् सप्तार्चिष: समिध: सप्त जिह्वा: ।**
**सप्त इमे लोका येषु चरन्ति प्राणा: गुहाशयान्निहिता: सप्तसप्त ।। 67**

From paramatman are born the seven sense organs, the seven fires, the sacrificial fuel and the seven flames, and these seven worlds in which move the sense organs that are deposited by the creator in groups of seven and seven.

*Beginning with this mantra i.e. 67, the कारणत्व and अन्तर्यामित्व of paramatman are taught in six mantras (from 67 to 72). The mantras 67 and 68 are found in the Mundaka Upanishat also. 'सप्तप्राणा:' are the five jnanendrias मनस् and बुद्धि / The seven fires are गार्हपत्य and others आहवनीय - गार्हपत्य - दक्षिणाग्नि - सभ्यावसथ्य प्राजाहिताग्नीध्रीया: / समिध: means समिदाद्युपकरणानि / The seven flames are काली कराली and others as pointed out in Mundaka upanishat (1-2-4). They are of the form of tongues of fire. The seven samiths are - अश्वत्थ, उदुम्बर, पालाश, शमी, विकङ्कत, अशनिहतवृक्ष and पुष्करपर्ण / सप्तसप्त the repetition is on account of पुरुषभेद /*

**अत: समुद्रा गिरयश्च सर्वेऽस्मात् स्यन्दन्ते सिन्धव स्सर्वरूपा: ।**
**अतश्च विश्वा ओषधयो रसाश्च येनैष भूतस्तिष्ठत्यन्तरात्मा ।। 68**

From him are born all oceans and mountains. From him flow out rivers of all forms. From him are produced all herbs and juices because of the fact that this paramatman abides as the innerself of all.

*From this Paramatman do all the oceans and mountains emerge. Rivers such as Ganga, Yamuna and others flow from Him alone. It may be asked how this is possible, as we perceive that they*

*are produced from their respective sources that are non - sentients. The answer to this doubt is in the fourth quarter of the mantra. This Paramatman is the innerself of even those non - sentient entities and so it is declared that they are produced out of those respective forms of paramatman. 'एष परमात्मा तेषामप्यचेतनानां अन्तरात्मतया तिष्ठति, अतः सर्वं तद्रूपात् परमात्मान एव उत्पद्यते इत्यर्थः' ॥*

**ब्रह्मा देवानां पदवीः कवीनांमृषिविप्राणाम् महिषो मृगाणाम् ।**
**श्येनो गृध्राणागँ् स्वधितिर्वनानागँ् सोमः पवित्रमत्येति रेभन् ॥ 69**

Amidst the Gods, He is Brahma i.e., Brahma is his vibhuthi. Amongst poets, he is the foremost that gives a lead. Amongst the intelligent, He is a seer. Amongst the animals. He is the mighty bison. Amongst hawks, he is the vulture. Amongst destroyers or hunters he is the axe. He is a delighter like the moon. He is the effulgent and He is the most celebrated of all purifiers.

*This mantra is found in Rv. IX - 96-6 and is addressed to the deity soma. This mantra is again found in the त्रिसुपर्णानुवाक also. This is describing the vibhuti or glory of the Lord, who is in every entity as its inmost dweller. So every name of every entity, signifies him alone in the ultimate analysis. The Gita teaches that whatever is celebrated and great in this universe, is a part - manifestation of the great Lord. The concomittent co-ordination is on account of the body - soul relationship. For वनानां स्वधितिः the meaning is given by Ranga Ramanuja as 'वनवत् दुर्गाणां दुरितानां छेत्ता' This Lord who is Brahma and others amongst Gods is a दुरितवनच्छेत्ता । 'सर्वपवित्रातिशयत्वात् सर्व विलक्षणः' । As Brahma and others are desceibed as Vibhuti of the Lord, it is established that they are all the creations of the Lord. (कार्यत्वस्यापि सिद्धत्वात्) This is explained by Vyasarya thus 'श्येनमहिषादीनामिव ब्रह्मणोऽप्यस्मिन् मन्त्रे कार्यत्वं प्रतिपादितम्' ।*

**अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीगँ् सरूपाम् ।**
**अजो ह्येको जुषमाणोऽनुशेते जंहात्येनां भुक्तभोगामजोऽन्यः ॥ 70**

The one unborn (Jivatman) is enjoyingly stationed by the side of the one unborn (prakrithi) of the red, white and black colour, which is creating manifold creatures similar to itself; whereas the other unborn (Jivatman) discards that unborn (prakrithi) which has been experienced by him.

*The term 'अजां' denotes prakrithi or matter which is of the form of the combination of तेजस्, अप् and अन्नं and which has the three colours that are the modifications of the three entities. The jivatman who is also unborn and who is unenlightened follows it, identifies himself with it and considers that enjoyable. An enlightened jivatman discards it considering that enjoyment little and non - eternal. A person develops dispassion or वैराग्यं and discards it to become liberated from its clutches.*

**हगँ्सश्शुचिषत् वसुरन्तरिक्षसद् होता वेदिषदतिथिर्दुरोणसत् ।**
**नृषद् वरसदृतसद् व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् । 71**

The Sun, the brilliant, the wind in the atmosphere, the fire on the altar, the guest in the house, the innerself dwelling in men, the indweller in those Gods above, the one which resides in the world of truth, the dweller in the cellestial sky, the water - born, the earth - born, sacrifice - born, mountain - born - all these are (the nature of Brahman) the Great Truth.

*Hamsa means सूर्यः । शुचौ ग्रीष्मे सीदतीति शुचिषत् । सर्वत्र वसतीति वसुः वायुः । दुरोणं गृहम् । He is the priest sitting on the altar. नृषत् - मनुष्येषु विद्यमानः । वरेषु देवादिशरीरेषु विद्यमानः । ऋतम् - Svarga and others that are the results of karma. All these are 'बृहदृतम्' । that means अपरिच्छिन्नं सत्यभूतं ब्रह्म ।*

**यस्माज्जाता न परा नैव किञ्चनाऽऽस य आविवेश भुवनानि विश्वा ।।**
**प्रजापतिः प्रजया संविदान स्त्रीणि ज्योतींगूँषि सचते स षोडशी ।। 72**

All effects are born of Him and not from any other. There was nothing whatsoever prior to that. After creating all worlds, He entered into them as the inner controller. The master of all people who is being worshipped by all, has entered into the three luminaries viz. The Sun, the Moon and the Fire. He alone has entered into the sixteen evolutes viz the eleven sense - organs and the five elements.

*This mantra describes the process of creation and affirms that the Supreme principle is the cause of all created things. All this was born of that Supreme Being and not from any thing other than that. न परस्मात् । Because there was nothing other than that Supreme prior to creation as declared in 'सदेव सोम्येदमग्र आसीत्', नाऽऽस दासीन्नोसदासीत्' etc. आविवेश means अन्तर्यामितयाप्रविष्टः । प्रजापतिः means प्रजानां शेषी । He alone knew the हित and प्रिय of the people. The three jyothis are the sun, moon and agni, as described in the Gita. 'यदादित्य गतं तेजो जगद्भासयतेऽखिलम् । यच्चन्द्रमसि यच्चाग्नौ' etc. The Supreme Being is verily functioning through them as declared in 'तपाम्यहं', सोमो भूत्वा रसात्मकः' and 'अहं वैश्वा नरोभूत्वा', अग्नौ प्रास्ताहुतिः' etc षोडशी may also. mean 'महदादिविकृतयः षोडश. This mantra describes in a nutshell समष्टिसृष्टि - collective creation.*

**विधर्तारगूँ हवामहे वसोः कुविद्वनाति नः । सवितारं नृचक्षसम् ।। 73**

We invoke with prayers the Lord who is the creator of this universe, who is the unique supporter of this universe and who endows men with knowledge. May that Lord ever grant us wealth.

*विधर्तारं means विशेषेण जगतो धारकम् । सवितारं means the*

*जगत्स्रष्टारम् । Savitr is सर्वस्य प्रसविता । नृचक्षसं means like the eye of the people, नृणां चक्षुरिव । The eye is the eye of knowledge. In this context, it gives the meaning, the giver of knowledge or चक्षुप्रदम् । कुवित् means always शश्वत् ।*

**अद्या नो देव सवितः प्रजावत् सावीस्सौभगम् ।**
**परा दुष्वप्नियगूँ सुव ।। 74**

O, Resplendent Lord Savitr, you have granted us prosperity of the form of offsprings. Do please discard the fear caused by bad dreams.

*प्रजावत् Means प्रजासमृद्धिमत् । सावीः has the sense of असावीः which means उत्पादितवानसि । The wealth of offsprings is caused by the grace of the Lord. A prayer for progeny is made as well as for the destruction of fear.*

**विश्वानि देव सवितर्दुरितानि परासुव ।**
**यद् भद्रं तन्म आसुव ।। 75**

O' Resplendent Lord Savitr, the cause of this universe, Do destroy all our sins. Grant us that which is ultimately good.

*In this mantra, there is a prayer for granting what is really good for men. As the कठोपनिषत् puts it, it is श्रेयस् which is to be sought from the great Lord. We do not know what is good for us. So we pray to the Lord to grant us that which will be for our good.*

**मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नस्सन्त्वोषधीः।। 76**

May the winds blow and shower bliss on me, who am desirous of gaining Paramatman. May the oceans also likewise be blissful to me. May plants and herbs also be blissful to me.

*मधु means sweet honey and here the meaning is that they may*

*cause happiness. The आनन्द that is prayed is of the form of the blissful experience of the Divine and the joy gained from the association of the godly ones. वाताः आनन्ददुहो भवन्तु / May all these be agreeably sweet towards me. स्वविषये सर्वस्य आनुकूल्यं प्रार्थ्यते /*

**मधु नक्तमुतोषसि मधुमत् पार्थिवगूँ रजः । मधु द्यौरस्तु नः पिता ॥ 77**

May all things agreeably shower sweetness on me day and night. May all particles on earth be likewise sweet towards me. May the heavens that are my father yield always joy.

**मधुमान्नो वनस्पतिर्मधुमागूँ अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः॥78**

May plants and trees be sweet towards us. May the Lord Surya be ever sweet to us. May our cows be sweet towards us.

*In Mantras 73, 74, 75, 76, 77 and 78, a prayer is offered to the Lord for granting wealth, progeny, ultimate good and helpful attitude by all.*

**घृतं मिमिक्षे घृतमस्य योनि । घृते श्रितो घृतमुवस्य धाम ।**
**अनुष्वधमावह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥ 79**

The paramatman (who is pleasing like ghee) makes all things tasteful and sweet. This 'Ghrita' alone is the material cause of this universe. This universe merges in Ghrita. That alone is the abode of this universe. O' Vrishabha or Paramatman, having Agni as your body, you accept and carry the oblation offered with the utterance of 'svaha'. Make it similar to Svadha. Delight those that are subservient to you in this oblation.

*'घृतं' Or ghee is praised in five mantras commencing with this mantra. This is in this context following 'माध्वीर्गावो भवन्तुनः' of the previous mantra (78). This mantra is the praise of agni as related*

*to ghee and so may be taken as a praise of ghee alone. As these mantras are having paramatman as their context ( परमात्म प्रकरण) may be related to paramatman directly wherever it is feasible. Thus the commentary says. 'अत्र धृतशब्देन रस्यं ब्रह्मोच्यते' / There is no fault even while it is taken to mean ghee, which is the familiar meaning 'प्रसिद्धार्थत्वेऽपि न दोषः' / घृत means water also. Water is generated by Agni. It may be construed like this also. अनुष्वधम्- 'अनुकृता स्वधा येन' - Invoke the deities related to each svadha and please them offering the particular oblation. For that purpose, carry the oblation offered with the utterance of the word 'स्वाहा'।. 'घृतेश्रितः' - तत्रैव लीनः / वृषभ Means Agni i.e. the paramatman having Agni as his body. 'स्वशेषभूतान् जनान् अनेन हविषा हर्षय' - Is the meaning given by Sri Ranga Ramanuja.*

**समुद्रादूर्मिर्मधुमागूँ उदारदुपागं् शुना सममृतत्वमानट् ।**
**घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥ 80**

From the ocean was born the sweet (pleasant) wave. By the recitation of the secret mantra in the उपांशु way (by slow repetition) that attained the state of nector or amrta. That alone is घृत. The secret name of Ghee or घृत is 'देवानां जिह्वा' ie. the tongue of the gods and अमृतस्यनाभिः' i.e. the support of Amrita.

*This is the praise of घृत / When the ocean was churned for getting amrita, the sweet wave was generated. तरङ्गः उत्पन्नः / The secret mantra is recited by उपांशु way - Then it becomes ghrita. The two secret mantras of ghrita are given in this mantra. It is being enjoyed by Gods alone and so it is called as the 'tongue of Gods'. 'अमृतस्य नाभिः' - Means स्थानम् / अमृत is the secret name of घृत and the tongue of the Gods is its place. उपांशु way is uttering the mantra only by lip movement without producing any voice.*

**वयं नाम प्रब्रवामा घृतेनास्मिन् यज्ञे धारयामा नमोभिः ।**
**उप ब्रह्मा श्रृणवच्छस्यमानं चतुश्शृङ्गोऽवमीद्गौर एतत् ॥ 81**

We shall speak out the name of that by the term, घृत । We shall praise it with obeisances in the sacrifice. May that घृत the Supreme Brahman, Who is being praised, who is ever pure and who is propounded by the four vedas, listen to this. He indeed created this most supreme घृतम् ।

*We call him by the name घृत / We will utter its praise by means of words such as नमः / नमशब्दैः घृतस्य स्तोत्रं कुर्मः / चतुश्शृङ्गः - By the term शृङ्ग or peak, the veda is indicated. He who is propounded by the four vedas - is the meaning. गौरः Means शुद्धः / ब्रह्मा here means परं ब्रह्म /*

**चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।**
**त्रिधा बद्धो वृषभो रोरवीति महो देवो मत्यागँ् आविवेश ॥ 82**

For this paramatman, the four Vedas are the four peaks. The eternals, the liberated, and the bound souls are the three feet. The pure 'satva' and the 'Triguna Satva' are the two heads. The Mahat tattva and others that are both causes and effects are the seven hands. The most celebrated Vasudeva assuming the form of Sanakarshana, Pradyumna and Aniruddha, makes everything endowed with name and form. Such mighty Lord has entered into all entities sentient and non - sentient as the antaratman.

*This mantra is explained differently as related to God Agni. This interpretation as given in the Bhashya is clear and direct.*

**त्रिधाहितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।**
**इन्द्र एकगँ् सूर्य एकं जजान वेनादेकगँ् स्वधया निष्टतक्षु : ॥ 83**

The gods meditated upon Brahman (of the form of nector, of the form of cow's ghee) that has incarnated in three forms (as Sankarshana, Pradyumna and Aniruddha), that is being praised by the praisers; of them Indra took resort to one vyuha form; Surya resorted to another vyuha; others mediated upon the vyuha that manifested from Vasudeva, who is all pervasive, with great love for that most enjoyable. Gods meditated upon cow's ghee which is Brahman of the form of nector.

*त्रिधा आहितम् means संकर्षणप्रद्युम्नानिरुद्ध भेदेन अवतीर्णम् । Manifested in three different forms of Sankarshana and others. पणिभिः may mean by the hoods of the serpent. Then the meaning will be - 'covered by the hoods of the serpent'. पणिः Means the praiser or स्तोता. Then the meaning will be - "praised by those who are uttering prayers". अन्वविन्दन् means उपासितवन्तः । Indrah ekam means इन्द्रः एकं व्यूहमाश्रितवान् । वेनात् means व्यग्निमतो वासुदेवात् । स्वधया - भोग्यभूत प्रीतिरूपज्ञानेन । निष्टतक्षुः means उपासितवन्तः । The idea is - the different aspirants meditate upon different vyuhas manifested from vasudeva.*

**यो देवानां प्रथमं पुरस्ताद् विश्वाधिको रुद्रो महर्षिः ।**
**हिरण्यगर्भं पश्यत जायमानगुँ स नो देवः शुभया स्मृत्या संयुनक्तु॥ 84**

May that Lord Rudra, the omniscient, who cast his glances on Hiranyagarbha, the foremost of Gods, the one who was born before others, as "may this become the greatest of all", unite us with an auspicious mind.

*This mantra is found in श्वे.उ. (3-4) with slight differences. This mantra is a prayer for Brahmajnanam. Hirnyagarbha or the four faced Brahma is the most celebrated of all Gods. So, he is Devanam Prathamam.*

*पुरस्तात् जायमानं means he was born before the creation of all other entities that were created. "सर्वसृज्यसृष्टेः प्राक्' । He was the first*

*born. सर्वाधिकः महर्षिः - The greatest of all - infinitely the omniscient. These are attributes of paramatman who is introduced as यः / Rudra - This relates to Narayana and he is called Rudra as he drives away the disease of Samsara. संसाररुग्द्रावकतया / He blessed that Chaturmukha at the time of his birth as "May this Chaturmukha be endowed with immense knowledge" 'अतिशयितज्ञानादियुक्तः स्यात्' इति / शुभया स्मृत्या Means auspicious knowledge about paramatman.*

**यस्मात् परं नापरमस्ति किञ्चिद् यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।**
**वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ 85**

All this is fully pervaded by that Purusha for whom there is no second entity more celebrated than Him, and compared with whom there is no subtler or greater entity, and who stands in heaven still like a tree.

*अपरम् Means अन्यत् and परं means उत्कृष्टम् / There is no entity greater than that Paramatman - He is the most subtle and the greatest of all. As he has no desires left unattained i.e. as He is अवाप्तसमस्तकाम He is considering the entire universe along with Brahma and Rudra like a string of straw. तृणीकृत ब्रह्मरुद्रादिप्रपञ्चः / He is called by the term Purusha which signifies the Supreme Vasudeva. All this universe is pervaded by that Supreme self. This mantra is found in (श्वे.उ. 3 - 9).*

**न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।**
**परेण नाकं निहितं गुहायां विभ्राजते यद् यतयो विशन्ति ॥ 86**

That immortality which the sages (sanyasins) attain, that immortally which is stationed in Parama Vyoman which is above heaven - is not attainable by rites, nor by progeny nor by wealth. But it is gained by some only through renunciation or self - surrender.

*Immortality is not attainable by karmas or rites performed for gaining various results. It is neither gained by progeny which may satisfy the pitrs. Nor is it gained by attainment of wealth.*

*अमृतत्वस्य तु नाशास्ति वित्तेन / It is gained only by surrender of oneself at the feet of the Lord. त्याग Means self - surrender. 'सन्यासः त्याग इत्युक्तः शरणागतिरित्यपि / Even Bhakthiyogins should adopt sharanagathi as a means of perfection of Bhaktiyoga. It is the main means however for a prapanna. 'तस्य च वशीकरणं तच्छरणागतिरेव' /*

**वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयश्शुद्धसत्वाः ।**
**ते ब्रह्मलोके तु परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ।। 87**

The Recluses or Sanyasins who are endowed with the decisive knowledge (of tattva, hita and purushartha) that is derived from the upanishats, whose minds are purified on account of the performance of prapatti or self - surrender at the feet of the Lord, become freed from all bonds, by attaining Paramatman in the abode of Paramatman, after the fall of their final body.

*These mantras are used in the customary welcome and honour accorded to Sanyasins. Sanyasins are those who have risen above the three एषणs or desires namely लोकैषणा, पुत्तैषणा and वित्तैषण / Thyaga here means ' sanyasa'.*

*The hermits are of two kinds. Those that perfect Bhaktiyoga here alone and enter into the Supreme abode of paramatman at the end of that birth - are of one kind. The other class of hermits attain 'sattvashuddi' from 'sanyasayoga' for the attainment of the decisive knowledge of the Upanishats i.e. for 'वेदान्तविज्ञानसंपत्तये' -*

*They attain the world of the four - faced Brahma and at the close of the life time of Brahma become freed from that conditional immortality for attainment of primary immortality. The smrithi text*

*'ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसंचरे । परस्यांते कृतात्मानः प्रविशन्ति परं पदम्' of Kurmapurana supports this view. ब्रह्मलोके is explained as भगवल्लोक by श्रुतप्रकाशिकाचार्य ।*

*In the Gita Bhashya, 'Thyaga' and Sanyasa' are explained as signifying 'satvika thyaga' (18-41). This mantra is found in Mundaka Up. 3-2-6. There also, it is explained as related to the attainment of the abode of Supreme Brahman. ब्रह्मैवलोकः ब्रह्मलोकः । परान्तकाले means चरमदेहावसानकाले । परामृतात् means प्रसन्नात् ब्रह्मणो हेतोः ।*

*The second kind of yathis mentioned above are not referred to here. Those who observe sattvikathyaga never go to the Chaturmukha - loka.*

**दहरं विपाप्मं परवेश्मभूतं यत् पुण्डरीकं पुरमध्यसग्ग्स्थम् ।**
**तत्रापि दहरं गगनं विशोक स्तस्मिन्यदन्त स्तदुपासितव्यम् ।। 88**

That small lotus of the heart, which is opposed to all that is defiling and which is the abode of paramatman, is stationed in the middle of the body of the aspirant. Even there, the small ether which is within that abode, and which is characterised by sinlessness and others and that which is within that ether - both are to be mediated upon.

*As expounded in the 8th Chapter of Chandogya, the meditation upon Brahman who resides in the cave of the heart in close proximity with the upasaka is prescribed here. The Chandogya says - 'अथ यदिदं अस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म, दहरोऽस्मिन्नन्तर आकाशः तस्मिन् यदन्तः तदन्वेषृव्यं तद्वाव विजिज्ञासितव्यम्' - The body is the city of Brahman. There is a small abode here that is the heart. There is a small ether within that abode. That ether and that which is within that ether are both to be meditated upon. The Upanishat itself explains that the eight qualities like अपहतपाप्मत्व and others are within that ether.*

*The idea is that Brahman is that दहर or small ether and that Brahman is to be meditated upon as necessarily characterised by the eight qualities. 'अपहतपाप्मा, विजरः, विशोकः, विमृत्युः, विजिधत्सः, अपिपासः, सत्याकामः, सत्यसंकल्पः, आत्मा एषः' - Says the Upanishat. In the Vedanta Sutras, the Sutrakara establishes that दहरः is Brahman. Brahman is ever characterised by these eight qualities and he is to be mediated upon as such.*

**यद् वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः ।**
**तस्य प्रकृतिलीनस्य यः परस्स महेश्वरः ॥** **89**

The pranava is ordained to be recited at the beginning of the Veda and also at the end of it. The letter अकार into which it merges is the source of it. He that is denoted by that अकार is the great Lord.

*This mantra expounds that Sriman Narayan is the Maheswara, who is the particular deity to be mediated upon in daharopasana.*

*In fact, Narayana is the deity that is to be meditated upon in all modes of meditation upon the Supreme. The Upasya who is expounded thus is the same as Narayana. The pranava is the seed of the Veda. The 'svara' here is pranava, 'ओंकार प्रभवा वेदाः' । 'ब्रह्मणः प्रणवं कुर्यात् आदावन्ते स सर्वदा । स्रवत्यनोङ्कृतं ब्रह्म परस्ताच्च विशीर्यते' ॥ Says manu. The Prakrithi or the seed of that pranava is अकार । अकार is the source of all words. समस्तशब्दमूलत्वात् अकारस्य । लीनत्वम् means assumption of that form - तद्रूपतापन्नम् । 'अकारो वै सर्ववाक्' । 'अ इति ब्रह्म' । अकार Is the source of all speech. Narayana is the ultimate cause of all objects in the world. The vachya is Narayana and his vachaka is the अकार of the pranava.*

*The term महेश्वर signifies the ultimate cause of this universe. He is the cause of all other causes of this universe. The Gita says*

*'यो मां अजमनादिं च वेत्ति लोकमहेश्वरम्' । श्वेताश्वतर says 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरं' ।*

**सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् ।**
**विश्वं नारायणं देवंमक्षरं परमं प्रभुम् ।। 90**

The Lord who has a thousand heads, who has his eyes everywhere, who works out the good of all the worlds, who is the immutable and the Supreme Lord, who is the bestower of the fruits of all the deeds, is Narayana who is all this universe.

*In the previous anuvaka, it was taught that Narayana is the deity to be meditated upon in Dahara Vidya. In this section, it is ordained that Narayana is the object of meditation in all Brahmopasanas, where Narayana is denoted by terms like शंभु, परब्रह्म, परंज्योतिः, परमात्मन् , आकाश, प्राण, पुरुष and others. This is made clear by the Bhashyakara in लिङ्गभूयस्त्वाधिकरण - The terms like सहस्रशीर्षं and others in the accusative case have to be taken as in the nominative case. This forms an independent unit and is not related to the topic expounded in the previous anuvaka. The statements in the nominative case such as 'विश्वमेवेदं पुरुषः' 'तत्त्वं नारायणः परः' affirm the usage of the accusative case in place of the nominative case here. 'सर्वस्मात् परो नारायण एव सर्वत्रोपास्य इति निर्णीयमानत्वाच्च प्रथमार्थे द्वितीयेति निश्चीयते' - Says the Bhashyakara. The term नारायण is found to be repeated in each mantra viz. 90, 91, 92, 93 and 94 and it is repeated in every pada in mantra 93 and from this, it can be known that this Anuvaka is prescribing that Narayana is the particular deity to be meditated upon in all Brahmopasanas.*

*The term 'sahasra shirsham' signifies that he is having infinite or (अनन्त) heads everywhere - the pervasion of the Lord is pointed out by this. Visvaksham means that He is capable of perceiving everything directly. The Gita describes his cosmic form as 'अनेकबाहूदरवक्त्रनेत्रम्' ।*

**विश्वतः परमं नित्यं विश्वं नारायणगुँ हरिम् ।**
**विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ।। 91**

He is the most supreme and the eternal on account of his being in everything. This universe is Narayana, Hari. All this universe is Purusha alone. This universe lives on account of that purusha.

*The Purusha is the inner self in all and so he is all. The entire universe depends upon Him for its existence and functioning. The Purusha is the उपजीव्य and the universe is उपजीवि or that which lives on account of Him. The purusha is not the universe on account of his nature or svarupa but on account of the fact of his being the inner self of all. The words signifying the body, signify the atman.*

**पतिं विश्वस्यात्मेश्वरगुँ शाश्वतगुँ शिवमच्युतम् ।**
**नारायणं महाज्ञेयं विश्वात्मानं परायणम् ।। 92**

Narayana is the master of the universe. This paramatman is the ruler of himself. He is the eternally auspicious and He is अच्युत or unchanging. This Narayana is the highest object to be known. He is the innerself of all. He is the supereme object of attainment or the highest goal.

*The word ' pathi' means master and it signifies शेषशेषिभाव / The nature of the entire unviverse is to glorify Him alone by all its deeds. The universe is subservient to Him. आत्मेश्वर Means that He alone is the Lord of Himself and that there is no one who rules over him 'न तस्येशे कश्चन' - स्वाधीनसर्वैश्वर्यः / शाश्वतम् is an attribute of शिव /This excludes the well known deity Shiva. शिव Means निरुपाधिक शुद्धिमत्वम् / the upanishat says further that He is the अन्तर्यामिन् of शिव, ब्रह्म and others. महाज्ञेयम् means ज्ञेयतमम् /The Highest object of knowledge. He is अच्युत the one who is never changeable. His nature is always the same.*

**नारायण परं ब्रह्म तत्त्वं नारायणः परः ।**
**नारायण परो ज्योतिरात्मा नारायणः परः ॥ 93**

Narayana is the Supreme Brahman. Narayana is the Supreme Reality. Narayana is the Supreme Light. Narayana is the Supreme Self.

*In the first pada, narayanaparam is not one word. Narayana is in the nominative case. It should not be taken as नारायणात् परं ब्रह्म / The Mahopanishad has the clear reading नारायणः परं ब्रह्म / The term नारायणः is repeated in each pada of this mantra to establish without any doubt the fact that Narayana alone is the upasya in all Brahmopasanas.*

**यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।**
**अन्तर्बहिश्च तत् सर्वं व्याप्य नारायणः स्थितः ॥ 94**

*Whatsoever object is seen or heard in this world, Narayana resides pervading all those objects within and without.*

*This mantra establishes that व्यापकत्व of the Lord. The Isa points out ईशा वास्यमिदंसर्वं / The lord has both अन्तर्व्याप्ति and बहिर्व्याप्ति / Ether has only bahirvyapti and no Antarvyapti. This अन्तर्व्याप्ति is in the form of the अन्तर्यामिन् who rules over every object sentient and non - sentient from within. अन्तः प्रविष्टः शास्ता जनानां says Veda. How is He pervading the atomic self within ? It is सप्रतिधत्वमन्तराव्याप्तिः अणुषु - i.e. He is pervading totally to the extent of its existence without causing any break. It is pointed out by some that this is done on account of his अघटनघटनासामर्थ्य /*

**अनन्तमव्ययं कविगं् समुद्रेऽन्तं विश्वशम्भुवम् ।**

The infinite, the immutable, the omniscient, the one whose abode is in the ocean, the one who is the inner controller of Shambu.

*The term अनन्तं expounds that He is not limitd by time, space or object. He is of the same nature always and there is no change in His nature at any time. He is the one seer or omniscient principle. The term अन्त means स्थानं and He has his abode in the ocean समुद्रे स्थानं यस्य सः समुद्रेन्तः सः - समुद्रेन्तः ।*

**पद्मकोशप्रतीकाशगँ् हृदयञ्चाप्यधोमुखम् ।। 95**

**अधो निष्ट्या वितस्त्यां तु नाभ्यामुपरि तिष्ठति ।**
**हृदयं तद् विजानीयाद् विश्वस्याऽऽयतनं महत् ।। 96**

The heart is comparing to a lotus bud pointing downwards and is situated below the neck joint and above the navel at a length of twelve inches. That heart should be known as the place of that Lord who is the supporter of the Universe.

*Sriman Narayan was declared, as the Upasya in all Brahmavidyas earlier and in accordance with that, it is prescribed here that He is the object of meditation in this particular Dahara Vidya also. This is similar to the conclusion arrived at in Chandogya. A general rule is stated first and it is applied in a particular case later. A general statement was made earlier that the Supreme Brahman is the innerself of all entities in this universe in the statement ऐतदात्म्यं इदंसर्वम् and on the basis of that general assertion it is concluded later that He is the innerself of the particular self also as in the statement - 'तत् त्वम् असि । निष्ट्या Means ग्रीवाबन्धनम् । वितस्ति is the measurement of twelve inches. The shape of the heart is like a lotus bud turned downwards. That heart is the place of paramatman. It is the abode of the paramatman who is visvatmaka.*

*The Antaryami Svarupam of the Lord is two fold. One form of his अन्तर्यामित्व is that of His being the inner controller in general of all entities - sentient and non - sentient. Another kind of अन्तर्यामित्व is in the form of His manifestation in the heart of the Upasaka as*

*the object of meditation. It may be pointed out that the presence of the Lord in the Lotus of the heart as declared here, subserves the purpose of Dahara Vidya. The statements that follow such as 'स ब्रह्मा स शिवः' etc., expound that Narayana is सर्वपदवाच्य on account of his being the सर्वान्तर्यामिन् of all kinds of entities.*

**संततगुँ सिराभिस्तु लम्बत्याकोशसन्निभम् ।**
**तस्यान्ते सुषिरगुँ सूक्ष्मं तस्मिन् त्सर्वं प्रतिष्ठितम् ॥ 97**

That heart which is like a slightly closed bud hangs down being well covered by veins. At the end of that is a subtle hole. There is established the Supreme Brahman, the self of all.

*This 'sushira' or the subtle opening (aperture) is the elemental ether and not Dahara which was described as 'गगनं विशोकः' etc. The term सर्व signifies the innerself of all who manifests himself in the heart of everyone as the अन्तर्यामिन् / The सर्वात्मा, the Supreme Brahman is established in the heart of all people as the upasya for facilitating the upasaka. The subtle opening at the end of the lotus of the heart which is like a slightly closed bud, turning downwards, is mentioned to show that it is through it that the जाठराग्नि or the gastric fire enteres into it. The next mantra describes the blazing gastric fire in the heart in the midst of which the paramatman is described.*

**तस्य मध्ये महानग्निर्विश्वार्चिर्विश्वतोमुखः ।**
**सोऽग्रभुग् विभजंन्तिष्ठन्नाहारमजरः कविः ॥ 98**

In the midst of that heart is a blazing fire spreading in all directions with huge flames surging on all sides. He, the ever awake, the ever roaring stands there, classifies the food and he Himself consumes it first.

**संतापयति स्वं देहमापादतलमस्तकम् ।**

He torments with heat his body from the bottom of his foot to the head.

*तस्य मध्ये Means in the middle of the heart. There exists the gastric fire situated below for the purposes of digesting what is eaten and drunk. How can it be in the middle of the heart ? Though the fire is elsewhere, its subtle flame blazing above enters into the heart through the subtle opening of the heart which is opening downward and so it is to be taken as containing the gastric fire. The warmth of the entire body is on account of this blazing fire in the heart.*

**तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थितः ॥ 99**
**नीलतोयदमध्यस्था विद्युल्लेखेव भास्वरा ।**
**नीवारशूकवत् तन्वी पीताभा स्यात् तनूपमा ॥ 100**

In the midst of that there is a flame of fire which is very sublte and rising above, which is shining like a streak of lightening in the midst of a blue cloud, which is very subtle like the tip of a grain which is self - luminous and which is incomparable.

*Though the gastric fire is situated below, its subtle flame raging above has entered through the tiny hole into the heart and that subtle flame is described here. The वह्निशिखा is in the middle of the lotus of the heart and within that flame is the ever auspicious body of paramatman which shines out like a dark cloud. The वह्निशिखा contains within itself the auspicious form of paramatman which is like a blue cloud. That form of the Lord is resplendent like a line of lightining.*

*Just as a streak of lightening in the midst of a dark cloud pervades all around and shines out, in the same way Goddess*

*Lakshmi having the effulgence of gold, though situated in the chest of the Lord, betwixt his arms, pervades the body of the Lord with her brilliance. She appears as though she has the auspicious form of the Lord in the midst of her effulgence.*

*Sri Desika seems to be referring to this in his stotra to Varada Raja, which runs as follows :*

*'नागाचलेश निखिलोपनिषन्मनीषा*
*मञ्जूषिकामरकतं परिचिन्वतां त्वाम् ।*
*तन्वी हृदि स्फुरति कापि शिखा मुनीनां*
*सौदामनीव निभृता नवमेघगर्भा ॥ (व. पं २०)*

*The very words of this mantra कापि तन्वी are incorporated into this verse which signifies goddess Sri. This Anuvaka says that Narayana is to be meditated in all Brahmavidyas and describes that the Lord associated with Sri is residing in the hearts of all people. Ramanuja describes this in Vedarta Sangraha as follows :-*

*'सेयं दहरपुण्डरीकमध्यस्थाकाश वर्तिनी वह्निशिखा स्वान्तर्निहित -*
*नीलतोयदाभपरमात्मा स्वरूपस्वान्तर्निहितनीलतोयदा*
*विद्युदिवाभातीत्यर्थः ॥ (वे.सं २११)*

**तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।**
**स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् । 101**

The Supreme self is established in the midst of that flame. He is ब्रह्म, शिव, Indra, the liberated self, the most celebrated Master of Karma.

*The Samanadhikaranya or concomitent co-ordination such as स ब्रह्मा and others are on account of the शरीरात्मभाव । All terms denoting various objects denote in the ultimate analysis the Supreme Paramatman alone who is the inner self of all. The term अक्षरः means मुक्तः । स्वराट् means that he is not dominated by Karma अकर्मवश्यः।*

*The word परमः means उत्कृष्टः or most celebrated. The word व्यवस्थितः signifies that he is residing. He is residing there assuming a golden form. सः इन्द्रः has become सेन्द्रः for the purposes of fulfilling the requirements of the pada.*

**ऋतगुँ सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।**
**ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमः ॥ 102**

Obeisance unto the Supreme Brahman, the Lord of the cosmic form, who is all - pervading, immutable, the one who has an auspicious form of a black tawny colour, who has risen above all changes, who has eyes that are dissimilar in nature.

*ऋतम् means सर्वगत । This is derived from the root ऋ meaning गति । Satyam means निर्विकारं । The colour of the auspicious form of the Lord is a happy blend of dark blue with the golden hue of goddess Lakshmi. The colour of the body of the Lord is of the colour of the atasi flower. The yogarnava text describes the Lord as follows:-*

'नमस्ये परमानन्दवपुषं कृष्णपिङ्गलम् ।
नारायणं जगन्नाथं वासुदेवमनामयम्'' ॥

*ऊर्ध्वरेतं means that his वीर्यं is celebrated. विकारविरहोवीर्यं । रेतस् signifies विकार or change. विकारात् उत्तीर्णतयाऊर्ध्वरेतम् । विरूपाक्षं means that the रूप of the two eyes of the Lord is not the same. One eye is like fire whereas the other one is cool as snow. 'तस्य चिन्तयतो नेत्रात् तेज समभवन्महत् । दक्षिणं वह्निसंकाशं वामं तुहिनसंनिभम् ॥*

**आदित्यो वा एष एतन्मण्डलं तपति**
**तत्र ता ऋचस्तदृचां मण्डलगुँस ऋचां लोकोऽथ**
**य एष एतस्मिन् मण्डलेऽर्चिर्दीप्यते तानि**

**सामानि स साम्नां मण्डलगूँ् स साम्नां लोकोऽथ**
**य एष एतस्मिन् मण्डलेऽर्चिषि पुरुषस्तानि यजूगूंषि**
**स यजुषां मण्डलगूँ् स यजुषां लोकस्सैषा**
**त्रय्येव विद्या तपति य एषोऽन्तरादित्ये हिरण्मयः पुरुषः । 103**

This is verily the Aditya who illumines this orb. There are the Riks and that is the mandala of the riks: that is the world of riks. Then again, the flame that is blazing in this orb of the sun, there are the samans and that is the orb of the samans and that is the world of Samans. And again there is the purusha in the flames in the orb of the sun. They are the yajus, and that is the orb of the yajus, and that is the world of the yajus. It is verily the truth of the three vedas that is shining out like this.

He who is in the orb of the sun is verily the golden hued purusha.

*The Aditya manadala is directly perceived. In that is the flame in which are the three purushas of the form of Rik, Samam and yajus, with their mandalas and lokas. So, in the form of these three, the vidya alone of the three vedas is shining out. This form of the mandala of the three vedas in the sun is being witnessed by yogins as having a beautiful auspicious form and that is to be meditated upon. After prescribing the meditation upon the supreme as related to the body or अध्यात्म another mode of meditation is taught here. The upasana of Brahman as residing within the heart was taught before, and now the upasana of Brahman as residing in the orb of the sun is taught.*

*In the Vishnupurana, it is stated*

सर्वशक्तिः परा विष्णोः ऋग्यजुः सामसंज्ञिता ।
सैषा त्रयी तपत्यंहो जगतश्च हिनस्ति या ॥ (वि.पु. २-११-७)

The Supreme power of Vishnu is signified by the names Rik, Yajus and Saman : this trayee burns all sins and that resides resplendent in the sun.

**आदित्यो वै तेज ओजो बलं यशश्चक्षु**
**श्श्रोत्रमात्मा मनो मन्युर्मनुर्मृत्युः सत्यो**
**मित्रो वायुराकाशः प्राणो लोकपालः कः किं कं**
**तत् सत्यमन्नमायुरमृतो जीवो विश्वः कतमः**
**स्वयम्भुः प्रजापतिः संवत्सर इति**
**संवत्सरोऽसावादित्यो य एष पुरुष एष**
**भूतानामधिपति ब्रह्मणः सायुज्यगूँ सलोकतामा -**
**प्नोत्येतासामेव देवतानागूं सायुज्यगूँ**
**सार्ष्टितागूँ समानलोकतामाप्नोति य एवं वेदेत्युपनिषत् । 104**

Aditya is verily lustre, power strength, fame, eyes, ears, intellect, (आत्मा) mind, anger, mantra, death, truth, friend air, ether, vital air, the protector of the worlds, who, which, what, that truth, food, life span, immortality, the individual self, the world, the celebrated self (कतमः), the self-born, the lord of all people and samvatsara.

*Samvatsara is verily this Aditya. This purusha is the overlord of all living beings. One who meditates upon Him like this, attains equality with Brahman and attains His very world. He who meditates like that attains equality with Gods with equality in enjoyment and equality in respect of their worlds. This is the secret teaching.*

*Satyah is explained as सत्सु साधुः ।*

*Satyam means immutable. तेजस् and others are आदित्यात्मक or having आदित्य as their atman. The form of all entities that are*

*questioned as who, what, which or कतमः are all of Aditya. The word इति in "the mantra points out that these are all prakaras" of Aditya. Anything of this kind is also belonging to Aditya. The purusha who is in Aditya is Samvatsara. सम्यक् वसन्ति सर्वभूतान्यस्मिन्निति-संवत्सरः / All entities are existing in this and so this is samvatsara. This description of the nature of samvatsara is indicative of all the qualities such as lustre and others that were described before. सायुज्य means समानगुणत्वम् / सार्ष्टिता means Samana Bhogatvam.*

*One may attain from the meditation upon Aditya अवान्तरफल such as attainment of the worlds of vayu and other deities or the attainment of Supreme Brahman, according to one's desire. The fruit of meditation will be according to the desire of the meditator.*

**घृणिः सूर्य आदित्योमर्चयन्ति तपः सत्यं मधु क्षरन्ति तद् ब्रह्म तदाप आपो ज्योतीरसोऽमृतं ब्रह्म भूर्भुवः स्सुवरोम् ॥ 105**

The rays worship Aditya existing in the suryamandala or the orb of the sun. Satya makes (madhu) the enjoyable waters that are the fruits of Tapas, flow. That is Brahman. That is verily water. Water is the essence of the jyotis or the light. That is Brahman. That is Brahman, Bhuh, Bhuvah and suvah.

*This is an upasana mantra. This mantra describes the celebrity of water. This mantra is ordained for prasana and abhimantranam of water.*

*घृणिः means घृणयः / The usage in singular for plural is Vedic usage. घृणयः means किरणाः / The meaning is that aditya becomes united with scorching rays. आदित्योमर्चयन्ति Is vedic usage for आदित्यं अर्चयन्ति / Satya generates water which is Bhogya and which is the fruit of energetic heat. It is said so because rain is caused by the sun's rays. That alone is called Brahma as it is characterised by*

*greatness or Brihatva. That alone is called by the name of waters. The sense of Bhuh and other vyahritis and the sense of pranava is verily 'waters'. Thus 'waters' are praised here.*

**सर्वो वै रुद्रस्तस्मै रुद्राय नमो अस्तु ।**
**पुरुषो वै रुद्रस्सन् महो नमो नमः ।**
**विश्वं भूतं भुवनं चित्रं बहुधा जातं**
**जायमानञ्चयत् । सर्वो ह्येष रुद्रस्तस्मै रुद्राय नमो अस्तु ।।** **106**

Rudra is verily everything. Let our obeisance be to that Rudra. Possessing all valour Rudra is verily the great. Obeisance unto Him again and again. All this universe, all these entities, all the wondorus worlds that were variedly born or are being born-all that is verily this Rudra alone. To that God Rudra, our obeisance is offered.

*These mantras are called त्वरितरुद्र mantras. These are to be repeatedly recited by those who seek quick fulfillment of their desires. The three anuvakas comprising of manthras 106, 107 and 108, are praises of God Rudra. As Rudra is carrying on the world, He is called 'Sarva' (जगन्निर्वाहक). Purusha means सर्ववीर्यसंपन्नः । Purusha may be taken as signifying the paramatman and then the meaning will be पुरुषात्मक ।*

**कद्रुद्राय प्रचेतसे मीदुष्टमाय तव्यसे । वोचेम शन्तमगँ् हृदे ।**
**सर्वो ह्येष रुद्रस्तस्मै रुद्राय नमो अस्तु ।।** **107**

He functions as the creator and so is a creator (कन्). May we utter a pleasing praise unto Lord Rudra who is acutely intelligent, who drenches the world with rain and others and who is an ascetic and who is pleasing to the heart.

*कं इवाचरतीति कन् । He who acts like the four-faced-Brahma,*

*creator. That means a creator. प्रचेतसे means प्रकृष्ट बुद्धिशालिने । मीढुष्मा means सेक्तृतमाय । शंतम means मनः सुखावहं स्तोत्रं ।*

**नमो हिरण्यबाहवे हिरण्यपतये ऽम्बिकापतय उमापतये नमो नमः॥ 108**

Obeisance unto Lord Rudra who is the consort of Ambika or Uma, whose arms are bedecked with gold ornaments and who is the master of riches.

*हिरण्यबाहवे Means handsome arms. It may be taken as arms decorated with gold ornaments as the term हिरण्यपाणि is explained so elsewhere by Bhatta Bhaskara.*

*Ambikapataye, Umapataye - This repetition is on account of the great regard for the Lord. Vyasarya interprets the meaning of the word Rudra as 'paramatman' on the basis* of statements like'सर्वो वै रुद्रः', पुरुषौ वै रुद्रः'

*The terms उमापति and others are explained as related to Sri Nrisimha in Nrisimha Tapaniya as in ऋतगं सत्यं परं ब्रह्म .... ब्रह्मणोऽधिपतिः' - and so it is quite proper to take terms ike Rudra and others as signifying paramatman.*

**यस्य वैकङ्कत्यग्निहोत्रहवणी भवति प्रतिष्ठिताः**
**प्रत्येवास्याहुतयस्तिष्ठन्त्यथो प्रतिष्ठित्यै ॥ 109**

The Oblations of that sacrificer, whose sacrificial vessel is made of the wood of the vikankata tree, becomes firmly established and they being thus established promote the firm conferment of the fruit to the sacrificer.

*This mantra is related to the process of offering oblations. The sacrificial utencil referred to here, is related to the Angihotra. The benefit of gaining the fruit of Agnihotra without any obstacle is attributed to the usage of the sacrificial utencil made of the particular*

*class of wood. This glorifies the wood vikankata for sacrificial utencils.*

**कृणुष्वपाज इति पञ्च** **110**

The following five mantras are to be recited here for effecting the destruction of hostile influences. They are from the Taittiriya Samhita (1-2-14). The Mantras are given hereunder for ready reference.

**कृणुष्वपाजः प्रसितिं न पृथ्वीं याहि राजेवामवागँ् इभेन ।**
**तृष्विीनमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः** **1**

Put forth like widespreading net, your vigour. Go like a mighty King goes on an elephant, with his attendants. Following thy swift net shoot arrows. Transfix the Rakshasas with darts that burn most fiercely.

**तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः ।**
**तपूगँ्ष्यग्ने जुह्वा पतङ्गानसंन्दितो विसृज विष्वगुल्काः** **2**

Go forth in rapid flight whirling fiery torches. Follow them closely glowing in thy fury. Spread with your tongue the winged flames. Cast your firebrands all around them.

**प्रतिस्पशो विसृज तूर्णितामो भवा पायुर्विशो अस्या अदब्धः**
**यो नो दूरे अघशगँ् सो यो अन्त्यग्ने माकिष्टे व्यथिरादधर्षीत्** **3**

You who are fleetest in motion, send your spies forward. Be the protector of these people. O Lord Agni, send your spies against him who, near or far is bent on evil. Let no trouble sent from thee overcome us.

**उदग्ने तिष्ठ प्रत्यातनुष्व न्यमित्रागँ् ओषतात्तिग्महेते ।**
**यो नो अरातिगँ् समिधान चक्रे नीचातं धक्ष्यतसं न शुष्कम्** **4**

O Lord Agni of blazing flames, rise up. Spread yourself out beofre us. Burn down our foes, you have sharpened arrows. Consume him utterly who has worked us mischief like dried-up heap of firewood.

**ऊर्ध्वो भव प्रतिविध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।**
**अवस्थिरा तनुहि यातु जूनां जामिमजामिं प्रमृणीहि शत्रून् ॥ 5**

Agni, be our overlord. Arise and drive off those who fight against us. Manifest your own celestial powers - slacken the strong bows of the demon - driven. Destroy our foemen whether kin or stranger.

**अदितिर्देवा गन्धर्वा मनुष्याः पितरोऽसुरा**
**स्तेषाग्ं सर्वभूतानां माता मेदिनी**
**महती मही सावित्री गायत्री जगत्युर्वी**
**पृथ्वी बहुला विश्वा भूता कतमा**
**का या सा सत्येत्यमृतेति वसिष्ठः ॥ 111**

Aditi is the mother of all living beings such as gods, gandharvas, human beings, the pitrs or manes, asuras and she is signified by names such as Medini, Mahati, Mahee, Savithri, Gayathri, Jagathi, Urvee, Prithvi, Bahula, Visva, Bhuta, Katama, Ka, ya, Satya and Amrita. Thus did sage Vasishta praise Mother Earth.

*Mother Earth is Aditi and she is the mother of all entities inclusive of the stationary entitites. She is characterised by such qualities that are indicative of such names. These several names are derived on account of the association of such qualities. कतमा means सुखतमा / It may also mean अशक्यनिर्धारणा / Her nature is such that it cannot be exactly determined as this and this. Her greatness is so vast that it cannot be adequately described. का may*

*mean अव्यक्तरूपा / This mantra is thus a praise to Goddess Earth by Vasishta.*

**आपो वा इदगं् सर्वं विश्वा भूतान्याप:**
**प्राणा वा आप: पशव आपोऽमृतमापोऽन्नमाप:**
**सम्राडापो विराडाप: स्वराडापश्छन्दागँ्**
**स्यापो ज्योतीगँ्ष्यापस्सत्यमापस्सर्वा**
**देवता आपो भूर्भुवस्सुवराप ओम् ॥** **112**

All this is verily waters. All the entities are waters. The vital airs are waters. The animals are waters. Waters are nector. Food is waters, waters shine out brilliantly. Waters shine out by themselves. Waters are not having any other one ruling over them. The Vedas are waters. The luminary bodies are waters. Truth is waters. All gods are waters. Bhuh, Bhuvah, Suvah, Om.

*The waters are praised here. They are described as sarvatmaka. This mantra is used in अभिमन्त्रण / सम्राट् may mean the masters of the world such as the four-faced-Brahman and others. Virat means the virat purusha such as vyuha and others. स्वराट् Means अनन्याधिपति: / waters are thus praised here as everything.*

**आप: पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् ।**
**पुनन्तु ब्रह्मणस्पतिर्ब्रह्म पूता पुनातु माम् ।**
**यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम ।**
**सर्वं पुनन्तु मामापोऽसताञ्च प्रतिग्रहगं् स्वाहा ॥** **113**

May waters purify the earth. May the earth thus purified, purify me. May Narayana the Lord of the Four - faced Brahma purify the earth. May the earth purified by paramatman purify me. The left overs- that are eaten, the food that ought not to

be consumed - whatsoever sinful deeds done by me, and the gifts received from bad people - may waters purify all these and me.

*ब्रह्मणस्पतिः The Lord of the vedas or the Lord of the four-faced-Brahma.*

**अग्निश्च मा मन्युश्च मन्युपतयश्चमन्युकृतेभ्यः पापेभ्यो रक्षन्ताम् ।**
**यदह्ना पापमकार्षम् । मनसा वाचा हस्ताभ्याम् ।**
**पद्भ्यामुदरेण शिश्ना । अहस्तदवलुम्पतु ।**
**यत् किञ्च दुरितं मयि । इदमहं माममृतयोनौ ।**
**सत्ये ज्योतिषि जुहोमि स्वाहा ॥** **114**

May Agni, anger and those that promote anger, protect me from sins committed on account of anger. Whatever sins I committed during day time with my mind, speech, hands, feet, stomach and the genetic organ, may the day itself destroy all that. May the day purify me of all sins in me. I offer myself unto that effulgent Brahman in the abode of the liberated.

*This mantra is used in 'आचमन' or sipping of water for purification of sins in the evening. मन्युपतयः means the sense organs such as the eye and others that promote anger. May the day itself destroy the sins committed during day time. अमृतानां योनौ Means मुक्तानां स्थाने। सत्ये means ब्रह्मणि ।*

**सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः ।**
**पापेभ्यो रक्षन्ताम् । यद्रात्र्या पापमकार्षम् ।**
**मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना ।**
**रात्रिस्तदवलुम्पतु । यत् किञ्च दुरितं मयि ।**
**इदमहं माममृतयोनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा ॥** **115**

May Surya, anger and those that promote anger protect me from sins caused by anger. Whatever sins I committed during night with my mind, speech, hands, feet, stomach and the genetic organ, may the night itself destroy all that. May the night purify me of all sins in me. I offer myself unto that effulgent Brahman in the abode of the liberated.

*This mantra is used in प्रातरापोशन or sipping of water in the morning. Parmatman is signified as surya in this mantra as He is the cause of the birth of the Universe सूतिहेतुत्वात् ।*

**आयातु वरदा देवी अक्षरं ब्रह्मसंमितम् ।**
**गायत्रीं छन्दसां मातेदं ब्रह्म जुषस्व नः ॥**
**ओजोऽसि सहोऽसि बलमसि भ्राजोऽसि**
**देवानां धाम नामासि विश्वमसि विश्वायुः**
**सर्वमसि सर्वायुरभिभूरों गायत्रीमावाहयामि ॥** **116**

May Goddess Gayatri, the bestower of all boons come here. O' thou, mother of all vedic mantras, Having come here, do accept this great one of the form of letters, which is the Gayatri metre and is most celebrated. Thou art resplendent and highly capable. Thou art strength. Thou art brilliant. You are the abode of all the well known Gods. You are also the celebrated name. You are everything, and the life of all. You overpower all. You are 'Om'. I invoke Gayatri.

*This 'anuvaka' beginning with आयातु is prescribed in the आवाहन or invocation of Gayatri. Gayatri is addressed as the mother of meters. गायत्रीं means that which is in (गायत्री छन्दस्) or Gayatri Metre: ब्रह्मसंमितम् - वाच्येन ब्रह्मणा पूज्यत्वेन संमितं समं - equal to Brahman which is the वाच्य or the Import. इदं अक्षरं Means this one of the form*

*of वर्ण or letters. ब्रह्म means that it is qualified by the quality of greatness. जुषस्व means सेवस्व /*

*ओजोऽसि The idea is that you are the means of brilliance, ability and others - 'ओजआदीनां साधनमसि' / The word ओं is the name of Brahman as described in the statement' 'ओं तत्सदिति निर्देशः ब्रह्मणः त्रिविधः स्मृतः' / The idea is that you are ब्रह्मात्मिका or having Brahman as your self.*

**ओं भूः । ओं भुवः । ओगँ् सुवः । ओं महः । ओं जनः ।**
**ओं तपः । ओगँ् सत्यम् । ओं तत् सवितुर्वरिण्यं भर्गो**
**देवस्य धीमहि । धियो योनः प्रचोदयात् ।**
**ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवस्सुवरोम् ॥ 117**

The Bhuloka is having Brahman as its inner self. The worlds भुवः, सुवः, महः, जनः, तपः, सत्यम् are having Brahman as their innerself. We meditate upon the worshipful prowess of the Lord Savitr, the cause of this universe, who prompts our intellect. Water and light, the taste, the liberated self are all Brahma. The three worlds भूः, भुवः सुवः are also ओं or Brahma.

*This is the well-known Mantra prescribed in pranayama. All the seven worlds are ब्रह्मात्मक / He who prompts or stirs our धियः or the dormant jnanendriyas is the Lord Savitr. Savitr is the cause of this universe जगत्कारण / We contemplate upon his prowess or greatness, means that we meditate upon the paramatma svarupa. 'ओमापो ज्योतीरसोऽमृतं ब्रह्म भूर्भुव सुवरोम्' - Is known as the crest of Gayatri- Gayatri Shirah. The terms आपः, ज्योतिः are indicative of other elements. The पञ्चभूतs are implied by this. रस is the गुण or quality of आपः / This is also indicative of the other qualities of the other great elements such as शब्द, स्पर्श, रूप and गन्ध / अमृतं ब्रह्म means the liberated soul or the*

*muktatman in this context. तत् सर्वं ओं ब्रह्म इत्यर्थः । भूर्भुवस्सुवरोम् - Even the three worlds are ओं or ब्रह्म ।*

*The word 'यः' in Gayatri Mantra is taken by some as correlated to तत् found in the beginning of the mantra. So यः is taken as यत् । The word 'यः' is taken to signify savitr alone and तत् is taken to convey the meaning 'तस्य सवितुः' - by some. यो देवः सवितास्माकं धियो धर्मादि गोचराः । प्रेरयेत् तस्य यद्भर्गः तद्वरेण्यं उपास्महे' - Enshrines this meaning. Vedanta Desikar's verse in Shata Dushini may be noted :-*

*प्रतिपुरुषमनेकाः प्रत्यवस्थं विचित्राः*
*शुभगतिषु धियो यः चोदयत्यञ्जसा नः ।*
*अखिलचिदचिदन्तर्यामि तद् विष्णुसंज्ञं*
*सवितुरहमुपासे तस्य देवस्य भर्गः ॥*

**ओं भूर्भुवस्सुवर्महर्जनस्तपस्सत्यं**
**तद् ब्रह्म तदाप आपो ज्योतीरसोऽमृतं ब्रह्म भूर्भुवस्सुवरोम् ॥ 118**

The seven worlds भूः, भुवः, सुवः, महः, जनः, तपः and सत्यं are Brahmatmaka or having Brahman as their innerself. That is Brahman. That is water. Water, fire, the quality of taste, the released soul, are Brahmatmaka. The three worlds भूः, भुवः, सुवः, are ओं or Brahma.

**ओं तद् ब्रह्म । ओं तद् वायुः ।**
**ओं तदात्मा । ओं तत् सत्यम् ।**
**ओं तत् सर्वम् । ओं तत् पुरोर्नमः ॥ 119**

ओं is that Brahma. ओं is vayu. ओं is that Atman. ओं is

all that ओं is that primeval cause that existed before creation. so obeisance unto that pranava.

*In this अनुवाक the syllable ओं or प्रणवः is praised as the Atman of everything. प्रणवस्यैव सर्वात्मत्वेन स्तुतिः । पुरः Means पूर्वभावि । Both the Anuvakas are taken as one.*

**उत्तमे शिखरे देवी भूम्यां पर्वतमूर्धनि ।**
**ब्राह्मणेभ्यो ह्यनुज्ञानं गच्छ देवि यथासुखम् ॥ 120**

O Goddess Gayatri, proceed at your pleasure to the celebrated place of enjoyment situated on the peak (or the mount) of the Meru Mountain. Your meditators have given their consent.

*The term देवि occurs twice in this mantra. One is of course the nominative of address. The other one is taken as the subject of the sentence as 'देवी शिखरे तिष्ठति' by Vidyaranya. 'यथासुखं' means 'as you please'. This is explained thus by Bhaskara-'you may reside on the भूमि or मूर्धा or शिखर of the mount as you please'. This mantra is used in the Upasthana of Gayatri.*

**ओमन्तश्चरति भूतेषु गुहायां विश्वमूर्तिषु ।**
**त्वं यज्ञस्त्वं विष्णुस्त्वं वषट्कारस्त्वगँ्**
**रुद्रस्त्वं ब्रह्मा त्वं प्रजापतिः ॥ 121**

Thou who art called by the name ओं move within the cave of the heart of all living beings as their inner controller. Thou art the yajna, Vishnu, वषट्कार, Rudra, Brahma and Prajapati.

*This mantra is prescribed in the सर्वात्मकब्रह्मोपासन । The वाचक or name of Brahman is pranava or ओंकार and the vachya or the*

*object that is signified is the Supreme which is the self of all. All entities other than that supreme have Him as their innerself and so all terms signify paramatman alone in the ultimate analysis.*

**अमृतोपस्तरणमसि । 122**

Thou art the upastarana or the sheet spread out for the food.

*This mantra is prescribed in sipping water before taking food. According to the sacrificial context, the sprinkling of the liquid substance for the sake of अंसर्ग or non-contact of the हविस् is called उपस्तरण । The word अमृत signifies अन्नम् or food. The meaning is therefore अन्नस्य उपस्तरणम् । The उपस्तरण that is prescribed here is not for the भोजनपात्र or the hand, as this is an आपोशनमन्त्र । हविस् that is oblated in वैश्वानराग्नि may get stuck up in the throat and to avoid that kind of samsaraga, this upastarana is prescribed.*

*The Vishnupurana saya - 'liquid substance should be taken at the beginning and at the end of taking food and hard substance should be taken in between'. One should do अभिमन्त्रण with this mantra हे अमृत त्वं उपस्तरणमसि' to the water taken in his hand and then should sip that water. Amrita may be taken as a nominative of address in this interpretation.*

**प्राणेनिविष्टोऽमृतं जुहोमि । प्राणाय स्वाहा ।**
**अपाने निविष्टोऽमृतं जुहोमि । अपानाय स्वाहा ।**
**व्याने निविष्टोऽमृतं जुहोमि । व्यानाय स्वाहा ।**
**उदाने निविष्टोऽमृतं जुहोमि । उदानाय स्वाहा ।**
**समाने निविष्टोऽमृतं जुहोमि । समानाय स्वाहा ।**
**ब्रह्मणि म आत्माऽमृतत्वाय । 123**

Being desirous of satisfying the prana, I oblate this food

which is nectar. This is the offering to prana. Being desirous of satisfying the Apana, I oblate this food of the form of nectar. This offering is for the apana. Being desirous of satisfying the vyana, I oblate this food of the form of nectar. This is the offering to Vyana. Being desirous of satisfying the Udana, I oblate this food of the form of nectar. This offering is for Udana. Being desirous of satisfying the Samana I oblate this food of the form of Amrita. This is the offering to samana. May my atman oblated in Brahman be fit for immortality.

**प्राणे निविष्टोऽमृतं जुहोमि । शिवो मा विशाप्रदाहाय ।**
**प्राणाय स्वाहा । अपाने निविष्टोऽमृतं जुहोमि ।**
**शिवो मा विशाप्रदाहाय । अपानाय स्वाहा ।**
**व्याने निविष्टोऽमृतं जुहोमि । शिवो मा विशाप्रदाहाय ।**
**व्यानाय स्वाहा । उदाने निविष्टोऽमृतं जुहोमि ।**
**शिवो मा विशाप्रदाहाय । व्यानाय स्वाहा ।**
**उदाने निविष्टोऽमृतं जुहोमि । शिवो मा विशाप्रदाहाय ।**
**उदानाय स्वाहा । समाने निविष्टोऽमृतं**
**जुहोमि । शिवो मा विशाप्रदाहाय ।**
**समानाय स्वाहा । ब्रह्मणि म आत्माऽमृतत्वाय ।** **124**

Being desirous of satisfying prana, I oblate this food which is nectar. O food that is oblated, being auspicious, enter into me for subsiding दाह (pain) caused by the gastric fire. This is the offering for prana. Being desirous of satisfying Apana, I oblate this food which is nectar. O food that is oblated, being auspicious, enter into me for subsiding the pain (burning) caused by the gastric fire. This offering is for Apana. Being desirous of satisfying the Vyana, I oblate this food of the form of nectar. O food that is oblated, being auspicious, enter into

me for subsiding the burning caused by the gastric fire. This oblation is for Vyana. Being desirous of satisfying Udana, I oblate this food of the form of nectar. O food that is oblated, being auspicious, enter into me for subsiding the burning of the gastric fire. This oblation is for Udana. Being desirous of satisfying samana, I am oblating this food of the form of Amrita. O food that is oblated, being auspicious enter into me for subsiding the burning of the gastric fire. This oblation is for samana. May my Atman being oblated in Brahman become fit for immortality.

**अमृतापिधानमसि ।** **125**

You are the cover of the form of nectar अमृतरूपं आच्छादनमसि ।

This mantra is used in अभिमन्त्रण of the water held in the palm for उत्तरापोशन or sipping of water after taking food.

**श्रद्धायां प्राणे निविश्यामृतगुं हुतं ।**
**प्राणमन्नेनाऽऽप्यायस्व । अपाने निविश्यामृतगुं हुतं ।**
**अपानमन्नेनाप्यायस्व । व्याने निविश्यामृतगुं हुतं ।**
**व्यानमन्नेनाप्यायस्व । उदाने निविश्यामृतगुं हुतं ।**
**उदानमन्नेनाप्यायस्व । समाने निविश्य । मृतगुं हुतं ।**
**समानमन्नेनाप्यायस्व । ब्रह्मणि म आत्मामृतत्वाय ॥** **126**

Taking resort in faith (i.e. 'श्रद्धालुना मया') - by me, who has faith, this food of the form of nectar is oblated for the sake of prana: Nourish prana with that. This food of the form of nectar is oblated for the sake of Apana. Nourish Apana with that food. This food of the form of nectar is oblated for the sake of

Vyana. Nourish Vyana with that food. This food of the form of nectar is oblated for the sake of Udana. Nourish Udana with that food. This food of the form of nectar is oblated for the sake of Samana. Nourish Samana with that food. May my Atman being oblated in Brahma become fit for immortality.

*This mantra is addressed to the जाठराग्नि or the gastric fire. This is prescribed to be recited after taking food. The atman is to be offered or surrendered unto Brahman and this points out that prana dharana is desired for the purpose of offering of the self unto paramatman. Partaking of food is not for noursihing the indriyas but for supporting the atman, to surrender himself unto paramatman.*

**प्राणानां ग्रन्थिरसि रुद्रो**
**माऽऽविशान्तकस्ते नान्नेनाप्यायस्व ॥ 127**

You are the knot in which the vital airs are bound. You make one vail (cry). You are the destroyer of food that is eaten. Enter into me. Cause satisfaction (to the pranas) through that food.

*This mantra is addressed to the (जाठराग्नि) gastric fire. The pranas depend upon the gastric fire and so the gastric fire is called the ग्रन्थि or knot which binds them. Rudra means रोदयिता / The fire is called अन्तकः because it is भुक्तान्नस्य नाशकः / मां विश - the meaning is pervade with your flames for digesting the food.*

*The mantras 126, 127 and 128 are prescribed to be recited after भोजन or taking food. In the texts that expound the daily rituals (आह्निक) the usage of these mantras is prescribed in a particular order. It is as follows :-*

*अमृतापिधानमसीत्युपरिष्टादपः पिबेत् /*
*आचम्याङ्गुष्ठमात्रेति पादाङ्गुष्ठे तु दक्षिणे /*

*निःस्राव्येद्धस्तजलं ऊर्ध्वहस्तः समाहितः ।*
*हुतानुमन्त्रणं कुर्यात् श्रद्धयामितिमन्त्रतः ।*
*अथाक्षरेण स्वात्मानं योजयेत् ब्रह्मणीति हि ॥*

From this, it becomes known that the thumb that is mentioned in अंगुष्ठं च समाश्रितः refers to the thumb of the right foot, because the अंगुष्ठमन्त्र is prescribed in drenching the thumb of the right foot with water held in the ऊर्ध्वहस्त or in the hand upwardly held.

**अङ्गुष्ठमात्रः पुरुषोऽङ्गुष्ठश्च समाश्रितः ।**
**ईशः सर्वस्य जगतः प्रभुः प्रीणाति विश्वभुक् ॥ 128**

Let Vasudeva who is signified by the term 'Purusha' who is of the size of a thumb and who is residing in the heart which is of the size of a thumb, who is the controller and master of all this universe, who is the sheshin of everything other than Himself, who is the very consumer of the entire universe, be pleased.

*अङ्गुष्ठमात्रः पुरुषः - The Lord who is residing in the heart which is of the size of a thumb. The all-pervading paramatman is called अङ्गुष्ठमात्रः on account of the size of the abode where he is residing. He is the ruler of the entire universe. 'Prabhu' means 'Sheshi'. Vasudeva is called by the name Purusha. The idea is - May that Lord be pleased with this 'pranagnihotra'. As He himself is the consumer of the universe, the enjoyer of the pranagnihotra also, is Himself. May that Lord become pleased.*

*This mantra is to be recited after partaking of food.*

**मेधा देवी जुषमाणा न आगाद्विश्वाची भद्रा सुमनस्यमाना ।**
**त्वया जुष्टा जुषमाणा दुरुक्तान् बृहद्वदेम विदथे सुवीराः ॥ 129**

May that Goddess, the dispenser of intelligence, who pervades everything and who is associated with good-will towards all people, come over here with love towards us. O Goddess, may we who were indulging in vile words before, utter words that are highly virtuous, being blessed by you, as you, have blessed us with forceful words.

*Mantras 129, 130, 131, 132 and 133 form Medha sukta. This is a prayer for grant of intelligence. This is said to be related to Goddess lakshmi by Sri Namjeer in his SriSukta Bhashya* सुमनस्यमाना सर्वासु प्रजासु शोभनमनोयुक्ता । त्वया जुष्टाः त्वया अनुगृहीताः सन्तः । बृहत् वदेम - गुणैः बृहत् *which means* श्लाघ्यगुणयुक्तं */As you have blessed us with profound speech we now speak words that are Proper and appropriate. Before we were blessed by you, we were speaking words that were not good, but now it is not so. We are now speaking nice and good words that carry force.* वयं समीचीनं वचः त्वदनुग्रहादनन्तरं वदामः इत्यर्थः ।

*By splitting the words like* 'त्वया अजुष्टाः' *it may be explained we were speaking* दुरुक्ति *before being blessed by you and now after your* अनुग्रह *we are speaking good words.*

**त्वया जुष्ट ऋषिर्भवति देवि त्वया ब्रह्मा गतश्रीरुत त्वया ।**
**त्वया जुष्टश्चित्रं विन्दते वसु सा नो जुषस्व द्रविणेन मेधे ॥ 130**

O Goddess, being blessed by you, one becomes a seer. Being blessed by you, one becomes Brahma the attainer of wealth. Being blessed by you, one gains wonderful wealth. O Goddess Medha of that eminence, bless us with wealth.

जुष्टः *means* अनुगृहीतः */your blessing is the cause of becoming a seer of mantras, of acquiring the position of the four-faced-Brahma or of acquisition of wealth. A prayer is made to the goddess for granting wealth.* गतश्रीः *means* प्राप्तश्रीः ।

**मेधां म इन्द्रो ददातु मेधां देवी सरस्वती ।**
**मेधां मे अश्विनौ देवावाधत्तां पुष्करस्रजा ।। 131**

May Indra grant us intelligence. May the goddess Saraswathi grant us intelligence. May the twin Aswins that are decked with lotus flower garlands grant us intelligence.

*Indra and others are the vibhutis of Goddess Medha named as lakshmi. Medha is desired to be gained through them also.*

**अप्सरासु (च) या मेधा गन्धर्वेषु च यन्मनः ।**
**दैवी मेधा मनुष्यजा सा मां मेधा सुरभिर्जुषताम् ।। 132**

That intelligence which is in the nymphs, that intelligence which is in the gandharvas, that intelligence which is in the gods and human beings, may that celebrated intelligence come to me.

*In this mantra, it is desired that the मेधा or intelligence found in all others might happen to himself.*

**आमां मेधा सुरभिर्विश्वरूपा हिरण्यवर्णा जगती जगम्या ।**
**ऊर्जस्वती पयसा पिन्वमाना सा मां मेधा सुप्रतीका जुषताम् ।। 133**

May Goddess Medha , who is the most celebrated, who is of a cosmic form, who is of golden hue, and who is ever moving - come to me.

*May that goddess Medha who is mighty, who (pleases) sprinkles with water, who is of a most celebrated form pleasingly come to me.*

**सद्योजातं प्रपद्यामि सद्योजाताय वै नमः ।**
**भवेभवे नातिभवे भजस्व मां भवोद्भवाय नमः ।। 134**

I surrender unto that Lord who was born at the very

moment of His will. Obeisance unto that Lord, who was born at will. May I not be born in births after births. Do bless me. Obeisance unto Him from whom all effects emerge.

*This mantra is interpreted by other commentators as related to God Rudra. These names namely Sadyojata, Vamadeva, Aghora and Tatpurusha signify the faces of God Mahadeva of five heads. This mantra is introduced after a prayer to Medha as jnana is to be prayed from Rudra.*

*But these five mantras are called by the name पञ्चब्रह्म and so it is proper to explain them as related to the Supreme Brahman. It is pointed out that Srutis and Smritis support the idea that these mantras are related to Supreme Brahman. In Narasimha Tapaneeya Upanishat, Sri Nrisimha is praised as ईशानः सर्वविद्यानां and so these terms signify the Lord Nrisimha. 'सद्योजात' is a term most appropriate to Sri Nrisimha. Sadyojata is a term which is used to signify Sri Rama in Nirvana Khanda of Skanda Purana as follows:- 'सद्योजात प्रवृत्तिस्त्वं ईशिषे क्षेत्ररक्षक । वामदेवः प्रतिष्ठाया वासनां तनुमाश्रितः ॥ So these mantras are related to the Supreme Paramatman.*

*Sadyojata - सङ्कल्पसमये एव करणान्तर नैरपेक्ष्येण चिदचिद्रूपेण भगवतो जातत्वात् सद्योजातत्वम् । नातिभवे - अतिशयेन नोत्पद्येय । मां भजस्व means मां अनुगृहाण । भवस्य means कार्यवर्गस्य उद्भवः यस्मात् तादृशाय नमः ।*

**वामदेवाय नमो ज्येष्ठाय नमो रुद्राय नमः**
**कालाय नमः कलविकरणाय नमो बलविकरणाय नमो**
**बलप्रमथनाय नमस्सर्वभूतदमनाय नमो मनोन्मनाय नमः ॥ 135**

Obeisance unto Vamadeva, the auspicious God. Obeisance unto the eldest. Obeisance unto Rudra, the one who drives away the disease of Samsara. Obeisance unto the destroyer. Obeisance unto him who is the cause of causing the

divisions of moment, muhurta etc. of time. Obeisance unto the one who strikes even the mighty. Obeisance unto the one who subdues all living beings. Obeisance unto Him who is the disturber of the mind.

*The supreme Paramatman is the overlord of this universe and He rules over all. His power is unrivalled. He saves His devotees from migration. His might crushes the wicked ruthlessly. No one can stand before Him as an equal to Him.*

**अघोरेभ्योऽथ घोरेभ्यो घोरघोरतरेभ्यस्सर्वतश्शर्व**
**सर्वेभ्यो नमस्ते अस्तु रुद्ररूपेभ्यः ॥ 136**

O Lord Sarva or Paramatman, Obeisance unto the auspicious forms of yours that are not terrible, or terrible or terribly terrible. Obeisance unto Three who has the numerous forms bestowing good.

*By the terms अघोरेभ्यो etc., it is pointed out that the Lord has for His body all entities घोर or अघोर ।*

*सर्वतो वर्तमानेभ्यः शंकरसंबन्धिभ्यो रूद्ररूपेभ्यो नमः इत्यर्थः । All these forms are the forms of the Lord himself.*

**तत्पुरुषाय विद्महे महादेवाय धीमहि तन्नो रुद्रः प्रचोदयात् ॥ 137**

We meditate upon that Purusha Narayana. For that we pray to Mahadeva. May that Lord Rudra fulfil it by motivating us.

*The meanings are to be noted as pointed out under Mantra 24.*

**इशानस्सर्व विद्यानामीश्वरस्सर्वभूतानां**
**ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम् ॥ 138**

The Lord of all branches of knowledge, the Lord of all living beings, the Supreme Master of the vedas, the Lord of the four - faced - Brahma, the one who has Brahma as His body, the one who is ever free from anything defiling, the one who is signified by the syllable ' Om ', may He be the bestower of good for me.

*This mantra is also taken as referring to the Supreme Lord Sriman Narayana. Sadashivah is explained as सर्वदा निरवद्यः / ब्रह्म means the one who has Brahma as His body. शिवोऽस्तु - शिव प्रदोऽस्तु / ओम् means प्रणववाच्यः / Or one whose name is प्रणव /*

**ब्रह्ममेतुमाम् । मधुमेतु माम् । ब्रह्ममेव मधुमेतु माम् ।**
**यास्ते सोम प्रजा वत्सोऽभिसो अहम् । दुःस्वप्नहन् दुरुष्वहा ।**
**यास्ते सोम प्राणाग्ं स्ताञ्जुहोमि ।**
**त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् ।**
**ब्रह्महत्यां वा एते घ्नन्ति । ये ब्राह्मणास्त्रिसुपर्णं पठन्ति ।**
**ते सोंमं प्राप्नुवन्ति । आ सहस्रात् पङ्क्तिं पुनन्ति । ओम् ॥ 139**

May Brahman attain me. May the blissful (Brahman) attain me. May that Brahman alone which is blissful attain me. O Lord Soma, all those people who are here, they are all subservient to you. I, of that nature, am agreeabale towards you. I am to be protected like a child. You are the annihilator of the defects of bad dreams. you destroy the Wealth of the wicked. O Lord Soma, I oblate unto you all the actions done by all the sense organs. One should teach these three anuvakas called ' Thrisuparna Mantras'to a Brahmin, without asking any fee. these mantras terminate the sin of killing a Brahmin. Those Brahmins who recite these Thrisuparna mantras, attain Soma. They purify the rows of thousands. Om.

*This and the next two mantras are known as Thrisuparna Mantras. According to Bhaskara, Suparna is the monarch of birds or pranava. As this leads one above, that meaning may be given- says Bhaskara. Pranava is found at the end of each anuvaka. The three sentences beginning with the term ब्रह्म in these three anuvakas, might be intended as 'Suparna'. त्रिसुपर्णत्वं can be the designation of these three sets of mantras. There are three suparnas in these three anuvakas.*

*त्रयः सुपर्णाः यत्र स इति व्युत्पत्त्या अनुवाकस्यैकैकस्य त्रिसुपर्णत्वम् । Each anuvaka is called त्रिसुपर्ण ।*

*ब्रह्मम् is to be taken as ब्रह्म ; मकार is Vedic usage. May Brahman which is great by Its svarupa and guna, attain me. The idea is - let Brahman reside always in my mind.*

*मधुम् is also to be taken as. मधु । That which is enjoyable like honey. That is the one which if of आनन्दरूप ।*

*Soma means Paramatman-*

*सौति - उत्पादयतीति सोमः - परमात्मा ।*

*याः प्रजाः ताः सर्वाः ते तव शेषभूता इत्यर्थः ।*

*सोऽहं ते अभि अभिमतः । वत्सः means वत्सवत् पोष्यः । to be protected like a child or a calf. दुरुष्वहा । दुरुःदुष्टानां - स्वं धनं हन्तीति स्वहा । याः is to be taken as ये । The change in gender, is Vedic usage. I oblate all my Indrias in you, means I offer unto you the Supreme Lord, what I do with my body, speech and mind. These three anuvakas are to be taught without demanding any gurudakshina as कृपयानिःस्पृहोवदेत् । They who teach a Brahmin like this, will attain paramatman called by the name Soma.*

*The first mantra destroys the sin of Brahma - hatya and the*

*next two destroy the sin of bhruna - hatya and veera - hatya respectively.*

**ब्रह्म मेधया । मधु मेधया । ब्रह्ममेव मधु मेधया ।**
**अद्या नो देव सवितः प्रजावत्सावीस्सौभगम् ।**
**परा दुष्वप्नियग्ं सुव । विश्वानि देव सवितर्दुरितानि परासुव ।**
**यद् भद्रं तन्म आसुव । मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।**
**माध्वीर्नस्सन्त्वोषधीः । मधु नक्तमुतोषसि मधुमत् पार्थिवगं रजः ।**
**मधु द्यौरस्तु नः पिता । मधुमान्नो वनस्पतिर्मधुमाग्ं अस्तु सूर्यः ।**
**माध्वीर्गावो भवन्तु नः । य इमं त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् ।**
**भ्रूणहत्यां वा एते घ्नन्ति । ये ब्राह्मणास्त्रिसुपर्णं पठन्ति ।**
**ते सोमं प्राप्नुवन्ति । आ सहस्रात् पङ्क्ति पुनन्ति । ओम् ॥ 140**

May Brahman associate me with knowledge related to It. May the blissful associate me with knowledge of Itself. May Brahman alone which is blissful unite me with knowledge of Itself.

*O Resplendent Lord Savitr, you have granted us prosperity of the form of off - springs. Do please discard the fear caused by bad dreams.*

*O Resplendent Lord Savitr, the cause of this universe, Do destroy all our sins, Grant us that which is ultimately good. May the winds blow and shower bliss on me who am desirous of gaining paramatman. May the oceans also likewise be blissful to me. May plants and herbs also be blissful to me.*

*May all things agreeably shower sweetness on me day and night. May all particles (grains) on Earth be likewise sweet towards me. May the heavens that are my father yield always joy.*

*May plants and trees be sweet towards us. May the Lord Surya be ever sweet to us. May our cows be sweet towards us. Those who*

*teach these three anuvakas called Thrisuparna mantras without asking any fee, get rid of the sin of killing of foetus. Those Brahmanas that recite these Thrisuparna Mantras attain Soma. They purify the rows of thousands. Om.*

**ब्रह्म मेधवा । मधु मेधवा ।**
**ब्रह्मामेव मधु मेधवा । ब्रह्मा देवानां पदवी:**
**कवीनामृषिर्विप्राणां महिषो मृगाणाम् ।**
**श्येनो गृध्राणागं् स्वधितिर्वनानागं् सोम: पवित्रमत्येति रेभन् ॥**
**हगं्सश्शुचिषद् वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।**
**नृषद्वरसदृतसद् व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ।**
**य इमं त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् ।**
**वीरहत्यां वा एते घ्नन्ति । ये ब्राह्मणास्त्रिसुपर्णं पठन्ति ।**
**ते सोमं प्राप्नुवन्ति । आ सहस्रात् पङ्क्तिं पुनन्ति । ओम् ॥ 141**

Brahman causes the performance of yajna that is the cause of Brahma - vidya. The blissful Brahman causes the performance of yajna, the cause of Brahma - vidya. May Brahman alone which is blissful cause the performance of yajna for gaining Brahma - vidya.

*Amidst Gods, He is Brahma. (Brahma is His Vibhuthi). Amongst poets, He is the foremost that shows the path (He is a guide). Amongst the intelligent, He is a seer. Amongst animals, He is the mighty bison. Amongst hawks, He is the vulture, Amongst the destroyers, or hunters, He is the axe. He is a delighter like the moon. He is the effulgent and He is the most celebrated of all purifiers.*

*The Sun, the brilliant, the wind in the atmosphere, the fire on the altar, the guest in the house, the inner self dwelling in men, the indweller in the Gods above, the one which resides in the world of truth, the dweller in the celestial sky, the water-born, the earth -*

*born, sacrifice - born, mountain - born - all these are (the natures of Brahman which is) the great Truth.*

*Those who teach these three anuvakas called the Thrisuparna mantras without asking any fee, terminate the sin of the annihilation, of a valorous being. Those Brahmanas that recite these Thrisuparna Mantras attain Soma. They purify rows of thousands. Om.*

*मेधवा may mean मेधया or it may mean who makes people perform yajna.*

*मेधो यज्ञः । तां वाति गमयतीति मेधवा । The meaning of this is स्वविद्याहेतुभूत यज्ञादि कर्मानुष्ठापक । वीरहत्यां means one who renounces the Agni for becoming a Sanyasin. He will not be serving the Gods through sacrifices. He does not lead the householder's life which is the cause of progeny. That sin of giving up the life of a householder, which he is ordained to live by the shastra, is mentioned here. The command is यावज्जीवं अग्निहोत्रं जुहुयात् । One who renounces will be stifling the birth of a valiant son that is described here as वीरहत्या ।*

**प्राणापानव्यानोदानसमाना मे शुध्यन्तां**
**ज्योतिरहं विरजाविपाप्मा भूयासगं् स्वाहा ॥** **142**

May my prana, apana, vyana, udána and samana, become purified. May I, who am of the nature of self - luminous knowledge be divested of Rajas and Thamas and become sinless. Svaha.

**वाङ्मनश्चक्षुः श्रोत्रजिह्वाघ्राणरेतोबुद्ध्याकूतिः संकल्पा**
**मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासगं् स्वाहा ॥**

May my speech, mind, eyes, ears, tongue, nose, generating organ, intellect and thought become purified. May I who am of the nature of self - luminous knowledge be divested of Rajas, Thamas and become sinless. Svaha.

**शिरः पाणिपादपार्श्वपृष्ठोदरजङ्घशिश्नोपस्थपायवो**
**मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासगं् स्वाहा ॥**

May my head, hands feet, sides, back, belly, Thighs, penis, generating organ and secreating organ (payu) become purified. May I, who am of the nature of self - luminous knowledge, be divested of Rajas and Tamas and become sinless. Svaha.

**त्वक्चर्ममाँसरुधिरमेदोस्थिमज्जा मे शुध्यन्तां**
**ज्योतिरहं विरजा विपाप्मा भूयासगं स्वाहा ॥**

May my sense organ of touch, skin, flesh, blood, medas, bone and marrow become purified. May I who am of the nature of self - luminous knowledge, be divested of Rajas and Tamas and become sinless. Svaha.

**शब्दस्पर्शरूपरसगन्धा मे शुध्यन्तां ज्योतिरहं**
**विरजा विपाप्मा भूयासगँ् स्वाहा ॥**

May the qualities of the elements such as sound, touch, form, taste and odour related to me be purified. May I who am of the nature of self luminous knowledge, be divested of Rajas and Thamas and become sinless Svara.

**पृथिव्यप्तेजोवाय्वाकाशा मे शुध्यन्तां ज्योतिरहं विरजा**
**विपाप्मा भूयासगं् स्वाहा ॥**

May the Earth, water, Fire, Air and Ether related to me, become purified. May I, who am of the nature of self - luminous knowledge, be divested of Rajas and Tamas and become sinless. Svaha.

**अन्नमयप्राणमयमनोमयविज्ञानमयानन्दमया**
**मे शुध्यन्तां ज्योति रहं विरजा विपाप्मा भूयासगं स्वाहा ॥**

May the Anna maya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya related to me be purified. May I, who am of the nature of self - luminous knowledge be divested of Rajas and Tamas and become sinless. Svaha.

**विविट्टिः स्वाहा ॥**

Let there be especially the pervasion of knowledge. Svaha.

**घषोत्काय स्वाहा ॥**

Oblation unto the parmatman who is deeply interested in the praise of His qualities. Svaha.

**उत्तिष्ठ पुरुष हरे (रि) लोहितपिङ्गलाक्षि**
**देहिदेहि ददापयिता मे शुध्यन्तां ज्योतिरहं**
**विरजा विपाप्मा भूयासग्गं् व्साहा ॥**

O Purusha, Hari, Arise - O thou who hast red tawny eyes just like the red lotus; Be watchful in our protection. Grant us all knowledge and ability as related to you. May all these that cause such a sanction by the Lord, become completed and purified. May I, who am of the nature of self - luminous knowledge become divested of Rajas and Tamas and become pure. Svaha.

**ओगँ् स्वाहा ।**

I oblate my atman unto that paramatman who is signified by O*m*.

*These mantras are used in oblations for purification for the purpose of 'Sanyasa'. The purification that is sought here is of the form of being divested of the fault of indulging in the path of pravruthi.*

*The term ' Anandamaya' here means paramatman. The Anandamaya to become pure means that he may become pleased with the means of devotion or surrender that is observed by the devotee. 'विशेषेणविद्दिः व्याप्तिः' The meaning of this is - ज्ञानव्याप्तिरस्तु ।*

*द्यषोत्काय - घषः घोषः स्वगुणकीर्तनम् ।*
*तत्र उत्कः उत्सुकः । तस्मै स्वाहा ।*
*उत्तिष्ठ means अस्मद्रक्षणजागरूको भव ।*
*देहि - this means त्वद्विषयकज्ञान शक्त्यादिकं देहि ।*

**सत्यं परं परगुँ सत्यग्ं सत्येन न सुवर्गाल्लोकाच्च्यवन्ते कदा चन सतागं हि सत्यम् तस्मात् सत्ये रमन्ते तप इति तपो नानशानात् परम् , यद्धि परं तपस्तद् दुर्धर्षं तद् दुराधर्षम् ; तस्मात् तपसि रमन्ते दम इति नियतं ब्रह्मचारिणस्तस्माद् दमे रमन्ते शम हत्यरण्ये मुनयस्तस्माच्छमे रमन्ते दानमिति सर्वाणि भूतानि प्रशग्ं सन्ति ; दानान्नातिदुष्करम् ; तस्माद् दाने रमन्ते धर्म इति धर्मेण सर्वमिदं परिगृहीतम् ; धर्मान्नातिदुश्चरम् ; तस्माद्धर्मे रमन्ते प्रजन इति भूयाग्ं सस्तस्माद् भूयिष्ठाः प्रजायन्ते तस्माद् भूयिष्ठाः प्रजनने रमन्तेऽग्नय इत्याह तस्मादग्नय आधातव्या अग्निहोत्रमित्याह तस्मादग्निहोत्रे रमन्ते यज्ञ इति (यज्ञो हि देवानाम्) यज्ञेन हि देवा दिवं गतास्तस्माद् यज्ञे रमन्ते मानसमिति विद्वाग्ं सस्तस्माद् विद्वाग्ंस एव मानसे रमन्ते न्यास इति ब्रह्मा ब्रह्मा हि परः परो हि ब्रह्मा ; तानि वा एतान्यवराणि तपाग्ंसि न्यास एवात्यरेचयत् य एवं वेदेत्युपनिषत् ॥** **143**

Satyam or truthfullness is supreme, supreme is Truth. One will never fall at any time from the heavenly abode on account of truth. Truth is wished by good people. So they enjoy in Truth, considering Tapas as supreme the wise rejoice in Tapas. There is no penance greater than abstaining from food.

That which is supreme Tapas is unassailable. That is verily not possible of being overpowered. So they enjoy in Tapas. The Brahamacharins are established in the conquest of sense organs considering that alone as something to be achieved. The hermits who dwell in the forest consider shama or Tranqulity of mind as the supreme one and so they enjoy in calmness. All living beings praise that charity or dana is the most supreme. There is nothing more difficult to practise than charity, and so they delight in dana or selfless gift. They consider Dharma as the supreme. By Dharma all these are held. There is nothing more difficult to practise than Dharma or scriptural duty. So they delight in Dharma. Procreation is great and so many delight is procreation. They say that it is supreme to kindle the vedic fire. So the sacred Agni is to be consecrated. Performing Agnihotra is said to be great. So People delight in performing Agnihotra. Sacrifice is supreme, the gods attained heaven through Yajna, so they delight in yajna. Meditation upon Brahman through the mind, the knowers said, was supreme and so the saints alone delight in meditation. Surrender is said to be the most celebrated by supreme Brahman & Brahman is most celebrated. All these Penances are inferior to Nyasa. That Nyasa surpassed all others. He who knows like this is supreme. This is the secret Teaching.

**प्राजापत्यो हारुणिः सुपर्णेयः प्रजापतिं पितरमुपससार किं भगवन्तः परमं वदन्तीति तस्मै प्रोवाच - सत्येन वायुरावाति सत्येनादित्यो रोचते दिवि सत्यं वाचः प्रतिष्टा सत्ये सर्वं प्रतिष्ठितम् तस्मात् सत्यं परमं वदन्ति तपसा देवा देवतामग्र आयन् तपसर्षयस्सुवरन्वविन्दन् तपसा सपत्नान् प्रणुदामारातीगं् स्तपसि सर्वं प्रतिष्ठितम् तस्मात् तपः परमं वदन्ति दमेन दान्ताः किल्बिषमवधून्वन्ति दमेन ब्रह्मचारिणस्सुवरगच्छन् दमो**

भूतानां दुराधर्ष दमे सर्वं प्रतिष्ठितम् तस्माद् दमः परमं वदन्ति ॥ शमेन शान्ताः शिंवमाचरन्ति शमेन नाकं मुनयोऽन्वविन्दन् शमो भूतानां दुराधर्षगं शमे सर्वं प्रतिष्ठितम् तस्माच्छमः परमं वदन्ति दानं यज्ञानां वरूथं दक्षिणा लोके दातारगँ् सर्व भूतान्युपजीवन्ति दानेनारातीनपानुदन्त दानेन द्विषन्तो मित्रा भवन्ति दाने सर्वं प्रतिष्ठितम् तस्माद् दानं परमं वदन्ति ॥

धर्मो विश्वस्य जगतः प्रतिष्ठा लोके धर्मिष्ठं प्रजा उपसर्पन्ति धर्मेण पापमपनुदति धर्मे सर्वं प्रतिष्ठितम् तस्माद् धर्मं परमं वदन्ति।

प्रजननं वै प्रतिष्ठा साधुप्रजायास्तन्तुं तन्वानः पितृणा मनृणो भवति तदेव तस्यानृणम् तस्मात् प्रजननं परमं वदन्त्यग्नयो वै त्रयी विद्या देवयानः पन्था गार्हपत्य ऋक् पृथिवी रथन्तरमन्वाहार्यपचनो यजुरन्तरिक्षं वामदेव्यमाहवनीयस्साम सुवर्गो लोको बृहत् तस्मादग्नीन् परमं वदन्त्यग्निहोत्रंगँ् सायं प्रातर्गृहाणां निष्कृतिः स्विष्टगँ् सुहुतं यज्ञक्रतूनां प्रायणगँ् सुवर्गस्य लोकस्य ज्योतिस्तस्मादग्निहोत्रं परमं वदन्ति ; यज्ञ इति यज्ञेन हि देवा दिवं गता यज्ञेनासुरानपानुदन्त यज्ञेन द्विषन्तो मित्रा भवन्ति यज्ञे सर्वं प्रतिष्ठितम् तस्माद् यज्ञं परमं वदन्ति ; मानसं वै प्राजापत्यं पवित्रम् मानसेन मनसा साधु पश्यति मानसा ऋषयः प्रजा असृजन्त मानसे सर्वं प्रतिष्ठितम् तस्मान्मानसं परमं वदन्ति ॥ 144

Aruni the son of Prajapathi (named Aruna) and Suparna, approached his father Prajapathi and asked him, "what is it that is declared as the supreme means, by revered teachers ? Prajapathi replied him thus -

By truth the wind blows. By truth Sun shines in the sky. Truth is the foundation of speech. Everything is established in

truth. Therefore they say that truth is the supreme means of liberation.

By Tapas or Penance performed in the beginning gods attained godhood. By Tapas the seers gained heaven. By Tapas we get rid of our enemies who hate us intensely. Every thing is established in Tapas. Therefore they say that Tapas is the Supreme means.

Those who have mastered their senses by sense control shake off their sin. By sense control the Brahamacharins (ascetics practising celibacy) attained heaven, sense control is inaccessible for creatures. Everything is established in sense control. Therefore they say sense-control is the supreme means.

People who have become tranquil by calmness of mind do good. The sages attained heaven by calmness of mind. Calmness of mind is inaccessible to ordinary creatures. Everything is established in calmness of mind. Therefore they say that calmness of mind is supreme means.

Giving gifts in the form of dakshina is celebrated as that is the protector of the essential nature of yajna. In the world all creatures subsist on a giver of gifts. People remove by gifts the envious enemies. By gifts the haters become friends. Everything is established in dana. Therefore they say that dana is the supreme means.

Dharma is the support of all this universe. All people approach a person devoted to Dharma. Through Dharma a person gets rid of sin. Everything is established in Dharma. Therefore they say that Dharma is the supreme means.

In this world procreation is really the foundation of the race. One who extends the continuity of progeny in the

righteous way discharges his debt towards the departed ancestors. That alone is the way of discharging the debt. Therefore they say that procreation is the supreme means.

The sacrificial fires are the three - fold knowledge and the path of Devayana leading to the world of gods. Of them the garhapatya fire is Rigveda, the earth and the Rathantra saman. Anvaharya pachana is yajurveda, the midregion and the vamadevaya saman. The Avahaneeya fire is the Samaveda, the heavenly worlds and the Brihatsama. Therefore they say that the sacrificial fires are the supreme means.

The performance of Agnihotra at dawn and sunset is an expiation for sins that happen in house-keeping. It is a good yaga and a good homa. It is the commencement of all yajnas and kratus. It is a beacon light to the heavenly world. Therefore they say that Agnihotra is supreme.

Others say that yajna or sacrifice is the supreme means. Sacrifice is indeed dear to gods. The gods attained heaven by performance of sacrifice. They drove away asuras by sacrifice. By sacrifice those who are hostile become friends. Everything is established in sacrifice. Therefore they say that the yajna is the supreme means.

Mental concentration is indeed, the means of attaining the state of Prajapathi and so it is purifying. By the mind possessing inward concentration one sees good. The seers created progeny through mental concentration. All things are established in inward concentration. Therefore they say that inward concentration is the supreme means.

**न्यास इत्याहुर्मनीषिणो ब्रह्माणम् ब्रह्मा विश्वः कतमः स्वयम्भुः प्रजापतिः संवथ्सर इति संवथ्सरोऽसावादित्यो य एष आदित्ये पुरुषः**

**स परमेष्ठी ब्रह्मात्मा ॥ याभिरादित्यस्तपति रश्मिभिस्ताभिः पर्जन्यो वर्षति पर्जन्येनौषधि वनस्पतयः प्रजायन्त ओषधिवनस्पतिभिरन्नं भवत्येन्नेन प्राणाः प्राणैर्बलं बलेन तपस्तपसा श्रद्धा श्रद्धया मेधा मेधया मनीषा मनीषया मनो मनसा शान्तिश्शान्त्या चित्तं चित्तेन स्मृतिग्गुंस्मृत्या स्मारगुंस्मारेण विज्ञानं विज्ञानेनात्मानं वेदयति तस्मादन्नं ददन्थ्सर्वाण्येतानि ददात्यन्नात् प्राणा भवन्ति भूतानां प्राणैर्मनो मनसश्च विज्ञानं विज्ञानादानन्दो ब्रह्म योनिः ॥ 145**

'न्यास इति - The wise seers declare that (Paramatman signified as) Nyasa is indeed the supreme ever existent means. He is the innerself of Brahma who is called by the terms Brahma, Viswa, Katamah, Savayambhu, Prajapathi and Samvatsara. This Aditya is Samvatsara. That person who is in Aditya is parameshti (The supreme Reality) and is the self of Brahma.

*Those rays by which Aditya gives heat, by those same rays the Prajanya rains, by Prajanya herbs and trees grow, from herbs and trees food is produced, By food the Prana is nourished, By prana bodily strength, by Bala or bodily strength tapas becomes possible, by Tapas faith or sraddha springs, by faith mental power of grasping, by mental power maneesha or knowledge generated from sravana, and by maneesha reflection, by reflection calmenss, by calmness devotion of the form of love towards the Supreme, by love towards god remembrance, by remembrance contineous remembrance, by continuous remembrance knowledge of the form of vivid perception, by knowledge of the form of vivid perception one knows Brahman.*

*Therefore one gives all these things by giving food. From food are produced the vital airs and senses of creatures. From Prana reflection, from reflection knowledge of the form of vivid perception of the supreme, and from such vivid perception or vijnana Brahman the blissful, the cause of the universe is attained.*

**स वा एष पुरुषः पञ्चधा पञ्चात्मा येन सर्वमिदं प्रोतं पृथिवी चान्तरिक्षञ्च द्यौश्च दिशश्चवान्तरदिशाश्च स वै सर्वमिदं जगत् स च भूतगं् स भव्यम् । 146**

That Purusha (who was described as residing in the sun) is existing in five fold forms and is the inner self of the five. By Him all this is pervaded - the earth, the midregion, the celestial region, the quarters, the intermediary quarters; he is verily the inner self of all this universe. He is what was in the past and what will be in the future.

*"He is verily this Purusha" refers to the person who was pointed out in 'य एष आदित्ये पुरुषः'। 'पञ्चधा पञ्चात्मा' - This may refer to the Atman residing in fivefold divisions of अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय as Anna, Prana and others are mentioned in this cotnext. The subalopanishad has a statement corresponding to this - viz 'अन्नमयो भूतात्मा प्राणमयइन्द्रियात्मा, मनोमयः संकल्पात्मा, विज्ञानमयः कालात्मा आनन्दमयो लयात्मा' (सु. ५) The fivefold form may be explained according to the vishnupurana as follows - 'भूतात्मा चेन्द्रियात्मा च प्रधानात्मा तथा भवान् । आत्मा च परमात्मा च त्वमेकः पञ्चधास्थितः'। This fivefold form may also be explained as related to पृथिवी, अन्तरिक्षं, द्यौः, दिशः अवान्तरदिशः' Which are referred to in the next statement*

**जिज्ञासु(स?)क्लृप्त ऋतजा रयिष्ठाः श्रद्धासत्यो महस्वान् तमसोपरिष्टात् ज्ञात्वा तमेवं मनसा हृदा च भूयो न मृत्युमुपयाहि विद्धान् तस्मान्न्यासमेषां तपसामतिरिक्तमाहुः ॥ 147**

He is attainable only by those who have a desire to attain him. He is born or gained by Rita. He is established in the eternal abode नित्य विभूति । He is revealed through satya to one who has faith. He is self - resplendent. (महस्वान्) He is beyond

the darkness of ignorance. Knowing him thus through the mind full of devotion, a knower never more goes from death to death. Therefore, the wise men declare that Nyasa is the supreme means of realisation.

*ऋतेन सत्येन जायते इति ऋतजाः । ऋत is that which is opposed to Satya or the immutable. So it means the unmanifested or अव्यक्त Which undergoes incessently change. So ऋतजाः may mean the Supreme who shows Himself in प्रकृति for creating this universe. He is the "Satya", the supreme reality to those alone who have आस्तिक्यबुद्धि । Others viz who have no आस्तिकय have आस्तिक्यबुद्धिः treat him with indifference though he reveals himself unto them. हृदा means भक्त्या । Here Bhakti is not to be mistaken as Bhaktiyoga. It is heartfelt love towards the lord as this is the context of Nyasa'.*

*रयिः means नित्यविभूति । रियिष्ठाः Therefore means one who is established in Nitya vibhuti. यस्यास्तिक्वयबुद्धिः तस्यैव सत्यः सत्येत्वेन प्रतीयमानः । उपयाहि means उपयाति ।*

**वसुरण्यो विभूरसि प्राणे त्वमसि संधाता ब्रह्मंस्त्वमसि विश्वसृक्तेजोदास्त्वमस्यग्नेर्वर्चोदास्त्वमसि सूर्यस्य द्युम्नोदास्त्वमसि चन्द्रमस उपयामगृहीतोऽसि ब्रह्मणे त्वा महस ओमित्यात्मानं युञ्जीतैतद्वै महोपनिषदं देवानां गुह्यं य एवं वेद ब्रह्मणो महिमानमाप्नोति तस्माद् ब्रह्मणो महिमानामित्युपनिषत् ॥ 148**

You are the prapya (or the object of attainment) for the Vasus. You are all- pervasive. Thou unitest the Jiva with the aggregate of the body and the indriyas. O Brahman, Thou art the creator of the universe. You are the giver of lustre to fire. You are the giver of light and heat to the Sun. You are the giver of pleasing light to the Moon. May we surrender unto

Thee. You are perveived after a longtime. For the attainment of Thee, the great Brahman, one should offer oneself as oblation with the mantra "OM'. This is expounded in the great upanishats (Mahopanishad). This is a guarded secret which is difficult to be known by the Gods. He who practises thus attains the greatness of Brahman. By that he attains the greatness of Brahman. Thus this se*cret knowledge is imparted.*

*Nyasa signifies self-surrender or prapatti. This is the mantra with which Nyasa is performed. "Vasuranyah'! - means वसुप्राप्यः । Here the word "Vasu' signifies all gods and so the meaning is that He is the object of meditation for all Gods. 'प्राणे' signifies the aggregate of the indriyas and body. He is the सन्धाता or the one who unites the jivatman with body and indriyas. "Visvasrk' means the creator of the universe. उपयाम means "may we seek refuge with you' - 'त्वां शरणमुपगच्छाम ।*

*'ब्रह्मणे त्वा महसे' - unto you the great Brahman -*

*'महते ब्रह्मणे तुभ्यम्' - The meaning is - "for attaining you'*

**तस्यैवं विदुषो यज्ञस्यात्मा यजमानः श्रद्धाः पत्नी शरीरमिध्म मुरो वेदिर्लोमानि बर्हिर्वेदः शिखा हृदयं यूपः काम आज्यं मन्युः पशुस्तपोऽग्निश्शमयिता दक्षिणा वाग्घोता प्राण उद्गाता चक्षुरध्वर्युर्मनो ब्रह्मा श्रोत्रमग्नीत्,यावद्धियते सा दीक्षा, यदश्नाति यत् पिबति तदस्य सोमपानं , यद् रमते तदुपसदो यथ्संचरत्युपविशत्य ुत्तिष्ठते च स प्रवग्र्यो यन्मुखं तदाहवनीयो यदस्य विज्ञानं तज्जुहोति यथ्सायं प्रातरत्ति तथ्समिधो यथ्सायं प्रातर्मध्यन्दिनञ्च तानि सवनानि , ये अहोरात्रे ते दर्शपूर्णमासौ , येऽर्धमासाश्च मासाश्च ते चातुर्मास्यानि, य ऋतवस्ते पशुबन्धाः, ये संवथ्सराश्च परि वथ्सराश्च तेऽहर्गणाः**

**सर्ववेदसं वा एतथ्सत्र यन्मरणं तदवभृथ एतद्धै जरामर्यमग्निहोत्रग्ं सत्रम् ॥ 149**

**य एवं विद्धानुदगयने प्रमीयते , देवानामेव महिमानं गत्वाऽऽदित्यस्य सायुज्यं गच्छत्यथ यो दक्षिणे प्रमीयते पितृणामेव महिमानं गत्वा चन्द्रमसस्सायुज्यं गच्छत्येतौ वै सूर्याचन्द्रमसोर्महिमानौ ब्राह्मणो विद्वानभिजयति , तस्माद् ब्रह्मणो महिमानमाप्नोति तस्माद् ब्रह्मणो महिमान मित्युपनिषत् ॥ 150**

For that sacrifice of the form of Nyasa or self-surrender of one who is thus devoted to Nyasa Vidya, the self itself that is to be surrendered is the yajamana or the institutor of the sacrifice. His faith is his wife; his body is the sacrificial fuel; his chest is his altar; the hairs are his "darbha' or holy grass. The veda he has learnt is his tuft of hair. His heart is the sacrificial post; His desire is the ghee; His anger is the animal to be sacrifised. His contemplative knowledge is his fire; the knowledge that Brahman is the innerself of all that leads to calmness of mind is the dakshina or the gifts; His speech is his hothr priest; His vital airs is the udgatr priest. His eyes or sight is the adhvaryu priest; His mind is the Brahman priest. His ears are the agnidhr priest; The span of his life is Diksha; What he eats and drinks is his somapana; What he delights himself is his upasad rite; what he walks, sits and stands is his pravargya rite; His mouth is the ahavaniya fire; That which is his knowledge is his homa sacrifice; (what he eats in the evening and in the morning is his samid homa oblation of fuel in the fire), the three divisions of the day morning, midday and evening relating to him are the savanas; The day and night are his Darsapurnamasa sacrifices; the half months and the months are chaturmasya sacrifices; the seasons are the pasubandha sacrifices; the samvatsaras and parivatsaras his

Ahargana sacrifice; the sarvasva dakshina sacrifice is his satra; Death is the avabhrita or the completion of his sacrifice. The termination is death overcome by oldage. That is Agnihotra and satra that is to be practised as long as one lives.

*When an upasaka meditating like this dies during (uttarayana) the period of the sun's movement towards the northren direction, he attains the greatness of Gods and attains Sayujya or similarity in the characteristics of the sun. On the other hand he who dies during the period of the sun's movement towards the southern direction gets only the greatness of the pitrs or manes and attains similarity with the moon. A meditator who is a Brahmopasaka gains the glory of the sun and the moon. Afterwards he attains the greatness of Brahman. He attains the greatness of Brahman. The secret teaching concludes thus.*

*'ओमिति' - with the mantra "ओं" which expounds the subservience of the Jiva to the Lord - 'भगवच्छेषत्वप्रतिपादकत्वेन मन्त्रेण' / Even though शेषत्व is signified by this, one has to perform आत्मसमर्पण along with this. According to the statement 'हविर्गृहीत्वाऽऽत्मरूपं वसुरण्येति मन्त्रतः' the Jivatman is to be thought of the form of the oblation of Soma. It is declared in the Smrithi - 'जुहुयात् प्रणवेनाग्नौ अच्युताख्ये सनातने' महोपनिषत् - This need not be restricted only to the upanishat of that name. As न्यास is prescribed in a number of upanishats the meaning of this term may be taken as "from many, great upanishats'.*

*One who is enlightened upon this supreme truth performs the sacrifice of the form of offering his self as an oblation unto the Lord. This symbolic sacrifice is most celebrated as it needs not the accessories of the commonly well known sacrifice. This is pointed out in this passage "एवं विदुषः' means 'उक्तन्यासविद्यानिष्ठस्य,' The knower mentioned here is one who has devoted himself to Nyasa vidya. The term 'तस्य' qualifies यज्ञस्य / Earlier the Atman was*

*described as the हविस् or oblation of the form of सोम by the words - 'उपयाम गृहीतोऽसि' / The Atman is conceived of as the सोमरूपहविस् and Nyasa is described as a somayaga. As a celebrated sacrifice which is a means for attainment of various objects or फल, it is taken as a satra and all the accessories of that sacrifice are imagined in the body and indriyas of the person performing surrender of the self.*

*'आत्मा यज्ञमानः' The Atman who is to be offered is the yajamana. The instruments and accessories are different from the yajamana and so the शुद्धात्मन् is shown as the yajamana. The word तपस् signifies knowledge of the form of contemplation.*

*'शमयिता दक्षिणा' That which is the cause of शान्ति / शमयिता is described as the fees or Dakshina. As described in shandilya vidya, " 'सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत', the knowledge that everything in this universe is Brahmatmaka leads to "calmness' or शान्ति and so that ब्रह्मात्मकत्वज्ञानं is Dakshina. दीक्षा or the period of the yajamana's vow is upto that period he is alive. रमते means sports. "upasad' is the name of यष्टि performed in the jyothishtoma sacrifice and other sacrifices. Though Dar'sa Poornamasya, chaturmasya, pasubandha are not "angas' or accessories of "Satra', they come during the performance of satra performed yearlong. So they are also included here. Samvatsara and Parivatsara are different groups of years which make the yuga. The Taittiriya Brahmana mentions the five groups of years as संवत्सर, परिवत्सर, इदावत्सर इदुवत्सर इद्वस्तर / Here two of them are mentioned but they imply the rest also.*

*"Sarvavedasam' is a sacrifice in which all possessions set apart for it are given away without any residue - as dakshina - 'सर्वस्वदक्षिणं सत्रम्' / जरामर्यम् one who dies on account of reaching a ripe age 'वयोहान्या समाप्यते' / The Agnihotra and satra that is to be performed*

*lifelong is only this much. In a metaphorical way the description of आत्मयज्ञ is made here.*

*'एतद्वै जरामर्यमग्निहोत्रं सत्रम्' This alone is signifying metaphorically all karma beginning with Agnihotra and ending with satra. The mention of "Satram' in the end again is therefore not incompatible.*

*In the statement 'ब्रह्मणे त्वा महस ओमिति' the term महसे signifies Brahman of the form of ज्योति that is pointed out by the statement 'जुहुयात् प्रणवेनाग्नौ अच्युताख्ये सनातने' wherein the Lord is described as Agni. When it is understood that this oblation of the form of the Atman is offered unto the अग्रनेता who burns away all sins, this Nyasa becomes even agnihotra. It may be thought as satra also as it protects the good people 'सतां त्रायकत्वात्' / Thus न्यास is figuratively described as having the form of the somayaga.*

*This passage is explained by Vedanta Desika as praising prapadana which is prescribed in the previous anuvaka in the statement, "Brahmane Tva mahase om ityatmanam yunjeeta'. Ranga Ramanuja explains this passage in accordance with the explanation of Vedanta Desika in Adhi karana Saravali as well as the Rahasya granthas. Ranga Ramanuja states that this interpretation is not opposed to the interpretation of Ramanuja in Sri Bhashya on the satra "पुरुषविद्यायामपि चेतरेषामनाम्नानात्(3-3-24) as Ramanuja says there*

'तैत्तिरीयके हि पूर्वानुवाके' ब्रह्मणे त्वा महस ओमित्यात्मानं युञ्जीत' इति ब्रह्मविद्यामभिधाय तत्फलत्वेन ब्रह्मणो महिमानमाप्नोति इत्युक्त्वा 'तस्यैवं विदुषो' इत्यादिना आम्नाता पुरुषविद्या अस्यैव ब्रह्मविदुषो यज्ञत्वकल्पनं इति गम्यते' । As this is ब्रह्मविद्यांग the फल is ब्रह्मप्राप्ति ।

*So this purusha vidya is an accessory to Brahmavidya. Both these interpretations are valid and there is no contradiction between them. As this is an accessory to Brahmavidya, the फल is Bramha prapti. The Purusha vidya in Chandogya has only आयुः प्राप्ति ।*

*The passage commencing with 'तस्यैव विदुषः' : etc is a mere praise of the upasana or vidya which is described earlier. It does not prescribe any characteristics of upasana. This point is made explicit even in Shankara Bhashya. This is not mentioned in Ramanuja Bhashya but is found in Shankara Bhashya. It is to be noted that this point mentioned in Sankara Bhashya is not refuted by the author of Srutaprakasika which suggests that this interpretation is a traditional one. for 'तस्यैवं विदुषो' and others the name पुरुषविद्या is mentioned in Sri Bhashya. It is thus called by later teachers of other schools also. But according to Sankara Bhashya the name Purusha Vidya is given to what is found in Chandogya and Paingi Rahasya. In this passage of Taittiriya there is purusha yajna kalpana and on account of that there is only a doubt whether this is designated as Purushavidya. The basis for the doubt is the कल्पना of purusha yajna. When it is understood as a praise of the Brahmavidya described earlier, it is not quite appropriate to name it a distinct purusha vidya. The concerned sutra runs as follows - 'पुरुष विद्यायामिव चेतरेषामनाम्नानात्' (3-3-24) Here there is the term 'इव' and this signifies that there is no prescription of purushavidya in Taittiriya as there is an exposition of this vidya in Chandogya.*

*Sri Bhashya suggests that these two are not the same. That which is taught in Chandogya is purushavidya and that which is taught in Taittiriya is Brahma vidya. Both these are not actually the same. Even if they are both accepted as Purushavidya there is certainly difference between them and this is further explained thus in Sri Bhashya. The fact, that what is described as तस्यैवं विदुषो etc., is not a distinct purushavidya but only a praise of purushavidya, is ascertained from the sutra also. This is the well established tradition.*

*While explaining this sutra the Bhashykara says, "विदुषो यज्ञत्वकल्पनम्' / Both the words विदुषः and यज्ञस्य are in possessive case and are coordinate with each other. So the meaning is विद्वान् यज्ञः / तस्यात्मा यजमानः / If the vidwan is imagined as the yajna how can the self who is his very self be thought of as the yajamana? How can "yajnatva' and "yajamanatva' be attributed to one and the same thing? The answer to this question is as follows - "There is no contradiction in this kalpana. The word vidwan signifies the atman characterised by the body and the aggregate of the indriyas, whereas the word "atman' signifies the bare "visheshya' or substantive and so there is no contradiction.*

*In this passage there is the mention of the phala or the object of attainment as, "He attains the greatness of Brahman'. Is this not a repetition of what was already declared in the mantra 148. Sri Sudarsana Suri, the author of Sruta prakasika explains that this is a restatement or अनुवाद of what was declared earlier in mantra 148 for extoling the Brahmavidya whose accessory or अंग is the above described purushavidya. 'तस्या एव विद्यायाः पुरुषविद्यालक्षणं अंगमभिधाय सांगं अभिहितायाः स्तुत्यर्थं पूर्वानुवाकोक्तफलमेवानूद्यते' /*

*Or it may be explained even in the following way says Ranga Ramanuja - In the previous anuvaka Brahma Prapti or attainment of Brahman was described. In this anuvaka the phala which was described earlier is mentioned again for prescribing the particular mode of attainment through the attainment of Sajujya with surya or chandra on account of one's death in uttarayana or dakshinayana. So there is no fault of tautology.*

*As it is declared here that one who dies in Dakshinayana attains the greatness of the manes and gains saujya with the moon, a doubt may arise. Those that attain the moon are destined to be born again in this world? The scripture declares 'अथैतमेवाध्वानं*

*पुनर्निवर्तन्ते' So does it not mean that those who die during Dakshinayana do not attain Brahman?*

*The sutrakara has cleared this doubt in the section dakshinayanadhikarana in two sutras 'अतश्चायनेऽपि दक्षिणे' (वे.सू. ४-२-१९) The sutrakara has established that a Brahmopasaka who dies during the night also would attain Brahman as all his Karmas sanchita and agami get annihilated or untainted on account of his upasana and the prarabdha karmas also would have been fully exhausted in his ultimate body and as there is no cause at all for his further bondage. On account of the same reason it should be known that a Brahmopasaka who dies during Dakshinayana attains Brahman.*

*Is it not mentioned here expressly that one who dies in Dakshinayana goes through the path of the pitrs and attains the greatness of the Moon? The answer to this question is that the attainment of the greatness of the Moon by a Brahmajna is merely to rest there for a while. The text further says that he attains the greatness of Brahman. Only those who are not Brahmajnas attain the moon through pitryana and return to this world by the same way. But a Brahmajna proceeds further from the moon to Brahman. Attainment of the Moon is therefore to be known as a resting place for him. It is expressly mentioned further in this sruti that such a Brahmopasaka would attain the greatness of Brahman further. Even in the absence of such a statement it is explicit that he does not return to this world on account of the fact that there is no reason at all for his bondage as he is completely divested of all karmas. The paths and times of death that are mentioned in the Gita (Gita 8-23,24) are meant for being remembered by the yogins, and they are not for prescribing the time of death. गतिद्वयचिन्तनार्थं। The term काल mentioned in those stanzas signifies the athivahikas and not time. So it is established that a Brahmopasaka attains Brahman alone after casting away his final body here.*

# SVETASVATAROPANISHAD

*This Upanishth belongs to Krishna Yajurveda. There are hundred and thirteen mantras in this Upanishath spread over six chapters. Though this is not included in the ten principal upanishats, this is considered as an authenticated and important upanishath as it is recognised by the Brahmasuthrakara. Both Shankara and Ramanuja refer to this Upanishath in their Bhashya under Sutra 1-4-8 and 3-2-35, respectively. This Upanishath distinguishes the Jivatman from the Paramatman very clearly any number of times. The three realities namely., the bhoktha, bhogya and preritha are expounded here. The Supreme principle is to be known as dewelling in the Jivatman as his antharyamin or innerself. The inherent auspicious qualities and glories of Isvara are expounded in this Upanishath.*

*The accessories of Yoga as well as the practice of it are detailed in the second chapter. The grace of Paramatman is to be invoked for success in Yoga. The fourth chapter expounds the unique nature of Paramatman. The Jivatman and Paramatman are described as two birds of similar qualities perching on the same tree. Of these one, the Jivatman tastes the sweet pippala fruit or the fruit of Karma whereas the other one is witnessing without eating. The fifth chapter is again devoted to the exposition of the fact of difference in the true nature of Paramatman and Jivatman.*

*The sixth chapter declares that the will of Paramatman is ever glorious, being the cause of This Universe. It is declared clearly here that the one lord is in all as their innerself and without knowing him, there cannot be the cessation of samsara.*

*The duality texts of this Upanishath are clear and decisive and Ramanuja quotes profusely from this Upanishath to establish difference between paramatman and Jivatman. Terms like 'Saranam Prapadye', and "Parabhakthi" - imply the nature of mokshopaya as bhakthi and prapatti.*

*The essence of this Upanishath is the magnificent exposition of the concept of Antharyamin, that has been the central teaching of all other Upanishath.*

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

That (other world) is full (with the Veda). This (world) is full (with the Veda). That which fills is more celebrated than the world that is filled. Withdrawing the Vyahrithi that is the agent of filling from the world (that is pervaded by Vyahrithi) there remains the OmKaratmaka Vastu that is full.

## प्रथमोऽध्यायः

## ब्रह्मवादिनो वदन्ति

**किं कारणं ब्रह्म कुतः स्म जाताः जीवाम केन क्व च संप्रतिष्ठाः ।**
**अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥ 1-1**

Seers who speak of Brahman say thus - O, knowers of Brahman, of what form is Brahman, the cause of this Universe ? On account of which are we born and by which do we live ? In which are we placed in the end ? Being presided over by which do we function in acts of joy and sorrow following the prescribed order ?

*वदन्ति - This signifies that they ask like this at all times. कारणं ब्रह्म किं - All agree that Brahman is the cause of this Universe. It is verily the cause of creation, sustenance and destruction of this Universe. It is also the cause for the functioning of all people in different ways. The question posed here is whether that Brahman is saguna or nirguna or whether it is of the form of Brahma or Rudra or the one which is the cause of even those Gods. Brahmavadins try to know Brahman like this.*

*Here it may be said that there is no room for this kind of enquiry about Brahman. How could it be taken for granted that Brahman is the cause of this Universe. That itself is not established because there are different doctrines about the cause of this Universe. Materialists say that nature itself is the cause. The Mimamsakas say that it is Karma. There are some others who attribute all this to chance. There are still others that posit the theory that the five elements alone form that cause. In the face of all these why should we accept the view that Brahman is the cause of this Universe?*

*This view is mentioned in the next mantra and it is firmly stated that these views do not stand to reason.*

**कालः स्वभावो नियतिर्यद्दच्छा भूतानि योनिः पुरुष इति चिन्त्यम् ।**
**संयोग एषां न त्वात्मभावात् आत्माप्यनीशः सुखदुः खहेतोः॥ 1-2**

Time, nature, fate, chance, the five elements, (योनिः) prakrithi, purusha any one of these is not possible of being decided as the cause of this Universe. (न तु एषां संयोगः आत्मभावात्) A combination of these cannot become the cause on account of the presence of the atman (which cannot undergo any change). Even that atman is not independent as he is subjected to the experience of happiness and sorrow.

*Though time is seen in the form of 'now it is born,' 'then it will die' and others, it is not the संप्रतिष्ठा / So it cannot be the cause.*

*Moreover the cause and the effect are not-different. We are not seeing non-difference between kala and the Universe. स्वभाव cannot be the cause. Is it कार्यस्वभाव or कारणस्वभाव that is the cause? The cause is the immediate antecedent of the effect. So Karya svabhava cannot be the cause of itself. The nature of the cause cannot be the cause itself. When we say 'nature of the cause' there ensues difference between the nature and the cause. नियतिः means नियमः अवश्यंभावः । If we say so it amounts to saying that उत्पत्ति is the cause of उत्पत्ति That is नियति on account at which something necessarily happens. What may be that? If it is said as Karma then the question arises as to how it can lead to the result of some later time, it itself being inert. If it is said as chance it amounts to the position of negating any cause. This is opposed to all experience. 'Bhutani' means the five elements and 'yoni' means 'prakrithi'. These are non-sentient and are not functioning independently. The Atman also is not independent. If he were the master he would have not subjected himself to the experience of sorrow. So one has to ponder over and know the cause of this universe. So achetana or chetana cannot become separately or together the cause of the universe.*

**ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निरूढाम् ।**
**यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥1-3**

Following the path of meditation they (sages) saw the sakti or power of the Lord (prakrthi) which is constituted by its own qualities; they also saw Him who alone presides over all those causes comprising of kala and the atman.

*It is the sages who saw the cause thus through ध्यानयोग । Devatma is Sriman Narayana the Supreme Self who is declared in the Sruti as 'अपहतपाप्मा दिव्यो देवः एको नारायणः' । Sakthi the inseparable attribute of the Lord which is helpful in bringing about the effect. That is prakrithi or primordial matter which is called the शक्ति of the Lord and which is having the three gunas viz., satva,*

*rajas and tamas. 'आत्मा द्विविधः देवात्मा जीवात्मा चेति । देवात्मा नाम यः सर्वदा देव एव भवति सः' ।*

*They also realised further Paramatman who has that prakrithi as His body, and who is verily all kinds of causes and who presides over all causes such as काल and others, and who is without an equal or a superior.*

**तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धारं विंशतिप्रत्यराभिः ।**
**अष्टकैः षड्भिः विश्वरुपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥1-4**

They realised him to be of a form of the wheel, having one rim, having three constituents. Having sixteen ends, having fifty spokes, having twenty middle spokes, having six groups of eight each, having one bond of the cosmic form, having the difference of three paths, and having an illusion that is the cause of two.

*Paramatman is described metaphorically as a wheel. The one rim of the wheel is prakrithi, the three constituents are three gunas viz., satva, rajas and tamas. The sixteen modifications of matter are the sixteen ends. The fifty spokes are the fifty letters beginning with अ. The counter spokes are meant for securing the firmness of the spokes and they are the 12 months, the five seasons, the two अयनs and one samvatsara. The six groups of eight are - 1) The eight kinds of ऐश्वर्य such as अणिमा, महिमा, गरिमा, लघिमा, प्राप्ति, प्राकाम्यं, ईशत्वं, वशित्वं (2) The eight directions such as east, south-east, etc. (3) The eight Lords of directions such as Indra, Varuna and others. (4) The eight forms of prakrithi such as पृथिवी, आपः, अनलः, वायुः, आकाशः, मनः, बुद्धिः, and अहङ्कारः (5) The eight kinds of gods such as ब्रह्मा, प्रजापतिः, देवाः, गन्धर्वाः, यक्षाः, राक्षसाः, पितरः and पिशाचाः । (6) The eight gunas viz., अपहतपाप्मा, विजरः, विमृत्युः, विशोकः, विजिघत्सुः,*

*अपिपासः, सत्यसङ्कल्पः, सत्यकामः or it may mean the आत्मगुणाष्टक namely दया सर्वभूतेषु क्षान्तिः, अनसूया शौचं अनायासः, मङ्गलं, अकार्पण्यं and अस्पृहा।*

*For this ब्रह्मचक्र the विराट्पुरुष is a fastening bond for keeping this steady. This Viratpurusha is the prime पाशः । The three paths are देवयान, पितृयाण and क्षुद्रजन्तुभवन ।*

*The one illusion leading to the two paths of पितृयाण and क्षुद्रजन्तुभवन is the illusion of the atman in the body - देहात्मैक्यमोह । The seers saw this Brahma chakra 'चित्तावतारसौकर्याय तं चक्रत्वेन रूपयति' ।*

**पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्त्रां पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम् ।**
**पञ्चावर्तां पञ्चदुःखौघवेगां पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥ 1-5**

We remember prakrithi which is having five streams of water, having the five causes that are at the face of streams, having the five pranas as the waves, having the five conative organs that are the causes of knowledge, having the five karmendriyas as whirlpools, having the five great elements that are disagreeable as the force, and having the fifty letters beginning with अ aa as differences, and having the five states or periods, and also paramatman who is the ruler over that prakruthi.

*Prakrithi, the Sakti of the Lord, is here desribed as a river for causing dispassion in the minds of the aspirants. The five streams are tamas, akshara, avyakta, mahat and ahamkara. These are here metamorphically described as streams of water. The five tanmatras which are the causes of the five great elements are called 'योन्युग्रवक्त्रा। वक्त्राणि प्रवाहमुखरूपाणि यस्याः सा । The five pranas are the waves. The five jnanendriyas are the beginnings of knowledge. So they are*

*पञ्चबुद्धयादिमूला / The five karmendriyas are in the place of the whirlpools. The five elements are running counter and are the ओघ or the speed of the river. The five parvas or periods are तमः, मोहः, महामोहः, तमिस्रः, अन्धसंज्ञितः / The sages saw this kind of river symbolising prakrithi.*

**सर्वाजीवे सर्वसंस्थे बृहन्ते तस्मिन् हंसो भ्राम्यते ब्रह्म चक्रे ।**
**पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥ 1-6**

In that wheel of Brahman, which is great, which makes all beings live and in which all are placed (at the time of dissolution) does this jiva migrate. Knowing that prompter and knowing himself also as different from Him and becoming an object of love of that Paramatman on account of that awareness, he attains immortality.

*The answer to the question - 'presided by whom does he experience sukha and duhkha is given here. The Lord is one who makes all people live 'सर्वान् आजीवयति इति / ' This is the answer to the question 'जीवाम केन' / The end of all beings is in Him at the time of pralaya. This is the answer to the question 'क्व संप्रतिष्ठाः' / All are withdrawn into Him alone. In this wheel of Brahman is the Jivatman moving round and round migrating from birth to birth - 'अनेक जन्म सहस्र संचरणशीलः on account of his beginningless karma, as it is said in the Gita by the Lord 'भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया' The result of this kind of awareness of his nature and the nature of Paramatman is mentioned in the later half of the mantra. Knowing the Paramatman as one who is causing him to revolve, and knowing himself the body of that Paramatman, who is being caused to revolve like that, as two different and distinct entities, he will attain liberation on account of the grace of the Lord who becomes pleased with that knowledge. The real difference between the jiva and Paramatman is mentioned here. If this knowledge of difference were not real how*

*could it lead to liberation? अमृतत्व फलप्राप्ति - हेतु भूतज्ञानविषयस्य प्रेर्यप्रेरकलक्षण जीवपरभेदस्य परमार्थत्वमुक्तं भवति । अपरपार्थज्ञानस्य मोक्षहेतुत्वासंभवात् इति द्रष्टव्यम् ।*

**उद्गीतमेतत् परमं तु ब्रह्म तस्मिंस्त्रयं स्वप्रतिष्ठाक्षरं च ।**
**अत्रान्तरं वेदविदो विदित्वा लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥ 1-7**

This Supreme Brahman is eminently proclaimed as the self-established and as the immutable (in the scriptures). In that self-established are the three. Knowing here the difference between these, the knowers of Veda who are devoted to Brahman are united with Brahman, being freed from birth.

*उद्गीतं means उच्चैः गीतम् / The meaning is the same even if the reading is taken उद्गीथं The upanishads declare stoutly that this supreme principle described earlier as the wheel is the Supreme Brahman as evidenced by the texts - 'नारायणः परं ब्रह्म', 'स्वे महिम्नि प्रतिष्ठितः' 'एतद्वैतदक्षरं गार्गि ब्राह्मणाः अभिवदन्ति' etc. In this immutable are the three namely Prakrithi, Purusha and Kala. तत्पराः means ब्रह्मपराः / अन्तरं means marked difference knowing the difference among prakrithi, purusha and kala and also the difference between them and paramatman. This difference is of the type of आधाराधेय भाव / These are inseparable attributes to paramatman and have Him alone as their आश्रय / gaining this knowledge they become freed from the bondage of matter and attain परमसाम्य with the Lord and become one with Him in nature.*

**संयुक्तमेतत् क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।**
**अनीशश्चात्मा बध्यते भोक्तृभावात् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 1-8**

This mutable and the immutable are closely contacted. The Lord supports these orders of the Avyakta (sentient) and

the Vyakta (non-sentient). The Atman who is not the master, is bound on account of the fact of his desire for enjoyership. He gets freed from all bonds after knowing the Lord.

*When the contact of matter is common both to the jiva and paramatman why should the jiva alone be bound and never the paramatman? The answer is in this mantra. The Lord is the supporter of the non-sentient which is क्षर and of the form of व्यक्त and also of the sentient who is अक्षर and of the form of अव्यक्त / He supports these two that are mutually associated. He is not bound. The jivatman is bound because in him there is the desire for enjoyership, where as the Lord is ever free from the bond of Karma. 'न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा' he says. Though He is in contact with matter He is not tainted by the defects of matter as He is of the nature of the being* opposed to any defilement अपहत पाप्मा ।

**ज्ञाज्ञौ द्वावजावीशनीशौ अजा ह्येका भोक्तृभोगार्थयुक्ता ।**
**अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥ 1-9**

Of the two, one is omniscient and so the master of all. The other is ignorant and never the master. Both of them are unborn. The other one, the unborn prakrithi is associated with the enjoyer for the purpose of his experience. The Paramatman who has the universe as His body is yet infinite and a non-doer. When one realises the distinct nature of these three vividly, he becomes Brahman, i.e., becomes freed.

*In this mantra the distinctive characteristics of Jivatman, Paramatman and matter are outlined. The difference between one another is also pointed out. Though the jiva and paramatman are without origination, one is the omniscient and the master where as the other is ignorant and so not the master. Matter is for the purpose of enjoyment of the jivatman. It is not the object of enjoyment for*

*the paramtman because paramatman, though has everything else as His body, is not engaged in action for gaining the fruits of karma like the Jivatman. He is not dominated by karma but is the Lord of karma. He is infinite or Ananta, as He is characterised by infinite auspicious qualities such as true will and true desire. So He is the over Lord of all. एतत् त्रयं यदा विन्दते when one gains very vividly the knowledge of these three that are different and distinct from one another, one gains liberation from bondage of samsara. तदा ब्रह्मा भवति-मुक्तो भवतीस्यर्थः । ब्रह्मम् is vedic usage.*

**क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।**
**तस्याभिध्यानात् योजनात् तत्त्वभावात्**
**भूयश्चान्ते विश्वमायानिवृत्तिः ॥** **1-10**

Matter which is called "pradhana' is the kshara (mutable). The jivatman is akshara or immutable on account of the nature of his immortality. The one Supreme Lord rules over the kshara and the Atman i.e. the order of the non-sentient and the order of the sentient. The destruction of "maya" of the form of all association with matter happens at the end of the body on account of the fact of meditation upon Him, on account of "yoga", and manifestation of the reality.

*The meaning of kshara and akshara introduced in matra 8 is detailed here. It is also pointed out that mere knowledge of the difference and distinction between these three entities would not lead one to liberation. It is through 'manana' and 'nididhyasana' upon paramatman that one gains that cessation from bondage 'प्रधान शब्दिता प्रकृतिः क्षरमुच्यते । भोग्यमात्मनो भोगार्थं हरतीति हरो जीवः ।'*

*The Jivatman is called हरः, because he appropriates prakrithi or the object of enjoyment for his experience. He is अमृताक्षरम् । अमृतत्वात् मरणधर्मशून्यत्वात् अक्षरम् इत्यर्थः । The one Supreme Narayana*

*who is declared by the Sruti 'अपहतपाप्मा दिव्यो देव एको नारायणः' is the over lord of the two entities namely क्षर and आत्मा । अभिध्यान is meditation आरम्भण संशीलनम् । योजनं योगः । तत्वभावः तत्वाविर्भावः । Through these means the aspirant gains mukti after the fall of his body. What was taught as 'त्रयंयदा विन्दते ब्रह्ममेतत्' in stanza 9 signifies not final release but the experience of Brahman at the time of meditation upon Brahman - ब्रह्मोपासनकालीनब्रह्मानुभवरूपा । तत्वाविर्भाव is दर्शनसमानाकार ज्ञानम् । That is the form of devotion.*

**ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।**
**तस्याभिध्यानात् तृतीये देहभेदे विश्वैश्वर्यं केवल आप्तकामः ॥ 1-11**

Knowing the Lord leads to the destruction of all bonds of the form of punya and papa. Thereupon will result the cessation of birth and old age, as the means of suffering get terminated. Through meditation upon that Paramatman there happens to the upasaka the third glory that surpasses the world when there is a difference in body. Being freed from the contact of matter and gaining Brahman he will become fulfilled in his desire.

*The process of liberation through knowledge of Brahman is described here. ज्ञात्वा means 'दर्शनसमानाकारज्ञानेन विषयीकृत्य'। The knowledge of the form of upasana assumes the characteristic of a vivid perception of the object of meditation. When one embarks on upasana of this nature the Lord wills to forgive his punya and papa that has been accumulated and that would be committed in the future unintentionally. The Vedanta sutra 'तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ' expounds this fact. There will be the destruction of further births and old age at the end of the upasana according to the 'True will' of the Lord, along with the destruction of the means of suffering namely the body and the indriyas. This happens at the successful conclusion of upasana. The aspirant gains the third wealth after gaining release from matter and after manifesting his true nature of the eight gunas*

*such as sinlessness and others, after the fall of his final body. He will attain Brahman and becomes an आप्तकाम. He attains an अप्राकृतदेह or a non-material body and gains perfect similarity with Brahman in experience of bliss as pointed out in the sutra 'भोगमात्रसाम्यलिङ्गाच्च' / This glory surpasses the glory that is attained in this world as well as in the other world.*

*This mantra is thus declaring that one becomes आप्तकाम only after going to the transcendental abode of the Lord and gaining Him and never in this प्रकृतिमण्डल /*

**एतत् ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित् ।**
**भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ 1-12**

This Brahman should be known as dwelling eternally in the jivatman as his innerself. There is nothing else to be known beyond this. This Brahman is to be known as the innerself of the भोक्ता (or the jivatman who is the enjoyer), as the innerself of the object of enjoyment and as the प्रेरिता (controller who is in his own nature characterised by infinite perfections). All this of the three kinds has been said. This is Brahman.

*The third quarter of this mantra is explained in Vedartha Samgraha as follows - 'भोक्तृशरीरकत्वं भोग्यशरीरकत्वं अपहतपाप्मत्वादिविशिष्ट-सत्यज्ञानादिस्वरूपत्वं - इति विधात्रय - विशिष्टं ब्रह्म ज्ञातव्यम्' / Another kind of explanation is given by some and according to them the order or words in the second half of the mantra will be 'भोक्ता भोग्यं प्रेरिता इत्येतत् त्रिविधं प्रोक्तं एतत् सर्वं मत्वा ब्रह्म भवति मुक्तो भवतीत्यर्थः / According to the first interpretation मत्वा should be taken to mean मन्तव्यम् / भोक्ता should be taken to mean भोक्तारं / According to the second interpretation प्रेरितारं should be taken as प्रेरिता / According to both these interpretations it becomes established*

*that one should know the प्रेरिता as different and distinct from भोग्य and the भोक्ता and that this is the culmination of all knowledge. मत्वा is taken to signify upasana. त्रिविधं प्रोक्तं The three viz. (1) the Reality of the form of chit, achit and isvara (2) the means of the form of upasana and 3) the result that would be obtained from upasana - all these are described. ब्रह्मैतत् - All this is Brahman as Brahman is the innerself in all.*

**वह्नेर्यथा योनिगतस्य मूर्तिः न दृश्यते नैव च लिङ्गनाशः ।**
**स भूय एवेन्धनयोनिगृह्यः तद्वोभयं वै प्रणवेन देहे ॥ 1-13**

Just as the form of fire which is in its cause the firewood is not perceived, but yet there is no loss of its mark and as it is perceived as originating from the firewood when there is again churning, even so when the jivatman is purified by the pranava both become perceived viz. the Paramatman and his marks.

*It may be argued that the statement this should be known as dwelling in the atman eternally is not tenable, as the paramatman is not perceived as residing in the jivatman. Fire in the अरणि is not directly perceived but when the two अरणि s are churned there will be smoke and from that it becomes established that fire was in it even before. Similarly though Paramatman is not directly perceived as residing in the atman he will be grasped when the atman is churned with the pranava. So his existence there eternally, cannot be discarded.*

*देह means jivatman who is the body of the paramatman परमात्मशरीरभूते जीवे । उभयं means देवात्मा and His चिह्नं Paramatman and His mark will be perceived. Aranis - the two wooden pieces with which fire is produced by rubbing against each other.*

**आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।**
**ध्याननिर्मथनाभ्यासात् देवं पश्येन्निगूढवत् ॥ 1-14**

Making the atman the lower arani and the pranava the upper arani, one should see the Lord who is as if hidden, by the practicse of the churning of the form of meditation.

*The way of perceiving the atman through the means of pranava is shown here. When the Supreme Atman within one self is meditated upon with the pranava, the Supreme Atman who is dwelling in the atman as if hidden, becomes revealed just like fire from the aranis. निगूढवत् - निगूढाग्निवत् . The churning with the pranava means to practise those that are ordained and to abstain from those that are prohibited and practising the virtues सत्य and तपः ।*

**तिलेषु तैलं दधनीव सर्पिः आपः स्रोतस्स्वरणीषु चाग्निः ।**
**एवमात्मात्मनि गृह्यतेऽसौ सत्येनैनं तपसा योनुऽपश्यति ॥ 1-15**

As oil in sesamum, ghee in curds, water in sub-terranean currents and fire in the churning fire woods is gained, so is this Paramatman in the atman grasped. He who follows the means of satya and tapas, sees that Paramatman.

*Oil and others are obtained from sesamum and others by following the appropriate means of squeezing with the machine etc. In the same way through the means of truth and penance the Supreme paramatman is realised. Satya is indicative of virtues coming under yama and tapas gets included in niyama. Satya is सामान्यधर्म where as तपस् is विशेषधर्म ।*

**सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।**
**आत्मविद्या तपोमूलम् तत् ब्रह्मोपनिषत्परम् ॥**
**तत् ब्रह्मोपनिषत्परम् ॥ 1-16**

The Supreme Atman who is all-pervading like ghee in milk and who is to be known through the knowledge of the jivatman and through tapas and who is propounded by the

Upanishads is to be known. That Supreme Atman is to be known.

*He is pervading everything within and without. In the atomic Atman and the extension of Dharma bhuta jnanam he is pervading in full. The verb विद्यात् is to be understood. The repetition of the last line a second time is to point out that this chapter is concluded. But this repetition is not noticed in every chapter. So it may be taken even in the sense of आदरार्थ ।*

## द्वितीयः अध्यायः

**युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।**
**अग्निं ज्योतिर्निचाय्य पृथिव्या अध्याभवत् ॥** **2-1**

May the Paramatman (धियः सविता) the prompter of the intellect (युञ्जानः आभवत्) become united (with the mind) for (तत्त्वाय) the realisation of Himself by the mind (पृथिव्या अधि अग्निं ज्योतिःनिचाय्य) that has adored the light of the form of Agni on the earth.

*This is a prayer to the Lord which is in accordance with the realisation of tapas of the form of control over one's sense organs, which is inevitable for gaining the knowledge of Paramatman, the indweller in all. अग्निं ज्योतिः निचाय्य means performing the ordained duties such as agnihotra and others. तत्त्वाय means तत्त्वसाक्षात्काराय for the vivid perception of the Paramatman who is residing in one's own self and who is similar to the अग्निज्योति on the earth. The idea is that the mind should become united with the paramatman for realisation of that supreme reality. A prayer is offered to the Lord for that purpose.*

**युक्तेन मनसा वयं देवस्य सवितुः सवे ।**
**सुवर्गेयाय शक्त्यां ॥ 2-2**

With the permission of that Paramatman the prompter of all, we, with our minds united with the atman become endowed with the ability for gaining that abode of Paramatman called svarga.

*सवे-अनुज्ञायां सत्यां; Svarga here means the abode of paramatman, the Vaikuntha and not heaven. शक्त्या means, we become endowed with that ability for practising meditation upon Paramatman. That becomes a sadhana for attainment of the eternal abode of the Lord - 'भगवल्लोकसाधनाय परमात्म* निदिध्यासनाख्यकर्मणे शक्त्या युक्ता भवेम'।

**युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम् ।**
**बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥ 2-3**

The Paramatman, the prompter of all, will grant his consent or permission to those aspirants who (दिवम् बृहज्जोतिः धिया करीष्यतः) meditate upon that Lord of the form of the celestial and infinitely great light, (मनसा युक्त्वाय) after duly offering adoration with the mind to (देवान्) the former preceptors (सुवः यतः) that have gone to the eternal abode of Paramatman.

*Does the Lord grant his permission for a mere salutation? This doubt here is cleared. It is affirmed that the Lord does grant his consent to those who endeavour to attain Him after duly offering their respects to their preceptors such as विष्वक्सेन and others that are very close devotees of the Lord - 'भगवदन्तरङ्गभूत विष्वक्सेनाद्याचार्य प्रणामपूर्वकंभगवत्प्राप्तौ यतमानानां अनुज्ञां प्रयच्छति ' । 'The significance of*

*adoration to the पूर्वाचार्यs is emphasised here. धिया means उपासनरूपज्ञानेन; करिष्यतः - विषयीकरिष्यतः They make the Lord the object of their meditation.*

**युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।**
**वि होत्रा दधे वयुनाविदेक इत् महीदेवस्य सवितुः परिष्टुतिः ॥ 2-4**

(विप्राः) The seers of the truth (मनः युञ्जते) unite their minds with Paramatman. (धियोयुञ्जते) They unite their meditation upon Paramatman. (एकइत्) He alone, the one, (वयुनवित्) who is a knower of the greatness such as omniscience of Paramatman who is (विप्रस्य बृहतः विपश्चितः महीदेवस्य सवितुः) full, who is great on account of his qualities, who is omniscient, who is associated with Goddess earth (and Lakshmi) who is the director of all, (विदधे) renders (परिष्टुतिः) service to Paramatman through (होत्रा) ritviks or mantras.

*The blessed who are knowers of the truth will be capable of uniting their minds with paramatman and their meditations will be upon the Lord as pointed out in 'विप्रो विप्रत्वं गच्छते तत्त्वदर्शी' । वयुनं is ज्ञानं । वयुनावित् - the elongation is vedic usage. This means सार्वज्ञादिमहिमावित् । तदाश्रयः एक एव । परिष्टुतिः is परिष्टुतीः । The ह्रस्व is due to vedic usage. This means परिचर्या । होत्रा means ऋत्विग्भिः or मन्त्रेण. The knower of the nature of Brahman is extolled here. 'ब्रह्मस्वरूपविदेव तत्परिचर्याकारी । तेन कृतमेव भगवत्परिचरणं भगवत्प्रीणनं भवतीत्यर्थः ' । The knower of the essential nature of Brahman is verily one who serves Him. The service rendered by him alone will please the Lord.*

**युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोक एतु पथ्येव सूरेः ।**
**श्रृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ 2-5**

*(ये दिव्यानि धामानि आतस्थुः विश्वे अमृतस्य पुत्राः श्रृण्वन्तु) May all the sons of Brahman that are residing in celestial abodes listen (to my prayer). As (सूरेः पथ्या) the praise (that is in accordance with the way of prayer) made by the nityasuri (वां पूर्व्यं) reaches Brahman that was earlier to your selves, may in the same way (विश्लोकः नमोभिः एतु) the different verses of the form of praise made by me reach Brahman along with obeisances (युजे) for attainment of Brahman by me.*

*सूरेः means that which is made by the nitya suri. पथ्या - prayer - स्तुतिपथादनपेतत्वेन स्तुतिः । वां पूर्व्यं means वः पूर्वं । The change in the case is vedic usage. Brahman is said to be earlier to nitya suris and nityasuris are called the sons of Brahman, though nityasuris are unborn, from the point of view of their being dependent upon Brahman for their existence and functiioning. तदधीनस्वरूपस्थिति प्रवृत्तिकत्वात् । युजे - योगाय That means for attainment of Brahman. The idea is this. May that great Lord accept this prayer of mine, though imperfect, as He accepts, the prayer and praise of nityasuris. It becomes evident that the Lord is to be prayed prior to योगप्रवृत्ति or commencement of yoga.*

**अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते ।**
**सोमो यत्रातिरिच्यते तत्र संजायते मनः ॥** **2-6**

The mind will become concentrated on the Atman in a place where fire is avoided on all sides, where blowing of the wind is completely checked and where snow is totally absent.

*For commencement of yoga one should seek the permission or the Lord. गुरुप्रणामभगवत्स्तुतिप्रसन्नेन सवित्रा कृतेन अनुज्ञया । पूर्व्यं means पूर्वपृष्टं. It also may mean श्रेष्ठम् । कृण्वसे means कुरुष्व । पूर्तिं means मपसोथपूर्तिं ।*

*It is pointed out here that a person commencing yoga should avoid a place which is hot or cold. शीतोष्णदेशः परिहर्तव्यः / In such a place the mind will be tending towards the Atman*

**सविता प्रसवेन जुषेत ब्रह्म पूर्व्यम् ।**
**तत्र योनिं कृण्वसे नहि ते पूर्तिमक्षिपत् ॥ 2-7**

(पूर्व्यम् ब्रह्मा जुषेत) One should meditate upon that Brahman the most ancient (सवित्रा प्रसवेन) being permitted by Savitr. (तत्र योनिं कृण्वसे) Make your mind take its stand in Paramatman. If you do so (ते पूर्तिं न अक्षिपत्) that Brahman will not discard the fullfillment of your desires.

*For commencement of yoga one should seek the permission of the Lord. गुरुप्रणामभगवत्स्तुतिप्रसन्नेन सवित्रा कृतेन अनुज्ञया / पूर्व्यं means पूर्वपृष्टं. It also may mean श्रेष्ठम् / कृण्वसे means कुरुष्व / पूर्तिं means मनोरथपूर्तिं /*

**त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिवेश्य ।**
**ब्रह्मोडुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि ॥ 2-8**

Keeping the three high and keeping the body straight and placing all the senseorgans through the mind in the cave of the heart, a knower of the truth should cross all kinds of fearful currents with the boat of pranava.

*The accessories of yoga are taught here. त्रिरुन्नतं - the three that are to be kept aloft are the chest, the neck and the head. The body should be kept straight in other parts. इतरत्र समं शरीरं स्थापयित्वा/ ब्रह्मोडुपेन प्रणवलक्षणप्लवेन / The boat of the characteristic of pranava. This means - through meditation upon Brahman. The currents to be crossed are जन्मस्रोतांसि - the currents of births that are to come in future.*

**प्राणान् प्रपीड्येह स युक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत ।**
**दुष्टाश्वयुक्तमिव वाहमेनं विद्वान् मनो धारयेताप्रमत्तः ॥ 2-9**

He (the sadhaka) being regulated in his actions should hold his breath and when the vital force becomes weak, should breathe out through the nostril of the nose. The person adept in controlling the mind should bring the mind under control, without being inadvertent, even as the chariot yoked to unruly horses is controlled by the charioteer.

*Vidvan means - मनोनिरोधज्ञः. Here the way of pranayama is described. Of the eight - fold yoga yama, niyama were already outlined. 'Yama' is the abandonment of the prohibited where as 'niyama' is the practice of what is ordained. In this mantra pranayama and pratyahara are mentioned.*

**समे शुचौ शर्करवह्नि वालुकाविवर्जिते शब्दजलाशयादिभिः ।**
**मनोनुकूले न तु चक्षुः पीडने गुहानिवाताश्रयणेन योजयेत् ॥ 2-10**

One should practise yoga or meditation by resorting to a place such as a cave and others which is bereft of wind, which is even and clean and without pebbles, fire or sound, which is without noise and which is not near a source of water such as a river and others, which would be congenial to the mind and which is not the cause of causing pain to the eyes.

*The place that is fit for practising meditation is described here. It should be an even place without ups and downs. शब्द may mean वाद्यध्वनि which will be distraction to the mind. The place should not be very near to any जलाशय for people would frequent such a place resulting in disturbance of mind. such a place should be without excessive heat and others that would strain the eyes. The Vedanta Sutra 'यत्रैकाग्रता तत्राविशेषात्' points out that a place leading to concentration of the mind would be the best place for meditation.*

**नीहार धूमार्कानिलानलानां खद्योतविद्युत्स्फटिकशशिनाम् ।**
**एतानि रूपाणि पुरस्सराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ 2-11**

In yoga these forms namely mist, smoke, the sun, the wind, fire, the firefly, lightening, the sphatika mani and the moon appear prior as signs of the manifestation of Brahman.

*These are signs that appear to a person practising yoga, and these indicate the manifestation of Brahman, that is to come off. First it appears as mist and then as smoke, sun and other things. These kinds of flashes are signs of the coming manifestation of Brahman. 'एवंभूतानि स्फुरणानि पूर्वप्रवृत्तानि आगामि ब्रह्माभिव्यक्तिचिह्नानीत्यर्थः'।*

**पृथ्व्यप्तेजोनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते ।**
**न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम् ॥ 2-12**

When one is engaged in yogabhyasa, (on account of its efficacy) his body arises out of the five elements namely, earth, water, fire, air and ether (that are predominantly satvik), and to such a one who is with a body which is of the form of the fire of yoga, there will be neither disease, nor oldage nor death.

*The result of कायसिद्धि that happens to one engaged in yogabhyasa is expounded here. His body will become transformed into satvik, being formed of the five elements that will be सत्वप्रचुर. His body will become capable of burning all kinds of diseases and others. It is formed on account of yoga of the form of fire. To such a person there will be neither disease nor old age nor death. 'तादृश सर्वरोगादिदाहसमर्थत्वेन अग्निरूपेण योगेन आरब्धशरीरयुक्तस्य पुंसो रोगादिर्न संभवति'।*

**लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादं स्वरसौष्ठवञ्च ।**
**गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥ 2-13**

Lightness of the body, absence of disease, absence of interest in worldly things, brilliance of the colour of the body, pleasantness of tone, auspicious odour and little of urine and excreta these they say are the first success in yoga.

*These are yogasiddhis and one who is practising yoga can verify by these marks his first success in yoga.*

**यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत्सुधान्तम् ।**
**तद्वात्मतत्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥ 2-14**

Just like an idol (मृदयोपलिप्तं) made of clay (तत्सुधान्तम्) when it is smeared with colour (polish) तेजोमयंभ्राजेत) shines out brilliantly, in the same way some blessed embodied self seeing the effulgent Atman becomes fulfilled and divested of sorrow.

*How Brahman is realised through practise of yoga and what the fruit of that realisation is, are outlined in this mantra. Just as a clay idol shines brilliantly when it is smeared with paint, similarly the reality of the Atman is realised through meditation of the cahracter of a vivid vision - 'सुधाविशेषलिप्त तेजोमय (जीवविशेष) प्रतिमासमं दर्शनसमानाकारध्यानेनोपलभ्य' The reality of the Atman shines out when the jivatman (compared to the clay) is refined by yogabhyasa. He visualises the resplendent principle shining out like an idol smeared with colour.*

**यदा आत्मतत्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।**
**अजं ध्रुवं सर्वतत्वैर्विशुद्धम् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 2-15**

When he, the follower of yoga, as if through a lamp, visualises Brahman, the unborn, the unchanging, the pure, the one characterised by all entities through the means of the reality of the jivatman, then knowing him, he will be freed from all bonds.

*The person practising yoga realises Brahman through the means of the jivatman. He realises that he is the shesha and the Paramatman is his sheshin as expounded by the glorious pranava - 'प्रणवप्रतिपादितपरमात्मशेषभावेन प्रत्यगात्मना साधनेन' - The Paramatman is the Antaryamin of the jivatman. He is residing in the Atman. सर्वतत्वै: signifies that the supreme Brahman is realised as characterised by all tatvas that are in the form of the Divine ornaments and weapons as described in the अस्त्रभूषणाध्यायof the Vishnupurana. 'भूषणास्त्रस्वरूपस्थं यथेदं अखिलं जगत् । बिभर्ति भगवान् विष्णुस्तन्ममाख्यातुमर्हसि' / The upasana upon Divyamangala vigraha of the Supreme is also indicated here.*

**एष हि देव: प्रदिशोऽनु सर्वा: पूर्वो हि जात: स उ गर्भे अन्त: ।**
**स एष जात: स जनिष्यमाण: प्रत्यङ् जनास्तिष्ठति विश्वतोमुख: ॥ 2-16**

O sages, this celestial Lord is verily all the entities existing in all directions. The one born of yore of the form of Hiranyagarbha is this Lord Himself. All kinds of beings in the womb are verily this itself. All kinds of things that are born and all kinds of things that will be born in future are verily this lord himself. He is shining out in all as the self revealed pratyak principle.

*The fact of His being the self of all is taught here. Devah - the effulgent. दिव्यो देव एको नारायण: is the declaration of the श्रुति proclaiming that Paramatman. He is सर्वात्मक and so is all. All particular objects in all directions are Himself. विश्वतोमुख: सर्वविध: / If it is asked how the very many different jivatmans have this alone as their self the mantra says प्रत्यङ् तिष्ठति / In the idea of अहं as realised by enlightened souls like Vamadeva and others there is the illumination of the Paramatman also because this Paramatman is the innerself of all. He is the Antaryamin of all entities.*

**यो देवो अग्नौ यो अप्सु यो विश्वं भुवनमाविवेश ।**
**य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥ 2-17**

To that Lord who is in Agni, who is in water, who has entered into all this world, who is in trees and plants, to Him our obeisances, to Him our obeisances.

## तृतीयः अध्यायः

**य एको जालवानीशत ईशनीभिः सर्वान् लोकान् ईशत ईशनीभिः ।**
**य एवैक उद्भवे संभवे च य एतद्विदुरमृतास्ते भवन्ति ॥ 3-1**

The one Paramatman who has with him the net (of the form of Maya which is named as prakrithi) is ruling over all through His powers of jnana, sakti and kriya that are capable of ruling. He, with these qualities required for ruling, is ruling over all non-material (अप्राकृत) worlds also. He alone rules over all at the time of creation and also at the time of dissolution. Those who know this become immortal.

*'Devah' signifies the one Lord who is described as 'अपहतपाप्मा दिव्यो देव': in the scriptures. The net he has is the net of prakrithi. Maya is this prakrithi which is under his control. With the powers of jnana, shakti and kriya He is ruling over all that are bound by matter and He is ruling over all the worlds that are beyond the reach of praktithi. मायाजालगोचरान् प्राकृतांश्च लोकान् ईष्टे तदगोचरान् अप्राकृतांश्च लोकान् ईष्टे / The word 'संभवे' is signifying pralaya समित्येकीकारे - लयापरपर्याये पकीभावे च / The fact of granting moksha is possible of him alone and this मोक्षप्रदत्व of Paramatman is expounded in this chapter. This knowledge of paramatman of this nature is verily मोक्षसाधन /*

**एको हि रुद्रो न द्वितीयाय तस्थुः य इमान् लोकानीशत ईशनीभिः ।**
**प्रत्यङ् जनास्तिष्ठति संचुकोचान्तकाले संसृज्य**
**विश्वा भुवनानि गोपाः ॥ 3-2**

O people, He who rules over all these worlds with His Lordly powers, who resides within all as the self-revealed 'I' who, creating all these worlds, withdraws them at the time of destruction and who is also the protector of all is the one Rudra alone. There were none who stood by Him for assisting Him.

*How could the knowledge of Sriman Narayana, the Lord of all the worlds be the means of liberation ? Is it not the knowledge of those that are well known as the cause of this universe, the means of liberation ? This doubt is here cleared. The one who is the creator is the protector and the destroyer also. There is no one other than Him that frees one from samsara. Rudra means liberator from samsara. संसाररुजं द्रावयतीति रुद्रः - संसारमोचकः इत्यर्थः । द्वितीयाय - द्वितीयत्वाय सहायतया न केऽपि तस्थुः ।*

*There was no one other than Him to be a second entity to assist Him or to be a means to moksha 'सहायतया वा उपायान्तरतया वा केऽपि न स्थितवन्तः । मोचकः अन्यः कोऽपि नास्ति ।*

**विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।**
**सं बाहुभ्यां नमति सं पतत्रैः द्यावापृथिवी जनयन् देव एकः ॥ 3-3**

That Lord has his eyes in all places ; He has His faces in all directions ; He has His arms in all directions. He has His feet in all directions. That one Lord creating heaven and earth makes the jivatmans associated with arms and feet.

*The Lord has a divine non-material auspicious form which is eternal and which has infinite eyes, faces, hands and feet as described in the Gita 'अनेकबाहूदरवक्त्रनेत्रम्' । That Lord by himself,*

*without needing any other accessory creates all this universe beginning with the heaven, the earth and others. He makes the jivatmans endowed with arms and feet. That means to say He endows them with bodies and indriyas. 'सर्वेषां शरीरेन्द्रियसंबन्धं कुर्वन् स्वयं अनन्याधीन-अनन्त शरीरेन्द्रियवान् / This is the meaning. 'बाहुभ्यां संनमति' signifies the creation of Gods and human beings where as 'पतत्रैःसंनमति' signifies the creation of animals, creatures and birds, पतत्रैः means पक्षिः /*

**यो देवानां प्रभवश्च्योद्भवश्च विश्वाधिको रुद्रो महर्षिः ।**
**हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥ 3-4**

May that Lord Rudra, who is the cause of the originaiton of gods, who is the cause of their glory, who transcends this entire universe, who is a great seer, and who created Hiranyagarbha first, unite us with an auspicious mind.

*This is the mantra that affirms the fact that even मोक्षहेतुबुद्धिप्रदत्व is of the Lord Himself. A prayer is offered here to the Lord for granting such an auspicious mind that leads to one's upward evolution. उद्भवति अस्मात् इति उद्भवः / Gods are born of Him and so He is* (उभ्दव) *of all gods. The glory of being the Lord of gods and others - देवाधिपतित्व and others is gained on account of this one Lord. The Lord is the one master who grants the results of karma to all others. He is transcending the Universe. The universe is in a minute part of that Lord. सर्वस्यापि तदेकदेशैकदेशतया तस्य विश्वाधिकत्वम्/ He is Rudra as he drives away the disease of samsara. He is a great Rishi as he has infinite omniscience. He created Chaturmukha before creating other gods. 'नारायणात्ब्रह्माजायत' 'तत्र ब्रह्मा चतुर्मुखोऽजायत' and others describe this. Let Him grant us an auspicious mind that is devoted to Paramatman. This is the prayer 'परमात्मविषयतया शुभया बुद्ध्या योजयतु' /*

**या ते रुद्र शिवा तनूरघोरा पापकाशिनी ।**
**तया नस्तनुवा शन्तंमया गिरिशन्ताभिचाकशीहि ।। 3-5**

O Rudra, the destroyer of the disease of samsara, the creator of Girisha, shine out to us with that body of yours (तनुवा) (शान्तमया) that is most agreeable on account of causing happiness, and which is auspicious, which is not terrible and which is of the nature of burning all sins.

*Rudra here signifies the supreme paramatman and not the wellknown Rudradeva. The term Girishanta means that he is the creator of that Rudra - . 'गिरिशं तनोतीति गिरिशन्तः । पापकाशिनी-पापदाहिका वेष्णवी सात्विकी तनुः । शन्तमया-सुखप्रदया अत्यन्तानुकूलया । A prayer is made to the Lord here to show Himself with His pleasing auspicious form. This is similar to the prayer of Arjuna to the Lord of the Cosmic form for revealing to him once again the old beautiful familiar form 'तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास' ।*

**यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।**
**शिवां गिरित्र तां कुरु मा हिंसीःपुरुषं जगत् ।। 3-6**

O creator of Girisa, O Lord, who is propounded in the Vedanta, shoot that auspicious arrow you hold in your hand (for the destruction of the obstacles to my knowledge of Brahman). Do not cause injury to the purusha who is migrating in samsara.

*गीः means Vedanta. तत्र त्रायते पाल्यते प्रतिपाद्यते इति वेदान्तप्रतिपाद्यत्वं गिरित्रशब्दार्थः । He who is propounded in the Vedanta is Giritra. अस्तवे मद्ब्रह्मज्ञानविरोधिक्षेपायकुरु । जगत् means one who is moving on the path of samsara. संसारपथ चङ्क्रम्यमाणं । मा हिंसीः - means do not make him fall into the blinding ditch of samsara . संसारान्धकूपपतितं मा कार्षीः ।*

*A prayer is offered to the Lord here to ward off the obstacles to the knowledge of Brahman and to free one from the dismal depths of samsara.*

*As one has to meditate upon the Divine auspicious form of Lord, he has to meditate upon the divine weapons also. It may also be taken as 'अस्तवे यां बिभर्षि तां शिवां कुरु' / A prayer is made for protection here.*

**ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्वभूतेषु गूढम् ।**
**विश्वस्यैकं परिवेष्टितारं ईशं तं ज्ञात्वा अमृता भवन्ति ॥ 3-7**

After thus praying unto Him and then knowing (through meditation) Him, the infinitely great Supreme Brahman, who is hidden as the innerself in all entities in accordance with their respective bodies, who has stood as the one pervader of the entire Universe, and who is the Lord of all people, sadhakas become immortal.

*ततः परं - after prayer-this signifies that meditation upon Him for liberation becomes possible only after a prayer is made. सर्वभूतेषु गूढम् - this shows that He is pervading within all. परिवेष्टितारं points out that he pervades everything externally. Thus both अन्तर्व्याप्ति and बहिर्व्याप्ति are expounded. यथानिकायं - मशकमातङ्गदिशरीरानुरूप्येणसर्वभूतेषु अन्तर्यामितया वर्तमानम् /*

**वेदाहमेतं पुरुषं महान्तं आदित्यवर्णं तमसः परस्तात् ।**
**तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ 3-8**

I know this Purusha who is great, who is of the brilliance of the sun and who is beyond matter. Knowing Him alone does one go beyond death. For attaining that there is no other path.

*The knowledge of Paramatman is the means of moksha. Anything other than that is not such a means. This is pointed out in this mantra. That Mahapurusha who is of the hue of Aditya, who is of the nature of jyothi, and who is beyond darkness is to be meditated upon. I know that object of meditaiton as this Mahapurusha. The term purusha signifies Vasudeva alone as pointed out in 'यथा पुरुषशब्दोऽपं वासुदेवे प्रतिष्ठितः' / The first half of this mantra is repeating what is taught in Purusha Sukta.*

*मृत्यु means samsara. For attaining Him there is no other means. अस्मिन् अर्थे विवादो नास्तीति मुनीनां परस्परं वचनमिदम् / आदित्यवर्णं This affirms that the Supreme has an effulgent ever-auspicious Divine form - दिव्यमङ्गलविग्रह /*

**यस्मात् परं नापरमस्ति किञ्चित् यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।**
**वृक्ष इव स्तब्धो दिवि तिष्ठत्येकः तेनेदं पूर्णं पुरुषेण सर्वम् । 3-9**

All this is fully pervaded by that Purusha (यस्मात् अपरं परं नास्ति) to whom there is no second entity more celebrated than Him, compared with whom there is no subtler or greater entity, and the one who stands in heaven still like a tree.

*Is it not said that the knower of the Atman alone transcends all sorrows as pointed out in 'तरति शोकं आत्मवित्' ? How can the knowledge of the आदित्यवर्णविग्रहपुरुष lead one to beatitude ? The answer to this question is in this mantra. As this purusha is all pervading आत्मत्व is for Him alone. This Vasudeva, the supreme purusha is the most celebrated and there is no entity which is either equal to Him or greater than Him. 'यदपेक्षया अतिशयेन अन्तःप्रवेशयोग्यं वस्तु नास्ति / यस्माश्च अधिकं विवृद्धं किमपि वस्तु नास्ति / He is in the supreme abode and by Him all this is pervaded. Ths word पूर्ण signifies that He is the inner Atman in all and that He is pervading all this. The orders of sentients are also sustained and supported by Him.*

**ततो यदुत्तरतरं तदरूपमनामयम् ।**
**य एतद्विदुरमृतास्ते भवन्ति**
**अथेतरे दुःखमेवापियन्ति ॥** **3-10**

Therefore that Purushatattva which is the most celebrated is having no form (caused by Karma) and is without any sorrow. Those who know this become immortal where as others come upon sorrow alone.

*ततः - On account of the fact that there is neither an equal nor a greater entity than that purusha. उत्तरतरं means सर्वोत्तरम् the most celebrated. अरूपं means कर्मकृतरूपरहितम् / The knowledge of that purusha alone is leading to liberation.*

**सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।**
**सर्वव्यापी च भगवान् तस्मात् सर्वगतः शिवः ॥** **3-11**

Having the faces, heads and necks of all as His, residing in the cave of the hearts of all entities, Bhagavan is pervading everything. Therefore he is everywhere and also auspicious.

*The doubt that the Lord may also be contacting defilement on account of his contact with all bodies is cleared here. Though He is purna and all- pervading He is opposed to all taht is defiling on account of his nature of अपहतपाप्मत्व / All bodies are His bodies and so He has all faces, heads and necks of all as his. He is residing in the hearts of all. In this form of the self of all he is all - pervading. Though He is सर्वगत there is no अशुभसंबन्ध for Him. The term Bhagavan affirms that He is all-auspicious without any inauspicious quality - 'विना हेयैर्गुणादिभिः /*

**महान् प्रभुर्वै पुरुषः सत्वस्यैष प्रवर्तकः ।**
**सुनिर्मलामिमां शान्तिमीशानो ज्योतिरव्ययः ॥** **3-12**

This Purusha alone is the great giver of moksha. This purusha is propogator of satva. Therefore this immutable light is the ruler (ordainer) of this pure peace of the form of moksha.

*It is here affirmed that the knowledge of Paramatman alone is the means to liberation. Prabhu means फलप्रदः / The फल is here of the form of moksha because it is used along with the word 'mahan', 'महाफलरूप मोक्षप्रदः स एव' / The reason for this is stated as सत्वस्य प्रवर्तकः / His glances on one at the time of one's birth are leading to the unfoldment and development of satvaguna in him leading to moksha. मोक्षार्थज्ञानहेतुसत्वगुणोन्मेषहेतुभूत - कटाक्षशालितया स एव मोक्षप्रदः इत्यर्थः / This purusha whose auspicous body is infinitely resplendent having the hue of Aditya is the ordainer of peace of the form of moksha which is divested of defects like राग and others मोक्षरूपां रागाद्युपद्रवशान्तिम् ईष्टे' /*

**अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।**
**हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ 3-13**

The Purusha who is the innerself of all is ever residing in the hearts of the people, being of the size of a thumb. He is to be grasped with the mind through devotion and (धृति) fortitude. Those who know Him become immortals.

*The size of a thumb is described of Him on account of* the *small ether in the cavity of the heart where he dwells as antaryamin, and is not on account of His smallness. He is described as vaster than the earth and the heaven and all the worlds though He is residing thus in the cavity of the heart. गुहानिहितत्व निबन्धनाङ्गुष्टपरिमाणयुक्तः पुरुषः / हृदा means भक्तया and मनीषा means धृत्वा / अभिक्लृप्तः means ग्राह्यः /*

**सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।**
**स भूमिं विश्वतो वृत्वा अत्यतिष्ठत् दशाङ्गुलम् ॥ – 3-14**

The Purusha has thousand heads, thousand eyes and thousand feet. Having pervaded this Brahmanda characterised by ten parts from all sides, He is residing in the supreme abode, transcending it.

*This mantra dispels the idea that the supreme self is delimited on account of the description of Him as the size of a thumb. By सहस्रशीर्षा and others it may be said that the supreme is capable of doing the function of the head, eyes and feet in all places on account of His omniscience and omnipotence. It is also a fact, as described in the Gita, that the Lord has a cosmic form which is most celebrated and has infinite heads, eyes and feet. 'अनन्तशिरोनयनादिदिव्यविग्रहयुक्त विराड् रूपी सन् । 'दशाङ्गुलं' does not mean ten inches. It means infinite distance. 'अनन्तयोजनं इदमतीत्यातिष्ठत् इत्युक्तं भवति । दशाङ्गुलं may also mean the ten avaranas or enclosures. It means also the ten avayavas or parts and it is taken as an attribute to भूमिं । पञ्चभूत पञ्चतन्मात्ररूप - दशावयवयुक्त ब्रह्माण्डमतिक्रम्य परमपदे स्थितः इत्यर्थः । The term भूमि means ब्रह्माण्डम् । the infinite form of the Lord is thus described.*

**पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।**
**उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ 3-15**

That which was and that which will be (as well as that which is) is Purusha alone (i.e. has the purusha as its self). He is also the Lord of the supreme abode which does not grow on account of food.

*As everything is pervaded by the purusha the entire universe associated with the three times of the past, present and future, has that purusha alone as its self. अमृतत्व signifies मुक्तिस्थान which is*

*non-material. The paramapadam is having अप्राकृत भोग्यभोगोपकरण। It does not flourish on accoiunt of अत्र or प्रकृतिप्राकृतसंबन्ध । Even for this non-material abode He is the ईशान or प्रभु or Lord. By this it is affirmed that He is the Lord of both the Vibhutis viz. nityavibhuti and the Leelavibhuti.*

**सर्वतः पाणिपादं तत् सर्वतोक्षिशिरोमुखम् ।**
**सर्वतश्श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ 3-16**

That has its hands and feet everywhere. That has its eyes, heads and faces everywhere. That has its ears everywhere in this universe. It stands pervading everything.

*Though the Supreme principle is described as 'अपाणिपादः' It is also described that it is capable of functioning everywhere with its hands and feet. It is pervading everything through the activites achieved thus.' सर्वतः पाणिपाददिकार्यकारि तत्तत्कार्यमुखेन सर्वमावृत्य तिष्ठति। There is no rule that its cognition should be only through the indriyas. It can gain knowledge even without indriyas. It can funciton even without indriyas. One indriya can also do the function of all indriyas or of any other indiryas. 'पश्यत्यचक्षुः स श्रृणोत्यकर्णः' says the scripture.*

**सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।**
**सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ॥ 3-17**

It has illumination of knowledge caused by all the sense organs. It is also bereft of all indriyas. It is the bestower of the results of worship. It is the controller of all. It is the well-wisher of all and also the object of attainment for all.

*सर्वेन्द्रियगुणैः means knowledge caused by all indriyas and आभासः means प्रकाशः । He is having such an illumination. That amounts to saying that he is capable of knowing through the function*

*of the indriyas. He may have indriyas if he wishes thus. It is optional 'सर्वेन्द्रियमपि ऐच्छिकमेव । न स्वाभाविकं इत्याह । He is without indriyas. प्रभुत्व means सर्वफलप्रदत्व । ईशानत्वं signifies नियन्तृत्वं । He is a सुहृत् a well-wisher of all and he does not see the faults in others. He is the goal of all 'निरवधिक वात्सल्यशालि प्राप्यश्च'।*

**नवद्वारे पुरे देही हंसो लेलायते बहिः ।**
**वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ 3-18**

The jivatman who is embodied wanders being deluded in the city having nine gates. But the Lord of all this universe of both moving and non-moving entities is beyond that jivatman.

*The fact of having hands and feet everywhere is attributed to the jivatman also who is divested of all imperfections. So it may be doubted that the pure jivatman himself may be the Lord and controller of all. To dispel this doubt this mantra posits that these two viz. Jivatman and Paramatman are of quite different natures. The jivatman is identifying himself with the body which is thoroughly different from him which is like a city with nine gates and so migrates from body to body. हंस here means the thus migrating jivatman 'स्वात्यन्तभिन्ने अहमित्यभिमन्यमानो नानादेहसञ्चरण जङ्गाजालतया हंसशब्दितो जीवः नानादेहेषु उच्चावचयोनिषु लेलायते गतागतं कुर्वन् परतन्त्रतया बम्भ्रमीति'' /How can such a jivatman be the Prabhu ? So this Prabhu is outside all this as the ordainer of this scheme of samsara consisting of stationary and moving entites.*

**अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।**
**स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ 3-19**

Without hands or feet He is swift in movement and he grasps. He sees without having eyes. He hears without ears. He knows what ought to be known. There is none who is a

knower of Him. They say that he is the first cause and the great self.

*Even in the absence of hands, feet and others He is capable of doing those functions and He is not known fully by others. He is the omniscient and He is called a Mahapurusha who is the first cause of this Universe.*

**अणोरणीयान् महतो महीयान् आत्मा गुहायां निहितोऽस्य जन्तोः ।**
**तमक्रतुं पश्यति वीतशोकः धातुः प्रसादान्महिमानमीशम् ॥ 3-20**

Being subtler than the subtle and vaster than the vast, He resides in the cave of the heart of this jiva, being its director. When one sees that Supreme, who is free from the taint of Karma and who is a superbly glorious ruler, one becomes freed from grief on account of the grace of that supporter.

*The supreme is so subtle that he can enter into all subtle things also. At the same time He is infinitely great and vast. अस्य जन्तोः आत्मा - He is the प्रेरक or director of this jivatman. He is residing in the cave of the heart of all jivatmans. अक्रतुं means कर्मलेशशून्यं । When one sees Him through meditation one's sorrows get destroyed on account of the grace of that paramatman. 'प्रसीदत्यच्चुतस्तस्मिन् प्रसन्ने क्लेशसंक्षयः' the grace of the Lord can be gained only on account of meditation upon Him.*

**वेदाहमेतमजरं पुराणं सर्वात्मानं सर्वगतं विभुत्वात् ।**
**जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥ 3-21**

"I know that ancient, undecaying Paramatman, the absence of whose birth is posited on account of His all pervasiveness and who is the self of all as He is everywhere" - Thus Brahmavadins say always.

*The essential nature of Brahman is taught here. He is all-pervasive, unborn and the self of all.*

## चतुर्थः अध्यायः

**य एकोऽवर्णो बहुधा शक्तियोगात् वर्णान् अनेकान् निहितार्थो दधाति ।**
**वि चैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया संयुतनु ॥ 4-1**

The one akaara in which the Supreme Brahman is enshrined as its import, brings forth (creates) the many varnas on account of its association with power. That Lord destroys all this universe at the time of destruction. May He bring us together with an auspicious bent of mind.

*The fact of Brahman being the cause of all this universe is expounded here. A prayer is offered to Him to enable us to think of Him. Akaara is the वाचक and it signifies the supreme Brahman who is the . वाच्य । All speech is said to have akara as its source. 'अकारो चै सर्वा वाक् । सा एषा स्वर्शोष्मभिः अभिव्यज्यमाना बह्वी नानाविधा भवति।' 'अकारे प्रोच्यतेविष्णुः।' As akara produces different varnas the supreme Brahman Narayana creates the universe of many varnas. He withdraws all that into Himself at the time of destruciton or Pralaya. The non-difference between the vachya and the vachaka is implied in a secondary sense and so the second half of the mantra used the words सः देवः with reference to एकः अवर्णः ।*

**तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।**
**तदेव शुक्रं तद् ब्रह्म तदापस्तत् प्रजापतिः ॥ 4-2**

That itself is agni; that is aditya; that is vayu, that itself is the moon; that itself is the bright; that is Brahma; that is water; that is Prajapathi.

*The truth of that Brahman being the self of all is taught here. शुक्रं means the bright नक्षत्रमण्डल ।*

**त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।**
**त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोंमुखः ॥ 4-3**

You are the woman. You are the man, you are the boy and you are verily the girl. Becoming old, you move with the support of the staff. You alone become born in all kinds of forms.

*That supreme principle itself is addressed here. The fact of His being the self of all is described here also. You assume all forms and become all 'त्वमेव सर्वरूपो जातोऽसि।'*

**नीलःपतङ्गो हरितो लोहिताक्षः तटिद्गर्भ ऋतवः समुद्राः ।**
**अनादिमत् त्वं विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥ 4-4**

You are verily the bird with the blue colour, with the green colour and with the red-coloured eyes. You are the cloud which has the lightning with in it. You are the seasons and you are the oceans. You alone are the beginningless. So you are verily that from which all the beings are born. You are existing as the atman pervading all these.

*Here also the सर्वात्मत्व of the Supreme being is declared. He is everything here. That means He is the self of everything. It is not स्वरूपैक्य which is taught here. The statement विभुत्वेन वर्तसे makes this point clear. He is existing in all these entities pervading them as their atman. 'अपि तु व्यापकत्वेन विभुत्वत्' The connotation of each term extends upto the inmost self and all terms signify that one supreme paramatman who is the अन्तरात्मन् of all entities.*

**अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।**
**अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ 4-5**

The one unborn is stationed by the side of the one unborn

prakrithi of the red, white and black colour, which is creating manyfold creatures, similar to itself, and which he is enjoying and following. Whereas the other unborn discards that which he has enjoyed.

*The word अजा here means the unborn prakrithi and not a she goat, the three colours are due to the modification of तेजस्, अप् and अन्न and are characteristic of them. It is the producer of varied entities that are similar in form to it - स्वसमानरूप विविधभूतभौतिक स्रष्ट्रीम्'। The jivatman who is unborn and who is unenlightened will follow it and identifies himself with it. Whereas an enlightened one discards it, gaining dispassion, after enjoying it for some time. अपरो विद्वान् कश्चित् कालं भुक्त्वा उत्पन्नवैराग्यः त्यजतीत्यर्थः ।*

*This mantra expounds discriminatory knowledge between the sentient and the non-sentient principle. One who has अहंबुद्धि in matter follows it and enjoys it and is bound whereas one who has known the nature of himself and the nature of prakrithi gains वैराग्य and discards it. The nature of Prakrithi and the nature of the bound and liberated self are thus described here.*

**द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।**
**तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभिचाकशीति ॥ 4-6**

Two birds of similar qualities which are inseparable from each other are perched on the same tree. Of the two, one tastes the sweet pippala fruit and the other is witnessing without eating.

*In this mantra the distinction between jivatman and paramatman is taught. Though both of them have प्रकृतिसम्बन्ध the jivatman has Bhoktrtva whereas the paramatman has not it. सयुजा signifies that both of them are of similar qualities. समानगुणकःसयुक्।*

*सखायौ points out that they are ever gether परस्मराविनाभूतौ / सुपर्णौ means that they are endowed with knowledge and other qualities which are like wings that are a means of movement 'गमनसाधनत्वेन पर्णशब्दितपक्षसदृश-ज्ञानादिगुणवन्तौ / - Pippalam means the result of karma. The other one is not subjected to karma but is glorious on account of the fact of His being opposed to all that is defiling. The tree is verily the body. Though both the Paramatman and the jivatman are in the body one is sujbected to experience of the result of karma whereas the other, the Paramatman is not subjected to any such experience as He is beyond karma.*

**समाने वृक्षे पुरुषो निमग्नः अनीशया शोचति मुह्यमानः ।**
**जुष्टं यदा पश्यत्यन्यमीशं अस्य महिमानमिति वीतशोकः ॥ 4-7**

Being deluded by prakrithi, the purusha grieves as he is immersed in the very same tree, when he sees the Lord who is distinct from him, and who is pleased and when he sees all this world as the glory of that Lord, he becomes free from grief.

*अनीशया means भोग्यभूतया प्रकृत्या / Being deluded means that the nature of his subservience unto Him and the nature of his ज्ञानानन्दस्वरूप are all covered by prakrithi. - 'तिरोहितपरमात्मशेषत्व - ज्ञानानन्दलक्षणस्वरूपः सन् / This jiva considers the body itself as the atman and as though immersing in mire suffers the sorrows caused on account of the contact with matter - when the jiva realises (1) the paramatman who is distinct from himself on account of his being the धारक, नियन्ता and शेषी and who is pleased with his action of worship and (2) also this universe as His glory, he becomes freed from sorrow.*

**ऋचोऽक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः ।**
**यस्तन्न वेद किमृचा करिष्यति य इत् तद्विदुस्त इमे समासते ॥ 4-8**

That immutable, in which all gods take refuge is the Supreme import of the Riks. What does he, who does not know that, do with the Riks ? They alone who know that, are residing fulfilled.

*अक्षरम् is that which does not undergo change न क्षरतीत्यक्षरं। Riks here indicate the host of Vedas. परमेव्योमन् - प्रमाकाशे परमतात्पर्य - विषये the Supreme abode signifies the supreme purport of the Vedas and that is the Supreme Paramatman called अक्षर here. What does one do with the Rigveda and others if he does not know the Akshara, which is the epitome of the Vedas? Those that know that akshara live with happiness ये च तदक्षरं जानन्ति ते निरस्तप्रतिकूलाः सुखं आसते । This may be taken to signify the supreme abode also . Then परमव्योम means the परमाकाश or Supreme ether where all gods namely Nityasuris are residing 'इमं मन्त्रं विश्वदेवशब्दितमित्यसूर्याश्रय परमस्थानपरतयापि योजयन्ति ।*

**छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।**
**अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया संनिरुद्ध : ॥ 4-9**

The Vedas, the sacrifices, the kratus, the vows, all that were before, all that will be in future and all that are spoken of by the Vedas - all these the mayin (The Supreme Lord) creates from this. The other one, the jiva is bound in this on account of being deluded by this.

*Vedas means all rites and others that are prescribed there. Devayajna and others that are not connected with 'yupa', the sacrificial post are yajnyas where as sacrifices like jyotishtoma and others are kratus. Vratas are varied such as 'chandrayana' and others. The Lord creates all these from out of matter or prakrithi which is called 'maya'. Matter is maya and the jivatman is deluded by this maya of the Lord. Jiva cannot be the creator as he is bound*

*by maya. As the Supreme Paramatman is the antaryamin of all and has the achit and the chit as His body, He is in His composite form the material cause of this universe. He is not subjected to change but, matter, His body, undergoes change. He is the Lord of matter or maya and so He alone is the creator.*

**मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम् ।**
**तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ 4-10**

Prakruthi should be known as maya. The great Lord is the mover of maya. All this universe is pervaded by the jivatmans who are his parts.

*What is maya? Who is the mover of maya? Maya is matter which is having the three gunas as its constituents. It is called maya because it is the cause of varied and wonderful creation. त्रिगुणात्मिकां प्रकृतिं विचित्राश्चर्यसर्गहेतुतया मायाशब्दितं विद्यात् । मायायाः प्रेरकस्तु महेश्वरः इति विद्यात् । - The word 'Maheshvara' signifies only Sriman Narayana and not any other god as seen in the mantra - 'यः परः सः महेश्वरः' where the term Maheshvara menas Narayana as he is signified by akara. 'अकारवाच्यस्यैव नारायणस्य महेश्वरशब्दार्थत्वाभिधानात्' - The jivas are called the avayavas or अंश of Paramatman as they are the inseparable attributes of Paramatman. 'तस्य अपृथक्सिद्धविशेषणतया तदंशभूतैः जीवैः सर्वं अचेतनं व्याप्तमित्यर्थः । The अजा that was described earlier is the माया itself. The ईशः who was referred to earlier is verily this मायिन् । This maya itself is called देवात्मशक्ति earlier.*

**यो योनिं योनिमधितिष्ठत्येकः यस्मिन्निदं सञ्च वि चैति सर्वम् ।**
**तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति ॥ 4-11**

Meditating upon that resplendent ruler of all, the bestower of all desires, the one who is to be praised, the one who presides

over (as the mover of) each cause of this universe and in whom all this universe attains manifoldness at the time of creation and oneness at the time of destruction, one attains eternal peace.

*The word 'yoni' means matter or prakrithi that is the cause of this universe. The repetition of the term 'yoni' is pointing out that the Supreme superintends over mahat and others that are the causes of this universe comprising of the five elements जगद्योनिभूतान् प्रकृतिमहदादीन् यः अधितिष्ठति ।*

*There is another reading of the mantra according to which it will be 'यो योनिः योनिमधितिष्ठति' / According to this the word yoni qualifies Brahman and declares that He is the cause of this universe. All this unvierse becomes one with the Lord being an inseparable attribute in the subtle form. At the time of creation it will become manifold. The Supreme principle characterised by this is the cause of the universe. The fact of Brahman being the material cause of this universe is taught here and by the statement योनींयोनिमधितिष्ठति it is signified that Prakrithi is the body of the Lord and so the Supreme who is the self of it is not subjected to any change, though He is the material cause. यस्मिन्निदं सञ्च वि चैति सर्वं इति प्रतिपाद्यमानमुपादानत्वं निर्विकारस्य आत्मनः कथमिति शङ्कावारणाय योनिं योनिमधितिष्ठति इति प्रकृत्यादिशरीरकत्वात् उपपद्यते इति । निचाय्य' means gaining realisation of the form of vivid perception. 'दर्शनमसानज्ञानेन विषयीकृत्य The devotee attains peace of the form of quietitude divested of any tinge of raga or dvesha or any other defilement.*

**यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।**
**हिरण्यगर्भं पश्यत जायमानं स नो बुध्दया शुभया संयुनक्तु ॥ 4-12**

May that Lord Rudra who is the cause of the origination of gods, who is the cause of their glory, who transcends this

entire universe, who is a great seer, and who saw Hiranyagarbha being born of Him, unite us with an auspicious mind.

*This mantra is the same as the 4th mantra of the third adhyaya except for a slight change in the third pada. A prayer is offered to the Lord here for gaining His knowledge. His blessing alone is the cause of gaining the knowledge of himself. 'तज्ज्ञाने तदनुग्रह एव कारणमिति तं प्रार्थयते।' - He cast his glances on Hiranyagarbha even as he was being born and blessed him that he might gain unrivaled knowledge. The intention here is that the Lord may cast His kind glances on us also.*

**यो देवानामधिपो यस्मिन् लोका अधिश्रिताः ।**
**य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ 4-13**

To that effulgent Lord do we offer worship with oblations, who is the overlord of all Gods, in whom all the worlds take refuge and who is the ruler of all these bipeds and quadrupeds.

*In this mantra the three facts of शेषित्व, आधारत्व and नियन्तृत्व of the Supreme Being are expounded. He is the Antaratman of all gods and he alone is to be worshipped with all rites and actions. Kasmai menas here तस्मै. To whom else other than Himself can we offer all our worship? Worshipping Him through sacrifices leads to the attainemnt of that Supreme through meditation upon Him. 'यज्ञादिभिः तदाराधनं तदुपासनद्वारा तत्प्राप्तिसाधनमिति भावः।'*

**सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।**
**विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ 4-14**

Knowing that Paramatman who is the most auspicious (without any taint of blemish), the far subtler than the subtle, who becomes the creater of this universe by assuming various

forms (such as Hiranyagarbha, Prajapathi and others) in the midst of the Brahmanda, and who is the one non-second that pervades everything (in the form of the antaryamin) - one attains final beatitude.

*He is the most subtle and is capable of entering into the subtle entities also - सूक्ष्मवस्तुषु अन्तः प्रवेशयोग्यं / Though He is pervading all and is residing in all entities as their inner controller He is not tainted with any defilement of those entities and so He is शिवम्. Knowing Him one becomes liberated from the bondage of samsara. Knowing signifies realisation through meditation.*

**स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः ।**
**यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशान् छिनत्ति । 4-15**

He alone, in whom the sages and the gods intuit their minds, becomes the saviour of this world at the proper time on account of the fact of His being the Lord of this universe and the hidden principle as the Antaryamin in all entities. Realising Him thus, one cuts the bonds of death.

*The Brahmarshis are sages. काले means at the proper time when their karmas have become ripe कर्मपरिपाक काल विशेषे / गोप्ता - संसारमोचकः / Because He is the सर्वशेषी and सर्वान्तर्यामी He is the redeemer. 'शेषशेषिभाव शरीरात्मभाव संबन्धसत्वात् तादृशस्य शक्तस्य मोचकत्वौचित्यात् - Knowing Him in this form one becomes liberated. ज्ञात्वा means दर्शनसमानाकारज्ञानेन विषयीकुर्वन् / Realising Him through knowledge of the form of vivid perception and not through mere verbal knowledge.*

**घृतात्परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।**
**विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 4-16**

Knowing that God, who is the one pervader of all this universe, who is residing hidden in all entities in the most subtle form, even as the essence of ghee is pervading milk, who is but yet the most auspicious, one becomes freed from all bonds.

*मण्ड is the essence or सारांश. It is difficult to know Him as He is within all entities in the most subtle form. Though He is residing in all entities He is शिव the most auspicious. Knowing Him alone one becomes freed from the bonds of samsara.*

**एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये संनिविष्टः ।**
**हृदा मनीषा मनसाभिक्लुप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ 4-17**

This great Lord, whose creation is this universe, is always residing in the hearts of all people. They who know him, who is graspable by the mind full of devotion and steadfastness, become immortals.

*'विश्वं कर्म-क्रियते इति कर्म कार्यं यस्य सः' I the unvierse is his creation. He is Jagatkartha, that is the meaning.*

**यदा तमस्तन्न दिवा न रात्रिः न सन्न चासच्छिव एव केवलः ।**
**तदक्षरं तत् सवितुर्वरेण्यं प्रज्ञा च तस्मात् प्रसृता पुराणी । 4-18**

When there was mere tamas, and neither the day nor the night, neither the universe (of the form of having) a form or without a form, there existed that pure auspicious principle alone. That is verily the Immutable that is residing in the middle of the orb of the Sun. That is verily the adorable. On account of that itself there extended eternal knowledge.

*This mantra expounds that the sacred Gayatri mantra also adores Him alone. The मूर्त and the अमूर्त aspect of the universe is signified by the terms सत् and असत् I*

*At a time when this kind of differentiation was not there and when there was not the division of day or night and when mere तमस् alone existed, at that time of dissolution there was not Brahma and there were not the movables and the immovables. तस्मिन् काले, 'ब्रह्मादिषु प्रलीनेषु नष्टे स्थावरजङ्गमे । आभूतसंप्लवं प्राप्ते प्रलीने प्रकृतौ महान् ॥ एकस्तिष्ठति विश्वात्मा स तु नारायणः प्रभुः ॥' - इत्युक्तरीत्या ज्ञानसङ्कोचलक्षणाशुभमन्तरेण केवलं शुभतया अविस्थितम् ।*

*He was the one auspicious entity residing at that time. His knowledge was supreme without any contraction even then. The word केवलः qualifies शिवः । On account of Him the सङ्कुचितज्ञान of the people becomes capable of expanding. This signifies the meaning of the mantra - 'धियो यो नः प्रचोदयात्' । This knowledge or 'prajna' is 'purani' or eternal to the atman and this expands only on account of the grace of Paramatman.*

**नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।**
**न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥ 4-19**

No one can grasp that from above, nor from sidewards nor in the middle. There is no entity similar to that which is well known as infinite fame.

*This infinite nature of this prinicple is here expounded. It is infinite in its essential nature and also on account of its auspicious qualities. No one knows it fully as it is all - pervading 'यस्त्वपरिच्छिन्नकीर्तिः प्रसिद्धः तस्य सदृशं किमपि वस्तु नास्ति' ॥*

**न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।**
**हृदा हृदिस्थं मनसा य एनं एवं विदुरमृतास्ते भवन्ति ॥ 4-20**

His form does not stand for being perceived. No one can see Him with his eyes. He who is residing in the heart is to be

attained by the mind through devotion. Those who know Him thus become immortal.

*He is not visible to the eye either in His essential nature or in the aspect of His Divine auspicious form. Through devotion and steadfastness alone He is attainable.*

**अजात इत्येवं कश्चिद्भीरुः प्रपद्यते ।**
**रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥ 4-21**

O Rudra, the driver of the disease of samsara, knowing that you are unborn, I, a cursed one afraid of samsara meditate upon your face which is full of compassion. Save me always from samsara, being pleased with this meditation.

*Rudra means संसाररुद्रावकः / अजातः - one who is not tainted by samsara of the form of birth and others. कश्चित् a sinful person as I am. दक्षिणं मुखं प्रपद्यते is the prose order. प्रपद्यते means प्रपद्ये / The change in person is due to Vedic usage. 'दाक्षिण्यशालि प्रबुद्धमुग्धाम्बुजचारुलोचनं and शुचिस्मितं कोमलगण्डमुन्नसं ललाटपर्यन्तविलम्बितालकम् मुखं ध्यायामि' /*

**मा न स्तोके मा न आयुषि मानो गोषु मानो अश्वेषु रीरिषः ।**
**वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदसि त्वा हवामहे ॥ 4-22**

O Rudra, the driver of the disease of samsara, do not harm us interested in our children or longevity of life or interested in cattle or in horses. Being angry do not harm the vigorous ones such as jnana and vairagya. We do worship you alone always bringing oblations in the assembly.

*Do not harm me even if I desire children, long life, cattle and horses. These accessories are necessary for the development of Bhakti. You are also worshipped by the kamya karmas.*

*'अपत्यपुत्रायुर्गवाश्वादिप्रवणतया मां माहिंसीः / वीरान् is explained as वीर्ययुक्तान् ज्ञानवैराग्यादीन् मोक्षौपयिकान् / भामितः becoming angry on account of our offences. 'सदमित् त्वा is another reading. The meaning of this is 'always'.*

## पञ्चमः अध्यायः

**द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे ।**
**क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः ॥ 5-1**

Tho two namely vidya (or knowledge) and avidya (or karma), which are of the form of worship of the supreme Brahman, which are of infinite forms are placed hidden in the jivatman (akshara). Avidya or karma is perishable. Vidya is on the other hand immortality. But He who rules over vidya and avidya is different.

*The discriminatory knowledge of jivatman from Paramatman is taught in this mantra. The term अक्षरे is in saptami vibhakti and means 'in the jivatman'. ब्रह्मपरे ब्रह्माराधन रूपे / अनन्ते means that jnana and karma are the menas of different kinds of results as related to the innumerable aspirants - असंख्यात व्यक्तिके नित्यानित्यफलसाधनतया / vidya and avidya are spoken of as अमृत and क्षर / गूढे menas that these two namely jnana and karma are so tied up with the jivatman that it is very difficult to get them loosened - दुर्मोचता लग्ने / The Lord who is worshipped by these and who is the dispenser of all results is different. 'आभ्यां समाराध्यमानः तत्फलप्रदश्च अन्यः' Avidya is the cause of bondage and vidya is the cause of immortality.*

**यो योनिं योनिमधितिष्ठत्येकः विश्वानि रूपाणि योनीश्च सर्वाः ।**
**ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ 5-2**

He who is the only one that presides over all the causes

of creation (of the collective aspect) and also all causes of (creation in the individual aspect ) of all forms and names and He who made the Sage Kapila that was born prior to creation endowed with knowledge, and he who cast His glances on that Kapila even as he was born (is different.)

*The Supreme is declared to be different from Kapila and others and so there is no possibility of oneness with Brahman. 'योनिं योनिं' signifies समष्टि सृष्टि and विश्वानि रूपाणि signifies names and forms and points out creation in the individual aspect. All causes of all kinds such as काल, स्वभाव and others are included in 'योनीश्च सर्वाः'। He presides over everything without any exception. He made Kapila endowed with knowledge and cast His kind glances on him even as he was born. He is the creator of all and the created cannot become one with the creator.*

**एकैकं जालं बहुधा विकुर्वन् अस्मिन् क्षेत्रे संहरत्येष देवः ।**
**भूयस्सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥ 5-3**

Wielding variedly in many forms each one of the nets in this field of matter this Lord withdraws them (again in the end). This ruler creates again in other kalpas also this universe signified by the prajapathis. This Lord rules over all entities as their controller and so is greatly glorious.

*क्षेत्रे means the field of matter. जालं the one that binds like a net. These are the effects of matter such as 'mahat', 'ahamkara' and others. He is glorious because He is always the ruler of all 'सर्वदा सर्वेषां नियन्तृतया आस्ते यतोऽसौ ततः महामहिमशाली'।*

**सर्वा दिश ऊर्ध्वमधश्च तिर्यक् प्रकाशयन् भ्राजते यन्वनड्वान् ।**
**एवं स देवो भगवान् वरेण्यो योनिस्वभावान् अधितिष्ठत्येकः ॥ 5-4**

Even as the sun shines out illumining all directions above,

below and sidewards, in the same way, this one venerable Lord that is to be chosen and adored, presides and rules over all causes.

*अनड्वान् is the Sun who is the cause of the movement of hte wheel of time. He illumines all quarters at the same time. 'मुमुक्षुभिः वरणीयः भजनीयः भगवान् एक एव सर्वयोन्यधिष्ठाता भवति' ।*

**यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान् परिणामयेत् यः ।**
**सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान् विनियोजयेत् यः ॥ 5-5**

**तद्वेदगुह्योपनिषत्सु गूढं तद्ब्रह्मा वेदते ब्रह्मयोनिम् ।**
**ये पूर्वं देवाः ऋषयश्च तद्विदुः ते तन्मया अमृता वै बभूवुः ॥ 5-6**

He who endows all entities with their essential qualities and he who subjects to change all those that are liable to change, he who is the cause of all things, He who alone presides over all this and He who causes all qualities like satva and others function - is hidden in the Vedas and the secret Upanishads and happens to be the promulgator of the Vedas. The four-faced Brahma knows him. The ancient gods and the sages know Him. All those became immortal gaining similarity with Himself.

*The word यत् is to be taken as 'यः' as there is change in gender due to vedic usage. He endows all entities like fire, water and others with qualities like heat, coldness and others according to His 'sankalpa'. पचति means cooks. Here it means संकल्पक्षणपाकेन निर्वर्तयति। पाच्यान् means those that are fit to be changed - परिणामयोग्यान् । He is the theme of the Vedas. He is ब्रह्मयोनिं- i.e., the pravartaka of all Vedas. Only people like Brahmadeva know Him and not others. तन्मयाः means तत्समानाकाराः ।*

**गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव सचोपभोक्ता ।**
**स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ 5-7**

He who is associated with the three gunas and who is the agent of actions that are means to results is the experiencer of the results of those actions done by him. He moves on account of his karmas, having all kinds of forms and being associated with the three gunas and having the three paths for him and presiding over the vital airs.

*Having taught the nature of Paramatman the Upanishad now expounds the nature of the jivatman. He is associated with the three gunas namely satva, rajas and tamas. He has to experience the results of actions done by him for attainment of certain results. Thus he is a कर्ता and has भोक्तृत्व also. Visvarupah means he will be taking different kinds of bodies on account of his karma स्थावर-नर पक्षी-आदिरूपयुक्तः / The three gunas that are mentioned in त्रिगुण are kama, krodha and lobha. The three paths open for him are देवयान, पितृयान and कष्गति / Being bound by karma the jiva will be migrating in this world.*

**अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः ।**
**बुध्देर्गुणेनात्मगुणेन चैव आराग्रमात्रो ह्यवरोऽपि दृष्टः ॥ 5-8**

The jivatman who is associated with will and selfishness that are caused by the qualities of the intellect and the decision of the attributive consciousness of the atman, who has a form similar to that of the Sun - is seen in the scriptures as having size of a thumb. It is seen in the scriptures that he is of even a lesser proportion viz. having the proportion of the point of goad.

*The size of a thumb is mentioned not because that is the true proportion of the atomic jivatman but because it is the size of the*

*heart where he resides. Though he is in some point of the heart he pervades the cave of the heart by his attributive consciousness and this is suggested by the word आत्मगुणेन He is of lesser proportion also as is seen in the bodies of mosquitos and ants and others. He is atomic in size and it does not change at any time. 'अङ्गुष्ठमात्रं पुरुषं निश्चकर्ष यमो बलात्' I Points out this size of the jivatman. Buddhi is अन्तःकरण and the gunas of Buddhi are satva, rajas and tamas. अत्मगुणेन refers to various kinds of decisions formed as related to different objects. These decisions are different aspects of the धर्मभूतज्ञानं or attributive consciousness. 'आत्मधर्मभूत-नानाविधार्थविषयकाध्यवसायेन युक्तः' The सङ्कल्प or will is the result of such decisions and the अहङ्कार or egoism of the form of आढयोऽभिजनवानस्मि' is also the result of such decisions.*

**वालाग्रशतभागस्य शतधा कल्पितस्य च ।**
**भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते । 5-9**

The proportion of the Jiva is to be known as equal to one hundredth part of the one hundredth part of the tip of the hair. He, verily becomes capable of attaining infinity.

*The size of the Jivatman is described here. In the state of liberation this very atomic jiva is able to gain infinity of the form of all pervasiveness through the extension of his attributive consciousness. 'मोक्षे धर्मभूतज्ञानविकासेन विभुत्वलक्षणनत्याय प्रभवति ।'*

**नैव स्त्री न पुमानेषः न चैवायं नपुंसकः ।**
**यद्यच्छरीरमादत्ते तेन तेन स युज्यते ।। 5-10**

This jivatman is neither a woman nor a man. Nevertheless is he a neuter. Whatever body he assumes he will be associated with such and such.

*By nature the jivatman is neither feminine nor masculine nor neuter. These are caused in him on account of the association of a male, female or neuter body. Womanhood and others are due to the body and never on account of the nature of the atman.*

**सङ्कल्पन - स्पर्शनदृष्टि होमैः ग्रासाम्बुवृष्ट्याऽऽत्मविवृध्द जन्म ।**
**कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाणि अभिसंप्रपद्यते ॥ 5-11**

The embodied gains a well-advanced and celebrated birth on account of his will, contact, vision, oblations and giving food and water. He attains bodies in several species one after the other according to his past karma.

*The cause of attainment of a better body is mentioned here. According to his will in respect of good things, his contact with auspicious things like the holy waters of Ganga and others, his vision of such auspicious things and also on account of oblations made in sacrifices and others he gains a birth in a higher species. A noble birth depends on these factors. Also according to the charity of food and water made by him, he stands to gain. If these are given with great regard to worthy and deserving people he gains punya. He gains birth in different categories such as Brahmanas and others according to his karma or action. 'पुण्यविषयसङ्कल्प-गङ्गादिलक्षणपुण्यवस्तुस्पर्श - तादृशवस्तुदर्शन - यागहोमादिभिः आत्मनो विवृध्दियुक्तं जन्म उत्कृष्टं जन्मेति यावत्'।*

**स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।**
**क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥ 5-12**

The embodied self assumes a number of bodies that are gross or subtle on account of his own qualities of the form of the qualities of the mind (such as desire, hatred and others) and of the form of different actions done according to them. Another reason also is seen, which is the cause of having such atmagunas.

*The embodied self gets a number of bodies of different proportions such as the body of an elephant or a mosquito. All these are on account of the several karmas of the form of yaga and others done by him due to various atmagunas of the form of desire and others that are of the form of interest in gaining the results of such actions. 'शरीराणि बहुविधान्यपि तत्तत्फलाभिसन्धिआदिलक्षण रागादिरूप - आत्मगुणप्रयुक्त - यागादिरूपक्रियालक्षणैः गुणैः हेतुभिः भजते / How does he come to have such atmagunas? The cause of the association of such atmagunas is also karma of the past. 'तादृशात्मगुणयोगे च पूर्वपूर्व कर्मैव हेतुः दृष्टः /'*

**अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।**
**विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 5-13**

Knowing that effulgent God who is without either beginning or end, who residing in the midst of the effect, is a creator in a number of forms of this universe, who is the one pervader of all this universe - one becomes freed from all bonds.

*He is the creator in the form of Hiranyagarbha and Prajapathi and others. He is so said to be the creator in a number of ways. The Supreme Paramatman is expounded in this mantra to be different and distinct from the jivatman on account of the fact of His being the creator and the all -pervader.*

**भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।**
**कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् । ते जहुस्तनुम् ॥ 5-14**

Those sages of yore who knew Him, who is to be grasped through devotion, who is signified as one without a body, who is the creator and destroyer of this universe, who is always auspicious and who is the creator of vidya-got rid of their bodies.

*भावग्राह्यं means भक्तिग्राह्यं / नीड means a body. He is said to be without any adhara such as body and others. कलासर्गकरं signifies creation of vidya which means शब्दसृष्टि / In the first of half of the mantra अर्थसृष्टि is mentioned and here शब्दसृष्टि is referred to. The objects and words were all created by Him. कला may also be taken to signify the creation of the sixteen kalas beginning with prana and ending with नाम / Then the distinction of the Lord from the jivatman of the sixteen kalas becomes well spelt.*

## षष्ठः अध्यायः

**स्वभावमेके कवयो वदन्ति कालं तथाऽन्ये परिमुह्यमानाः ।**
**देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥ 6-1**

Some wise people say that nature is the cause of this universe, whereas some others deluded by the maya of the Lord say that to be kala. But it is the greatness of the Lord on account of which this wheel of the universe supported by Brahman, is rolling on in this world.

*The viewpoints that nature, time or karma are the causes of this universe are refuted in this mantra. It is affirmed that it is the will of the Lord that is the cause of this universe. The mahima of the Lord is verily of the form of His infalliable will. Brahma chakram is the wheel of the universe having Brahman as its support.*

**येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकालो गुणी सर्वविद्यः ।**
**तेनेशितं कर्म विवर्तते ह पृथ्व्याप्यतेजोनिलखानि चिन्त्यम् । 6-2**

He, by whom all this is ever-pervaded, who is omniscient, who is the ordainer of time, who is the one repository of all auspicious qualities, who is the knower of all models is the Paramatman, ruled over by whom this effect of the form of

the world constituted of earth, water, fire, air and ether is produced. This truth is to be thought over.

*It is pointed out that even नियति is under the rule of the Lord. ज्ञः means सर्वज्ञः । सर्ववित् means सर्वप्रकारज्ञानवान् । सर्वविद्यः may be separated as सर्ववित् यः or सर्वाः विद्याः यस्य सः । Karma here means the effect produced by Him. क्रियते इति कर्म इति कार्यतया कर्मशब्दितं पञ्चभूतात्मकं जगत् ।*

**तत्कर्म कृत्वा विनिवर्त्य भूयः तत्त्वस्य तत्त्वेन समेत्य योगम् ।**
**एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥ 6-3**

**आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान् विनियोजयेद्यः ।**
**तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्वतोऽन्यः ॥ 6-4**

(विनिवर्त्य) Turning away from all others things and performing (भूयः तत्कर्म) again and again that karma (the obligatory duties) which is of the form of devout service to the Lord and being endowed with the one, the two or the eight and also with their causes the subtle qualities of the atman (तत्वेन योगं प्राप्य) and being united with the Lord on account of the knowledge of sub-servience unto Him, and resorting to karmas that are with gunas, he who experiences (the results of such Karmas) all the desires (तेषां अभावे कृतकर्मनाशः) and who at the end of the experiences of all results of such karmas will work out the destruction of karmas, attains Brahman, upon the annihilation of all karmas. That Jivatman is in reality different form Paramatman.

*In these two mantras it is expounded that the jivatman is different from paramatman. 'Tattvam' is Sriman Narayana as pointed out by the sruti 'तत्त्वं नारायणः परः ।' तत्कर्म means the performance of*

*such karmas that are services to the Lord. एकेनThis means the loving glance of the Lord at the time of one's birth 'जायामान कटाक्षेण।' द्वाभ्यां Devotion towards the Lord and the devotion towards the teacher. यस्य देवे परा भक्तिः यथा देवे तथा गुरौ । त्रिभिः signifies बात्यं, पाण्डित्यं and मौनं। The eight are the eight yogangas. The cardinal virtues that are responsible for the gaining of these are mentioned here as आत्मगुणैः च । गुणान्तिवतानि means प्रारब्धत्वगुणयुक्तानि । भावान् सर्वान् विनियोजयेत् - कामान् स्वस्मै विनियोजयति । भुक्ते । तेषां अभावे - कर्मफलभोगा वसाने ।*

*As all karmas other than prarabdha are destroyed and as the karmas that are commenced are fully experienced the annihilation of karmas will be achieved. 'The delay is only so long as the fall of the body.' He gains Paramatman at the end of that body.*

**आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादपरोऽपि दृष्टः ।**
**तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥ 6-5**

(सः) That Jivatman is the (आदिः संयोग निमित्तहेतुः) foremost cause of attaining union with Paramatman. He is seen to be higher and different from all that are limited by the three times of the present, past and future. (उपास्य पूर्वं) meditating first upon that jivatman (विश्वरूपं) possessing infinite bodies on account of karma, (भवभूतं) who is migrating in samsara, (ईड्य) who is praiseworthy, and who is (ख्वचित्तस्थं देवं) shining effulgently in one's own heart -

*This mantra refers to the fact of meditation upon the jivatman. It is the only through स्वात्मोपासन that one is enjoined to do paramatmopasana. समीचीन-परमात्मयोगे तप्राप्तौ सः प्रधानहेतुः He is capable of having numberless bodies on account of his karma and so he is called अनन्तशरीरम् । He is without any parts and is higher*

*than all entities limited by time. He is स्तुत्यम् as he is of the nature of अपहतपाप्मत्व and others. First one should meditate upon the jīvatman and realise him and then he should meditate upon paramatman. This is in accordance with the teaching of the Katha Upanishad - 'ब्रह्मजज्ञं देवमीड्यं विदित्वा।'*

**सवृक्षकालाकृतिभिः परोऽन्यो यस्मात् प्रपञ्चः परिवर्ततेऽयम् ।**
**धर्मावहं पापनुदं भगेशं ज्ञात्वाऽऽत्मस्थममृतं विश्वधाम ॥ 6-6**

He, on account of whom this universe of sentients and non-sentients goes on changing is different from and more celebrated than those that are of the form of trees or time and others and the jivatman. Knowing Him who promotes Dharma by divesting one of all sins and who is the Lord of knowledge and others, who is the support of the universe and who is immortal and who is dwelling in one's own heart as the inner controller, (one gains liberation from samsara).

*He is higher than and different from प्रकृति काल and आकृतिः। आकृतिः means jivatman. 'आ समन्तात् कृतिः यत्नो यस्येति, आकृतिः कर्ता जीव': The 'papa' in the term पापनुदं refers to the sins that are obstacles to the origination of knowledge ज्ञानोत्पत्ति-प्रतिबन्धकपापानि अपनुद्य ।*

*धर्मावहं means तदनुकूलपुण्यप्रवर्तकम् । भगेशं means षण्णां भग इतीरणा इत्युक्तानां ज्ञानादीतामीश्वरं । विश्वधाम means the support of the universe. This mantra thus expounds that परमात्मोपासन is the means for securing release from samsara.*

**तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।**
**पतिं पतीनां परमं परस्तात् विदाम देवं भुवनेशमीड्यम् ॥ 6-7**

May we know that effulgent Lord who is the master of this world, who is adorable and who is the Supreme ruler of

all Rulers, who is the Supreme God of all gods, who is the Supreme master of all Masters and who is beyond every other entity.

*The term 'Mahesvara' signifies that Supreme Being who is the ruler of all rulers and does not signify Rudra who is one of hte Trinity. 'विदाम is a prayer made to the Lord to endow us with this essential knowledge 'विदामेति ज्ञानप्रार्थना / परमं पतिं suggests that He is the sheshin and all others are sub-servient unto Him. He is the Supreme ground, controller and master of all.*

**न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते**
**पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ 6-8**

There exists not a body for Him. Nor do sense organs exist for Him. No one is seen equal to him or higher than Him. His high power is revealed as manifold. And so is his action revealed with natural knowledge and natural force.

*कार्यं means body, करणं means इन्द्रियम् / The action is associated with knowledge and force. This action is of the form of creation and destruction of this universe. 'ज्ञानबलाभ्यां सहिता सृष्टिसंहारादिलक्षणक्रिया ज्ञानबलक्रिया' /*

**न तस्य कश्चित्पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।**
**स कारणं करणाधिपाधिपः न चास्य कश्चिज्जनिता न चाधिपः ॥ 6-9**

There is no one who is a master to Him in this universe. Nor is there any ruler over Him. There is no inferential mark of Him. He is the cause. He is the lord of the Lord of the sense organs. There is of Him neither a creator nor a Lord.

*लिङ्गम् means ज्ञापकहेतुः / करणाधिपः means jivatman. He is the Lord of the sentients and the non-sentient.*

**यस्तन्तुनाभ इव तन्तुभिः प्रधानजैःस्वभावतः ।**
**देव एकः समावृणोति स नो दद्याद् ब्रह्माप्ययम् ॥ 6-10**

May that one Lord, who envelopes (the sentients) with the evolutes of matter on account of His own will, even as the spider (covers the object nearby) with its threads, grant us dissolution in Brahman.

*The spider spreads its threads around the creature nearby and covers it. Likewise the sentient beings are covered with gunas of matter by the Lord on account of His own will. As a result of this their knowledge becomes clouded. 'प्राकृतैः तत्वै स्वेच्छातः चिद्धर्गमावृणोति लुप्रज्ञानं करोति।' The dissolution in Brahman that is prayed for here signifies non-apprehension of difference in nature from Brahman and not oneness with Brahman. 'मुक्तस्य ब्रह्मण्यप्ययो नाम भेदकाकारास्फुरणम् ।'*

**एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।**
**कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ 6-11**

The one God who is hidden in all beings, who is all-pervading, who is the innerself of all beings, who is watching over all karmas, who is dwelling in all beings, who is the witness and creator of all this universe but yet who is disinterested, is free from defiling qualities.

*He is residing in all beings and it is not known by others. इतराविदिततया सर्वभूतेषु वर्तमानः / He has entered into the bodies of all entities and is prompting them in doing karma कर्मसु प्रेरकः / चेताः signifies that he is सकलप्रपञ्चनिर्माता /Though he is the creator of all this universe, He is not ruled by the three gunas and so He is केवलः that means उदासीनः / This Lord of this nature is Sriman Narayana alone and as described by the Sruthi - 'अपहतपाप्मा दिव्यो देव एको नारायणः।'*

**एको वशी निष्क्रियाणां बहूनां एकं बीजं बहुधा यः करोति ।**
**तमात्मस्थं येऽनुपश्यंन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ।। 6-12**

Eternal happiness is for those wise people alone that realise their indwelling controller, who makes manifold the one seed (of this universe) and who has under his rule the many that are actionless. There is not that happiness for others.

*The Lord is described here as having all the sentient principles under His rule. The jivatmans are incapable of functioning independently. Only when the Lord wills, do they become capable of functioning. The Lord is 'स्वाधीनसर्वचेतनावर्गः।' The one seed of the form of the unmanifested is made to evolve into the form of this universe by undergoing changes into महत्, अहङ्कार, इन्द्रियs पञ्चभूतs and others. Only those that realise that Lord who is their inner controller become freed from the bonds of samsara.*

**नित्यो नित्यानां चेतनश्चेतनानां एको बहूनां यो विदधाति कामान् ।**
**तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ।। 6-13**

The One eternal sentient who bestows the desires of many eternal sentients (is to be known for being liberated). That is the cause which is known from the scriptures of the Sankhya and the yoga schools. By knowing that God alone, one is freed from all bonds.

*Ranga Ramanuja has split the words नित्यो नित्यानां in the first line as नित्यो अनित्यानां in this context. this may be on account of the fact that the merging of the jiva is mentioned here as 'स नो दद्यात् ब्रह्माप्ययम् / The supreme is परमचेतन / But the word is taken as नित्यानां by the Bhashyakara and Ranga Ramanuja also takes it as नित्यानां in the कठोपनिषत् /*

**न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।**
**तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ 6-14**

The Sun does not shine there, nor the moon and the stars. These lightnings do not shine. Wherefrom can Agni do so ? All these shine after him the ever shining. All these shine out on account of his effulgence.

**एको हंसो भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः ।**
**तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ 6-15**

There is the one swan (shining) in the midst of all this world (of sentients and non-sentients). He alone is the fire enshrined in water. Knowing Him alone one goes across death. There does not exist another path for salvation.

*Bhuvanasya - in the midst of the world of sentients and non-sentients. The Supreme is shining effulgently like a kingswan shines amids the host of birds. He also is called हंसः or one who goes. He alone is अग्नि or अग्रनेता and He is the bestower of moksha.*

**स विश्वकृत् विश्वविदात्मयोनिः ज्ञः कालकालो गुणी सर्वविद्यः ।**
**प्रधान क्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ 6-16**

He is the all-creator and He has gained everything. He is indweller in the jivatman. He is the omniscient, the ordainer of time, the repository of all auspicious qualities, the promulgator of all kinds knowledge, master of matter and jivatman, the one who is perfect with the six qualities such as ज्ञानं and others and the one who is the cause of release from samsara, sustenance of samsara and bondage in samsara.

*Visvavit means who has gained everyting - the root विदिः means gain. आत्मयोनिः - आत्मायोनिः स्थान यस्य सः । तथोक्तः । The meaning is*

*that He is जीवान्तर्यामी । गुणेश-ज्ञानादि षड्गुणपरिपूर्णः। The six gunas are ज्ञानशक्तिबलैश्वर्य वीर्यतेजांसि। The word 'samsara' is taken along with each word मोक्ष, स्थिति and बन्धः He is continuously the cause of freedom from samsara and sustenance of samsara but He is the cause of samsara bandha only at the time of Pralaya.*

**स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।**
**य ईशेऽस्य जगतो नित्यमेव नान्यो हेतुर्विद्यत ईशनाय ॥ 6-17**

He is the self of Himself (and is of His own form, not having another one as his self) and is never a samsarin. He is well established in his function of rulership. He is the knower and goes everywhere. He is verily the protector of this world. He rules over this universe eternally and there is no other cause that can rule over the world.

*Even in the state of moksha he is the only ruler. He is the immortal one and is never subjected to migration.*

**यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।**
**तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ 6-18**

I an aspirant after liberation, seek refuge in (surrender unto) that effulgent God who creates Brahma first (at the time of creation) and who endows Him with the Vedas also and on account of whom the intellect of mine shines out.

*The truth that 'there is none greater than that supreme Self; That Supreme alone is my refuge' has been expounded. The mantra for performing prapatti at the feet of the Lord for making Him pleased is given here. It is this Lord that creates Brahma in the lotus of his navel and grants him the power to create the universe by giving him the knowledge of the Veda. He is the cause of the illumination of the Buddhi of one and all. 'आत्मबुध्दे प्रकाशो यस्मात् सः*

*आत्मबुध्दिप्रकाशः।* *'It is one account of His grace that the intellect of one will become* Godward.

**निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।**
**अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ 6-19**

**यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।**
**तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ 6-20**

When people become capable of folding akasa like a sheet of skin, then only will there be an end of all sorrow without knowing the Lord, who is partless, who has done what ought to be done, who is serene, who is without any defect and who is the bridge to liberation, and who is self-effulgent like fire which has burnt the firewood.

*Even as folding akasa like a sheet of skin is an impossibility, gaining moksha is an impossibility without knowing the Lord. In the absence of the knowledge of Brahman ther is no possibility of moksha at all. निष्क्रियं means कृतकृत्यम् / शान्तम् signifies that he is divested of the defects of hunger, thirst and others - अशनायाद्यूर्मिषटकरहीतं / He is without any defect whatsoever. He is never having the defect of being averse to those that seek Him. आश्रितपराङ्मुखत्वाद्यवद्यरहितं / निरंजनं means that He is of the nature of having no attachment. He is the main means of gaining liberation. Without knowing Him moksha is never possible.*

**तपः प्रभावात् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।**
**अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यक् ऋषिसंघजुष्टम् ॥ 6-21**

The Sage Svetasvatara taught in a supreme manner this supremely sacred truth of Brahman, that has been adored by host of sages like Vamadeva and others, to the paramahamsa sanyasins, on account of the efficacy of his penance and the benign grace of the Lord.

*Tapas here means concentration of mind as pointed out in मनसश्चेन्द्रियाणां च ऐकाग्र्यं तपः / It is on account of Paramatman that he became endowed with knowledge of Brahman. अत्याश्रमिभ्यः is explained as पूज्याश्रम-युक्तेभ्यः These are the Paramahamsa Sanyasins.*

**वेदान्ते परमं गुह्यं पुरा कल्पे प्रचोदितम् ।**
**नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥ 6-22**

This teaching which is the supreme secret of the Upanishads and which was taught in the previous kalpa to Brahmadeva should not be given to one whose mind has not been calm, to one who is not a son nor a disciple.

*The command here is that it should be taught to one whose mind is divested of raga and dvesha. This teaching may be imparted to one's sons and disciples. It should not be taught to all and sundry.*

**यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।**
**यस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः॥ 6-23**
**प्रकाशन्ते महात्मनः ॥**

These truths that are taught to a noble one who has supreme devotion towards the Lord and who has the same kind of devotion towards the preceptor as he has towards the Lord, shine out. These truths shine out when taught to such a noble person.

*If these turths are taught to one who has no devotion towards the Lord as well as the preceptor, they will not be properly imbibed. They become difficult to understand. भगवद्विषये गुरुपिषये च उत्कृष्ट-भक्तिशून्यानां उक्तार्थाः उपदिष्टा अपि दुर्ज्ञानाः 'These truths shine out only to him who has supreme devotion towards his teacher and the Lord. The repetition marks the conclusion of the chapter.*

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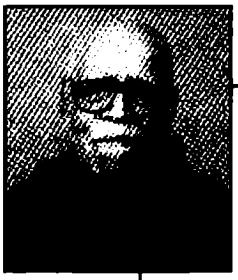
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## *About this book*

*"He has chosen to present here, in concise but comprehensive style, the essential ideas of nine among the thirteen Principal Upanishads (Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Mahanarayana and Svetasvatara), each of them having a unique contribution to make an apurvata to illustrate ... The texts selected here are not only popular but edifying to the comman man".*

*"The author has closely followed the gloss of Ranga Ramanuja Muni both in the translation and in the additional notes. This line of thought has been presented for the first time in English."*

*(From the foreword)*

# PRINCIPAL UPANISHADS

VOLUME - I

# PRINCIPAL UPANISHADS

## VOLUME - II

## (Chandogya Upanishad)

*Text, English Translation and Brief notes*
*according to*
*Sri Ranga Ramanujamuni*



Edited and Translated by
*Vedanta Vidwan*
**Dr. N.S. Anantha Rangacharya**
BANGALORE

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परमहंसपरिव्राजकाचार्याणां श्रीमतां श्री श्री रङ्गप्रियमहादेशिकानां अनुग्रहश्रीगुखम्

*Narayanasmaranas by His Holines*
*Sri Sri Ranga Priyamahadesikan*

*श्रीमते श्रीनिवासरङ्गमहायोगिने नमः*
*श्रीमते श्रीनिवासमहादेशिकाय नमः*

Our Narayanasmaranas to this Sri kosha (sacred book) of Chandogyopanishad adorned with text and translation and notes and edited by a renowned person of light and learning, Dr. N.S. Anantharangachar. This Volume II in the series of sacred books is a companion (in style & presentation of facts) to volume I of the book by the same scholar.

Though the vedas as a whole constitute the verbal authority for the knowledge about Brahman "वेदैश्च सर्वैरहमेव वेद्यः" , the upanishadic part of the vedas has a special place of honour and authenticity regarding that subject. ("तं त्वोपनिषदं पुरुषं पृच्छामि") The karmakanda part of vedas deals with the mode of worshipping Brahman and the upanishadic part defines and describes the nature (svarupa) of Brahman. Among the famous upanishads enumerated as ten or thirteen, the Chandogyopanishad has many distinctive features :

(1) It abounds in the presentation of upasanas (modes of worship) like udgitha, madhu, sandilya, samvarga, panchagni, vaisvanara, bhuma and Dahara - some of which aim at attainment of Brahman and some aim at obtaining worldly goods.

(2) Almost all the upanishadic sentences discussed in the famous Brahmasutras deemed as an additional authority on Brahmajnana, have been chosen from this upanishad only.

(3) This upanishad more than any other upanishad leaves no stone unturned in bringing home to us moral and spiritual truths by efficacious methods such as parables and allegories and verbal figures and images and illustrations. The stories of ushasti, satyakama, Janasruti and Indra and Virochana undergoing

discipline at the feet of Prajapathi and the illustration of the spider and the web, and seed and tree and the friend and guide to a helpless traveller and the experiment of dissolving salt in the water are only a few examples.

(4) Famous upanishadic sentences like तत्त्वमसि, ऐतदात्म्यमिदगं सर्वम् । अहमेवेदं सर्वम् which have given rise to controversial interpretations among different schools of vedanta philosophy, adorn this upanishad. It is interesting to note that in sentences like तत्त्वमसि both the subject word and its compliment refer to Brahman only, though the modes of interpretation are different.

(5) This Upanishad clearly refers to Sri Krishna, the son of Devaki either as a dedicated disciple or as the supreme deity receiving dedication. It is also significant that Sri Krishna in his Gita glorifies samaveda, to a branch of which this upanishad belongs.

(6) Sentences of this Upanishad have been criticised by Buddhists who have met with apt replies by acharyas of Vedanta schools.

We believe that this book like its companion will be received and appreciated by lovers of philosophy and culture all over the world because the commentaries and notes in the book are found in English language and presented by one who is a veteran in the field of speaking and writing.

May the efforts of the editor be crowned with success.

Bangalore
30-6-2003

Narayanasmaranas
**श्री श्री रङ्गप्रिय श्रीपाद श्री श्रीः**

The author is highly grateful to his holiness Sri Sri Ranga Priya Maha Desikar for his very kind Anugraha srimukham and offers respectful pranamas at his holy feet

# Author's Submission

I am happy to present this volume of Chandogya Upanishat with Translation and brief notes in English, according to the commentary of Sri Ranga Ramanuja Muni. This is a companion volume to the book "Principal Upanishats - Vol-I. It is hoped that the view point of the great saint and philosopher Bhagawan Ramanuja on this important upanishad, will become known from this.

The earlier chapters of this upanishad are just like Brahmana texts having ritualistic matter and sacred chants and discussions concerning them. The chapters 6 to 8 enshrine the loftiest philosophical thoughts.

* * * * *

This upanishad belongs to the talavakara branch of samaveda and has eight chapters and a hundred and fifty four khandas.

The first chapter deals with Udgeethopasana. The significance of pranava is described here very prominently. The mystic nature of the saman chant is prominently described here.

In the second chapter, the entire universe is taught to be viewed in saman. The five aspects or "Bhaktis' of saman namely Hinkara, Prastava, Udgeetha, Prathihara and vidhana are related here and the several views one should have in respect of these parts as related to rain, water, seasons, animals and indriyas are taught.

The third chapter teaches madhuvidya and shandilya vidya. There is a description of purusha vidya in the 16th and 17th khandas.

The fourth chapter teaches samvarga vidya through the story of janasruthi pautrayana and Raikva.

Satyakama Jabala's episode is introduced to expound 'shodasakala Brahma vidya' and the 'akshi purusha brahmavidya' is taught through the episode of upakosala.

The fifth chapter enshrines panchagni vidya and vysvanara vidya.

The sixth chapter is devoted to the teaching of sadvidya. The grand teaching of "tat tvam asi", that expounds the oneness of 'तत्' the omniscient, omnipotent sath and 'त्वम्' the antaryamin of svetaketu is found in this chapter. 'ऐतदात्म्यं इदं सर्वं' expounds that the one paramatman is the आत्मन् or innerself in all entities. This fact of His being the अन्तर्यामिन् in all sentient and non-sentient entities that are real and different from Him, is the essence of the teaching of all upanishads.

The seventh chapter is wholly devoted to the exposition of Bhumavidya. It is here that 'अहंग्रहोपासन' is prescribed.

The eighth chapter expounds 'दहरविद्या'. It is ordained here that Brahman is necessarily qualified by all auspicious qualities without any defilement what so ever.

* * * * *

The main theme of this upanishad is upasana of different kinds. Upasana or meditation upon Brahman for attainment of Brahman as well as meditations for attainment different benefits like longevity of life and others are taught here. All these vidyas are sagunavidyas alone. Udgeetha vidya, Madhuvidya, Shandilya Vidya, Samvarga Vidya,

Shodasakala Brahmavidya, Upakosala Vidya are all saguna vidyas. Panchagnividya and vaisvanaravidya related to visvarupa Brahmopasana are necessarily saguna vidyas. Sadvidya is also related to Saguna Brahman alone as shown by the exposition of Bhagavad Ramanuja and other ancient masters. In this context it is pointed out that liberation is possible only after the fall of the body. Then comes Bhuma vidya in which Brahman is meditated upon as characterisd by the quality of Bhuma. The moksha phala is stated as follows - "He becomes one who enjoys in Atman alone, will sport in the Atman, will be united with the Atman, will have the bliss of the Atman and becomes a self-monarch and he will have his desires fulfilled in all the worlds. A realiser of Brahman will not suffer from death, illness or sorrow. He sees everything, gets everything in all ways according to his desires". This shows that Bhuma Vidya is also saguna vidya. The fruit of Daharavidya is mentioned as follows - "If the liberated self desires to see his fore-fathers, by his very desire the fore fathers arise before him'. This establishes that dahara vidya is necessarily saguna vidya. The unique marks of Brahmaloka are also mentioned there in. From all these it may be said that this upanishat is wholly devoted to upasana, which is necessarily related to saguna.

* * * * *

The Brahmasutrakara has closely followed this upanishad and he refers to this upanishad more than he refers to any other upanishad. After the first four sutras that form an introduction, the sutrakara begins his great work with reference to sadvidya in Ikshatyadhikarana (V.S. 1-1-5). After profusely referring to the mantras of this upanishat in

his sutras, the sutrakara concludes with the sutra 'अनावृत्तिः शब्दात्' (4-4-22) which infact is the conclusion of chandogya namely 'न च पुनरावर्तते'।

* * * * *

It is understood from the references of Bhagavad Ramanuja, srutaprakasikacharya and Sri Vedana Desika that Tankacharya had composed a gloss on this upanishad named as "Vakya', and that was commented upon by "Dramidacharya', who is referred to as the Bhashyakara. Except for the quotations that are quoted from these great texts in the works of our Acharyas, these great works are not available to us now.

* * * * *

This upanishad enshrines the rare wisdom that a person should imbibe for saving himself from samsara. The very many enlivening episodes that are interspered in the body of this upanishad make a study of this upanishad very interesting, and many eternal truths are thus taught indirectly.

* * * * *

The crucial passages of this upanishad have been thoroughly interpreted by Ramanuja in his Sri Bhashya and Vedartha Sangraha, though he has not written a conventional commentary. Sri Ranga Ramanuja Muni of the 17th Century has written a conventional Commentary on this Upanishad explaining every passage according to the expositions of the earlier masters namely Bhagavan Ramanuja, Sri Sudarsana Sru and Sri Vedana Desika. The translation and brief notes in English given in this work are according to this commentary.

* * * * *

I am glad to record the support and assistance I have received from very many persons in bringing out this publication. His holiness Sri Abhinava Vageesha Brahmatantra Swatantra Parakala Swamigal of Mysore has blessed the publication of these volumes of Upanishads with a liberal donation and I am highly grateful to him. I offer my profound respects and pranamams to him. Dr. Shadagopan, Smt. Nagu Satyan and Sri Krishna Prasad have initiated this project and enlisted the support of may astikas. I am grateful to all of them. The names of bhaktas that have supported this project are as follows.

***From U.S.***

Sri Rai Venkatesh, Keshav Rajgopal, Balaji Srinivasan, Srinath Chakravarthy, Shashi Kanth Hosur, K. Sreekrishna Tatachar, M.G. Prasad and Dr. Shadagopan

***From Bangalore***

Sri Jai Ram, Sri Padmanabhan, Sri Ramaswamy and Sri K. R. Krishna Swamy,

***From Kuwait***

Sri I.V.K. Chary.

I thank all these contributors for the support extended to me in brining out these upanishadic publications. Sri Rama Prasad has assisted me in proof reading. Sri Rama Printers have executed the printing work nicely. I pray to the Lord to bless them with all good.

This work is offered devoutly at the lotus feet of Sri Varada Rajar and Sri Deepa Prakasar. I hope and trust that this work will be warmly received by all सहृदयs.

Bangalore
2-6-2003 ***N. S. Anantharangacharya***

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# CHANDOGYOPANISHAD

# CHANDOGYOPANISHAD

## प्रथमोऽध्यायः

### प्रथमः खण्डः

**ओं आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि, सर्वं ब्रह्मौपनिषदम्, माऽहं ब्रह्म निराकुर्याम्, मा मा ब्रह्म निराकरोत्, अनिराकरणमस्तु, अनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्माः ते मयि सन्तु, ते मयि सन्तु । ओं शान्तिः शान्तिः शान्तिः ।।**

May my limbs, speech, Vital Air, Ears as well as strength and all sense organs become well developed. Everything is Brahman revealed in the Upanishads. May I not deny Brahman, may not Brahman deny me. Let there be no denial of me by Brahman. Let there be no discarding of Brahman by me. May all the virtues taught in the Upanishads happen to me, who am engaged in the pursuit of the self. May those virtues rest in me. Peace, peace, peace.

**हरिः ओम् - ओमित्येतदक्षरमुद्गीथमुपासीत; ओमिति हि उद्गायति । तस्योपव्याख्यानम् ।।** **1-1-1**

One should meditate upon this letter "OM", the udgitha. He verily sings as 'Om'. Now follows the exposition on this.

*The meditation upon Udgitha, which is an accessory to the Karma which is helpful to the meditation on Brahman is taught like this at the very outset.*

*"Udgitha" - This signifies the letter "OM" which is a part of the Udgitha, which happens to be the third part of the Saman. The saman has five forms namely हिंकारः, प्रस्तावः, उद्गीथः, प्रतिहारः and*

*निधनम् / The Sruti itself explains the reason for signifying 'Udgitha' by the syllable 'OM' as follows - "He verily sings loudly the Saman as 'OM'." Here the different ways of meditation and the different results gained from them are expounded.*

**एषां भूतानां पृथिवी रसः पृथिव्या आपो रसः अपामोषधयो रसः ओषधीनां पुरुषो रसःपुरुषस्य वाग् रसः वाचः ऋग् रसः ऋचः साम रसः, साम्न उद्गीथो रसः ॥ 1-1-2**

The earth is the essence of these elements. Water is the essence of earth. The Herbs are the essence of water. The Purusha or Human Body is the essence of herbs. Speech is the essence of Purusha. The Rik is the essence of speech. The saman is the essence of Riks. The Udgitha is the essence of the Saman.

*The earth is the Parayana परायणम् (Support) of all beings, moving and non-moving. The idea is that the earth is the support आधारकत्वात्. Shankara says "Gathihi Parayanam Avastambaha". The earth is thus the support of all entities. Water is said to be the essence of earth because the earth is produced of water जल प्रकृतिकत्वात् /. The herbs are the essence of water because they are the products of water. The purusha here signifies the body and as the body is the result of food, he is said to be the essence of herbs. The speech is of great help to purusha. Therefore it is the essence of purusha. उपकारकत्वात् / The Riks are profound in meaning. So are the essence of speech गंभीरार्थकत्वात् / The saman is of the form of songs. So they are the essence of Riks. The Udgitha is Shravya or pleasing to hear and forms the essence of saman. Here the word 'Udgitha' signifies Omkara, its integral part. उद्गीथ शब्देन उद्गीथावयवः ओंकार उच्यते /*

**स एष रसानाँ रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः ॥ 1-1-3**

That, this Udgitha is the greatest essence of all the essences and it is worthy of the status of paramatman. This Udgitha is the eighth essence.

*एषः - Omkara called as Udgitha. रसतमः - the highest essence. The meaning is that there is no essence higher than this. परार्ध्यः that which deserves the position of Supreme Brahman.*

*परस्य ब्रह्मणः अर्धं स्थानं अर्हतीति परार्ध्यः ।*

*Shankara says that this is the Supreme essence as it is the symbol or Pratika of Paramatman. Shankara dissolves the compound परार्ध्य as follows*

*परंच तत् अर्धंच तत् अर्हति इति परार्ध्यः ।*

*Ardham means sthanam. The meaning is परमात्म स्थानार्हः । Shankara says that this means that it is to be meditated upon just as one meditates on paramatma.*

**कतमाकतमर्क् कतमत्कतमत् साम कतमःकतम उद्गीथः इति विमृष्टं भवति ॥ 1-1-4**

What is the Rik? What is the Rik? What is Saman? What is Saman; What is Udgitha? What is Udgitha? thus it comes to be examined.

*The repetition in the text as 'Katakmat Katamat' is for showing regard - आदरार्थं । This question is introduced for the description of the other attributes.*

**वागेवर्क् प्राणः साम ओमित्येतदक्षरमुद्गीथः । तद्वा एतन्मिथुनम्, यद् वाक् च प्राणश्च ऋक् च साम च ॥ 1-1-5**

Speech alone is Rik, the vital breath is Saman. This syllable known as 'OM' is the Udgitha or that is this couple; Speech and Prana, as well as Rik and Saman.

*The Riks are possible of being pronounced by the sense organ of speech. Speech is described as Rik. The singing of Saman is to be achieved through the holding of the breath of the form of Prana. Prana is Saman. OM is the part of Udgitha, so OM is Udgitha.*

**तदेतन्मिथुनम् ओमित्येतस्मिन्नक्षरे सँसृज्यते । यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम् ॥ 1-1-6**

This couple is conjoined in this syllable 'OM'. When the couple unite, they attain their mutual desire.

*The Udgitha which is one of the parts or Bhaktis of Saman is of the form of Saman imposed on the Rik. So Udgitha is conjoined with Rik and Saman. As the syllable Omkara or Pranava is a part of Udgitha, it is also verily conjoined with Rik and Saman. The idea is that one should meditate upon Pranava as characterised by the superimposition of the couple of Vak and Prana.*

**आपयिता ह वै कामानां भवति एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ 1-1-7**

He who meditates upon the syllable, knowing thus verily becomes an obtainer of desires.

*The Udgathru priest who meditates on Udgitha will be capable of making the Yajamana gain his desires, just like the Omkara, the object of meditation. This expounds that the meditation upon the part of Udgitha that is Omkara is characterised by the guna of the fulfilment of desires.*

*कामाप्त्यादि विशिष्टोद्गीथावयवोपासनस्य यजमानगत कामाप्तिरेव फलमित्यर्थः ॥*

**तद्वा एतदनुज्ञाक्षरम् यद्धि किञ्चानुजानाति ओमित्येव तदाह एषो एव समृद्धिः यदनुज्ञा समर्द्धयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ 1-1-8**

This letter celebrated as above, is a letter of assent. Whatever is given assent to is done only with the utterance of 'OM'. This assent is that which is verily prosperity. He who meditates upon this letter Udgitha, knowing thus, verily becomes one that makes desires prosper.

*The idea is that Omkara is the letter of assent. In the word 'one who gives an assent' does so with 'OM'. The result of the meditation upon 'OM' as characterised by the quality of prosperity - samruddiguna, will make the yajamana attain all his desires.*

*'OM' is अनुज्ञा or assent. A person gives assent in the world with this syllable, OM.*

## ओंकारस्तुतिः

**तेनेयं त्रयी विद्या वर्तते ओमित्याश्रावयति ओमिति शंसति ओमित्युद्गायति एतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन ॥ 1-1-9**

The wisdom of the three vedas functions with this letter 'OM'. He makes one recite with 'OM'. He praises as 'OM'. He sings the Saman aloud with 'OM', for worship of this letter 'OM', through the glory of this letter and with the essence of this.

*The wisdom of the three vedas means the rites prescribed by the three vedas, 'thrayee vihitam karma'. This is further expounded as all rites are done with OM. Why are all these acts such as आश्रावण and others are done with Omkara is explained by the latter part of the text - Omkara is the essence and it is having celebrity, for the*

*purpose of worship of such celebrated syllable 'OM', आश्रावण and others are performed with Omkara.*

*The आश्रावण and others are indicating Somayaga by their characteristic features. The worship of this letter is verily the worship of Paramatman because this is the symbol of Paramatman. This letter is verily the most celebrated and is the very vital force of the ritwiks and the yajamana. Yaga, homa and others are done with this syllable and this results in the production of food and others through rain and thus leads to prosperity.*

**तेनोभौ कुरुतो यश्चैतदेवं वेद, यश्च न वेद ; नाना तु विद्या चाविद्या च ; यदेव विद्यया करोति श्रद्धयोपनिषदा, तदेव वीर्यवत्तरं भवति । इति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥ 1-1-10**

With that (Omkara) both, the one who knows thus and the one that does not know thus, perform. Vidya and Avidya are leading to different results. That alone which is performed with meditation, faith and knowledge becomes more powerful. This is verily the exposition of this letter 'OM'.

*It may be argued that those who do not possess this knowledge are seen performing karma and so it is futile to prescribe knowledge. The answer to this objection is found in this paragraph. It is true that in this world people who know thus and those who do not know thus are performing karma. But yet they have different results. That karma alone which is performed with knowledge becomes more powerful. The other type of karma is not so.*

*नाना means Vilakshana phala. Vidya means Upasana, Shraddha means Asthikya Buddhi, Upanishat signifies the knowledge of the immanence of Brahman ब्रह्मात्मकत्व ज्ञानं / 'Viryavattaram' means the result of such karma is not obstructed by other karmas that are more dominant. प्रबल कर्मान्तर - अप्रतिबद्ध फलकत्वम् /*

**इति प्रथमाध्याये प्रथमः खण्डः**

## द्वितीय: खण्ड:

## प्राणादित्य दृष्ट्या ओंकारोपासनम्

**देवासुरा ह वै यत्र संयेतिरे उभये प्राजापत्या: । तद्ध देवा उद्गीथमाजह्रु:, 'अनेनैनान् अभिभविष्याम' इति ॥ 1-2-1**

When the Devas and Asuras, both being the children of Prajapati waged a war against each other, then Lo, the Gods took to Udgitha with the idea - "By this we will conquer these asuras".

*A story is introduced for prescribing the view of 'Mukhyaprana' or the vital airs in "Omkara" - Mukhya Prana Dristi. The idea is the Gods thought of conquering the asuras through meditation upon Omkara - a part of the Udgitha. उद्गीथावयवे ओंकारे मुख्यप्राणदृष्टिं विदातुं आख्यायिकां प्रस्तौति ।*

*Shankara gives a unique interpretation of Devas & Asuras. Devas are those whose functions of Indriyas are guided by the shastras - शास्त्रोद्भासिता: इन्द्रियवृत्तय: । तद्विपरीता: असुरा: । Those who are guided by the dictates of the shastras are Gods and those who are functioning according to their impulses are asuras. In other words those who indulge in senses are asuras. This war is going on from beginningless time in all beings in the body of every one. This story is introduced for causing the knowledge of discrimination between Dharma and Adharma. Both these are issues of Prajapati. Prajapati is 'Karmajnanadhikritaha Purushaha'. To that purusha there are functions of indriyas that are guided by shastras and that are guided by his nature. They are just like children that are mutually opposed.*

**ते ह नासिक्यं प्राणमुद्गीथमुपासाञ्चक्रि रे; तँ हासुरा: पाप्मना विविधु: ; तस्मात् तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च ; पाप्मना ह्येष विद्ध: ॥ 1-2-2**

They meditated upon Udgitha as the sense organ ( of smell) the nose. The asuras struck with sin that organ of smell. Therefore with that one smells both fragrant and foul smell. It was verily struck by sin.

*घ्राणेन्द्रियत्वेन उद्गीथं उपासितवन्तः ॥*

*The Gods meditated upon Udgitha having the form of the sense organ of smell. The asuras struck the organ of smell with sin. The meaning of this is , they made this sense organ function in a way that will be the cause of sin. पापहेतुभूत वृत्या संयोजितवन्तः ।*

**अथ ह वाचमुद्गीथमुपासाञ्चक्रिरे ; ताँ हासुराः पाप्मना विविधुः ; तस्मात् तयोभयं वदति सत्यञ्चानृतञ्च ; पाप्मना ह्येषा विद्धा ॥ 1-2-3**

They then meditated upon Udgitha as 'vak' or the organ of speech. The asuras afflicted it with sin. Therefore with that organ of speech one speaks truth and untruth. This is struck by sin.

*The meanings are as explained before.*

**अथ ह चक्षुरुद्गीथमुपासाञ्चक्रिरे ; तद्धासुराः पाप्मना विविधुः । तस्मात् तेनोभयं पश्यति दर्शनीयञ्चादर्शनीयञ्च ; पाप्मना ह्येतद् विद्धम् ॥**

**1-2-4**

There upon they meditated upon Udgitha as the eye. Even that the asuras struck with sin. Therefore with that one sees both things beautiful and ugly. This is verily afflicted with sin. - *अदर्शनीयं अमेध्यादिकं इत्यर्थः ।*

**अथ ह श्रोत्रमुद्गीथमुपासाञ्चक्रि रे; तद्धासुराः पाप्मना विविधुः । तस्मात् तेनोभयँ श्रृणोति श्रवणीयञ्चाश्रवणीयञ्च ; पाप्मना ह्येतद् विद्धम् ॥** **1-2-5**

Then they meditated upon Udgitha as the ear. That also the asuras afflicted with sin. Therefore with that, one hears both what should be heard and what should not be heard. That was verily afflicted by sin.

*अश्रवणीयं पापवचनानीत्यर्थः ।*

**अथ ह मन उद्गीथमुपासाञ्चक्रिरे ; तद्धासुराः पाप्मना विविधुः ; तस्मात् तेनोभयँ संकल्पते संकल्पनीयञ्चासंकल्पनीयञ्च ; पाप्मना ह्येतद् विद्धम् ॥ 1-2-6**

Then they meditated upon Udgitha as the mind. That also the asuras afflicted with sin. So with that, one thinks of good and evil. This also is verily afflicted with sin.

*असङ्कल्पनीयं पापनीत्यर्थः ।*

*This exposition is introduced by the sruti for deciding that the 'Mukhyaprana' or the vital airs should be the object of meditation. This is meant for making one realise the 'purity' or विशुद्धत्व of Mukhyaprana.*

**अथ ह, य एवायं मुख्यप्राणः, तमुद्गीथमुपासाञ्चक्रिरे ; तँ हासुरा ऋत्वा विदध्वँसुः ; यथाऽश्मानमाखणमृत्वा विध्वँसेत, एवम् ॥ 1-2-7**

Then they meditated upon Udgitha as that which happens the vital air. Reaching that (vital air) the asuras themselves were destroyed even as a lump of mud hitting against a rock gets destroyed.

*The meaning is that they meditated upon 'omkara', a part of Udgitha Bhakti as 'Mukhyaprana'. The asuras themselves were destroyed when they tried to afflict that Mukhyaprana with sin.*

*आखणं means a lump of mud - आखन्यते इत्याखणंमृत्पिण्डः / As it gets destroyed hitting a rock the asuras got destroyed.*

**यथाऽश्मानमाखणमृत्वा विध्वँसते, एवँ हैव स विध्वँसते, य एवंविदि पापं कामयते, यश्चैनमभिदासति ; स एषोऽश्माखणः ॥ 1-2-8**

Just as a lump of mud hitting against a rock is destroyed, even so one who thinks of evil to him or injures him who knows thus, gets destroyed. This one (who thinks of evil towards a knower of this) is verily a lump of mud hitting a rock.

*The fruit of this wisdom is described here. If any one thinks of evil in respect of a knower of this vidya or if any one injures such a knower, he also will be destined to destruction just like the lump of mud.*

**नैवैतेन सुरभि न दुर्गन्धि विजानाति ; अपहतपाप्मा ह्येषः ; तेन यदश्नाति यत् पिबति तेनेतरान् प्राणानवति ; एतमु एवान्ततोऽवित्त्वोत्क्रामति ; व्याददात्येवान्तत इति ॥ 1-2-9**

One will not smell good or foul smell with this. This is opposed to all evil. Therefore by what he eats and drinks, he protects other indriyas. In the end, not gaining this they pass out of the body. At the time of death it makes the mouth widely open.

*The distinction of prana from other indriyas is pointed out here. That this prana is अपहतपाप्मा, तस्य अपहत पाप्मत्वेन प्राणान्तरवत् आत्मंभरित्वाभावात् स्वाशित पीतादिना इतरान् प्राणान् रक्षति / The Mukhyaprana is opposed to all evil and therefore it is not merely self-nourishing but on the other hand nourishes other Indriyas by what it eats and drinks. Therefore all the other Indriyas like the organ of smell and others gain their existence by what the*

*Mukhyaprana eats and drinks. That is the reason why all these Indriyas pass out of the body when they do not get food and drink at the time of the death of the person - on account of the absence of food eaten by Mukhyaprana. एतेन विजानाति means the Purusha understands through this neither fragrance nor foul smell. The reason for this is it is not an 'Atmambhari', filling ones own self, just like other sense organs. At the time of death, the host of sense organs passes out of the body without gaining their 'satta' or existence from Mukhyaprana.*

**तँ हाङ्गिरा उद्गीथमुपासाञ्चक्रे ; एतमु एवाङ्गिरसं मन्यन्ते, अङ्गानां यद् रसः ॥ 1-2-10**

The sage Angiras meditated upon that Udgitha with the idea of Prana. Some consider that Mukhyaprana itself as Angiras because it is the essence of all angas.

*The meaning is that the sage Angiras meditated upon Omkara which is a part of Udgitha Bhakti having प्राणदृष्टि The Upanishad says that some wise people describe Mukhyaprana itself as Angiras. Angarasa has become Angiras. The Gods are desirous of not speaking directly. So for Angarasa they call it Angiras.*

**तेन तँ ह बृहस्पतिरुद्गीथमुपासाञ्चक्रे ; एतमु एव बृहस्पतिं मन्यन्ते, वाग्घि बृहती, तस्या एष पतिः ॥ 1-2-11**

The sage Brihaspati meditated upon Udgitha as characterised by the quality of 'Angirasatva'. Some consider this Prana itself as Brihaspati. Speech is great and he is the lord of speech.

*As the organ of speech is 'सर्वार्थ प्रकाशक' it is great and that depends upon Mukhya Prana. So Prana is the Lord of Speech.*

**तेन तँ हायास्य उद्गीथमुपासाञ्चक्रे ; एतमु एवायास्यं मन्यन्ते, आस्याद् यदयते ॥ 1-2-12**

The sage Ayasya meditated upon that Udgitha. Some consider this Prana itself as Ayasya because it moves out from the mouth.

*The sage Ayasya meditated upon that Udgitha as characterised by the quality of Brahaspatitva.*

**तेन तँ ह बको दाल्भ्यो विदाञ्चकार ; स ह नैमिषीयाणामुद्गाता बभूव, स ह स्मैभ्यः कामानागायति ॥ 1-2-13**

The sage Baka, son of Dalbha meditated upon this Udgitha as qualified by these characteristics. He became the Udgatha priest for the people of 'Naimisha'. He got their desires fulfilled by singing.

*The son of Dalbha by name Baka meditated upon Prana as characterised by the three attributes pointed out earlier namely, Angirasatva, Brihaspatitva and Ayasyathva. He got the desires of the sacrificers of Naimisha fulfilled by virtue of the greatness of this wisdom.*

*Not only Angiras and others meditated upon this but Baka also realised the nature of Prana as shown above. By virtue of the knowledge of Prana, he was able to obtain the desires of the sacrificers of Naimisha.*

**आगाता ह वै कामानां भवति, य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते - इत्यध्यात्मम् ॥ 1-2-14**

He who meditates upon this letter Omkara, the Udgitha knowing thus, will become the obtainer of the desires by singing. Thus ends the meditation upon Udgitha as related to the body.

*A meditator upon Udgitha thus will get the desires of the yajamana fulfilled by singing. By the word atma, the collectivity of Indriyas, the mind and the Prana is signified. आत्म शब्देन इन्द्रियमनः प्राणादि संघातः उच्यते अध्यात्मं आत्मनि इत्यर्थः आत्म विषयं इति यावत् ।*

*Here after the Meditation upon 'Udgitha' in the context of the Gods will be described.*

## अथ प्रथमाध्याये द्वितीयः खण्डः

## तृतीय खण्डः

## आदित्य दृष्ट्या उद्गीथोपासनम्

**अथाधिदैवतम् - य एवासौ तपति, तमुद्गीथमुपासीत । उद्यन् वा एष प्रजाभ्य उद्गायति ; उद्यँस्तमोभयमपहन्ति ; अपहन्ता ह वै भयस्य तमसो भवति, य एवं वेद ॥ 1-3-1**

Now commences the exposition of Udgitha in the context of Gods. Meditate upon 'Udgitha' having the drishti or view of the Aditya who shines. Even as he rises, he appears as though he is singing loudly for the sake of the people by making all things visible or by illumining all objects. Even by rising, he dispells the fear caused by darkness. A person who knows this will become the dispeller of fear caused by darkness.

*Udgitha is karmanga or an accessory to karma. When compared with this Aditya who is verily karmaradhya is more celebrated. In an अपकृष्ट or less celebrated, one should have the view of उत्कृष्ट. So it is proper to have the view of Aditya in Udgitha. This is established in the adhikarana 'आदित्यादिमतयश्चाङ्गे उपपत्तेः' (वे.सू. ४-१-६) So one should have the view of Aditya in Udgitha. आदित्यस्य उद्गीथसाम्यमाह -*

*Even while rising he illumines all things and thus appears as though he is singing.*

*The Udgitha is to be meditated with the dristi of Aditya. This type of meditation is more celebrated than the meditation upon Aditya as 'Udgitha'. Aditya rises every day and illumines all objects and he dispells fear caused by darkness. He is as though singing through this action. He appears as if he is singing like an Udgatha.*

*The idea is that this kind of meditation on Udgitha as Aditya should have the guna or characteristic of dispelling the fear of darkness.*

**समान उ एवायञ्चासौ च; उष्णोऽयम् , उष्णोऽसौ ; स्वर इतीममाचक्षते, स्वर इति प्रत्यास्वर इत्यमुम् ; तस्माद्वा एतमिममुभयोद्गीथमुपासीत ।।**

**1-3-2**

This prana (taught in the context of the body) and this Aditya (who is being taught in the context of Gods) are verily the same. This prana is warm and the Aditya also is warm. They declare this prana as swara. They declare Aditya as Swara and pratyaswara. Therefore as both are equal meditate upon Udgitha as Prana or as Aditya.

*It is declared here that Prana and Aditya are equal or samana. The point of similarity is in respect of warmth which is common to prana and Aditya. The warmth of prana is evidenced by breath. The Sun's warmth is evident. The word 'Swaraha' means गन्ता (mover). Prana is of the form of vayu and it has got continuous movement. It does not return or come back. So it is not pratyaswara. Whereas Aditya has got 'gathi' and Aagathi on account of rising and setting. So he is called Pratyaswara. This signification of Swara is common to both. Likewise warmth is also common to both. So both are eqaul and therefore it is taught that one should meditate upon Udgitha as Prana or Aditya. अध्यात्मप्रकरणेउक्तः प्राणश्च असौ*

*अधिदैवतप्रकरणे उच्यमानः आदित्यश्च समान एवेत्यर्थः । स्वरसंज्ञावत्त्वात् औष्ण्याच्च प्राणादित्यौ परस्पर समानावित्यर्थः ।*

*व्यानदृष्ट्या उद्गीथोपासनम् ।*

**अथ खलु व्यानमेवोद्गीथमुपासीत ; यद्वै प्राणिति सा प्राणः, यदपानिति सोऽपानः ; अथा यः प्राणापानयोः संधिः स व्यानः । यो व्यानः सा वाक्; तस्मादप्राणान् अनपानन् वाचमभिव्याहरति ॥ 1-3-3**

Now then meditate upon 'Udgitha' as verily Vyana. That (one exhales the particular function of vayu) Prana which is going to pass out air through the mouth and the nose. That is apana (that is the particular function of vayu) which inhales air through the mouth and nose. Vyana is that which is the confluence of prana and apana (the particular function of vayu which is in between prana and apana). That which is Vyana is Vak or speech. Therefore without outbreathing or inbreathing he speaks.

*Udgithopasana of another kind is taught here. The idea is meditate upon Udgitha as 'Vyana'. The Upanishad describes Vyana as an activity which is in between prana and apana. The statement that Vyana is speech points out that Vak is Vyana.*

*अप्राणन् अनपानन् श्वासमोक्षाकर्षणलक्षणप्राणापानौ विनैव वाचमभिव्याहरतीत्यर्थः ।*

**या वाक् सर्क्: ; तस्मादप्राणन् अनपानन् ऋचमभिव्याहरति यर्क् तत् साम ; तस्मादप्राणन् अनपानन् साम गायति ; यत् साम स उद्गीथः ; तस्मादप्राणन् अनपानन् उद्गायति ॥ 1-3-4**

That which is speech is the Rik. Therefore one utters or recites the rik without outbreathing or inbreathing. That which is the rik is Sama. Therefore one sings the saman without

outbreathing or the inbreathing. That which is Saman is verily the Udgitha. Therefore one sings Udgitha without exhaling or inhaling.

*Vak, Rik, Saman and Udgitha are said to be one and the same on account of these being actualised by the absence of breathing out or breathing in.*

**अतो यान्यन्यानि वीर्यवन्ति कर्माणि, यथा अग्नेर्मन्थनम्, आजेः सरणम्, दृढस्य धनुष आयमनम् -, अप्राणन् अनापानँस्तानि करोति; एतस्या हेतोर्व्यानमेवोद्गीथमुपासीत ॥ 1-3-5**

Even in other activities that require strength such as the kindling of fire by friction of the wooden pieces (aranis), reaching or running to the winning point in a race or bending a mighty bow, one achieves without exhaling or inhaling. On account of this reason also one should meditate upon Udgitha as Vyana.

*लोके अग्निमथन-मर्यादाधावन - दृढधनुरारोपणादि - वीर्यवत्कर्माणि व्यानसाध्यान्येव । उद्गीथाक्षरोपासनम् ।*

## उद्गीथाक्षरोपासनम्

**अथ खलूद्गीथाक्षरण्युपासीत, उत् गी थ इति । प्राण एव उत्; प्राणेन ह्युत्तिष्ठति; वाग् गीः; वाचो ह गिर इत्याचक्षते; अन्नं थम्; अन्ने हीदँ सर्वं स्थितम् ॥ 1-3-6**

Now meditate upon the letters of the term Udgitha. 'Uth' is verily Prana. One stands up with the help of Prana. Gi (गी) is speech. Speech is signified by the syllable 'geehi' (गीः) and it is called 'giraha'. Similarly 'tham' (थं) is Anna. All this is sustained by 'Anna'.

*The meaning is that one should meditate upon the letters themselves that constitute the word Udgitha. There are three letters namely 'uth' 'geehi' and 'tham'.*

*It is prescribed that one should have the view of Prana in the syllable 'uth'. We should have the idea of speech in the word 'geehi'. Likewise we should have the idea of 'anna' or food in the letter 'tham'. All this is established in anna.*

*उदित्यक्षरे प्राणबुद्धिः कार्या । गी इत्यक्षरे वाग्बुद्धिः कार्या । थं इत्यक्षरे अन्न बुद्धिः कार्या ।*

**द्यौरेव उत्, अन्तरिक्षं गीः, पृथिवी थम्; आदित्य एव उत्, वायुर्गीः, अग्निः थम्; सामवेद एव उत्, यजुर्वेदो गीः, ऋग्वेदः थम्; दुग्धेऽस्मै वाग् दोहम्, यो वाचो दोहः, अन्नवान् अन्नादो भवति, य एतान्येवं विद्वान् उद्गीथाक्षराण्युपास्त उद् गी थ इति ॥ 1-3-7**

'Uth' is verily the dyuloka or the celestial region. 'geeh' is atmospheric region. 'tham' is the terrestrial region. Aditya is verily 'uth', Vayu 'geehi' and 'tham' is Agni. Samaveda is 'uth', Yajurveda is 'geehi' and Rigveda is 'tham'. Speech is going to yield the desired objects to such meditator. The fruit is of the form of that which can be achieved by speech. He who meditates upon the letters of Udgitha ud-gi-tha becomes a possessor and enjoyer of food.

*A different form of the meditation upon the letters of Udgitha is given here. One should have the idea of Dyuloka, Aditya and Samaveda in uth. The idea or Drishti of antariksha, Vayu and Yajurveda should be had in गीः। In the letter 'tham' one should have the idea of Prithvi, Agni and Rigveda. In addition to the mode of upasana prescribed in 1-3-6 there are four kinds of meditations upon the letters of the term 'Udgitha'.*

*A knower of this kind of meditation will attain the Phala that can be achieved through Vak and he will be a possessor of food. वाक् अस्मै उपासकाय दोहं दोग्धि । वाक्साध्यं फलं इत्यर्थः । फलान्तरमप्याह । अन्नवान् अन्नादः भवति that means he will have plenty of food and will be an enjoyer of food.*

## आशीस्समृद्धिहेतुभूतानि उपासनानि

**अथ खल्वाशीः समृद्धिरुपसरणानीत्युपासीत - येन साम्ना स्तोष्यन् स्यात्, तत् सामोपधावेत् ॥ 1-3-8**

Now will be mentioned those that lead to the fulfilment of desires. One should meditate upon these as leading to the fulfilment of one's desires. He must approach that Saman and meditate upon that through which he is engaged in for the fulfilment of those desires.

*उपसरणानि* means *उपासनानि । उपधावेत्* means *चिन्तयेत् ।* That means he should meditate.

**यस्यामृचि, तामृचम् ; यदार्षेयम् , तमृषिम् ; यां देवतामभिष्टोष्यन् स्यात्, तां देवतामुपधावेत् ॥ 1-3-9**

One should meditate upon that 'Rik' mantra on which Saman is imposed; that seer (Rishi) in whose name the mantra stands and that deity whom he will be praising through that (Rik).

**येनच्छन्दसा स्तोष्यन् स्यात् तच्छन्द उपधावेत् ; येन स्तोमेन स्तोष्यमाणः स्यात् , तँ स्तोममुपधावेत् ॥ 1-3-10**

One should meditate upon that metre, with which (rik) is connected and with which he will be praising. In the same

way he must also meditate upon the collection or the group of hymns with which he would be praising.

*छन्दः that gayatri and other metres. स्तोमः - त्रिवृत् पञ्चदशादि लक्षणः ऋक् संख्या विशेषः ।*

**यां दिशमभिष्टोष्यन् स्यात् , तां दिशमुपधावेत् ।। 1-3-11**

He must also meditate upon the direction towards which he would be turning and singing.

*When the Udgatr priest sings the Saman and meditates upon the Udgitha, he is required to meditate upon the Rik, the seer of that Rik and the deity praised by that Rik, the metre of that Rik and the direction. The stoma which is well known as consisting of fifteen, seventeen or twentyone Riks used in sacrifices like the 'Somayaga', is also to be meditated upon. This Upanishadic statement is the basis for declaring generally that one who recites the vedic hymn not knowing the Rishi, Chandas, Devatha and Yoga will be deprived of the benefits.*

**आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन् अप्रमत्तः। अभ्याशो ह यदस्मै स कामः समृध्द्येत, यत्कामः स्तुवीतेति यत्कामः स्तुवीतेति ।। 1-3-12**

In the end he must reflect upon himself and sing, reflecting upon his desire with all attention without faltering. He will prosper soon with the fulfilment of his desire for which he would be praising.

*After having reflected upon the Sama, the Rik, the Rishi, the Devatha, Chandas, Stoma and the direction, he is ordained here to reflect upon himself also as having Brahman as his self. He has to reflect upon his desire also. He is required to be careful as not to commit any fault in any Swara, Varna and other requirements. The desires of such meditator become fulfilled soon.*

*अभ्याशः means क्षिप्रम् । समृध्येत समृद्धिं प्राप्नोति । यत् कामनया स्तोत्रं करोति स कामः । यस्मात् कारणात् क्षिप्रं समृद्धिं प्राप्नोति ॥*

## इति प्रथमाध्याये तृतीयः खण्डः

## चतुर्थः खण्डः

### प्रणवत्वेन उद्गीथग्रहणेनअमृताभयरूपेण उपासनम्

**ओमित्येतदक्षरमुद्गीथमुपासीत ; ओमिति ह्युद्गायति । तस्योपव्याख्यानम् ॥ 1-4-1**

One should meditate upon this letter om, the Udgitha. The Udgathru priest sings as 'om'. Now follows its exposition.

*This explanation is again made though it was already taught in the beginning because of the fact that the meditation upon the letters of Udgitha intervened in the middle. By this declaration we are reminded that meditation upon Udgitha is now resumed.*

**देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशन् ; ते छन्दोभिरच्छादयन् ; यदेभिरच्छादयन् , तत् छन्दसां छन्दस्त्वम् ॥ 1-4-2**

The Gods being verily afraid of death resorted to the knowledge of the three vedas. They covered themselves with the Chandas or Metre. The characteristic of the Chandas is therefore due to this act of covering with them.

*त्रयी विद्या means the vedic rites prescribed in the three vedas. 'प्राविशन्' meaning 'entered' signifies here that they commenced the performance of such vedic rites. छन्दोभिः कर्म विनियुक्तैः वैदिकैः मन्त्रैः । मृत्यु भीताः सन्तः आत्मानं छादितवन्तः इत्यर्थः । means the vedic mantras that are used in the rites. Being afraid of death they covered themselves with this armour of vedic mantras. As the vedic mantras are of the nature of a cover, the mantras are called Chandas.*

**तानु तत्र मृत्युः, यथा मत्स्यमुदके परिपश्येत्, एवं पर्यपश्यदृचि साम्नि यजुषि । ते नु विदित्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव प्राविशन् ॥ 1-4-3**

But death did see them engaged in the rites of the Rik, Saman and Yajus even as a fisherman sees the fish in water. Knowing the intention of death, rising above the Rik, the Saman and the Yajus they entered into the swara alone.

*The meaning of this is that death desired to catch hold of them watching the lapses that would occur in the performance of karma. This also means that the result of Karma would get exhausted and Gods or deities thought of overcoming them then.*

*Raising above the Rik, Saman and Yajus means that they became glorified or अधिकाः on account of the performance of the Yajna and other rites prescribed in the vedas. The meaning is that their minds became pure उद्गताः - कर्म निर्मलीकृत अन्तःकरणाः सन्तः स्वर शब्दितं ओंकारं उपासितुं प्रवृत्ताः इत्यर्थः I. It is not that Vaidika karma is not wanted by a mumukshu. These karmas are purificatory in nature and have their own role to play. Swara here means 'Omkara'. They entered into Swara means they started meditation upon Omkara.*

**यदा वा ऋचमाप्नोति, ओमित्येवातिस्वरति ; एवँ साम ; एवं यजुः ; एष उ स्वरः यदेतदक्षरमेतदमृतमभयं तत् प्रविश्य देवा अमृता अभया अभवन् ॥ 1-4-4**

Whenever he recites the Rik, then he commences it with 'OM'. Similarly while singing Saman and likewise while reciting 'Yajus'. So this omkara is verily swara. This very letter itself is (amruta) immortal, (abhaya) fearless. Meditating upon that the Gods became immortal and fearless.

*This passage explains how the term 'swara' means Omkara. Whenever the Rik is recited he pronounces as 'OM'. This omkara itself is declared here as swara by the Upanishad. The meaning is Omkara is the terminator of death and fear. Meditating upon such Omkara Gods became deathless and fearless.*

*अतिस्वरति means शब्दं करोति । ओंकार एव मरण भयादि निवर्तकः ।*

**स य एतदेवं विद्वानक्षरं प्रणौति, एतदेवाक्षरँ स्वरममृतमभयं प्रविशति; तत् प्रविश्य, यदमृता देवाः, तदमृतो भवति ॥ 1-4-5**

He who knowing thus, praises this letter and meditates upon this very letter, Swara *ओं* which is deathless and fearless, Meditating upon that thus becomes immortal even as the Gods.

*It is declared here that any other person may become immortal and fearless by meditating upon this letter as characterised by the characteristics of immortality and fearlessness. Praising means meditation.*

*प्रणौति means स्तोति praises, that means meditates. Meditates upon pranana as अमृतत्वादि गुणकं ।*

## इति प्रथमाध्याये चतुर्थः खण्डः

## पञ्चमः खण्डः

**अथ खलु य उद्गीथः स प्रणवः ; य प्रणवः स उद्गीथ इति असौ वा आदित्य उद्गीथ एष प्रणवः ; ओमिति ह्येष स्वरन्नेति ॥ 1-5-1**

That which is Udgitha verily is 'Pranava'; that which is Pranava is Udgitha. This aditya is Udgitha. He is Pranava. He comes out making the swara 'OM'.

*The wisdom of oneness of Pranava and Udgitha is taught here. The Udgitha that is sung by Udgathr priest is verily the same as the*

*Omkara that is uttered by the hothr priest. This Udgitha is taught to be meditated upon as having 'aditya drishti'. Why should one have 'adityadrishti' in Pranava? Because the aditya rises making the swara 'OM' that is giving permission to people engaged in performing their rites. The knowledge of oneness of Pranava and Udgitha is taught here as leading to the attainment of many sons.*

**'एतमु एवाहमभ्यगासिषम् ; तस्मान्मम त्वमेकोऽसि' इति ह कौषीतकिः पुत्रामुवाच -, 'रश्मींस्त्वं पर्यावर्तयात्' बहवो वै ते भविष्यन्ति' इत्यधिदैवतम् ॥ 1-5-2**

"I sang the Udgitha having the view of Aditya alone in it. So you are the only son to me". Thus Kaushitaki told his son. Therefore you must repeat the meditation on Udgitha as Aditya characterised by infinite rays. You will get many sons. This is in respect of the Adhidaiva deities.

*Kaushitaki meditated upon Udgitha with the idea of Aditya. But he did not meditate upon Aditya as having innumerable rays. On account of this fault, only one son was born to him. "आदित्यमेव उद्गीथं अहं गीतवान् अस्मि । न तु बहु रश्मि गुण विशिष्टतया । तेन दोषेण मम त्वं एक एव पुत्रः अभूः ।"*

**अथाध्यात्मम् - य एवायं मुख्यः प्राणः, तमुद्गीथमुपासीत ; ओमिति ह्येष स्वरन्नेति ॥ 1-5-3**

Now with reference to the Adhyatma. One should meditate upon Udgitha who is verily this vital airs. He arises giving assent with 'OM'.

*The meditation upon Udgitha with Pranadrishti is referred to here. The mukhya prana or the vital air moves about as if giving an assent for the functions of various indriyas such as the organ of speech and others. Aditya prompts the functions of people whereas Prana prompts the functions of the indriyas.*

**'एतमु एवाहमभ्यगासिषम् ; तस्मान्मम त्वमेकोऽसि' इति ह कौषीतकिः पुत्रमुवाच -, 'प्राणाँस्त्वं भूमानमभिगायतात्, बहवोमे भविष्यन्तीति'' ॥ 1-5-4**

"I sang the Udgitha as only prana. So you are the only son to me". Thus Kaushitaki told his son, "Having the idea that many sons will be born to me, meditate upon many sense organs along with prana."

*भूमानम् means that which is many folded - बहुत्वं आश्रितान् । मे बहवः पुत्राः भविष्यन्ति इति अभिसंधाय । प्राणं उपासीनः त्वं बहुत्वमाश्रितान् वागादीन् प्राणांश्च मुख्य प्राणेन सह अभिसंधाय उद्गानं कुरु इत्यर्थः ।*

**अथ खलु - य उद्गीथः स प्रणवः, यः प्रणवः स उद्गीथ इति - होतृषदनाद्धैवापि दुरुद्गीथ (त) मनुसमाहरतीति अनुसमाहरतीति ॥ 1-5-5**

Now verily the Udgitha is Pranava and Pranava is Udgitha. From the very place of the hothr the Udgatha sets right the wrong recitation of the Udgitha. He sets right.

*The fruit of the knowledge of oneness of Pranava and Udgitha is narrated in this passage.*

*दुरुद्गीथम् - means Udgitha bereft of knowledge वेदनहीनमपि उद्गीथं । The fault committed by the Udgathr priest in his function 'होतृषदनात्' - by virtue of the knowledge of oneness of Udgitha and Pranava, that is related to the priest hota. The idea is that the hothr and the Udgathr should have this knowledge of oneness between Udgitha and Pranava. If the Udgaua commits a fault on account of the absence of this essential knowledge, that Udgitha sung by such Udgatha would be set right by the hota on account of the efficacy of his knowledge of oneness between Udgitha and Pranava.*

*That the Udgitha wrongly recited by the Udgatha would be set right by the hothr by the proper performance of his function.*

*होतृषदनात् means होतृ कर्तृक उद्गीथ प्रणवैक्यज्ञानात् इत्यर्थः ।*

## इति प्रथमाध्याये पञ्चमः खण्डः

## षष्टः खण्डः

**इयमेवर्क्, अग्निस्साम, तदेतदेतस्यामृच्यध्यूढं साम ; तस्मादृच्यध्यूढं साम गीयते ; इयमेव सा, अग्निरमः, तत् साम ॥ 1-6-1**

This earth is verily Rik. The agni is saman. Therefore saman is established on this Rik. Therefore saman is sung as imposed on the 'Rik'. The Rik is 'Sa' (the first letter of the word sama) 'Ama' is agni. That together is Saman.

*The meditation on Udgitha is prescribed in a different form here. The meaning of 'the earth is Rik' - is one should have the view of the Prithvi or earth in Rik. Similarly in the Saman one should entertain the view of 'Agni'. As the saman of the form of agni is on the Rik, of the form of Prithvi in the same way Saman imposed on the Rik is sung. ऋगारुढमेव सामगीयते। The components of the term saman are also explained in the same way. The word Sa should be thought of as Prithvi. Agnidrishti should be had in 'ama'. The idea is that in the world people use the term Saman as a combination of Rik and Sama signifying the mutual association of Prithvi & Agni.*

**अन्तरिक्षमेवर्क्, वायुस्साम; तदेतदेतस्यामृच्यध्यूढं साम ; तस्मादृच्यध्यूढं साम गीयते ; अन्तरिक्षमेव सा, वायुरमः, तत् साम ॥ 1-6-2**

The antariksha is Rik, Vayu is Sama. Sama is established on this Rik. Therefore Saman is sung as resting on Rik. Antariksha itself is Sa and vayu is Ama that makes up Sama.

**द्यौरेवर्क्, आदित्यस्साम ; तदेतदेतस्यामृच्यध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ; द्यौरेव सा, आदित्योऽमः, तत् साम ॥ 1-6-3**

The celestial region or Dyuloka is Rik. The Sun or Aditya is sama. The saman is resting on this Rik. So saman is sung as resting on Rik. Dyuloka itself is 'Sa' and Aditya is 'ama'. That is the two together is called Sama.

**नक्षत्राण्येवर्क्, चन्द्रमास्साम; तदेतदेतस्यामृच्दध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ; नक्षत्राण्येव सा, चन्द्रमा अमः तत् साम ॥ 1-6-4**

The stars are Rik. The moon or chandra is saman. This saman is established on this Rik. Therefore the saman is sung as resting on this Rik. The stars are 'Sa' and the moon is 'ama'. These two together are called sama.

*The meditation upon Udgitha in a different mode is introduced here. In the Rik one should have the view of Prithvi and in Saman one should have the view of Agni. In the same way one should have the view of Antariksha, Dyuloka and Nakshatra in Rik and one should have the view of Vayu, Aditya and Chadrama or moon in Sama. Even in the two component parts namely 'Sa' and 'ama' in the word Sama, the same kind of view should be practised. That is in 'Sa' one should have the view of Prithvi, Anatariksha, Dyuloka and Nakshatra and in 'ama' one should have the view of Agni, Vayu, Aditya and Chandra. The idea is that Saman is ever in association or नित्य संश्लिष्ट as Prithvi & Agni, Antariksha & Vayu, Dyuloka & Aditya, Nakshatra & Chandra are ever united. This is a particular kind of Udgithopasana.*

**अथ यदेतदादित्यस्य शुक्लं भाः सैवर्क्, अथ यन्नीलं परः कृष्णम् तत् साम ; तदेतदेतस्यामृच्यध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ;**

**अथ तदेवैतदादित्यस्य शुक्लं भाः सैव सा, अथ यन्नीलं परः कृष्णम् तदमः, तत् साम ॥ 1-6-5**

The white brilliance (भाः) of the sun is Rik and the blue light which is exceedingly dark is saman. This saman is resting on this Rik. Therefore saman is sung as resting on Rik. That which is the white light of Aditya, that is 'Sa' and the blue light exceedingly dark is 'ama'. Therefore that is Saman.

## आदित्यहिरण्मय पुरुषतत्त्वम्

**अथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आ प्रणखात् सर्व एव सुवर्णः ॥ 1-6-6**

Now this one, the golden Purusha who is seen in the Aditya is having golden whiskers, golden hair and is fully golden beginning from the tip of the nails.

*The word 'Hinmayah' means beautiful (Ramaneeyaha). This Purusha is seen by the yogins. The word 'Drishyate' signifies meditation upon that Purusha and so should be construed as 'Drastavyaha' (ought to be seen). The form of the Supreme Purusha is described in 'Taitteriya' as resembling a dark blue cloud - "Neelatoyada". But it is here described as having a golden form. According to tradition, this has happened on account of the brilliance shed over his form by Goddess 'श्रीः' residing in his chest. In the same way the meaning of the words 'golden whiskers' and 'golden hairs' should be understood as ramaneeya sarvavayavaha रमणीय सर्ववियवः ।*

**तस्य यथा कप्यासं पुण्डरीकम्, एवमक्षिणी ; तस्योदिति नाम ; स एष सर्वेभ्यः पाप्मभ्यः उदितः ; उदेति ह वै सर्वेभ्यः पाप्मभ्यः, य एवं वेद ॥ 1-6-7**

Just like the full blown red lotus, so are the eyes of this Purusha. He is called 'ut'. He has arisen above all evils or sins. He who knows thus rises above all evil or sins.

*The word 'Kapyasa' is explained in three ways. 'कं' means water. 'कपिः' means one who absorbs water. That is the sun. The root 'अस्' means blooming, on account of this that which is fully bloomed by the Sun, meaning the Lotus flower.*

*The word 'Kapi' may mean the stalk of the Lotus as it absorbs water. That which is resting on this stalk is 'Kapyasam'. The Lotus flower that is not plucked but which is with the stalk in deep waters is more beautiful.*

*'Kam' means water and the root 'अस्' signifies the fact of 'being' and according to this 'Kapyasam' means that which is in water.*

*The term 'Kapyasam' here qualifies the term Pundarikam and so combining all these three explanations of Kapyasam, Ramanuja explains "Kapyasam Pundarikam" as a full blown Lotus which is bloomed by the rays of the Sun and which Lotus is grown in deep waters.*

*Ramanuja does not agree with Shankara in explaining the meaning of the word Kapyasa as the hinder parts of a monkey.*

*The Supreme residing in Aditya having such a golden form and red eyes resembling the Lotus is signified by the name 'ut', because he has arisen above from all evil. That means he is not tainted by any evil. Evil (sin) here means karma of both forms good and evil. The Upanishad elsewhere describe him as opposed to all evil (Apahata papma). The fruit of knowing him thus is described in the last statement of the passage which a person will get rid of all sins. (1) कं पिबति इति कपिः आदित्यः । तेन अस्यते क्षिप्यते विकास्यते इति कप्यासं ।(2) कं पिबति इति कपिः - नालं । तस्मिन् आस्ते इति कप्यासम् । (3) कं जलम् । आस उपवेशने इति के जलेपि आस्ते इति कण्यासम् । सलिलस्थं इत्यर्थः । In Vedaratha Samgraha कण्यासम् is comprehensively*

*explained as follows: ''गंभीरम्भस्समुद्भूत सुमृष्टनालरविकरविकसित - पुण्डरीकदलामलायतेक्षणः'' ॥*

**तस्य ऋक् च साम च गेष्णौ ; तस्मादुद्गीथः ; तस्मात्त्वेवोद्गाता, एतस्य हि गाता ॥ स एष ये चामुष्मात् पराञ्चो लोकाः तेषाञ्च ईष्टे देवकामानाञ्च इत्यधिदैवतम् ॥ 1-6-8**

The Rik and the Saman are of the form of the song of that 'Aditya Purusha'. Therefore that is called as Udgitha and on account of the same reason the singer of that is called 'Udgitha'. That this Aditya Purusha is the ruler of all the worlds that are above the Aditya Mandala. He is also the ruler of all objects of enjoyment in those worlds. Thus the meditation upon the Supreme is taught.

*The Rik and the sama that were taught earlier to be meditated upon as having the view of Prithvi, Agni, Aditya, etc., are described here as forms of song of the Hiranmaya Purusha. The mention of Rik as a form of song is to be understood as being non different from Sama. Paramatman is called 'ut' and therefore, his song is signified as Udgitha. Similarly the one who sings that is therefore called as 'Udgatha'. The idea is that one should have the view of paramatman in Udgitha. This golden Purusha who is in the orb of Aditya is the ruler or all worlds above Aditya mandala. He is also the ruler of the objects of enjoyment, the means as well as the abodes of enjoyment of the Gods in those worlds. This pertains to the meditation upon that Purusha in the divine context or Adhidaivata.*

*ऋक् साम्रे प्राक् प्रस्तुते एतस्य गेष्णौ गानरूपेः / Those Rik and Saman were described earlier to be meditated upon with the view of Prithvi, Agni and so on. By all that the fact of सर्वात्मकत्व. is expounded.*

*परमात्मनः उन्नामकत्वात् ऋक्साम गेष्णात्वाच्च परमात्मनः उद्गीतत्वं उपपद्यते। ततः उद्गीथे परमात्म दृष्टिः युक्ता इत्यर्थः / One should have the view of Paramatman in Udgitha.*

## सप्तमः खण्डः

## आध्यात्मिकाङ्गोपासनानि

**अथाध्यात्मम् -वागेवर्क् प्राणस्साम ; तदेतदेतस्यामृच्यध्यूढँसाम; तस्मादृच्यध्यूढँ साम गीयते ; वागेव सा, प्राणोऽमः, तत् साम ॥ 1-7-1**

Now as related to the body. Speech itself is the Rik. Prana is Saman. This Saman is established on this Rik. Therefore Saman is sung as resting on Rik. Speech itself is 'Sa'. Prana is 'ama'. The combination of these two is Sama.

*Now this instruction regarding meditation is about the personal level.*

**चक्षुरेवर्क्, आत्मा साम, तदेतदेतस्यामृच्यध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ; चक्षुरेव सा, आत्माऽमः, तत् साम ॥ 1-7-2**

The eye itself is Rik. The atman (person reflected in the eye) is the Sama. *छायात्मा।* This Saman is resting on this Rik. Therefore Saman resting on Rik is sung. The eye itself is 'Sa' and the Chayatman is 'ama'. The two together is Saman.

**श्रोत्रमेवर्क्, मनस्साम; तदेतदेतस्यामृच्यध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ; श्रोत्रमेव सा, मनोऽमः, तत् साम ॥ 1-7-3**

The ear itself is Rik. The mind is Saman. This Saman rests on this Rik. Therefore the Saman is sung as resting on Rik. The ear itself is 'Sa'. The mind is "ama". The two together constitute the Saman.

**अथ यदेतदक्ष्णः शुक्लं भाः सैवर्क्, अथ यन्नीलं परःकृष्णम् तत् साम; तदेतदेतस्यामृच्यध्यूढँ साम ; तस्मादृच्यध्यूढँ साम गीयते ; अथ**

**यदेवैतदक्ष्णः शुक्लं भाः सैव सा, अथ यन्नीलं परः कृष्णम् तदमः तत् साम ॥ 1-7-4**

Now the white light of the eye is the Rik. The exceedingly dark blue is Saman. This Saman rests on this Rik. Therefore Saman is sung as resting on Rik. Now the white light of the eye is verily 'Sa'. The exceedingly dark blue is "ama". The two together are Saman.

## अक्ष्यन्तर्गतपुरुषोपासनम्

**अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते, सैवर्क्, तत् साम ; तदुक्थम् ; तद् यजुः ; तद् ब्रह्म । तस्यैतस्य तदेव रूपम्, यदमुष्य रूपम् ; यावमुष्य गेष्णौ तौ गेष्णौ ; यन्नाम, तन्नाम ॥ 1-7-5**

Now this Purusha who is seen within the eye is Rik. He alone is the Saman.He alone is the 'Uktha'. He is the 'Yajus' and he alone is Brahman. The form of this (Purusha in the eye) is the very form of that (Purusha in the Aditya). The two forms of songs of that (Aditya Purusha) are the forms of songs of this (Purusha in the eye). What is the name of that (Aditya Purusha) is the name of this (The Purusha in the eye).

*The view of Vak, Chakshus, Srotra and the white light of the eye was prescribed in Rik.Similarly in Saman the view of Prana, the shadow self, mind and the exceedingly dark blue colour of the eye was prescribed. Now in this passage it is declared that the Purusha who is seen in the eye by yogins is declared as the self of the Rik, Yajus, the Saman as well as the hymns like 'Uktha' and others.*

*The 'Uktha' is here mentioned as separated from the three vedas though it forms part of it according to the analogy of the गोबलीवर्दन्याय / The golden hue and other forms as well as the signification of 'uktha' that relate to the Supreme Self who is within*

*the 'Aditya' relate to this Purusha who is within the eye. Similarly the forms of songs in the form of Rik and Sama also apply equally to this Purusha who is in the eye.*

*एवं ऋचि, वाक् चक्षुःश्रोत्र- अक्षिगत शुक्ल भारूपत्व दृष्टिं, साम्नि प्राण - छायात्म - मनो - अक्षिगत परः कृष्णरूपत्व दृष्टिंच विधाय आह ।*

*अक्ष्यन्तर्वर्तिनः परमपुरुषस्य, आदित्यान्तर्वर्तिनो यत् हिरण्मयत्वादि रूपं उदितिनाम, ऋक्सामरूप गेष्णौच तानि सर्वाणि भवन्ति इत्यर्थः ।*

**स एष ये चैतस्मादर्वाञ्चो लोकाः तेषाञ्च ईष्टे, मनुष्यकामानाञ्चेति । तद् य इमे वीणायां गायन्ति, एतं ते गायन्ति ; तस्मात्ते धनसनयः ॥**

**1-7-6**

This Purusha who is in the eye rules over the worlds below this and also Lords over all desires of men. Therefore those who play on the veena (singing his glory). Sing only his glory. Therefore they are obtainers of wealth.

*The idea is that this 'Akshipurusha' is the ruler over all worlds that are below the placement of the eye and that the Akshipurusha is the master of all the objects of enjoyment of human beings. All songsters on the veena praise the greatness of this Purusha on account of his overlord ship. तस्य सर्वात्मकत्वेन देवमनुष्यादिकर्मक गानस्यापि परमात्मविषयत्वात् इति भावः । All songs sung by Gods as well as human beings are having the Paramatman as their subject as he is the all self.*

*सनिः लाभः means gain. The singers gain wealth on account of their songs addressed to 'Iswara'.*

*ईश्वर गायकत्वादेव वीणागायकानां धनलाभवत्वम् ।*

**अथ य एतदेवं विद्वान् साम गायति, उभौ स गायति ।। सोऽमुनैव, स एष ये चामुष्मात् पराञ्चो लोकाः, ताँश्चाप्नोति देवकामाँश्च ॥ 1-7-7**

He who sings this Saman knowing thus sings Saman for both the *अक्षिपुरुष* and *आदित्यपुरुष* / This knower, on account of this upasana attains the worlds that are above and also the desires of Gods only through this. (Adithya Purusha).

*The singer of Udgitha is here described as one that has gained the knowledge of the Purusha in the context of the body as well as in the context of Gods. Such a knower sings Saman for the Purusha in the eye as well as the Purusha in the Aditya, on account of the realisation of the oneness of the Paramatman in the eye as well as in Aditya. He really becomes a singer of the glory of Paramatman. One with such wisdom alone is a 'Paramatma Gayaka'. The fruit that is gained by such meditation is pointed out further. On account of the grace of the Paramatman in the Adithya as well as the eye such a singer gains all the worlds above and also the desires of Gods.*

**अथानेनैव, ये चैतस्मादर्वाञ्चो लोकाः, ताँश्चाप्नोति मनुष्यकामाँश्च ।। तस्मादु हैवंविदुद्गाता ब्रूयात् ।। 1-7-8**

Now by this itself, he obtains the worlds below this and also desires of men. Therefore the Udgatr priest who has this knowledge should say.

*'अनेन' means by the Purusha residing in eye who is thus meditated upon. All the worlds below the human worlds and all the human desires are gained by this meditation. The idea is that by meditation upon Paramatman residing in the eye as well as in Aditya, one obtains all the worlds. Therefore the Udgatr priest who is proficient in this upasana should say to the yajamana as follows.*

**'कं ते काममागायानी'ति । एष ह्येव कामागानस्येष्टे, य एतदेवं विद्वान् साम गायति, साम गायति ।। 1-7-9**

Which desire of yours shall I sing - (this should he say to the Yajamana). He who sings the Saman knowing this is capable of obtaining desires by singing.

*The Udgathr priest says to the Yajamana this. Shall I sing for 'Devakama' or 'Manushya Kama?'. The singer of the Udgitha who is endowed with this wisdom is capable of obtaining the desires of the Yajamana. The repetition at the end is to point out the conclusion of the description of this kind of upasanas.*

*ते कं देवकामं मनुष्यकामं वा आगायानि ? - गानेन संपादयानि इति ब्रूयात् ।*

*The singing of the Saman by the Udgathr who knows like this is capable of getting the required desire.*

*In the section अन्ताधिकरण the meaning of this statement "य एषः अन्तरादित्ये हिरण्मयपुरुषः" etc., is discussed and determined as the supreme Paramatman in the sutra अन्तः तद्धर्मोपदेशात् (वे.सू. १-१-२१)*

## अथ प्रथमाध्याये सप्तमः खण्डः

## अष्टमः खण्डः

**त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यः, चेकितायनो दाल्भ्यः, प्रवाहणो जैबलिरिति ; ते होचुः - उद्गीथे वै कुशलाः स्मः, हन्तोद्गीथे कथां वदाम इति ॥** **1-8-1**

The three persons Silaka son of Salavatya, Dalbhya son of Chikitayana and Pravahana son of Jaivala were adepts in Udgitha. They said, "We are adept in Udgitha. Well, let us have a discussion about Udgitha".

*This story is introduced for prescribing the meditation upon Udgitha in a different form. Vadakatha or a discussion is meant for*

*the purpose of proficiency in the subject through objections and answers.*

*विद्या वैशद्याय वादकथां परस्परं प्रवर्तयामः ।*

**तथेति ह समुपविविशुः । स ह प्रवाहणो जैबलिरुवाच - भगवन्तावग्रे वदताम् ; ब्राह्मणयोर्वदतोर्वाचँ श्रोष्यामीति ॥ 1-8-2**

They sat down saying, "Be it so". Pravahana the son of Jaivali then said, "May you two the venerable one's discuss first. I shall listen to the words of you two brahmins while you discuss."

*Pravahana was a kshatriya. He spoke respectfully to the other two brahmins to initiate the discussion. He said to them that he would follow their discussion.*

**स ह शिलकश्शालावत्यश्चैकितायनं दाल्भ्यमुवाच - हन्त त्वा पृच्छानीति। पृच्छेति होवाच ॥ 1-8-3**

Then Shilaka, the son of Salavatya said to Dalbhya, the son of Chikitayana - "well, Shall I ask you?" The other one said, "Do ask".

**का साम्नो गतिरिति । स्वर इति होवाच । स्वरस्य का गतिरिति प्राण इति होवाच । प्राणस्य का गतिरिति । अन्नमिति होवाच । अन्नस्य का गतिरिति । आप इति होवाचँ ॥ 1-8-4**

Shilaka asked, "What is goal of Sama?" "Swara is the goal", the other said. "What is the goal of Swara?" He said "it is Prana". "What is the goal of Prana?" "Food" said the other. "What is the goal of food"? "Water", said the other.

*Gaining his consent, Shilaka puts questions as follows. He refers to Saman because of the context of Udgitha. Udgitha is to be meditated upon.*

*"Gathihi" means 'Ayana' or 'Prapya'. Swara is said to be the goal because Saman is swaratmaka. As the swara is to be produced by Prana, Prana is the 'Ashraya' for swara प्राण निर्वर्त्यत्वात्। Food is the ashraya of Prana. Water is the ashraya of food.*

**अपां का गतिरिति । असौ लोक इति होवाच । अमुष्य लोकस्य का गतिरिति । 'न स्वर्गं लोकमतिनयेत्' इति होवाच - 'स्वर्गं वयं लोकँ सामाभिसँस्थापयामः ; स्वर्गसँस्तावँ हि सामे' ति ॥ 1-8-5**

'What is ashraya (गति) of water'? "The world above", he said. "What is the ashraya of the other world?" He said, "Saman cannot lead one beyond the other world or swarga". "We establish the swargaloka through samans. Saman praises swarga.

*The other world is the ashraya of water because rain is showered from the other world. द्युलोकादेव वृष्टि प्रभवात् / Dalbhya, when next questioned further said, "The saman did not lead to a different goal from swarga". "We understand", he said 'that there is no other goal that could be gained through saman'. स्वर्गलोक व्यतिरिक्तं आश्रयान्तरं साम न प्रापयेत् इत्यर्थः / Saman, verily, is the praise of swarga. The scriptural statement, 'स्वर्गो वै लोकः सामवेदः" expounds that Saman is praised as Swarga.*

**तँ ह शिलकशालावत्यश्चैकितायनं दाल्भ्यमुवाच - अप्रतिष्ठितं वै किल ते दाल्भ्य ! साम ; यस्त्वेतर्हि ब्रूयात् , 'मूर्धा ते विपतिष्यती' ति, मूर्धा ते विपतेदिति ॥ 1-8-6**

Silaka, the son of Salavatya, then said to Dalbhya. the son of Chikitayana, "Well, Dalbhya, your knowledge of saman is not well founded. If one at this time were to say, "May your head fall off", your head would fall off.

*Shilaka said that the knowledge of saman of Dalbhya was not complete. Dalbhya considered that the swarga loka was the resting place (Vishranthi Bhoomi) of the series of the goal of saman. Shilaka said that if one knower of saman came there at that time and had said that the head of such a person who was expounding an improper knowledge of saman, would fall, no doubt, his head would have fallen. "Out of good will it is not said so by me, therefore you live".*

*The hazards of expounding a truth in a different way are suggested here.*

**हन्ताहमेतद् भगवत्तो वेदानीति । विद्धीति होवाच । अमुष्य लोकस्य का गतिरिति । अयं लोक इति होवाच । अस्य लोकस्य का गति रिति। न प्रतिष्ठां लोकमतिनयेदिति होवाच ; प्रतिष्ठां वयं लोकँ सामाभिसँस्थापयाम:; प्रतिष्ठासँस्तावँ हि सामेति ॥ 1-8-7**

Dalbya said, "Then I would like to know it from you, the venerable self." "know it" Salavatya said. "What is the goal of the other world?" The other said, "This world". "What is the goal of this world?" The other said "No one can lead to a resting place other than this world". "We establish this world as the goal through samans". Saman is praised as this world".

*Then Dalbhya requested Shilaka to enlighten him about the final goal of the series of saman. Being permitted by Silaka, Dalbhya puts him further questions. Silaka said that this world is the goal of the other world as the other world was dependent upon the yaga, dana, homa and others of this world. When Dalbhya asked about the goal of this world Silaka said, "no one could speak of a resting place of the series of goal of saman other than this world". So he said, "we also therefore, never speak of another resting place". The scripture, "इयं वै रथंतरम्" praises this world as the resting place of saman.*

*पृथिवीलोकमतिक्रम्य सामगति परंपराविश्रान्ति भूमिं अन्यः कश्चिदपि न वदेत् । पृथिव्यास्तु स्थिरत्वात् प्रतिष्ठात्वं इत्युक्तवान् ॥*

**तँ ह प्रवाहणो जैबलिरुवाच - अन्तवद्वै किल ते शालावत्य ! साम ; यस्त्वेतर्हि ब्रूयात्, 'मूर्धा ते विपतिष्यती' ति, मूर्धा ते विपतेदिति ।। हन्ताहमेतद् भगवत्तो वेदानीति । विद्धीति होवाच ॥ 1-8-8**

Pravahana son of Jaivali, told him - "Shalavatya, the knowledge of your saman is limited. If any knower of saman had come at this time and said, "May your head fall off, your head would have fallen". Shalavatya said "Well Sir, May I know it from your venerable self?" The other said, 'know it'.

*"Your knowledge of saman is verily limited" Pravahana said "As you are expounding this world as the final goal of the series of goals of saman".*

*अन्तवर्तीं पृथिवीं सामगतिपरंपराविश्रान्ति भूमितया प्रतिजानानस्य ते मते साम अन्तवदेव स्यात् ।*

## इति प्रथमाध्याये अष्टमः खण्डः

## नवमः खण्डः

## उद्गीथाश्रयः परमात्मा

**अस्य लोकस्य का गतिरिति ॥ "आकाश" इति होवाच - "सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्ते ; आकाशं प्रत्यस्तं यन्ति ; आकाशो ह्येवैभ्यो ज्यायान् ; आकाशः परायणम् ॥ 1-9-1**

Salavatya asked. "What is the goal of this world?" The other said, "It is Akasa". 'All these beings moving and non moving originate from Akasa itself and they merge in Akasa. It is verily, akasa alone that is greater than all these. Akasa is the Supreme goal'.

Being permitted by the king, Shilaka questions. The king answered *that Akasa was the goal of this world. The term Akasa here signifies Brahman. The derivation of the word namely "आकाशते - प्रकाशते" or आकाशयति leads to this meaning. It is to be noted that it is not elemental ether. This universe of sentients and non-sentients is born of Brahman and they merge in Brahman at the time of dissolution. The fact of being the greatest of all is on account of the infinite auspicious qualities and also on account of its natural superiority over all others. चिदचिदात्मक प्रपञ्चः आकाशादेव उत्पद्यते तत्रैव लीयते इत्यर्थः । 'ज्यायान्' - ज्यायस्त्वं नाम सर्वैः कल्याणगुणैः सर्वेभ्यः निरतिशय निरुपाधिकोत्कर्षः ।*

**स एष परोवरीयान् उद्गीथः ; स एषोऽनन्तः । परोवरीयो हास्य भवति ; परोवरीयसो ह लोकान् जयति ;य एतदेवं विद्वान् परोवरीयाँसमुद्गीथमुपास्ते ॥ 1-9-2**

This Udgitha which is of such eminence is supreme and higher than the high. This is infinite. He who meditates on this Udgitha thus as supreme and higher than the high, his life becomes best, becomes higher than the high and he wins worlds which are higher than the high.

*परोवर्यः - वरः means उत्कृष्टः । वरीयान् more celebrated. परः means superior therefore परोवर्य means superior to the more celebrated. That Udgitha of this form which has the view of परोवर्य Akasha or Paramatman is the परोवर्य उद्गीथः । The idea is that one should have the view of this kind of Akasa in Udgitha. एवं रूपः आकाशः उद्गीथः । That means परमात्मदृष्टि विशिष्टः उद्गीथः One should have the view of Paramatman in Udgita. एतादृश आकाश दृष्टिः उद्गीथे कर्तव्या । Akasa is परोवर्य. This Akasha which is to be superimposed on Udgitha is अनंतः or infinite. Thus Paramatman who is designated as आकाश*

*that is infinite is the resting place of the series of the goals of Saman. अनन्तस्य आकाश शब्दितस्य परमात्मनः एव सामगति परम्परा विश्रान्ति भूमित्वात् अन्तवत्व दोषः न प्रसरति इति भावः / Thus the defect that was pointed out in the view point of the other as अन्तवत् never happens to this. The fruit of this kind of meditation is further pointed out in this passage. The life of such a person who meditates upon Udgitha realising this nature of परोवरीयस्त्व. of Paramatman who is called by the name Akasha will become characterised by the nature of परोवरीयस्त्व. and he attains worlds that are superior to even the more celebrated ones.*

**तँ हैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच, 'यावत्ते(न्त)एनं प्रजायामुद्गीथं वेदिष्यन्ते, परोवरीयो हैभ्यस्तावदस्मिन् लोके जीवनं भविष्यति ॥ 1-9-3**

Atidhanva, the son of Shunaka taught this Udgitha to Udarashandilya and said thus, "those who in your lineage know this Udgitha like this will have a more celebrated life in this world than the life of those who are celebrated.

**तथाऽमुष्मिन् लोके लोक' इति । स य एतमेवं विद्वान् उपास्ते परोवरीय एव हास्यास्मिन् लोके जीवनं भवति, तथाऽमुष्मिन् लोके लोक'' इति, लोके लोक इति ॥ 1-9-4**

Likewise in the other world also. "He who meditates upon Udgitha thus knowing in this way even the life of such a person in this world will be more celebrated than the celebrated in this world. Similarly in the other world also".

*The doubt that this kind of benefit would happen to those of ancient times and not for people of the present day is dispelled by this passage. इदानीन्तनाना मपि तद्विदां तत् फलं अस्ति इत्याह / This passage*

*affirms that those who meditate upon Udgitha this way even at the present age would be blessed with the same benefit. The repetition लोके लोके इति signifies the conclusion of the description of this kind of meditation. In the Vedanta Sutras the meaning of the term आकाश is expounded as Supreme Brahman in the sutra 'आकाशः तल्लिङ्गात्'। (वे.सू. १-१-२३) as the term Akasha is used to signify the Supreme principle which is the cause of origination, sustenance and destruction of all other entities.*

## इति प्रथमाध्याये नवमः खण्डः

## दशमः खण्डः

## उषस्त्युपाख्यानम्

**मटचीहतेषु कुरुषु आट(टि)क्या सह जाययोषस्तिर्ह चाक्रायणइभ्यग्रामे प्रद्राणक उवास ॥ 1-10-1**

In the Kuru country affected by hailstorm, in the village of Mahuts (drivers of elephants) ushasti, son of Chakra lived in a famished condition due to starvation on account of non-availability of food, with his young wife who had not gained adolescence.

*An anecdote is narrated for explaining the particular upasanas as related to the Prastava, Udgitha and Prathihara. 'आटक्या' - a young wife who has not manifested the characteristics of a youthful woman. इभ्यग्राम (Ibhya grama) - is a village of owners of elephants or drivers of elephants. गजारोहाणां ग्रामे / मटचीहतेषु - affected by hailstorm, a place which was struck by famine - अश्म वृष्टिकृत दुर्भिक्ष दूषितेषु /*

*'प्रद्राणकः'. means being subjected to a miserable condition.*

*Though he was in such a miserable circumstance he desired to live for the sake of accomplishing Brahma Vidya - ब्रह्मविद्यायाः निष्पत्तये प्राणानां अनवसादं कांक्षन् उवास ।*

**स हेभ्यं कुल्माषान् खादन्तं बिभिक्षे तँ होवाच -, 'नेतोऽन्ये विद्यन्ते, यच्चये मे इमे उपनिहिता' इति ।। 1-10-2**

He begged of an elephant driver who has eating forest gram to give his some. "I have no other grams than those that are set in my vessel, out of which I am eating" said that Ibhya to him.

*Ushasta who was famished by starvation, a seeker of food asked the Ibhya to give him some grams. 'I have no grams other than these remnants out of which I am eating. These are the remnants that I have left over. What can I do?' he said.*

**'एतेषां मे देहीति' होवाच । तानस्मै प्रददौ । 'हन्तानुपानम्' इति । 'उच्छिष्टं वै मे पीतँ स्या' दिति होवाच ।। 1-10-3**

Ushasta said, 'Give me something out of these themselves'. He gave them to Ushasta. The Ibhya said, 'well, have this water also'. Ushasta said, 'It will amount to drinking water that is left over after drinking by some body'.

*The sage requested him to give some grams out of his eating plate. When the Ibhya offered water which was nearby, the sage declined to drink it saying that it was left over after being drunk by some one.*

**'न स्विदेतेऽप्युच्छिष्टा' इति । 'न वा अजीविष्यमिमानखादन्' इति होवाच, 'कामो म उदपान' मिति ।। 1-10-4**

The Ibhya said, 'Are not these left over?' The sage said,

'I would not live if I did not eat these grams. But drinking water would amount to an action done with desire'.

*Ushasta declined to drink the water in the pot which was left over after being drunk by him. 'I would have died if I did not eat these grams. Having sustained my life by eating the grams, drinking of water would be an act done with कामः.I can live without drinking water and so I do not have it' - he said.*

**स ह खादित्वाऽतिशेषान् जायाया आजहार । साऽग्र एव सुभिक्षा बभूव; तान् प्रतिगृह्य निदधौ ॥ 1-10-5**

He ate some of it and gave the rest to his wife. She was already well provided with food. Yet she received them and kept them.

*Ushasta ate some grams and gave the rest to his wife. But she had gained food even before and yet she received them and kept them safely for being used later.*

**स ह प्रातः संजिहान उवाच, 'यद् बतान्नस्य लभेमहि, लभेमहि धनमात्राम् ; राजाऽसौ यक्ष्यते ; स मा सर्वैरार्त्विज्यैर्वृणीतेति' ॥**

**1-10-6**

Next morning he woke up and said, 'well, if I could get a little food, I could gain a little money. The king is performing a sacrifice. He would choose me to cause the performance of all the priestly duties.

*Ushasti got up early next morning and told his wife thus. "If I get some food I can save my life and earn some money. The king is performing a sacrifice and I can go there and on seeing me a worthy person, he may choose me to cause all the priestly duties and thus I can gain a little money".*

**तं जायोवाच, 'हन्त पते । इम एव कुल्माषा' इति । तान् खादित्वाऽमुं यज्ञं विततमेयाय ॥ 1-10-7**

The wife told him, 'well, husband, here are these grams'. Eating them Ushastha came to the sacrifice that was going on.

*Ushasta ate those grams that were remnants after eating and also stale. His life was in danger so he ate them. He went to the place where the sacrifice was going on.*

**तत्रोद्गातॄन् आस्तावे स्तोष्यमाणानुपोपविवेश । स ह प्रस्तोतारमुवाच, ॥ 1-10-8**

There he went and sat near the Udgatr priests who were about to sing in the asthava rite. He said to the Prastotha.

*आस्तुवन्ति अस्मिन् इति आस्तावः स्तोत्रस्थानम् ।. The Udgatr priests namely the Udgata, Prastota and Pratiharta were about to start chanting in the sadas. Ushasta went and sat by their side.*

**'प्रस्तोतर्यां देवता प्रस्तावमन्वायत्ता, ताञ्चेदविद्वान् प्रस्तोष्यसि, मूर्धा ते विपतिष्यती'ति ॥ 1-10-9**

He told the Prastotr priest, 'well prastotr priest, if you sing the prastava without knowing the deity connected with prastava (introductory praise) your head will fall'.

*'Prastavamanvayattha' - The deity that is to be meditated upon superimposing in prastava Bhakti. If you sing prastava without knowing that deity before me who knows it - though priest has अधिकार or competence to sing as a Rithvik in a sacrifice the same even without knowing the deity, as said in विद्वत् सन्निधौ अविदुषः कर्माधिकारः नास्ति इति भावः ॥. - in the presence of a vidvan an avidvan has no karmadhikara.*

*विद्वत् सन्निधौ अविदृषः कर्माधिकारः नास्ति इति भावः ॥.*

**एवमेवोद्गातारमुवाच, 'उद्गातर्यां देवतोद्गीथमन्वायत्ता, ताञ्चेदविद्वानुद्गास्यसि, मूर्धा ते विपतिष्यती' ति ॥ 1-10-10**

In the same way he told the Udgatr priest, "Udgatr Priest, if you sing the Udgeetha without knowing the deity connected with Udgeetha, you head will fall".

**एवमेव प्रतिहर्तारमुवाच, 'प्रतिहर्तर्यां देवता प्रतिहारमन्वायत्ता, ताञ्चेदविद्वान् प्रतिहरिष्यसि, मूर्धाते विपतिष्यती'ति । ते ह समारतास्तूष्णीमासाञ्चक्रिरे ॥ 1-10-11**

Like wise he told the pratihartr priest, Pratihartr priest, if you sing the pratihara without knowing the deity connected with pratihara your head will fall. Those priests withdrew from their duties and they remained silent.

*They kept quiet because they were afraid of their head falling off.*

## इति प्रथमाध्याये दशमः खण्डः

## एकादशः खण्डः

**अथ हैनं यजमान उवाच, 'भगवन्तं वा अहं विविदिषाणी'ति । 'उषस्तिरस्मि चाक्रायण' इति होवाच ॥ 1-11-1**

Then the performer of the sacrifice spoke to Ushastha, 'I would like to know your respectable self'. He replied, "I am Ushasthi, son of Chakrayana".

**स होवाच, 'भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्यौषिषम्; भगवतो वा अहमविद्वाऽन्यानवृषि' ॥ 1-11-2**

The sacrificer said, I sought you for entrusting you with all these sacrificial duties but being unable to get you, I invited others.

*Hearing that you were endowed with all qualities I made a search of you to entrust you with all these priestly duties. Having failed to find you I chose others.*

*अविद्या means अलाभेन । विदिः लाभः ।*

**'भगवाँस्त्वेव मे सर्वैरार्त्विज्यैः' इति । 'तथे'ति ; 'अथ तर्हि एत एव समतिसृष्टाःस्तुवताम् ; यावत्त्वेभ्यो धनं दद्याः, तावन्ममदद्या' इति। 'तथा' इति ह यजमान उवाच ॥ 1-11-3**

'May your venerable self take charge of all sacrificial duties of all my priests - said the sacrificer. 'So be it' said Ushasthi. 'Now then, let all these priests sing praises, being permitted by me. You will give me as much fee as you give to these priests'. The sacrificer said, 'be it so'.

*The priests already chosen by you are permitted to perform the priestly duties by me, who am pleased. Being taught by me about the respective deities let them sing praises. समतिसृष्टाः means सम्यक् प्रसन्नेन अनुज्ञाताः ।*

**अथ हैनं प्रस्तोतोपससाद, ''प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता, ताञ्चेदविद्वान् प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति'' मा भगवानवोचत्; कतमा सा देवता'' इति ॥ 1-11-4**

Then prastotr priest approached him and said, 'O venerable sir, you told me, 'prastotr priest, if you sing the prastava without knowing the deity connected with it your head will fall off' - who is that deity'?

*After hearing the words of Ushasti, the prastotr priest approached with humility Ushasthi and sought to know the deity connected with prastava.*

*उषस्ति वचनं श्रुत्वा प्रस्तोता विनयेन तत्समीपं गतवान् ।*

**''प्राण'' इति होवाच, ''सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति ; प्राणमभ्युज्जिहते ; सैषा देवता प्रस्तावमन्वायत्ता ; ताञ्चेदविद्वान् प्रास्तोष्यो मूर्धा ते व्यपतिष्यत् तथोक्तस्य मये''ति ॥ 1-11-5**

He said, 'Prana'. "All these beings do verily enter into prana and emerge out of prana. Thus that deity is connected with prastava. If you had sung the prastava without knowing that deity your head would have fallen as pronounced by me".

*Ushasti said that Prana is the deity connected with prastava. This term signifies Paramatman on account of the characteristic of प्राणयितृत्व Pranayitrthva. By the statement that all beings merge in it etc., the vital airs are eliminated.*

*Ushasti said, 'you did well in keeping quiet without singing in my presence who knew that deity. But there will be no harm when a vidwan permits an avidwan to sing. You did well in not doing something prohibited by me'.*

*मूर्धा तेव्यपतिष्यति - the meaning is आत्मसत्ता न लभ्येत ।*

*'आत्मासत्ताहानिपर्यन्तः प्रत्यवायो व्यासार्यैः वर्णितः ।*

**अथ हैनमुद्गातोपससाद, ''उद्गातर्या देवतोद्गीथमन्वायत्ता ताञ्चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत् ; कतमा सा देवता'' इति ॥ 1-11-6**

Then the Udgatr priest approached and said, 'you told me, O venerable sir, - O Udgatr priest, if you sing the Udgitha without knowing the deity connected with it your head will fall. Who is that deity?'

**''आदित्य'' इति होवाच, ''सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैःसन्तं गायन्ति । सैषा देवतोद्गीथमन्वायत्ता । तां चेदविद्वानुदगास्यो मूर्धा ते व्यपतिष्यत् तथोक्तस्य मया''इति ॥ 1-11-7**

Usahsti said, 'that deity is Aditya. All these beings sing Aditya who is exalted, that is the deity connected with Udgitha. As pronounced by me your head would have fallen. If you had sung without knowing that deity'.

*The term prastava and prana have "प्र" in common. Thus there is similarity. Udgitha and उच्चैः have उत् in common and similarity between these two is to be noted thus.*

*उद्गीथे अध्यस्य उपास्यः आदित्यः इत्यर्थः ।*

**अथ हैनं प्रतिहर्तोपससाद, ''प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता ताञ्चेदविद्वान् प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्; कतमा सा देवता ''इति ॥ 1-11-8**

Then the Pratihartr Priest approached Ushasta and said, 'you venerable sir, told me ' well, prathiharta priest, if you sing the pratihara without knowing the deity connected with pratihara your head will fall off. Who is that deity?

**''अन्नम्'' इति होवाच, ''सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति । सैषा देवता प्रतिहारमन्वायत्ता । तां चेदविद्वान् प्रत्यहिरष्यो मूर्धा ते व्यपतिष्यत् तथोक्तस्य मया'' इति । तथोक्तस्य मया' इति ॥ 1-11-9**

Ushastha said, "That deity is food. All these beings sustain on food partaking it. As pronounced by me your head would have fallen if you had sung the pratihara without knowing that deity".

*The term 'prati' is common to pratihara and prathiharamanani - thus they are similar. One should have the view of अन्नं in pratihara.*

*'प्रस्तावोद्गीथप्रतिहारभक्तिषु क्रमेण प्राणादित्यान्नदृष्टिः कर्तव्या इत्यर्थः ।'*

*The meaning is that one should meditate upon Prastava, Udgitha and प्रतिहार having the view of Prana, Aditya and Anna respectively in them.*

*In Pranadhikarana of the Vedanta sutras the meaning of the term 'प्राण' which was described as the deity associated with प्रस्ताव has been discussed and determined as related to Supreme Brahman in the Sutra अत एव प्राणः (वे.सू. १-१-२४). As prana is described here as the cause of the origination and the destruction of all the entities in this Universe, this term is signifying the Supreme Brahman who is the cause of this Universe.*

*In सर्वान्नानुमत्याधिकरण, सर्वान्नानुमतिः प्राणात्ययेः तद्दर्शनात् । (वेः सू. ३-४-२८) it is discussed and determined that permission to eat any type of food is only in the event of one's danger to life as seen in the instance of Ushastha Chakrayana who was the foremost of Brhamin. Such permission for any kind of food when there is the risk of losing one's life is for the purpose of continuing one's life for perfecting one's meditation upon Brahman.*

*ब्रह्मविद्या निष्पत्तये अनशने प्राण संशयमापन्नः प्राणानां अनवसादं आकांक्षमाणः ॥*

**इति प्रथमाध्याये एकादशः खण्डः**

## द्वादशः खण्डः

## शौव उद्गीथः

**अथातः शौव उद्गीथः । तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्ववाज ॥ 1-12-1**

Now the Udgitha seen by the dogs will be introduced. Once Baka or Glava, the son of Dalbha and Mitra set out from his village for study of the vedas.

*In the previous khanda the difficult situation due to non-availability of food leading to the eating of the left over by others was mentioned. In this section the Udgitha seen by the dogs is mentioned for the obtainment of food.*

*बकग्लाव नामद्वय युक्तः दल्भसुतः मित्रासुतश्च ।*

**तस्मै श्वा श्वेतः प्रादुर्बभूव । तमन्ये श्वान उपसमेत्योचुः, 'अन्नं नो भगवानागायतु ; अशनायाम वै' इति ॥ 1-12-2**

To that sage a dog white in complexion appeared. Other dogs approached him and said to him, 'may you venerable self sing for getting food to us. We are verily hungry'.

*Some deity or sage pleased with their study of the veda appeared before them in the form of a white dog. Other petty dogs approached him or it may mean that the indriyas such as speech and others followed and prayed prana or the vital airs for food.*

**तान् होवाच, 'इहैव मा प्रातरूपसमीयात' इति तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयाञ्चकार ॥ 1-12-3**

That white dog told them, 'come to me, here alone, tomorrow morning'. Dalbhya known otherwise as Baka and Glava and Maitreya waited there for the dogs.

*Dalbhya or Maitreya who listened to their conversation came and waited in that place for the arrival of the dogs.*

**ते ह यथैवेदं बहिष्ववमानेन स्तोष्यमाणाः संरब्धाः सर्पन्तीत्येवमाससृपुः । ते ह समुपविश्य हिं चक्रुः ॥ 1-12-4**

Even as the priests that chant the Bahishpavamana hymn move round one holding on to one another, those dogs moved in the same way. Then they sat together and uttered the himkara.

*The white dog as well as other dogs came there next morning and went round each one holding the tail of the other with its mouth. After going round they sat together and made himkara. The dogs went round just like the Udgatr priests move round touching one another singing the Bahishpavamana hymn.*

*the Bahishpavamana hymns to be sung by the Udgatr priests in sacrifices like Jyothishtoma and others are mentioned in Ai. Bra 11-2 उपास्मैगायत etc.*

**ओ३ मदा३ मोंऽपिबा३ मों३ देवो वरुणः प्रजापतिः सविता३ऽन्नमिहार हरदन्नपते२ ऽन्नमिहाहरा२ हरो३ मिति ॥ 1-12-5**

'Om may we eat', 'Om may we drink', 'Om may Varuna, Prajapati, Savita bring food here', 'Om may the lord of food bring food here, bring food here'.

*The Himkara is this. Om is recited at the commencement of the singing. 'Devah' - one who shines brilliantly. He is varuna as he is sought or as he rains. He is Prajapathi as he is the protector of people. May God Savita of this nature bring us food. Aditya is addressed as the lord of food. The verb 'ahara' is repeated twice as it is a prayer. They sang thus. This is an upasana of Udgitha where Aditya is superimposed on it.*

**इति प्रथमाध्याये द्वादशः खण्डः**

## त्रयोदशः खण्डः

**अयं वाव लोको हाउकारो वायुर्हाइकारश्चन्द्रमाअथकार आत्मेहकारोऽग्निरीकारः ॥ 1-13-1**

This world alone is the syllable 'hau', Vayu or Air is the syllable 'hayi'; The moon is the syllable 'atha'; The Atma is the syllable 'iha', Agni is the syllable 'ई'

*The different upasanas that are related to the syllables of the 'stobha' that are included in the limbs or parts of the Saman are detailed here .*

*This world itself is 'havu' kara stobha which is well known in Rathantara saman. The meaning is that the sthobha 'हाउ' is to be meditated upon as this world. 'हाइ' kara is well known in vamadeva saman and one should have 'vayudristi' in हायिकार । अथकार is to be meditated upon as the moon. The atman is perceptible and one should have आत्मदृष्टि in 'इह' stobha. In the stobhakshara 'ई' one should have अग्निदृष्टि. Agneya samans contain ईकार ।*

**आदित्य ऊकारो निहव एकारो विश्वे देवा औहोइकारः प्रजापतिर्हिङ्कारः प्राणःस्वरोऽन्नं या (याया) वाग्विराट् ॥ 1-13-2**

Aditya is the stobha syllable 'ऊ' . Invitation or address is the stobha एकार। Visvedevas are the stobha ओहोयी. Prajapathi is Hinkara. The stobha svara is prana. The stobha या is food. The stobha 'vak' is virat.

*Aditya who is above is loudly sung and this is stobha 'ukara' (ऊकार) . This stobha is in the samans related to aditya devata. 'निहवह' means आह्वानं । Gods are invited as 'एहि' । So Nihvaha is एकार ।. The stobha svara is prana because prana is the source cause of svara. The stobha 'ya' is anna as all this moves on*

*account of annam / The stobha 'vak' is virat, the virat purusha or annam.*

*The idea is that in all these stobhas one should have the particular 'Dristi' or view as ordained above in respect of each and meditate upon them. Each stobha relates to a particular deity and that Deity is to be meditated upon in that Stobha.*

**अनिरुक्तत्रयोदशः स्तोभः सञ्चरो हुङ्कारः ॥ 1-13-3**

The thirteenth stobha is indescribable. So its nature is varying and so doubtful. It is Humkara.

*The thirteenth stobha, Humkara is greater than the earlier twelve sthobhas. It is impossible to define it as 'such and such'. It is of the form of doubt. So one should have a view of 'Sanchara' in it. It is now established that the Drishti of Prithviloka and others should be had in the other stobhas.*

**दुग्धेऽस्मै वाग् दोहं यो वाचो दोहः अन्नवानन्नादो भवति य एतामेवँ साम्नामुपनिषदं वेद उपनिषदं वेदेति ॥ 1-13-4**

To him who knows thus the secret teachings or meanings of these syllables of sthobhas, speech will grant the milk of the vedic speech. He will get the results of vedic speech. He will be possessor of food and also an enjoyer of food.

*The fruit of the meditation upon stobha syllables is described here. 'Samnam Upanishadam' - means the meditation upon the sthobhakharas that are parts of (avayavas) samans.*

*The repetition of 'उपनिषदं वेद' is to point out the conclusion of the chapter.*

*सामावयव स्तोभाक्षरोपासनं यो वेद इत्यर्थः ॥*

**इति प्रथमाध्याये त्रयोदशः खण्डः**

**इति छान्दोग्योपनिषदि प्रथमोऽध्यायः**

## अथ द्वितीयोऽध्यायः

### प्रथमः खण्डः

### समस्तस्य साम्नः साधुत्वेनोपासनम्

**ओम् । समस्तस्य खलु साम्न उपासनम्, साधु । यत् खलु साधु, तत् सामेत्याचक्षते । यदसाधु, तदसामेति ॥ 2-1-1**

The meditation upon "saman" along with all the accessories is good. (One should practise what is good). That which is good is called as Sama. That which is not Sadhu or good is said to be asama.

*After ordaining the meditation upon the parts of Saman, now the meditation upon saman in its complete form, with all its parts is prescribed. In the earlier chapter, meditation, in regard to the parts of Saman or the "Sthobha' letters was described. Now the meditation in its total aspects is taken for its consideration. Saman as comprising of the five parts or the seven parts is "Sadhu" or celebrated. The terms sama and Asama are used by people in general to point out Sadhu Karma or Asadhu Karma. समस्तस्य पाञ्चविध्ययुक्तस्य साप्तविध्य युक्तस्य वा समस्तस्य साम्नः साधुत्वेन उपासनं कार्यं इत्यर्थः ।*

**तदुताप्याहुः, "साम्नैनमुपागादिति, साधुनैनमुपागादित्येव तदाहुः । असाम्नैनमुपागादिति, असाधुनैनमुपागादित्येव तदाहुः" ॥ 2-1-2**

The elders say that these two words say the same thing when they say "he approached him with sama" they mean that he approached with an auspicious path. And when they say that he approached without Saman (Asama) then they mean to say that he did not approach him with an auspicious path.

*This mantra gives the discriminatory meaning between Sadhu and Asadhu. 'एनं' may mean a prince or king. When an enemy approaches a king with a good path or motive, he is described as approaching with a Sadhubhava; But when he approaches with an inauspicious path, he is said to be approaching with asadhubhava. This mantra points out the meaning of Sadhu and Asadhu as related to Sama and Asama. The general understanding of the common people as regards these terms is given here to make the meaning clear.*

**अथोताप्याहुः, साम नो बतेति, यत् साधु भवति । साधु बतेत्येव तदाहुः । असाम नो बतेति, यदसाधु भवति । असाधु बतेत्येव तदाहुः ॥ 2-1-3**

In this respect some people say even like this. Whatsoever is (Sadhu) good they say is verily Saman for us. They say that it is verily Sadhu. Whatever is Asadhu, they mention that as Asama or unfavourable. They say, "This is asadhu".

*To emphasise this explanation of the terms Sama and Asama as related to Sadhu and Asadhu, the statement of people who have felt so, is given here. It is to be noted that the meaning of Sama and Sadhu is the same. Viceversa the meaning of Asadhu and Asama is the same. So it is to be known that one should meditate upon Saman in its complete form or the whole of Saman with its accessories with the idea of Sadhutva.*

**स य एतदेवं विद्वान् साधु सामेत्युपास्ते, अभ्याशो ह यदेनँ साधवो धर्मा आगच्छेयुः, उप नमेयुः ॥ 2-1-4**

He who meditates upon Sama as Sadhu, having realised its true nature like this, all good qualities come to him without any delay and they will all become enjoyable by him.

*The mantra here establishes that the meditation upon Samastha*

*sama as Sadhu is the most celebrated. When he meditates upon Sama as Sadhu all Sadhu dharmas come to him and become enjoyable by him. The term उपनमेयु: means भोग्यतां भजेयु: So it is established that one should meditate upon the whole sama as comprising of all the five components having the view of Sadhutva in Sama.*

## इति द्वितीयाध्याये प्रथम: खण्ड:

## द्वितीय: खण्ड:

## पञ्चविधसामकर्मकं उपासनम्

**लोकेषु पञ्चविधँ सामोपासीत । पृथिवी हिङ्कारोऽग्नि:प्रस्तावो ऽन्तरिक्षमुद्गीथ आदित्य: प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु ॥ 2-2-1**

One should meditate upon Saman having five fold divisions as the worlds. In "Hinkara" he must have the view of Prithvi; In prasthava he must have the view of Agni ; in Udgeetha he must have the view of "Anthariksham"; In prathihara he must have the view of Aditya; in Nidhana he must have the view of Dyuloka or the celestial region.

*This meditation is related to the meditation on the parts of Saman having the view of Prithvi etc., that are relatively above - Urdhva Krama. ऊर्ध्वक्रमेण कर्तव्या । पृथ्वी अग्नि अन्तरिक्ष आदित्य द्युलोक दृष्टि: क्रमेण हिङ्कारादिषु कर्तव्या । The loka dristi is to be had in the angas of the saman. This meditation is related to the worlds that are above.*

*In the chanting of saman there are five parts. The first one is Hinkara. This is sung by the Udgatr priest. The second part of the sama chant is prasthava. This is to be sung by the Prasthothr and the third part is Udgeetha. This is to be sung by the Udgathr priest. The fourth part is Prathihara. This is to be sung by the*

*"Prathiharthr'. The fifth part is called the Nidhana. This is to be sung by all the four priests of the Udgathr gana.*

**अथाऽऽवृत्तेषु - द्यौर्हिङ्कार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्निः प्रतिहारः पृथिवी निधनम् ॥ 2-2-2**

The meditation upon Saman of the worlds in the inverse order is now introduced. In Hinkara one should have the view of Dyuloka. In Prasthava One should have the view of Aditya or the Sun; in Udgeetha, one should have the view of Anthariksha, in prathihara he should have the view of Agni and in Nidhana, one should have the view of the Prithvi.

*The meditation upon the five parts of Saman as related to the worlds is prescribed here. This is in the reverse order beginning with Dyuloka and ending with Prithvi or the earth.*

**कल्पन्ते हास्मै लोका ऊर्ध्वाश्चाऽऽवृत्ताश्च, य एतदेवं विद्वान् लोकेषु पञ्चविधँ सामोपास्ते ॥ 2-2-3**

A person who meditates upon the five parts of the saman as related to the five worlds like this, will attain the worlds both in the ascending order and the descending order.

*The idea is that these worlds will be capable of yielding the desired enjoyments to the meditator. उपासकस्य भोग निष्पादन समर्था भवन्ति ।*

**इति द्वितीयाध्याये द्वितीयः खण्डः**

**तृतीयः खण्डः**

**Meditation upon saman with the view of Vrshti**

**वृष्टौ पञ्चविधँ सामोपासीत - पुरोवातो हिङ्कारो मेघो जायते स**

**प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णति तन्निधनम् ॥ 2-3-1**

One should meditate upon the five fold saman having the view of Rain as follows. In Hinkara one should have the view of the Eastern wind preceding the Rain. In Prasthava, he should have the view of the gathering of the clouds. In Udgeetha he should have the idea of the pouring of the rain. In Prathihara he should have the idea of the flashes of lightening and roaring of thunder. In Nidhana he should have the view of the closing of the rain.

*As explained earlier in the five parts of the saman one should have the view of the five aspects of Rain as detailed above. उद्गृहण means वर्ष समाप्ति ।*

**वर्षति हास्मै, वर्षयति ह, य एतदेवं विद्वान् वृष्टौ पञ्चविधँ सामो पास्ते ॥ 2-3-2**

He who meditates upon the saman in its five forms as related to the five forms of rain, to him it rains when he desires.

*An Upasaka of saman like this is going to bring Rain whenever he desires even at the time of drought, the desire of such upasaka is fulfilled.*

**इति द्वितीयाध्याये तृतीयः खण्डः**

**चतुर्थः खण्डः**

**Meditation of Saman as related to Water**

**सर्वास्वप्सु पञ्चविधँ सामोपासीत - मेघो यत् संप्लवते स हिङ्कारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ 2-4-1**

One should meditate upon saman of the five fold nature as related to all kinds of waters. The cloud that floats is Hinkara. The pouring of water is prasthava, the rivers that flow in Eastern direction are Udgeetha. Those rivers that flow in the western direction are Prathihara, the ocean is Nidhana.

*The five aspects of water are prescribed to be meditated upon in the five fold form of the Saman.*

**न हाप्सु प्रैति । अप्सुमान् भवति, य एतदेवं विद्वान् सर्वास्वप्सु पञ्चविधँ सामोपास्ते ॥ 2-4-2**

One who meditates upon water in the five fold aspects of saman like this will not die in water. He will attain waters.

*Na Praithi means न म्रियते. The idea is he will be attaining plenty of water for his benefit.*

**इति द्वितीयाध्याये चतुर्थः खण्डः**

**पञ्चमः खण्डः**

**Meditation upon Saman as related to seasons**

**ऋतुषु पञ्चविधँ सामोपासीत - वसन्तो हिङ्कारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत् प्रतिहारो हेमन्तो निधनम् ॥ 2-5-1**

One should meditate upon the five fold forms of saman as related to the seasons. Vasantha or the spring season is the Hinkara. Greeshma or Summer is Prathihara, the rainy season or Varsha is Udgeetha, the Sharath or the autumn is Prathihara. The Hemantha or the winter is Nidhana.

**कल्पन्ते हास्मा ऋतवः ऋतुमान् भवति, य एतदेवं विद्वान् ऋतुषु पञ्चविधँ सामोपास्ते ॥ 2-5-2**

He who meditates upon the five fold saman knowing thus as related to the five seasons of the year, will be endowed with the benefits of the several seasons.

*The idea is that the several seasons with their characteristic features will yield their benefits to such a meditator. वसन्तादि ऋतु फल भोगशाली इत्यर्थः ।*

**इति द्वितीयाध्याये पञ्चमः खण्डः**

**षष्ठः खण्डः**

**Meditation upon the five fold saman as related to Animals.**

**पशुषु पञ्चविधँ सामोपासीत - अजा हिङ्कारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ 2-6-1**

One should meditate upon the five fold form of Saman as related to the animals. The goats are Hinkara. The sheep are Prasthava; The cows are Udgeetha; Horses are Prathihara and The Human is Nidahana

*The goats are related closely to the sacrifice and therefore they are mentioned first. As the sheep are going along with them they are stated next. The cows are most celebrated and one should have the view of Udgeetha in them. The horses are carrying the purushas and therefore one should have the idea of Prathihara. Purusha is the ashraya or the supporter of the animals, and hence related here to Nidhana.*

**भवन्ति हास्य पशवः, पशुमान् भवति, य एतदेवं विद्वान् पशुषु पञ्चविधँ सामोपास्ते ॥ 2-6-2**

The person who meditates like this on the five fold form of the Saman, will be capable of having plenty of objects of enjoyment. Such an Upasaka will be blessed with a number of animals.

**इति द्वितीयाध्याये षष्ठः खण्डः**

## सप्तमः खण्डः

### Meditation upon Saman as related to the sense organs

**प्राणेषु पञ्चविधं परोवरीयः सामोपासीत - प्राणो हिङ्कारो वाक् प्रस्तावः चक्षुरुद्गीथः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयाँसि वा एतानि ॥** **2-7-1**

One should meditate upon the most excellent saman of five forms as related to the five aspects of prana. Prana is Hinkara ; The speech is prasthava ; The eye is Udgeetha, the ear is prathihara; The mind is Nidhana. These are the most excellent forms.

*Prana means the organ of smell or Ghrana; The saman should be meditated with this idea of prana dristi. Having the characteristic of (Parovareeyastva) having the quality of higher than the high or the most excellent nature परोवरीयस्त्व गुणवत् प्राणदृष्टि विशिष्टं सामोपासीत These five viz., the organ of smell and others are endowed with the characteristic of परोवरीयस्त्व or being the most celebrated of the celebrated. This is the meditation of sama with the view घ्राण and others.*

*वरीयस्त्वं ज्येष्ठत्वम् । परस्त्वं श्रेष्ठत्वम् ।*

**परोवरीयो हास्य भवति; परोवरीयसो ह लोकान् जयति, य एतदेवं विद्वान् प्राणेषु पञ्चविधं परोवरीयः सामोपास्ते ॥ इति तु पञ्चविधस्य ॥** **2-7-2**

He who meditates upon Saman with this view of the most excellent characteristic, will conquer the worlds that are the most celebrated. Thus the meditation upon the five fold Saman is described.

*The Saman signifies the entire cosmos - It is all comprehensive it is infact the one that qualifies the various aspects of the various forms of this Universe. The worlds, the seasons, Rain, Water, Prana, animals - all these various aspects of this universe are to be viewed in the five forms of sama. Saman is a symbol of the entire universe.*

**इति द्वितीयाध्याये सप्तमः खण्डः**

## अष्टमः खण्डः

**Meditation upon the seven fold Saman as related to Vak**

**अथ सप्तविधस्य -**

**वाचि सप्तविधँ सामोपासीत - यत् किञ्च वाचो हिमिति स हिङ्कारो यत् प्रेति स प्रस्तावो यदेति स आदिः ॥ 2-8-1**

One should meditate upon seven fold Saman as related to speech.

Now the meditation upon Saman in the seven fold Vak or speech. What all is "HIM" in speech is verily the "Himkara" of Sama. The speech that is beginning with "Pra" is Prasthava. Whatever begins with the "Aa" is the "Aadi".

*In the seven fold aspects of Saman viz., Hinkara, Prasthava, Omkara (Aadi), Udgitha, Prathihara, upadrava and Nidhana. One should have the view of Vak as prescribed in the Mantra.*

*वक्ष्यमाण प्रकारेण सप्तविधायुक्ते साम्नि वाक्छब्दित शब्ददृष्टिः कर्तव्या इत्यर्थः/ In "Hi" that occurs in speech, one should have the view of Hinkara because Hinkara" and ""Hi" have similarity. That which is "आ" in speech is आदि that means उद्गीथस्य आद्यवयवभूते ओंकारे 'आ' इति शब्दबुद्धिः कर्तव्या इत्यर्थः /*

**यदुदिति स उद्गीथो यत् प्रतीति स प्रतिहारो यदुपेति स उपद्रवो यन्नीति तन्निधनम् ॥ 2-8-2**

All that begins with 'उत्' is udgeetha. All that is 'प्रति' in speech is prathihara. That which begins with 'उप' is upadrava. That which begins with 'नि' is nidhana.

**दुग्धेऽस्मै वाग् दोहं यो वाचो दोहः, अन्नवानन्नादो भवति, य एतदेवं विद्वान् वाचि सप्तविधँ सामोपास्ते ॥ 2-8-3**

He, who knowing thus, meditates upon the seven fold Saman in respect of speech, to him, speech will milk the results of the Vedic speech. He will milk that essence. He will obtain food and enjoy food.

*In these mantras the meditation upon the seven fold Saman is introduced. The seven fold Saman has the following constituents. "Hinkara", "Prasthava", "Omkara", "Udgeetha" "Prathihara", "Upadrava" and Nidhana. In these seven fold Samans one should have the view of the several components of speech. By this kind of meditation in the seven forms of speech as related to the seven aspects of saman, all speech will in a way be transformed into the meditation upon Saman.*

**इति द्वितीयाध्याये अष्टमः खण्डः**

**नवमः खण्डः**

**Meditation upon Saman as Aditya**

**अथ खल्वमुमादित्यँ सप्तविधँ सामोपासीत - सर्वदा समः, तेन साम; मां प्रति प्रतीति सर्वेण समः, तेन साम ॥ 2-9-1**

One should meditate upon the the seven fold Saman as Aditya. He is always सम "Sama" or of the same dimension. (समपरिमाणत्वात्) । So he is Sama. He is the same to all since every one thinks "He faces me", "He faces me", Thus it is the same to all.

*The Meditation upon the seven fold Saman as related to आदित्य is introduced here. In this Saman one should have the view of Aditya. सामादित्ययोः ऐक्याध्यासहेतुमाह सर्वदा समः तेनसाम ।*

**तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात् । तस्य यत् पुरोदयात्, स हिङ्कारः । तदस्य पशवोऽन्वायत्ताः । तस्मात्ते हिङ्कुर्वन्ति हिङ्कारभाजिनो ह्येतस्य साम्नः ॥ 2-9-2**

One should know that all beings are connected with that sun. The form he has before his rising is Hinkara. Animals are associated with that form of "Hinkara". So the animals utter "Hinkara". They are dependent upon the Hinkara of Sama.

*The form of Aditya prior to his rising up is Hinkara. The idea is one should have the view of the sum of that period in Hinkara.*

**अथ यत् प्रथमोदिते स प्रस्तावः । तदस्य मनुष्या अन्वायत्ताः । तस्मात् ते प्रस्तुतिकामाः प्रशँसाकामाः, प्रस्तावभाजिनो ह्येतस्य साम्नः ॥ 2-9-3**

The form of Aditya when he first rises up is Prasthava. Human beings are dependant upon him. Therefore men desire to undertake activities and desire praise. They are desirous of praise.

*प्रथमोदय कालावच्छिन्नः आदित्यः प्रस्तावः । प्रस्तुतिकामाः is explained as प्रशंसाकामाः ।*

**अथ यत् सङ्गववेलायाँ स आदिः । तदस्य वयाँस्यन्वायत्तानि । तस्मात् तान्यन्तरिक्षेऽनारम्बणान्यादायात्मानं परिपतन्ति ;आदिभाजीनि ह्येतस्य साम्नः ॥ 2-9-4**

Now at the time of the spreading of the rays of the sun that form of Aditya is आदि । The birds are associated with

him. Therefore the birds fly in the sky without support, dependant upon themselves. They are associated with the अवयव of Saman known as आदि ।

*That time when the sun spreads its rays which is known as आदि, the birds sour in the sky on their own support without any other support. So that state of आदित्य is similar to आदि । आदि शब्द आदाय शब्दयोः आकार दकारवत्व - साम्यं इह अभिप्रेतम् ।।*

**अथ यत् सम्प्रतिमध्यन्दिने स उद्गीथः । तदस्य देवा अन्वायत्ताः । तस्मात् ते सत्तमाः प्राजापत्यानाम् । उद्गीथभाजिनो ह्येतस्य साम्नः ॥ 2-9-5**

Now at the midday, the form of Aditya is "Udgeetha'. The Gods are associated with this form of the Sun. So they are celebrated amongst the sons of prajapathi. They are representing Udgeetha of this Saman.

*The gods are the celebrated or the greatest of the great among the progeny of Prajapathi. So they are "सत्तमाः". They are सम to Udgitha.*

**अथ यदूर्ध्वं मध्यन्दिनात् प्रागपराह्णात्, स प्रतिहारः । तदस्य गर्भा अन्वायत्ताः । तस्मात् ते प्रतिहृता नावपद्यन्ते ; प्रतिहारभाजिनो ह्येतस्य साम्नः ॥ 2-9-6**

Now the form of Aditya which is post midday and before after-noon is Prathihara. The Girbhas or "foetuses" are associated with that phase to Aditya. Therefore, these being held up they do not fall because they are associated with Prathihara.

**अथ यदूर्ध्वमपराह्णात् प्रागस्तमयात्, स उपद्रवः । तदस्याऽऽरण्या अन्वायत्ताः । तस्मात् ते पुरुषं दृष्ट्वा कक्षँ श्वभ्रमित्युपद्रवन्ति ; उपद्रवभाजिनो ह्येतस्य साम्नः ॥ 2-9-7**

Now, when it is post afternoon and before sun set the form of the sun is Upadrava. The wild animals are associated with this form. Therefore when these see a man they run into the forest thinking that it is free from fear. These are dependant upon the form of the Upadrava of Saman.

**अथ यत् प्रथमास्तमिते, तन्निधनम् । तदस्य पितरोऽन्वायत्ताः । तस्मात्तान् निदधाति ; निधनभाजिनो ह्येतस्य साम्नः । एवं खल्वमुमादित्यं सप्तविधँ सामोपास्ते ॥ 2-9-8**

Now the form of Aditya that starts setting down is "Nidhana". The Pithrus or the Manes are associated with that phase. Therefore oblations are offered to manes on the Kushagras. The manes are associated with the form of Aditya of the form of Nidhana. Thus one should meditate upon the seven fold saman as related to Aditya.

*In the above section the meditation upon the seven fold parts of sama with the view of Aditya is expounded. The seven fold particular forms of Aditya at different times of the day, such as before rising and before afternoon, after afternoon, etc., and the similarity between the sun's position and the several components of Saman are noted on account of similarities in terms, letters etc.*

## इति द्वितीयाध्याये नवमः खण्डः

## दशमः खण्डः - अतिमृत्यु सामोपासनम्

**ॐ खल्वात्मसंमितमतिमृत्यु सप्तविधँ सामोपासीत - हिङ्कार इति प्रथमं प्रस्ताव इति त्र्यक्षरं तत् समम् ॥ 2-10-1**

Now one should meditate upon Aditya, who is designated as Mruthyu and whose form is measured by the three letters and the seven fold Saman which is transcending the Mruthyu and which is Atma Sammitha. "Hinkara" is comprising of three letters, Prasthava is of three letters conveying the same.

*The seven fold saman was taught to be meditated upon, super imposing on that the idea of Aditya in the previous section. In this section, the seven fold Saman is taught to be meditated upon, for going beyond Aditya. Aditya here is called Mruthyu, because he is the cause of the destruction of the universe on account of the revolution of day and night.*

*The seven fold saman has twenty two letters in all. The letters that are in these seven parts namely हिंकारः, प्रस्तावः, आदिः, उद्गीथः, प्रतिहारः, उपद्रवः and निधनं are 22 when a count is made. These are grouped into 7 groups of three each and one letter remains. So there is a letter over and above the 21 letters that signify Aditya. So this is atimrityu. द्वाविंशत्यक्षरात्मकस्य सप्तविधसामभक्तिविशेषस्य एकविंशतिलक्षणादित्य संख्यातिरेकित्वात् अतिमृत्युत्वम् ।*

**आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं तत् समम् ॥**
**2-10-2**

"Adi"(आदि) has two letters. Prathihara has four letters. If one letter from the four lettered is taken out and placed in the two lettered one, then the two are equal.

**उद्गीथ इति त्र्यक्षरम् उपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समः भवति, अक्षरमतिशिष्यते । त्र्यक्षरं तत् समम् । 2-10-3**

Udgitha has three letters and Upadrava has four letters. With three and three letters they become the same. One letter that is left over in Upadrava becomes a three lettered one as it is Akshara. अक्षर !

**निधनमिति त्र्यक्षरं तत् सममेव भवति । तानि ह वा एतानि द्वाविंशँतिरक्षराणि ॥ 2-10-4**

Nidhana has three letters. That is equal. All these together are twenty letters.

*The letters are counted like this by conceiving Samatva by making them equal to three letters त्र्यक्षरसमतया सामत्वं संपाद्य यथा प्राप्तान्येव अक्षराणि संख्यायन्ते । (हिंकार, प्रस्ताव, आदि, प्रतिहार, उपद्रव, उद्गीथ, निधन)*

**एकविंशत्याऽऽदित्यमाप्नोति । एकविँशो वा इतोऽसावादित्यः । द्वाविँशेन परमादित्याज्जयति । तन्नाकं तद्विशोकम् ॥ 2-10-5**

By meditating upon the twenty one (letters) one attains Aditya. The sun or aditya is the twenty first from here. By the twenty second he attains the world beyond aditya. That is bliss free from sorrow.

*The twelve months, the five seasons, the three worlds constitute the twenty and the twenty first is aditya. 'सप्तविध भक्तिनामाक्षरगतै-कविंशति संख्यया एकविंशतिसंख्याकं आदित्यं प्राप्नोति । आदित्य सालोक्यं प्राप्नोति इत्यर्थः । अवशिष्टेन द्वा विंशेन अक्षरेण आदित्यात् परं दुःखाऽसंभिन्नं लोकं आदित्यजयं च प्राप्नोति इत्यर्थः । By the twenty second letter that is remaining, one attains the world, beyond Aditya, that is never mixed with sorrow.*

**आप्नोति हादित्यस्य जयम् ; परो हास्यादित्यजयाज्जयो भवति । य एतदेवं विद्वान् आत्मसंमितमति मृत्यु सप्तविंधँ सामोपास्ते सामो पास्ते ॥ 2-10-6**

He attains victory over Aditya (by meditating upon the twenty first letter thus) and attains victory over that which is

beyond aditya. He who meditates thus on the seven fold saman that is equal in all forms gains the world beyond mrutya.

*The meditator gains the world of aditya. On account of आदित्यजय he becomes a most celebrated one.*

**इति द्वितीयाध्याये दशमः खण्डः**

**एकादशः खण्डः**

**Meditation upon Gayatra Saman**

**मनो हिङ्कारो वाक् प्रस्तावः चक्षुरुद्गीथः श्रोत्रं प्रतिहारः प्राणो निधनम् । एतद् गायत्रं प्राणेषु प्रोतम् ॥ 2-11-1**

Mind is Hinkara, speech is prastava, the eye is Udgitha, the ear is the prathihara and prana is nidhana. This is Gayatra saman. This is woven in prana.

*From here the samopasanas such as Gayatra, Rathantara, Vamadeva, Vairupa, Vairaja, Shakvari, Revati, Yajnayajniya, Rajana, Sarva saman will be introduced. For Gayatra saman in the five parts such as Himkara and others, one should have the view of mind, speech, eye, ear and prana.*

*अध्यासाधिष्ठानभावलक्षणसंबन्धेन परस्पर सम्बन्धः - Sambandha is to be noted. The himkara and others are अधिष्ठान s and the idea of mind and others are to be superimposed on them.*

*Sankara explains as follows - The function of the mind is the foremost of the functions of all indriyas. Then comes speech. The eye is udgitha for it is श्रेष्ठ. All these merge at the time of sushupti in prana and Prana is the प्रोतम् ।*

**स, य एवमेतद् गायत्रं प्राणेषु प्रोतं वेद, प्राणी भवति, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । महामनाः स्यात् ; तद् व्रतम् ॥ 2-11-2**

He who meditates upon this "Gayatra Saman" as fully established in prana, becomes one with perfect indriyas, lives a full span of life, lives with effulgence, becomes magnanimous minded, will be blessed with progeny, cattle and fame. This magnanimity of mind is an accessory to this vow.

*प्राणी भवति means अविकलेन्द्रियो भवति । ज्योक् means उज्वलः । That means he will not be tormented by diseases and others. महामनाः स्यात् means that he will be a very generous minded man वदान्यमनस्को भवति । महामनस्कत्वं is an accessory to this meditation.*

**इति द्वितीयाध्याये एकादशः खण्डः**

**द्वादशः खण्डः**

**Meditation upon Rathantara Saman**

**अभिमन्थति स हिङ्कारः, धूमो जायते स प्रस्तावः, ज्वलति स उद्गीथः, अङ्गारा भवन्ति स प्रतिहारः, उपशाम्यति तन्निधनं संशाम्यति तन्निधनम्। एतद् रथन्तरमग्नौ प्रोतम् ॥ 2-12-1**

The rubbing of the churning sticks is hinkara. Smoke is produced and that is prastava. The blazing is udgitha, burning coals are produced. They are Prathihara. It smoulders and that is Nidhana. It extinguishes and that is nidhana. This Rathantara is taking resort in Agni.

*अभिमन्थति As Agnimathana is done first, it is to be brought of in Himkara. Similarly in the suceeding saman parts the production of smoke and others are to be thought of respectively. In Udgitha the idea of the blaze is to be made because it is celebrated on account of the relationship with the oblations. Total extinction is compared with Nidhana as that is marking the समाप्ति or completion.*

**स, य एतदेवं रथन्तरमग्नौ प्रोतं वेद, ब्रह्मवर्चस्यन्नादो भवति, वर्सपायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या। न प्रत्यङ्ङग्निमाचामेन्न निष्ठीवेत् ; तद् व्रतम् ॥ 2-12-2**

He who meditates upon this Rathantara saman established in Agni will have the brilliance of a knower of Veda, becomes an enjoyer of food, lives the full span of his life, lives brilliantly, becomes great on account of progeny, cattle and fame. He should not eat, should not spit facing fire. This is the vow.

*Brahmavarchasam is explained as brilliance on account of study of the Veda and noble discipline. Such an Upasaka should not sip water, eat or spit facing fire*

**इति द्वितीयाध्याये द्वादशः खण्डः**

## त्रयोदशः खण्डः

### Meditation upon vamadeva saman.

**उपमन्त्रयते स हिङ्कारः, ज्ञपयते स प्रस्तावः, स्त्रिया सह शेते स उद्गीथः, प्रतिस्त्रीं सह शेते स प्रतिहारः, कालं गच्छति तन्निधनम्, पारं गच्छति तन्निधनम् । एतद्वामदेव्यं मिथुने प्रोतम् ॥ 2-13-1**

He invites that is hinkara. Conveys one's intention that is prastava. Lying with the woman on the bed is udgitha. Lying over is pratihara. Reaches the time and comes to the completion of intercourse, that is Nidhana. This is Vamadeva saman. This is taking resort in the mithuna.

**स, य एवमेतद् वामदेव्यं मिथुने प्रोतं वेद, मिथुनीभवति, मिथुनान्मिथुनात् प्रजायते, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । न काञ्चन परिहरेत् ; तद् व्रतम् ॥ 2-13-2**

He who meditates upon this Vamadeva Saman established in the Mithuna will not be separated from woman. His Virya will never become fruitless. He will have progeny, cattle, fame and full life and lives with splendour. He should not discard any woman that desires him. This is the vow.

*On who meditates upon Vamadeva Saman will never become a widower. He gains longevity of life, cattle and fame. As an accessory to this vow it is ordained that he should not discard any woman that comes to him with a desire to mate with him. The smritis that prohibit connection with another's wife is only in respect of one who is not an Upasaka of this type.*

**इति द्वितीयाध्याये त्रयोदशः खण्डः**

**चतुर्दशः खण्डः**

**Meditation upon Brihat sama**

**उद्यन् हिङ्कारः, उदितः प्रस्तावः, मध्यन्दिन उद्गीथः, अपराह्णः प्रतिहारः, अस्तं यन् निधनम् । एतद् बृहदादित्ये प्रोतम् ॥ 2-14-1**

The rising of the sun is himkara. The sun that has risen is prastava. The midday sun is udgitha. The afternoon sun is pratihara. The sun that has set is nidhana. This is Brihat sama which is taking resort in Aditya.

*The sun rises and he is seen first. So he is to be thought of in the first samabhakti Hinkara. He motivates actin after having risen. So Prastava is connected with that. The midday sun is the most supreme and so he is related to Udgitha. Cattle and other animals are driven towards the homes in the afternoon and so that sun is to be thought of in prathihara. The sun that has set is to be thought of in Nidhana as all people rest in the house at night. This is Brihat sama as it is having the great aditya as its deity.*

**स, य एवमेतद् बृहदादित्ये प्रोतं वेद, तेजस्व्यन्नादो भवति, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या। तयन्तं न निन्देत् ; तद् व्रतम् ॥ 2-14-2**

He who meditates upon this Brihat Sman related to Aditya thus, he will become resplendent, and enjoyer of food, he lives his full life, lives well, becomes great on account of progeny and cattle and fame. The shining sun should not be decried. This is the vow. (Should not speak ill of shining sun.)

**इति द्वितीयाध्याये चतुर्दशः खण्डः**

**पञ्चदशः खण्डः**

**Meditation upon Vairupa Saman**

**अभ्राणि संप्लवन्ते स हिङ्कारः, मेघो जायते स प्रस्तावः, वर्षति स उद्गीथः, विद्योतते स्तनयति स प्रतिहारः, उद्गृह्णाति तन्निधनम् । एतद् वैरूपं पर्जन्ये प्रोतम् ॥ 2-15-1**

Clouds float around and that is himkara. Clouds arise and are formed. That is prastava. Clouds shower rain and that is Udgitha. There is lightening and thunder and that is pratihara. There is holding up of water and that is nidhana. This is vairupa sama devoted to prajanya.

*अभ्राणि जलधारकत्व मात्रावस्थापन्नानि the stage when they are only bearing water. Samplava means movement. The stage when it is capable of raining it is called cloud. उद्ग्रहण means stopping of the rain वर्षसमाप्तिः ।*

**स, य एवमेतद् वैरूपं पर्जन्ये प्रोतं वेद, विरूपाँश्च सुरूपाँश्च पशूनवरुन्धे, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । वर्षन्तं न निन्देत् ; तद् व्रतम् ॥ 2-15-2**

He who meditates upon this vairupa Saman like this devoted to parjanya, he will gather cattle of different forms and good forms, lives the full span of his life, lives well, becomes great on account of progeny, cattle and fame. The vow is that he should not decry rain.

*Virupan means विविधरूपान् such as goats, sheep and others. सुरूपान् means शोभनरूपान् ।*

**इति द्वितीयाध्याये पञ्चदशः खण्डः**

**षोडशः खण्डः**

**Meditation upon Vairaja Saman**

**वसन्तो हिङ्कारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत् प्रतिहारो हेमन्तो निधनम् । एतद् वैराजमृतुषु प्रोतम् ॥ 2-16-1**

The spring season is himkara; Summer is prastava. The rainy season is Udgitha. The autumn season is Prathihara; the winter is nidhana. This is Vairaja saman devoted to the seasons.

**स, य एवमेतद् वैराजमृतुषु प्रोतं वेद, विराजति प्रजया पशुभिर्ब्रह्मवर्चसेन, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । ऋतून् न निन्देत् ; तद् व्रतम् ॥ 2-16-2**

He who meditates upon this vairaja saman devoted to the seasons, shines out with progeny, cattle, lustre of wisdom of vedas and he lives the full span of his life, lives well, becomes great on account of progeny, cattle and fame. One should not decry the seasons. That is the vow.

**इति द्वितीयाध्याये षोडशः खण्डः**

## सप्तदशः खण्डः

### Meditation upon Shakvari Saman

**पृथिवी हिङ्कारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः प्रतिहारः समुद्रो निधनम् । एताः शक्वर्यो लोकेषु प्रोताः ॥ 2-17-1**

The earth is Himkara. The "antariksha" or mid region is prastava. The celestial region is udgitha. The direction or the quarters are pratihara and the ocean is Nidhana. These are shakvari शक्वरी saman woven in the worlds.

**स, य एवमेताः शक्वर्यो लोकेषु प्रोता वेद, लोकी भवति, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । लोकान् न निन्देत् ; व्रतम् । 2-17-2**

He who knows this sakvari saman thus denoted to the worlds, attains celebrated world, lives the full span of life, lives well, becomes great on account of progeny, cattle and fame. One should not decry the world and that is the vow.

*शक्वर्यः - This is nitya bahuvachana. लोकीभवति means उत्तमलोकप्राप्तो भवति ।*

इति द्वितीयाध्याये सप्तदशः खण्डः

## अष्टादशः खण्डः

### Meditation upon Revati saman.

**अजा हिङ्कारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् । एता रेवत्यः पशुषु प्रोताः ॥ 2-18-1**

Goats are Himkara the sheep are prastava, cows are udgitha, horses are prathihara and the human beings are nidhana. This Revati saman is devoted to animals.

**स, य एवमेता रेवत्यः पशुषु प्रोता वेद, पशुमान् भवति, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । पशून् न निन्देत् ; तद् व्रतम् ॥ 2-18-2**

He who meditates on this Revati saman devoted to animals thus, will be possessor of animals, lives the full span of his life, lives brilliantly, becomes great on account of progeny, cattle and fame. He should not decry animals and this is the vow.

**इति द्वितीयाध्याये अष्टादशः खण्डः**

## एकोनविंशः खण्डः

### Meditation upon Yajnyayajneeya Saman

**लोम हिङ्कारः त्वक् प्रस्तावो माँसमुद्गीथोऽस्ति प्रतिहारो मज्जा निधनम् ; एतद् यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥ 2-19-1**

Hair is himkara; skin is prastava; the flesh is udgitha; the bone is prathihara; the marrow is Nidhana. This is yajnayajneeya saman devoted to the parts of the body.

**स, य एवमेतद् यज्ञायज्ञीयमङ्गेषु प्रोतं वेदः अङ्गीभवति, नाङ्गेनविहूर्छति, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । संवत्सरं मज्ज्ञो नाश्नीयात् ; तद् व्रतम्; मज्ज्ञोनाश्नीयादिति वा ॥ 2-19-2**

He who meditates upon this yajna yajneeya saman thus, devoted to the parts of the body, becomes one endowed with all parts of the body, lives the full span of his life, lives brilliantly, becomes great on account of progeny, cattle and fame. One should not eat meat for a year. This is the vow or he should never eat meat.

*अंगी भवति means समग्रांगयुक्तो भवति । He will not become defective in limbs.*

**इति द्वितीयाध्याये एकोनविंशः खण्डः**

**विंशः खण्डः**

**Meditation upon Rajana Saman**

**अग्निर्हिङ्कारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि प्रतिहारश्चन्द्रमा निधनम्, एतद् राजनं देवतासु प्रोतम् ॥ 2-20-1**

Agni or fire is himkara; vayu or air is prastava. Aditya or the Sun is the Udgitha. The stars or Nakshatras are prathihara. The moon is nidhana. This is Rajana Saman devoted to the deities.

**स, य एवमेतद् राजनं देवतासु प्रोतं वेद, एतासामेव देवतानाँ सलोकताँ सार्ष्टिताँ सायुज्यं गच्छति, सर्वमायुरेति, ज्योग् जीवति, महान् प्रजया पशुभिर्भवति, महान् कीर्त्या । ब्राह्मणान् न निन्देत्, तद् व्रतम् ॥ 2-20-2**

He who meditates upon this Rajana Saman thus denoted to the deities, gains the worlds of these deities and equal enjoyment and equal knowledge, he lives the full span of his life, lives eminently, becomes great on account of progeny, cattle and fame. One should not abuse a brahmin. That is the vow.

*The name of the Saman is rajana. There are three fruits mentioned समानलोकत्व- means attaining the same world of the deities. Sayujya means equal qualities समानभोग्यत्व. sarshtita means समान ऋद्धित्वं. These benefits are gained according to one's desire.*

**इति द्वितीयोध्याये विंशः खण्डः**

## एकविंश: खण्ड:

## Meditation upon Sarva Saman

**त्रयी विद्या हिङ्कारस्त्रय इमे लोकास्स प्रस्तावोऽग्निर्वायुरादित्यस्स उद्गीथो नक्षत्राणि वयाँसि मरीचयस्स प्रतिहार: सर्पा गन्धर्वा: पितरस्तन्निधनम् । एतत् साम सर्वस्मिन् प्रोतम् ।। 2-21-1**

The three vedas are Himkara, the three worlds here are prastava; Agni, Vayu and Aditya are udgeetha. The stars, the birds and the rays are prathihara. The serpents, Gandharvas and the manes are nidhana. This Saman is devoted to everything.

*No particular name is assigned to this saman. So it is called Saman in general. अत्र सामनामशेषानिर्देशात् सामशब्दः सामसामान्यपरः ।*

**स य एवमेतत् साम सर्वस्मिन् प्रोतं वेद, सर्वँह भवति ।। 2-21-2**

He who meditates upon this saman denoted to all verily becomes all.

*He becomes every thing means that he gains everything he desires. तस्य सर्वं ह भवति । काम्यमानं सर्वं आप्नोति ।*

**तदेष श्लोक: -**

**यानि पञ्चधा त्रीणि त्रीणि तेभ्यो न ज्याय: परमन्यदस्ति ।। 2-21-3**

There is this verse about this. There is nothing greater than the groups of three and three that comprise the five forms of this saman.

*This mantra glorifies this sarvatmakasaman. Each one of five forms of this saman namely himkara and others have groups of three such as three vedas, three worlds, three gods, the three entities*

*of stars, birds and rays and the group of three namely serpants, gandharvas and manes. There is nothing more celebrated than this because this saman includes all.*

**यस्तद् वेद स वेद सर्वं सर्वा दिशो बलिमस्मै हरन्ति ।। सर्वमस्मीत्युपासीत, तद् व्रतम् तद् व्रतम् ।। 2-21-4**

He who meditates on this thus knows all. Beings from all quarters bring him offerings. One should meditate as, "I am everything". This is the vow.

*The meditator of this saman becomes a sarvajna. People living in all directions obey him and bring him offerings. As noted already this Saman is devoted to everything every where and so should be meditated upon as non-different from himself - सर्वत्राश्रयत्वेन स्वाभिन्नत्वेन च उपासना कर्तव्या' ।*

**इति द्वितीयाध्याये एकविंशः खण्डः**

**द्वाविंशः खण्डः**

**Meditation upon Vinardi Saman**

**विनर्दि साम्नो वृणे पशव्यमित्यग्नेरुद्गीथोऽनिरुक्तः प्रजापतेर्निरुक्तस्सोमस्य मृदु श्लक्ष्णं बलवदिन्द्रस्य क्रौञ्चं बृहस्पतेरपध्वान्तं वरुणस्य । तान् सर्वानेवोपसेवेत, वारुण्यं त्वेव वर्जयेत् ।। 2-22-1**

I choose to chant the vinardi saman. This is for the good of animals. This udgitha having Agni as the deity. This is a chant which is not definable as such. This has prajapati as the presiding deity. This well defined chant has soma as its deity. This chant is soft and low and is devoted to vayu. This is soft and strong and it is for Indra. It is like the sound of the krouncha bird (heron) and it is for Brihaspati. This is like the sound of

broken bronze and it is for Varuna. One should resort to all these chants excepting that of Varuna.

*Having concluded the description of different kinds of Samopasanas the different kinds of singing different kinds of samans for different deities are prescribed.*

*विनर्दि means विशिष्टो नर्दः which means different types of svaras that are similar to the voice of a bull and birds.*

*अग्निदेवत्यं उद्गानं अनिरुक्तः अस्पष्टः भवति / The samachant for Agni will not be very distinct, because such अस्पष्टगानविशेष will please him. निरुक्तः स्पष्टो गानविशेषः will be प्रजापति प्रीतिहेतु or the cause of pleasing prajapati. For soma it must be मृदु and श्लक्ष्णम् / Soft and smooth. For vayu it should be smooth. For Indra it should be strong or बालवत्प्रयत्नोपेतं / For Brhaspathi the chant should be like the voice of the krauncha bird. For varuna it must be like the sound of broken bronze - भिन्नकांस्यरवसमं / The Udgatr priest is directed to avoid अपध्वान्त गानम् /*

## Meditation upon Sarva Saman

**अमृतत्वं देवेभ्य आगायानीत्यागायेत् ; स्वधां पितृभ्य आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः, स्वर्गं लोकं यजमानाय, अन्नमात्मन आगायानीति । एतानि मनसा ध्यायन् अप्रमत्तः स्तुवीत । 2-22-2**

Ond should sing with this note, "Let me sing the saman with the intention of securing immortality to the gods, and for svadha oblation to the manes, hopes for men, fodder and water for cattle, heavenly world for the sacrificer, and food for myself". He should praise without inadvertance or fault thinking like this in his mind.

*The fruit will be according to the prayer and so one should sing the saman praying for these benefits in his mind. He must be*

*very careful regarding the svaras and others. आगायानि इति सर्वत्र सम्बन्धः / आगायानि - means he should sing like this.*

**सर्वे स्वरा इन्द्रस्यात्मानः सर्व ऊष्माणः प्रजापतेरात्मानः, सर्वे स्पर्शा मृत्योरात्मानः । तं यदि स्वरेषूपालभेत, 'इन्द्रं शरणं प्रपन्नोऽभूवम् । स त्वा प्रतिवक्ष्यती' त्येनं ब्रूयात् ।। 2-22-3**

All vowels are similar to Indra's limbs - (अवयवसदृशाः) All spirants (ऊष्माणः) are the avayavas of prajapathi. All consonants (स्पर्शाः) are the avayavas of Mrityu. If one reproaches in respect of the pronunciation of these svaras one should say unto him, "I have sought refuge with Indra. He will answer you."

*All vowels beginning with अकार are like the Avayavas of Indra अवयवसदृशाः / श, ष, स and ह are ऊष्माणः / Consonants beginning with क and ending with म are sparsas. If some one finds fault with an उद्गाता who is a knower of all this, that udgata should say to him that as he has surrendered unto Indra, Indra alone would give the answer.*

**अथ यद्येनमूष्मसूपालभेत, 'प्रजापतिँ शरणं प्रपन्नोऽभूवँ स त्वा प्रतिपेक्ष्यती' त्येनं ब्रूयात् । अथ यद्येनँ स्पर्शेषूपालभेत, 'मृत्युँ शरणं प्रपन्नोऽभूवँ स त्वा प्रतिधक्ष्यती' त्येनं ब्रूयात् ।। 2-22-4**

If one reproaches in respect of the pronunciation of Ushmas (शषसह), he must be told thus, "I have taken refuge with prajapathi and he will reduce you to powders".

If one reproaches in respect of the pronunciation of svaras (the consonants beginning with ka and ending with ma) he

must be told as follows - "I have taken refuge with mrtyu and he will reduce you to ashes".

*The idea is that one should pronounce the samans correctly. But in spite of this if some one finds fault with the singer, the respective deities will punish them.*

*प्रतिपेक्ष्यति means संचूर्णयिष्यति प्रतिधक्ष्यति means भस्मीकरिष्यति ।*

**सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्याः, इन्द्रे बलं दधानी' ति । सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृता वक्तव्याः, 'प्रजापतेरात्मानं परिददानीति' । सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्याः 'मृत्योरात्मानं परिहराणि' इति ॥ 2-22-5**

All vowels should be pronounced loudly and forcefully with the thought, "I give strength to Indra'. All the spirants should be pronounced openly without swallowing, without obstructions and well displayed with the thought, "I give strength to prajapati". All svaras or consonants should be pronounced slowly and without combining with one another, with the idea, "I am saving myself from death".

*अग्रस्ताः means अन्तरप्रवेशिताः without being swallowed. अनिरस्ताः means बहिरक्षिप्ताः Without being thrown out, लुप्तवर्णपदं ग्रस्तं निरस्तं त्वरितोदितम् ।'(अमरः) विवृत means open ie., being clear. लेशेन means अल्पशः । अनभिनिहिताः means अद्रुतोच्चरिताः without mixing. 'आत्मानं परिहराणि' - I save myself from death by uttering without any faults. The sparshas are related to Mrtyu and so by uttering the sparsha letters avoiding all faults, I may save myself.*

**इति द्वितीयाध्याये द्वाविंशः खण्डः**

## त्रयोविंशः खण्डः

**त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमः, तप एव द्वितीयः,**

**ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्। सर्व एते पुण्यलोका भवन्ति ; ब्रह्मसँस्थोऽमृतत्वमेति ॥ 2-23-1**

There are three aspects of Dharma. Sacrifice, study of the vedas and giving gifts form the first aspect. Austerity is the second. Wearing out his life in the household of the preceptor practising continence is the third. All these lead to the attainment of virtuous worlds. He who is steadfast in Brahman attains immortality.

*The three aspects of Dharma are introduced to prescribe Brahmopasana through omkara. Dharma skandha means धर्मसाधकमार्गाः आश्रमरूपमार्गाः 'The life of a household man ie. गृहस्थ is implied by sacrifice, vedic studies and charity. By the word तपस् the वैखानस and पारिव्राज्य or sanyasa are implied as तपस् is foremost in them. Tapas means mortification of the flesh or कायक्लेश / The third one is the brahmacharya. The four asramas are here thus summarised by these three and amongst all these asramas, he who is stead fast in Brahman and who realises Brahman attains liberation or Moksha. Those who are kevalasramins ie., who merely follow the disciplines of the Asrama but do not realise Brahman, attain virtuous worlds. It cannot be said that Brahma samstha exclusively relates to the fourth Asrama, Sanyasa. Any one in any asrama can gain knowledge of Brahman and become liberated.*

### The eminence of pranava

**प्रजापतिर्लोकानभ्यतपत् । तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्रास्रवत् । तामभ्यतपत् । तस्या अभितप्ताया एतान्यक्षराणि संप्रास्रवन्त, भूर्भुवस्सुवरिति ॥ 2-23-2**

Prajapathi meditated upon the worlds for ascertaining the essence. From then that were pondered over thus, the three

fold lore of the veda emerged as the essence. He meditated upon them again. From the three vedas that were thus pondered over, these three letters namely Bhuh, Bhuvah and Suvaha manifested as their essence.

**तान्यभ्यतपत् । तेभ्योऽभितप्तेभ्य ओङ्कारः संप्रास्रवत् । तद् यथा शङ्कुना सर्वाणि पर्णानि संतृण्णानि, एवमोङ्कारेण सर्वा वाक् संतृण्णा। ओङ्कार एवेदँ सर्वम् ओङ्कार एवेदँ सर्वम् ॥ 2-23-3**

He pondered again over these three letters and from them "Omkara" emerged as the essence. All speech is held together by "OM" just as all leaves are held together by their midribs. Omkara is verily all this. Omkara is verily all this.

*Brahmopasana was ordained in the previous mantra as the means of attaining immortality as ब्रह्मसंस्थः अमृतत्वमेति / That is प्रणवांगक or having pranava as its accessory and so the eminence of pranava or "Om"kara is expounded in this mantra. For determining the most essential thing like nectar, prajapathi pondered over the world of words and the three vedas emerged as the essence of all words and from the three vedas emerged the three vyahritis namely भूः, भुवः and सुवः, and from them emerged omkara which is the supreme essence of all. All speech is pervaded by omkara. 'ओंकारएव सर्वं वाङ्मयम् / अतः ओंकारेण ब्रह्मोपासनं कर्तव्यं इति पर्यवसितोऽर्थः /*

**इति द्वितीयोध्याये त्रयोविंशः खण्डः**

**चतुर्विंशः खण्डः**

**Accessories of Karma**

**ब्रह्मवादिनो वदन्ति -, यद् वसूनां प्रातस्सवनँ रुद्राणां माध्यन्दिनँ सवनमादित्यानाञ्च विश्वेषाञ्च देवानां तृतीयसवनम् ॥ 2-24-1**

The knowers of veda say - the morning oblations belong

to vasus, the midday oblations belong to the Rudras, and the third oblations belong to the Adityas and visve devas.

*Brahmavadins means वेदवेत्तारः । The deities vasus, Rudras, Adityas and visve Devas are the lords of the morning, noon and evening oblations. These gods have under their control the पृथिवी, अन्तरिक्ष and svarloka respectively. They are the fruits of the respective savanas.*

*In the context of samopasana some accessories of Karma are introduced - यज्ञांगभूत सामादिविज्ञानविधानार्थं ।*

**क्वतर्हि यजमानस्य लोक इति । स - यस्तन्न विद्यात् - कथं कुर्यात् ? अथ विद्वान् कुर्यात् ॥ 2-24-2**

If so, where is the world of the sacrificer. How can one perform the sacrifice if he does not know this ? So one should perform knowing it.

*As all the three worlds are held by the gods and as there is no world of attainment remaining for the sacrificer, it is to be known where such a world is. If one has no knowledge about the world to be gained by the sacrificer, how can such an ignorant person do any karma at all ?*

**पुरा प्रातरनुवाकस्योपाकरणात्, जघनेन गार्हपत्यस्योदङ्मुख उपविश्य स वासवँ सामाभिगायति ॥ 2-24-3**

Before the anuvaka to be recited in the morning is commenced, the sacrificer sits behind the Garhapaya fire facing north and sings the "Vasava Sama' that has vasus as its deity.

*Prataranuvakya is called Puronuvakya. When the Adhvaryu asks the priest to recite it, he recites. Before this is sung the vasava saman is to the sung.*

**लोकद्वारमपावार्णू २ ३ ३ पश्येम त्वा वयँ रा ३ ३ ३ ३ ऽ ३ हुं ३ आ २ ३ ३ जा ३ यो ३ आ १ २ ४ ५' इति ॥ 2-24-4**

"Open the gate of this world. May we see you for attaining this world', thus should he recite.

*The prayer is addressed to Agni. "O Agni, open the door of this world for our attainment of the prithvi loka. Let us behold you for gaining prithviloka. पृथिवि लोक प्राप्ति फलाय पश्येम ।।*

**अथ जुहोति, 'नमोऽग्रये पृथिवीक्षिते लोकक्षिते । लोकं मे यजमानाय विन्द । एष वै यजामानस्य लोकः । एतास्मि ॥ 2-24-5**

Afterwards he offers oblations reciting this mantra as follows - "Obeisance unto Agni, who dwells in Prithvi, who has this world as his abode. Obtain this Bhuloka for me, the sacrificer. The sacrificer I shall come to this world.

**अत्र यजामानः परस्तादायुपः । स्वाहा' । 'अपजहि परिघम्' इत्युक्त्वोत्तिष्ठति । तस्मै वसवः प्रातस्सवनँ संप्रयच्छन्ति ॥ 2-24-6**

The sacrificer says, "After the period of life here I go to that world of the sacrificer. Remove the latch (the obstruction)" and having said so, he stands up. The vasus give him the world to be attained by pratah savana or the morning obalation.

*There will be the chanting of the saman. Then he utters a mantra and with the mantra offers an oblation. Having obalated he stands up saying , remove the "Parigha" or latch that obstructs the opening of the door of the world of the sacrificer. Thus when Samagana, homa, mantrothana are done the vasus will grant the prithviloka related to the " प्रातःसवन" or the morning offering.*

*वसवः यजमानाय प्रातस्समवन सम्बन्धि लोकं पृथिवीलोकं प्रयच्छन्ति इत्यर्थः ।*

**पुरा माध्यान्दिनस्य सवनस्योपाकरणात्, जघनेनाग्नीध्रीयस्योदङ्मुख उपविश्य स रौद्रं सामाभिगायति ॥ 2-24-7**

Before the commencement of the midday oblations the sacrificer sits behind the Agnidhria fire facing the north, chants the Rudra Saman.

**'लोकद्वारमपावार्णू २ ३ ३ पश्येम त्वा वयं विरा ३ ३ ३ ३ हुं आ ३ ३ जा (ज्या) यो आ ३ ३ ३ ४ ५' इति ॥ 2-24-8**

"Open the door of antarisksha so that we may see you to attain the वैराज्य or Antariksha loka.

**अथ जुहोति, 'नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते । लोकं मे यजमानाय विन्द । एष वै यजमानस्य लोकः । एतास्मि ॥ 2-24-9**

Then he offers the oblations reciting the mantra, "obeisance unto vayu the lord of antariksha, the lord of the world. Obtain for me the world of the sacrificer. This is the world of the sacrificer.

**अत्र यजमानः परस्तादायुषः । स्वाहा' । 'अपजहि परिघम्' इत्युक्त्वोत्तिष्ठति । तस्मै रुद्रा माध्यन्दिनँ सवनँ संप्रयच्छन्ति ॥ 2-24-10**

"Performing the sacrifice here, after my life here, I will go to the world of the sacrificer. Svaha ! Remove the latch of the door'. Having said thus he rises. To him the Rudras give the antarikshaloka.

**पुरा तृतीयसवनस्योपाकरणात्, जघनेनाहवनीयस्योदङ्मुख उपविश्य स आदित्यं स वैश्वदेवँ सामाभिगायति ॥ 2-24-11**

Before the commencement of the third savana (evening offerings) the sacrificer sits behind the ahavaniya fire, facing north and sings the saman having adityas and the visve devas as the deities.

**'लोकद्वारमपावार्णू २ ३ ३ पश्येम त्वा वयँ स्वरा ३ ३ ३ ३ हुं आ २ ३ ३ जा ३ यो ३ आ ३ ४ ५' इत्यादित्यम् ॥ 2-24-12**

Open the door of the world of adityas so that we may see you to attain the "Svarajya loka'.Thus the Aditya saman should be sung.

**अथ वैश्वदेवम् - 'लोकद्वारमतावार्णू २ ३ ३ पश्येम त्वा वयँ साम्ना ३ ३ ३ ३ हु ३ मू आ २ ३ ३ जा (ज्या) यो ३ आ ३ १ १ १' इति ॥ 2-24-13**

Open the door of the world of the visvedevas so that we may see you to attain samrajya

*The sacrificer sings the (आदित्यदैवत्यं साम) ie., the saman having Adityas as the deities and the वैश्वदेव साम ie. the saman having visvedevas as the deities. स्वाराज्याय means for svargaloka. साम्राज्याय means 'उत्तमस्वर्गफलाय' /*

**अथ जुहोति, 'नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यः । लोकं मे यजमानाय विन्दत ॥ 2-24-14**

Then he offers obalation reciting the mantra, "Obeisance unto Adityas and Visvedavas the deities dwelling in the svargaloka and this world for obtaining svargaloka. Obtain svargaloka for the sacrificer.

**एष वै यजमानस्य लोकः । एतास्म्यत्र यजमानः परस्तादायुषः । स्वाहा' । 'अपहत परिघम्' इत्युक्त्वोत्तिष्ठति ॥ 2-24-15**

"This is the world of the sacrificer. Performing sacrifices here while living , I will go to this world of the sacrificer after the completion of this life after death, svaha, remove the latch". Thus should the sacrificer should say. Having uttered this mantra, he rises.

**तस्मा आदित्याश्च विश्वे च देवास्तृतीयसवनँ संप्रयच्छन्ति ।। एष ह वै यज्ञस्य मात्रां वेद, य एवं वेद य एवं वेद ॥ 2-24-16**

To that sacrificer the Adityas and visvedevas grant the fruit of the third offering (तृतीयसवन) He who has known to perform thus, knows the reality of the sacrifice.

*यज्ञस्य मात्रां means यज्ञस्य याथात्म्यं. He who knows to perform thus knows the reality of this sacrifice.*

*तृतीयसवनं means the fruit of the third savana or offering.*

**इति द्वितीयोध्याये चतुर्विंशः खण्डः**

**इति छान्दोग्योपनिषदि द्वितीयोऽध्यायः**

# तृतीयोऽध्यायः

## प्रथमः खण्डः

## आदित्यस्य मधुत्वम्

**असौ वा आदित्यो देवमधु । तस्य द्यौरेव तिरश्चीनवँशोऽन्तरिक्षमपूपो मरीचयः पुत्राः ॥ 3-1-1**

This Aditya is the Honey of the Gods. Dyuloka or the heaven it self is the cross shaft. The mid region or Antariksha is the Honey comb. The Rays are the offsprings bees.

*Here the view of Honey should be had in Aditya as Aditya is the cause of joy to the Gods; देवानां आमोदहेतुत्वात् // मरीचि शब्देन मरीचिस्था सवित्रा आकृष्टाः भौम्यः आपः उच्यन्ते / He is described as the Honey of the gods. The Dyuloka or the celestial region is the support of Aditya and therefore it is described as the cross shaft or the Bamboo. The Antariksha appears to be like Honey comb as it extends downwards being the Resort to Honey. The term Marichi signifies the water of the earth that are drawn by the Sun, they are just like bees.*

**तस्य ये प्राञ्चो रश्मयः, ता एवास्य प्राच्यो मधुनाड्यः, ऋच एव मधुकृतः; ऋग्वेद एव पुष्पम् ; ता अमृता आपः ॥ 3-1-2**

The Rays that extend Eastwards are verily the Eastern Honey cells; The Rigvedic hymns are the bees. Rigveda itself is the flower. Those waters themselves are the Nectars.

*The Eastern rays of the Sun, they are to be viewed as the Honey cells or "Madhu Chidram". The Manthras of Rigveda are the bees. The Karmas prescribed by the Rigveda are the flowers. ऋङ्मन्त्राः*

*एव भ्रमराः । The Honey is the oblations that are offered to the fire in the form of Ghee, Milk and the Havis or the Rasa or the Honey. The Rik Mantras are bees. The rites are the flowers. The Honey is the result of oblations that are offered with the mantras. कर्मणि प्रयुक्त सोम आज्य पयोरूपाः आपः अग्नौ प्रक्षिप्ताः पाकाभिनिर्वृत्ताः अमृताः अत्यन्त रसवत्यो भवन्ति ।*

**ता वा एता ऋच एतमृग्वेदमभ्यतपन् ; तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥ 3-1-3**

These Riks heated up the Rigveda; from that which was heated up nectar of the form of fame, lustre, the vigour of Indriyas or sense organs, supreme strength and the essence of food was born.

*The Rigveda manthras are Bees and they pondered and drew the essence from the flowers of the form of the Karmas prescribed by the Rigveda and manufactured the first essence of the form of yashas, Tejas, Indriya, Veerya and Annadya. The idea is that all these were produced from the prescribed Karmas where oblations of ghee and others were offered in the fire. The mantras are bees; prescribed Karmas are flowers. As the bees draw honey from the flowers these manthras drew the essence of soma, ghee and others and made honey of the form of Yashas, Tejas etc.*

*ऋग्भिः मन्त्रैः स्तोत्र शस्त्रादि अङ्गभावमुपगतैः क्रियमाणं कर्म मधु निर्वर्तकं सोमाज्यादि रसं मुञ्चति ।। तेन यश आदि उत्पन्नं भवति ॥*

**तद् व्यक्षरत् । तदादित्यमभितोऽश्रयत् । तद्वा एतत्, यदेतदादित्यस्य रोहितँ रूपम् ॥ 3-1-4**

That result of the form of fame and others flowed profusely in a special unseen form (अदृष्टा). that took refuge around Aditya. The reddish form of Aditya is verily this.

*व्यक्षरत् means विशेषेण आगमत् viz that it moved in some unseen form and it settled around Aditya and that is the reddishness of the Sun's rays. The idea is one should have the idea of this fruit of Yashas, Tejas etc., in the reddish light of the Sun. रोहित रूपे तद्बुद्धिः कर्तव्या ।*

**इति तृतीयाध्याये प्रथमः खण्डः**

**द्वितीयः खण्डः**

**अथ येऽस्य दक्षिणा रश्मयः, ता एवास्य दक्षिणा मधुनाड्यः ; यजूँष्येव मधुकृत; यजुर्वेद एव पुष्पम् ; ता अमृता आपः ॥ 3-2-1**

The Southern rays of the Sun are verily the Southern honey cells. The Yajus manthras are the bees. Yajurveda is the flower. Those waters themselves are the Nectars.

**तानि वा एतानि यजूँषि एतं यजुर्वेदमभ्यतपन् ; तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥ 3-2-2**

The Yajus heated up the Yajurveda. When pondered, fame, lustre, the Indriyas and strength and the essence of food issued from that.

**तद्व्यक्षरत् तदादित्यमभितोऽश्रयत् । तद्वा एतद्, यदेतदादित्यस्य शुक्लँ रूपम् ॥ 3-2-3**

That result of the form of fame and others went away in a special unseen form that took refuge around Aditya. The whitish form of Aditya is verily this.

**इति तृतीयाध्याये द्वितीयः खण्डः**

## तृतीयः खण्डः

**अथ येऽस्य प्रत्यञ्चो रश्मयः, ता एवास्य प्रतीच्यो मधुनाड्यः ; सामान्येव मधुकृतः ; सामवेद एव पुष्पम् ; ता अमृता आपः॥ 3-3-1**

The Western Rays of the Sun are verily the Western Honey cells. The Samans are the bees. Samaveda is the flower. Those waters themselves are the Nectars.

**तानि वा एतानि सामानि एतँ सामवेदमभ्यतपन् ; तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ 3-3-2**

The Samans pondered over the Samaveda. When pondered, fame, lustre and the Indriyas, and strength and the essence of food were born.

**तद् व्यक्षरत् ; तदादित्यमभितोऽश्रयत् ; तद्वा एतत् यदेतदादित्यस्य कृष्णं रूपम् ॥ 3-3-3**

That result of the form of fame and others went away in a special unseen form. That took refuge around Aditya. The blackish form of Aditya is verily this.

**इति तृतीयाध्याये तृतीयः खण्डः**

## चतुर्थः खण्डः

**अथ येऽस्योदञ्चो रश्मयः, ता एवास्योदीच्यो मधुनाड्यः ; अथ वाङ्गिरस एव मधुकृतः ; इतिहासपुराणं पुष्पम् ; ता अमृता आपः ॥ 3-4-1**

The northern rays of the sun are the Northern Honey cells. The Atharvangiras are the honey bees. The Ithihasa and Puranas are the flowers. The waters of Purana, the Ithihasa are the Nectars.

**ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपन् ; तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥ 3-4-2**

The Atharvangivas pondered over the Ithihasa and Puranas. When pondered, fame, lustre, the Indriyas and strength and the essence of food were born.

**तद् व्यक्षरत् ; तदादित्यमाभितोऽश्रयत् ; तद् वा एतत्, यदेतदादित्यस्य परःकृष्णँ रूपम् ॥ 3-4-3**

That result of the form of the fame and others went away in a special unseen form that took refuge in Aditya. Extreme blackish colour of the Aditya is verily this.

*This is a form of meditation upon Aditya for attainment of the state of deities like Vasu, Rudra and Aditya. Through the attainment of the status of Vasu and others one attains the Supreme Brahman. "Vasvadi Padaprathi poorvaka Brahmaprapthi" is the ultimate result. The various Karmas that are prescribed, to be performed with the three vedas, Ithihasas and Puranas are here metaphoriçally described as drawing Honey from the several lores. Oblations are offered to the sacrificial fire with the hymns and it is metaphorically described here that the results of those karmas are taking resort in Aditya.*

**इति तृतीयाध्याये चतुर्थः खण्डः**

**पञ्चमः खण्डः**

**अथ येऽस्योर्ध्वा रश्मयः, ता एवास्योर्ध्वा मधुनाड्यः, गुह्या एवादेशा मधुकृतः, ब्रह्मैव पुष्पम् ; ता अमृता आपः ॥ 3-5-1**

The Upward rays of the sun are verily the upward honey cells. The secret teaching about Brahman are indeed the bees. The Brahman is the flower. That essence itself is Amrutha.

**ते वा एते गुह्या आदेशा एतद् ब्रह्माभ्यतपन् ; तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥ 3-5-2**

These are the secret teaching of the Upanishads. They pondered over this Brahman. When pondered, fame, lustre, the Indriya and strength and the essence of food were born.

**तद् व्यक्षरत् ; तदादित्यमभितोऽश्रयत् ; तद्वा एतद् यदेतदादित्यस्य मध्ये क्षोभत इव ॥ 3-5-3**

That result of the form of fame and others went away in a special unseen form and took refuge in the Aditya Mandala. That is as if moving in the middle of the Aditya which is witnessed by people of steady vision.

**ते वा एते रसानाँ रसाः, वेदा हि रसाः ; तेषामेते रसाः, तानि वा एतान्यमृतानाममृतानि ; वेदा ह्यमृताः ; तेषामेतान्यमृतानि ॥ 3-5-4**

They are the essences of all the essences. The vedas are the essences. These are the essences of the essences of the Vedas. They are the nectars of the nectars. The Vedas are nectars. These are the nectars of those nectars.

*गुह्या एव आदेशः means the secret teachings of the Upanishads as regards Brahman. ब्रह्म विषयक उपनिषद् रहस्य उपदेशाः*

*"रसानां रसः"-The Vedas such as Rigveda and others are लोक सार भूता or the essence of all the worlds. The essence of these essences are the results of the various Karmas that are prescribed in the Vedas. कर्म निष्पाद्यानां अति भोग्यत्त्वात् अमृतादपि अमृतत्वं इत्यर्थः / The essence of all these teachings is as follows. The rays of the sun related to the five directions such as the east, south, west, north and upward are the Honey cells. The flowers are related to the Karmas prescribed by the respective vedas. From these flowers the respective*

*bees of the form of the several vedic mantras bring the honey of the form of Somarasa, the milk and other substances to the Aditya Mandala. From these oblations of the form of Soma, Ajya, Payas etc., are formed the five nectars of the form of Yashas, Tejas, Veerya, Indriya and others and of the form of Rohitha, Shukla, Krishna, परःकृष्ण, and movement in the middle. These are the five nectars or Amruthas that are resorting to the middle of Aditya.*

**इति तृतीयाध्याये पञ्चमः खण्डः**

**षष्ठः खण्डः**

**तद् यत् प्रथममृतम्, तद् वसव उपजीवन्त्यग्निना मुखेन, न वै देवा अश्नन्ति, न पिबन्ति ; एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ 3-6-1**

That which is the first Amrutha is enjoyed by the vasus through the medium of fire (The Vasus get satisfaction through the medium of Agni by the first of these nectars or amruthas) Gods do not eat or drink. They become satisfied by seeing this Amrutha.

**त एतदेव रूपमभिसंविशन्ति ; एतस्माद्रूपादुद्यन्ति ॥ 3-6-2**

They assume the form of this nectar. They rise up from these.

**स य एतदेवममृतं वेद, वसूनामेवैको भूत्वाऽग्निनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति ; स एतदेव रूपमभिसंविशति ; एतस्माद्रूपादुदेति ॥ 3-6-3**

He who knows this amrutha like this, becomes one of the Vasus and becomes satisfied by seeing this nectar through the medium of Agni. He enters into that form and rises up from that.

**स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता, वसूनामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ॥ 3-6-4**

He enjoys the Lordship and the sovereignty of the Vasus as long as the the sun rises in the East, and sets in the West.

*In this and the coming sections, the Upanishath describes that the five nectars that are enjoyed by the deities viz. Vasu, Rudra, Aditya, Maruths and the Sadhyas and those who meditate upon them will attain Brahman through the attainment of the state of Vasu and others.*

*एषां पञ्चानां अमृतानां वसु रुद्र आदित्य मरुत् साध्यगण भोग्यत्वं, तदुपासीनानां वसुत्वादि प्राप्ति पूर्वक ब्रह्म प्राप्तिं च प्रतिपादयति ।*

*The Vasus subsist upon the first Amrutha of the form of रोहित रूप । उपजीवन means not eating. But attaining the Rohitha roopa of the form of Yashas, Tejas etc., and becoming satisfied by them. समविशन्ति means भोगानन्तरं उदासीना भवन्ति ।*

*उद्यन्ति means एतत् रूपानुभवं उद्दिश्य सोत्साहा भवन्ति । Those who know like this attain the status of the vasus and they stay in that stage so long as the reign of the Vasus lasts.*

*'आदित्यस्य प्राच्यां दिश्युदयः प्रतीच्यां अस्तमयश्च यावन्तं कालमनुवर्तते तावन्तं कालं वसूनां यत् आधिपत्यं यत् अप्रतिहतसंकल्पत्वलक्षणं स्वाराज्यं च तत् पर्येता परितो गन्तेत्यर्थः ।*

## इति तृतीयाध्याये षष्ठः खण्डः

## सप्तमः खण्डः

**अथ यद् द्वितीयममृतम् , तद् रुद्रा उपजीवन्तीन्द्रेण मुखेन । न वै देवा अश्नन्ति, न पिबन्ति ; एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ 3-7-1**

The Rudras enjoy the second amrutha through the medium of Indra. Gods do not eat or drink. They become satisfied by seeing this Amrutha.

**त एतदेव रूपमभिसंविशन्ति ; एतस्माद्रूपादुद्यन्ति ॥ 3-7-2**

They enter into that form itself and they emerge from this form at will.

**स य एतदेवममृतं वेद, रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति ; स एतदेव रूपमभिसंविशति ; एतस्माद्रूपादुदेति ॥ 3-7-3**

He who knows this Nectar like this, becomes one of the Rudras and becomes satisfied by seeing this nectar itself through the medium of Indra. They enter into that form of Rudras and arise from that form.

**स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता, द्विस्तासत्, दक्षिणत उदेतोत्तरतोऽस्तमेता, रुद्राणामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ॥ 3-7-4**

He enjoys the lordship of Rudras as long as there is Sunrise in the south and sunset in the north. This period will be twice the period of sunrise in the east and sunset in the west.

*The statement of East and South directions is to be noted as related to our view. The statement of Udaya and Asthamana is mentioned as related to the persons that have attained the state of Rudras. In this section the benefits of the meditation upon the Rudra roopa is described. The Sun, Moon go around the Meru mountain and when the Sun goes to the west of Meru, he sets for the people on the side of Meru, there he moves from south to the North. The sun rises and sets for the people on that side in the South and the North. The period during which the sun rises and sets thus there is the duration of the lord ship of Rudras.*

**इति तृतीयाध्याये सप्तमः खण्डः**

## अष्टमः खण्डः

**अथ यत् तृतीयममृतम्, तदादित्या उपजीवन्ति वरुणेन मुखेन । न वै देवा अश्नन्ति, न पिबन्ति ; एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ 3-8-1**

The Adityas enjoy the third Amrutha and enjoy the same through the medium of Varuna. Gods do not eat or drink but they become satisfied by seeing this very Nectar.

**त एतदेव रूपमभिसंविशन्ति ; एतस्माद्रूपादुद्यन्ति ॥ 3-8-2**

They enter into this form of Adityas and arise from it.

**स य एतदेवममृतं वेद, आदित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति ; स एतदेव रूपमभिसंविशति ; एतस्माद्रूपादुदेति ॥ 3-8-3**

He who knows this Nectar thus becomes one of the Adityas and through the medium of varuna enjoys the amrutha by seeing it and when liberated, he enters into the form of Adityas and comes out of that form.

**स यावदादित्यो दक्षिणत उदेता उत्तरतोऽस्तमेता, द्विस्तावत्, पश्चादुदेता पुरस्तादस्तमेता, आदित्यानामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ॥ 3-8-4**

He enjoys the Lordship and sovereignty of Adityas during the period when the Sun having risen in the South, sets in the North. This period will be twice the period of the sunrise in the East and Sunset in the West.

**इति तृतीयाध्याये अष्टमः खण्डः**

## नवमः खण्डः

**अथ यच्चतुर्थममृतम् , तन्मरुत उपजीवन्ति सोमेन मुखेन ; न वै देवा अश्नन्ति, न पिबन्ति ; एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ 3-9-1**

The Maruths see and enjoy the fourth Amrutham through Soma. The Gods do not eat, do not drink. They rejoice seeing this amrutha.

**त एतदवे रूपमभिसंविशन्ति ; एतस्माद्रूपादुद्यन्ति ॥ 3-9-2**

When liberated they enter into this form and they arise out of it.

**स य एतदेवममृतं वेद, मरुतामेवैको भूत्वा सोमेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति ; स एतदेव रूपमभिसंविशति ; एतस्माद्रूपादुदेति ॥ 3-9-3**

He who knows this Amrutha thus becomes one of the Maruths themselves and enjoys seeing this Amrutha through Soma. He enters into this form of Maruths and comes out of that form.

**स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता, द्विस्तावत्, उत्तरत उदेता दक्षिणतोऽस्तमेता, मरुतामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ॥ 3-9-4**

He enjoys the Lordship and sovereignty of the Maruths and rejoices as long as the Sun arises in the east and sets in the west. This will be Twice that period he arises in the south and sets in the north.

इति तृतीयाध्याये नवमः खण्डः

## दशमः खण्डः

**अथ यत् पञ्चममृतम्, तत् साध्या उपजीवन्ति ब्रह्मणा मुखेन, न वै देवा अश्नन्ति, न पिबन्ति ; एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ 3-10-1**

The Sadhyas see the fifth Amrutha and enjoy it through the medium of Brahma, the four faced God. Gods neither eat nor drink. They become satisfied by seeing this Amrutham.

**त एतदेव रूपमभिसंविशन्ति ; एतस्माद्रूपादुद्यन्ति ॥ 3-10-2**

When liberated they enter into this form and rise above from this form.

**स य एतदेवममृतं वेद, साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति ; स एतदेव रूपमभिसंविशति ; एतस्माद्रूपादुदेति ॥ 3-10-3**

He who knows this Nectar like this becomes one of the Sadhyas and enjoys seeing this Nectar through the medium of Brahma. He enters into this form alone and arises from this.

**स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता, द्विस्तावत्, ऊर्ध्व उदेताऽर्वागस्तमेता, साध्यानामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ॥ 3-10-4**

He enjoys the lordship and sovereignty of Sadhyas and rejoices during the period when the Sun rises in the North and sets in the South. This will be twice the duration of the Sunrise above and Sunset below.

इति तृतीयाध्याये दशमः खण्डः

## एकादशः खण्डः

**अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेता, एकल एव मध्ये स्थाता । तदेष श्लोकः ॥ 3-11-1**

Then having arisen above, he will neither arise above nor set down. He stays in the middle all alone. In this behalf there is this verse.

**न वै तत्र स निम्लोच नोदियाय कदाचन । देवास्तेनाहँ सत्येन मा विराधिषि ब्रह्मणा ।। इति** **3-11-2**

There is surely no setting or rising ; O Gods, let me not go against Brahman because of uttering that truth itself. नैव तत्र न निम्लोचः ॥

*The Upasana upon Brahman in the state of the effect having Aditya as his body, [आदित्यशरीरक - कार्यावस्थब्रह्मण: उपासनम्] and having the designation of Aditya, who is characterised with the functions of rising and setting, who has the form of ज्योतिर्मण्डल which is metaphorically described as देवमधु, which is the आश्रय of the fine nectars of the form of the रोहित, शुक्ल, कृष्णं, पर:कृष्णं, मध्ये क्षोभत इव. and which are enjoyed by the Vasus, Rudras, Adityas, Maruths and Sadhyaganas, was taught so far. Now the meditation upon Brahman who is having the आदित्यजीव as his body is taught - ' (नामरूपकृत्यादिरहित) अकार्यावस्थादित्य जीवशरीरक ब्रह्मोपासनं दर्शयति' । It is expounded by Bhagavan Ramanuja under the sutra, 'भावं तु बादरायणोऽस्ति हि' (वे.सू. १-३-३२) as follows - 'असौ वा आदित्यो देवमधु' इत्यारभ्य 'अथ तत ऊर्ध्व उदेत्येत्यतः प्राक् आदित्यवस्वादि कार्यविशेषावस्थं ब्रह्मोपास्यमुपदिश्यते ।*

*'अथ तत ऊर्ध्व उदेत्येत्यादिना आदित्यान्तरात्मतया अवस्थितं कारणावस्थमेव ब्रह्मोपास्यं उपदिश्यते । तदेवं कार्यकारणोभयावस्थं ब्रह्मोपासीनः कल्पान्तरे वस्वादित्वं प्राप्य तदन्ते कारणं परं ब्रह्मैवाप्नोति ।'*

*तत ऊर्ध्व उदेत्य -means rising above that. The Brahman who is in the form of the cause as the अन्तरात्मन् of Aditya . That state of*

*Brahman is uniform without any rising or setting. In the verse which is the prayer of some Yogin addressed to the Gods, it is prayed that he may be capable of attaining Brahman. सः न निम्लोचः means मुक्तादित्यान्तर्यामी परमात्मा नास्तमितः । नोदियाय means न उदितश्च ।।*

*मा विराधिषि means let me not have any Virodha with him. That means let me not be deprived of his attainment.*

**न ह वा अस्मा उदेति, न निम्लोचति । सकृद्दिवा हैवास्मै भवति य एतामेवं ब्रह्मोपनिषदं वेद ।। 3-11-3**

For him who knows this Madhu Vidya in this way, there will be no rising or setting of the Sun. There is a continuous day for him.

*ब्रह्मोपनिषदं means ब्रह्मविद्यां । वेद means अनुतिष्ठति । सकृत्दिवा - सदैव अहर्भवति । That means संततं सर्व विषयकसाक्षात्कारः भवति ।*

**तद्धैतत् ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यः । तद्धैतदुद्दालकायारुणये ज्येष्ठाय पिता ब्रह्म प्रोवाच ।। 3-11-4**

Brahma taught this Madhu Vidya to Prajapathi. Prajapathi inturn taught Manu and Manu taught this to his descendents. This was taught to Uddalaka Aruni the eldest son of his father by his father.

**इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्, प्राणाप्याय बाऽन्तेवासिने ।। 3-11-5**

The father should teach his eldest son this Upasana of Brahma, or he may instruct to a devoted disciple.

**नान्यस्मै कस्मै चन ; यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां दद्यात्, एतदेव ततो भूय इति एतदेव ततो भूय इति ।। 3-11-6**

It should not be taught to any one else even if one were to give the entire earth surrounded by the Sea and being full of wealth. This Madhu Vidya is greater than all that. This Madhu Vidya is greater than all that.

**इति तृतीयाध्याये एकादश: खण्ड:**

**द्वादश: खण्ड:**

**ब्रह्मणो गायत्रीसादृश्यानुरूपा विद्या**

**गायत्री वा इदँ सर्वं भूतं यदिदं किञ्च । वाग्वै गायत्री । वाग्वा इदँ सर्वं भूतं गायति च त्रायते च ॥ 3-12-1**

All entities that exist here are Gayathri. Speech itself is Gayathri. All these entities are verily speech. Speech alone is all these entities. It (Gayathri) sings and protects. (Here Gayathri signifies Brahman)

*On account of the similarity of Gayathri with Brahman having four quarters and being of six forms, the meditation upon Brahman having similarity with Gayathri is introduced here.*

*The mantra "इन्द्रश्शचीपति: बलेन पीडित: दुश्च्यवनो वृषा समित्सु, सा सहि:" - is an illustration of Gayathri having four padas. Each Pada has six letters and therefore it is षड्विधा or of six forms. For Brahman also there are four quarters or padas. The first pada is the order of Atmans called by the term - भूत / सर्व भूत शब्दित आत्मवर्ग: एक: पाद: / The Prithviloka is of the form of भोगस्थान earned by Karma. This is another pada. The body which is भोगोपकरण is another pada. The hrudaya which is a particular place which is आत्मस्थित्यनुगुण is another pada. Thus Brahman has four padas and is also of six forms. i.e. गानकर्मत्व, त्राणकर्मत्व, सर्वभूतप्रतिष्टात्व, सर्व भूतानतिवर्त्यत्व, सर्व प्रतिष्ठात्व, सर्व प्राण अनतिवर्त्यत्व / So Brahman also has these six forms.*

*This mantra describes that in Brahman one should think of Gayathri Sadrshya. The term Gayathri in this mantra does not refer to the well known Gayathri mantra, because the gayathri mantra is not thought of 'भूतादि पादचतुष्टय' /The term Gayathri signifying Brahman is meant for तत् सादृश्यानुसन्धान / Brahman is also of the form of Shabda as described in parasara Smruthi - 'शब्दमूर्तिधरस्यैतत् रूपं विष्णोः महात्मनः' / वाग्रूपमेव ब्रह्म सर्वाणि भूतानि अभिधत्ते / 'त्रायते' - हिताहित विधिनिषेध मुखेन त्रायते च //*

**या वै सा गायत्री इयं वाव सा येयं पृथिवी । अस्याँ हीदं सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयते ॥ 3-12-2**

That this gayathri is verily Prithvi or the Earth. All living beings are established on Prithvi or Earth. All living beings do not verily transcend the Prithvi.

*Prithvi or the Earth is containing one quarter of Brahman. ie. सर्व भूतरूप एक पादयुता / Prithvi also is Brahmatmaka. So it is capable of supporting all living beings that are subjected to Karma. They cannot transgress Prithvi on account of their being dominated by Karma itself. Brahman is of the form of speech itself because it expresses the names of all entities. It protects by means of prescribing the good and prohibiting the bad. So Brahman of the form of speech is described by the word Gayathri on account of its two functions. viz. भूत गान कर्तृत्व and सर्व भूत त्राण कर्तृत्व / Speech sings about all creatures and protects all creatures.*

**या वै सा पृथिवी इयं वाव सा यदिदमस्मिन् पुरुषे शरीरम् । अस्मिन् हीमे प्राणाः प्रतिष्ठिताः एतदेव नातिशीयन्ते ॥ 3-12-3**

That earth which is such is verily the body that a man has, because vital forces are established in this body and they do not transcend this body. न अतिशीयन्ते नातिवर्तन्ते ॥

*The Third pada of Brahman designated as Gayatri is described here. The term Purusha in this mantra signifies Jivatman characterised by the body i.e. शरीर विशिष्ट जीवः / The Brahman signified by Gayatri having the quarter of the Prithvi is verily characterised by the Pada of the form of the body. The word Bhutha, Prithvi are having meanings extending upto Brahman. The Sarira is also Brahmatmaka and so has सर्वभूतप्रतिष्ठितत्वम् /*

**यद्धै तत् पुरुषे शरीरमिदं वाव तद् यदिदमस्मिन्नन्तः पुरुषे हृदयम् । अस्मिन् हीमे प्राणाः प्रतिष्ठिताः एतदेव नातिशीयन्ते ॥ 3-12-4**

The body which is in the Purusha is verily the Hridaya or heart which is in this Purusha. Are not the vital Airs established in this Hridaya ? This they cannot transgress and it never leaves it.

*The fourth pada of Brahman designated as Gayathri is the heart or हृदय ie. it is हृदयशरीरक / By the term Prana the five fold functions of the Vital Airs or the functions of the Indriyas are signified. They are established in the Hridaya through the associations with the nerves.*

**सैषा चतुष्पदा षड्विधा गायत्री । तदेतदृचाऽभ्यनूक्तम् ॥ 3-12-5**

That Gayathri, which is such and has four feet (Pada) and six kinds, that fact is spoken of by a Rik mantra.

**तावानस्य महिमा ततो ज्यायाँश्च पुरुषः । पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि इति ॥ 3-12-6**

The greatness of this is so much. But the purusha (Paramatman) is greater than that. All living beings are a quarter of that. Three immortal quarters of this are in the celestial "Dyuloka".

*If it is doubted whether the greatness of Brahman is not limited if it is described as having quarters, the mantra quoted further clears the doubt by declaring that the greatness of Brahman is not this much, but greater than all that. तदेतत् - means this Brahman of the name of Gayathri. This Rik addresses Gayathri, and describes its greatness. The purusha means the Paramatman who is of greater glory than what has been so far described. 'सर्वा भूतानि' means all sentient beings associated with matter that are included in the created world. 'कार्यजगदन्तर्गताः अचित्संसृष्टचेतनाः । ते सर्वे अंशमात्रमित्यर्थः। The meaning of the term 'Tripath' is explained in two ways by Ranga Ramanuja. (1) The non-material objects of enjoyment, the non-material places of enjoyment and the non-material instruments of enjoyment. That which is qualified by these is "Tripath" or (2) The three glories may be (a) the Nityas who are the presiding deities of all things that are included in this universe in the form of divine ornaments and weapons of the lord (b) the Nitya Siddhas who are devoted to the eternal experience of the Lord alone. (c) the liberated atmans. The term 'दिवि' means the 'अप्राकृत स्थान विशेष' whcih is beyond the समष्टि and व्यष्टि tatvas. परमात्मनः अमृतं पाद त्रयं इत्यर्थः The Tripatva or three quarters may be "Aprakritha Bhogya" Bhogasthana and "Bhogopakarana Visheshas'. Or it may mean (1) भूषणास्त्रादि रूपेण जगदन्तर्गत वस्तु अभिमानिभिः नित्यैः, (2) भगवदनुभवमात्र परैः नित्यसिद्धैः, (3) मुक्तैश्च आत्मभिः*

**यद्वै तद् ब्रह्मेति इदं वाव तत् योऽयं बहिर्धा पुरुषादाकाशः । यो वै स बहिर्धा पुरुषादाकाशः ॥ 3-12-7**

That which is Brahman is indeed this ether which is outside this purusha. That ether which is outside a person.

*The ether which is within the body of this Purusha is non-different from the external Akasa which is equal to Brahman on account of its pervasion of all its effects, and its having no form and movement. 'स्वकार्यव्याप्तत्वात्, अमूर्तत्वात्, अचलत्वात्' ।*

*The space outside the purusha is described to be similar to Brahman for extoling the greatness of the space in the heart. The greatness of the हृदयाकाश is expounded by declaring that it is non-different from the external ether. The heart or हृदय is declared as the fourth quarter of Brahman and it is taught to be meditated upon.*

*Though there is difference between the Akasa inside and the Akasa outside the अभेद निर्देश or statement of oneness is on account of the oneness of the 'धर्मि' / The idea is the Akasha which is within the body is non-different from the Akasa which is outside, which is similar to Brahman.*

**अयं वाव स योऽयमन्तः पुरुषे आकाशः । यो वै सोऽन्तः पुरुष आकाशः ॥ 3-12-8**

That space which is outside the person is verily the space within the person. That space with in a person is surely space within the heart.

*The Akasa or Ether which is within the heart is praised here and by this praise of the Hrudayakasha the Hrudaya which was pointed out as fourth pada is also being praised.*

**अयं वाव स योऽयमन्तर्हृदय आकाशः । तदेतत् पूर्णमप्रवर्ति । पूर्णामप्रवर्तिनीं श्रियँ लभते, य एवं वेद ॥ 3-12-9**

This Akasa which is within the Purusha is verily the Akasa within the Heart. This is Purna or full and it is unchanging and firm. One who realises like this through meditation attains ever lasting, infinite good (Wealth).

*This Brahman of the four quarters and of six forms was described as existing in the Universe. A doubt may arise that it may be limited and non-firm "परिच्छिन्नत्व अस्थिरत्व शङ्का" To avoid this*

*doubt that Akasa is described as purnam and अपवर्ति । पूर्णम्- means अपरिच्छिन्नम् । अप्रवर्ति means अचलं ।*

*The wealth of this nature is मुक्तैश्वर्य alone as it is अनन्त स्थिर ।*

*This infinite wealth is verily the bliss of Moksha. The ether which is within the heart of the Purusha is infinite and is firm and eternal. He who realises like this will gain infinite and unchangeable wealth of liberation.*

## इति तृतीयाध्याये द्वादशः खण्डः

## त्रयोदशः खण्डः

## (गायत्रीब्रह्मणः द्वारपोपासनम्)

**तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः । स योऽस्य प्राङ्सुषिः, स प्राणः, तच्चक्षुः, स आदित्यः । तदेतत् तेजोऽन्नाद्यमित्युपासीत । तेजस्व्यन्नादो भवति, य एवं वेद ॥** **3-13-1**

There are indeed five doors to the heart presided over by five deities. The eastern door is Prana, that verily is the Eye. That is Aditya. One should meditate upon Aditya the gate keeper of the Eastern direction as the deity of lustre and food. One who meditates like this will be lustrous and enjoyer of food.

*The meditation upon the guardians of the several doors of the heart is prescribed here as an accessory to Brahmopasana. The Hrudaya was pointed out as the fourth quarter of Brahman earlier and here the five doors of the heart which are the अधिष्ठान्स of the five deities are described. The Aditya is the Anugrahaka of the eye which is nourished by the particular functions of the Prana. The meditator meditates upon this dwarapala as consisting of lustre and food. So he also will be blessed, with Lustre and food. 'तेजस्वित्वम्' means लावण्यम् ।*

**अथ योऽस्य दक्षिणः सुषिः, स व्यानः, तच्छ्रोत्रम्, स चन्द्रमाः । तदेतत् श्रीश्च यशश्चेत्युपासीत । श्रीमान् यशस्वी भवति, य एवं वेद ॥**

**3-13-2**

The southern gate of this heart is Vyana. That is indeed the Ear; that is the Moon and that presiding deity should be meditated upon as fame and as prosperity. One who meditates like this becomes wealthy and famous.

*श्रीमान् means संपत्तिमान् ।*

**अथ योऽस्य प्रत्यङ् सुषिः, सोऽपानः, सा वाक्, सोऽग्निः । तदेतत् ब्रह्मवर्चसमन्नाद्यमित्युपासीत । ब्रह्मवर्चस्यन्नादो भवति, य एवं वेदा॥**

**3-13-3**

The Western gate of this is indeed Apana. That is speech; that is fire. The presiding deity of this door should be meditated upon as Brahma Varchas. (Lustre of Vedic study) and enjoyer of food. One who meditates thus, becomes possessed of the lustre of vedic studies and he becomes an enjoyer of food.

*ब्रह्मवर्चसम् means वृत्ताध्ययनजम् तेजः ।*

**अथ योऽस्योदङ् सुषिः, स समानः, तन्मनः, स पर्जन्यः । तदेतत् कीर्तिश्च व्युष्टिश्चेत्युपासीत । कीर्तिमान् व्युष्टिमान् भवति, य एवं वेद ॥**

**3-13-4**

The Northern gate of this is Samana. That is indeed the mind; that is Parjanya. This deity presiding over this gate is to be meditated upon as possessing fame and lustre of the body. One who meditates thus will be endowed with fame and a lustrous body.

*पर्जन्यः देवता विशेषः । व्युष्टिः देहकान्तिः - gracefullness of the body.*

**अथ योऽस्योर्ध्वः सुषिः स उदानः, स वायुः, स आकाशः । तदेतदोजश्च महश्चेत्युपासीत । ओजस्वी महस्वान् भवति , य एवं वेद ॥ 3-13-5**

Now the upword door of this is Udana. That indeed is the Vayu; that is verily Akasa. The presiding deity of this door should be meditated upon as having vigour and greatness. He who meditates like that will be endowed with vigour and greatness.

*अकाशश्च देवता विशेषः । ओजः बलम् ।*

**ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः । स य एतानेवं पञ्च ब्रह्मपुरुषान् स्वर्गस्य लोकस्य द्वारपान् वेद, अस्य कुले वीरो जायते। प्रतिपद्यते स्वर्गं लोकम्, य एतानेवं पञ्च ब्रह्मपुरुषान् स्वर्गस्य लोकस्य द्वारपान् वेद ॥ 3-13-6**

These five Brahmapurushas as characterised above viz., the Sun, the Moon, Fire, Parjanya and Akasa are the door keepers of the heart that is verily the abode of Brahman. (They may be taken even on the Aathivahikas or deities that lead one to Supreme Brahman). He who meditates upon these five Brahman purushas, the door keepers of the world of Brahman, obtains valiant sons and ultimately attains the abode of Paramatman.

*These five deities viz Aditya, Chandra, Agni, Parjanya and Akasa characterised by the several attributes as mentioned there in are Brahma Purushas, or persons related to Brahman. They are the door keepers of the world of Brahman which is called as the ether of the heart, or they may be taken as Aathivahikas that lead to the world of Brahman. This mantra describes the subordinate fruits (आनुषंगिकं फलम्) of attainment of this upasana and the ultimate fruit or प्रधान फलं is described as स्वर्गम् लोकम् प्रतिपद्यते । On account*

*of the meditation upon the door keepers of the world of Brahman, the meditator attains the world of Brahman unobstructed.*

*भगवल्लोक द्वारपालक उपासनया अनिवारितः सन्; भगवल्लोकं प्रतिपद्यते इत्यर्थः / This also implies that the Eye, the Ear, Speech the mind and the organ of smell are the obstructions for attaining the Brahman in the heart. One who conquers them will be able to penetrate into the truth in the heart.*

## ज्योतिर्ब्रह्मोपासनम्

**अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेषु, इदं वाव तद् यदिदमस्मिन् अन्तः पुरुषे ज्योतिः । तस्यैषा दृष्टिः ॥ 3-13-7**

Now that light which shines above this heaven, higher than everything in the highest worlds beyond which there are no other worlds, that is the same light which is within man. This is the perception of that.

*This mantra is introduced for meditation upon the Supreme Brahman in the form of the light of the gastric fire. कौक्षेय ज्योति रूपत्वेन उपासना विधानाय / This Supreme Brahman, the bestower of all desires is described as related to the Dyuloka and the Upasana is related to the meditation upon Brahman as Gayathri. विश्वतः पृष्ठेषु - The term Vishva here signifies everything that is contained in this world - जगदन्तर्वर्ति व्यष्टि जाते / The word सर्व signifies समष्टितत्व / Collectivity of all entities. अनुत्तमेषु means that there is nothing greater than that Supreme abode. इदम्ज्योतिः This light which is resplendent i.e. दिवः परस्तात् दीप्यमानम् त्रिपात् ब्रह्म ।। 'इदम् वाव अन्तर्ज्योतिः' - The gastric fire is अन्तर्ज्योतिः i.e. The supreme brahman who has this gastric fire as his body - कोक्षेय ज्योतिश्शरीरकमेव इत्यर्थः / The Gita*

*also says that he is of the form of Vaisvanara in अहं वैश्वानरो भूत्वा... etc. One should meditate that he is having that Paramatman as his Antaratman. तदात्मकत्वानुसंधानम् कर्तव्यं इत्यर्थः ।*

**यत्रैतदस्मिन् शरीरे सँस्पर्शेनोष्णिमानं विजानाति । तस्यैषा श्रुतिः, यत्रैतत् कर्णावपिगृह्य, निनदमिव, नदथुरिव, अग्नेरिवज्वलत उपश्रृणोति । तदेतत् दृष्टञ्च श्रुतञ्चेत्युपासीत । चक्षुष्यः श्रुतो भवति, य एवं वेद य एवं वेद ॥ 3-13-8**

This is the perception of that Agni felt by the experience of heat by touching the body. That is how its presence is felt when on closing the ears one hears of the sound as it were rumbling, just like bellowing , just like sound of clouds and the sound of blazing fire. That is the sound of that agni. That Jyothi should be meditated upon as seen and heard. He who realises like that becomes endowed with fame and handsomeness.

*The gastric fire which is the body of Paramatman is to be meditated upon as characterised by the qualities of Drishtatva and Srutatva.*

*एषा द्रष्टिः means इदम् दर्शनम् । That means this is the perception of gastric fire which is the Sarira of that Paramatman. The perception of heat when the body is touched relates to the जाठराग्नि and therefore, that is the realisation of the touch of gastric fire. उष्णस्पर्शस्य जाठराग्नि सम्बन्धित्वात् तत् स्पर्श साक्षात्कारएव - तत् साक्षात्कारः । When a person presses his ears with his fingers, he hears the sound of fire within the body, which will be directly hearing the sound of blazing fire, which is just like the rumbling noise of the chariot or the noise of the bellowing of the Bull or the blazing noise of fire outside. तदेव जाठराग्नि श्रवणम् । The idea is that one should meditate upon the Kauksheya Jyothi which is the body of Paramatman. The*

*attributes with which the gastric fire is to be meditated are Drustatva and Srutatva. The significance of this is expounded in the sutra. 'ज्योतिः चरणाभिधानात्' / (Vedanta Sutra 1-1-24)*

## इति तृतीयाध्याये त्रयोदशः खण्डः

## चतुर्दशः खण्डः

## शाण्डिल्यविद्या

**सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयः पुरुषः । यथाक्रतुरस्मिन् लोके पुरुषो भवति, तथेतः प्रेत्य भवति । स क्रतुं कुर्वीत ॥ 3-14-1**

All this is verily Brahman as this is born of Brahman, as this is born of Brahman, withdrawn into Brahman and as it is living in Brahman. Being calm, he should meditate upon Brahman. The purusha is characterised by meditation. As one meditates upon Brahman here in this world, so he becomes after departing from this world. A purusha therefore should meditate upon Brahman with conviction.

*The meditation upon Brahman as taught, by Shandilya is introduced here. 'तज्जलान्-जायते इति जम् ; लीयते इति लम् ; अनिति इति अन् / अनिति means जीवति / The term सर्वं signifies सर्व शरीरक / तज्जत्वात्, तल्लत्वात् तदनत्वात् सर्वात्मकं ब्रह्मेति शान्तः सन् उपासीत इत्यर्थः / Here तज्जत्व and तल्लत्व are related to Brahman having the gross chith and Achith as its body. 'तदनत्वं i.e. तन्नियाम्यत्वं is related to mere chethana and Achethana. Ramanuja explains in Sri Bhashya सर्वोत्पत्ति स्थिति प्रलय कारणत्वेन सर्वस्य आत्मतया अनुप्रवेशकृत जीवयितृत्वेन च 'सर्वात्मकं ब्रह्मोपासीत इति उपासनम् विधाय' etc.*

*'शान्तः' ब्रह्मात्मकत्वं सर्वस्य शास्त्रात् अवगम्य, रागद्वेषादि रहितस्सन्*

*वक्ष्यमाण गुणकम् ब्रह्म उपासीत । - 'क्रतु' means उपासनम् । As one meditates so he becomes in the other world.*

**मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदभ्यात्तोऽवाक्यनादरः।। 3-14-2**

He is known by the pure mind, He has Prana as his body. He haw a brilliant form. He is of true will. He is the self of even the celestial ether. The entire universe is his creation. He is having pure objects and istruments of enjoyment. He is endowed with non-material odour and non-material taste. He has assumed all this host of auspicious qualities. He is without speech as he has nothing to gain as he is perfectly glorious.

*The Paramatman can be grasped by the mind that is purified on account of practice of the Sadhana Sapthaka. 'प्राण शरीर' - means he is the supporter of all pranas in this universe. भारूपः - भास्वर रूपः। Sruthi says आदित्यवर्णः. The idea is that he has an auspicious non-material (अप्राकृत) body which is resplendent with infinite auspicious qualities. 'आकाशात्मा । आकाशवत् सूक्ष्म स्वच्छ स्वरूपः । It may be said that he is the self of the अव्याकृत आकाश which is the cause of everything. He shines out himself and makes others also shine out. 'सर्वकर्मा' - All this universe is his creation. 'सर्वम् जगत् यस्य कर्म' । 'सर्वकामः - काम्यन्ते इति कामाः; भोग्य भोगोपकरणादयः ते परिशुद्धाः। 'सर्वमिदम् अभ्यात्तः स्वीकृतवान् । He has all these hosts of auspicious qualities. अनादरः, अवाकी ' - He has attained all desires and so is without any interest in anything. He is परिपूर्ण ऐश्वर्य युक्त : ।*

**एष म आत्मा अन्तर्हृदयेऽणीयान् व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वा । एष म आत्माऽन्तर्हृदये ज्यायान् पृथिव्याज्याया नन्तरिक्षात् ज्यायान् दिवो ज्यायनेभ्यो लोकेभ्यः ।। 3-14-3**

This Paramatman who is residing in my heart is smaller than a grain of rice, a barley corn, a muster seed and the grain of Millet. He is at the same time greater than the earth, greater than the intermediary region, greater than the celestial region and he is greater than all these worlds.

*This Mantra points out the essential nature of the Paramatman to be attained, who is to be meditated upon as present within one's heart. The paramatman is existing within the heart assuming small propositions for purposes of meditation by the Jivatman. He is to be meditated upon as smaller than corn or paddy etc., but though he is within the heart, he is of infinite proportions by his essential nature. He is greater than earth, heaven and all these worlds. The idea is one should meditate upon that Supreme Brahman who is residing in the cave of our heart out of great compassion and eagerness to lift us up from samsara.*

*एवं भूतं परंब्रह्म परम कारुण्येन अस्मदुज्जिजीवयिषया अस्मद् हृदये सन्निहितं इति अनुसंधातव्यं ।*

**सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्माऽन्तर्हृदय एतद् ब्रह्म । एतमितः प्रेत्यामिसंभवितास्मीति यस्य स्यादद्धा न विचिकित्साऽस्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः॥ 3-14-4**

This paramatman is doer of all actions. He has every object of desire for himself. He is possessed of all fragrance and all tastes (non-material). He has possessed all these auspicious things. He is without speech. He is not requiring any object and so he is disinterested. This Paramatman is within my heart and he is the same as Brahman. One who has firm knowledge that he would attain that paamatman after leaving this world and who does not entertain any doubts about it, for him there will be the Supreme good says or declares Shandilya.

*This Supreme principle within the heart is the Supreme Brahman and one should have a firm knowledge that he would attain this Brahman, going to his particular abode viz. Vaikunta, after giving up the final body. He should have no doubt about his attainment of Brahman after casting away his body here. This meaning of this mantra is discussed and explained in the Sutra सर्वत्र प्रसिद्धोपदेशात् (वे.सू. 1-2-1)*

## इति तृतीयाध्याये चतुर्दश: खण्ड:

## पञ्चदश: खण्ड:

## त्रैलोक्यात्मककोश विज्ञानम्

**अन्तरिक्षोदर: कोशो भूमिबुध्नो न जीर्यति । दिशो हास्य स्रक्तयो द्यौरस्योत्तरं बिलम् । स एष कोशो वसुधानस्तस्मिन् विश्वमिदँ श्रितम्।।**
**3-15-1**

The mid region is the sheath. The earth is its bottom and it does not get exhausted. The directions themselves are its corners. The heaven is its upper opening. This sheath is the treasury where the wealth of the form of Karma phala is deposited. In it all this universe is held.

*The wisdom of the sheath containing all the three worlds - त्रैलोक्यात्मक कोश विज्ञानम् is introduced here. This wisdom yields the benefit of longevity of life ot the sons. पुत्र दीर्घायुष्य फलकम् । । अन्तरिक्ष is the उदर or middle part. कोश - means it is just like a sheath or treasury. It lasts for a longtime and so is described as न जीर्यति - न विनश्यति । स्रक्तय: means corners. उत्तरं बिलं - means ऊर्ध्वमुखम् । This is a treasury where the wealth is deposited. कर्मफलाख्यं वसु धीयते अस्मिन् इति वसुधान: । The meaning of the statement तस्मिन् विश्व मिदम् is the entire universe which is perceived in the form of agents and*

*results is taking refuge in this - कर्म कर्तृ फलात्मकं इदम् परिदृश्यमानम् कृत्स्नम् जगत् तस्मिन् श्रितम् ।*

**तस्य प्राची दिक् जुहू र्नाम, सहमाना नाम दक्षिणा, राज्ञी नाम प्रीतीची,सुभूता नामोदीची । तासां वायुर्वत्सः । स य एतमेवं वायुं दिशां वत्सं वेद, न पुत्ररोदँ रोदिति । सोऽहमेतमेवं वायुं दिशां वत्सं वेद ; मा पुत्ररोदँ रुदम् ॥ 3-15-2**

The name of the eastern side is Juhu, the southern side is named Sahamana, the western side is called Rajni, the Northern side Subhuthaa. The air is their son. He who knows this air as the son of the directions will not have to cry for the loss of the son. "I know this air as the son of the directions. May I not cry for the loss of a son".

**अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना ; प्राणं प्रपद्येऽमुनाऽमुनाऽमुना ; भूः प्रपद्येऽमुनाऽमुनाऽमुना ; भुवः प्रपद्येऽमुनामुनाऽमुना ; स्वः प्रपद्येऽमुनाऽमुनाऽमुना ॥ 3-15-3**

I Surrender unto the indesructible sheath for the sake of this one; this one ; this one. I surrender unto Prana in the earth for the sake of this one; this one; this one. I surrnder unto the भूः - the earth for the sake of this one; this one ; this one. I surrender unto भुवः - the intermediate space for this one, this one, this one. I surrender unto स्वः - The heaven for the sake of this one; this one, this one.

*These are mantras that are to be recited surrendering for gaining कोश विज्ञान । कोशविज्ञान अङ्ग भूतान् प्रपदन मन्त्रान् आह । The name of the son is repeated thrice everytime uttering each mantra seeking shelter for longevity of the Son.*

**स यदवोचम् - प्राणं प्रपद्य इति , प्राणो वा इदँ सर्वं भूतम् , यदिदं किञ्च तमेव तत् प्रापत्सि ॥ 3-15-4**

When I said this, "I take shelter in the prana", " the vital force or Prana, is indeed all that exists. I take refuge in that itself."

*The four mantras that were mentioned earlier as प्राणं प्रपद्ये etc, are explained by the Sruthi itself. The idea is by statement - प्राणं प्रपद्ये, I surrendered unto all this universe which is प्राणात्मक ।*

**अथ यदवोचम् - भूःप्रपद्य इति, पृथिवीं प्रपद्ये, अन्तरिक्षं प्रपद्ये, दिवं प्रपद्ये इत्येव तदवोचम् ॥ 3-15-5**

"Then when I said this viz. "I take repurge in the earth" thereby I surely said I take refuge in the intermediary space and I take refuge in heaven .

*भूः प्रपद्ये इत्यस्य त्रीन् लोकान् प्रपद्ये इत्यर्थः ।*

**अथ यदवोचम् - भुवः प्रपद्य इति, अग्निं प्रपद्ये, वायुं प्रपद्ये, आदित्यं प्रपद्ये, इत्येव तदवोचम् ॥ 3-15-6**

Then when I said "I take refuge in भुवः or the intermediary space", there by I surely said this viz.," I take refuge in fire; I take refuge in air and I take refuge in aditya".

**अथ यदवोचम् - स्वः प्रपद्य इति, ऋग्वेदं प्रपद्ये, यजुर्वेदं प्रपद्ये, सामवेदं प्रपद्ये इत्येव तदवोचम्, तदवोचम् ॥ 3-15-7**

Then when I said this, "I surrender unto the heaven or स्वः", I surely said, "I take refuge in Rigveda, Yajurveda and I take refuge in Samaveda".

*One is obliged to meditate upon the imexhaustible sheath mentioned above and after that the above mantras are to recited for gaining, the result of longevity of life for his son.*

## इति तृतीयाध्याये पञ्चदशः खण्डः

## षोडशः खण्डः

## दीर्घायुष्टवफलकपुरुषविद्या

**पुरुषो वाव यज्ञः । तस्य यानि चतुर्विंशतिवर्षाणि, तत् प्रातस्सवनम्। चतुर्विंशत्यक्षरा गायत्री ; गायत्रं प्रातस्सवनम्। तदस्य वसवो ऽन्वायत्ताः। प्राणा वाव वसवः । एते हीदँ सर्वं वासयन्ति ॥ 3-16-1**

Purusha should have the view of Yajnya in himself. His first twenty four years of life constitute the morning libation. The Gayatri Metre has twenty four letters. Gayatri hymn is recited in the morning libation. The vasus are the deities of the morning libation. Pranas are vasus. These enable all to undertake the morning libation.

*The Meditaiton upon the Purusha Vidya for gaining longevity of life for a period of 116 years in introduced here. The Purusha is to think of himself as Yajnya. The span of life of a Purusha is divided into three parts corresponding to the morning libation, the noon libation and the evening libation., The idea is he should have the view of the प्रातस्सवन in the first part of his life, covering 24 years. The morning libation is connected with the Gayathri metre containing 24 letters. That similarity is to be super imposed upon the first part of his life of 24 years. The vasus are the lords of Prathassavana. The प्राणs are to be thought of as Vasus. The body is dependent upon Prana. शरीराणां अशैथिल्य लक्षणवासस्य प्राणाधीनत्वात् ।*

**तं चेत् एतस्मिन् वयसि किञ्चिदुपतपेत्, स ब्रूयात् 'प्राणा वसवः ! इदं मे प्रातस्सवनं । माध्यन्दिनँ सवनमनु संतनुतेति' । 'माऽहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेति' । उद्धैव तत एति, अगदो ह भवति ॥ 3-16-2**

If during this period of morning libation he is taken over by illness, he should pray - "O pranas, vasus, lead this morning libation to the mid-day libation without any break. Let the sacrifice not cease to be in the middle of Vasus. i.e. Pranas. On account of that, he over comes illness and becomes healthy.

*If any disease torments him during this period of Vaus, he has to repeat this mantra and pray to the Vasus, pranas. "O Vasus, Pranas, now the morning libation is going on for me of the form of a sacrifice. May this not be broken in the middle and may this be united with the midday libation. The purusha practising this Vidya should recite this mantra and he will be freed from illness.*

**अथ यानि चतुश्चत्वारिँशद्वर्षाणि, तन्माध्यान्दिनँ सवनम् । चतुश्चत्वारिँशदक्षरा त्रिष्टुप् ; त्रैष्टुभं माध्यन्दिनँ सवनम् । तदस्य रुद्रा अन्वायत्ताः । प्राणा वाव रुद्राः । एते हीदँ सर्वं रोदयन्ति ॥ 3-16-3**

His next forty four years of life are Midday libations. Tristup metre has forty four letters. Tristup hymns are recited in the Midday libation. Rudras are the deities for this libation. Pranas are verily Rudras. They make the Purushas weep.

यौव्वने इन्द्रियाणां अत्यन्तं विषयप्रावण्य जनकतया पुरुषान् रोदयन्तीति रुद्रत्वं उपपन्नं इत्यर्थः ।।

**तं चेत् एतस्मिन् वयसि किञ्चिदुपतपेत्, स ब्रूयात्, 'प्राणा रुद्राः ! इदं मे माध्यन्दिनँ सवनं तृतीयसवनमनु संतनुतेति ' ।' माऽहं प्राणानाँ**

**रुद्राणां मध्ये यज्ञो विलोप्सीयेति । उद्धैव तत एति ; अगदो ह भवति ॥ 3-16-4**

If the Purusha whose life is viewed as sacrifice is overtaken by any illness during this period of midday libation he should say, "O Rudras, Pranas, extend this midday libation life into the third libation i.e. the evening libation life. May I not cease to be in the middle of Rudras or Pranas libation. He will certainly overcome the illness and become healthy.

**अथ यान्यष्टाचत्वारिंशद्वर्षाणि, तत् तृतीयसवनम् । अष्टाचत्वारिंशदक्षरा जगती । जागतं तृतीयसवनम् । तदस्याऽऽदित्या अन्वायत्ताः। प्राणा वाव आदित्याः । एते हीदँ सर्वमाददते ॥ 3-16-5**

His next forty eight years of life are the third libation. The jagathi metre has forty eight letters. Jagathi hymns are recited in the third libation. Adityas are the deities for this libation. Adityas, are verily Pranas they receive all these.

*सर्वस्य विषय जातस्य आदानात् प्राणानां आदित्यत्वं इत्यर्थः ।*

**तं चेत एतस्मिन् वयसि किञ्चिदुपतपेत्, स ब्रूयात्, 'प्राणा आदित्याः इदं मे तृतीयसवनम् आयुरनु संनतनुते' ति । 'माऽऽहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीये' ति । उद्धैव तत एति ; अगदो हैव भवति ॥ 3-16-6**

If the Purusha whose life is sacrifice is overtaken by any illness during this period of third libation, he should pray "O Pranas, Adityas, extend my life to the end of my full life. Let me not cease to be in the middle of Adityas, Pranas. He will cetainly over come the illness and become healthy.

*तृतीय सवनात्मकं आयुः आसमाप्ति अविच्छिन्नं कुरुत । The Third libation is from the 68th year of the Purusha upto 116 years of his life.*

**एतद्ध स्म वै तद् विद्वानाह महिदास ऐतरेयः, 'स किं म एतदुपतपसि, योऽहमनेन न प्रैष्यामी' ति । स ह षोडशं वर्षशतमजीवत् । प्र ह षोडशं वर्षशतं जीवति, य एवं वेद ॥ 3-16-7**

Mahidasa Aitareya who knew this said, "O illness, why do you afflict me ? I am not going to die by such affliction". He lived for one hundred and sixteen years. One who knows this lives for one hundred and sixteen years.

*Mahidasa says to the affliction thus, "Your effort is useless. I am meditating upon the Purusha Vijnanam and I shall live the full span of my life." Having this conviction he lived for one hundred and sixteen years. Any one else who has this conviction will live for a hundred and sixteen years knowing the fulfilment of this sacrifice.*

**इति तृतीयाध्याये षोडशः खण्डः**

## सप्तदशः खण्डः

## पुरुषस्य यज्ञसादृश्यम्

**स यदशिशिषति, यत् पिपासति, यन्न रमते, ता अस्य दीक्षा ॥ 3-17-1**

When he, that Purusha desires to eat, desires to drink and abstains from the pleasures - these constitute the deeksha or initiation Rights.

*The similarity of a man with sacrifice is indicated in this passage. Hunger, Thirst and absence of happiness are दुःखात्मक So they are considred as दीक्षा ।*

**अथ यदश्नाति, यत् पिबति, यद् रमते, तदुपसदैरेति ॥ 3-17-2**

When he eats, drinks and enjoys pleasures they have similarity with the Upasads.

*Upasad is an Isti sacrifice. This is associated with पयोव्रत। As this is of Sukha Roopa, it is to be thought of as Upasad. The idea is one should have a view of Isti Upasad in अशन, पान and रति ।*

**अथ यद्धसति, यज्जक्षति, यन्मैथुनं चरति, स्तुतशस्त्रैरेव तदेति ॥ 3-17-3**

When he laughs, when he eats and when he co-habits with his wife, then they become similar to hymns and Shasthras (शस्त्र) of the sacrifice.

*On account of the similarity of association with sound these are to be viewed as स्तुत and शस्त्र । (शब्दवत्व साम्यात्)*

**अथ यत् तपो दानमार्जवमहिंसा सत्यवचनमिति, ता अस्य दक्षिणाः ॥ 3-17-4**

Austerity, Charity, Uprightness, non-violence, Truthfullness, constitute the fees to be given at Purusaha Yajnya.

*These are enhancing Dharma. So on account of the similarity of धर्मपुष्टिकरत्व One has to have the view of दक्षिणाs in these.*

**तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवावभृथः ॥ 3-17-5**

Therefore they say he squeezes the Soma and he performed oblations. They say that he has gained birth from the mother ; he has been born. Death is avabhrutha - the concluding bath of the Sacrifice.

*मरण or death should be viewed as अवभृत or the concluding bath as there is similarity in conclusion.*

**तद्धैतत् घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाच, अपिपास एव स बभूव, सोऽन्तवेलायामेतत् त्रयँ प्रतिपद्येत, 'अक्षितमसि' 'अच्युतमसि', 'प्राणसँशितमसि' इति ॥ 3-17-6**

The Seer Ghora-Angiras practised this Purusha Yajnya with the dedication as "This is sub-servient to Krishna, the son of Devaki". That Ghora-Angirasa had not thirst, as he came upon Brahmavidya through this. At the last moment of his life he said to Brahman "You are eternal, you are full of auspicious qualities, you are the subtle truth enlivening the universe.

*तदेतत् - means पुरुष यज्ञ दर्शनम् or the wisdom of Purusha Yagna. This should be practised as described above.*

*The explanation given by other commentators that Ghora Angiras practised this Vidya and taught this to Krishna son of Devaki, is not followed by Rangaramanuja. Rangaramanuja explains कृष्णाय as कृष्णशेषभूतं - for the sake of Krishna.*

*कृष्ण शेषभूतं तत् प्रीत्यर्थम् ।*

*इत्युक्त्वा - means अनुसंधाय ।*

*उवाच means अनुष्ठितवान् । Having practised this Purusha yajnopasana with the reflection that it is भगवत् शेष भूत, the sage Ghora became अपिपासः or मुक्तः । The idea is that he gained the eight qualities viz. अपहतपाप्मत्व and others.*

*When compared with the Purusha Yajna Darshana described earlier that results in longevity of life for one hundred and sixteen years - this kind of meditation is useful for gaining Brahma Vidya*

*as it is practised with भगवत् शेषत्वानुसंधान / "अन्त वेलायाम्" - means at the time of his death. The three mantras that are to be recited at that time are given above as अक्षितमसि - means क्षयशून्यमसि you are undecaying. अच्युतमसि - means स्वरूप स्वभाव प्रच्युति शून्यमसि / प्राण संशितमसि -means जगत् प्राणयितृत्वे सति सूक्ष्म तत्वमसि - you are the principle who directs the function of vital airs and is, at the sametime very subtle. These are addressed to the Supreme Brahman.*

**तत्रैते द्वे ऋचौ भवतः - आदित् प्रत्नस्य रेतसः । ।उद्वयं तमसस्परि ज्योतिः पश्यन्त उत्तरम् स्वः पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्मज्योतिरुत्तमम् । इति ज्योतिरुत्तममिति ।। 3-17-7**

There are two Rigveda mantras with regard to this. In the Supreme Brahman which is the oldest and which is the cause of this universe, the Nityas visualise always that eternal supreme light which shines effulgently with an auspicious form in the Supreme abode of the Lord.

*The full version of the mantra is as follows आदित् पत्तस्य रेतसः ज्योतिः पश्यन्ति वासरम् / परो यदिध्यते दिवि // प्रत्न means ancient.*

*रेतसः - means जगत् बीज भूतस्य / आदित् means आदि भूतम् / The ज्योति or light is Supreme Brahman that dispels the darkness of Samsara - संसार - सन्तमस - निवारकतया ज्योतिश्शब्दि तम् परंब्रह्म / The Nitya suries behold this light always. वासरम् - means नित्यप्रकाश रूपम्/ यत् ज्योतिः - That effulgent light which shines in the abode of the Bhagavan having a very effulgent auspicious form. इध्यते means निरतिशय दीप्ति युक्त विग्रहयुक्तम् इत्यर्थः /*

*Having realised the light which is beyond the Prakrithi Mandala and which is higher than the other lights, we have attained the Sun, the light that is the best of all lights, having attained that abode through the Archiradi.*

*उत्तरं ज्योतिः - सर्वलोकोर्ध्वम् means Parabrahman. स्वः means Bhagavalloka. The idea is - for having the vision of भगवल्लोक and Paramatman who is there. उत्तमम्means अर्चिरादि पर्व भूतम् सूर्यरूपम् ज्योतिः।*

*It is determined that this Purusha Vidya meant for attainment of longevity of life is different from the Purusha Vidya of the Taittireya Upanishath which is an accessory to Dahara Vidya in (V.S. 3-3-24)*

## इति तृतीयाध्याये सप्तदशः खण्डः

## अष्टादशः खण्डः

**मनो ब्रह्मेत्युपासीतेत्यध्यात्मम् । अथाधिदैवतम् । आकाशो ब्रह्मेति। उभयमादिष्टं भवति अध्यात्मञ्चाधिदैवतञ्च ॥ 3-18-1**

The mind is to be meditated upon as Brahman. This is as related to the body. Now follows the meditaiton as realted to deities. One should meditate upon Akasa as Brahman. Both these types of meditation are enjoined as related to the body and the deities.

*It is enjoined here that one should meditate upon mind as Brahman. Brahman appears as the mind and his nature is like space or Akasa.*

**तदेतच्चतुष्पात् ब्रह्म । वाक् पादः, प्राणः पादः, चक्षुः पादः, श्रोत्रं पाद इत्यध्यात्मम् ; अथाधिदैवतम् - अग्निः पादो वायुः पाद आदित्यः पादो दिशः पाद इति । उभयमेवादिष्टं भवति अध्यात्मञ्चैवाधिदैवतञ्च ॥ 3-18-2**

This Brahman has four feet or quarters. Speech is one foot Prana is another foot (the organ of smell). The eye is one foot and the ear is one foot. This is in relation to the adhyatma or the body. Now follows the description as related to the deities. Agni is one foot, air is one foot, sun is another foot

and the directions are one foot. Thus the fact of having four parts is enjoined in respect of the adhyatma and adhi daivata.

*Brahman, called mind has four quarters. Speech and others (Prana, eyes and ear) are controlled by the mind and so it is appropriate that they are thought of as the parts of the mind. "वागादीनां चतुर्णां मनो नियाम्यत्वात् मनः पादत्व अध्यासो युक्तः" / Fire, air, sun and the directions are attached to the Akasa and so they appear as the feet of Akasa. 'अग्यादयः चत्वारः ब्रह्मरूपाकाशस्य उदरलग्नाः पादाः इव भान्ति /'*

**वागेव ब्रह्मणश्चतुर्थः पादः । सोऽग्निना ज्योतिषा भाति च तपति च । भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन, य एवं वेद ॥ 3-18-3**

Speech is indeed the fourth foot of Brahman. That speech shines and becomes enthused in doing its work through the light of fire. He who knows thus shines and emits brilliance through the lustre of the knowledge of Brahman.

*Vak is the fourth foot of the mind of the form of Brahman. It shines out on account of the light of Agni which is a foot of Akasa of the form of Brahman and which is its presiding deity. The deity of Agni presides over Vak as pointed out in Aitareya Upanishad- "अग्निः वाक्भूत्वा मुखं प्राविशत्" / The meditator or this kind will gain name and fame.*

**प्राण एव ब्रह्मणश्चतुर्थः पादः । स वायुना ज्योतिषा भाति च तपति च । भाति तपति च कीर्त्या यशसा ब्रह्मवर्चसेन, य एवं वेद ॥ 3-18-4**

Prana is the fourth foot of Brahman. That shines and emits brilliance through the light o Air (वायु). He who knows thus shines and emits brilliance through fame and the lustre of the knowledge of Brahman.

*वायुः प्राणयोः एकतत्वत्वात् । Prana here means Mukhya prana. Vayu is helpful or Upakari to Prana.*

**चक्षुरेव ब्रह्मणश्चतुर्थः पादः । स आदित्येन ज्योतिषा भाति च तपति च। भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन, य एवं वेद ॥ 3-18-5**

The eye is the fourth foot of Brahman. That shines and emits Brilliance through the light of the Sun. He who knows thus shines and becomes brilliant through the knowledge of Brahman.

**श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः । स दिग्भिर्ज्योतिषा भाति च तपति च । भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ 3-18-6**

The Ear indeed is the fourth foot of Brahman that shines and emits heat through the light of the directions. He who knows thus shines and emits brilliance through fame and the lustre of the knowledge of Brahman

*The Aditya or Sun is the presiding deity over the eyes. Similarly the deities of the direction are the presiding deities over the ear or श्रोत्र. In this type of meditaiton upon the Mind and Akasa as Brahman one will be blessed with fame and lustre of Brahma Varchas. Brahma Varchas means वृत्ताध्ययन समृद्धिः ।*

**इति तृतीयाध्याये अष्टादशः खण्डः**

## एकोनविंशः खण्डः

## आदित्येसकलब्रह्मदृष्टिः

**आदित्यो ब्रह्मेत्यादेशः । तस्योपव्याख्यानम् - असदेवेदमग्र आसीत्। तत् सदासीत् । तत् समभवत् । तदाण्डं निरवर्तत । तत् सवंत्सरस्य मात्रामशयत । तन्निरभिद्यत । ते आण्डकपाले रजतञ्च सुवर्णञ्चाभवताम् ॥ 3-19-1**

The Instruction that Aditya is Brahman is made now. Of that the explanation will be made. Prior to creation, all this universe was without the differentiation of names and forms the अव्याकृत । That was the "Sath" tending towards the division of names and forms. That assumed a gross form. That became manifested. That took the shape of an egg. It stood in a static condition for a period of one year. Then it split. The two halves of the egg became silver and gold.

*In the previous section Aditya was described as a foot of Brahman. Here this section is introduced for prescribing a whole view of Brahman in Aditya - सकल ब्रह्म दृष्ट्यर्थम् । असत् means अव्याकृत नाम रूपं । सदासीत् means tending a little towards the articulation of name and forms ईषत् नामरूप कार्याभिमुखम् तत् समभवत् - As the seed sprouts, this also gradually become gross स्थूलमभवत् । It was without any change for one year.*

**तद् यद्रजतँ सेयं पृथिवी । यत् सुवर्णं सा द्यौः । यज्जरायु ते पर्वताः । यदुल्बँ स मेघो नीहारः । या धमनयस्ता नद्यः । यद् वास्तेयमुदकँ स समुद्रः ॥** **3-19-2**

Among them that which was silver, that is this Earth. That which was Gold is this Heaven or celestial region. That which was the thick membrane became the mountains. The thin membrane became is the cloud and the mist . Those which were the arteries are the rivers. That which was water in the bladder that is the Sea.

*The half which was silver became the earth. This is the अधोण्डकपाल । The upper Andakapala became the Dyuloka. जरायु means गर्भ परिवेष्टना । उल्बम् - सूक्ष्मं गर्भपरिवेष्टनम् । The water in the bladder is वास्तेयं i.e. वस्तौ भवम् ।*

**अथ यत्तदजायत, सोऽसावादित्यः । तं जायमानं घोषा उलूलवोऽनूदतिष्ठन् ; सर्वाणि च भूतानि ; सर्वे च कामाः । तस्मात् तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूत्तिष्ठन्ति ,सर्वाणि च भूतानि ; सर्वे चैव कामाः ॥ 3-19-3**

Then that which was born is this Aditya or Sun. When he was being born sounds spreading far away arose. All living beings also, all desired things also arose. Therefore whenever there is rising and setting of the Sun, sounds spreading far away arise. Likewise all beings and all desired things arise.

*The foetus in the egg was born and he is Aditya. उलूलवः means उरूरवाः This is Vedic usage. The meaning is विस्तीर्णरवाः महाध्वनि युक्ताः । At the same time all entities moving and non-moving arose and all desirable objects like women, garments and others arose at the time of rising of the Sun. सर्वस्य अदित्योदयानन्तर भावित्वात् इति भावः । ' उदयास्तमय वेलायां पक्षिघोषादीनाम् दर्शनात् ।*

**स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्ते, अभ्याशो ह यदेनँ साधवो घोषा आ च गच्छेयुः उप च न निम्रेडेरन् , निम्रेडेरन् ॥ 3-19-4**

He who, having known thus meditates upon Aditya as Brahman, to him come quickly auspicious sounds from all sides and give him delight.

*एनम् - आदित्य ब्रह्मोपासकं । अभ्याशः means क्षिप्रम् । साधवः घोषाः - शोभनाः घोषाः । निम्रेडेरन् means सुखञ्च कुर्युः ।*

*This is a Prathikopasana and one who meditates upon aditya like this as Brahman, gains these benefits. This is not for gaining Moksha.*

**इति तृतीयाध्याये एकोनविंशः खण्डः**

**इति छान्दोग्योपनिषदि तृतीयोऽध्यायः**

## अथ चतुथोऽध्याय:

## प्रथम: खण्ड:

**ओं । जानश्रुतिर्ह पौत्रायण: श्रद्धादेयो बहुदायी बहुपाक्य आस । स ह सर्वत आवसथान् मापयाञ्च क्रे, 'सर्वत एव मेऽन्नमत्स्यन्ती, ति' ।।** **4-1-1**

There was one Janasruti, son of Janasruta and grandson of Putra, who was a bounteous and pious giver, in whose abode much food was being cooked to be given to the hungry. He had built guest houses every where with the intention, "may people coming from all parts eat food provided by me in my guest houses."

*This anecdote is introduced for praising Samvarga Vidya.*

*जनश्रुतस्थ अपत्यं जानश्रुति: । पुत्रसंज्ञस्य पुत्र: पौत्र: । तस्यापत्यं पौत्रायण:। Janasruti lived in a particular place and gave gifts respectively and plentifully. He had built rest houses all around to provide shelter and food to the needy travellers. He was a person of noble qualities.*

**अथ ह हँसा निशायामतिपेतु: । तद्धैवं हँसो हँसमभ्युवाद, 'भो भोऽयि भल्लाक्ष ! भल्लाक्ष ! जानश्रुते: पौत्रायणस्य समं दिवा ज्योतिराततम् । तन्मा प्रसाङ्क्षी: । तत् त्वा मा प्रधाक्षी' दिति ।।** **4-1-2**

Once some swans came flying at night. Then a swan spoke to the other, "O you short sighted one, shortsigted one, the blazing lustre of Janasruti Poutrayana is spreading all over like the light of the day. May not you be caught in that blaze. May not that burn you.

*Some sages or divine people pleased with the virtues of the king showed themselves to him in the form of swans, one that was flying behind another addressed the one going forward thus भल्लाक्ष भल्लाक्ष इत्यनेन विपरीतलक्षणया मन्दलोचनेति संभ्रमेण द्विवारं संबोधनम्' ।*

*'दिवासमं' may mean like the light of heaven - स्वर्गेण समम्' or it may mean 'दिवसेन समं' similar to the light of day. Do not get into contact with that lustre of the king. That will burn you.*

**तमु ह परः प्रत्युवाच, 'कम्वर एनमेतत्सन्तँ सयुग्वानमिव रैक्कमात्थे' ति । 'यो नु, कथँ सयुग्वा रैक्क' इति ।। 4-1-3**

The other one replied, "Who is he of this kind of whom you have spoken like this as though he were like Raikva with the cart ? The first bird asked, "How is that Raikva with the cart of whom you say thus ?'

*कं सन्तं केन माहात्म्येन युक्तं ? The meaning is Raikva alone is the knower of Brahman and of great lustre रैक्व एव ब्रह्मज्ञः महा प्रभावः । अब्रह्मज्ञस्य अस्य किं तेजः ?*

**यथा कृतायविजितायाधरेऽयाः संयन्ति, एवमेनँ सर्वं तदभिसमैति, यत् किञ्च प्रजाः साधु कुर्वन्ति, यस्तद् वेद, यत् स वेद, स मयैतदुक्तः'इति ।। 4-1-4**

As, when the well known number of krita or four on the face of the dice is won all the numbers inferior to that are included in it, similarly whatever virtuous deeds are performed by people, all those get included in this one, what ever Raikva has known, that alone is known by any one else. He of that nature was spoken by me.

*Krita is a well known अयः score of the number four in a game of dice. A person who wins that number 'कृतायविजितःपुरुषः' । The*

*other numbers of one, two and three are included in it. He will so win the other numbers also. Similarly whatever good deeds people do in this world, all those get included in the virtue of Raikva. What Raikva has known is only known by any other person. सः रैक्वः यद् वेद, तदेवान्योऽपि यः कश्चित् वेद । तद्ज्ञातमेव अन्ये जानन्ति । तद्ज्ञाने सर्वज्ञानं अन्तर्गतम् । Bhagavan Bhashyakara says - 'लोके यत्किञ्चित् साध्वनुष्ठितं कर्म, यच्च सर्वचेतनगतं विज्ञानम्, तदुभयं यदीय ज्ञानकर्मान्तर्गतम् स रैक्व इत्याह।' इति । (श्री.भा. 1-3-33)*

**तदुह जानश्रुतिः पौत्रायण उपशुश्राव । स ह सञ्जिहान एव क्षत्तारमुवाच, 'अङ्गारे ! ह, 'स युग्वानमिव रैक्कमात्थे' ति; यो नु कथँ सयुग्वा रैक्क' इति ।। 4-1-5**

Janasruti pautrayana overheard that conversation of the swans. Even as he got up he said to his charioteer "Well, my child, the swan said, "you have spoken as though you would speak of Raikva with the cart'. The charioteer asked, "What kind of person is that Raikva with the cart ?'

**'यथा कृतायविजितायाधरेऽयाः संयन्ति एवमेनँ सर्वं तदभिसमेति यत् किञ्च प्रजाः साधु कुर्वन्ति यस्तद् वेद, यत् स वेद स मयैतदुक्त' इति ''। 4-1-6**

"As the lower ones that are below the "Krita' become included in it when krita is won, so all virtuous deeds performed by all people are included in this one. Whatever Raikva has known, that alone is known by anyone else. He of that nature, was said by me' - said Janasruti quoting the words of the swan.

*तत् जानश्रुतिः शुश्राव - Janasruti heard the words of the swan censuring him for having not gained Brahmajnanam and praising*

*Raikva for having gained it. Some how he spent the night feeling depressed, and as soon as he got up from the bed he sent for his chamberlian - अन्तःपुररक्षक and narrated to him the conversation of the swans and asked him to find him out.*

**स ह क्षत्ताऽन्विष्य, 'नाविद' मिति प्रत्येयाय । तँ होवाच, 'यत्रारे ब्राह्मणस्यान्वेषणा, तदेनमर्च्छे' ति ॥ 4-1-7**

That chamberlian returned having searched for him saying, "I have not found him". The king said, "search for him in a place where a Brahmin is to be found out".

*Remembering that Raikva was with the cart the charioteer searched in the city and village parts and returned unsuccessful. Search him - 'मार्गणंकुरु' search for him in places where a Brahmin will be -विजनेषु नदीपुलिनारण्यादिषु'.*

**सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश । तँ हाभ्युवाद, 'त्वं नु भगवः । सयुग्वा रैक्क' इति । 'अहँ ह्यरा ३' इति प्रतिजज्ञे । स ह क्षत्ता, 'अविद' मिति प्रत्येयाय ।। 4-1-8**

He sat down by the side of a person who was sitting under a cart, and was scratching his itches. He spoke to him, "Venerable sir, Are you Raikva with the cart ?' He replied, "So, I am'. Then that charioteer, returned with the idea, "I have known'.

*The charioteer searched for him in lonely places and saw a person sitting under a cart and scratching his itches. He asked him whether he was Raikva to which he answered, 'अरे क्षत्तः ! रैक्वोऽहमेव'*

**इति चतुर्थाध्याये प्रथमः खण्डः**

## द्वितीय: खण्ड:

**तदुह जानश्रुति: पौत्रायण: षट् शतानि गवां निष्कमश्वतरीरथं तदाऽऽदाय प्रतिचक्रमे । तँ हाभ्युवाद ॥ 4-2-1**

Then Janasruthi pautrayana proceeded to meet Raikva taking with him six hundred cows, a gold necklace, a chariot with mules, and addressed him thus.

**'रैक्केमानि षट् शतानि गवाम्, अयंनिष्कोऽयमश्वतरीरथ: । अनुम एतां भगवो ! देवताँ शाधि, यां देवतामुपासे इति ॥ 4-2-2**

O Raikva, here are six hundred cows, this is the gold necklace, and this is the chariot with mules. Please accept all these and instruct me about that deity whom you meditate.

*अनुशाधि instruct विविच्य - ज्ञापय ।*

**तमुह पर: प्रत्युवाच - अह हारेत्वा शूद्र ! तवैव सह गोभिरस्त्विति । तदुह पुनरेव जानश्रुति: पौत्रायण: सहस्रं गवां निष्कमश्वतरीरथं दुहितरं तदाऽऽदाय प्रतिचक्रमे ॥ 4-2-3**

To him the other (Raikva) replied, " O' Sudra, let the chariot together with the necklace, as also the cows be with you, yourself". There upon Janasruti Pautrayana came again taking with him one thousand cows, gold necklace, chariot with mules and his daughter.

*अह इति आश्चर्ये । Raikva understood by the power of his yoga that janasruti has developed निर्वेद for having no knowledge of Brahman. He thought he was qualified for instruction into the knowledge of Brahman.*

*Though one has qualification for gaining the knowledge, that cannot be gained without गुरुशुश्रूष । When one wants to gain that*

*knowledge of Brahman by अर्थप्रदान even without Guruseva, then he has to offer money proportionate to his ability and if not, that knowledge does not become established in him. 'चिरकालसेवां विना अर्थप्रदानेन शुश्रूषमाणस्य यावच्छक्तिप्रदानेन विना ब्रह्मविद्या प्रतिष्ठिता न भवतीति मत्वा तमनुगृह्णन्, Raikva called him out by the name शूद्र meaning that he was overcome with शोक for not having ब्रह्मज्ञानम् ।*

*होरेत्वा - हारसहितः इत्वा - अश्वतरीरथः । इत्वा means chariot. The idea is - "How am I able to take care of cows or chariot when I am not having a wife, a house or a village ?'*

*Knowing this intention Janasruti brought a higher fee in the form of thousand cows and his daughter to be married by Raikva.*

*The term शूद्र does not signify the person of शूद्रवर्ण or caste but it means, "One who is sorrowing'. This has been discussed by the sutrakara in अपशूद्राधिकरण (V.S. 1-3-33)*

**तँ हाभ्युवाद - रैक्केदँ सहस्रं गवामयं निष्कोऽयमश्वतरीरथ इयं जायाऽयं ग्रामो यस्मिन्नास्ते । अन्वेव मा भगवः शाधीति ॥ 4-2-4**

The king said to him, "O Raikva, here are a thousand cows, this is the gold necklace, this is the chariot with mules, this wife, this village where you live. O venerable sir, please do instruct me"

*"I have brought this daughter of mine to be your wife. This village where in you live is dedicated to you. These are thousand cows, necklace and chariot, please do accept all these and instruct me. Do not turn down my prayer,' said Janasruti.*

**तस्याह मुखमुपोद्गृह्णन्नुवाच - आजहारेमाः शूद्रानेनैव मुखेनालापयिष्यथा इति । ते हैते रैक्कपर्णा नाम महावृषेषु यत्रास्मा उवास ; तस्मै होवाच ॥ 4-2-5**

Accepting the medium of the form of presents offered by janasruti. Raikva said, "O sudra, you have brought these dakshinas. Through this means itself you make me speak."

These are those villages called Raikvaparna in the country of Mahavrsha where Raikva lived. To that Janasruti who gave him all that Raikva taught the knowledge of Brahman.

*मुखं means उपाय or means of the form of dakshinas - उपायनरूपोपायं । उपोद्गृह्णन् means अङ्गीकुर्वन् ।आजहार means आजहर्थ ।*

## इति चतुर्थोध्याय: द्वितीय: खण्ड:

## तृतीय: खण्ड:

**वायुर्वाव संवर्ग: । यदा वा अग्निरुद्वायति, वायुमेवाप्येति । यदा सूर्योऽस्तमेति, वायुमेवाप्येति । यदा चन्द्रोऽस्तमेति, वायुमेवाप्येति ॥** **4-3-1**

Vayu is the place of merger. When fire gets extinguished, it merges in vayu. When the sun sets, it merges in vayu. When the moon sets it merges in vayu.

**यदाऽऽप उच्छुष्यन्ति, वायुमेवापियन्ति । वायुर्ह्येवैतान् सर्वान् संवृङ्क्त इत्यधिदैवतम् ॥** **4-3-2**

When waters dry up they go into vayu. It is verily vayu alone that absorbs all these. This is with reference to the deities.

*Vayu is the samvarga as it has the quality of absorption. संवर्जनं means संग्रहणम् or absorption एकीकृत्य ग्रहणं इत्यर्थ: । The idea is that vayu should be meditated upon as having the characteristic of samvargatva' संवर्गत्वगुणको वायुर्ध्येय: इत्यर्थ: । The effulgent ones like Agni, surya and chandra as well as waters become one with Vayu.*

*वायावेकीभावात् वायुः संवर्गः / By the term "Vayu"paramatman having vayu as his body is signified on account of the praise of Brahmavidya in the beginning as 'एनं सर्वं तदभिसमेति' / वायु शब्देन वायु शरीरक परमात्मा उच्यते / एवं देवेषु, संवर्गः अयं इत्यर्थः /*

**अथाध्यात्मम् - प्राणो वाव संवर्गः । स यदा स्वपिति, प्राणमेव वागप्येति ; प्राणं चक्षुः, प्राणं श्रोत्रम् ; प्राणँ मनः ; प्राणो ह्येवैतान् सर्वान् संवृङ्क्त इति ॥ 4-3-3**

Now with reference to the Adhyatma or body, prana is the place of merger or the absorbent. When a person sleeps the speech merges in prana or the vital airs ; The eye merges in prana, the ear merges in prana. The mind merges in prana. Verily prana alone absorbs into itself all these.

*यदा means यस्मिन् काले स्वपिति / Prana is to be meditated upon as an absorbent as speech, eye, ear and mind become one with it. Here also the term prana signifies paramatman who is प्राणशरीरक /*

**तौ वा एतौ द्वौ संवर्गौ, वायुरेव देवेषु, प्राणः प्राणेषु ॥ 4-3-4**

These two namely vayu and prana are the two absorbents, vayu in respect of deities and prana in respect of the organs.

**अथ ह शौनकश्च कापेयमभिप्रतारिणश्च काक्षसेनिं परिविष्यमाणौ ब्रह्मचारी बिभिक्षे । तस्मा उह न ददतुः ॥ 4-3-5**

Once when shaunaka, the son of Kapi and Abhipratharin, the son of Kakshaseni were being served with food. A Brahmacharin who was samvargopasaka asked them to give him food. They did not give him food.

*An episode is introduced for praising the Samvarga Vidya. A brahmacharin begged of them food. The two did not give food to*

*him to know what that Brahmacharin, a samvarga Vidya Nishta, would say.*

**स होवाच - 'महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य गोपाः । तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन् बहुधा वसन्तम् ॥ यस्मै वा एतदन्नम्, तस्मा एतन्न दत्तम्' इति ॥ 4-3-6**

That Brahmacharin told them, "The one god the protector of all the worlds swallows up the four great Agni, Aditya, chandra and water and that deity is one the form of Prana and he is the Prajapathi or the Lord of all beings. O Kapeya and Abhipratharin, mortals do not see him though he resides in many forms. This food though belongs to him, has not been given to him who asked for it.

*कः means Prajapathi. He has been described as वायु प्राण रूपी who is the absorbent of अग्नि, आदित्य चन्द्र and जल in the context of gods and वाक् चक्षुस्, श्रोत्र and मनस् in the context of the organs. Mortals who are deluded by ignorance do not know him. The entire universe is food for that Prajapathi. "जगत्सर्वं यस्य संवर्गस्य प्रजापतेः अन्नम् / तस्मै भिक्षमाणाय मह्यं अन्नं न दत्तम्" / Declining to give food to me is verily declining food to the उपास्य देवता / That is Prajapathi. Thus the Brahmachari found fault with them.*

**तदुह शौनकः कापेयः प्रतिमन्वानः प्रत्येयाय - 'आत्मा देवानां जनिता प्रज्ञानाँ हिरण्यदँष्ट्रो बभसोऽनसूरिः । महान्तमस्य महिमानमाहुरनद्यमानो यदनन्नमत्ति ॥ इति वै वयं ब्रह्मचारिन्नेद मुपास्महे । 'दत्तास्मै भिक्षामिति ॥ 4-3-7**

Then Shounaka kapeya reflected on this and spoke to him going near him, "He is the one lord who is the inner controller and the creator of all beings, who possesses golden

teeth (Having teeth that destroyed Hiranya) a great eater (destroyer of Asuras), and the omniscient (all wise). The wise talk of his great prowess as one, who without not being eaten by others, eats the food which cannot be eaten by others (viz Agni, Vak and others). O! Brahmacharin, the Samvarga is that Paramatman alone and not Prajapathi as mentioned by you. We meditate upon Paramatman alone and not Prajapathi who was mentioned by you. He told the cook, give food to this student."

*Kapeya approached the Brahmacharin and told him that Paramatman alone is the संवर्ग and not प्रजापति as mentioned by him. He said, "We do not meditate upon Prajapathi as Samvarga or absorbent, but we meditate upon Paramatman alone as the Samvarga and that Paramatman is of the following nature. He is the ruler of all gods. He is the creator of all creatures. He has golden teeth. बभसः - means भक्षण शीलः i.e. the destroyer of asuras. अनसूरिः means विपश्चित् / असूरिः न भवति इति अनसूरिः He eats food of the form of fire and others, speech and others that cannot be eaten by others. So, that Paramatman alone is the संवर्ग and you do not know the सवर्ग as it is" . It is pointed out that here this is the glory of Sri Nrisimha who has tuskers that destroyed the demon Hiranya हिरण्य विदारक दम्ष्ट्रायुक्तः and who is असुर संहारक : //*

**तस्मा उह ददुः । ते वा एते पञ्चान्ये पञ्चान्ये दश सन्तः तत् कृतम् । तस्मात् सर्वासु दिक्ष्वन्नमेव दशकृतम् । सैषा विराडन्नादी । तयेदँ सर्वं दृष्टम् । सर्वमस्येदं दृष्टं भवत्यन्नादो भवति, य एवं वेद य एवं वेद ॥ 4-3-8**

To him they gave food. In the context of the gods, these that are five (अग्नि, आदित्य, चन्द्र and जल along with the absorbant वायु) and the other five in the context of the sense organs (वाक्, चक्षुस् , श्रोत्रं, मनस् with the absorbent प्राण) make

up ten. That is therefore कृत । (The four + 3 + 2 + 1 numbers of the score in the game of dice making up ten) This indeed is what is विराट् । The metre virat has got ten letters and Virat is food. Therefore this object of meditation in संवर्ग विद्या constituting ten is Virat. Therefore these ten existing in ten directions are indeed food. By that Virat which is meditated upon, all this that exists in all the ten directions become meditated upon. For a meditator of this nature knowledge of every thing happens and he becomes an eater of food.

*For praising this kind of meditation on संवर्ग विद्या the entities that are similar to the संवर्गs are praised here. कृतायत्वेन, विराट्त्वेन अन्नत्वेन अन्नादित्वेन च तत् संबन्धी पदार्थान् स्तौति । The number ten that is derived from taking together the two groups of अध्यात्म and अधिदैव is similar to कृतायत (That is 10). This ten includes the scores of four, three, two and one. This number is similar to metre Virat which has ten letters and which is food. The similarity is on account of the number only. The person who meditates upon the samvarga signifying number ten will also be an eater of food. एतदुपासकस्य सार्वज्ञं ब्रह्मलक्षणान्नानुभवश्च भवति इत्यर्थः । The samvarga vidya is relating to Paramatman alone and not to the wellknown Vayu or prana. While praising the vidya, the Upanishad describes the object of meditation as, आत्मा देवानाम् जनिता प्रजानाम् etc., based on the teaching of this section there is discussion in the Brahmasutra in the section अपशूद्राधिकरण (सू 1-3-35) where the meaning of the term sutra is determined as one who grieves for having not gained Brahmavidya.*

## इति चतुर्थाध्याये तृतीयः खण्डः

## चतुर्थः खण्डः

**सत्यकामो ह जाबालो जबालां मातरमामन्त्रयाञ्चक्रे - 'ब्रह्मचर्यं भवति विवत्स्यामि । किंगोत्रोऽहमस्मीति' ॥ 4-4-1**

Satyakama, the son of Jabala asked his mother, "o mother, I desire to live the life of a Brahmacharin to study the Vedas. Please tell me to which gotra I belong to"

*The episode of Satyakama is introduced, for extolling the "Shodashakala Brahma Vidya". The story is meant for emphasizing the importance of faith and austerity in gaining knowledge of Brahman.*

**सा हैनमुवाच - नाहमेतद् वेद तात ! यद्गोत्रस्त्वमसि । बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे । साऽहमेतन्न वेद, यद्गोत्रस्त्वमसि । जबाला तु नामाहमस्मि । सत्यकामो नाम त्वमसि । स सत्यकाम एव जाबालो ब्रवीथा इति ॥ 4-4-2**

She said, " O ! Child, I donot know to which gotra you belong to. I begot you in my youth when I was very much engrossed in my house hold duties. So I do not know to which gotra you belong. I am Jabala by name and you are Satyakama by name. You tell your preceptor that you are satyakama Jabala.

*The memory of the Gotra tradition is normally preserved by the male members of the family and jabala was very busy in her household duties that she had not enquired the Rishis gotra to which her husband belonged. Shankara points out that the husband died soon after his son's birth and she did not know his gotra.*

**स ह हारिद्रुमतं गौतममेत्योवाच - ब्रह्मचर्यं भगवति वत्स्यामि । उपेयां भगवन्तमिति ॥ 4-4-3**

Satyakama approached Gauthama, the son of Haridrumatha and said "Revered Sir, I desire to live a student's life in your residence. I desire to become your pupil.

**तँ होवाच- किगोत्रो नु सोम्यासीति । स होवाच, 'नाहमेतद्वेद भो ! यद्गोत्रोऽहमस्मि । अपृच्छं मातरम् । सा मा प्रत्यब्रवीत् - बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे । साऽहमेतन्न वेद, यद्गोत्रस्त्वमसि । जबाला तु नामाहमस्मि। सत्यकामो नाम त्वमसीति । सोऽहँ सत्य कामो जाबालोऽस्मि भो' इति ।। 4-4-4**

Haridrumata Gauthama asked him, "My dear boy, to which gotra do you belong ?" Satyakama replied ""Sir, I donot know to which gotra I belong. I asked my mother. She told me that she begot me in her youth when she was very much engrossed in household duties. Therefore she did not know to which gotra I belong. She said "I am Jabala by name and you are Satyakama by name ! So I can tell you that I am Satyakama Jabala."

*Generally a student whose lineage is ascertained is to be accepted. It should be ascertained that he must be of the first three varnas. ज्ञातकुल गोत्रः उपनेतव्यः । अन्ततः शूद्रत्वाभावो वा निश्चेतव्यः इत्यभिप्रायः ।*

**तँ होवाच - नैतदब्राह्मणो विवक्तुमर्हति । समिधँ सोम्याहर । उपत्वा नेष्ये । न सत्यादगा इति । तमुपनीय कृशानामबलानां चतुः,शता गा निराकृत्योवाच इमाः सोम्यानुसंव्रजेति । ता अभिप्रस्थापयन्नुवाच - नासहस्रेणावर्तेयेति । स ह वर्षगणं प्रोवास । ता यदा सहस्रं संपेदुः ।। 4-4-5**

Haridrumatha Gauthama said, "A person who does not belong to the first three varnas will not speak so truthfully." Considering this, he said to satyakama "O Good looking boy! bring the samith sticks. I will take you as my pupil for you have not departed from the truth." He performed the initiating ceremony (उपनीय) and took out four hundred cows that were

lean and weak from among his cows and asked Satyakama to follow those cows and take care of them. While taking them out to the forest Satyakama said, " I shall not return until these become a thousand." He wandered for a number of years by which time the cows became a thousand.

*अत्र ब्राह्मण शब्दः त्रैवर्णिकमात्र परः / One who does not belong to the first three classes will not be straight forward by nature. Making sure about his pure nature, the teacher initiated him as a student.*

## इति चतुर्थाध्याये चतुर्थः खण्डः

## पञ्चमः खण्डः

**अथ हैनमृषभोऽभ्युवाद - 'सत्यकामा ३ इति । भगव इति ह प्रतिशुश्राव । प्राप्ताः सहस्रं स्मः । प्रापय न आचार्यकुलम् ॥ 4-5-1**

Then the bull (that is the deity pleased with the services of Satyakama in protecting the cows) addressed Satyakama thus, "O Satyakama". Sathyakama responded -"revered Sir,!" The bull said, "We have now become a thousand, take us to the residence of your preceptor."

*The bull which was presided over by the deity associated with the directions became pleased with Satyakama for having protected the cows, said like this to Satyakama. The deity wanted to favour him who had true faith and austerity. The promise made by Satyakama was fulfilled and therefore he could return to the household of the teacher.*

**'ब्रह्मणश्च ते पादं ब्रवाणी' ति । ब्रवीतु मे भगवानिति । तस्मै होवाच- 'प्राची दिक् कलाः प्रतीची दिक् कला; दक्षिणा दिक् कलाः; उदीची दिक् कला । एष वै सोम्य चतुष्कलः पादो ब्रह्मणः, प्रकाशवान् नाम ॥ 4-5-2**

"I shall teach you a quarter of the form of Brahman", Satyakama said, "Revered Sir, please teach me". To him the bull said, "The eastern direciton is a part. The western direction is a part. The southern direction is a part. The Northern direction is a part. Well, good looking one, this quarter form of Brahman (God) consisting of four parts is designated as प्रकाश or Luminosity. It should be meditated upon thus.

*एकैकस्य हि गोः पादस्य चत्वारो अवयवाः । पुरतः खुरद्वयं । पृष्टतः पार्ष्णिद्वयञ्च । अतः पादः चतुष्कलो भवति । Each foot of the cow has four parts. Two hoofs in the front and two backwards. So, the four directions beginning with the eastern direction is to be thought of as a पाद or a quarter of Brahman.*

**स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते, प्रकाशवानस्मिन् लोके भवति । प्रकाशवतो ह लोकान् जयति, य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥ 4-5-3**

He who knowing thus meditates upon the quarter of Brahman having four parts named as Luminous will attain fame in this world and he conquers worlds that have prakasha or Brilliance. He who meditates upon the quarter of Brahman having four parts like this as brilliant, will gain brilliant worlds.

**इति चतुर्थाध्याये पञ्चमः खण्डः**

**षष्ठः खण्डः**

**अग्निष्टे पादं वक्ते' ति । स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार । ता यत्राभिसायं बभूवुः; तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ 4-6-1**

The Bull said, "Agni will teach you the next quarter of

Brahman consisting of four forms." The next morning Satyakama drove the cows. When it was evening, he halted them at a place, lighted the fire with samith sticks and sat behind the fire facing the east.

*Satyakama drove the herd of cattle in the direction of the household of his teacher. In the evening he halted the cattle in a particular place and performed his ordained duties and sat behind the fire facing the East, ready to be instructed by the next teacher i.e. Agni, according to the words of the bull.*

**तमग्निरभ्युवाद - सत्यकामा इति । भगव इति ह प्रतिशुश्राव ॥ 4-6-2**

Agni addressed him, "O Satyakama", he responded "Revered Sir".

**ब्रह्मण: सोम्य ते पादं ब्रवाणीति । ब्रवीतु भगवानिति । तस्मै होवाच 'पृथिवी कला ; अन्तरिक्षं कला ; द्यौ: कला ; समुद्र: कला । एष वै सोम्य चतुष्कल: पादो ब्रह्मणोऽनन्तवान् नाम ।। 4-6-3**

"O, good looking one, I shall teach you the quarter of Brahman having four forms. He said, "Please teach me venerable Sir". To him the fire taught, "The earth is one form, the anthariksha or the mid region is another form; the celestial region or द्युलोक is another form and the ocean is another form. This is the quarter of Brahaman having four forms."

**स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते, अनन्तवानस्मिन् लोके भवति । अनन्तवतो ह लोकान् जयति, य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ 4-6-4**

He, who meditates, knowing thus, upon the quarter of

Brahman having four parts named as ananthavan becomes ananthavan in this world. He who meditates upon this quarter of Brahman having four parts like this, wins everlasting worlds.

*This quarter is designated as अनन्तवान् (Ananthavan) (Having the characteristic of being infinite)*

*This quarter as taught by Agni is to be meditated upon as 'अनन्तवान् / अनन्तवान् means that which is not possible of being reached fully by any body viz unconqurable अनन्तवान् - केन चिदपि पारं गन्तु अशक्यः इत्यर्थः / अजेयः इति यावत् / One who meditates like that gains अनन्तवतो लोकान् / That means अविनाशिनः लोकान् इत्यर्थः /*

## इति चतुर्थाध्याये षष्ठः खण्डः

## सप्तमः खण्डः

**हँसस्ते पादं वक्ते' ति । स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार । ता यत्राभिसायं बभूवुः, तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्रेः प्राङुपोपविवेश । 4-7-1**

"The hamsa or the swan will teach you another quarter of Brahman" said Agni. The next morning Satyakama drove the cows. In the evening he halted the cows and lighted the fire and offered samiths to the fire and sat behind the fire, facing the East.

**तँ हँस उपनिपत्याभ्युवाद, सत्यकामा ३ इति । भगव इति ह प्रति शुश्राव ॥ 4-7-2**

Then the हंस arrived there and addressed him "Satyakama". "O revered sir", said Satyakama.

**ब्रह्मण: सोम्य ते पादं ब्रवाणीति । ब्रवीतु मे भगवानिति । तस्मै होवाच - 'अग्नि: कला; सूर्य: कला; चन्द्र: कला; विद्युत् कला । एष वै सोम्य चतुष्कल: पादो ब्रह्मणो ज्योतिष्मान् नाम ।। 4-7-3**

"I shall teach you another quarter comprising of four parts of Brahman" said the swan. He said, ""please teach me sir" To him the hamsa said, ""agni is one quarter. The sun is one part. The moon is one part and the lightening is one part of this quarter. This quarter of Brahman having four parts thus is called Jyothishman, the effulgent".

**स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते, ज्योतिष्मानस्मिन् लोके भवति । ज्योतिष्मतो ह लोकान् जयति, य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ।। 4-7-4**

He who, knowing thus, meditates upon this quarter of Brahman as having four parts thus as Jyothisman, attains brilliance in this world and gains Brilliant worlds. He who having known in this way meditates upon this one foot of Brahman consisting of four parts as the effulgent, wins effulgent worlds.

*In this world he will become effulgent i.e. तेजस्वी भवति । ज्योतिष्मतो हि लोकान् means अग्निसूर्यादि लोकान् ।*

**इति चतुर्थाध्याये सप्तम: खण्ड:**

**अष्टम: खण्ड:**

**मद्गुष्टे पादं वक्ते'ति । स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार । ता यत्राभिसायं बभूवु:, तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्ने: प्राङुपोपविवेश ।। 4-8-1**

"The Madgu (that is a diver bird) will teach you the next and fourth quarter of Brahman", said the swan. The next morning Satyakama drove the cows. When it was evening he halted the cows, lighted the fire and offered samith sticks to the fire and sat behind the fire facing East.

*मद्गुः - जल पक्षि विशेषः / The हंस and the मद्गु also are to be understood as being presided over (inspired by) some benevolent deity. देवताऽविष्टा दृष्टव्यौ वृषभवदेव हंस मद्गू अपि /*

**तं मद्गुरुपनिपत्याभ्युवाद, सत्यकामा ३ इति ।। भगव इति ह प्रतिशुश्राव ।।** **4-8-2**

The Madgu bird arrived near him and addressed him, "O Satyakama." Satyakama responded "Yes, Revered Sir".

**ब्रह्मण: सोम्य ते पादं ब्रवाणीति । ब्रवीतु मे भगवानिति । तस्मै होवाच - 'प्राण: कला ; चक्षु: कला ; श्रोत्रं कला ; मन: कला । एष वै सोम्य चतुष्कल: पादो ब्रह्मण आयतनवान् नाम ।।** **4-8-3**

"Well, good looking Satyakama, I shall teach you the fourth quarter of Brahman." Satyakama said, "May the revered sir teach me the same". To him the Madgu said, "Prana is one part; The eye is one part; the ear is one part; the mind is one part. This O, good looking one, quarter of Brahman consisting of four parts is designated as आयतनवान् Aayathanavan or one who is the possessor of an abode.

**स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते, आयतनवानस्मिन् लोके भवति । आयतनवतो ह लोकान् जयति, य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ।।** **4-8-4**

He who having known in this way, meditates upon this

quarter of Brahman comprising of these four parts as आयतनवान् attains abode in this world. He who having known thus this part of Brahman consisting of four parts meditates upon it as आयतनवान् will win worlds that are spacious.

*आयतनवान् means आश्रयवान् । आयतनवतो लोकान् means सावकाशवान् लोकान् इत्यर्थः ।*

## इति चतुर्थाध्याये अष्टमः खण्डः

## नवमः खण्डः

**प्राप हाऽऽचार्यकुलम् । तमाचार्योऽभ्युवाद सत्यकामा३ इति । भगव इति ह प्रतिशुश्राव ॥** **4-9-1**

Satyakama arrived at the residence of his preceptor. The preceptor addressed him, "O Satyakama". He responded "Yes, venerable sir".

**ब्रह्मविदिव वै सोम्य भासि ; को नु त्वाऽनुशशासेति । अन्ये मनुष्येभ्य इति ह प्रतिजज्ञे । भगवांस्त्वेव मे कामे ब्रूयात् ।।** **4-9-2**

"O Good looking one, you shine like one who has gained the knowledge of Brahman. Who taught you ? Satyakama said, "Someones other than men have taught me; But revered sir, according to my desire, you teach me so that I may attain fulfillment".

*अन्ये मनुष्येभ्यः - मनुष्या माम् न अनुशिष्टवन्तः । No man would dare instruct me who am your disciple. Only gods have instructed me. कामे इच्छायां सत्यां मे भगवानेव वक्ष्यति । when the preceptor feels like teaching me, he alone will teach at that time. This doesn't depend on my desire. So why should I pray to others for instruction ?*

**श्रुतँ ह्येव मे भगवद्दृशेभ्यः, 'आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापत्' इति । तस्मै हैतदेवोवाच अत्र ह न किञ्चन वीयायेति वीयायेति ॥ 4-9-3**

I have heard from revered persons like your noble self that the knowledge obtained through the Acharya alone leads to the highest end. The teacher being said so, taught him the same (The teaching about Brahman consisting of sixteen forms) In that teaching there was no difference anything whatsoever. That alone which was taught by the bull and others was taught by the teacher.

*Satyakama said that he did not desire any instruction from any one other than his preceptor, as he was aware of the fact that instruction duly obtained from the teacher in the right way alone would be effective. The preceptor taught Satyakama the wisdom of षोडशकल ब्रह्म विज्ञानम् । विद्याप्रकारे भेद अभावात् अन्यूनातिरिक्तम् तदेव उवाच इत्यर्थः । न वीयाय means वैविध्यं न प्राप्तम् । The knowledge of Brahman that is gained from the Acharya alone becomes well established and useful. However learned one may be, he is ordained to seek a spiritual guru for attaining Brahma vidya.*

**इति चतुर्थाध्याये नवमः खण्डः**

**दशमः खण्डः**

**उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्यमुवास । तस्य ह द्वादश वर्षाण्यग्नीन् परिचचार । स ह स्मान्यान् अन्तेवासिनः समावर्तयँस्तँ ह स्मैव न समावर्तयति ॥ 4-10-1**

Upakosala, son of Kamala lived the student life with Satyakama son of Jabala. Upakosala served the sacred fires maintained by Satyakama for twelve years. Satyakama allowed the other students to go after completing their instruction. But

he did not send Upakosala alone without completing his instruction.

*Satyakama didnot relive upakosala from his studentship as he wanted to teach him Brahma vidya, as desired by the disciple. Other students studied mere veda and their study was complete with the instruction into the Vedas and they were relieved. But Brahmavidya could not be instructed without long stay and service at the preceptors household. स्वाध्यायार्थिनः इतरान् ब्रह्मचारिणः स्वाध्यायम् ग्राहयित्वा समावर्तयन् तं ब्रह्मविद्यार्थिनं ज्ञात्वा चिरसेवामन्तरेण ब्रह्मविद्या नोपदेष्टव्या इति मत्वा, तमेव न समावर्तयतिस्म / In the previous section the mode of attainment of Brahmavidya was described through the episode of Satyakama. In the episode of Upakosala who did not bear delay in instruction, he was instructed into this knowledge by the sacred fires he had served.*

**तं जायोवाच, 'तप्तो ब्रह्मचारी कुशलमग्नीन् पर्यचारीत् । मा त्वाऽग्नयः परिप्रवोचन् ; प्रब्रूह्यस्मा' इति । तस्मै हाप्रोच्यैव प्रवासांचक्रे ॥**

**4-10-2**

Satyakama's wife told him "The student has observed the austerities hard. He has tended the fires devotedly. May not fires censure you for not completing his instruction. So kindly teach him the desired instruction". Though he was told so by his wife, Satyakama went on a tour without instructing Upakosala.

**स ह व्याधिनाऽनशितुं दध्रे । तमाचार्यजायोवाच - ब्रह्मचारिन् । अशान ; किं नु नाश्नासीति । स होवाच - बहव इमेऽस्मिन् पुरुषे कामाः नानात्ययाः । व्याधिभिः प्रतिपूर्णोऽस्मि ; नाशिष्यामीति ॥**

**4-10-3**

Upakosala decided to fast being afflicted by mental dejection. The teacher's wife told him, "O, student, take your

food. Why are you not eating? He replied "In this person there are many diverse desires. I am filled with diseases related to them. So I shall not eat."

*अस्मिन् जीवे ब्रह्मप्राप्ति व्यतिरिक्ताः काम्यमाना विषयाः - नानात्याः - नाना विध गर्भ जन्मजरा मरणादि लक्षण फल जनकाः मनसि विपरिवर्तमानाः सन्ति । अतः तद्विषय भयरूप व्यधिभिः पूर्णोस्मि ।*

**अथ हाग्नयः समूदिरे - तप्तो ब्रह्मचारी कुशलं नः पर्यचारीत् । हन्तास्मै प्रब्रवामेति । तस्मै होचुः ॥ 4-10-4**

Then the fires said among themselves. "This student has observed the vows stricIty. He has tended us well very devotedly. Let us teach him". Then they spoke to him.

*When the student expressed his sorrow, for having not been instructed by the preceptor and kept quiet, all the three fires felt pity and compassion towards the student. They were impressed by his service. So they decided to teach him Brahman.*

**प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति । स होवाच, 'विजनाम्यहं यत् प्राणो ब्रह्म ; कं च तु खं च न विजानामी'ति । ते होचुः 'यद्वाव कम्, तदेव खम्, यदेव खम्, तदेव क'मिति । प्राणं च हास्मै तदाकाशं चोचुः ॥ 4-10-5**

Prana is Brahman. "Ka' is Brahman. "Kha" is Brahman. Then Upakosala said I understand that Prana is Brahman. But I do not understand "kam and kham". Then the fires said "That which is Kam is verily kham and that which is kham is kam." They taught him Prana and that it alone as characterised by infinite bliss.

*The student Upakosala was a mumukshu and he aspired for attainment of Brahman. When the fires taught him that prana was Brahman, he understood that by the term prana, Brahman alone is*

*signified as Brahman was the prompter of all pranas in the universe. तत्र सकल जगत् प्राणयितृत्व योगेन प्राण शद्वितत्वस्य ब्रह्मण: उपपन्नत्वात् यत् प्राणो ब्रह्मेत्युक्तं तत् जानामि । The term 'क' signifies Sukha. The term 'ख' signifies akasa. Is the worldly sukha Brahman ? Is elemental ether Brahman? How can space or worldly happiness be Brahman ? This I do not understand. The fires clearly taught that sukha or bliss qualified by space, becomes distinguished from the sukha of the objects of the world and when space becomes qualified by bliss, the elemental space is eliminated. Both these are to be taken as qualifying each other. कं खं इति अनयो: विशेषण विशेष्य भाव: अभिप्रेत: इति स्वाभिप्रायम् उक्तवन्त: अग्नय: इत्यर्थ: । From this the meaning अपरिच्छिन्न सुखं ब्रह्म is obtained. जगत् प्राणयितृत्वेन प्राणत्वविशिष्टं यत् ब्रह्म तदेव अपरिच्छिन्न सुख रूपश्चइति अग्नय: उक्तवन्त: ।*

## इति चतुर्थाध्याये दशम: खण्ड:

## एकादश: खण्ड:

**अथ हैनं गार्हपत्योऽनुशशास -- 'पृथिव्यग्निरन्नमादित्य' इति । य एष आदित्ये पुरुषो दृष्यते, सोऽहमस्मि; स एवाहमस्मीति ॥ 4-11-1**

Then Garhapatyagni taught him thus, "Prithvi or earth; Agni or fire ; Annam or food ; Aditya or the Sun these four are my forms. This Purusha who is seen in Aditya he I am. I am that very one.

*Having taught Brahman, the sacred fires taught the meditation with regard to each one of themselves. This Agni Vidya is an accessory to Brahmavidya. The four - Prithvi, Agni, Annam and Aditya are the forms of Garhapathyagni. Of these four forms the two viz. Agni and Aditya are one on account of the characteristic of पक्तृत्व and प्रकाशकत्व । There is identity between these two forms. The earth and food are related by way of being the objects of enjoyment.*

*अग्नेः आदित्येन यादृशं ऐक्यं न तादृशमैक्यं प्रथिव्यन्नाभ्याम् । तस्मात् आदित्यः एव अहमस्मि इति अग्निः उवाच इत्यर्थः ।*

**स य एतमेवं विद्वानुपास्ते, अपहते पापकृत्याम् ; लोकी भवति ; सर्वमायुरेति ; ज्योग्; जीवति ; नास्यावरपुरुषाः क्षीयन्ते । उप वयं तं भुञ्जामोऽस्मिँश्च लोकेऽमुष्मिँश्च, य एतमेवं विद्वानुपास्ते ॥ 4-11-2**

He who knowing this thus, meditates upon this Agni, gets rid of his sins (that are obstructions for attainment of Brahman) and attains the world of Agni. He lives a full life and lives brightly. Those that are his dependents such as disciples and children etc., will not perish. We will protect him who meditates like this, knowing this from all troubles in this world and in the other world.

*This kind of meditator upon Agni, gets rid of all sins of the form of obstructions for the attainment of Brahman. This is mentioned here as related to the अङ्गविद्या / because the Anga or accessory is praised thus. अग्निफलेन अङ्गं स्तूयते इति द्रष्टव्यं पाप or sin here may be taken as sins that are obstructions to the origniation of meditation upon Brahman. लोकीभवति -means the attainment of Agniloka which is the way to the attainment of Brahmaloka. ज्योक् जीवति means not being tormented by diseases and others till the attainment of Brahman. He will live brilliantly here till the attainment of Brahman. His successors such as disciples, sons, grandsons, will also become knowers of Brahman.*

*'उपभुञ्जामः' means we will protect them till the attainment of Brahman. यावत् ब्रह्मप्राप्ति विघ्नेभ्यः परिपालयामः इत्यर्थः ।*

**इति चतुर्थाध्याये एकादशः खण्डः**

## द्वादशः खण्डः

**अथ हैनमन्वाहार्यपचनोऽनुशशास - आपो दिशो नक्षत्राणि चन्द्रमा इति । य एष चन्द्रमसि पुरुषो दृश्यते, सोऽहमस्मि ; स एवाहम स्मीति । 4-12-1**

Then the Agni known as Anvaharya pachana taught him this. Water, direction (दिक्) stars (नक्षत्राणि)and the moon are my forms. The purusha who is seen in the moon, he I am, I am that itself.

*अन्वहार्य पचन means दक्षिणाग्नः । अनुशशास means taught. This Agni taught that water, directions, stars and moon are verily its forms. The moon and agni have the quality of प्रकाशकत्व in common and so it is declared here that agni is the Purusha in the Moon.*

**स य एतमेवं विद्वानुपास्ते, अपहते पापकृत्याम् ; लोकी भवति ; सर्वमायुरेति; ज्योग्जीवति; नास्यावरपरुषाः क्षीयन्ते । उपवयंतं भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च, य एतमेवं विद्वानुपास्ते ॥ 4-12-2**

He who knowing thus meditates upon this fire gets rid of his sins, attains the world of that Agni. He lives a full life and lives brightly. Those that are his dependents such as disciples and children etc. will not perish. We will protect him who meditates upon this knowing thus, from all troubles in this world and in the other world.

## इति चतुर्थाध्याये द्वादशः खण्डः

## त्रयोदशः खण्डः

**अथ हेनमाहवनीयोऽनुशशास - प्राण आकाशो द्यौर्विद्युदिति । य एष विद्युति पुरुषो दृश्यते, सोऽहमस्मि; स एवाहमस्मीति ।। 4-13-1**

Then the आहवनीय अग्नि taught thus. "Prana or the vital airs, Akasa, द्यौ: the celestial region and Vidyuth or lightening - these are my forms. The purusha who is seen in lightening, he I am; he alone I am".

*The Vidyuth Purusha or the person seen in lightening has the characteristic of प्रकाशकत्व and So आहवनीय and विद्युत् are one.*

**स य एतमेवं विद्वानुपास्ते, अपहते पापकृत्याम् ; लोकी भवति; सर्वमायुरेति ; ज्योग् जीवति ; नास्यावरपुरुषाः क्षीयन्ते । उप वयं तं भुञ्जामोऽस्मिँश्च लोकेऽमुष्मिँश्च, य एतमेवं विद्वानुपास्ते ॥ 4-13-2**

He who knowing thus meditates upon this fire, gets rid of his sins, attains the world of that Agni. He lives a full life and lives brightly. Those that are his dependents such as disciples or children etc., will not perish. We will protect him who meditates upon this fire knowing thus, from all troubles within this world and in the other world.

**इति चतुर्थाध्याये त्रयोदशः खण्डः**

## चतुर्दशः खण्डः

**ते होचुः - उपकोसल ! एषा सोम्य तेऽस्मद्विद्या चात्मविद्या च । अचार्यस्तु ते गतिं वक्तेति ॥ 4-14-1**

The fires together then said, "O good looking Upakosala, this that we have taught you is meditation upon us and meditation upon paramatman. (अग्नि विद्या ; आत्मविद्या as the subsidiary and main). Your preceptor will teach you the goal and the Path'. Then his preceptor arrived. He addressed "O Upakosala".

*After having instructed Upakosala individually all the three fires collectively taught that they had instructed him into the meditation of Agni or the Knowledge of the fires and आत्मविद्या. आत्मविद्या means परमात्मविद्या. The conjunction 'च' indicates that in the process of instruction of the main and the subsidiary meditation, they have to be combined. अङ्गाङ्गी भूत विद्ययोः उपदेशक्रियायां समुच्चय द्योतनार्थः / The intention of the fires that the path should be learnt from the Acharya is as follows -*

*"We have taught you the essential nature of Brahman and the nature of Agnividya accessory to it just to enliven you who was paining and grieved on account of the non-attainment of Brahma vidya. Knowledge that is obtained from the Acharya alone becomes effective. So may your acharya alone teach you (1) Brahman having, the characteristic of "Samyad Vamatva" and others (2) the उपासनस्थानम् or location where Brahman is to be meditated upon as in the and (3) the path of the form of अर्चिरादि / Here by the statement गति, gathi alone is not meant. The other two viz. the essential nature of Brahman and the places where Brahman is to be meditated upon are also implied.*

**आजगाम हास्याचार्यः । तमाचार्योऽभ्युवाद, उपकोसल ३ इति । भगव इति ह प्रतिशुश्राव । ब्रह्मविद इव सोम्य ते मुखं भाति । को नु त्वाऽनुशशासेति । को नु माऽनुशिष्याद् भो इती हापेव निह्नुते, इमे नूनमीदृशा अन्यादृशा इति हाग्नीन् अभ्यूदे । किं नु सोम्य किल तेऽवोचन् इति ॥** **4-14-2**

"O venerable sir' - responded Upakosala. "O good looking one, your face shines like that of one who knows Brahman. who taught you ?" Upakosala said, "O venerable Sir, who can instruct me ? He spoke this as if hiding and said "These fires are verily like this now. They were really of a different form

before. In this way he spoke of the fires (The fires taught me). The teacher, said "what did they teach you"?

**इदमिति ह प्रतिजज्ञे । लोकान् वाव किल सोम्य तेऽवोचन् । अहं तु ते तत् वक्ष्यामि, यथा पुष्करपलाश आपो न श्लिष्यन्ते, एवमेवंविदि पापं कर्म न श्लिष्यत इति । ब्रवीतु मे भगवानिति । तस्मै होवाच ॥**

**4-14-3**

He stated "They taught me this". The teacher said, "They have taught you the worlds only. But to the knower of which sinful acts do not get tainted. I shall teach you that, just as water drops do not stick to the lotus leaf. Upakosala said "May the venerable teacher teach me that".

*ब्रह्मवित्इव by looking at the face of the student the teacher observed that he looked like Brahmavith. How did he know it ? He looked as having tranquil organs, a smiling face, free from care and contended. From these signs he put his questions. Shankara points out as follows. प्रसन्नेन्द्रियः, प्रहसित वदनः, निश्चिन्तः, कृतार्थः ।*

*The idea is that there was no other person to teach me when you had gone out. He did not hide that he was taught. He spoke as if hiding and after a few moments he pointed out to the fires in an indirect way and said, "Truly these fires instructed me." He narrated what was taught to him by fires. The teacher said "They verily spoke of the worlds; I shall teach you Brahman. "They spoke of Agnividya which is an accessory to Brahma vidya and not Brhaman. अङ्गभूताम् अग्निविद्यां कात्स्न्येन उक्तवन्तः । न तु ज्ञातव्यं ब्रह्म कात्स्न्येन । अहं तु, ते सर्व पापाश्लेषापादक - विद्या विषय भूतं ब्रह्म वक्ष्यामि यदि शुश्रूषसे इत्यर्थः । 'पापा श्लेषो नाम' - Even when one does deeds that are sinful. those sins do not taint one who has gained the efficacy to counter the origination of Sin. पापहेतुभूतकर्मचरणेऽपि पापोत्पत्तिप्रतिबन्धकशक्तिमत्वं ।।This relates*

*to sins that are committed unwittingly and पाप here relates to सुकृत and दुष्कृत । इदञ्च प्रामादिकपापविषयं ।। पापशब्दश्च सुकृत दुष्कृत साधारणः ।।*

## इति चतुर्थाध्याये चतुर्दशः खण्डः

## पञ्चदशः खण्डः

**य एषोऽक्षिणि पुरुषो दृश्यते, एष आत्मेति होवाच, एतदमृतमभयम् एतद् ब्रह्मेति । तद् यद्यप्यास्मिन् सर्पिर्वोदकं वा सिञ्चति, वर्त्मनीह्येव गच्छति । 4-15-1**

He said, thus, "This purusha seen inside the eye is the atman. He is immortal, fearless and infinitely great. Nothing taints him. If melted butter or water is dropped in the eye, that flows out to the eyelashes and does not taint the eye (on account of the greatness of the place)

*The Purusha in the eye is seen by the Yogins. The Purusha is in that blissful space. योगिभिः यः अक्ष्यन्तर्वर्ती पुरुषः द्रश्यते , अयमेव आत्मा नियन्ता इत्यर्थः । Fearless means दुःखासंभिन्नत्वं । ब्रह्मत्वं - निरतिशय बृहत्वं । अमृतत्वं means निरतिशय भोग्यत्वं । That place becomes blessed and taintless on account of the glory of the person residing there. Brahman is निर्लेप । The place also becomes taintless on account of the association with Brahman. तस्मात् निर्लेपस्थानिप्रभावात् न तत्र लिप्यते ।*

**एतँ संयद्वाम इत्याचक्षते । एतँ हि सर्वाणि वामान्याभिसंयन्ति । सर्वाण्येनं वामान्यभिसंयन्ति, य एवं वेद ।। 4-15-2**

This Purusha in the eye is called संयद्वाम। All desirable objects sought by all are in him as all auspicious qualities go to him. All desirable things go to him who knows like this.

*संगतानि वामानि वननीयानि प्रार्थनीयानि यस्मिन् सः - सम्यद्वामः / All things that are sought after by devotees are gained from him. He is सर्व कल्याण गुणाश्रय and सत्यसंकल्प / संयद्वाम may mean even this. An Upasaka of such a lord becomes like Him itself.*

**एष उ एव वामनीः । एष हि सर्वाणि वामानि नयति । सर्वाणि वामानि नयति, य एवं वेद ।। 4-15-3**

And he alone is वामनि, because he grants all good things to those who take refuge in him. He who knows him like this will be endowed with this characteristic of getting good things to those who take resort with him.

*'वामनीत्वं' means स्वाश्रितेषु शोभन प्रापकत्वं /*

**एष उ एव भामनीः । एष हि सर्वेषु लोकेषु भाति । सर्वेषु लोकेषु भाति, य एवं वेद ।। 4-15-4**

He alone is भामनि, because he is shining effulgently with his splendours form in all worlds. The upasaka who knows like this will also shine brilliantly in all worlds.

*'भामनीत्वं' signifies that the lord has an auspicious body which shines effulgently in all the worlds. The brilliance of the auspicious form of the lord pervades all the worlds. सर्वलोक व्याप्त दीप्तिमत् विग्रह युक्तत्वं / This kind of benefit happens to the upasaka also if he so desires. He will also have a lustrous body. The description of these characteristics of Samyadvamatava, Vamaneetva and Bhamanaeetva are the characteristics of Supreme Brahman who is to be meditated upon and the description of the फल or the result of such meditation is to point out that Brahman is to be meditated upon as qualified by these real qualities and it is not an अर्थवाद or a praise as in the case of the eye that does not taint.*

**अथ यदु चैवास्मिन् शव्यं कुर्वन्ति, यदु(दि)च न, अर्चिषमेवाभिसंभवन्ति; अर्चिषोऽहः, अह्न आपूर्यमाणपक्षम् ; आपूर्यमाणपक्षाद् यान् षडुदङ् एति मासाँ स्तान् ; मासेभ्यः संवथ्सरम्; संवथ्सरादादित्यम्; आदित्याश्चन्द्रमसम् ; चन्द्रमसो विद्युतम् ; तत्पुरुषोऽमानवः ।। 4-15-5**

When he who knows this purusha like this in the eye, dies, he attains Brahman irrespective of the funeral rites being done or not, they verily reach fire, the first in the path of archiradi, from fire to the deity of the day, from him to the deity of the bright half of the month, from him to the deity of six months, उत्तरायण (when the sun moves towards the North), From that deity to the deity of the year, from him to the sun, from him to the moon and from him to the Vidyuth or the deity of lightening.

**स एनान् ब्रह्म गमयति । एष देवपथो ब्रह्मपथः । एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ।। 4-15-6**

From vidyuth, the amanava purusha will unite him with Brahman. This is known as the path of the gods or the path to Bahman. Those who go by this path never more return to this world of Humans.

*The Upanishad declares that an upasaka of Brahman will move in the path of अर्चिरादि being lead by the आतिवाहिका or divine guides irrespective of the funeral rites such as शवदहन etc., Some people opine that only an अक्षिब्रह्मोपासक goes to Archiradi on account of the greatness of Agnividya though there is no shavadahana etc. And for others there will be some slight वैगुण्य or defect if the funeral rites are not done. But it is not so. This is common*

*to the followers of all kinds of Brahma vidya. एतत् सर्वब्रह्मवित् साधारणमेव । देवपथ means देवैः आतिवाहिकैः नीयमानः पन्थाः । ब्रह्मप्रापकः पन्थाः ब्रह्मपथः ।*

*a) In the Brahmasuthras it is conclusively decided that the Archiradi is common to all Brahmopasakas in the sutra अनियमस्सर्वेषां अविरोधः शब्दानुमानाभ्याम् (वे.सू. 3-3-32)*

*b) Upakosala Vidya which is described above is verily paramatma vidya and this is discussed and derived in the sutra. 'अन्तर उपपत्तेः' ॥ (वे.सू. - 1-2-13)*

## इति चतुर्थाध्याये पञ्चदशः खण्डः

## षोडशः खण्डः

**एष ह वै यज्ञो योऽयं पवते । एष ह यन् इदँ सर्वं पुनाति । यदेष ह यन्निदँ सर्वं पुनाति, तस्मादेष एव यज्ञः । तस्य मनश्च वाक् च वर्तनी ॥**

**4-16-1**

This vayu that blows is verily a sacrifice. This, while moving everywhere purifies all these. As this purifies everything while moving, therefore indeed it is a sacrifice. For that speech and mind are the two paths.

*The upanishath is teaching the Rahasya. Certain expiations for setting right the sacrifice are introduced here. This portion and the earlier portions of the Upanishat form the आरण्यक part of the Veda. This expiation of Vyahrutis and the silence of the priest called Brahma are enjoined here "रहस्य प्रकरणे प्रसंगात् आरण्यकत्व साम्याच्च यज्ञे क्षते उत्पन्ने व्याहृतयः प्रायश्चित्तार्थं होममन्त्रतया विधातव्याः" / One who is wellversed with such expiations alone is authorised to be a Ruthvik, to officiate as Brahma and that Rithvik Brahma is to maintain silence.*

*'एषः यज्ञः' - This vayu itself is the sacrifice because he purifies everything moving every where. It is enjoined in the smrithi that purification is effected by Varsha, Vatha and आतप । For the sacrifice there are two paths वाक् and मनस् because they are प्रवृत्ति साधन भूत । The Brahma priest follows the path of the mind. यज्ञस्य मनोलक्षण मार्ग मनसा प्रणिहितेन ब्रह्मा संस्करोति । The other priests like hotr and others will be engaged in uttering the mantras to fulfill the sacrifice. वाचा एव सम्यक् प्रयुक्तया वाचं संस्कुर्वन्ति ।*

**तयोरन्यतरां मनसा संस्करोति ब्रह्मा ; वाचा होताऽध्वर्युरुद्गाताऽन्य तराम् । स यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा व्य वदति ।। 4-16-2**

The Brahma priest sanctifies one of these two paths with his mind. The Hota, Adhvaryu and Udgatha sanctify the other path with speech. When the Brahma priest speaks breaking his silence while the shasthra (शस्त्र) called प्रातरनुवाक is begun before the hymn परिधानीया (This path of mind is lost).

*If the Brahma priest breaks his silence and speaks before paridaniya hymn is recited, then one path of the two gets destroyed. मनःप्रणिधानस्य नाशेन मनोलक्षण यज्ञ वर्तनिसंस्कारकस्य ब्रह्ममनसः अभावात् एषा वर्तनी नश्यति ।*

**अन्यतरामेव वर्तनीं सँस्कुर्वन्ति ; हीयतेऽन्यतरा । स यथा एकपाद् व्रजन्, रथो वैकेन चक्रेण वर्तमानो रिष्यति एवमस्य यज्ञो रिष्यति ; यज्ञं रिष्यन्तं यजमानोऽनु रिष्यति ; स इष्ट्वा पापीयान् भवति ।। 4-16-3**

Only one of the two paths is sanctified and the other gets destroyed. The sacrifice gets destroyed just as a person moving

on one foot or a chariot moving on one wheel gets destroyed. When the sacrifice gets destroyed thus, the yajamana or the sacrificer also gets destroyed. Performing the sacrifice like this he becomes a sinner.

**अथ यत्रोपाकृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा व्यवदति, उभे एव वर्तनी संस्क्कुर्वन्ति ; न हीयतेऽन्यतरा ॥ 4-16-4**

It the Brahman priest does not break his silence before the recitation of the Paridhaniya hymn in the pratharanuvaka rite, then they sanctify verily both the paths. Neither of the two paths is destroyed.

**स यथोभयपाद् व्रजन् रथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठति - एवमस्य यज्ञः प्रतितिष्ठति ; यज्ञं प्रतितिष्ठन्तं यजमानोऽनु प्रतितिष्ठति। स इष्ट्वा श्रेयान् भवति ॥ 4-16-5**

The sacrifice of this person flourishes just as a person walking on both feet or like a chariot moving on both wheels. When the sacrifice becomes well established the sacrificer also becomes established by performing the sacrifice. He obtains all prosperity.

*यज्ञः प्रतितिष्ठति means साद्गुण्यवान् भवति । यजमानः लब्ध फलो भवति ।।*

**इति चतुर्थाध्याये षोडशः खण्डः**

**सप्तदशः खण्डः**

**प्रजापतिर्लोकानभ्यतपत् । तेषां तप्यमानानाँ रसान् प्रावृहत् अग्निं पृथिव्याः, वायुमन्तरिक्षात् ; आदित्यं दिवः ॥ 4-17-1**

The supreme lord Prajapathi pondered over the worlds. He extracted their essence - अग्नि from the Earth, वायु from अन्तरिक्षम् or mid region and आदित्य from द्युलोक or heaven.

*This section is introduced for prescribing the expiation when there is यज्ञप्रमोष or fault in performing the sacrifice. The Vyahruthi sacrifice is being prescribed as the expiation for any fault commited in performing the sacrifice. Such as the breaking of silence by brahma and others. Brahma or Prajapathi pondered over the worlds with the desire for extracting the quintessence of the worlds. अभ्यतपत' means आलोचनरूपं ज्ञानं कृतवान् । प्रावृहत् means extracted उद्धृतवान् ।*

**स एतास्तिस्रो देवता अभ्यतपत् । तासां तप्यमानानाँ रसान् प्रावृहत् - अग्नेः ऋचः, वायोर्यजूँषि; सामान्यादित्यात् ॥ 4-17-2**

He pondered over these three deities and he extracted their essences. He extracted the Rik hymns from fire, the Yajur mantras from Vayu and the Samans from the Aditya.

*अग्नि, वायु, आदित्य सारतया त्रयीं निश्चितवान् ।*

**स एतां त्रयीं विद्यामभ्यतपत् । तस्यास्तप्यमानाया रसान् प्रावृहत् - भूरिति ऋग्भ्यः, भुवरिति यजुर्भ्यः; सुवरिति सामभ्यः ॥ 4-17-3**

He pondered over the knowledge of these three vedas and he took up the essences from them - भूः from the Rigveda mantras भुवः from Yajur mantras and सुवःfrom the Samans.

*He extracted the three great vyahruthies as the quintessence of the three vedas, three gods and three worlds.*

**'तत् यदृक्तो रिष्येत्, भूः स्वाहेति गार्हपत्ये जुहुयात् । ऋचामेव तद्रसेन ऋचां वीर्येणर्चां यज्ञस्य विरिष्टं संदधाति ॥ 4-17-4**

If there is any injury to the sacrifice in respect of the recitation of Rik hymns, one should offer oblations in the Garhapathya fire with the mantras भूः स्वाहा" । By the strength of the essence of the Riks, the injury to the sacrifice caused by Rikmantras is cured by him.

**अथ यदि यजुष्टो रिष्येत्, भुवः स्वाहेति दक्षिणाग्नौ जुहुयात्, यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टँ संदधाति ॥ 4-17-5**

If there should be any injury from the Yajur mantra, one should offer oblations in the Dakshinagni fire with the mantra भुवः स्वाहा ।By the strength of the essence of the Yajus, the injury to the sacrifice caused by the Yajurmantra will be warded off.

**अथ यदि सामतो रिष्येत्, सुवः स्वाहेत्याहवनीये जुहूयात् । साम्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टँ संदधाति ॥ 4-17-6**

If there should be any injury to the sacrifice in respect of the saman chants, he should make an oblation in the Aahavaneeya fire with the mantra स्वः स्वाहा । In that way by the essence of the Sama mantras he cures the injury to the sacrifice caused by the Sama mantras.

**तद् यथा लवणेन सुवर्णं संदध्यात् सुवर्णेन रजतं रजतेन त्रपु त्रपुणा सीसँ सीसेन लोहं लोहेन दारु दारुचर्मणा ॥ 4-17-7**

Just as one joins gold with the help of borax salt, silver with gold, tin with the help of silver, lead with tin, iron with the help of lead, timber with the help of Iron and Timber with the help of leather.

**एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टँ संदधाति ।। भेषजकृतो ह वा एष यज्ञः यत्रैवंवित् ब्रह्मा भवति ।। 4-17-8**

In the same way with the power of the essence of the three worlds, of these gods and of the wisdom of the three vedas, one will heal the injury caused to the sacrifice. A sacrifice where there is a Brahman priest who is endowed with this kind of Knoweldge, is indeed cured as though by medicine.

*सुवर्णस्य संधानं नाम कठिणस्य मृदुतापादनं ie. An agent for softening the hard metals. The vyahrutees are the essence of the three worlds, three gods and three vedas and therefore with these vyahrutees the injury caused to the sacrifice is cured.*

**एष ह वा उदक्प्रवणो यज्ञः यत्रैवंवित् ब्रह्मा भवति । एवंविदँ ह वा एषा ब्रह्माणमनु गाथा - यतो यत आवर्तते तत्तद् गच्छति मानवः ।। 4-17-9**

This sacrifice for which there is a brahma priest who possesses this kind of knowledge certainly inclines north wards. Here is a gatha or an ancient verse with regard to this. He goes to all those places wherever the sacrifice gets injured.

**ब्रह्मैवैक ऋत्विक् कुरुनश्वाऽभिरक्षति ।। एवंविद्ध वै ब्रह्मा यज्ञं यजमानँ सर्वाश्चर्त्विजोऽभिरक्षति ।। तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदम्, नानेवंविदम् ।। 4-17-10**

The Brahman who observes silence is the only one priest who protects the others just like a mare protects the warriors. Therefore a Brahma priest protects the sacrifice, the sacrificer and all other priests. Therefore one should choose as Brahma

priest only that person who is possesses such knowledge and not one who does not possess such knowledge.

*'उदक् प्रवण' means उत्तरमार्ग प्रतिपत्ति हेतु / That means the cause of winning the Northern path. उदक् means ऊर्ध्वलोक / मानवः means मनन शीलः / The Brahma priest is going to observe the performance of the sacrifice in all areas and protects the sacrifice and other priests.*

*कुरून् रक्षति means कर्तृन् ऋत्विजः रक्षति / Just as the mare that protects the rider, similarly the Brahman priest also protects the other Ritviks, the sacrifice and the sacrificer.*

**इति चतुर्थाध्याये सप्तमः खण्डः**

**इति छान्दोग्योपनिषदि चतुर्थोऽध्यायः**

## पञ्चमोध्यायः

### प्रथमः खण्डः

**यो ह वै ज्येष्ठश्च श्रेष्ठश्च वेद, ज्येष्ठश्च ह वै श्रेष्ठश्च भवति । प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ 5-1-1**

He who knows the eldest and the most celebrated becomes the eldest and the most celebrated. Prana or the vital air is the eldest and most celebrated.

*The Pranavidya is here taught. Prana is the oldest and most celebrated. According to the of analogy of the तत्क्रतुन्याय one who meditates upon prana as qualified by the qualities of ज्येष्ठत्व and श्रेष्ठत्व, becomes endowed with these qualities. ज्येष्ठत्व means वृद्धत्व and श्रेष्ठत्व means प्रशस्ततमत्वं । Prana is ज्येष्ठ on account of the fact that the functions of indriyas is only after the commencement of functioning of prana in respect of a purusha who is in the womb. The function of indriyas is dependent upon prana and so prana is श्रेष्ठ ।*

**यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति । वाग् वाव वसिष्ठः ॥ 5-1-2**

He who knows वसिष्ठ becomes वसिष्ठ the richest among his people. The organ of speech is vasishta.

*One who has vast wealth is a vasishta. One who is an orator gets lots of wealth. वाक् or the organ of speech which is the cause of gaining enormous wealth is vasishta. वाग्मी हि लोके अतिशयेन वसुमान् भवति । अतश्च वसुमत्तासंपादक सद्व्यवहारजनकत्वं वाचो वसिष्ठत्वं ।*

**यो ह वै प्रतिष्ठां वेद, प्रति ह तिष्ठत्यस्मिँश्च लोकेऽमुष्मिँश्च । चक्षुर्वाव प्रतिष्ठा ॥ 5-1-3**

He who knows the one who stands stable (Pratishta) he stands firmly in this world as well as in the other world. The eye is verily the sustainer.

*Pratishta is to stand stable in an odd or even place, being firmly established. This is possible with the help of the eye. चक्षुषा हि समे दुर्गे प्रतितिष्ठति' says the बृ.उ. the eye shows the even or the uneven surface of the earth and helps in being stationed firmly.*

**यो ह वै संपदं वेद, सँ हास्मै कामाः पद्यन्ते दैवाश्च मानुषाश्च । श्रोत्रं वाव संपत् ॥ 5-1-4**

He who knows the one, who bestows wealth, his wealth divine and human will be fulfilled. The ear is verily that wealth.

*The meaning is that the desires of such an aspirant will be fullfilled. The ear is the cause of such sampat or prosperity. संपद्धेतुभूत वेदशास्त्र तदर्थ श्रवणादिसंपादकत्वमेव श्रोत्रस्य संपत्त्वम् ।*

**यो ह वा आयतनं वेद, आयतनँ ह स्वानां भवति । मनो ह वा आयतनम् ॥ 5-1-5**

He who knows one who endows an abode, he will be an abode of the experiences of the objects furnished by his indriyas. The mind is surely the abode.

*The mind becomes an abode means that the mind will be the resort of the form of awareness of the objects of experience such as flower garlands or sandal paste and others. स्रक्चन्दनादि विषयज्ञानरूप भोगायतनत्वमेव मनस आयतनत्वं ।*

**अथ ह प्राणाः अहँश्रेयसि व्यूदिरे, 'अहँ श्रेयानस्मि, अहँ श्रेयानस्मी' ति । ते ह प्राणाः प्रजापतिं पितरमेत्योचुः, 'भगवन् ! को नः श्रेष्ठ' इति ॥ 5-1-6**

Once the indriyas of the above said qualities disputed amongst themselves for superiority, saying, "I am superior, I am superior'. They went to Prajapathi and said, "Venerable sir, who amongst us is superior."

*To narrate the eminence of the vital airs or Mukhya prana an episode is introduced.*

**तान् होवाच, 'यस्मिन् व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत, स वः श्रेष्ठः' इति ॥ 5-1-7**

Prajapathi said to them, "He is the most eminent amongst you, by the departure of whom from this body, the body looks detestable like a dead body".

*पापिष्ठतर means हेय like dead body. The all knowing prajapathi did not say bluntly that the prana is the most superior because he did not like to wound the feelings of others. He allowed them to know it by themselves.*

**सा ह वागुच्चक्राम । सा संवत्सरं प्रोश्य पर्येत्योवाच, 'कथमशकत ऋते मज्जीवितु'मिति । यथा कला अवदन्तः, प्राणन्तः प्राणेन, पश्यन्तश्चक्षुषा, श्रृण्वन्तः श्रोत्रेण, ध्यायन्तो मनसा - एवमिति । प्रविवेश ह वाक् ॥ 5-1-8**

The organ of speech departed from the body and moving out for one year; it returned and asked others, "How were you capable of living without me ?' The others replied "Just like a dumb fellow, without speaking, but breathing with prana,

seeing with the eye, hearing with the ear, thinking with the mind". Then did the organ of speech enter into the body back.

*कला: means मूका: / The body did function normally even in the absence of the organ of speech. It decided that it was not the श्रेष्ठ and returned to its place. 'स्वस्थ श्रैष्ठ्यं नास्तीति निश्चित्य देहं प्रविष्टवती' /*

**चक्षुर्होच्चक्राम । तत् संवत्सरं प्रोष्य पर्येत्योवाच, 'कथमशकत ऋते मज्जीवितु,मिति । यथा अन्धा अपश्यन्त:, प्राणन्त: प्राणेन, वदन्तो वाचा, श्रृण्वन्त: श्रोत्रेण, ध्यायन्तो मनसा - एवमिति । प्रविवेश ह चक्षु: ॥ 5-1-9**

The eye departed from the body. After moving out for one year it returned and asked others, how did you manage to live without me ?' The others replied, "Just like the blind without seeing, but breathing with prana, speaking with the organ of speech, hearing with ear and thinking with the mind. The eye then entered back into the body.

**श्रोत्रँ होच्चक्राम । तत् संवत्सरं प्रोष्य पर्येत्योवाच, 'कथमशकत ऋते मज्जीवितु'मिति । यथा बधिरा अश्रुण्वन्त:, प्राणन्त: प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, ध्यायन्तो मनस:- एवमिति । प्रविवेश ह श्रोत्रम् ॥ 5-1-10**

The ear, then departed from the body and after moving out for a year returned and asked others, "How did you manage to live without me ?' others replied, "Just like a deaf person without hearing, but breathing with prana, speaking with the organ of speech, seeing with the eyes, and thinking with the mind. Then did the ear enter into the body back.

**मनो होच्चक्राम । तत् संवत्सरं प्रोष्य पर्येत्योवाच 'कथमशकत ऋते मज्जीवितुम्' इति । यथा बालाः अमनसः प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, श्रृण्वन्तः श्रोत्रेण - एवम् इति । प्रविवेश ह मनः ॥ 5-1-11**

Then the mind departed from the body and moving out for a year returned and asked others, "How did you manage to live without me' ? They replied, "Just like children with un developed mind, but breathing with prana, speaking with the organ of speech, seeing with the eyes, hearing with the ears;" Then did the mind enter back into the body.

**अथ ह प्राण उच्चिक्रमिषन्, स यथा सुहयः पड्वीशशङ्कून् संखिदेत्, एवमितरान् प्राणान् समखिदत् । तँ हाभिसमेत्योचुः, 'भगवन् एधि । त्वं नः श्रेष्ठोऽसि, मोत्क्रमी' रिति ॥ 5-1-12**

Then when the prana desiring to move out of the body, pulled the other sense organs, just like a spirited horse would pull out the pegs to which its feet are tied, those sense organs gathered around prana and said, "O worshipful prana, you are the most celebrated amongst us. May you prosper, pray do not depart."

*पड्वीश शंकून् means पादबन्धन कीलकान् । संखिदेत् means उत्पाटयेत् or uprooting. The body was not in any way affected when one or other sense organs departed. But all these depend upon the presence of the prana and when prana desired to move out they were as if uprooted. The superiority of prana is thus demonstrated.*

**अथ हैनं वागुवाच, 'यदहं वसिष्ठाऽस्मि, त्वं तद् वसिष्ठोऽसी', ति, अथ हैनं चक्षुरुवाच, 'यदहं प्रतिष्ठाऽस्मि, त्वं तत् प्रतिष्ठाऽसी' ति ॥ 5-1-13**

Then the organ of speech told prana, "What I am Vasishta, verily that you are'. The eye said, "I am said to be Pratishtha.' You are verily that Pratishta".

**अथ हैनँ श्रोत्रमुवाच, 'यदहँ संपदस्मि, त्वं तत् संपदसी' ति । अथ हैनं मन उवाच; 'यदहमायतनमस्मि, त्वं तदायतनमसी' ति ॥ 5-1-14**

Then the ear said to prana, "What I am sampath, that verily you are; the mind said, "What I am known as Ayatanam, that verily you are'.

*The other sense organs offered to the Mukhya prana or the vital air, their respective characteristics as subject would offer taxes to a king. The idea is the very many characteristics of other sense organs are depending upon prana and therefore they are to be attributed to prana.*

**न वै वाचो, न चक्षूँषि, न श्रोत्राणि, न मनाँसीत्याचक्षते । प्राणा इत्येवाचक्षते । प्राणो ह्येवैतानि सर्वाणि भवति ।। 5-1-15**

The sense organs are not called as organs of speech or वाक्, the eyes, the ears and mind. People call them pranas. All these are verily prana.

*This is a statement made by the sruti itself. The people of the world or people who are the knowers of vedas call all these sense organs as prana as their very existence depends upon prana.*

*It may be noted that prana vidya is described in Brihadaranyaka and Kaushitaki upanishat also. Though there are slight variations amongst them there is no difference in the vidya taught in these three upanishads according to (V.S. 3-3-10)*

**इति पञ्चमाध्याये प्रथमः खण्डः**

## द्वितीयः खण्डः

**स होवाच 'किं मेऽन्नं भविष्यती'ति । 'यत् किञ्चिदिदमा श्वभ्य आ शकुनिभ्य' इति होचुः । तद् वा एतदनस्यान्नम् । अनो ह वै नाम-प्रत्यक्षम् । न ह वा एवंविदि किञ्चनानन्नं भवतीति ॥ 5-2-1**

He said, 'What will be my food?' They said, 'Whatever there is food for all up to dogs and birds, that is your food'. All this is the food of 'Ana' or Prana. The name 'Ana' is his direct name. For one who knows like this nothing becomes 'ananna' - non-food or uneatable.

*The vital airs asked the other indrias such as speech and others thus. They replied 'what is the food for all living beings upto birds is verily your food'.*

*The sruti itself says, 'whatever is eaten by all living beings is really food for prana or अन. Ana is the प्रत्यक्षनाम or direct name for prana as that prana is associated with various actions such as eating अदनादिविविध चेष्टायुक्तत्वात् ., it is not possible for pranavidya nishta to eat the food of all living beings. He has to meditate that the food of all living beings is the food of prana. 'सर्वप्राणिजातान्ने प्राणान्नत्वचिन्तनं कर्तव्यं इत्यर्थः / for one who knows, this किंचन अनन्नंभवति means 'प्राणविद्यानिष्ठस्य अभक्ष्यभक्षणदोषो नास्तीत्यर्थः' /*

**स होवाच, 'किं मे वासो भविष्यती' ति । 'आप' इति होचुः । तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाच्चाद्भिः परिदधति । लम्भुको ह वासो भवति, अनग्नो भवति ।। 5-2-2**

He (The Mukhya Prana) asked, 'what will be my garment?' They said, 'water'. Therefore even now, people who are going to eat cover prana with water before eating and after eating. He becomes a *लम्भुकः* or receiver of garment. He will be freed from being naked.

*Water should be thought of as the garment of Mukhya Prana. It is on account of this that people sip water before and after eating and cover prana with the garment of the form of water. The idea is that one should have the view of garment of prana in the water he sips .आचमनीयास्वप्सु वासस्त्वचिन्तनेन' The upasaka also becomes a receiver of garment and becomes अनग्न ।*

**तद्धैतत् सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्त्वोवाच, 'यद्यप्येनच्छुष्काय स्थाणवे ब्रूयात्, जायेरन्नेवास्मिन् शाखाः, प्ररोहेयुः पलाशानि' इति ॥ 5-2-3**

Satyakama Jabala told this to Gosruti, son of Vyaghrapat and said further, 'If someone says this to a dried up trunk of a tree, branches will truly grow on it and leaves will also sprout".

*Satyakama the son of Jabala taught this 'Prana Darsanam' to Gosruti and said that if this prana vidya is spoken to a dry tree, branches would grow on it.*

**अथ यदि महज्जिगमिषेत् अमावास्यायां दीक्षित्वा पौर्णमास्यां रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य, 'ज्येष्ठाय श्रेष्ठाय स्वाहे' त्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ 5-2-4**

If one desires to attain greatness, he must get initiated on the new-moon day and on the night of the full moon day he should stir the pulp of all herbs in curds and honey and offer oblations of ghee in the sacred fire, saying 'svaha to the oldest and greatest', and drop the residue into the mantha or pot containing the pulp.

*The rite called 'mantha' is now introduced. ग्राम्यारण्यौषधानां पिष्टं औदुम्बरे कंसाकारे चमसाकारे वा पात्रे दधिमधुनोः प्रक्षिप्योपमथ्य' । Collecting all kind of herbs growing in villages or forests, one should make it a pulp and place it in a vessel made of copper in the shape*

*of a ladle and stir them and then offer them as oblation as prescribed.*

**वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् । प्रतिष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् । संपदे स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् । आयतनाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ 5-2-5**

After offering oblation of ghee in the sacred fire saying, 'svaha to vasishta richest', he should drop the residue into the mantha.

After offering oblation of ghee in the sacred fire with the mantra, 'svaha to the pratishta', he should drop the residue into the mantha.

After offering oblation of ghee in the sacred fire with the mantra, 'Sampade Svaha', Svaha to prosperity, he should drop the residue into the mantha.

After offering oblation of ghee in the sacred fire with the mantra, 'svaha to the abode, Ayatanaya svaha', he should drop the residue into the mantha.

**अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपति, 'अमोनामास्यमा हि ते सर्वमिदँ स हि ज्येष्ठः श्रेष्ठो राजाऽधिपतिः । स मा ज्येष्ठ्यँ श्रेष्ठ्यँ राज्यमाधिपत्यं गमयत्वहमेवेदं सर्वमसानि'इति ॥ 5-2-6**

Then moving a little i.e., doing a pradakshina, holding the pot containing the pulp both in his hands, he recites this mantra, "you are having the name 'Ama' you are verily prana. All this universe is subservient to you. The prana of the form of mantha is the oldest and the greatest, the luminous, and the ruler. May he make me attain the state of being the oldest,

greatest, the luminous and the ruler. May I myself become all these"

*प्रतिसृप्य means प्रदक्षिणं कृत्वा. The mantra mentioned here should be recited holding the mantha cup in his hands. अमा is the name of prana. The mantha is thought of to be prana, so it is called prana. All this world is subordinated to you. इदं जगत् सर्वं ते त्वदधीनम् / मन्थलक्षणान्नाधीनत्वात् जगतः इति भावः / सहिमन्थभूतः प्राणः / The meaning of the statement 'may I become all these', - is 'may I be the ruler of all these - सर्वनियन्तृतया भवानि'*

**अथ खल्वेतयर्चा पच्छ आचामति - ''तत् सवितुर्वृणीमह' इत्याचामति, 'वयं देवस्य भोजन' मित्याचामति ; 'श्रेष्ठँ सर्वधातम' मित्याचामति । 'तुरं भगस्य धीमहि' इति सर्वं पिबति ॥ 5-2-7**

Then he eats foot by foot, reciting this Rik mantra. 'We pray for that food of god Savitr' he utters and he eats a part. Reciting the second pada 'we eat the food of the deity' he eats the second part. Reciting the third pada, 'the celebrated sustainer of all;, he eats the third part, and reciting the fourth part 'we meditate upon the sun' he drinks all of it.

*The Rik mantra that is to be recited for eating the sacred mantha is as follows: 'तत् सवितुर्वृणीमहे वयं देवस्य भोजनम् / श्रेष्टं सर्वधातमं तुरं भगस्य धीमहे' // he eats a part of it by reciting the first pada of the mantra, and the second and third part of it by reciting the other two padas. He eats the remaining part of it by reciting the last pada. मन्त्रस्य एकैकपादेन एकैकग्रासं भक्षयेदित्यर्थः / सर्वधातमं सर्वधारक / तत् means प्रसिद्धभोजनं। अत्र प्राणस्य सवितुश्च अभेदेन सवितुरित्यर्थः / Being satisfied with the food given by him may we meditate upon the essential nature of Surya without delay.*

**निर्णिज्य कँसं चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः । स यदि स्त्रियं पश्येत् , समृद्धं कर्मेति विद्यात् । तदेष श्लोकः ॥ "यदा कर्मसु काम्येषु स्त्रियँ स्वप्नेषु पश्यति । समृद्धिं तत्र जानीयात् तस्मिन् स्वप्ननिदर्शने " ॥ तस्मिन् स्वप्ननिदर्शने ॥**

**5-2-8**

Washing the ladel or the bowl he lies down behind the sacred fire on an animal's skin or on the bareground, controlling his speech and unperturbed. If he sees a woman in his dream he should know that his karma is well performed and will be fruitful.

There is a verse with reference to this when kamya karmas are performed for getting some desires, when one sees a woman in dream, then he should know success in that karma.

*The cup of the form कंसाकारं चमसाकारं औदुम्बरपात्रं should be washed. He should lie down behind the fire on the deer skin or bare ground with his head to the East प्राक्शिरः शयीत / समृद्धिं means कर्मनिष्पत्तिं. i.e. success in the karma.*

*In the vedanta sutras in the सर्वान्नानुमत्यधिकरण it is decided that सर्वान्नानुमति given to a प्राणविद्यानिष्ठ is only in case of danger of life (see V.s.3-4-28).*

*Under the sutra 'कार्यारव्यानादपूर्वम्' it is concluded that one should have an idea of a garment to prana in the water that is sipped after taking food, as prescribed in the smritis - (V.S.3-3-18). As regards the question how non-sentient entities like speech and others can speak, it is concluded that the presiding deities are implied in such references in the sutra. अभिमानि व्यपदेशस्तु विशेषानुगतिभ्याम् / (V.S.2-1-5).*

**इति पञ्चमाध्याये द्वितीयः खण्डः**

## तृतीयः खण्डः

**श्वेतकेतुर्हारुणेयः पञ्चालानाँ समितिमेयाय । तँ ह प्रवाहणो जैबलिरुवाच, कुमारानु त्वाशिषत् पितेति । अनु हि भगव इति ।।**

**5-3-1**

Svetaketu, the grand son of Aruna came to the assembly of the Panchalas. Pravahana son of Jivala said, 'well, my boy, did your father instruct you?" He replied, 'Venerable sir, He has indeed instructed.'

*To introduce 'Panchagnividya' which is related to the meditation upon the true nature of the Jivatman freed from the contact of matter, and for causing 'Vairagya' or renunciation as related to samsara and for generating desire for liberation, this episode is introduced.*

**(१) वेत्थ यदितोऽधि प्रजाः प्रयन्तीति । न भगव इति ।**

**(२) वेत्थ यथा पुनरावर्तन्ता ३ इति । न भगव इति ।**

**(३) वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तना ३ इति । न भगव इति ।।** **5-3-2**

**(४) वेत्थ यथाऽसौ लोको न संपूर्यता ३ इति । न भगव इति ।**

**(५) वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति । नैव भगव इति ।।** **5-3-3**

'Do you know where people go up from here after being here?' 'No, venerable sir',

"Do you know how they return here again ?" "No, venerable sir,"

'Do you know where the path of Devayana and the path of Pitryana part separately?' 'No, venerable sir'

'Do you know how the other world does not get filled?' 'No venerable sir.'

'Do you know how waters oblated in the fifth oblation become signified by the word Purusha?' 'Certainly not, venerable sir'

*By the first question Pravahana asks about the place where people engaged in Kamya Karmas i.e., who are karmins, go after their life here. 'कर्मिणां गन्तव्यो देशः कः इत्यर्थः / The second question is related to the coming back of karmins to this world again. कर्मिणां पुनरावृत्ति प्रकारः कः ?'. The point of parting of the two paths namely the 'Devayana' and the 'Pitriyana' is asked by the third question. केन प्रकारेण तयोः भेदः इत्यर्थः /*

*'Why does not that 'Dyuloka' or the world connected with gods get filled up even though people are continuously marching to that world?' is the next question. Why does not that world become overcrowded? The fifth question relates to the birth of the man here, who returns in the subtle form associated with water etc. Water signifies the other elements also in the subtle form.*

**अथ नु किमनुशिष्टोऽवोचथाः । यो हीमानि न विद्यात्, कथं सोऽनुशिष्टो ब्रुवीतेति । स हाऽऽयस्तः पितुरर्धमेयाय ; तँ होवाच, ''अननुशिष्य वाव किल मा भगवानब्रवीत्, 'अनु त्वाऽशिष' मिति ॥ 5-3-4**

Why then did you say, 'I have been instructed'? How can one who does not know these say that he has been instructed"? He being distressed, went to his father's place and said, 'Without verily instructing me, O venerable sir, you said, 'I have instructed you'.

*Being afflicted by Jaibali that Svetaketu came and objected thus his father. At the time of completion of my study you said you had fully instructed me. Svetaketu was distressed on account of being questioned about an unknown thing again and again. But not on account of उपचाराकरण /*

**''पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत् । तेषा नैकं चनाशकं विवक्तु''मिति। स होवाच, ''यथा मा त्वं तदैतानवदो यथाऽहमेषां नैकञ्चन वेद, यद्यहमिमानवेदिष्यम्, कथं ते नावक्ष्यम्'' इति ॥ 5-3-5**

That fellow of a kshatriya asked me five questions and I was not able to answer any one of those questions. The father said, 'The way you have spoken to me about these questions then (after returning), I just do not know any one of them. Had I known them, Why should I have not told you?'

*राजन्यबन्धुः means राजापशदः / राजन्याः बन्धवो यस्य स राजन्यबन्धुः/ स्वंय अराजन्यइत्यर्थः / As you said to me at the time of your return from that place that you were not able to answer any one question, I do not verily know the answer to anyone of the questions. I would have surely taught my dear son if I had known them.*

**स ह गौतमो राज्ञोऽर्धमेयाय । तस्मै ह प्राप्तायार्हां चकार । स प्रातः सभाग उदेयाय । तँ होवाच 'मानुषस्य भगवन् गौतम ! वित्तस्य वरं वृणीथाः' इति । स होवाच, 'तवैव राजन् ! मानुषं वित्तम् । यामेव कुमारस्यान्ते वाचमभाषथाः, तामेव ब्रूहीति' ॥ 5-3-6**

That Gautama went to the king's place. The king showed respect to him. Next morning Goutama came when the king was in the assembly. To him the king said, 'O venerable Goutama, please ask for any gift of human wealth'. He said,

'O king, let human wealth be with you alone. Tell me that alone about which you spoke to my son.'

*सभागे means सभागते । उदेयाय means आजगाम or it may be that he came there being worshipped by him. 'भजनं भागः पूजा । तेन युक्तः अर्घ्यादिभिः पूज्यमानः समागतः । Gautama said, मत्पुत्रस्य समीपे पञ्चप्रश्नलक्षणां यां वाचं उक्तवानसि तामेव मे ब्रूहि इति ।*

**स ह कृच्छ्रीबभूव । तँ ह चिरं वसेत्याज्ञापयाञ्चकार । तँ होवाच, 'यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या ब्राह्मणान् गच्छति, तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूत्' इति । तस्मै होवाच** **5-3-7**

He became sorrowful. He ordered him to stay there for a long time. He said, 'O Gautama, I shall do as you told me. This vidya or knowledge that is to be taught by me did not go to the Brahmanas, before you. Therefore in all worlds teachership of this vidya was of kshatriyas alone. Then he imparted this knowledge to him.

*He was afflicted on account of two points. 1. How can this venerable person be made a disciple? 2. How can I fulfull my word that I would grant him a boon? 'त्वं मां यथा अवदः तथा करिष्यामि' This panchagni vidya that I am now teaching you, though it was there earlier, was not taught to a Brahmin earlier. So in all worlds the teachership of this vidya was only to a kshatriya.*

*इयं वक्ष्यमाणाविद्या पुराविद्यमानापि यस्मात्हेतोः त्वत्तः ब्राह्मणान् न प्राप्तवती। तस्मात् सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूत्' - अतो ब्राह्मणेषु एतद्विद्याया अभावात् ब्राह्मणानामेव समीपं गमिष्यामि इति बुद्धिः न कार्या । चिरवासाज्ञापनमपि सोढव्यं इति भावः // The idea is as follows - This panchagni vidya was not taught to any Brahmin before. It was guarded by the Ksahtriyas*

*only. So you may not think that this can be taught by any brahmin. So you have to bear with my order to stay here.'*

## इति पञ्चमाध्याये तृतीयः खण्डः

## चतुर्थः खण्डः

**असौ वाव लोको गौतमाग्निः तस्यादित्य एव समित् रश्मयो धूमोऽहरर्चिः चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ।। 5-4-1**

O Gautama, the yonder world (ie. svarga) is verily the fire. Of that the sun is the samit. (the sacrifical faggot) The rays are the smoke. The day is the flame. The moon is the ember. The stars are the sparks.

*The king taught this wisdom of the five fires to Gautama, who stayed there as a student for a long time. The fifth question, 'वेत्थ यथा पञ्चम्यामाहुतौ आपः पुरुषवचसो भवन्ति' is being disposed of first as the disposal of other questions become convenient later. 'पञ्चमप्रश्न प्रतिवचनस्य इतरप्रतिवचनानुकूलत्वात्'' / The metaphorical description of each fire is followed by the five aspects namely समित्, धूम, अर्चि, अंगार and विस्फुलिंग / Such fires are five and they descirbe the process of rebirth of the Jivatman in this world after experiencing pleasures in the other world.*

**तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति । तस्या आहुतेः सोमो राजा संभवति ।। 5-4-2**

In that fire of this nature the gods oblate water (called faith). From that oblation king soma is born.

*This असौलोकः means swarga loka as Aditya. That alone is the fire. As Aditya illumines the swargaloka, so he is here described as the samith. The rays of the sun are the smoke, because smoke arises*

*from the samith. सत्प्रभत्वात् धूमस्य आदित्य रश्मीनाम् धूमत्वम् / The day is the flame, because it illumines. प्रकाशकत्वात् / The moon is the अङ्गार because the moon rises at the time of the setting of the day. अर्चि: प्रशमकाल प्रभावत्त्वाच्च चन्द्रमस: अङ्गारत्वम् / The stars are obtained as the parts of chandra and therefore they are the sparks. देवा: means इन्द्रियाणि the sense organs. Shraddha means water. इन्द्रियाणां द्युलोकाग्नौ भूतसूक्ष्मरूप आहुति प्रक्षेपकर्तृत्वं is described here. In the absence of the Indriyas the subtle elements cannot reach the Dyuloka embrasing the Jiva with them and so the statement that the Indriyas oblate in that fire is justifiable. द्युलोकादि प्रापक कर्मणां इन्द्रियाधीनत्वात् वा तथोक्ति : इति द्रष्टव्यं / The state of soma raja is the fruit of shraddha (Phala). The subtle waters called faith which are offered as oblations in Agnihotra sacrifice bring the result or phala in the form of attainment of heaven. They become soma raja after entering heavenly world because the sacrifics were performed by them for that purpose. 'पितृयाणे एष: सोमो राजा इति चन्द्रमसं प्राप्तस्य जीवस्य सोमराजभावश्रवणात् अत्र निर्दिश्यमानसोमराजभावस्यापि भूतसूक्ष्म परिष्वक्त जीव विषयत्वात् / /Soma Raja is the Jiva who is associated with the subtle elements, who goes to swargaloka on account of the performance of Agnihota and other sacrifices*

**इति पञ्चमाध्याये चतुर्थ: खण्ड:**

## पञ्चम: खण्ड:

**पर्जन्यो वाव गौतमाग्नि: ; तस्य वायुरेव समित् अभ्रं धूमो विद्युदर्चि: अशनिरङ्गारा: ह्रादुनयो विस्फुलिङ्गा: ।। 5-5-1**

O, Gautama ! Parjanya is the fire. For that vayu or the air is the sacrificial stick (samith). The cloud is the smoke. Lightening is the flame. The thunderbolt is the live charcoal. The thundering roars are the sparks.

*'ह्लादनयः' means मेघ घर्जितानि ।।*

**तस्मिन्नेतस्मिन्नग्नौ देवाः सोमँ राजानं जुह्वति । तस्या आहुतेर्वर्षं संभवति ।। 5-5-2**

The gods offer somaraja as on obalation in this fire from that rain is born.

*The idea is the body of the Jivatman which is called somaraja melts and falls into the cluster of clouds along with jiva at the end of the experience of pleasure is Dyuloka*

**इति पञ्चमाध्याये पञ्चमः खण्डः**

**षष्ठः खण्डः ।**

**पृथिवी वाव गौतमाग्निः, तस्याः संवत्सर एव समित् आकाशो धूमो रात्रिरर्चिः दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ।। 5-6-1**

O, Gauthama ! This earth itself is the fire. For that agni, Samvathsara or the year is the sacrificial faggot (samith). The Akasha or sky is the smoke. The night is the flame. The directions are the live charcoals. The inter directions are the sparks.

*The earth flourishing with the time of the year becomes, capable of yielding crops. So samvatsara is called "Samith'. The night is dark by nature and is in accordance with the earth which is not self luminous and so is described as flame.*

**तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति । तस्या आहुतेरन्नँ संभवति ।। 5-6-2**

The gods oblate Varsha or rain in this fire. From that oblation Anna or food is grown.

*The idea is that the subtle elements called as shraddha become associated with Indriyas that would be helpful to experience swarga and assumed a form, a body called Somaraja. Then when sukrutha exhausted the body dissolved and contacted varsha or rain. Then that varsha with which the Jiva is contacted reaches the earth and becomes associated with Anna of the form of wheat, rice etc.*

**इति पञ्चमाध्याये षष्ठः खण्डः ।**

## सप्तमः खण्डः

**पुरुषो वाव गौतमाग्निः, तस्य वागेव समित् प्राणो धूमो जिह्वाऽर्चिः चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥** **5-7-1**

"O, Gauthama, the purusha or the man is the fire. His speech itself is the sacrificial faggot. His prana is the smoke. His tongue is the flame. The eyes are the live coal. His ears are the sparks"

*वाक् is called samith because one becomes famous through one's speech. वाचाहि समिध्यते पुरुषः । न अवाग्मी ।*

**तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति । तस्या आहुते रेतः संभवति ॥** **5-7-2**

The gods oblate Anna or food in this fire and from that oblation of Anna the rethas or the seed is born.

*The idea is the subtle element in the form of food that are contacted by the Jivas are consumed by the purusha and they are transformed into the form of seed of man. The migrating Jivas are here contacting the Rethas or seed of men in the most subtle form. The Jiva does not undergo any tansformation in all these stages but he will be closely contacted by the subtle elements.*

**इति पञ्चमाध्याये सप्तमः खण्डः**

## अष्टमः खण्डः

**योषा वाव गौतमाग्निः ; तस्या उपस्थ एव समित् उपमन्त्रयते स धूमो योनिरर्चिः यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥ 5-8-1**

O ! Gauthama, the woman is the fire. Her generative organ is samith or the sacrificial stick. The inviting or the calling out is the smoke. The Yoni (vagina) is the flame. The interaction is the live coal. The tiny pleasures are the sparks.

**तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति । तस्या आहुतेर्गर्भः संभवति ॥ 5-8-2**

The gods oblate the seed in this fire and from that oblation the foetus is born.

*रेतो रूपाणि तानि योनिद्वारा स्त्रियं प्रविश्य गर्भत्वेन परिणमन्ते ।।*

## इति पञ्चमाध्याये अष्टमः खण्डः

## नवमः खण्डः

**इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति । स उल्बावृतो गर्भो दश वा नव वा मासान् अन्तः शयित्वा यावद्वाऽथ जायते ॥ 5-9-1**

Thus waters oblated in the fifth fire like this assume the name of purusha. That foetus enclosed in the membrane remains ten or nine months within until it is time to be born.

*Of the five oblations viz. sraddha, soma, vristi, Anna and rethas - as described above, after the fifth oblation of the form of the Rethas, the subtle elements embracing the Jivatman called by the name Waters - assume the name of Purusha. Here the fifth question stands asnwered.*

**स जातो यावदायुषं जीवति । तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः संभूतो भवति ॥ 5-9-2**

Having born thus he lives the length of his destined life time, when he dies the fires carry him to the place from where he came ie. Dyuloka and from where he is born.

*The Purusha who is born thus lives his life time here and when he dies, he is going to the other world determined by his past deeds or the rites he performed here. The Indriyas or gods take him to those fires themselves. Those very fires from which he took birth here. The idea is पुनरपि द्यु पर्जन्य पृथिवी पुरुष योषित्सु संभ्रमति इत्यर्थः ।*

*This description of the five fires is meant for causing dispassion in the minds of the aspirants. One should develop disgust for being born like that coming again and again into the womb of the mother and living a short life here and again transmigrate from body to body. So a wise man should develop vairagya from knowing all this.*

**इति पञ्चमाध्याये नवमः खण्डः**

**दशमःखण्डः**

**तद्य इत्थं विदुः, ये चेमेऽरण्ये श्रद्धा तप इत्युपासते - तेऽर्चिषमभिसंभवन्ति, अर्चिषोऽहः, अह्न आपूर्यमाणपक्षम्, आपूर्यमाणपक्षात् यान् षडुदङ्ङेति मासाँस्तान् ॥ 5-10-1**

Those who know the nature of these five fires "panchagni" thus and those who practice in the forest meditating upon Brahman with faith will unite with Agni. From Agni to the deity of the day and from there to be deity of the bright half of the month and there on he comes upon the deity of the half year while the sun moves towards North.

**मासेभ्यः संवत्सरँ संवत्सरादादित्यम्, आदित्याच्चन्द्रमसम्, चन्द्रमसो विद्युतम् । तत्पुरुषोऽमानवः स एनान् ब्रह्म गमयति । एष देवयानः पन्था इति ॥ 5-10-2**

From that half year he reaches the year samvathsara. From Samvathsara he comes to the sun. From the sun to the moon, from the moon to Vidyuth and from there that अमानव, super human takes him to parabrahman. This is known as the path of the gods.

*In this passage the third question raised by pravahana jaibali about the parting of the ways of Devayana and pitryama is answered. तत् य इत्थं विदुः' - तत् means the nature of the individual self who is migrating from birth to birth as mentioned earlier. प्राक् प्रस्तुतस्य संसरतः जीवस्य स्वरूपं तत् इति अनेन परामृश्यते । "य इत्थं विदुः' - Those who know the way thus i.e. that the jivas will be oblated in the five fires of Dyuloka, parjanya, prithvi, purusha and yoshith, having the respective bodies of shraddha. Soma, vrishti, Anna and Rethas, and having the understanding of the nature of the atman as distinct from body and others and also realising that the atman is having Brahman as its innerself.*

*उक्त प्रकारोण द्यु पर्जन्य पृथिवी पुरुष योषित्सु श्रद्धा सोम वृष्टि अन्न रेतस् शरीरकतया देहादि इत्यर्थः । अत्र ब्रह्मात्मकतया च इत्यापि योजनीयम् ।*

*While explaining the sutra - अप्रतीका लम्बनान् नयतीति बादरायणः' (वेसू 4-5-14) Ramanuja states "पञ्चाग्निविदोपि अर्चिरादिना गतिश्रवणात्, अर्चिरादिना गतस्य ब्रह्म प्राप्ति अपुनरावृत्ति श्रवणाच्च । अत एव प्रकृति विनिर्मुक्तं ब्रह्मात्मकात्मानुसंधानम् सिद्धम् ।*

*Another catagory of Brahmopasaka, that go through Archiradi is mentioned is येच इमे अरण्ये उपासते etc., the word तप signifies*

*Brahman. श्रद्धा means श्रद्धां पुरस्कृत्य / So Archiradi is taught in respect of both kinds of aspirants.*

**अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते, ते धूममभिसंभवन्ति, धूमाद्रात्रिम्, रात्रेरपरपक्षम्, अपरपक्षात् यान् षड् दक्षिणैति मासाँस्तान् - नैते संवत्सरमभिप्राप्नुवन्ति ।। 5-10-3**

Now those who live in villages as house holders and per form sacrifices, humanitarian deeds such as building water tank etc., and give dana or charity and others go to the deity of smoke and from Dhooma to the deity of the night and to the deity of the dark half of the month. From the deity of hte dark half of the month to the deity of Dakshinayana and from the deity of Dakshinayana they do not go to the deity of Samvathsara.

**मासेभ्य: पितृलोकम्, पितृलोकादाकाशम्, आकाशाच्चन्द्रमसम् । एष सोमो राजा; तद् देवानामन्नम् ; तं देवा भक्षयन्ति ।। 5-10-4**

From the month of Dakshinayana, they go to the worlds of manes. From there to Akasa and from there they go to the world of moon. This is the king Soma of Gods and that is the food of the Gods. The Gods eat him.

*The word अथ introduces the next topic. ग्रामे means the village. This is used as a special qualification of the householders. They engage themselves in इष्टं or sacrifices. उपासते means अनुतिष्ठन्ति । The idea is that they practice Yaga, Dana, Homa and other Karmas with a desire to attain various benefits. इति signifies that they perform all these deeds with श्रद्धा or faith. After casting away the body they reach the deity of Dhuma and others. The Dhuma and others are आतिवाहिक s for them. The words Dhuma and others*

*signify the presiding deities there of. The six months when the sun will be moving towards the Southern direction known as दक्षिणायन. These aspirants do not go to the Samvathsara devatha as they are performers of केवलकर्म । 'एषः सोमो राजा' -. The term एषः does not signify moon who is to be attained by such a departed soul. But the इष्टादिकारि the performer of yaga and others becomes Somarajas इष्टादिकारी अभिसंभविता परामृश्यते ।. The attainer is signified as Soma raja. The idea is he will be endowed with a non-material body fit for the experiences of heaven. He attains thus Deva Bhava. देवाः भक्षयन्ति - The Gods will use them to serve them just like animals. देवभावमुपगतं आजानसिद्धाः देवाः भक्षयन्ति - स्व कैंकर्येषु पशूनिवविनियुञ्जाते इत्यर्थः ।*

**तस्मिन् यावत्संपातमुषित्वा अथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमाकाशम्, आकाशाद्वायुम् । वायुर्भूत्वा धूमो भवति ; धूमो भूत्वाऽभ्रं भवति ।।** **5-10-5**

They remain in Chandra till the fruit of their karma lasts. Having remained there till that time they return by the same route upto Akasa from Akasa they go to Vayu and then becomes dhuma and from Dhuma they become Abhra (i.e., the immediately previous state of cloud.)

**अभ्रं भूत्वा मेघो भवति ; मेघो भूत्वा प्रवर्षति । त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्ते ।। अतो वै खलु दुर्निष्प्रपतरम्, यो यो ह्यन्नमत्ति यो रेतः सिञ्चति, तद्भूय एव भवति ।।**

**5-10-6**

Having become the Abhra (bearing water) he becomes the cloud. i.e. closely contacts the cloud and falls upon the earth in the form of rain. And those Jivatmans that are closely embraced by the subtle elements along with rain, having fallen

on the earth they enter into Rice, Corn, Plants, Trees, Sesmum and Beans, etc. It is certainly very difficult and takes a long time to come out of position seeds. He takes birth in the form of him whoever eats food and who ever ejects semen.

*संपातः means कर्मशेषः That means the exhaustion of the result of the particular karma which has begun to yield the result. फलदानप्रवृत्तकर्मविशेष विषयम् । न तु सर्वकर्मविषयम् । And then he returns through the same धूमादिमार्ग by which he ascended to heaven in the reverse order. While ascending he proceeded through Dhuma, Ratri, Krishna paksha, Dakshinayana then Pitru loka and Akasa. But while returning he proceeds from Akasha to Vayu, from Vayu to Dhooma and from Dhuma he becomes Abhra. In all these stages they are contacting closely such entities and they will be appearing similar to them. They do not become Akasa, nor they do have Akasha as their bodies. They are संश्लिष्टाः and they are described that they become Vayu, etc., on account of similarity. The word अभ्र signifies a stage when it is capable of holding water. जलधारणावस्था उच्यते । The jivas fall on earth closely contacting the वर्ष and others. मेघ is the state of showering rain. वर्षं संश्लिष्ट भूतसूक्ष्म परिष्वक्ताः जीवाः । Then they will be having the next state of being associated closely with paddy, barley etc., They do not actually become corn, grain, etc., but they are having mere contact with paddy, corn etc. The Sutrakara discusses this under the sutra. 'अन्याधिषष्ठितेपूर्ववदभिलापात्' (Ved. Sutra 3-1-24).*

*तेन रूपेण जननं नाम न स्थावरभावंप्रतिपत्तिः । स्थावरत्व प्राप्तिहेतु भूत कर्मणां इह अकीर्तनात्, किन्तु, जीवान्तराधिष्ठेतेषु व्रीह्यादिषु संश्लेषमात्रम् ।*

*'दुर्निष्प्रपतरं' - स्थावरादि भावात् निर्गमनं अति चिरेण भवति इत्यर्थः ।*

*It is rare to be born as a human being because, the souls in close contact with rain and that are being born as paddy, corn, etc., are likely to be swept away by rivers and others and they will be*

*getting into ocean and others. There is no chance of such corn to be eaten by man to be transformed into the form of semen. It is only when eaten by men and oblated in woman through the seed is he capable of being born as man. Here also it is to be noted that the descending Jiva does not become semen and other things but he will have a close contact with them in that form and only when man sprinkles the semen in the generative organ of the woman he is liable to be born as a man. Even here chances are very rare. The Upanishat makes out that it is very difficult to get out of the state of corn and others and attain the form of a man.*

**तद्य इह रमणीयचरणा अभ्याशो ह यत् ते रमणीयां योनिमापद्येरन्, ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वा । अथ य इह कपूयचरणा अभ्याशो ह यत् ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा ॥ 5-10-7**

Those whose conduct has been good here will shortly get birth such as a Brahmana, a kshatriya or a vysya. But those whose conduct has been evil will be born in evil births shortly such as the birth of a dog or as a pig or the birth of a chandala.

*अभ्याशः means अभ्यागन्तारः, the meaning is those who descend from the other world- परलोकात् इहलोकम् प्रति अवतरन्तः इत्यर्थः । चरण means action. Those who have done meritorious deeds, that means who are associated with virtuous deeds resulting in punya कपूय चरणाः means कुत्सित चरणाः The idea is that those who return from the somaloka are gaining birth according to the residual karma (good or bad) after expereincing the benefits in swargaloka.*

**अथैतयोः पथोर्न कतरेण चन, तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेति- एतत् तृतीयँ स्थानम् । तेनासौ लाको न संपूर्यते ।तस्माज्जुगुप्सेत । तदेष श्लोकः ॥ 5-10-8**

On the other hand those small creatures who do not go through either of those two paths are migrating again and again here alone. That is the third state which is indicated by the words "Be born and die". Therefore the other world does not become filled up. Therefore as the course of life of the samsarins is deeply sorrowful one should become disgusted of the migratory life here. There is a verse regading this.

*Those beings who do not go by any one of these two paths are born as small creatures. Those people who have not practised upasana to qualify themselves to go by Devayana or that have not performed the karmas, those qualifying them to go through 'Dhumadi' - will be born and dead again and again as small creatures like gnat, mosquitoes, worms, etc. एतत् तृतीयं स्थानम् / means the hosts of people who are born and dead again and again like this. This is the third state of only sinners. असौ लोकः Dyuloka न संपूर्यते / So Dyuloka is not filled up. There is the third state where most Jivas will be migrating often and often. People that go to the Dyuloka are few. So it is not filled up. द्युलोक आरोह अवरोह अभावेन द्युलोक असंपूर्ति वचनात् /*

**'स्तेनो हिरण्यस्य सुरां पिबंश्च गुरोस्तल्पमावसन् ब्रह्महा च । एते पतन्ति चत्वारः पञ्चमश्चाचरँस्तैः ॥ इति ॥ 5-10-9**

He who steals gold, drinks wine, dishonours the teachers bed, kills a brahmin, these four and the fifth one who associates with them will fall.

**अथ ह य एतानेवं पञ्चाग्नीन् वेद, न सह तैरप्याचरन् पाप्मना लिप्यते । शुद्धः पूतः पुण्यलोको भवति, य एवं वेद ॥ य एवं वेद ॥ 5-10-10**

Now anyone who knows these five fires thus, will not be affected by the sin even if he mixes with the above sinners.

Anyone who knows thus will be pure and unsullied and a dweller in the world gained by virtue or punya.

*This verse is introduced to mention an additional benefit that would ensue on account of the wisdom of the essential nature of the Panchagni Vidya which leads one to liberation. मुक्तिफलक पञ्चाग्निविद्या स्वरूप ज्ञानस्य फलान्तरं वक्तुमाह । Under the Sutras कृतात्ययेऽनुशयवान् दृष्टस्मृतिभ्यां यथेतमनेवं च' (वे.सू -3-1-8) the sutrakara establishes that a person who returns from Dyuloka to be born again here comes together with the residual karma and he will born here according to that.*

**इति पञ्चमाध्याये दशमः खण्डः ।**

## एकादशः खण्डः

**प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनश्शार्कराक्ष्यो बुडिल आश्वतराश्विः ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमांसाञ्चक्रुः- को न आत्मा किं ब्रह्मेति ॥ 5-11-1**

Pracheena sala, the son of Upamanyu, Satya Yajnya son of Pulusha, Indradyumna son of Ballavi, Jana son of Sharkaraksha, Budila son of Aswatharashwa- these five great householders and great vedic scholars assembled in a place and discussed as to who is the Brahmin,? Who is the internal self of all ?

*अस्माकं अन्तर्यामितया आत्मभूतं ब्रह्म किं ? इति विचारं कृतवन्तः ।*

**ते ह संपादयाञ्चक्रुः, 'उद्दालको वै भगवन्तोऽयमारुणिः संप्रती ममात्मानं वैश्वानरमध्येति, तँ हन्ताभ्यागच्छामे' ति । तँ हाभ्याजग्मुः।**

**5-11-2**

They decided among themselves like this - "Revered sirs,

Uddalaka the son of Aruna knows this Vysvanara Atma. Let us go to him". They approached him.

*संपादयांचक्रुः - After discussions they were not able to arrive at a conclusion. So they decided about the teacher of the self to be Uddalaka ब्रह्मोपदेष्टारं कञ्चित् निश्चितवन्तः ।*

**स ह संपादयाञ्चकार, 'प्रक्ष्यन्ति मामिमे महाशाला महा श्रोत्रियाः । तेभ्यो न सर्वमिव प्रतिपत्स्ये । हन्ताहमन्यमभ्यनुशासानि' इति ॥** **5-11-3**

That Uddalaka (Beholding them) thought, these great scholars and householders, will ask me (about the Vysvanara Atman). I may not be able to tell them everything. Well, let me direct them to another who knows fully the Vysvanara Atman.

**तान् होवाच, 'अश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं वैश्वानरमध्येति ; तँ हन्ताभ्यागच्छेमे' ति । तँ हाभ्याजग्मुः ॥**

**5-11-4**

He told them 'Revered Sirs, Ashvapathi son of Kekaya surely knows the Vysvanara Atman well. Let us go to him' They all went to him.

*These five great scholars proceeded to the king along with Uddalaka.*

**तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयाञ्चकार । स ह प्रातः संजिहान उवाच, 'न मे स्तेनो जनपदे न कदर्यो न मद्यपो नानाहिताग्निर्नाविद्वान् न स्वैरी, स्वैरिणी कुतः । यक्ष्यमाणो वै भगवन्तोऽहमस्मि । यावदेकैकस्मा ऋत्विजे धनं दास्यामि, तावद् भगवद्भ्यो दास्यामि । वसन्तु भगवन्त' इति ॥** **5-11-5**

When they arrived there, The King caused each one of them honoured individualy through his priests and servants. The next morning the king coming out of his palace appraoched politely and siad, "O, venerable sirs, in my kingdom there is no theif, no miser, no drunkard, no man who has not maintained the sacrificial fire, no uneducated person (who has not studied vedas) no adulterer, much less an adultress), O, venerable sirs, I propose to perform a sacrifice shortly. I shall give you whatever fees I pay to each priest. May you kindly stay here.

*कदर्यः - दान शून्यः, अनाहिताग्निः A person who has not maintained sacrificial fire being qualified for it योग्यतायां अनाहिताग्निः । अविद्वान् - वेदाध्ययनादि शून्यः वैवर्णिकः । The king narrated the virtuous people of his country like this and he pointed out by this, that as he was associated with only virtuous wealth and the Brahmins could accept gifts from him without any reservation. He proved that there was no fault with him and they could receive gifts from him without any thought.*

**ते होचुः, 'येन हैवार्थेन पुरुषश्चरेत्, तँ हैव वदेत् । आत्मानमेवेमं वैश्वानरँ संप्रत्यध्येषि, तमेव नो ब्रूही' ति ।। 5-11-6**

They said to him, "A person will speak only that subject for which purpose a person approaches him. You know now that Vysvanara and meditate upon the Vysvanara Atman. Kindly enlighten us upon that Vysvanara alone.

*येन अर्थेन For which purpose, चरेत् means some one comes and seeks. यत् प्रयोजनं उद्दिश्य पुरुषः आगच्छति, तमेव पुरुषार्थं तस्य कुर्यात् । A person should give that for which one approaches him and seeks the same. You are meditating upon Vysvanara Atman. Teach us that knowledge of Vysvanara. We have not come for any other purpose. विश्वान् नरान् नयति इति वैश्वानरः ।*

**तान् होवाच, 'प्रातर्वः प्रतिवक्तास्मी' ति । ते ह समित्पाणयः पूर्वाण्हे प्रतिचक्रमिरे । तान् हानुपनीयैवैतदुवाच ॥ 5-11-7**

He told them, "I shall answer you tomorrow". Next day early morning they came to him with the sacrificial sticks in their hands. The king taught them without formally initiating them as disciples.

*Having examined their अभिमान. and having made sure that they were very earnest, he said he would answer their questions next day. They approached the king next day with sacrificial sticks in their hand with the intention 'शिष्याः भवेम" They gave up their pride of being brahmins. The king accepted them as disciples without conducting the initiating ceremony and not accepting the samiths and others brought by them, gave them the instruction "तैः समर्पितं समिदादि उपायनम् अस्वीकृत्यैव।". The import of the story is as the great Brahmins and Vedic scholars humbly approached the king with samiths in their hands, though he was low in birth in the same way one who seeks knowledge should approach the master with all humility.*

**इति पञ्चमाध्याये एकादशः खण्डः**

**द्वादशः खण्डः**

**'औपमन्यव ! कं त्वमात्मानमुपास्से' इति । 'दिवमवे भगवो राजन्' इति होवाच । 'एष वै सुतेजा आत्मा वैश्वानरः, यं त्वमात्मानमुपास्से। तस्मात् तव सुतं प्रसुतमासुतं कुले दृश्यते' ॥ 5-12-1**

O, Aupamanyava ! whom do you meditate upon as the Atman ? "O venerable king ! I meditate upon Dyuoka or the celesfial region above as Vysvanara". The king said the self whom you meditate uopn as Vysvanara is verily brilliant light

or सुतेजाः। Therefore it is seen that in your family line soma juice is extracted and it is extracted as in abundance and it is performed over many days.

**अत्स्यन्नम् ; पश्यसि प्रियम् ।। अत्त्यन्नम्, पश्यति प्रियम् भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । मूर्धा त्वेष आत्मन' इति होवाच 'मूर्धा ते व्यपतिष्यत्, यन्मां नागमिष्यः' इति ॥ 5-12-2**

You eat food ; you see the pleasant in the form of sons and others. He who meditates like this upon Vysvanara atman will eat food and see pleasant sons and in his family there will be sons and others who have the lustre of Brahmajnana. However this is only the head of the Vysvanara atman. Your head would have fallen if you had not come to me".

*सुत प्रस्तुत and आसुत relate to the sacrifices signified as एकाह अहीन and सत्र। The oblations refer to these different kinds of sacrifices.*

*On account of the efficacy of this kind of upasana you enjoy food which is related to this world. अन्नं लौकिकं भोग्यं अनुभवसि । In the same way he who meditates upon vysvanara like this will be blessed with these benefits.*

*त्वया वैश्वानर बुद्धया उपास्यमानः एषः द्युलोकः परिच्छिन्नः । वैश्वानरस्य आत्मनो मूर्धाऽवयवभूतः, न तु स एव वैश्वानर आत्मा । The dyuolka is only the head of Vysvanara and it is not the whole Vysvanara. For having meditated upon the head of a Vysvanara as the whole of Vysvanara, your head would have fallen. विपरीत विद्यावशात् इत्यर्थः । On account of the fault of having grasped wrongly the head of Vysvanara as the whole of the Vysvanara there would have been an अनर्थ ।*

**इति पञ्चमाध्याये द्वादशः खण्डः**

## त्रयोदशः खण्डः

**अथ होवाच सत्ययज्ञं पौलुषिम्, 'प्राचीनयोग्य ! कं त्वमात्मानमुपास्से' इति । 'आदित्यमेव भगवो राजन्' इति होवाच, 'एष वै विश्वरूप आत्मा वैश्वानरः, यं त्वमात्मानमुपास्से । तस्मात् तव बहु विश्वरूपं कुले दृश्यते ॥** **5-13-1**

Then he asked Satyayajna the son of Pulusha. "O pracheena yogya Sathyayajnya ! whom do you meditate upon as the Atman" ?

He replied "Revered king, I meditate upon Aditya as vysvanara Atman".

The king said, "He is the Atman who illumines the universe. He has manifold forms. As you meditate upon him as the atman in your family there are many things that shine in this world".

**प्रवृत्तोऽश्वतरीरथो दासीनिष्कः ; अत्स्यन्नम् ; पश्यसि प्रियम् ॥ अत्त्यन्नम्, पश्यति प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । चक्षुष्ट्वेतदात्मनः' इति होवाच - 'अन्धोऽभविष्यत् , यन्मां नागमिष्यः' इति** **5-13-2**

There is the chariot of mules, servant maids, gold necklaces. You are experiencing pleasant things. You eat food and see pleasant things. He who meditates upn Vysvanara atman in this way will have the lustre of Brahmajnana in his family. That is however the eye of vysvanara Atman. You would have become blind had you not come to me".

*"विश्वरूप आत्मा वैश्वानरः" - रूप्यते इति रूपं । विश्वं रूपं प्रकाश्यं यस्य सः विश्वरूपः । He is visvaroopa who illumines the entire world. The*

*आदित्य or sun is an illuminator of all entities. So he has visvaroopatva.*

## इति पञ्चमाध्याये त्रयोदशः खण्डः

## चतुर्दशः खण्डः

**अथ होवाचेन्द्रद्युम्नं भाल्लवेयम् 'वैयाघ्रपद्य ! कं त्वमात्मानमुपास्से' इति । 'वायुमेव भगवो राजन्' इति होवाच । 'एष वै पृथग्वर्त्मा वैश्वानरः, यं त्वमात्मानमुपास्से । तस्मात् त्वां पृथग् बलय आयन्ति; पृथग् रथश्रेणयोऽनुयन्ति ' ॥ 5-14-1**

Then he asked Indradyomna, the son of Bhallavi "O Indradyumna Vyaghrapadya, whom do you meditate upon as the Atman ?

He said, "Revered king, I meditate upon vayu (who is of the nature of varied movements as the Atman. The king said, ""He is the vysvanara Atman of varied paths. You are meditating upon such an Atman. Therefore different kinds of offerings come to you from various paths and rows of chariots also follow you from various ways.

**अत्स्यन्नम् ; पश्यसि प्रियम् ।। अत्त्यन्नम्, पश्यति प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । प्राणस्त्वेष आत्मन' इति होवाच - 'प्राणस्त उदक्रमिष्यत्, यन्मां नागमिष्यः' इति ॥ 5-14-2**

You eat food and experience pleasant things. He eats food and sees pleasant things, who meditates upon Vysvanara Atman in this way. However this is only the vital Air or Breath of VysvanaraAtman. Had you not come to me your prana or breath would have departed.

*व्याघ्रपद्य is another name of Ballavi. वायोः विविधगतित्वात् प्रथग्वर्त्मत्वं । नाना दिक्स्थाः वस्त्र अन्नादि लक्षणाः वलयः आगच्छन्ति । ie. presents such as cloth, food etc, existing in different directions come to you, various rows of chariots follow you.*

**इति पञ्चमाध्याये चतुर्दशः खण्डः**

**पञ्चदशः खण्डः**

**अथ होवाच जनँ शार्कराक्ष्यम्, 'शार्कराक्ष्य ! कं त्वमात्मानमुपास्से' इति । 'आकाशमेव भगवो राजन्' इति होवाच । 'एषवै बहुल आत्मा वैश्वानरः, यं त्वमात्मानमुपास्से । तस्मात् त्वं बहुलोऽसि प्रजया च धनेन च' ॥ 5-15-1**

Then he asked Jana, the son of Shakaraksha. "O Sharkaraksha ! whom do you meditate upon as Atman"? He said, "I meditate upon Akasa (Ether) as vyshvanara Atman. The king said, "This is the Atman called Bahula (as it is all pervasive). As you meditate upon such an Atman, you have plenty of progeny and welath.

**अत्स्यन्नम्, पश्यसि प्रियम् ।। अत्त्यन्नम्, पश्यति प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । संदेहस्त्वेष आत्मन' इति होवाच, 'संदेहस्ते व्यशीर्यत्,यन्मां नागमिष्यः' इति ॥ 5-15-2**

You eat food, see pleasant things. He who meditates upon Vysvanara Atman in this way eats food and sees pleasant things and he will have lustre of Brahmajnana in his lineage. However this is only the trunk of the body of Vysvanara. (मध्यकाय) Had you not come to me the trunk of your body would have perished.

*'बहुलत्वं' - That is vastness. This is on account of the vastness*

*of Akasa which is greater than other elements भूतान्तरेभ्यः आकाशस्य महत्वात् बहुलत्वं । सन्देहः means मध्यकाय or middle part.*

*मध्यकायोहि उत्तरापर काययोः क्वानुप्रविष्ट इति संदिह्यमानत्वात् सन्देहः इत्युच्यते ।*

**इति पञ्चमाध्याये पञ्चदशः खण्डः**

**षोडशः खण्डः**

**अथ होवाच बुडिलमाश्वतराश्विम्, 'वैयाघ्रपद्य ! कं त्वमात्मानमुपास्से' इति । 'अप एव भगवो राजन् ' इति होवाच ।''एष वै रयिरात्मा वैश्वानरः, यं त्वमात्मानमुपास्से । तस्मात्त्वं रयिमान् पुष्टिमानसि' ॥**

**5-16-1**

Then he asked Budila, the son of Ashwatharashva, "O Vaiaghrapadya ! whom do you meditate upon as Atman" ? He said, "O revered king, I meditate upon Apah or waters as Vysvanara Atman". The king said, he is Vysvanara Atman called Rayi. You are meditating upon such an atman and so you possess wealth and a well developed body.

**अत्स्यन्नम्, पश्यसि प्रियम्, अत्यन्नं पश्यति प्रियम् भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । बस्तिस्त्वेष आत्मन, इति होवाच । 'बस्तिस्ते व्यभेत्स्यत्, यन्मां नागमिष्यः' इति ॥ 5-16-2**

You eat food and see the pleasant. He eats food and sees pleasing things who meditates upon Vyssvanara Atman in this way. He will have the lustre of Brahmajnana in his family. However this is only the Bladder of Vysvanara Atman. Your bladder would have burst if you had not come to me.

*'रयिः ' - रैः ' - on account of the fact of force in waters, waters*

*are called रयिः । अपाम् वेगवत्त्वात् रयित्वं । Or it may mean as water is the cause of attainment of wealth through food to others, it is called Rayi. रयिमान् means धनवान् । बस्तिः means bladder where urine is stored - मूत्रस्थानम् ।*

**इति पञ्चमाध्याये षोडशःखण्डः**

**सप्तदशः खण्डः**

**अथ होवाचोद्दालकमारुणिम्, 'गौतम ! कं त्वमात्मानमुपास्से' इति। 'पृथिवीमेव भगवो राजन्' इति होवाच । 'एष वै प्रतिष्ठाऽऽत्मा वैश्वानरः, यं त्वमात्मानमुपास्से, तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च पशुभिश्च' ॥** **5-17-1**

Then he asked Uddalaka Aruni, "O Gauthama, whom do you meditate upon as Atman"? He replied "Revered king, I meditate upon prithvi or Earth alone as Vysvanara Atman". The king said, "He is Vysvanara Atman called Prathista or Ground (support). You are meditating upon such an Atman and so you are well established with progeny and cattle".

**अत्स्यन्नम्, पश्यसि प्रियम् ।। अत्त्यन्नम्, पश्यति प्रियम् । भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । 'पादौ त्वेतावात्मनः' इति होवाच, 'पादौ ते व्यम्लास्येताम्, यन्मां नागमिष्यः' इति ।।** **5-17-2**

You eat food and see the pleasant. He who meditates upon Vysvanara Atman in this way will eat food, will see the pleasant and will have the lustre of Brahmajnana in his family. However these are only the feet of Vysvanara Atman. Your feet would have withered (become weak) if you had not come to me.

*पृथिवी is the प्रतिष्ठा or support as it is supporting all living beings. प्राण्याधारत्वात् पृथिव्याः प्रतिष्ठात्वं । व्यम्लास्येताम् means would have become weak. म्लानौ श्लथौ अभविष्यताम् इत्यर्थः ।*

इति पञ्चमाध्याये सप्तदशः खण्डः

अष्टादशः खण्डः

**तान् होवाच, 'एते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वाँसोऽन्नमत्थ । यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते, स सर्वेषु लोकेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति ॥**

**5-18-1**

The king then told them. "You who are such and know the Vysvanara Atman differently as it were one part or other and enjoy the food accordingly. He who meditates upon this Vysvanara Atman as bereft of all limitations and measurements and as pervading everything and as having all these limbs and present in all sentient and non-sentient things, he eats food in all worlds and in all entities (he will experience brahman present in all and enjoys food of the form of Brahman in all.)

**तस्य ह वा एतस्यात्मनोवैश्वानरस्य मूर्धैव सुतेजाः, चक्षुर्विश्वरूपः, प्राणः पृथग्वर्त्मा, संदेहो बहुलो बस्तिरेव रयिः, पृथिव्येव पादौ । उर एव वेदिर्लोमानि बर्हिः हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥** **5-18-2**

For this Vysvanara Atman who has swept the celestial region, the heaven is his head, the eye is the sun, the Air is his vital force, the middle part of the body is the elemental ether, his bladder is water; Earth is his feet; the chest is the sacrificial altar, the hair on the chest is the sacred grass कुशाः, the heart

is the Garhapatya fire. The mouth is the Aahavaneeya fire and the mind is the Anvaharya pachana fire. (All these factors are to be meditated upon in the very body of the upasaka".

*पृथगिव इममात्मानं वैश्वानरं विद्वांसः / You who are of such nature are meditating upon Vysvanara self partially as it were the being different from one another. भिन्न भिन्नतया उपासीनाः पृथगिव / 'अन्नमथ्य' - that means you enjoy worldy benefits. लौकिकं भोगं अनुभवथ /*

*अभिविमानं means सर्वाभिव्याप्ततया विगतमानं / प्रादेशमात्रं that means limited as it were by particular limbs. प्रादेशी - द्युलोकादि प्रदेश सम्बंधिनी - प्रादेशी मात्रा यस्य 'प्रादेशमात्रम् / द्युप्रभृति प्रदेश परिच्छिन्नं यः उपास्ते सः सर्वलोक सर्वभूत सर्वात्मवर्ति ब्रह्मरूपं अन्नमत्ति / This nature of Vyswanara is determined in the vedanta sutra under Vysvanaradhikarana (V.S. 1-2-25). These two attribubes ie प्रोदशमात्रं and अभिविमानम् describe the unlimited and all pervasive paramatman as related to particular space. How can he be thought of as limited by particular parts ? For this the answer is "though he is all pervasive, he is meditated upon as associated with a partiuclar space for enabling a person to meditate conveniently. बुद्धि सौकर्य लक्षण अभिव्यक्तेः संभवात् / अभिविमानस्यापि ब्रह्मणः प्रादेशमात्रत्वं उपदिश्यते / Even in that case the meditation will be upon a particular form पुरुषरूप, पुरुष विधत्व as it is ordained so in the scriptures for purposes of meditation.*

*The fruit of Vysvnaropasana is the attainment of Brahman. "सर्वेषु भूतेषु सर्वेषु आत्मसु वर्तमान" - Brahman is existing every where in all entities and as he is by his very nature infinitely blissful will become an object of expereince to such an upasaka. The bhashyakara mentions that the food that is mentioned here is not that which is eaten by the Atman who are bound. Such food is त्याज्य to a mumukshu. So the word Annam signifies Supreme Brahman. The supreme brahman is infinite and how can he be meditated upon as limited by a particular space like the highest heaven, earth etc., That is for the purpose of meditaiton अनुस्मृतिहेतुः पुरुषविधत्व निरूपणं /*

*A person who is a Vysvanara vidyanishta should worhsip the supreme lord with the obalations of Pranahuti and others in his own body. तस्य ह वा एतस्य' relates to the upasaka. Now all these terms are to be taken as realted to the Upasaka. एतस्य इति शब्दस्य उपासकपरत्वमेव सिद्धं। Bhagavan Ramanuja while commenting on the sutra, आमनन्ति च एनं अस्मिन् (वे.सू 1-3-66) says the Vajasaneyins speak of the Vysvanara who has heaven for his head etc. as existing within the body of the devotee for the purposes of offering the oblations to prana and others. एनं पुरुषं द्यु मूर्धत्वादि विशिष्टं वैश्वानरं अस्मिन् उपासक शरीरे प्राणाहत्याधारत्वाय आमनन्ति । So a meditator upon Vysvanara should reflect that paramatman who is having all the three worlds as his body exsiting in his own body as and thinking of the fact that the three fires are in his own body and should offer the prescribed pranahuties and others with the dedication that he is worshipping theVysvanara paramatman with this pranagnihotra.*

## इति पञ्चमाध्याये अष्टादशः खण्डः

## एकोनविंशः खण्डः

**तद् यद् भक्तं प्रथममागच्छेत्, तद्धोमीयम् । स यां प्रथमामाहुतिं जुहुयात् तां जुहुयात् प्राणाय स्वाहेति । प्राणस्तृप्यति ।। 5-19-1**

The food that comes frist at the time of taking his food by this person meditating upon Vysvanara, that is to be offered as an oblation. The first oblation should be offered with the mantra"Pranaya swaha'. By this prana will become satisfied .

**प्राणे तृप्यति चक्षुस्तृप्यति । चक्षुषि तृप्यत्यादित्यस्तृप्यति । आदित्ये तृप्यति द्यौस्तृप्यति । दिवि तृप्यन्त्यां यत् किञ्च द्यौश्चाऽऽदित्यश्चाधितिष्ठतः तत् तृप्यति । तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ।। 5-19-2**

When prana is satisifed, the eye is satisfied; when the eye is satisfied, the Aditya is satisfied; when Aditya is satisfied, Dyuloka becomes satisfied; when Dyuloka is satisifed, then all those things that are presided over by Dyuloka and Aditya becomes satisfied. When all these become satisfied, following this the sacrificer is satisfied by obtaining progeny, cattle, food and the brilliance of the study of veda. (Here the presiding deities over prana, chakshus and others are implied.)

*होमीयं means होम साधनम् or the means of oblation with that one should offer oblation. When all these satisfied the sacrificer also becomes satisfied with प्रजा, पशु etc As the question of satisfaction is mentioned here, the terms like prana, chakshus etc. are signifying the presiding deities.*

**इति पञ्चमाध्याये एकोनविंशः खण्डः**

**विंशः खण्डः**

**अथ यां द्वितीयां जुहुयात्, तां जुहुयात् व्यानाय स्वाहेति । व्यानस्तृप्यति ॥** **5-20-1**

Now the second oblation should be oblated reciting "Vyanaya Swaha". By this vyana becomes satisfied.

**व्याने तृप्यति श्रोत्रं तृप्यति । श्रोत्रे तृप्यति चन्द्रमास्तृप्यति । चन्द्रमसि तृप्यति दिशस्तृप्यन्ति । दिक्षु तृप्यन्तीषु यत्किञ्च दिशश्चन्द्रमाश्चधितिष्ठन्ति तत् तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥** **5-20-2**

When vyana is satisfied the ear is satisfied, when श्रोत्र is satisfied, the moon is satisfied. When the moon becomes satisfied, the directions or दिशः become satisfied. When the

directions are satisfied, all that is presided over by diks and the moon becomes satisfied. Following that satisfaction the sacrificer is satisfied with progeny, cattle, food and brilliance of the study of veda.

**इति पञ्चमाध्याये विंशः खण्डः**

**एकविंशः खण्डः**

**अथ यां तृतीयां जुहुयात् तां जुहुयात् अपानाय स्वाहेति । अपानस्तृप्यति ।। 5-21-1**

Then the third offering should be oblated with the mantra "Apanaya swaha'. By this Apana becomes satisfied.

**अपाने तृप्यति वाक् तृप्यति । वाचि तृप्यन्त्यामग्निस्तृप्यति । अग्नौ तृप्यति पृथिवी तृप्यति । पृथिव्यां तृप्यंन्त्यां यत्किञ्चपृथिवी चाग्निश्चाधितिष्ठतः तत् तृप्यति । तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ।। 5-21-2**

When Apana is satisfied Vak or speech become satisfied. When vak is satisfied, Agni becomes satisifed . When Agni is satisfied prithivi - Earth is satisfied. When Prithvi is satisfied, all that are presided over by prithivi and Agni become satisfied. Following that satisfaction the sacrificer also becomes satisfied with progeny, cattle, food and Brahmavarchas or brilliance of the study of veda.

**इति पञ्चमाध्याये एकविंशः खण्डः**

**द्वाविंशः खण्डः**

**अथ यां चतुर्थीं जुहुयात् तां जुहुयात् समानाय स्वहेति । समान स्तृप्यति ।। 5-22-1**

Then the fourth oblation should be offered reciting "Samana swaha". Then Samana becomes satisfied.

**समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति । पर्जन्ये तृप्यति विद्युत् तृप्यति । विद्युति तृप्यंत्यां यत्किञ्चविद्युच्च पर्जन्यश्चाधितिष्ठतः तत् तृप्यति । तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ 5-22-2**

When Samana is satisfied the mind is satisfied. Following the mind, parjnya is satisfied. When parjanya is satisfied a vidyuth becomes satisfied. When vidyuth becomes satisfied, all that is presided over by vidyuth and parjanya become satisfied. Following this the sacrificer becomes satisfied with progney, cattle, food and the lustre of the study of veda.

**इति पञ्चमाध्याये द्वाविंशः खण्डः**

**त्रयोविंशः खण्डः**

**अथ यां पञ्चमीं जुहूयात् तां जुहूयात् उदानाय स्वाहेति । उदानस्तृप्यति ॥ 5-23-1**

Then the fifth offering should be offered with the mantra, "Udanaya swaha". There by this Udana gets satisfied.

**उदाने तृप्यति त्वक् तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति । वायौ तृप्यति आकाशस्तृप्यति । आकाशे तृप्यति यत्किञ्च वायुश्चाकाशश्चाधितिष्ठतः तत् तृप्यति । तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ 5-23-2**

When Udana is satisfied त्वक् or the skin becomes satisifed. When the skin becomes satisfied vayu is satisfied. When vayu is satisfied Akasa is satisfied. When akasa is satisfied all that is presided over by akasa and vayu become

satisified. Following their satisfaction the sacrificer is satisifed by gaining progeny, cattle, food and lustre of the study of veda.

इति पञ्चमाध्याये त्रयोविंशः खण्डः

## चतुर्विंशः खण्डः

**स य इदमविद्वानग्निहोत्रं जुहोति, यथाऽङ्गारानपोह्य भस्मनि जुहुयात् तादृक् तत् स्यात् ॥ 5-24-1**

He who performs this Agnihotra sacrifice without knowing this (the accessories of the "Prana-Agnihotra' of the form of chest, mouth and others as described earlier) that will be an offering made in ashes removing the live coals.

**अथ य एतदेवं विद्वानग्निहोत्रं जुहोति, तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मसु हुतं भवति ॥ 5-24-2**

Now, he who performs this Agnihotra knowing this, will be offering oblations in all the worlds, in all living beings and in all non-sentient beings (He would be worshipping all by worshipping the supreme Brahman who is the inner self of all)

*One is advised here to perform the regular Prana Agnihotra by having an understanding of the accessories of Agnihotra such as the chest and the different kinds of sacrificial fires as described in his body. Without knowing the Mystic philosophy of Vysvanara if an offering is made his offering will be not effective. So one should perform the Agnihotra sacrifice with all this mystic understanding of Agnihotra. This is the eminence of this kind of Agnihotra.*

*सर्वात्मक भगवदाराधनेन सर्वं आराधितं भवति इति हुतप्रकर्षोक्तिः ।*

**तद् यथेषीक (का) तूलमग्नौ प्रोतं प्रदूयेत, एवँ हास्य सर्वे पाप्मानः प्रदूयन्ते, य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ 5-24-3**

Just as the heap of soft fibres of the Munja grass, put into the fire gets burnt. Similarly all sins of that person who perfroms this Agnihotra knowing this will be burnt.

*The Pranagnihotra that is performed thus is described here as one that destroys all sins. Though the destruction of all sins is the fruit of Brahmopasana, that is here mentioned in respect of Pranagnihotra to praise this, which is an accessory to Brahmopasana. ब्रह्मोपासन फलस्य सर्वपापप्रदाहस्य प्राणाग्निहोत्रं कीर्तनं अङ्गिं फलेन अङ्गस्य स्तुत्यर्थं । This makes the point clear that Pranagnihotra is an accessory or Anga to Vysvanara Vidya.*

**तस्मादु हैवंवित् यद्यपि चण्डालायोच्छिष्टं प्रयच्छेत्, आत्मनिहैवास्य तद् वैश्वानरे हुतँ स्यादिति । तदेष श्लोकः ॥ 5-24-4**

Therefore one who knows these five offerings thus even if he gives the remnants of food to a chandala (who is unworthy of such food) that will be an offering in Vysvanara Atman (It will not be अधर्म if he offers food even to an unworthy person, if he gives it with the idea "I am offering the food to the Vysvanara who is the self of all."

This Pranagnihotra is illustrated by this verse.

*उच्छिष्ठ प्रदानायोग्याय उच्छिष्ट प्रदानमपि वैश्वानरे सर्वात्मनि अन्नं जुहोमि इति बुद्‌ध्या अनुष्ठितत्वात् न अधर्माय भवति इत्यर्थः ।*

**यथेह क्षुधिता बाला मातरं पर्युपासते । एवं सर्वाणि भूतान्यग्निहोत्रमुपासत इति अग्निहोत्रमुपासत इति ॥ 5-24-5**

As in this world, hungry children wait on their mother (with the feeling when our mother gives us food.) Similarly all creatures wait on the Agnihotra sacrifice, they wait on the Agnihotra sacrifice.

*This verse is in praise of Pranagnihotra. The whole world becomes contented when an upasaka performs pranagnihotra.*

*In the Vedanta sutras the mantras of this section have been discussed in two places. In Samanvayadhyaya वैश्वानरः साधारण शब्द विशेषात् in the sutra that determines Vysvanara to be Paramatman. In गुणोपसंहारपाद it is ascertained in sutra 3-3-57, that the Upasana on Vysvanara should be done in its totality and not separately as related to several parts as head, feet etc.*

**इति पञ्चमाध्याये चतुर्विंशः खण्डः**

**इति छान्दोग्योपनिषदि पञ्चमोऽध्यायः**

## अथ षष्ठोऽध्यायः

### प्रथमः खण्डः

**श्वेतकेतुर्हारुणेय आस । तँ ह पितोवाच, 'श्वेतकेतो वस ब्रह्म चर्यम् । न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवती'ति ॥**

**6-1-1.**

Svethakethu was the son of Uddalaka, grand son of Aruna. The father Uddalaka said to him, "O Svethakethu, live the life of a Brahmacharin in the household of the teacher. No one remained in our family as a brahma bandhu or one who calls himself a namesake brahmana (without practising the vows of a Brahmin)

*This episode is introduced for teaching sadvidya. Uddalaka was the son of Aruna and Swethakethu was his son. Swethaketu remained uninitiated and uninstructed into the Vedas till he was twelve years old. Perhaps the father was on tour or residing in some other place and so he might have not sent him to the household of the Guru. It is to be assumed that the father was not there with the son for giving him instruction or it may be like this: Though Swethakethu was born in a celebrated family, though he was living with a great master on account of his बाल स्वभाव he did not on his own accord take to such studies. On account of the पितृ प्रेरण or prompting of his father, he developed intense desire in study. अननूच्य means अनधीत्य / ब्रह्म बन्धु means one who does not behave like a brahmin, but mentions Brahmins as his relatives. स्वयं अब्राह्मणः एव सन् ब्राह्मणान् बन्धुत्वेन व्यपदिशति /*

**स ह द्वादशवर्षः उपेत्य चतुर्विंशतिवर्षः सर्वान् वेदानधीत्य महामना अनूचानमानी रतब्ध एयाय । तँ ह पितोवाच ॥ 6-1-2**

That Swethakethu who was twelve years old sought the teacher's residence and returned when he was twenty four years old studying all the Vedas, highly knowledgeable and thinking himself as having studied all the Vedas and appearing as if ensembling perfection.

*महा मनाः - प्रौढ मतिः/ । स्तब्धः - परिपूर्ण इव तृणीकृत जगत्रयः । As though perfect; he treated all the three worlds very lightly just like a blade of grass.*

**श्वेतकेतो ! यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽसि, उत तमादेश मप्राक्ष्यो येनाश्रुतँ श्रुतं भवति अमतं मतमविज्ञातं विज्ञातमिति। कथं नु भगवः स आदेशो भवतीति ॥ 6-1-3**

The father asked him "Have you verily made an enquiry into that ordainer (Brahman) by hearing which everything unheard becomes heard, by thinking about which everything unthought becomes thought, and by knowing which everything unknown becomes known? "Svethakethu asks, 'How can there be such an आदेशः or ordainer ?"

*The father advises the son with compassion, with the intention that one will not be poorna or perfect without gaining the knowledge of Brahman that is both the material and instrumental cause of the universe. The meaning of the term 'आदेशः is प्रशासन or command. It signifies the supreme principle i.e., the ordainer or Ruler of everything other than itself. That आदेष्टृ is the supreme Brahman itself. The Brihadaranyaka Upanishad declares that the Sun and the Moon are ordained according to the प्रशासन or command of that अक्षर । "सर्वेषां प्रशासितारं" - is the meaning of आदेशम् । This term आदेश signifies धारकत्वं and आत्मत्वं । ततश्च आदेश शब्दः आत्म पर्यन्तः । Ramanuja expounds in his Vedartha sangraha, the significance of this term as follows:*

*"निखिल जगदुदय विभव विलयादि कारणभूतं सार्वज्ञ सत्यकामत्व सत्य सङ्कल्पत्वादि अपरिमितोदार गुणसागरं किं ब्रह्मापि त्वया श्रुतं" इति हार्दो भावः।*

*'येन अश्रुतं श्रुतम् भवति'* - *How can the unheard become heard or the unknown become known? The intention of the father was this: "This cause alone characterised by various states (संस्थान विशेष विशिष्टम्) is designated as the effect. So, when one knows Brahman characterised by the subtle sentient and non-sentient entities as the cause of this universe, the effect of it viz., the entire universe becomes known. The father had in his mind that all the entities of this universe had a single cause and this was not understood by the son Swethakethu. The son thought that it is incompatible to say that the knowledge of something would lead to the knowledge of another thing quite distinct from it. And so Swethakethu questions the possibility of knowing something, by the knowledge of some other thing. So the father gives some examples as seen in the world for showing non-difference between the cause and the effect.*

**यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातँ स्यात् ; वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येवसत्यम् ॥ 6-1-4**

The father said, My dear, Just as by the knowledge of a lump of clay, all things made of clay become known, as the different forms and names are attained by the cause i.e., clay for the purpose of speech to be followed by action. It (the effect) is all real as clay itself.

**यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातँ स्यात् ; वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ।। 6-1-5**

My dear, By knowing one nugget of gold, all articles made of it become known and as modifications and names are attained by the cause, i.e., Gold, for purposes of speech to be followed by action and it (the effect) is all real only as Gold.

**यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातँ स्यात् ; वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यम् - एवँ सोम्य स आदेशो भवतीति ।। 6-1-6**

My dear Svethakethu, By knowing one nail cutter all that is made of Iron becomes known and all modifications and names are attained by the cause, for the purposes of speech, and as all those things are real only as Iron. Similarly that Adesa (Brahman) is like that.

**न वै नूनं भगवन्तस्त एतदवेदिषुः यद्येतदवेदिष्यन्, कथं मे नावक्ष्यन्निति। 'भगवाँस्त्वेव मे तद्ब्रवीत्विति' । 'तथासोम्ये'ति होवाच ।। 6-1-7**

Svethaketu said, " The venerable teachers certainly did not know this. If they had known this, how could they have not taught me this? So may your venerable self alone teach me that". Uddalaka said, 'My dear, let it be so. I will teach you.'

*The three examples given by the Upanishad in this context are meant for expounding that the effect is not different from the cause. The effect is not different from the cause as the logicians argue. That very substance really attains the form of pots and plates and names like a pot or a plate for the purposes of speech. Here the name and form are real and they characterise the substance in different real states to be called by different names and serve different purposes. Names and forms are not unreal. The cause attains these characteristics really. On account of differences in names and forms the substance does not become different. The Karya and the Karana are not different, but one. It is established as real. As the substance and the effects are non-different, if the cause is known the effects become known. It cannot be said that names and forms are only in speech and unreal, because the unheard cannot be heard that way. If the effects are all imaginary by knowing Brahman the superimposed world cannot become known. It can not be argued*

*that when Brahman is known properly the world also becomes known. Because 'Paramartha shukti' or real nacre is not in fact having the form of unreal silver.*

*Here it is stated that all objects produced from clay become known. The suffix "Mayat" is used in the sense of "Vikarartha" or modification. Vikara here is to suggest the meaning of different states. That Real clay alone is here signified as having attained different states. According to Ramanuja the cause that is clay is Real, the attainment of different forms and names is also real and non-difference between the Real cause and the Real effects is also Real.*

*Svethaketu realised that he had not gained that knowledge of Aadesa or Brahman, by knowing which eventually the world would become known. When his father explained to him the nature of the truth he was afraid that he would be sent to his teacher again for knowing it. So just to avoid going there again he belittled his teachers and said that they might have not known that though he ought not to have said so about his teachers.*

*वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥*

*Here the term Vikara signifies the different states or अवस्थाs The substance of clay attains the states of a pot or a plate, and assumes different names for purposes of speech. 'वाचारम्भणं means घटत्वादिलक्षणो विकारो घटशरावादि नामधेयं च आरभ्यते - आलभ्यते - स्पृश्यत इति आरम्भणम् । Ramanuja explains thus. एकमेव मृद्रव्यं स्वैकदेशेन नाना व्यवहारास्पदत्वाय घट शरावदि नाना संस्थान - अवस्थारूप विकारापन्न नाना नामधेयमपि, मृत्तिकासंस्थानविशेषत्वात् मृद्रव्यमेव इत्थं अवस्थितं न वस्त्वन्तरं इति" ।*

*The cause itself acquires a new name and a new shape for purposes of fulfilling new uses. The product of clay is real only as clay. It is never unreal. It is Real only as a modification of clay.*

**इति षष्ठाध्याये प्रथमः खण्डः**

## द्वितीयः खण्डः

**सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुः 'असदेवेदमग्र आसीदेकमेवाद्वितीयम् । तस्मादसतस्सज्जायत ॥ 6-2-1**

Good looking one. All this universe of diverse names and forms was prior to creation only one sath, the ever existent Reality, Paramatman and Non-second. Some say that all this was Asath or non-existence prior to creation, one and non-second. They say that Sath was born of Asath or Non-existence.

**'कुतस्तु खलु सोम्यैवँ स्यादिति होवाच 'कथमसतस्सज्जायेते'ति । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ 6-2-2**

My dear, How can that be like that? Thus referring the prima-facie view, the father concludes - "Prior to creation all this was only 'Sath', the one and non-second.

*The term 'Sath' here signifies the Supreme Brahman characterised by the subtle sentient & non-sentient entities. The term "only one" एकमेव signifies the material cause of this Universe. "Non second" or अद्वितीयम् signifies that there was no other instrumental cause. इदम् means this Universe differentiated with names and forms and existing in the state of many ness.*

*अग्रे means prior to creation.*

*एकमेव. means, In the state of oneness without the differentiation of names and forms - अविभक्त नामरूपतया एकत्वावस्थापन्नं ।*

*'अयं च सच्छब्दो विशेष्यभूतपरमात्म वाचकोऽपि कारणविषयत्वसामर्थ्यात् कारणत्वौपयिकगुणविशिष्ट प्रकृतिपुरुषकाल शरीरकं परमात्मानं उपस्थापयति' । Though the term "Sat" signifies paramatman who is the "Visheshya", the bare entity, it is to be understood that this term signifies paramatman who is qualified by all qualities useful for creation*

*and who is having matter, jivatman, and time as his body on account of the context related to creation. The term 'अद्वितीयं' may contradict according to others the existence of a second entity, it does not establish the unreality of the universe, as this relates only to the state prior to creation and does not relate to the state after creation.* *'अद्वितीयपदेन सृष्टिप्राक्काले द्वितीयासत्वबोधनेऽपि सृष्टिचुत्तरकालं तस्य सत्वप्रतिपादनेन न जगतो मिथ्यात्वसिद्धिः '।*

*अद्वितीयम्. means without a second entity that would be the instrumental cause. अधिष्ठात्रन्तर शून्यम् / The idea is that the world was Being alone in the beginning. It was existent in the Being. By the term "Sadeva" - the doctrine of असत्कार्यवाद propounded by Nyaya Vaishashikas is refuted. The effect, the world existed in the cause and was never non-existent. Whatever existed in the cause without manifestation was evolved in the form of this multifarious universe. The terms 'तदैक्षत, तत्तेजो असृजत'' that are found further establish that the entity called as 'Sath' alone was the instrumental cause also. These two terms एकम् and अद्वितीयम् establish that the Sath was both the instrumental and material cause of this universe.*

*The terms 'तद्धैकः आहुः'' - relates to the refutation of Naiyayikas and not the Sunyavadins.*

*''कुतस्तु खलु स्यात् ''? means - On account of which pramana the origination of the world from non-existence can be proved ? This text is taken by Ramanuja as the formulation ofसत्कार्यवाद /*

**तदैक्षत, बहु स्यां प्रजायेयेति । तत् तेजोऽसृजत । तत्तेज ऐक्षत, बहु स्यां प्रजायेयेति । तदपोऽसृजत । तस्माद् यत्र क्वचन शोचति स्वेदते वा पुरुषः, तेजस एव तदध्यापो जायन्ते ॥ 6-2-3**

That 'Sath' deliberated, "may I become many; May I be born". Then it created (Tejas) fire. That Tejas also thought

"May I become many, May I be born". That created 'Ap' or water. That is why when a person grieves or perspires then water is produced from the heat.

**ता आप ऐक्षन्त । बह्व्यः स्याम प्रजायेमहीते । ता अन्नमसृजन्त । तस्माद् यत्र क्वचन वर्षति, तदेव भूयिष्ठमन्नं भवति । अद्भ्य एव तदध्यन्नाद्यं जायते ॥ 6-2-4**

Those waters deliberated "let us become many"; "May we born". Then Ap or water created Anna or Prithvi. That is why wherever there is rain there is plenty of food. That food is produced from water alone.

*That Supreme Brahman called by the name "Sath" deliberated that it may be born in a collective form of Tejas, Ap and Anna for assuming the forms of the Universe of infinite sentient and non-sentient entities. So it resolved to become many. These three are the primary elements. The Supreme Brahman entered into Tejas, Ap for continuing further creation. There is nothing that is not directly created by Paramatman.The term "anna" signifies पृथिवी or earth. अन्नशब्देन महाभूताधिकारात् पृथिवी उच्यते / See (V.S. 2-3-12; 2-3-13)*

*The two entities viz., Tejas & Apah, are non-sentient and cannot will or deliberate to become many. It is here to be known that the one and non-second Brahman alone willed in the body of Tejas and Ap and created further entities. This has been decided in the Vedanta suthras by the Suthrakara in 2-3-30. अत्र अचेतनस्य तेजआदेः ईक्षितृत्वासम्भवात् तेज आदिशब्दाः तच्छरीरक परमात्मपराद्रष्टव्याः /*

*In Taittereya Upanishad Akasa, is said to be created by the Atman first and then from Akasa Vayu is created. From Vayu Tejas is created. In Chandogya the series starts with Tejas or Agni. So the other two earlier effects are implied in this as they are not opposed to the process of creation. Here the process of creation is described from the stage of Tejas. So there is no contradiction. The*

*term Tejas and others are to be understood as Brahman alone having Tejas and others as his body. So creation is by Paramatman alone in all stages.*

इति षष्ठाध्याये द्वितीयः खण्डः ।

## तृतीयः खण्डः

**तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जमिति ॥ 6-3-1**

There are only three origins for all beings other than Sath. They are born of eggs, born of creatures (wombs) or born of seeds (plants).

*Birds & serpents and the like are born of eggs. Animals and human beings are born of creatures i.e. born of wombs. Plants and trees are born of seeds. Each of there three classes are further born of those respective classes. I.e., an Andaja is born of Andaja like that. Here only three classes are mentioned but the fourth one viz., Svedaja, born of Sweat, etc., is included in the third one viz., Udbijja. This is declared by the Suthrakara in Suthra 3-1-21.*

**सेयं देवतैक्षत, 'हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरवाणीति ॥ 6-3-2**

That Deity (the Sath) willed or resolved. "Well, having entered these three deities through this Atman, the Jiva as my body, may I differentiate names and forms.

**'तासां त्रिवृतं त्रिवृतमेकैकां करवाणी'ति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरोत् ॥ 6-3-3**

The Sath being called Adesa resolved, Let me make each of these three elements three fold and three fold by mixing them up appropriately. This deity entered into these elements

having the Jiva as Its body (The Jiva is caused to enter carrying within itself the Supreme Self as its own Atman.) through this Atman, the Jiva and differentiated names and forms.

*1. Here the Deity referred to is the Supreme Brahman called in this context as Sath and referred to earlier as Aadesah आदेशः The tripartite combination was worked out first and later the deity entered into it through the Atman, the Jiva. "अनेन जीवेन आत्मना" - मदात्मक जीवेन आत्मतया अनुप्रविश्य एतत् विचित्र नाम रूप भाक् करवाणि" - says Ramanuja in आरम्भणाधिकरण / Here the term Jiva signifies only the Jiva. The term आत्म. means body. The idea is that the Supreme took the individual self as its own body and it entered into the material world as Jiva Sariraka or having the individual self as the body. The Jiva is made to enter having within itself the Supreme deity as its own soul.*

*2. The same is mentioned as शरीर भूतेन अनेन जीवेन अनुप्रविश्य नाम रूपे व्याकरवाणि /*

*3. The very deity that effected the tripartite combination articulated the differentiation of names and forms. This is established in 'संज्ञामूर्तिक्लृप्त्यधिकरणम्' / (वे.सू - २-४-१७)*

*4. Though in this text the action of tripartite combination is mentioned after Nama Roopa Vyakaranam, it is to be understood that Nama Roopa Vyakarna followed the tripartite combination. Here the पाठक्रम is to be altered according to 'Artha Krama' अर्थक्रम /*

**तासां त्रिवृतं त्रिवृतमेकैकामकरोत् । यथा तु(नु) खलु सोम्येमास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति, तन्मे विजानीहीति ॥ 6-3-4**

That Supreme deity made each one of the three elements three fold and threefold. The three viz., Tejas, Ap and Anna were combined. My dear, know from me how each one of these three deities is made three fold and threefold.

*Here the fact of tripartite combination is mentioned. Each one of the elements viz., Tejas, Ap & Anna was divided three fold and the appropriate part of each was combined with the part of each of the other two. This resulted in each element containing parts of the other elements. In the Taittereeya five elements are mentioned and according to that quintuplication is described. Each of the five elements will be divided into halves and each half will be further divided into four parts. The one half of each is combined with the quarter part of each of the other four elements. The major part of the elements determines the nature of that, as Prithvi, Ap, etc.*

## इति षष्ठाध्याये तृतीयः खण्डः

## चतुर्थः खण्डः

**यदग्नेरोहितँ रूपम्, तेजसस्तद्रूपम् । यच्छुक्लम्, तदपाम् । यत् कृष्णम्, तदन्नस्य । अपागादग्नेरग्नित्वम् । वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ 6-4-1**

The red colour of Agni that is seen is the form of Tejas before tripartite combination. The white form relates to the Ap or water and the dark form relates to the Anna of the prior tripartite combination. The state of Agni is lost in the combination of the three. (It attains a new state). So by the threefold viz., Tejas, Ap and Anna alone the state of Agni and the name as such is attained for purposes of speech and other actions. So the three fold form of Tejas, Ap and Agni alone is 'Real as Agni".

*अग्नेः यत् रोहितं रूपं स्वरूपं रोहितो भागो दृश्यते, तत् अत्रिवृत्कृतस्य तेजसः स्वरूपम् ।*

*Here the 'Agnitvavastha' अग्नित्वावस्था or the state of being Agni prior to tripartite combination is lost and a new state ensues. The combined form of Tejas, Ap and Anna alone assumes or attains*

*the form of Agnitva and name as Agni for purposes of Vakpoorvaka Vyavahara. वाक्पूर्वक व्यवहार I. Therefore 'तेजोबन्न स्वरूपाण्येव अग्निरिति सत्यम् ' I*

**यदादित्यस्य रोहितँ रूपम्, तेजसस्तद्रूपम् । यच्छुक्लम्, तदपाम् । यत् कृष्णम्, तदन्नस्य । अपागादादित्यादादित्यत्वम् । वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ 6-4-2**

The red aspect of Aditya belongs to Tejas. The white form of Aditya is belonging to water the dark aspect is belonging to Anna or prithvi. Thus the aspect of Aditya prior to tripartite combination is lost in this combination. The name Aditya and the form of Aditya has attained the state of the three fold i.e. Tejobanna and this attainment of state of three forms is alone Real.

**यच्चन्द्रमसो रोहितँ् रूपम्,तेजसस्तद्रूपम् । यच्छुक्लम्, तदपाम् । यत् कृष्णम् तदन्नस्य । अपागाच्चन्द्राच्चन्द्रत्वम् । वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ 6-4-3**

The red aspect of the Moon, belongs to Tejas. The white aspect to water and the dark aspect to Prithvi. The basis of the use of word Chandra prior to tripartite combination is lost and it has attained the state & name of the three elements for purposes of Vyavahara and it is Real as only the three forms.

**यद्विद्युतो रोहितँ् रूपम्, तेजसस्तद्रूपम् । यच्छुक्लम्, तदपाम् । यत् कृष्णम्, तदन्नस्य । अपागाद्विद्युतो विद्युत्वम् । वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ 6-4-4**

The red form of Vidyuth arises from Tejas, the white aspect arises from water and the dark aspect arises from Anna or Prithvi. The state of Vidyuth prior to the tripartite

combination is lost and it has attained the form and name of the three elements for purpose of speech and it is real as the three forms.

*After tripartite combination each one of the three entities has a mixture of the other two and the form and name which existed prior to the combination has undergone change and now it is Real only as the combination of the three.*

**एतद्ध स्म वै तद्विद्वाँस आहुः पूर्वे महाशाला महाश्रोत्रियाः, 'न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यती'ति ह्येभ्यो विदाञ्चक्रुः॥ 6-4-5**

The great sacrificers and the great scholars of Vedas knew this and they said like this - "None of the present day persons will tell us that which is not heard or which is not thought or which is not understood. They understood from these alone".

*"None of the persons" of the present times will be able to tell us something which is known or thought other than these three viz., Tejas, Ap and Anna. No one will be able to quote something unheard, unthought and unknown other than these three. The idea is that they became knowers of all by knowing these three viz., Tejas, Ap and Anna. तेजोबन्नेभ्य अतिरिक्तं अश्रुतं, अमतं अविज्ञातं कोपि न उदाहर्तुं शक्नोति। तेजोबन्नेभ्यः एव सर्वं ज्ञातवन्तः ।*

**यदु रोहितमिवाभूदिति, तेजसस्तद्रूपमिति तद्विदाञ्चक्रुः । यदु शुक्लमिवाभूदिति अपां रूपमिति तद्विदाञ्चक्रुः । यदु कृष्णमिवाभूदिति, अन्नस्य रूपमिति तद्विदाञ्चक्रुः ॥ 6-4-6**

They knew that which is like the red aspect, arises from Tejas and is of the form of Tejas, that which is like the white form they understand to be of the form of water. That which is like the dark form they understood that to be of the form of Prithvi.

*All things in this universe are included in the three viz., Tejas, Ap and Anna and that is illustrated here सर्वस्यापि तत्र अन्तर्भावमेव प्रदर्शयति ।*

**यद्वविज्ञातमिवाभूदिति, एतासामेव देवतानाँसमास इति तद्विदाञ्चक्रुः।। यथा तु (नु) खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रि वृदेकैका भवति, तन्मे विजानीहीति ।। 6-4-7**

That which was as if not known, that they understood to be the form of these three deities alone viz., Tejas, Ap and Anna.

My dear know from me now, how these three deities assume three fold forms by entering into the Purusha.

*The three important colours viz., Red, White and Dark aspects were illustrated above and other aspects of colours such as green, yellow or brown etc., that are seen are also to be understood as the combination of these three colours viz., Red, White and Dark. So all objects of this universe are non-different from these three viz., Tejas, Ap and Anna, as all indriyas, Pranas, Mind and others are all the results of the combination of these three.*

*सर्वस्यापि प्रपञ्चस्य त्रिवृत्कृत तेजोबन्नरूपत्वेन तदभेदं प्रसाध्य अध्यात्मं मांस लोहित मज्जास्थि लक्षणस्य देहस्य त्रिवृत्कृत तेजोबन्नाप्यायितत्वं प्रदर्शयितुं प्रस्तौति ।। The entire universe is non-different from the three forms of त्रिवृत्कृत तेजोबन्न । Similarly the body also, is non-different from त्रिवृत्कृत तेजोबन्न । त्रिवृत्कृत तेजोबन्न is आप्यायन or nourishing the Indriyas, the Mind and the Prana.*

**इति षष्ठाध्याये चतुर्थः खण्डः**

## पञ्चमः खण्डः

**अन्नमशितं त्रेधा विधीयते । तस्य यः स्थविष्ठो धातुस्तत् पुरीषं भवति; यो मध्यमस्तन्माँसम् ; योऽणिष्ठस्तन्मनः ॥ 6-5-1**

The food that is eaten assumes a three fold form. The coarse (gross) portion of it becomes the faeces. The middle portion becomes the flesh and the subtle portion becomes the mind.

**आपः पीतास्त्रेधा विधीयन्ते । तासां यः स्थविष्ठो धातुस्तन्मूत्रम् भवति। यो मध्यमस्तल्लोहितम् ; योऽणिष्ठः स प्राणः ॥ 6-5-2**

The water drunk assumes three forms. It's gross portion becomes urine, the middle portion becomes the blood and its subtle portion becomes the prana or vital air.

**तेजोऽशितं त्रेधाविधीयते । तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा ; योऽणिष्ठः सा वाक् ॥ 6-5-3**

The Tejas that is oil, butter, etc., eaten assumes three forms. The gross portion becomes bone. The middle portion becomes the Marrow and the subtle part becomes the speech.

**अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति ।। भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-5-4**

My dear, the mind is supported and accelerated by food (Anna), Prana or the Vital Airs is pleased with water and speech is supported and helped by Tejas or oily substance.

O! Revered Sir, 'please instruct me further clearly (through illustrations). "My dear, Be it so"

**इति षष्ठाध्याये पञ्चमः खण्डः**

## षष्ठः खण्डः

**दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तत् सर्पिर्भवति ॥ 6-6-1**

When the curds is churned, the subtle essence of it moves upwards and becomes butter.

**एवमेव खलु सोम्यान्नस्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तन्मनो भवति ॥ 6-6-2**

In the same way my dear when food is eaten the subtle essence of it rises upward and becomes the mind. (That means satisfies or pleases the mind).

**अपाँ सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति स प्राणो भवति ॥ 6-6-3**

When the water is drunk, the subtle essence of it moves upward and supportingly pleases the prana.

**तेजसः सोम्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति सा वाग् भवति ॥ 6-6-4**

When Tejas is consumed my dear, the subtle essence of Tejas moves upward and becomes speech. i.e., pleasingly supports speech.

**अन्नमयँ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति ।। भूय एव मा भगवान् विज्ञापयत्विति ।। तथा सोम्येति होवाच ॥ 6-6-5**

My dear, the mind is pleasingly supported by food and the prana is supported by water and speech is supported by tejas.

"Revered Sir! Kindly instruct me again as I understand this clearly".

"My dear, Be it so."

*The mind is not actually the effect of food or Prithvi. Similarly Pranas or the Vital Airs are also not the effect of water. Vak or the organ of speech is not the effect of Tejas. Mind and Vak are produced from Sathvika Ahankara which is the effect of Mahath. Tejas is an element which is produced of tamasa ahankara. Similarly Anna or Prithvi also is an element. These elements are products of Tamasa Ahankara through the tanmathras. Thus here mind or prana or vak are not the effects of anna, ap and tejas. The meaning of this statement is that food or anna is a nourishing or pleasing factor. i.e., Aapyayana for the mind. Similarly water is the aapyayanam of Prana and tejas is apyayanam of vak.*

**इति षष्ठाध्याये षष्ठः खण्डः**

**सप्तमः खण्डः**

**षोडशकलः सोम्य पुरुषः । पञ्चादशाहानि माऽशी ; काममपः पिब ; आपोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ 6-7-1**

My dear, this purusha or Jiva consists of sixteen parts or Kalas. Do not eat food for fifteen days. You can drink water as much as you like. The Prana is supported by water. It will depart from one, who does not drink water.

*The subtle part of food gives strength to the Mind. The Mind is consisting of sixteen parts. The Mind becomes satisfied and nourished on account of food being eaten every day. By fasting for fifteen days, one Kala of the Mind would remain.*

**स ह पञ्चदशाहानि नाऽऽश । अथ हैनमुपससाद, 'किं ब्रवीमि भो' इति । ऋचः सोम्य यजूँषि सामानीति । स होवाच, 'न वै माप्रति भान्ति भो' इति ॥ 6-7-2**

That Svethakethu did not eat for fifteen days and approached the father and said, "Revered Sir, what shall I say? The father said, "My dear, Recite Rigveda, Yajur Veda and Samans". The son said, "Sir, none of these occurs to my mind."

**तँ होवाच - यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात् ; तेन ततोऽपि न बहु दहेत् - एवँ सोम्य ते षोडशानां कलानामेका कलाऽतिशिष्टास्यात् । तयैतर्हि वेदान्नानुभवसि । अशान। अथ मे विज्ञास्यसीति ॥ 6-7-3**

The father said to his son, "My dear, when a great fire enkindled is reduced to the size of a fire - fly will not be able to burn much - similarly as only one Kala out of sixteen kalas is left in you, you do not recollect the vedas. Now you can go and eat. After eating you will understand what I have said".

*Out of the sixteen parts or Kalas of the Mind fifteen kalas had become lost on account of fasting for fifteen days and only one Kala was left. पञ्चदश दिनेषु पञ्चदश कलानां क्षीणत्वात् इति / By taking food the other kalas would revive and then he would remember. He did not remember on account of the loss of fifteen kalas. He would understand the implication of the statement अन्नमयं हि सोम्य मनः after taking his food.*

**स हाऽऽश । अथ हैनमुपससाद । तं ह यत्किञ्च पप्रच्छ सर्वं ह प्रतिपेदे। तं होवाच ॥ 6-7-4**

He took his food and then approached his father. Then whatever the father asked he answered everything. Then the father said to him thus.

**यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारंखद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वालयेत्, तेन ततोऽपि बहु दहेत् ॥ 6-7-5**

My dear, Just as a great fire enkindled but reduced to the size of a mere fire-fly, when again it is caused to blaze by putting grass, that fire would blaze and burn much more.

**एवं सोम्य ते षोडशानां कलानामेका कलातिशिष्टाऽभूत् । साऽन्नेनोपसमाहिता प्राज्वालीत् तयैतर्हि वेदान् अनुभवसि । अन्नमयं हि सोम्यमनः आपोमयः प्राणः तेजोमयी वागिति । तद्धास्य विजज्ञाविति - विजज्ञाविति ॥ 6-7-6**

Similarly my dear, only one kala of these sixteen kalas of yours was left. That kala was made to blaze by food. It is by that you recollect the Vedas. The mind is Annamaya or supported by food. The Prana is supported by water and Speech is supported by Tejas. Then Svethaketu understood what his father had taught.

**इति षष्ठाध्याये सप्तमः खण्डः**

## अष्टमः खण्डः

**उद्दालको हाऽऽरुणिः श्वेतकेतुं पुत्रमुवाच - स्वप्नान्तं मे सोम्य विजानीहिति । यत्रैतत्पुरुषः स्वपिति नाम, सता सोम्य तदा सम्पन्नो भवति । तस्मादेनँ स्वपितीत्याचक्षते, स्वँ ह्यपीतो भवति ॥ 6-8-1**

Uddalaka the son of Aruna said to his son Svethaketu, my dear ! know from me about tye deep sleep state. When a person goes to deep sleep, then he unites with the supreme principle called "Sath". He gets himself merged in it then, therefore in this state he is described as "Swapithi" because he gets merged in himself.

*1. The father introduces this discussion to establish the teaching, that by knowing one, everything will become known. So far the teacher taught swethakethu that the one non-second supreme*

*Brahman was the material cause as well as the instrumental cause of all non-sentient principles - such as Tejas, Ap and Anna. Now he intends to propound that even the chethana varga or the order of sentient beings have that Brahman alone as their cause. The statement सदेव सौम्य "Sa deva Sowmya" establishes that the union of the purusha is with that "Sath" alone according to the context.*

*2. Swam Apeetho Bhavathi 'स्वम् अपीतो भवति' Here the word swam does not denote mere Jiva. The word sath and the word "Swa" are necessarily related to the same entity. On the basis of the statement "SATHA SOMYA THADA SAMPANNO BHAVATHI SWAM APEETHO BHAVATHI". अत्र स्वशब्दस्तावत् न जीवमात्रपरः'।*

*3. As the term "sath" in this context is related to Paramatman, the word "Swam" also denotes paramatman. If it is asked how it could be stated that paramatman is the swam as regards Jivatman, as paramatman is different from Jiva, the answer is as follows.*

*"देव मनुष्यादि नामरूप अभिमान रागलोभादि अनुगुण बहिर्मुख ज्ञानप्रसरवत् जाग्रतावस्थजीवविशिष्टः परमात्मा देवमनुष्यादि नाम रूप रागद्वेष लोभमोहादि औपाधिक बाह्याभ्यन्तराकार अभिमान कालुष्य रहित जीव शरीरक : सन् आत्मन्यन्तर्भूत इत्यर्थः ।।"*

*In the waking state the Jivatman will have his Dharmabhutha Jnana in accordance with the name and form of Deva, manushya and others and desire, aversions, and other feelings and paramatman is characterised by such Jiva in the waking state. And in the state of deep sleep he will be having the Jiva as his body, the Jiva who is divested of the defects of Nama, Roopa, Raga, Dwesha and other limiting adjuncts both internal and external. The paramatman characterised by the Jiva of the former description in the waking state enters into himself as characterised by the Jiva of the latter description. This is the meaning of "Swasmin Leeno Bhavathi". This has been explained under the sutra 1-1-9 by Sruthaprakashikacharya.*

*Here as the Jiva is described to unite with Paramatman, at that state, just as in the case of Tejas, Ap and Anna even in the case of the Jivatman "Sath" becomes the one cause and by knowing that the Jiva also becomes known.*

*In the state of sushupthi, the sthoola chidachidathmaka Antharyami gets merged in his own self, characterised by the subtle principles.*

**स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वाऽन्यत्रा ऽऽयतनमलब्ध्वा बन्धनमेवोपश्रयते, एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वाऽन्यत्राऽऽयतनमलब्ध्वा प्राणमेवोपश्रयते । प्राणबन्धनँ हि सोम्य मन इति ॥ 6-8-2**

Just as a bird tied by a string in the hands of a hunter, flying in various directions without finding a resting place elsewhere settles down on his hand itself, similarly at the itme of sushupthi the mind flies in all directions and not finding a resting place rests in the vital airs or mukhya prana. My dear! Mind is tied to the prana.

*At the time of sushupthi the mind finds rest in the Mukhyakprana. During the waking state and the dream state the mind will be grasping various kinds of objects and not finding a resting place there, rests in prana at the time of deep sleep. When there is Uthkranthi the mind and other sense organs move out of the body along with prana. At the time of deep sleep on the same analogy, the mind and other indriyas cease to function attaining samslesha vishesha or a specific kind of union with prana.*

*सुषुप्ति दशायां वागादि इन्द्रियसहितं मनः "मनः प्राणो इति प्रयाणकालोक्त न्यायेन प्राणे संश्लेषविशेषं आपन्नं सत् उपरतव्यापारं भवति। सुषुप्ति दशायां प्राणमात्रं अनुपरतव्यापारं आस्ते ।"*

**अशनापिपासे मे सोम्य विजानीहीति । यत्रैतत्पुरुषोऽशिशिषति नाम, आप एव तदशितं नयन्ते । तद् यथा गोनायोऽश्वनायः पुरुषनाय इति एवं तदप आचक्षतेऽशनायेति । तत्रैतच्छुङ्गमुत्पतितँ सोम्य विजानीहि, नेदममूलं भविष्यतीति ॥ 6-8-3**

My dear, learn from me what hunger and thirst are ! When a person is desirous of eating food then it is water alone that leads what is eaten. Just as those who lead cows, or horses or men are called गोनाय, अश्वनाय, पुरुषनाय in the same way water is called "Asanaya". This body which is like a sprout is produced from food that is led into the form of essence by water. This cannot be without roots.

*1. To establish that paramatman is the cause of the Jivatman it was expounded here that at the time of deep sleep there would be union with paramatman.*

*2. It was stated that all the Indriyas with the mind would unite with prana at the time of sushupthi. (deep sleep)*

*3. Now by the derivation of names like Asanaya and others the fact of Paramatman being the cause of the universe is expounded.*

*The meaning of asanaya is, explained as that which causes digestion of food that is eaten, by bringing out to the form of the essence of rasa.*

*आपः तदशितं नयन्ते । जीर्णताम् प्रापय्य रसरूपेण शरीरं नयन्ते । तेन अशिते जीर्णे, पुनः अशिशिषा जायते इत्यर्थः ।*

*When what is eaten is digested there will again be hunger. By the food that is effected into the rasabhava by waters, the body is produced, just as a sprout comes out of a seed. This body cannot become like this without a cause.*

**तस्य क्व मूलं स्यादन्यत्रान्नात् । एवमेव खलु सोम्यन्नेन शुङ्गेनापो मूलमन्विच्छ, अद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ, तेजसा सोम्य**

**शुङ्गेन सन्मूलमन्विच्छ । सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ 6-8-4**

What else could be its cause (root) other than Anna or food ? In the same way seek, my dear ! from the effect Anna, its cause, the water. Similarly seek from the effect water its cause - "Tejas". From the effect Tejas, my dear, seek its cause the sath.

All these beings, my dear; are having "sath" alone as their cause. All these beings are living in sath and all these beings are withdrawn into sath.

*The body whcih is an effect and the cause of that is Anna. This is inferred as there is no other cause for that. Similarly Anna also is an effect and the cause of that ie water is to be inferred : similarly the cause of Tejas is to be inferred. Then it becomes established that all beings are having the sath or the one existent principle, as the ultimate cause. Sath is the abode of all beings. Sath is the one being where in all things are withdrawn ultimately at the time of pralaya. All there creates are having their source in sath and this is expounded is Taittireya also. शुङ्गः means अङ्कुरः or sprout.*

**अथ यत्रैतत्पुरुषः पिपासति नाम, तेज एव तत् पीतं नयते । तद् यथा गोनायोऽश्वनायः पुरुषनाय इति, एवं एतत् तेज आचष्ट उदन्येति । तत्रैतदेव शुङ्गमुत्पतितँ सोम्य विजानीहि । नेदममूलं भविष्यतीति ॥**

**6-8-5**

When a person is thirsty, then it is tejas that leads the water drunk. Just as those who lead cows, horses and men are called "go naya", Asvanaya or Purusha naya, in the same way. Tejas is called Udanaya. My dear, know that this sprout or effect called body is born of the water that is dried up by tejas. The body or effect cannot be without a cause.

*Tejas is called Udanya because it dries up water that drunk. The body is a "Shunga" or the effect or karya of water as pointed out earlier.*

**तस्य क्व मूलं स्यादन्यत्राद्भ्यः । अद्भिः सोम्य शुङ्गेन तेजो मूल मन्विच्छ, तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ । सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः । यथा तु खलु सोम्येमास्तिस्रो देवताः पुरुषं त्रिवृत्त्रिवृदेकैका भवति, तदुक्तं पुरस्तादेव भवति ।अस्य सोम्य पुरुषस्य प्रयतो वाङ् मनसि संपद्यते मनः प्राणे, प्राणस्तेजसि, तेजः परस्यां देवतायाम् ॥ 6-8-6**

What else could be its cause other than water ? My dear! seek from the effect water its cause tejas. From the effect Tejas seek its cause "Sath". All these beings are having sath as their cause and they are sustained by "Sath" and they are ultimately withdrawn into sath. My dear, it is already stated how these three deities viz. tejas, ap and anna become three fold and three fold each attaining the purusha- When the purusha dies, his speech unites with the mind. The mind gets into prana and the prana gets into tejas and that tejas becomes one with the supreme Deity.

*It was expounded earlier that at the time of deep sleep the Jiva becomes one with the cause ie. sath. Similarly Sath Sampathi is expounded at the time of the departure of jiva from the body. The organ of speech unites with the mind at the time of death. It is not "Laya" or disolution because the manas is not the cause of speech. So it is a kind of "Samslesha Vishesha". The function of the vak merges with mind. Vak indicates other sense organs also. The same kind of union is to be undertsood in respect of the mind and prana. The mind with all the Indriyas united with it, unites with prana. and prana unites with Jiva united with the subtle elements and they unite with Paramatman. Tejas here signifies the Bhootha sookshmas*

*united with Jivatman. The sath is very difficult to be known just like an अणु / He cannot be known from any pramana othe than the sruthi.*

**स य एषोऽणिमा । ऐतदात्म्यमिदँ सर्वम् । तत् सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-8-7**

That "Sath" of this nature is very subtle. All this is having this "Sath" as its Atman. That (fact of having sath as its atman) is real. He (sath) is the atman in all. That (Supreme cause) is thy (inner) self. Thou (i.e. your Antaryamin) art that.

"Revered sir, please instruct me again so that I can understand better." "My dear, be it so !" said the father.

*The term "Idam Sarvam" signifies all sentient and non-sentient entities. "Aithadatmyam signifies Eshaha Atma Yasya - Ethadatma; tasya Bhavah. "Eythadathmyam". This means - this is the self of all. The term "Tatsathyam" means एतदात्मकत्वमेव सत्यम् / i.e. the fact of this being the atman of all is real. By this the world is known as real and the fact of Brahman being the innerself of the world is also real. All these things are pervaded by Brahman. The word (Atmya) may be taken as vyapya. व्याप्य / Then ऐतदात्म्य means all this is pervaded by Brahman. According to this interpretation also सर्वस्यब्रह्मात्मकत्वं becomes established. This fact of "Brahmat makatva", is a fact of reality. That fact of sath being the atman of all other entities is applied in the case of svethakethu. Sath is the innerself of all other entities. That sath is the innerself in you also. The general principle was enunciated first and it is applied in the particular case of svethakethu in the end. सर्वं तदात्मकं / त्वं अपि तदात्मकः /*

*The word "Tvam" signifies in the ultimate sense Paramatman himself, as the Paramatman is the innerself of all. So the*

*Paramatman signified by the term त्वम् is the same as तत् the cause of this universe.*

*There are four sentences here.*

*1. ऐतदात्म्यं इदं सर्वं - All this universe of sentients and non-sentients has this Supreme Being as its atman or self. 'चेतनाचेतनप्रपञ्चं इदं सर्वं इति निर्दिश्य तस्य प्रपञ्चस्य एषः आत्मा इति प्रतिपादितः / This Brahmatmakatva cannot be by the स्वरूप of Brahman because it contradicts the omniscience, true will and others propounded of Brahman earlier. So this Brahmatmakatva should be taken in the form of "Sariratma Bhava" and this is supported by other srutis.*

*2. 'तत्सत्यं' - All these are real only as having that Brahman as their atman. 'सर्वस्य तदात्मकतया एव सत्यत्वम् / नान्यथा /*

*3. 'स आत्मा' - He, the Isvara who was named as आदेशः, the "sat", is the Atman in all entities sentient and non-sentient - other than himself.*

*4. ''तत् - त्वम्-असि'. - As the supreme is signified by all terms that denote all sentient and non-sentient objects, that are the body of Brahman, Brahman alone is signified by the terms "Tat" and "Tvam".*

*'सर्वस्य चिदचिद्वस्तुनो ब्रह्मशरीरत्वात् सर्वशरीरं सर्वप्रकारं सर्वैः शब्दैः ब्रह्मैव अभिधीयते / Brahman which is the cause of this universe is identified with Brahman immanent in the effect.*

*The meaning of this sruti is elaborately explained by Ramanuja in Vedartha sangraha. Sri Sudarsana Suri points out in his commentary on vedartha sangraha that this statement establishes visitadvaita alone and not nirvisheshadvaita.*

*Ramanuja explains this in Sri Bhashya as follows - ''तत्त्वमस्यादिवाक्येषु सामानाधिकरण्यं न निर्विशेषवस्त्वैक्यपरम् / तत्*

*त्वम्पदयोः सविशेषब्रह्माभिधायित्वात् । तत्पदं हि सर्वज्ञं सत्यसङ्कल्पं जगत्कारणं ब्रह्म परामृशति । 'तदैक्षत बहुस्यां', इत्यादिषु तस्यैव प्रकृतत्वात्। तत्समानाधिकरणं त्वम् पदंच अचिद्विशिष्टजीवशरीरकं ब्रह्म प्रतिपादयति । प्रकारद्वयावस्थितैकवस्तु परत्वात् सामानाधिकरणस्य ॥''*

*(Sri Bhashyam 1-1-1)*

*"In statements like "Thou art that" the concomitant co-ordination does not signify oneness of undifferentiated substance, because the terms "That" and "Thou" signify savishehsa Brahman. The term "That" denotes Brahman that is omniscient, Satya sankalpa and the cause of this universe. It is so because that is indeed introduced in the statements such as "That willed, "may I become many". The term "Thou" which is in co-ordination with "That", signifies that Brahman alone that has the Jiva characterised by the body as its sarira.concommittant co-rodination is meant to signify one thing alone subsisting in a two-fold form."*

**इति षष्ठाध्याये अष्टमः खण्डः**

**नवमः खण्डः**

**यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणाँ रसान् समवहारमेकताँ रसं गमयन्ति ।। 6-9-1**

My dear, just as the bees prepare honey collecting the essence from the flowers of different kinds of trees and put them together.

*निस्तिष्ठन्ति means निष्पादयन्ति - make. नानात्ययानां - नानागतीनां from different directions.*

**ते यथा तत्र न विवेकं लभन्ते, अमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोस्मीति - एवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ।। 6-9-2**

And just as these essences, are not able to discriminate themselves as, "I am the essence of this tree; I am the essence of this tree", In the same way all these Jivas attaining sath, do not know that they have attained sath.

*Just as the Honey collected from different trees and flowers when put together do not discriminate that they belong to the particular tree or flower and though the honey is one of different tastes such as sweet, sour, bitter etc., they all become one as Honey. Similarly all there beings unite with paramatman day in day out in deep sleep and also in death and dissolution and do not know that they are uniting with sath. They do not distinguish themselves by their names and forms. सर्वाः प्रजाः सति संपन्नाः सत्यः, अहं देवदत्तः, अहममुष्य पुत्रः अधुना सति संपन्ना इति वा न जानन्तीत्यर्थः ।*

**त इह व्याघ्रो वा सिंहो वा वृको वा कीटो वा पतङ्गो वा दँशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ 6-9-3**

When they wake up from deep sleep they will be what they were before deep sleep, such as tiger or lion or wolf or boar or worm or fly, gnat or mosquito, whatever they were

*When beings go deep sleep, they will not be aware of themselves as such and such during the period of deep sleep as they are then united with sath. But when they wake up they will be only what they were before going to deep sleep. One that has the identity of a tiger before sushupthi will be having the same vyaghrabhimana or identity with tiger after deep sleep. The idea is that after the sushupthi he will wake up with the awareness that he is a tiger. The example of the various essences of flowers applies in the case of sentient beings that they will be at that state of sushupthi without the knowledge of discrimination. The illustration therefore applies only at the time of union with sath in sushupthi. So all beings*

*wake up, with the previous impressions. so the "laya" or merging with the sath at the time of sushupthi is not opposed to the emergence again after sushupthi.*

*The waves, bubbles and foam that arise from the ocean merge in water itself once for all. Just like that, how can these entities who have become one with Paramatman arise again ? It is pointed out here, that the point of comparison is only in respect of not knowing their individuality and characterеistics when they are united with paramatman. The comparison cannot be carried further as they have not united with paramatman after performing spiritual discipline and gaining knowledge of paramatman. They arise again for continuing their life in samsara. From the fact that they are seen to arise from sushupthi and function as before, it must be known that merging in paramatman at the time of sushupthi is not opposed to rising up again.*

*पूर्व वासना वासिता एव उत्तिष्ठन्ति । दर्शनानुसारात् सुप्तौ लयः न पुनरुत्पत्ति विरोधि इति भावः ।*

**स य एषोऽणिमा । ऐतदात्म्यमिदँ सर्वम् । तत् सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-9-4**

"That this Sath is very subtle. All this is having him as its innerself. This fact of his being the innerself of all is real. That thou art, Svethaketu".

"Revered Sir, Please instruct me further." My dear, be it so.

*A doubt is raised here. Why does he not in the waking state know from where he woke up after deep sleep ? Does not one remember that he has come out of his house after waking up, when he comes out ? The next mantra meets this question.*

**इति षष्ठाध्याये नवमः खण्डः**

## दशमः खण्डः

**इमाः सोम्य नद्यःपुरस्तात् प्राच्यः स्यन्दन्ते । पश्चात् प्रतीच्यः । ताः समुद्रात् समुद्रमेवापियन्ति । समुद्र एव भवन्ति । ता तथा तत्र न विदुः इयमहमस्मि, इयमहमस्मीति ॥ 6-10-1**

My dear ! These rivers of the eastern direction flow forward and these rivers of western direction are flowing towards west. They come out of the ocean and they merge in the ocean. They become ocean itself and as they do not know "I am this one; I am this one"

**एवमेव खलु सोम्येमाः सर्वा प्रजाः सत आगम्य न विदुः सत आगच्छामह इति । त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदा भवन्ति ।। 6-10-2**

Just like that all these living beings come from the सत् (The Supreme Reality) and do not know that they have come from the "sath'. They will be here tiger, wolf, boar, worm, fly, guat or mosquito - whatever they were, they become the same.

*The Waters that are sucked by the clouds become rain and become differentiated as different rivers. They do not comprehend that they have come out of the ocean.*

*Just as the river Ganga and others flow towards the east and merge in the ocean and as western rivers flow towards the west and merge in the ocean they reach the ocean and become one with the ocean. They cannot recognise "I am the Ganga or I am the Yamuna". Similarly when beings unite with Sath they will not be able to recognise that they are such and such.*

*Similarly when they wakeup after deep sleep they will not be able to recognise that they have risen up from the sath. They become*

*capable of recognising themselves only as several entities such as tiger and others that they were before.*

**स य एषोऽणिमा, ऐतदात्म्यमिदँ सर्वम् । तत् सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-10-3**

This sath is very subtle. All this is having sath as their Atman. This fact of having sath as Atman is real. He is the atman. "That you are". "Revered Sir, Instruct me further in this truth".

"Be it so" said the father.

*It is to be admitted that there is no destruction of the Jiva as he realises, "He alone I am" after waking up from sushupthi but after death never does he remember the previous birth. So at the time of death why should not the Jiva have been destroyed ? As he does not remember the former birth he ought to have been destroyed. Svethaketu seeks clarification on this point by requesting the teacher to teach further.*

*"मरणानन्तरं कदापि पूर्वजन्मस्मरणाभावात् जीवस्य देहवियोगसमये नाशः कस्मात् न स्यादिति मन्यमानेन प्रार्थितः ॥"*

**इति षष्ठाध्याये दशमः खण्डः**

**एकादशः खण्डः**

**अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्यात् जीवन् स्रवेत् ; यो मध्येऽभ्याहन्यात्, जीवन् स्रवेत् ; योऽग्रेऽभ्याहन्यात्, जीवन् स्रवेत् । स एष जीवेनाऽऽत्मनाऽनुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥**

**6-11-1**

My dear, if some one strikes at the root of this vast tree, it would bleed but live. Similarly if some one strikes at the

middle part, it would bleed and yet live. If some one strikes at the top it would bleed and yet live. This tree being pervaded by the Jivatman stands there sucking water through the roots and rejoicing.

*The Jivatman would be pervading the tree from the roots to the top. As the tree is associated with the Jiva the tree tends to flow the gum or rasa that shows the presence of the Jiva in the tree.*

**तस्य तदेकाँ शाखां जीवो जहाति, अथ सा शुष्यति ; द्वितीयां जहाति, अथ सा शुष्यति ; तृतीयां जहाति अथ सा शुष्यति ; सर्वं जहाति, सर्वः शुष्यति - एवमेव खलु सोम्य विद्धीति होवाच ॥ 6-11-2**

If the Jiva departs from one branch of it, then that branch dries up. If he vacates the second branch that branch also dries up. If he leaves the third branch that also dries up. If the jiva departs the whole tree dries up. My dear it is in the same manner, you understand.

*The jivatman who is pervading the tree from the root to the top departs from a particular part of the tree on account of the effect of time and karma, that particular part dries up. When it vacates the entire tree, the entire tree dries up. Similarly the drying up of the branch after branch is not on account of the destruction of the Jivatman but only on account of his withdrawal from a particular part (जीव संकोच कृतः), as in other parts there is no destruction. Similarly when the entire tree dries up, it is only on account of the departure of the Jiva from the tree and not on account of the destruction of the Jiva. सर्व शोषः अपि तत्यागकृत एव न तु जीवनाशकृतः । अतः मनुष्यादिष्वपि जीवत्यागकृतं देहस्य मरणम् न जीवस्य मरणम् । अतः सुषुप्ति मरण दशायां सत्संपत्तौ अपि न जीव विनाशः इति सिद्धम् ।*

**जीवापेतं वा किलेदं म्रियते ; न जीवो म्रियते इति । स य एषोऽणिमा, ऐतदात्म्यमिदँ सर्वम् । तत सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो**

**इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-11-3**

This body dies when it is discarded by the Jivatman, but the Jiva doesn't die. This sath is very subtle. All this is having sath as their atman. This fact of having sath as atman is real. He is the atman "That you are" - Svethaketu.

"Revered Sir, instruct me further."

"Let it be so" said the father."

*It is the body that dies when the jiva departs. Jiva does not die. If he had died thus, it would lead to the eventuality of the destruction of what is done and the advent of what was not done. So in the state of deep sleep and in the state of death, though there is union with sath there is no destruction of the Jiva. Svethaketu prays to be instructed further more deeply into this. The intention is this. How could the subtle principle called sath which is without form, or contact (touch) etc. be the one and non-second cause of infinite Brahmanandas distinguished with various movable and non-movable principles ? How could this be believed ?*

**इति षष्ठाध्याये एकादशः खण्डः**

**द्वादशः खण्डः**

**न्यग्रोधफलमद(त) आहरेति । इदं भगव इति । भिन्धीति । भिन्नं भवग इति । किमत्र पश्यसीति । अण्व्य इवेमा धाना भगव इति । आसामङ्गैकां भिन्धीति । भिन्ना भगव इति । किमत्र पश्यसीति । न किं चन भगव इति ॥ 6-12-1**

"Bring here a fruit of that Nyagrodha tree"

"Revered sir, here it is'

"Break it"

"Revered sir, it is broken".

"What do you see there ?"

"Revered sir ! These seeds that are like very subtle"

"Break one of these seeds!"

"Revered sir, it is broken".

"What do you see there ?"

"Revered sir, Nothing at all" !

I see these subtle seeds alone but nothing in them.

**तँ होवाच - यं वै सोम्यैतमणिमानं न निभालयसे, एतस्य वै किल सोम्यैषोऽणिम्न एवं महान् न्यग्रोधस्तिष्ठति ॥ 6-12-2**

The father said to svethakethu, "My dear ! that very subtle one which you do not perceive, it is because of this subtle entity itself, this big Nyagrodha tree exists.

*The subtle of the Nyagrodha seed which is not perceivable is the cause of the huge perceivable Nyagrodha tree full of branches and leaves. The huge tree is as though it has sprung from that subtlety. This is the effect of that Anima or subtle.*

**श्रद्धत्स्व सोम्येति । स य एषोऽणिमा, ऐतदात्म्यमिदँ सर्वम् । तत् सत्यम्। स आत्मा । तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-12-3**

My dear ! place faith in this. This sath is very subtle. All this is having sath as their atman. This fact of having sath as Atman is real. He is the Atman. ""That you are ! svethaketu".

"Revered sir, Instruct me further".

"Dear, be it so !"

*One should place faith and believe in the fact of the origination of the gross perceived universe from the most subtle, cause called by the name "Sath". To prove this fact, the illustration of the seed of the Nyagrodha fruit was given. Though he could not perceive anything when the seed was broken, it has to be believed that the huge tree is born of that subtle.*

*Svethakethu requested for further instruction on the ground that it is not possible to believe that the un-perceivable sath is the cause of universe.*

*यदि परमात्मा कारणानुगतः कथं तर्हि तदनुपलम्भः । तदनुपलम्भेच तस्य तत्र अनुगतत्वे किं मानम् ?*

**इति षष्ठाध्याये द्वादशः खण्डः**

**त्रयोदशः खण्डः**

**लवणमेतदुदकेऽवधायाथ मा प्रातरूपसीदथा इति । स ह तथा चकार । तँ होवाच यद् दोषा लवणमुदकेऽवाधा, अङ्ग । तदाहरेति । तद्धा वमृश्य न विवेद । यथा विलीनमेवाङ्ग ॥ 6-13-1**

Uddalaka said to Svethakethu "Put this salt in the water in a vessel and come to me in the morning". He did so. Uddalaka said to him, "Take up the salt you put into the water yesterday night". Svethakethu searched for it in the water and did not get it, as it was completely dissolved.

*The salt though existed in water was not visible to the eye or it was not possible to take out with the hand. Similarly the nature of Sath is to be known.*

*यथा लवणं विद्यमानमपि विलीनंसत् चक्षुषा त्वचा वा नोपलभ्यते एवं सदात्मस्वरूपमपि ।*

**अथास्याऽऽदावाचामेति ; कथमिति । लवणमिति । मध्यादाचामेति; कथमिति । लवणमिति । अन्तादाचामेति । कथमिति । लवणमिति। अभिप्रास्यैतत् अथ मोपसीदथा इति । तद्ध तथा चकार । तच्छश्वत् संवर्तते । तँ होवाच - अत्र वाव किल सत् सोम्य न निभालयसे अत्रैव किलेति ॥ 6-13-2**

"My dear ! take a sip of this water from the top. How is it ?"

"Salt sir' !

"Take a sip from the middle, how is it ?"

"Salt sir",

"Take a sip of the water from the bottom, how is it ?"

"Salt sir",

"Throw the water away and come to me".

He did like wise.

"That salt is always in water." The father told Svethaketu. The sath is here alone in this universe (as the innerself), but you do not perceive it.

*The salt which existed in water was not possible of being known by the eye or the hand. The eye could not perceive; the hands could not lift it up. But it is known from a different means of taste. As salt is not perceived by the sense organ eye, or the hand though it existed in water, but was known by taste, similarly the sath is ever existing in this universe as the inner self and it is not perceived by the senses but is to be known from the instructions of Acharyas and shastras.*

*आगमाचार्योपदेशादिना अवगन्तुं योग्यमेव सच्छब्दितं ब्रह्म अत्रैव किल वर्तते इति द्रष्टुं न शक्तोऽसि, न पश्यसीत्यर्थः ।*

**स य एषोऽणिमा एतदात्म्यमिदँ सर्वम् । तत् सत्यम् । स आत्मा तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ।। 6-13-3**

This sath is very subtle. All this is having sath as their atman. This fact of having sath as atman is real. He is the atman. That you are Svethaketu.

"Revered sir, instruct me further'

"My dear ! Let it be so."

*The way of knowing the all pervasive cause of this universe called by the name sath is illustrated by an illustration by the master. as requested by the disciple Svethaketu.*

**इति षष्ठाध्याये त्रयोदशः खण्डः**

## चतुर्दशः खण्डः

**यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्। स यथा तत्र प्राङ् वोदङ् वाऽधराङ् वा प्रत्यङ् वा प्रध्मायीत - अभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ।। 6-14-1**

My dear, just as a person brought from the Gandhara country blind folded and left in the forest where there are no human beings, would shout loudly turning towards the east or north or south or west, "I have been brought here blind folded, I have been left here blind folded."

**तस्य यथाऽभिनहनं प्रमुच्य प्रबूयादेतां दिशं गन्धारा एतां दिशं व्रजेति; स ग्रामाद् ग्रामं पृच्छन् पण्डितो मेधावी गन्धारानेवोपसंपद्येत एवमेवेहाऽऽचार्यवान् पुरुषो वेद । तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ संपत्स्य इति ।। 6-14-2**

Just as some one would free his blind folding bondage and tell him, "The Gandhara country is in this direction, Go in this direction to reach there", and then just as that person being wise and clever reaches, Gandhara country alone, enquiring from village to village, in the same way a person who gets a right preceptor would know that Brahman here alone.

He attains Brahman immediately after he is released from the body. The delay is that long only as long as he does not become freed from the body.

*The illustration of the Gandhara purusha is given to point out that it is the compassionate instruction of the Acharya that makes one understand that he is Brahmatmaka or ensouled by Brahman. Thereupon he will meditate upon himself as being ensouled by Brahman and attains Brahman in the end. The statement that there is delay till he is liberated from the body means, the final or the last body that may come upon him due to prarabdha karma. Here "Medhavi" means the person who does not forget what has been taught. उक्तार्थ अविस्मरणशीलः / Pandithah means one who is having intellect capable of thinking and inferring. ऊहापोह क्षमधीयुक्तः / The statement आचार्यवान् पुरुषो वेद does not signify knowing the vakyartha jnana or i.e. mere verbal knowledge, but it signifies uapsana or meditation upon Brahman.*

*Liberation from the body signifies liberation from karma that leads to the association with the body.*

**स य एषोऽणिमा, ऐतदात्म्यमिदँ सर्वम् । तत् सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-14-3**

"This sath is very subtle. All these are having sath as

their atman. This fact of having sath as atman, is real. He is the Atman. That you are Svethaketu". "May the venerable teacher explain to me again." He said, "let it be so, my dear."

*It may be argued that it is not reasonable to say that one would gain Brahman after liberation from the body because the identity of the self with the body as "I am a God; I am a man' etc., never ceases at all. This identity will be felt as long as the atman is there and the relationship between the atman and bodies such as of gods, men etc, also continues as long as that atman is. So it cannot be believed that there will be ब्रह्म संपत्ति or union with Brahman which is depending upon the absence of the body. So Svethaketu requests for further instruction in this behalf.* *"देवोऽहं मनुष्योऽहं इत्यभिमानस्य कदापि अनुपरततया यावदात्मभावित्वेन देवादिशरीरसंबन्धस्यापि यावदात्मभावित्वात् ।*

**इति षष्ठाध्याये चतुर्दश: खण्ड:**

**पञ्चदश: खण्ड:**

**पुरुषँ सोम्योपतापिनं ज्ञातय: पर्युपासते, जानासि मां जानासिमामिति। तस्य यावन्न वाङ् मनसि संपद्यते मन: प्राणे प्राणस्तेजसि तेज: परस्यां देवतायाम्, तावज्जानाति ॥ 6-15-1**

"My dear ! Relatives gather around a sick person suffering agony of death and ask, "Do you recognise me ? Do you recognise me" ? He knows until his speech merges into manas, and manas merges into prana and prana merges into tejas and tejas into supreme divinity.

**अथ यदाऽस्य वाङ् मनसि संपद्यते मन: प्राणे प्राणस्तेजसि तेज: परस्यां देवतायाम्, अथ न जानाति ॥ 6-15-2**

Then, when his speech merges into manas and mind into prana, and prana into tejas and the tejas into supreme divinity. He ceases to recognise.

*The idea that is conveyed here is, he does not recognise any body after he merges in sath. Therefore at the time of death, everyone will merge in sath and therefore the idea of identity with the body or Dehabhimana will not follow after words. So the doubt that the relationship with the body may be eternal is dispelled by this illustration. When देहाभिमान does not continue the देह संबन्ध also does not continue. The shruthi expounds the final termination of the relationship with the body, when it says यावत् न विमोक्ष्ये ।*

**स य एषोऽणिमा, ऐतदात्म्यमिदँ सर्वम् । तत् सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो इति । भूय एव मा भगवान् विज्ञापयत्विति । तथा सोम्येति होवाच ॥ 6-15-3**

"This sath is very subtle. All these are having sath as their atman. This fact of having sath as atman is real. "He is the atman. That you are Svethaketu". "Revered sir ! do instruct me further" ! He said, "Let it be so, my dear"

*Svethaketu is asking further instruction for clearing the doubt as follows. "There will be Anartha or destruction if one has the feeling of identity with matter or Prakruthi.*

*ननु, देवमनुष्यादि प्रकृत्यात्मकत्वाभिसन्धौ अनर्थो भवति । सदात्मकत्वाभिसन्धौ तु न अनर्थपातिःइति न श्रद्धेयं ।।*

*But there will be no destruction or untoward if one has सदात्मकत्वाभिसन्धि । How can this be trusted ? By mere अभिसन्धि or interest in matter or sath will there be such results viz. Mahapurushartha and Apurushartha ?" So Svethaketu is seeking further instruction to get this doubt cleared.*

**इति षष्ठाध्याये पञ्चदशः खण्डः**

## षोडश: खण्ड:

**पुरुषं सोम्योत हस्तगृहीतमानयन्ति, अपहार्षीत् स्तेयमकार्षीत् परशुमस्मै तपतेति । स यदि तस्य कर्ता भवति, तत एवानृतमात्मानं कुरुते, सोऽनृताभिसंधोऽनृतेनाऽऽत्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति, स दह्यते अथ हन्यते ॥ 6-16-1**

My dear ! They bring one by dragging him by hand saying "He has robbed , he has committed theft. Heat the axe for him." If he has really committed the theft then he will be proved a liar. Being a liar he is covered by untruth. He holds the heated axe and he is burnt and then he will be killed.

**अथ यदि तस्याकर्ता भवति, तत एव सत्यमात्मानं कुरुते । स सत्याभिसन्धः सत्येनाऽऽत्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति, स न दह्यते ; अथ मुच्यते ।। 6-16-2**

But if he has not committed that offence, he makes himself truthful. He will be having interest in the truth and is covered by the truth. He holds the heated axe he is not burnt. He will be released.

**स यथा तत्र न दाह्येत ऐतदात्म्यमिदँ सर्वम् । तत सत्यम् । स आत्मा । तत् त्वमसि श्वेतकेतो इति । तद्धास्य विजज्ञाविति विजज्ञाविति ॥ 6-16-3**

"Just as he is not burnt by the heated axe, similarly one who has सदात्मकाभिसन्धि, the knowledge of having sath as his self will not be touched by the suffering of samsara. ऐतदात्म्यमिदं सर्वम् । This fact of having sath as atman is real. He is the Atman. That you are, svethaketu". Then svethaketu understood that from him.

*The illustration is given to show that a person who has "Sathyabhisandhi' of the form of sadatmakatva or the fact of all things having sath as their atman will not be afflicted by the sorrows of samsara. एवं सदात्मकत्वलक्षण सत्याभिसन्धिः पुमान् सांसारिकैः अनर्थैः न स्पृश्यते । सत्याभिसन्धि means to reflect this fact of sadathmakatva. That sath or the ultimate Reality is the atman in every other thing. Therefore you also become a sathyabhisandhi or one who reflects that he is ensouled by sath. Sath here signifies the supreme Brahman and svethaketu understood that when he was taught by his teacher.*

*Here the term "understood" is interpreted in terms of meditation upon Brahman. The term विजज्ञौ signifies upasana upon sath as introduced in the commencement of this chapter.*

*If it is argued that the terms विज्ञापयतु and विजानीहि, are found in this context and there is no mention of उपासना at all, it is replied thus - The term विज्ञापयतुhas the meaning of उपासनम् कारयतु। The teacher has taught Svethaketu the tripartite combination and other allied matters and in the conclusion he has declared that every entity other than the सत् is ensouled by that sath and so Svethaketu also has that sath alone as his innerself. From the introduction and conclusion like this, it is decided that the concluding term विजज्ञौविजज्ञौ relates to upasana or meditation upon that Brahman called here as sath.*

**इति षष्ठाध्याये षोडशः खण्डः**

**इति छान्दोग्योपनिषदि षष्ठोध्यायः**

## अथ सप्तमोऽध्यायः

### प्रथमः खण्डः

**अधीहि भगव इति होपससाद सनत्कुमारं नारदः । तँ होवाच यद्वेत्थ, तेन मोपसीद । ततस्त ऊर्ध्वं वक्ष्यामीति ॥ 7-1-1**

Sage Narada approached Sanatkumara with a formal request as prescribed, "Venerable sir, teach me", Sanatkumara asked Narada, "Tell me what you already know. I will teach you further'

*Narada approaches Sanath Kumara as a disciple of him. He approached him in the prescribed manner by reciting mantras अधीहि भगवः'. Sanath Kumara was a yogindra; Narada was a sage. Sanath Kumara said, "Tell me what you know already. After knowing that, I shall teach you something which is greater and different from what you know. Because it is futile to teach what is already known.*

**स होवाच - ऋग्वेदं भगवोऽध्येमि यजुर्वेदँ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यँ राशिं दैवं निधिं वाकोवाक्यमेकायनम्, देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याँ सर्पदेवजनविद्याम् । एतद्भगवोऽध्येमि ॥ 7-1-2**

That Narada said, "Revered Sir, I have studied Rigveda, Yajurveda, Samaveda, Atharvana the fourth Veda, Ithihasa and purana, the fifth Veda among vedas namely grammar, the lore that deals with the manes, mathematics, the lore that deals with physical calamities, mineralogy, science of logic, the branch of Veda known as Ekayana, science of meditation upon deities, Brahmavidya i.e. the science of shiksha and others

that are accessories to the study of Veda, the lore that deals with spirits, the science of archery, astronomy, the lore that deals with serpents and the lore that deals with musicology (Gandhara vidya - fine arts) and the science of ayurveda. I know all this venerable sir.

*वेदानाम् वेदं means व्याकरणम् or grammar - प्रकृतिप्रत्यय आवेदकं व्याकरणम् / पित्र्यम् means श्राद्धकल्पम् / राशिं means गणितम्/ दैवम् - उत्पात ज्ञानम् / निधिम्means that sasthra which expounds the means of finding out hidden wealth. वाकोवाक्य means तर्कशास्त्र / देवविद्या means modes of meditation upon Gods. ब्रह्मविद्या here means knowledge of shiksha and other sasthras that are accessories to veda. भूतविद्या means वशीकरण विद्या / क्षत्र विद्या is धनुर्वेद / देव विद्या means गांधर्व शास्त्रं / सर्प पिद्या means गारुडविद्या / जनविद्या is Ayurveda.*

**सोऽहं भगवो मन्त्रविदेवाऽस्मि नाऽऽत्मवित् । श्रुतँ ह्येव मे भगवद्दृशेभ्यः, तरति शोकमात्मविदिति । सोऽहं भगवः शोचामि ; तं मा भगवाञ्छोकस्य पारं तारयत्विति । तँ होवाच । यद्वै किंचैतदध्यगीष्ठाः, नामैवैतत् ॥** **7-1-3**

Revered sir, I know only the words of the mantras but I have not known the supreme Atman. I have heard from respectable persons like your good self that a knower of the Atman will cross over sorrow (Samsara). Revered sir, such as I am, I am sorrowing. Therefore may your venerable self kindly lead me across sorrow.

Sanatkumara told him, "What all you have studied are merely words or names".

*मन्त्रवित् एव अस्मि means शब्द ब्रह्म निष्ठः एव अस्मि / or it may mean that I am steadfast in Karma which is मन्त्र प्रधान / आत्मवित्*

*here means knower of Parabrahman because the primary sense of the term atman is paramatman. The आत्मवित् is greater than the mere मन्त्रवित् /*

## नाम ब्रह्मोपासनम्

**नाम वा ऋग्वेदो यजुर्वेदः सामवेद अथर्वणश्चतुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्दैवो निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या। नामैवैतत् । नामोपास्स्वेति ॥ 7-1-4**

Rigveda is verily words. Like wise Yajurveda, samaveda, atharvana the fourth veda, ithihasa and purana, the fifth veda, grammar, the lore that deals with natural calamities, mineralogy, the science of logic, the branch of veda known as ekayana, science of meditation upon deities, science of siksha and others that are accessories to the study of veda, the lore that deals with spirits, the science of archery, astronomy, the lore that deals with serpents, the science of finearts and the science of Ayurveda are all mere words or names. So meditate upon the name as brahman.

**स यो नाम ब्रह्मेत्युपास्ते, यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति, यो नाम ब्रह्मेत्युपास्ते । अस्ति भगवो नाम्नो भूय इति । नाम्नो वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ।। 7-1-5**

He who meditates upon name or words as Brahman will have free movement according to his will in the region of name. "Revered sir, is there anything greater than name ?' "Yes, there is". "May the revered teacher kindly teach me that'.

**इति सप्तमाध्याये प्रथमः खण्डः**

## द्वितीयः खण्डः

## वाक् ब्रह्मोपासनम्

**वाग् वाव नाम्नो भूयसी । वाग् वा ऋग्वेदं विज्ञापयति यजुर्वेदँ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्र विद्यां नक्षत्रविद्यां सर्पदेवजनविद्याम्, दिवञ्च पृथिवीञ्च वायुंचाकाशञ्चाऽऽपश्च तेजश्च देवाँश्च मनुष्याँश्च पशूँश्च वयाँसि च तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलिकं धर्मञ्चाधर्मञ्च सत्यञ्चानृतञ्च साधु चासाधु च हृदयज्ञञ्चाहृदयज्ञञ्च । यद्धै वाङ् नाभविष्यत् - न धर्मो नाधर्मो व्यज्ञापयिष्यत् ; न सत्यम्, नानृतम्, न साधु, नासाधु, न हृदयज्ञो नाहृदयज्ञो वागेवैतत् सर्वं विज्ञापयति । वाचमुपास्स्वेति ।।** **7-2-1**

Speech (Vak) is greater than name or word. Is it not speech that imparts the Rigveda ? It is verily speech that makes known the yajurveda, samaveda, Atharvana the fourth veda, the Ithihasa and purana the fifth veda, grammar, the lore that deals with manes, mathematics, the lore that deals with natural calamities, mineralogy, the science of logic, the branch of veda known as Ekayana, science of meditation upon deities, science of shiksha and others that are accessories to the study of the veda, lore that deals with the spirits, the science of archery, astronomy, the science that deals with serpents, the science of finearts, and the science of Ayurveda, the heavens, the earth, air and space, water, fire, gods, human beings, animals birds, grass and trees, wild beasts, worms, flies and ants, and Dharma and adharma, the truth and falsehood, the good and bad, and that which is pleasant and unpleasant.

If there was not speech then neither dharma or adharma would be known, neither truth nor untruth, neither good nor bad neither pleasant nor the unpleasant. It is verily speech itself that makes all these known. So meditate upon "Vak' or speech as Brahman.

**स यो वाचं ब्रह्मेत्युपास्ते, यावद् वाचो गतम्, तत्रास्य यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्ते । अस्ति भगवो वाचो भूय इति । वाचो वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-2-2**

He who meditates upon speech or vak as Brahman will have free movement at his will in all the regions pervaded by speech.

"Venerable sir, is there anything greater than speech ?" "Yes certainly there is". "Then, revered sir, teach me that."

**इति सप्तमाध्याये द्वितीयः खण्डः**

## तृतीयः खण्डः

## मनो ब्रह्मोपासनम्

**मनो वाव वाचो भूयः । यथा वै द्वे वाऽऽमलके द्वे वा कोले द्वौ वाऽक्षौ मुष्टिरनुभवति, एवं वाचश्च नाम च मनोऽनुभवति । स यदा मनसा मनस्यति - मन्त्रानधीयीयेति, अथाधीते; कर्माणि कुर्वीयेति, अथ कुरुते; पुत्रांश्च पशूँश्चेच्छेयेति,अथेच्छते; इमञ्च लोकममुञ्चेच्छेयेति, अथेच्छते । मनो ह्यात्मा । मनो हि लोको मनो हि ब्रह्म । मन उपास्स्वेति ॥ 7-3-1**

Mind is greater than speech. Just as two amalakas or two kola or two akasha fruits are held within the closed fist, similarly mind holds fast both name and speech. When he

minds with the mind that he should study the (mantras) hymns he studies the mantras, when he minds that he should perform rites he performs. When he minds that he should desire to have children and cattle, he desires. When he minds that he should desire for this world and the other world he desires them. The mind is the atman. It is verily the world. Mind is Brahman. Meditate upon the mind as Brahman.

*The idea is that the speech and the names are included in the mind. मनसि अन्तर्गते / The function of speech and names are depending upon the function of the mind of the form of "Minding" मनन लक्षणमनोव्यापाराधीनत्वात् वागादि प्रवृत्तेः मनसः भूयस्त्वम् / कर्तृत्व and others that are the attributes (धर्मभूत) of the atman are depending upon the mind. Mind is to be thought of as the atman.*

**स यो मनो ब्रह्मेत्युपास्ते, यावन्मनसो गतम्, तत्रास्य यथाकामचारो भवति, यो मनो ब्रह्मेत्युपास्ते । अस्ति भगवो मनसो भूय इति । मनसो वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-3-2**

One who meditates upon mind as Brahman will have free movement at will in the region as far as the mind pervades.

"Revered sir, is there anything greater than mind ?' "Yes, there is" "May the revered teacher teach me that."

**इति सप्तमाध्याये तृतीयः खण्डः**

## चतुर्थ खण्डः

## संकल्प ब्रह्मोपासनम्

**संकल्पो वाव मनसो भूयान् । यदा वै संकल्पयते, अथ मनस्यति, अथ वाचमीरयति, तामु नाम्नीरयति । नाम्नि मन्त्रा एकं भवन्ति । मन्त्रेषु कर्माणि ॥ 7-4-1**

Will is greater than mind. When he wills that this is proper to do he minds, then he prompts speech and then engages that in uttering names. The hymns are one with names. The sacred works get included in hymns.

*Sankalpa is determining about a thing as proper to be done. इदं कर्तुं युक्तम् इति संकल्पयति / When he intends like that he minds and impells speech for uttering the words of the mantra. वागिन्द्रियं शब्दोच्चारणविषये नियुंक्ते" /*

**तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि संकल्पे प्रतिष्ठितानि । समक्लृपतां द्यावापृथिवी, समकल्पेतां वायुश्चाकाशश्च, समकल्पन्तामापश्च तेजश्च । तेषाँ संक्लृप्त्यै वर्षं संकल्पते । वर्षस्य संक्लृप्त्या अन्नं संकल्पते । अन्नस्य संक्लृप्त्यै प्राणाः संकल्पन्ते । प्राणानाँ संक्लृप्त्यै मन्त्राः संकल्पन्ते । मन्त्राणाँ संक्लृप्त्यै कर्माणि संकल्पन्ते । कर्मणाँ संक्लृप्त्यै लोकः संकल्पते । लोकस्य संक्लृप्त्यै सर्वं संकल्पते । स एष संकल्पः संकल्पमुपास्स्वेति ॥ 7-4-2**

All these are going the way of sankalpa i.e. they follow sankalpa. They are caused by sankalpa, they are established in sankalpa. The heaven and the earth do sankalpa to be still. Air and space do sankalpa. Water and fire do sankalpa (that they would abide by the respective nature). Rain does sankalpa for the sankalpa of water and fire. Anna does sankalpa for the sankalpa of rain. Pranas do sankalpa for the sankalpa of anna or food. The mantras do sankala for the sankalpa of pranas. The karmas do sankalpa for the sankalpa of mantras. The worlds do sankalpa for the sankalpa of karmas. Everything does sankalpa for the sankalpa of the world. This is such sankalpa. Meditate upon sankalpa as Brahman.

*संकल्पः एकं अयनम्-मार्ग एषाम् / तानिसंकल्पैकायनानि / Willing is*

*the one way for all these to function. That means they are all following sankalpa. All things are pervaded by sankalpa. All things are established in sankalpa - संकल्पे प्रतिष्ठितानि /Their existence is verily depending on sankalpa. The heaven and the earth have done sankalpa of the form of "We will stand stationery". स्वस्वकार्यश्च करवामहै", स्वेन रूपेण वर्तामहे" / इति वा सङ्कल्पं कृतवन्तः इत्यर्थः //*

**स यः संकल्पं ब्रह्मेत्युपास्ते, संक्लृप्तान् वै स लोकान् ध्रुवान् ध्रुवः, प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानान् अव्यथमानोऽभिसिद्ध्यति - यावत् संकल्पस्य गतम्, तत्रास्य यथाकामचारो भवति, यः संकल्पं ब्रह्मेत्युपास्ते । अस्ति भगवः संकल्पाद् भूय इति । संकल्पाद्भाव भूयोस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-4-3**

He who meditates upon sankalpa as Brahman becomes firm and attains the firm worlds, being steady, he attains the steady worlds. He attains the well established worlds being established, attains worlds free from sorrow being himself, free from sorrows. He will have free movement at will as far as sankalpa's region lasts.

"Revered sir, is there anything greater than sankalpa" ? "Yes. There is something greater than sankalpa".

"Revered sir, may you kindly teach me that."

*The greatness or महिमा of sankalpa is pointed out in this passage. The statement that even non-sentient things do sankalpa is just for the sake of praising sankalpa. The fact of चेतनत्व is super imposed on them. Or it may be said that these relate to the functioning of the presiding deities of those entities - तदभिमानिदेवतापरतया स्तुत्यर्थतया चेतनत्वारोपेण / While describing the फल of this kind of meditation it is pointed out that the upasaka himself becomes immutable, well established and sorrow less, and becoming thus, he attains the sorrowless worlds.*

*शत्रुपीडादि रहितान् लोकान् स्वयमपि ध्रुवत्व-प्रतिष्ठितत्व - अव्यथमानत्वयुक्तः सन् प्राप्नोति इत्यर्थः ।*

## इति सप्तमाध्याये चतुर्थ खण्डः

## पञ्चमः खण्डः

## चित्त ब्रह्मोपासनम्

**चित्तं वाव संकल्पाद् भूयः । यदा वै चेतयते, अथ संकल्पयते ; अथ मनस्यति ; अथ वाचमीरयति; तामु नाम्नीरयति, नाम्नि मन्त्रा एकं भवन्ति, मन्त्रेषु कर्माणि ॥** 7-5-1

Chitta (or thought which is in accordance with the appropriate time) or appropriate timely thought is greater than sankalpa or appropriate resolution. When one thinks out appropriately then he (wills) decides to do befittingly, then he makes up his mind, prompts speech, engages in uttering names, the mantras become one with names, the sacred works become one with mantras.

**तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि । तस्माद् यद्यपि बहुविदचित्तो भवति, नायमस्तीत्येवैनमाहुः, यदयं वेद। यद्वा अयं विद्वान् नेत्थमचित्तः स्यादिति । अथ यद्यल्पविच्चित्तवान् भवति, तस्मा एवोत शुश्रूषन्ते । चित्तं ह्येवैषामेकायनम्, चित्तमात्मा, चित्तं प्रतिष्ठा । चित्तमुपास्स्वेति ॥** 7-5-2

All these are one in chitta or timely thought, caused by chitta. They are established in chitta. So if one though knows much but is not endowed with timely thought people say that he verily does not exist and that what he knows is also nothing. If he had known he would have not been thus they say. On the other hand if one who knows even little is endowed with timely thought, people lend their ears to him: chitta is the one goal of

all, the one self of all, the one resting place of all. Meditate upon chitta as Brahman.

**स यश्चित्तं ब्रह्मेत्युपास्ते, चित्तान् वै स लोकान् ध्रुवान् ध्रुवः, प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानान् अव्यथमानोऽभिसिद्ध्यति - यावच्चित्तस्य गतम् तत्रास्य यथाकामचारो भवति, यश्चित्तं ब्रह्मेत्युपास्ते । अस्ति भगवश्चित्ताद् भूय इति चित्ताद्वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-5-3**

He who meditates upon chitta as Brahman, attains firm worlds characterised by auspicious qualities, himself (unchanging) firm, attains established worlds himself being established, attains worlds free from sorrow himself being free from sorrow, and he will have free movement at his will in all the regions that are pervaded by chitta.

"Venerable sir, is there anything greater than chitta"? "There verily is"? "May you O, venerable sir, teach me that".

*In the bhashya, on the sutra "हस्तादयस्तु स्थितेः अतो नैवम्" (2-4-5) Bhashyakara declares that mind alone is called as buddhi, ahankara and chitta according to different functions of अध्यवसाय, अभिमान and चिन्ता / Therefore the mind itself is called chitta when it is characterised by the function of thinking about the usefulness of a particular thing according to the times of its advent. "प्राप्त कालानुरूप - अतीत अनागत विषय प्रयोजन चिन्तारूप - वृत्ति विशिष्टम् मनः चित्तम् इति उच्यते / If a person is proficient in many shastras but if he is devoid of this understanding of the प्रयोजन of some subject, the people of the world consider him as a non-entity विषय प्रयोजन निरूपण लक्षण चित्त हीनः / People desire to listen to a person who is चित्तवान् though he is an अल्प शास्त्रवित् /*

**इति सप्तमाध्याये पञ्चमः खण्डः**

## षष्ठः खण्डः

## ध्यान ब्रह्मोपासनम्

**ध्यानं वाव चित्ताद् भूयः । ध्यायतीव पृथिवी, ध्यायतीवान्तरिक्षम्, ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्याः। तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति, ध्यानापादाँशा इवैव ते भवन्ति । अथ येऽल्पाः, कलहिनः पिशुना उपवादिनस्ते । अथ ये प्रभवो ध्यानापादाँशा इवैव ते भवन्ति । ध्यानमुपास्स्वेति ॥ 7-6-1**

Concentrated meditation is greater than chitta (Intelligence). The earth is as if meditating. The Antariskha or intermediary regions is as if meditating. The celestial region is as if meditating. The waters, the mountains are as if meditating, gods and men are as if meditating. So those among men who gain greatness are as if they have gained it through an aspect of meditation. Unlike those who are inferiors, quarrelsome, slandering and abusive. Those who have gained greatness on account of wealth and others are also those who have gained it on account of a portion of the results of contemplation. So meditate upon concentrated meditation as Brahman.

**स यो ध्यानं ब्रह्मेत्युपास्ते, यावद् ध्यानस्य गतम् , तत्रास्य यथाकामचारो भवति, यो ध्यानं ब्रह्मेत्युपास्ते ।। अस्ति भगवो ध्यानाद् भूय इति । ध्यानाद्वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-6-2**

He who meditates upon contemplation as Brahman will have free movement at will in the entire region of it.

"O venerable sir, is there anything greater than Dhyana?" "yes, verily there is". "May your venerable self kindly teach me that."

*ध्यान is a continuous remembrance of the object of thought without any alien thought intervening in the middle, a yogi becomes stead fast on account of meditation. Ramanuja describes Dhyana under suthra 4-1-8. "ध्यनानाच्च" as follows :- ध्यानम् हि विजातीय प्रत्ययान्तर अव्यवहितं एक चिन्तनम्" Dhyana is the cause of gaining mahatmya or greatness. The sutrakara ordains that one should meditate being seated comfortably. Concentration of the mind becomes possible only then. "ध्यातारः अवचनाः एवम् महान्तोपि अवचनतया ध्यातृसादृश्यम् प्रतिपद्यन्ते इत्यर्थः" / Great persons appear similar to those who are engrossed in deep meditaiton on account of the fact that they are keeping silent. पिशुनाः means परदोष उद्भावका / People who carry tales about other's defects उपवादिनःmeans those that speak of one's faults verily before those people.*

## इति सप्तमाध्याये षष्ठः खण्डः

## सप्तमः खण्डः

## विज्ञान ब्रह्मोपासनम्

**विज्ञानं वाव ध्यानाद् भूयः । विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदँ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यँ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्याम् ; दिवञ्च पृथिवीञ्च वायुञ्चकाशञ्चाऽऽपञ्च तेजञ्च देवाँञ्च मनुष्याँञ्च पशूँञ्च वयाँसि च तृणवनस्पतीन् श्वापदान्याकीटपतङ्गपिपीलिकं धर्मञ्चाधर्मञ्च सत्यञ्चानृतञ्च साधु चासाधु च हृदयञ्चाहृदयञ्चान्नञ्च रसञ्चेमञ्च लोकममुञ्च विज्ञानेनैव विजानाति । विज्ञानमुपास्स्वेति ॥ 7-7-1**

Scriptured knowledge that is gained from valid means is greater than contemplation. One knows by vijnana or scriptural

knowledge the Rigveda, Yajurveda, samaveda, Atharvana the fourth veda, the ithihasa and purana. The fifth veda, grammar, the lore that deals with manes, mathematics, the lore that deals with natural calamities, mineralogy, the science of logic, the branch of veda known as ekayana, science of meditation upon deities, science of shiksha and others, that are accessories to the study of the vedas, lore that deals with spirits, science of archery, astronomy, science that deals with serpents, science of finearts, the heaven and the earth, air and ether, water and energy (fire), gods and men, animals, birds, grass and trees, beasts, worms and flies and ants, dharma and adharma, truth and falsehood, good and bad, the pleasant and the nonpleasant, food and water, this world and the other world. Meditate upon vijnana as Brahman.

**स यो विज्ञानं ब्रह्मेत्युपास्ते, विज्ञानवतो वै स लोकन् ज्ञानवतोऽभिसिद्ध्यति - यावद् विज्ञानस्य गतम् तत्रास्य यथाकामचारो भवति, यो विज्ञानं ब्रह्मेत्युपास्ते ।अस्ति भगवो विज्ञानाद् भूय इति । विज्ञानाद्वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ।। 7-7-2**

One who meditates upon vijnana as Brahman attains worlds that have people having vijnana. He will have free movement at will in the entire region of vijnana. "Venerable sir, is there anything greater than vijnana ?" "Verily there is" "May your venerable self teach me that"

*विज्ञान is प्रमाणजन्य ज्ञानरूपम् / This kind of understanding will be the cause of dhyana which is of the form of continuous remembrance. The terms ज्ञान and विज्ञान relate to general and particular aspects.*

**इति सप्तमाध्याये सप्तमः खण्डः**

## अष्टमः खण्डः

## बल ब्रह्मोपासनम्

**बलं वाव विज्ञानाद् भूयः । अपि ह शतं विज्ञानवतामेको बलवानाकम्पयते । स यदा बली भवति, अथोत्थाता भवति, उत्तिष्ठन् परिचरिता भवति, परिचरन्नुपसत्ता भवति; उपसीदन् द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति । बलेन वै पृथिवी तिष्ठति, बलेनान्तरिक्षम्, बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च वयाँसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति । बलमुपास्वेति ॥** **7-8-1**

Bala or bodily strength is greater than vijnana. One man of strength will make hundred men having vijnana tremble. When a person is strong he stands up before the teacher stands up, and will serve the teacher, after standing up, and becomes capable of approaching the teacher for hearing and reflecting upon the truths, being near the teacher sees, hears, reflects, becomes a knower, becomes a doer and imbibes the knowledge of the shastras. The earth stands by strength, the midregion stands by strength, the celestial region stands by strength, the mountains, gods, human beings beasts and birds, grass, trees, animals like dogs and others, worms, flies and ants stand by strength. The world stands by strength. Meditate upon bala as Brahman.

**स यो बलं ब्रह्मेत्युपास्ते, यावद् बलस्य गतम् तत्रास्य यथाकामचारो भवति, यो बलं ब्रह्मेत्युपास्ते । अस्ति भगवो बलाद् भूय इति । बलाद् वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥** **7-8-2**

He who meditates upon strength as brahman will move at his will in all regions of bala or strength.

O revered sir, is there anything greater than bala or strength ?" There really is. "Then o revered teacher, teach me that."

*बलम् here refers to the strength of the body which will be supporting the ability of the mind. This strength of the body will help a disicple to stand up and receive his preceptor when he arrives and to serve the teacher and also enables one to perform the ordained duties properly. The idea is that perfect practice of spiritual discipline depends on the fitness of the body to a large extent.*

*"परिचर्या उपसदनम् श्रवणमनन निधिध्यासन साक्षात्काराः कर्म विषय कर्तृत्वं। कृत विषयक ज्ञानम् इत्येतत् सर्वं बले सत्येव भवति"।*

**इति सप्तमाध्याये अष्टमः खण्डः**

## नवमः खण्डः

## अन्न ब्रह्मोपासनम्

**अन्नं वाव बलाद् भूयः । तस्माद् यद्यपि दश रात्रीर्नाश्नीयात्, यद्युह जीवेत् अथवा, अद्रष्टाऽश्रोताऽमन्ताऽबोद्धाऽकर्ताऽविज्ञाता भवति । अथान्नस्याऽऽये द्रष्टा भवति, श्रोता भवति, मन्ता भवति, बोद्धा भवति, कर्ता भवति, विज्ञाता भवति । अन्नमुपास्स्वेति ॥ 7-9-1**

Anna or food is greater than bala or strength. That is why if one does not eat food for ten nights and if he is still alive he does not see, does not hear, does not think, does not know, does not do anything, does not understand. But when he gains foods, he sees, hears, thinks, knows, does and understands. Meditate upon food as Brahman.

**सः योऽन्नं ब्रह्मेत्युपास्ते, अन्नवतो वै स लोकान् पानवतोऽभिसिद्ध्यति, यावदन्नस्य गतम् तत्रास्य यथाकामचारो भवति, योऽन्नं ब्रह्मेत्युपास्ते। अस्ति भगवोऽन्नाद् भूय इति । अन्नाद्वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-9-2**

He who meditates upon food as Brahman, he will attain worlds that have food and water and he will have free movement at will in the regions of food.

"Revered sir, is there anything greater than food' 'verily there is', "Then, o revered teacher, may you teach me that'

*Anna or food is greater than Bala, because strength is gained because of food. बल संपादकत्वात् अन्नमेव बलात् भूयः । 'अन्नस्याये' - means अन्नस्य लाभे सति ।*

**इति सप्तमाध्याये नवमः खण्डः**

**दशमः खण्डः**

**अप्ब्रह्मोपासनम्**

**आपो वाव अन्नाद् भूयस्यः, तस्माद् यदा सुवृष्टिर्न भवति, व्याधीयन्ते प्राणाः, अन्नं कनीयो भविष्यतीति । अथ यदा सुवृष्टिःर्भवति, आनन्दिनः प्राणा भवन्ति, अन्नं बहु भविष्यतीति । आप एवेमा मूर्ता येयं पृथिवी, यदन्तरिक्षम्, यद् द्यौः, यत् पर्वताः, यद्देवमनुष्याः, यत् पशवश्च वयाँसि च ; तृणवनस्पतयः श्वापदान्याकीटपतङ्ग पिपीलिकमाप एवेमा मूर्ताः। अप उपास्स्वेति ॥ 7-10-1**

Water is greater than food. That is why when there is not good rain all living beings feel pained with the thought that food becomes scarce. When it rains well, all living beings feel happy that there will be plenty of food. It is from water

that all concrete objects arise. All these concrete objects viz., the earth, the midregion, the cellestial region, the mountains, gods and human beings, beasts and birds, the grass and the trees, the animals, worms, flies, ants all the concrete beings arise from water. Therefore meditate upon water as Brahman.

**स योऽपो ब्रह्मेत्युपास्ते,आप्नोति सर्वान् कामाँस्तृप्तिमान् भवति, यावदपां गतम् तत्रास्य यथाकामचारो भवति, योऽपो ब्रह्मेत्युपास्ते । अस्ति भगवोऽद्भ्यो भूय इति । अद्भ्यो वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-10-2**

He who meditates upon water as Brahman will have free movement at will in the region of water. He who meditates upon water as Brahman attains all desires and becomes satisfied .

"O revered sir, is there anything greater than water ?' "Verily there is". "Then, may the venerable teacher teach me that."

**इति सप्तमाध्याये दशमः खण्डः**

## एकादशः खण्डः

## तजोब्रह्मोपासम्

**तेजो वाव अद्भ्यो भूयः । तद्वा एतद्वायुमागृह्याकाशमभितपति । तदाहुः - निशोचति, नितपति, वर्षिष्यति वा इति । तेज एव तत् पूर्वंदर्शयित्वाऽथापः सृजते । तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च विद्युद्भिरार्हादाश्चरन्ति । तस्मादाहुः - विद्योतते, स्तनयति, वर्षिष्यति वा इति । तेज एव तत् पूर्वं दर्शयित्वाऽथापः सृजते । तेज उपास्स्वेति ॥ 7-11-1**

"Tejas is greater than water. When this tejas makes vayu or air standstill and causes heat by pervading the sky, people say it torments, it is hot and it will rain. It is tejas that shows all these signs first and then creates water. It is this tejas that moves up in the form of lightenings, Flashing upwards. Therefore people say there is lightening and there is thunder, there will be rain. It is tejas alone that shows these signs first and then creates water. Meditate upon tejas as Brahman.

**स यस्तेजो ब्रह्मेत्युपास्ते ; तेजस्वी वै स तेजस्वतो लोकान् भास्वतोऽपहततमस्कान् अभिसिद्ध्यति, यावत् तेजसो गतम्, तत्रास्य यथाकामचारो भवति, यस्तेजो ब्रह्मेत्युपास्ते । अस्ति भगवस्तेजसो भूय इति । तेजसो वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥**

**7-11-2**

He who meditates upon Tejas as Brahman becomes lustrous and attains radiant and lustrous worlds that are bereft of darkness. He will have free movement at his will in the region of Tejas. This is the fruit of meditation upon Tejas as Brahman.

"Revered sir, is there anything greater than Tejas ?" "Verily there is". "May the venerable teacher teach me that".

*तेजसः अप् कारणत्वात् तेजः एव अद्भ्यः भूयः । This Tejas shows itself first and then creates water. The fact of thunder and lightenings that appear will be the signs of the raining. The worlds one attains having meditated upon Tejas, will be radiant on account of Tejas itself.*

*भास्वत्वम् means बाह्यान्तर अन्धकार शून्यत्वरूपम् अपहत तमस्कत्वंच ।।*

**इति सप्तमाध्याये एकादशः खण्डः**

## द्वादशः खण्डः

## अकाशब्रह्मोपासनम्

**आकाशो वाव तेजसो भूयान् । आकाशे वै सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राण्यग्निः । आकाशेनाह्वयति, आकाशेन श्रृणोति, आकाशेन प्रतिश्रृणोति, आकाशे रमते, आकाशे न रमते, आकाशे जायते, आकाशमभिजायते । आकाशमुपास्स्वेति ॥ 7-12-1**

Akasa or space is greater than tejas. It is in the Akasa that both the sum and the moon are. Lightening, the stars and fire are in akasa. One calls through akasa and one hears through akasa, answers through akasa, enjoys in akasa, grieves in akasa. One is born in Akasa, grows towards akasa. Meditate upon akasa as Brahman.

**स य आकाशं ब्रह्मेत्युपास्ते, आकाशवतो वै स लोकान् प्रकाशवतोऽसंबाधान् उरुगायवतोऽभिसिद्ध्यति । यावदाकाशस्य गतम् तत्रास्य यथाकामचारो भवति, य आकाशं ब्रह्मेत्युपास्ते ॥ अस्ति भगव अकाशाद् भूय इति । आकाशाद्वावा भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-12-2**

He who meditates upon akasa as Brahman, will attain worlds of akasa that are vast, brilliant and free from mutual congestion. He will have free movement at will in the regions of akasa.

"Revered sir, is there anything greater than akasa ?' "verily there is'. "May the revered teacher teach me that."

*Akasha is greater than Tejas, up and vayu because Akasa is the cause or कारणम् of vayu, tejas and water. The constellation of luminaries like sun and others are depending on Akasa and they*

*are within Akasa. आदित्यादि ज्योतिर्मण्डलम् आकाशाश्रितम् आकाशन्तवर्ति। आह्वान or calling one or श्रवण or hearing one are possible only through Akasa. The Ankura or the sprout also grows towards Akasa. Akasa is vast and entities can be accommodated there without obstruction.*

## इति सप्तमाध्याये द्वादशः खण्डः

## त्रयोदशः खण्डः

## स्मरब्रह्मोपासनम्

**स्मरो वाव आकाशाद् भूयः । तस्माद् यद्यपि बहव आसीरन् अस्मरन्तः, नैव ते कञ्चन श्रृणुयुः, न मन्वीरन्, न विजानीरन्, यदा वाव ते स्मरेयुः, अथ श्रृणुयुः, अथ मन्वीरन्, अथ विजानीरन् । स्मरेण वै पुत्रान् विजानाति ; स्मरेण पशून् । स्मरमुपास्स्वेति ॥ 7-13-1**

Remembrance (Memory) is greater than akasa. Therefore where ever even many persons assemble, if they do not remember, they will not hear anything, they cannot think anything, nor will they know anything. On the other hand when they remember, they will hear, they will think, they will understand. It is through remembrance that one recognizes one's sons. It is through memory that one knows his cattle. Meditate upon "Smara' as Brahman.

**स य : स्मरं ब्रह्मेत्युपास्ते, यावत् स्मरस्य गतम् तत्रास्य यथाकामचारो भवति, यः स्मरं ब्रह्मेत्युपास्ते । अस्ति भगवः स्मराद् भूय इति । स्माराद्वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-13-2**

He who meditates upon "Smara' as Brahman, he will have free movement at will in the region of smara or memory.

"Revered sir, is there anything greater than smara ?' "Verily there is " "May the revered teacher teach me that.

*स्मरणशून्याः एकत्र बहवः आसीना अपि न श्रवणादि कार्य समर्थाः । Hearing and others that are possible on account of Akasa verily depend upon स्मरण or memory. So smarana is greater than Akasa.*

**इति सप्तमोध्याये त्रयोदशः खण्डः**

**चतुर्दशः खण्डः**

**आशब्रह्मोपासनम्**

**आशा वाव स्मराद् भूयसी । आशेद्धो वै स्मरो मन्त्रानधीते, कर्माणि कुरुते, पुत्राँश्च पशूँश्चेच्छते, इमञ्च लोकममुञ्चेच्छते । आशामुपास्वेति ॥ 7-14-1**

Desire is greater than remembrance or smara. Being kindled by desire he remembers and studies the mantras, performs all activities, desires sons and cattle, desires this world and the other world. Meditate upon desire as Brahman.

**स य आशां ब्रह्मेत्युपास्ते, आशयाऽस्य सर्वे कामाः समृद्ध्यन्ति; अमोघा ह्यस्याशिषो भवन्ति, यावदाशाया गतम् तत्रास्य यथाकामचारो भवति, य आशां ब्रह्मेत्युपास्ते । अस्ति भगव आशाया भूय इति । आशाया वाव भूयोऽस्तीति । तन्मे भगवान् ब्रवीत्विति ॥ 7-14-2**

He who meditates upon desire as Brahman, will have all his desires richly fulfilled and his desires never become futile and he will have free movement at will in the region of desire.

"Revered sir, is there any thing greater than desire ?' verily there is' "May the revered teacher teach me that."

*"अशया इद्धः" - means फलेच्छया उत्पादितः स्मरः । Memory is generated through desire for particular result. He will remember*

*the means of attaining the objects of his desire and this kind of memory that is kindled by desire will be the cause of undertaking scriptural studies and performing the ordained rites. So आशा or desire is greater than remembrance or memory.*

## इति सप्तमोध्याये चतुर्दशः खण्डः

## पञ्चदशः खण्डः

**प्राणो वाव आशाया भूयान्। यथा वा अरा नाभौ समर्पिताः, एवमस्मिन् प्राणे सर्वं समर्पितम् । प्राणः प्राणेन याति । प्राणः प्राणं ददाति ; प्राणाय ददाति । प्राणो ह पिता, प्राणो माता, प्राणो भ्राता, प्राणः स्वसा, प्राण आचार्यः, प्राणो ब्राह्मणः ।। 7-15-1**

"Prana (or the jivatman with whom prana moves) is greater than desire. Just as the spokes of a wheel are fixed in the hub in the same way all these are fixed in prana. All these are dependent upon prana. The prana moves with the help of vital force. The jiva moves on account of jiva. The jiva gives anything to Jiva. Prana is father, prana is mother, prana is brother, prana is sister, prana is the preceptor, prana is the brahmana.

*The term "prana' here denotes the Jivatman as the prana moves only with Jivatman. As the spokes of the wheel are supported by the hub all non-sentient entities are supported by the Jivatman. There is another sruthi which declares clearly that all non-sentient entities depend upon the sentient atman viz. "भूतमात्रा प्रज्ञामात्रासु अर्पिताः"।*

*Devadatta and others that move are verily the jivatmans. The means of transport like horses are also jivatmans. The giver is jivatman. The cattle and others that are given are also jivas. The brahmans to whom they are given are also jivas. The Mother, Father, Brother, Sister and others are also jivas.*

**स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाऽऽचार्यं वा ब्राह्मणं वा किञ्चिद् भृशमिव प्रत्याह, धिक् त्वाऽस्त्वित्येवैनमाहुः, पितृहा वै त्वमसि, मातृहा वै त्वमसि, भ्रातृहा वै त्वमसि, स्वसृहा वै त्वमसि, आचार्यहा वै त्वमसि, ब्राह्मणहा वै त्वमसीति ॥ 7-15-2**

If one harshly behaves with one's father, mother, brother or sister, or preceptor or a brahmin, people nearly censure him as "fie upon you'. You are the slayer of your father, you are the slayer of your mother, you are the slayer of your brother, you are the slayer of your sister, you are the slayer of your preceptor, you are the slayer of a Brahman.

*If it is said that the particular bodily forms of flesh etc. that are perceptible are called by the names of father, mother etc. It is pointed out here that the particular bodies that are ensouled by the Jivatman alone are called by those names. If one rudely behaves with the bodies of father and others that are along with the jivas he will be censured by people near at hand.*

*The terms like father, mother etc don't signify mere such bodies, but they signify only bodies that are ensouled by the Jivatman. So all such terms signify the jiva alone.*

**अथ यद्यप्येनान् उत्क्रान्तप्राणान् शूलेन समासं व्यतिसंदहेत्, नैवैनं ब्रूयुः पितृहाऽसीति, न मातृहाऽसीति, न भ्रातृहाऽसीति, न स्वसृहाऽसीति, नाचार्याहाऽसीति, न ब्राह्मणहाऽसीति ॥ 7-15-3**

But if one puts them on a lance or burns them, after the departure of their lives by bundling them wholly or dissecting their limbs part by part, they will not call him, you are a slayer of the father, or mother, brother, sister or acharya or a knower of Brahman"

**प्राणो ह्यैवैतानि सर्वाणि भवति । स वा एष एवं पश्यन् एवं मन्वान**

**एवं विजानन् अतिवादी भवति, तञ्चेद् ब्रूयुः अतिवाद्यसीति, अतिवाद्यस्मीति ब्रूयात्, नापह्नुवीत ।। 7-15-4**

All these namely father, mother and others are verily prana i.e. the Jiva with whom it moves. By seeing thus thinking thus, and knowing thus, he becomes an "Ativadi" or one who proclaims the ultimate supremacy of the object of his meditation. If some one says, are you an ativadi proclaiming that prana or jiva the object of meditation as the highest ?' he should say, "I am an athivadi". He should not hide.

*As the lifeless body cannot be the father, mother etc. the jiva alone becomes father and others. It is pointed out by sri Ramanuja that he who is designated by the term prana is "Pranasahachari pratyagatma", the pratyagatman who moves along with prana and not a mere vayu vishesha. One should not think that prana signifies paramatman on account of the illustration of the spokes depending upon the hub.*

*All non-sentient objects of enjoyment and means of enjoyment other than the jiva are dependent upon the jiva and the illustration of spokes and hub apply to jiva. In the sutra "Bhuma samprasada adhyupadesat' 'भूमा संप्रसादतदध्युपदेशात्' (वे.सू. 1-3-7) it is explained that Bhuma is taught as above Jiva and not prana. Ativadi is one who proclaims that the object of his meditation is the highest of all - "स्वोपास्यवस्तुनः सर्वोत्कृष्टत्ववादी"*

*The jiva is verily higher than all those that were mentioned in the series beginning with "नाम" and ending with 'आशा'. So ativaditva should not be hidden.*

**इति सप्तमाध्याये पञ्चदशः खण्डः**

## षोडशः खण्डः

## सत्यब्रह्मोपासनम्

**एष तु वा अतिवदति, यः सत्येनातिवदति । सोऽहं भवगः सत्येनातिवदानीति । सत्यं त्वेव विजिज्ञासितव्यमिति । सत्यं भगवो विजिज्ञास इति ॥ 7-16-1**

But he alone is one who speaks of the highest, who proclaims that satya is the highest object of meditation.

"Revered sir, I would like to proclaim the highest object of meditation as satya".

"Then satya alone is to be enquired into and meditated upon'

"Revered sir, I would like to meditate upon satya.

*The term "Satya' signifies Brahman as else where mentioned in 'तस्य ह वा एतस्य ब्रह्मणो नाम सत्यं / 'सत्यं ज्ञानं अनन्तं ब्रह्म' / Brahman is immutalbe and it is of the same form at all times. So it is called satya. Its existence does not depend upon any other condition. Ramanuja explains satya as "निरुपाधिक सत्ताहेतुत्वम् सत्यत्वम्" / सततं एक रूपत्वेन निर्विकारत्वात् सत्यत्वम् / Satyavadi - means a person who has the parabrahman known as satya as the object of his meditation. सत्येन परेण ब्रह्मणा उपास्येन उपलक्षितः यः अतिवदति इत्यर्थः / This सत्यातिवादित्व is greater than प्राणातिवादित्व because the supreme Brahman signified by the term सत्य is greater than Jivatman who is signified by the term prana. Therefore satyathivadi is in fact an अतिवादि*

*The teachere said, "If you desire to become a ब्रह्मातिवादि then Brahman is to be meditated upon, because Brahmopasana will be the cause of ब्रह्मातिवादित्व /*

**इति सप्तपाध्याये षोडशः खण्डः**

## सप्तदश: खण्ड:

### ब्रह्मसाक्षात्कारद्वारा सत्यातिवादित्वम्

**यदा वै विजानाति, अथ सत्यं वदति । नाविजानन् सत्यं वदति । विजानन्नेव सत्यं वदति । विज्ञानं त्वेव विजिज्ञासितव्यमिति । विज्ञानं भगवो विजिज्ञास इति ।। 7-17-1**

When he realises brahman then he speaks of "Satya" as the highest object of meditation. Without realising he cannot speak of satya as the highest object of meditaiton. Only after realising does one speak so. So one should gain knowledge of the form of realization.

"Revered sir, I would like to realise satya"

*The term विजानाति signifies साक्षात्कार / Only when he has direct realization he proclaims that satya is the highest object of meditaiton - सत्येनातिवदति । 'विजानाति शब्दः साक्षात्कारपरः न तु शास्त्रजन्य ज्ञानपरः' / The vijnana of the form of direct realisation is to be gained विजिज्ञासितव्यं means सम्पाद्यं / Here both ब्रह्मोपासन and तत्साक्षात्कार are implied as the means and the goal as pointed out by Ramanuja - "ब्रह्मसाक्षात्कार निमितातिवादित्वसिद्धये परब्रह्मसाक्षात्कारोपायभूतं*

*ब्रह्मोपासनं सत्यंत्वेव विजिज्ञासितव्यं इत्युपदिश्य' - साक्षात्काराभावे न अतिवादित्वम् / Therefore साक्षात्कार रूपं विज्ञानं संपाद्यम् //*

*विज्ञान is to be gained from मनन /*

**इति सप्तमाध्याये सप्तदश: खण्ड:**

## अष्टादशः खण्डः

## मननं ब्रह्मोपासनोपायभूतं

**यदा वै मनुतेऽथ विजानाति । नामत्वा विजानाति । मत्वैव विजानाति। मतिस्त्वेव विजिज्ञासितव्येति । मतिं भगवो विजिज्ञास इति ।।**

**7-18-1**

When one meditates upon Brahman without manana or reflection, he cannot realize upasana or meditation. Only through manana does one come upon upasana. One should gain manana alone. "Revered sir, I would like to gain Manana or reflection.

**इति सप्तमाध्यये अष्टादशः खण्डः**

## एकोनविंशः खण्डः

## मनन is gained through श्रद्धा

**यदा वै श्रद्दधाति, अथ मनुते । नाश्रद्दधन्मनुते । श्रद्दधदेव मनुते । श्रद्धा त्वेव विजिज्ञासितव्येति । श्रद्धां भगवो विजिज्ञास इति ।।**

**7-19-1**

When one has faith then he reflects , without having faith one will not do manana or reflection. Having faith in Brahman alone one reflects after hearing. One should gain faith in Brahman.

Revered sir, I would like to gain faith.

*As manana is meant for establishing what has been heard, by the teaching that "manana" should be gained sravana or hearing also is taught by implication. Here by the statement "faith is to be gained" it is to be known that faith in Brahman is taught as a means of hearing or sravana.*

*It means 'ब्रह्मश्रवणविषयिणी श्रद्धा' / That means one should have shraddha in Brahman - श्रवणोपाय भूताम् ब्रह्मणि श्रद्धाम् / Shraddha is explained as Tvara or urgency by Vyasarya.*

**इति सप्तमाध्याये एकोनविंशः खण्डः**

**विंशः खण्डः**

## STEADFASTNESS FOR SHRADDHA

**यदा वै निस्तिष्ठति, अथ श्रद्दधाति । नानिस्तिष्ठन् श्रद्दधाति । निस्तिष्ठन्नेव श्रद्दधाति । निष्ठा त्वेव विजिज्ञासितव्येति । निष्ठां भगवो विजिज्ञास इति ॥** **7-20-1**

When one gains firmness of the decision to hear and reflect on Brahman alone and nothing other than that, then he gains faith (of the form of urgency to hear Brahman). Being firm in his resolve he will have faith. He gains faith only through such firmness. So firmness of resolve is to be gained.

"Revered sir, I would like to gain firmness."

*A firm resolve that Brahman alone should be heard and nothing other than that is the means of gaining श्रद्धा or faith of the form of त्वरा or urgency to hear Brahman alone.*

**इति सप्तपाध्याये विंशः खण्डः**

**एकविंशः खण्डः**

## MIND CONTROL LEADS TO NISHTA

**यदा वै करोति, अथ निस्तिष्ठति । नाकृत्वा निस्तिष्ठति । कृत्वैव निस्तिष्ठति । कृतिस्त्वेव विजिज्ञासितव्येति । कृतिं भगवो विजिज्ञास इति ॥** **7-21-1**

When one controls the mind then he will have firm resolve. Without controlling the mind one does not gain firmness. So one should gain control over the mind.

"Revered sir, I would like to gain control over the mind".

*Kriti or activity is a synonym of effort or trial - उद्योगप्रयत्नापरपर्याया / The mind should be disciplined or controlled to think of things other than what ought to be heard as defiing. This kind of mind control will be the cause of the firmresolve that Brahman alone ought to be heard.*

**इति सप्तमाध्याये एकविंशः खण्डः**

## द्वाविंशः खण्डः

## सुखं विजिज्ञासितव्यम्

**यदा वै सुखं लभते, अथ करोति । नासुखं लब्ध्वा करोति । सुखमेव लब्ध्वा करोति । सुखं त्वेव विजिज्ञासितव्यमिति । सुखं भगवो विजिज्ञास इति ॥** **7-22-1**

When one gets joy then alone he decides to hear Brahman alone. Then he will discipline his mind thus. Without hoping to gain joy he will not control the mind. Only for the purpose of Joy does one act in disciplining the mind. But the bliss of Brahman has to be sought after. Revered sir, I would like to understand "Sukha" or happiness.

*The activity of the kind of disciplining of the mind will not become possible without the understanding that Brahman is infinite bliss. Only when this is known does one develop aversion towards things other than Brahman. So one should know that Brahman is infinite bliss. One should gain this knowledge of Brahman for attainment of Brahman even prior to the gaining of faith and others.*

*This knowledge of the characteristic of Brahman is also an attainment and it cannot be gained without the control of the mind. The mind should be able to discard hearing things other than Brahman and an all out effort is necessary for that. When this nature of Brahman is known one makes up one's mind to hear that alone and that leads later on to the attainment of Brahman ultimately.*

*अत्यान्तानुकूलत्व लक्षणं सुखत्वम् ब्रह्मणि ज्ञातव्यम् ।*

**इति सप्तमाध्याये द्वाविंशः खण्डः**

## त्रयोविंशः खण्डः

## भूमैव सुखम्

**यो वै भूमा तत् सुखम् । नाल्पे सुखमस्ति । भूमैव सुखम् । भूमा त्वेव विजिज्ञासितव्य इति । भूमानं भगवो विजिज्ञास इति ॥ 7-23-1**

He who has plentitude is infinite bliss. There is no happiness in the little. Bhuma alone or that which has the quality of plentitude is happiness. Bhuma alone is to be known and realised.

"Revered sir, I would like to realise Bhuma.

*Bhuma means that which is qualified by the quality of Bhuma." Bhuma guna visista". Bhuma means plentitude but not in numbers. It is the opposite of अल्प or little. It is not in proportion or parimana but of the form of the celebrity of auspicious qualities - गुणोत्कर्षरूपं। It means उत्कर्षकृतवैपुल्यमेव' । This signifies the one who is an आश्रय to वैपुल्य । वैपुल्याश्रयधर्मि' । वैपुल्यञ्च गुणोत्कर्ष रूपं न तु परिमाण रूपम् ।*

**इति सप्तमाध्याये त्रयोविंशः खण्डः**

## चतुर्विंशः खण्डः

## यो वै भूमा तदमृतम्

**यत्र नान्यत् पश्यति, नान्यच्छृणोति, नान्यद् विजानाति, स भूमा । अथ यत्रान्यत् पश्यति, अन्याच्छृणोति, अन्यद् विजानाति, तदल्पम्। यो वै भूमा तदमृतम् । अथ यदल्पम्, तन्मर्त्यम् । स भगवः कस्मिन् प्रतिष्ठित इति । स्वे महिम्नि, यदि वा न महिम्नीति ॥ 7-24-1**

In the experience of which one will not see anything other than that, one will not hear anything other than that, one will not know anything other than that, that is Bhuma. Where one sees something else, hears something else, knows some thing else that is little. That which is Bhuma is immortal. That which is little is mortal.

"Revered sir, on what is this established ?"

"It is founded on its own greatness, or not even its own greatness."

*यत्र or where - it means when Bhuman is experienced nothing other than that is seen, heard or known. यत्र means यत्र वस्तुनि अनुभूयमाने। When Bhuman is being seen nothing else is seen. When it is being heard nothing else is heard. When it is being known nothing else is known. As there is nothing other than Bhuman he does not see anyother object when seeing Bhuman.*

*1. 'तदितरस्य दर्शनाद्यभावः विषयाभावकृतः । ततश्च यतोऽन्यन्नास्ति' । How can it be said that there is nothing other than Bhuman ? The orders of the sentient and the non-sentient are there different from Bhuman. It cannot be said that the meaning of Bhuma Brahman is चिदचिद्विशिष्टत्व । So it cannot be said that the chit and the achit are also included in the भूमशब्दार्थ । The chit and the achit are विशेषण*

*and they are different and distinct from the विशेष्य / So it cannot be said that there is nothing other than Bhuman.*

*2. It is taught further that the Bhuman is the atman in everything - 'अथात आत्मादेशः' / It is said 'तरति शोकं आत्मवित्' / So it is to be necessarily admitted that Bhuman is the atman in everything else. The chidachidvisistha is not the atman because the विशेष्य alone is the atman by virtue of its entry into every thing as the inner controller. So there are other things also beside the Bhuman.*

*Answer to this question is as follows :*

*ब्रह्मशब्दवत् भूमशब्दस्यापि वस्तु परिच्छेदशून्यत्वमेवार्थः / What is वस्तुपरिच्छेद ? इदमिदं नेति निर्देशार्हत्वम् / तद्राहित्यं / Limitation of the form of "this is not this' is paricheda and the absence of this is परिच्छेदशून्यत्वं / This can be in two ways -*

*I स्वरूपाभेदात् on account of non-difference of svarupa or essential nature. or II तदपृथक्सिद्धत्वात् i.e. on account of its inseparable existence. Here as there is absence of non-difference in respect of जीव and जड with Isvara, the second way is to be accepted तदपृथक्सिद्धसत्ताकत्वं फलति /*

*This may happen in two ways -*

*1. तत्सत्ता व्यतिरिक्त सत्ताशून्यत्व' or absence of existence other than the existence of that or 2. तदधीनसत्ताकत्व or existence subjected to the existence of that. The latter is to be admitted as the former also does not happen. This kind of inseparable existence is admitted in the siddhanta. 'यत्रनान्यत् पश्यति' etc means therefore 'सत्सत्तानधीन सत्ताकं नास्ति ie. यदनात्मकं नास्तीत्यर्थः /*

*That which is of the opposite nature of this viz Bhuma is to be known as little.*

*Bhuma is immortal and is by its very nature ever characterised by the eight auspicious qualities such as अपहतपाप्मत्व and others*

*and is without birth or death. All other entities are depending upon this for their existence and functioning.*

*The disciple Narada asks about the support for that entity as all entieis are necessarily having a support. The answer is that its own greatness is its support.*

*It should not be understood that it is having support in cattle, horses, elephants, gold, servants or wife and others. Nor it should be taken that it is not having greatness in the glory it has in having the two vibhutis as it is. It is अनाधार though it has its own glories.*

**गोअश्वमिह महिमेत्याचक्षते, हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति । नाहमेवं ब्रवीमीति होवाच, अन्यो ह्यन्यस्मिन् प्रतिष्ठित इति ॥ 7-24-2**

Here people say that cattle, horses, elephants, servants, gold, wife, lands and houses are , greatness. I do not say so, Is not here one established in another. That is why I say so - he said.

*The teacher clarified that Bhuma is not established in things like cattle and others. The scriptures describe the glory of paramatman as अस्यमहिमानं इति वीतशोकः', 'एतां विभूतिं योगंच'. So this statement does not say that he has no महिमा but it only refutes the idea that he is supported by his महिमा /*

*'विभूतिरूपमहिमप्रतिष्ठितत्वनिषेधः' says Vyasarya. स्वरूपमहिमप्रतिष्ठितत्वं निषेधति / न स्वस्य स्वप्रतिष्ठितत्वं संभवति /'*

*(He is not supported by any महिमा but he is svayam bhuma and endows greatness to others).*

**इति सप्तमाध्याये चतुर्विंशः खण्डः**

## पञ्चविंशः खण्डः

## BHUMA IS THE SELF OF EVERY OTHER THING

**स एवाधस्तात्, स उपरिष्टात्, स पश्चात्, स पुरस्तात्, स दक्षिणतः, स उत्तरतः, स एवेदँ सर्वमिति । अथातोऽहङ्कारादेश एव - अहमेवाधस्तात्, अहमुपरिष्टात्, अहं पश्चात्, अहं पुरस्तात्, अहं दक्षिणतः, अहमुत्तरतः, अहमेवेदँ सर्वमिति ॥ 7-25-1**

He (That Bhuma) alone is below, above, He is behind, He is in front, He is to the south, He is to the north. He is all this. Now the instruction about the meditation upon him as "aham' or as the "I". I alone am below ; I alone am above, I alone am behind, I alone am in front, I alone am to the south, I alone am to the north. I alone am all this.

*If it is objected that the statement, "where he does not see any thing else" etc is not correct as different kinds of sentient and non-sentient objects are obtained in all directions, the answer is given in this statement "He alone is all this etc. There is concomittant co-ordination between "Bhuman" designated as "He" and "all this" or "idam sarvam". By this the relationship of body-soul is established between "all this' and "he'. As Bhuma is the self in all and all objects are ultimately designated as the Bhuma, there will be nothing which has not Bhuma as its atman. So every thing is "Bhuma" alone in the ultimate analysis and so the statement". He does not see anything other than Bhuma is most significant.*

*When Bhuma is to be meditated upon it should be meditated upon as the all self, and so as the innerself of his self also. Bhuma is the self of our self and our self is the body of that Bhuma. So instruction is given to meditate upon Bhuma as the self. All words signify the antaryamin that happens to be the self in all .*

*This is teaching 'अहमेव अधस्तात्' etc should not be understood as related to the jivatman. This is the upasana upon paramatman*

*as अहं / This is known as अहंग्रहोपासनम् / The jiva is not sarvatmaka as he is not sarvadhara. This mode of upasana upon Brahman as अहं signifying the self of one's self is meant for firmly understanding that paramatman is the innerself of the Jivatman and that the jivatman is the body of paramatman. The definition of the शरीर should be remembered as नियमेन आधेय, नियाम्य and शेष /*

## आत्मादेशः

**अथात आत्मादेश एव - आत्मैवाधस्तात्, आत्मोपरिष्टात्, आत्मापश्चात्, आत्मा पुरस्तात्, आत्मा दक्षिणतः, आत्मोत्तरतः, आत्मैवेदँ सर्वमिति । स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन् आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः, स स्वराड् भवति । तस्य सर्वेषु लोकेषु कामचारो भवति । अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति । तेषाँ सर्वेषु लोकेष्वकामचारो भवति ॥**

**7-25-2**

Now the teaching about the Atman. The atman alone is below, the atman alone is above, the atman is behind and in the front, the atman alone is in the south and and in the north. All this is Atman alone. One who sees like this, reflects like this and knows like this, will love the atman alone, will sport with the atman, will enjoy in the Atman alone and will have bliss in the atman alone. He will be a sovereign to himself. He will have free movement at will in all worlds. But those who meditate in a different way from this, will have some one else for their master, go to perishable worlds and will not have free movement in all the worlds according to their will.

*A doubt may arise like this - both the term "Aham" and the "Idea" conveyed by it relate to the jivatman. How can these extend upto Bhuma ? How can it be proper to meditate upon paramatman*

*who is not 'अहमर्थ' as 'अहं'. This doubt is dispelled in the above passage. "Bhuman' is the innerself of the pratyagatman or the jiva. So the term अहं and the बुद्धि or idea conveyed by it extend up to Paramatman who is its innerself, as terms signifying the body signify the atman in it. In the beginning it was mentioned that "a knower of the atman would cross over grief' 'तरतिशोकमात्मवित्' and in the above passage the teaching concludes with that instruction. Bhuma which is taught as the self in all is verily the self of the meditator or उपासक also. So the connotation of the term अहं and the idea or बुद्धि convyed by it to signify the upasaka extend in all reality upto paramatman.*

*The instruction about the atman here relates to Bhuman according to the context. Though it becomes established that Bhuma is the atman, by the statement, 'स एव अधस्तात्' etc it is taught here again to declare expressly that Bhuma is the atman of the upasaka. 'उपासकात्मत्वसिद्ध्यर्थं विशिष्य कण्ठोक्त्या उपदेशः' रतिः' is the love one derives from garlands, sandal paste etc. Sport is the joy one gets in gardens etc. स्वराट् means अकर्मवश्यः one who is not bound by the law of commands and prohibitions. He will become अनन्याधिपति। He will be a सत्यसंकल्प । Ramanuja says in Sri Bhashya under sutra (V.S. 1-3-8) as follows - "अतः प्रत्यगर्थस्य परमात्मपर्यवसानात् अहंशब्दोऽपि परमात्मपर्यवसायीति प्रत्यगात्मशरीरकत्वेन परमात्मानुसन्धनार्थः अयं अहङ्ग्रहोपादेशः ।*

## इति सप्तमाध्याये पञ्चविंशः खण्डः

## षड्विंशः खण्डः

## आत्मतः इदं सर्वं

**तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशाऽऽत्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत**

**आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदँ सर्वमिति । 7-26-1**

For one who sees like this, who thinks like this and who knows like this, the prana or the jivatman is from that atman, the deisre, memory, are from the atman, the ether is from the Atman. The tejas is from that atman, water is from that atman, the appearance and dissappearance of all these, are from the atman. food is from the atman, strength is from the atman, scriptural knowledge is from the Atman, concentrated meditation is from the atman, chitta or timely thought is from the atman, sankalpa is from the atman, mind is from the atman, speech is from the atman and names are from the atman, mantras are from the atman and karmas are from the atman. All these are from the atman.

*In this passage it is made clear that from the "Antaryamin" of the upasaka called as atman here, is the inner self of all entities sentient and non-sentient. The material cause of all this, universe beginning with नाम or name and culminating with the jivatman called as prana is none other than the antaryamin of the upasaka. So the mode of upasana known as अहंग्रहोपसन of the form of "I" alone am all this is fully valid.*

**तदेष श्लोकः - न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम् । सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वशः ।। इति ।। स एकधा भवति त्रिधा भवति पञ्चधा । सप्तधा नवधा चैव पुनश्चैकादश(शः) स्मृतः ।। शतञ्च दश चैकश्च सहस्राणि च विंशतिः । आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः ।। स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः । तस्मै**

**मृदितकषायाय तमसः पारं दर्शयति भगवान् सनत्कुमारः । तँ स्कन्द इत्याचक्षते तँ स्कन्द इत्याचक्षते ।। 7-26-2**

There is this verse in this behalf- the realiser of Brahman will not suffer from death, illness or sorrow. That realiser sees everything. He will obtain everything from every side according to his will. He can assume one form, there forms or five forms. He can like wise assume seven forms or nine froms and again eleven forms, hundred forms and ten forms or one or thousand forms or twenty forms. If the food that is taken is pure his mind will be pure. When the mind is pure the meditation upon God will be steady. When constant meditation is gained all knots of the heart of the form of ignorance, desires, etc. get destroyed.

To him (Narada) of pure mind (whose imperfections of the mind were washed away) the venerable satankumara taught clearly Brahman who is beyond ignorance. He is called skanda. He is called skanda.(Sanath Kumara)

*पश्यः means ब्रह्मदर्शी He will not see death or anything that leads to sorrow. A realiser does not see sorrow or disease in this world. This implies that this, world will not be disagreeable to a liberated soul. The world shows sorrows and disease only to one who is under the stress and strain of past karma.Having realised everything by his mere will he obtains at all times anything he desires. The implication is that the eight qualities namely .अपहतपाप्मत्व and others manifest. By his will he assumes any number of bodies.*

*The mode of upasana that is the means of moksha has been taught like this.*

*For gaining such an upasana, purity of the mind is absolutely necessary and that doesnot happen to those who take Rajasic or Tamasic food. So the Upanishat teaches that one should subsist*

*only satvic food. By satvic food the mind becomes pure and becomes capable of concentrating on meditation. By such a constant remembrance the knots of the form of ignorance, desires etc. that canot be otherwise cut, get untied. दर्शनसमानाकार स्मृतिसंतान becomes then possible and from that one, one realises the supreme.*

*स्कन्द refers to Sanath Kumara who got all obstruction to the realisation of Brahman destroyed by his spiritual teaching even as the commander of the divine army Kumaraswamy destroyed the asuras.*

*The upanishat concludes this anecdote with the statement that Sanat Kumara taught clearly to Narada the supreme Brahman attainable through upasana of this type thus.*

**इति सप्तमाध्याये षड्विंशः खण्डः**

**इति छान्दोग्योपनिषदि सप्तमोध्यायः ।।**

## अथ अष्टमोऽध्याय:

### प्रथम: खण्ड:

**अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाश: तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥ 8-1-1**

Now in this city of Brahman, there is a small lotus-like abode and in it there is a small ether. That which is within this ether is to be sought. That indeed is to be known, enquired into and realised.

*The word अथ here signifies the introduction of a different type of Upasana known as Daharopasana. The abode where that Brahman is to be meditated is described here. The body of this human being having the nine gates is called as the city of Brahman.*

*The heart in this body is of the form of a tiny lotus. That is the abode of Brahman. The Supreme Brahman who is to be meditated upon resides in the heart, very near to the upasaka for purposes of his meditation. Daharah Akasha - means very subtle ether and that Akasha itself is supreme Brahman. That Ether which is supreme Brahman is to be meditated upon along with what is within that also. तदुभयं श्रवणमननाभ्यां अवगन्तव्यं ध्यातव्यं च । 'अन्वेष्टव्यम्' means should be meditated upon. The term "Akasa' here signifies Paramatman. The small ether and that which exists in that ether, both these are to be sought and meditated upon. Ramanuja says in the Bhashya as follows.'*

*'दहरपुण्डरीकवेश्मनि यो दहर: आकाश यच्च तदन्तर्वर्ति तदुभयम् अन्वेष्टव्यम् इति विधीयते ।'' ''आसमन्तात् काशते प्रकाशते इति आकाश: परमात्मपर: ।'*

**तꣳहेद् ब्रूयुः - यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति, स ब्रूयात् ॥ 8-1-2**

If the disciples ask the teacher like this - "If there is a small lotus of the heart which is the abode of Brahman in this body which is the city of Brahman and if there is a small ether in that abode, what exists in that small ether to be sought and realised ?"

**यावान् वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाशः । उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि । यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ॥ 8-1-3**

Then the preceptor should answer like this - "The ether within the heart is as vast as this elemental akasha which is outside. Within this both the Dyuloka or the celestial region and Prithvi, the terrestrial region are well contained. Like wise both Vayu and Agni, both the Sun and the Moon, the lightening and the stars and which is here and which is not here - all these are supported and contained within this small ether."

*The doubt may arise in the minds of the disciples about that which is asked to be sought and known here. As the small ether within the heart is very subtle what can be that, that is to be sought? This question is likely to be put by one who does not know that the small ether is Brahman and what has been said to exist within that is the host of auspicious qualities. For a question which is raised like this, the answer also is specified by the upanishath itself. The small ether within the lotus of the heart is the Supreme Brhaman itself and it is as vast as the elemental ether outside and all other entities such as the earth, the heaven, fire, water, the sun and the*

*moon and others of the form of objects of enjoyment or abode of enjoyment or instruments of enjoyment are all supported by this "Dahara Akasha". Whatever is in this world which is cognized by this Upasaka or whatever is desired by this Upasaka (मनोरथमात्र गोचरः) - All that is contained in this Dahara Akasha. The meaning of this is that the Daharakasha is infinitely enjoyable. दहराकाशः निरतिशय भोग्यः ।*

*By this statement Daharakasha is declared to be the support or ground of all entities other than itself and that Daharakasha is "Nirathishaya Bhogya". All desires culminate in this Supreme entity.*

**तश्चेद् ब्रूयुः अस्मिँश्चेदिदं ब्रह्मपुरे सर्वं समाहितँ सर्वाणि च भूतानि सर्वे च कामाः यदैन (त)ज्जरामा (वा) प्नोति प्रध्वँसते वा किं ततोऽतिशिष्यत इति ॥ 8-1-4**

If the disciples again rise this question as follows, - "If everything is contained within this small ether in the city of Brahman, if all beings and all desires are supported, by this i.e., if this is "Nirathishaya Bhogya", what remains when old age overtakes this body or when this body perishes?

**स ब्रूयात् नास्य जरयैतज्जीर्यति, न वधेनास्य हन्यते; एतत् सत्यं ब्रह्मपुरम्। अस्मिन् कामाः समाहिताः । एष आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः । यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यंक्षेत्रभागं तं तमेवोपजीवन्ति ॥ 8-1-5**

The preceptor should reply thus - "This Brahman of the form of small ether does not become old by the old age of the body. It does not perish, when the body is killed. This is "Sathya" or Nirvikara'. All auspicious qualities are contained

in this. This is the atman which is opposed to all that is defiling, free from old age, death, sorrow, hunger and thirst, has true desire and true will. Just as subjects in this world follow the commands of their king and obey him, and desire the respective fruits of their Karma and obtain them seek certain benefits, certain countries or certain areas of lands and live depending upon the ruler like wise all entities other than Brahman are depending upon that Brahman.

*The objections raised by the students regarding the littleness of the Daharakasha was solved in the previous passage. If all objects of enjoyment along with the places and instruments of enjoyment are depending on this Daharakasha then would not all those things gets destroyed when the body attains old age or death ? If everything depends on this Daharakasha, nothing would remain in the event of its destruction. If this doubt is raised the answer is given in this Mantra.*

*This Daharakasha is not like elemental ether which provides space to other things. This ether is by its inherent nature the ground or support of every other thing. It is not like a pot being the support of oil or any other substance and it is not like the Ghatakasha which is only helpful to provide Avakasha. Even if we admit that the Daharakasha is by itself धारक is it not subjected to old age and destruction as it is within the Body ? For this question the answer is that it is Satyam or Nirivikaram or immutable. It is for this reason that it is not affected by the old age and death of the body. It will be pointed out later that it is अमृतं ।*

*This atman is characterised by all auspicious qualities and opposed to all evil. As people in this world implicity obey the commands of the King and follow his will and gain whatever objects they desire and live in accordance with the law of the king, like that, people seek different objects from this Brahman and gian them in this world and also in the other world and they will be deriving the benefits of those attainments following the law of the lord.*

**तद्यथेह कर्मचितो लोकः क्षीयते, एवमेवामुत्र पुण्यचितो लोकः क्षीयते। तद्य इहात्मानमननुविद्य व्रजन्त्येताँश्च सत्यान् कामान्, तेषां सर्वेषु लोकेष्वकामचारो भवति । अथ य इहात्मानमनुविद्य व्रजन्त्येताँश्च सत्यान् कामान्, तेषाँ सर्वेषु लोकेषु कामचारो भवति ।। 8-1-6**

Just as in this world, the world of enjoyment earned efforts such as rendering service to the king and others get destroyed, in the same way the worlds earned by virtuous deeds (Punya chithah) also gets lost. Those people who depart from this world without knowing this Atman and without reflecting upon his auspicious qualities will not have free movement at will in all the worlds. But those who depart from this world realising this Atman and reflecting upon his auspicious qualities will have free movement at will in all the worlds.

*The other world that is earned by karma will not lost for a long time. There will be dependence also for people who earn Punya or virtue by performing karmas with a desire to gain their fruits there of. The results that happen to them are impermanent on account of the reason that they will not have meditated upon this atman known as "Dahara", and its auspicious qualities. On the other hand those who meditate upon this atman signified as Dahara and its auspicious qualities and depart from this world, will enjoy the worlds that are the विभूति or glories of that Brahman and become fully satisfied without suffering dependance and they will be having free movement in all the worlds that are vibhutis or glories of Brahman.*

*In दहराधिकरण 1-3-13, the sutrakara has determined the meaning of दहराकाश as paramatman in accordance with the references that are found further in this context.*

**इति अष्टमाध्याये प्रथमः खण्डः**

## द्वितीयः खण्डः

**स यदि पितृलोककामो भवति, सङ्कल्पादेवास्य पितरः समुत्तिष्ठन्ति ।
तेन पितृलोकेन संपन्नो महीयते ॥ 8-2-1**

If the liberated self desires to see his fore fathers (manes) by his very desire the forefathers arise before him and he will be glorified along with them.

**अथ यदि मातृलोककामो भवति, सङ्कल्पादेवास्य मातरः समुत्तिष्ठन्ति।
तेन मातृलोकेन संपन्नो महीयते ॥ 8-2-2**

If he desires to see the mothers, his mothers will arise before him on account of his very will. He will be glorified along with them.

**अथ यदि भ्रातृलोककामो भवति, सङ्कल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति।
तेन भ्रातृलोकेन संपन्नो महीयते ॥ 8-2-3**

If he desires to see his brothers, his brothers will arise before him at his will and he will be glorified with them.

**अथ यदि स्वसृलोककामो भवति, सङ्कल्पादेवास्य स्वसारः
समुत्तिष्ठन्ति । तेन स्वसृलोकेन संपन्नो महीयते ॥ 8-2-4**

If he desires to see his sisters his sisters will arise before him at his will and he will be glorified with them.

**अथ यदि सखिलोककामो भवति, सङ्कल्पादेवास्य सखायः
समुत्तिष्ठन्ति । तेन सखिलोकेन संपन्नो महीयते ॥ 8-2-5**

If he desires to see his friends, his friends will arise before him at his will and he will be glorified with them.

**अथ यदि गन्धमाल्यलोककामो भवति, सङ्कल्पादेवास्य गन्धमाल्ये समुत्तिष्ठतः । तेन गन्धमाल्यलोकेन संपन्नो महीयते ।। 8-2-6**

If he desires to have perfumes, and garlands of flower the perfumes and garlands of flower will arise before him at his will and he will be glorified with them.

**अथ यद्यन्नपानलोककामो भवति, सङ्कल्पादेवास्य अन्नपाने समुत्तिष्ठतः। तेनान्नपानलोकेन संपन्नो महीयते ।। 8-2-7**

If he desires to have food and drink, food and drink arrive before him at his will and he will be glorified having food and drink.

**अथ यदि गीतवादित्रलोककामो भवति, सङ्कल्पादेवास्थ गीतवादित्रे समुत्तिष्ठतः । तेन गीतवादित्रलोकेन संपन्नो महीयते ।। 8-2-8**

If he desires to have songs and musical instruments they arise before him at his will and he will be glorified with them.

**अथ यदि स्त्रीलोककामो भवति, सङ्कल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति। तेन स्त्रीलोकेन संपन्नो महीयते ।। 8-2-9**

If he desires to have women, women arise before him at his will and he will be glorified having women with him.

**यं यमन्तमभिकामो भवति, यं कामं कामयते, सोऽस्य सङ्कल्पादेव समुत्तिष्ठति । तेन संपन्नो महीयते ।। 8-2-10**

Whatever object he desires, and whatever desires he has, that arises before him by his very will and he will be glorified having such things.

*A liberated man will have sathya sankalpa or "true will". All*

*his desires get fulfilled merely by his will. A number of illustrations are given here to demonstrate his true will. The suthrakara concludes that a liberated man will have true will, in suthra 4-4-8. 'संकल्पादेव तच्छ्रुतेः' as described in the sruthi. Without any effort whatsoever he will be able to create whatever he desires. This shows that he is not depending on any other for fulfillment of his desires.*

*1. It is to be noted here that the omniscient Lord wills to fulfill the will of the liberated. The will of the liberated will be the will of the lord and so it will never fail.*

*2. In all these passages there is the usage of the term यदि yadi. ie. if. When the liberated is experiencing the bliss of communion with the lord, he will not see any thing other than that, he will not desire for anything other than that. So can this not be taken as a hypothetical statement ? If it is asked whether his will like this will be fulfilled, it is said that it shall be fulfilled as he is sathya sankalpa. But it should be remembered that such a will, will never arise.*

*The great Bhashyakara states clearly that a liberated soul experiencing Brahman will not desire for any other thing, while explaining the meaning of the sutra. "अनावृत्तिश्शब्दात्" (4-4-22) "उच्छिन्न कर्मबन्धस्य असंकुचितज्ञानस्य परब्रह्मानुभवैकस्वभावस्य तदेकप्रियस्य अनवधिकातिशयानन्दम् ब्रह्मानुभवतः अन्यापेक्षा तदर्थारम्भादि असंभवात्" ।*

## इति अष्टमाध्याये द्वितीयः खण्डः

## तृतीयः खण्डः

**त इमे सत्याः कामा अनृतापिधानाः । तेषाँ सत्यानाँ सतामनृतमपिधानम् । यो यो ह्यस्येतः प्रैति, न तमिह दर्शनाय लभते॥**
**8-3-1**

These auspicious qualities like apahatapapmatva and others that are established in paramatman are covered by अनृत or Karma that is an obstruction to the attainment of Brahman.

For those real auspicious qualities are clouded by Avidya of the form of Karma. That is why it is not possible to see here those that depart from this world.

*Those auspicious qualities that are "Paramatma Nista" or established in Paramatman such as apahatapapmatva and others. कामा: means auspicious qualities. (कल्याणगुणा:) They are covered by अनृत (Anrutha). ऋतम् means karma that is done as worship of the lord without any interest in the fruit there of. ऋतम् - "कर्मफलाभिसन्धिरहितम् परम पुरुषाराधन वेषम् तत्प्राप्ति फलम् । अत्र तद्व्यतिरिक्तफलं सांसारिकफलम् कर्म अनृतं ब्रह्मप्राप्ति विरोधि" । Thus Ramanuja has explained this in Sri Bhashya - Maha siddhanta. अनृतम् - means that which is opposed to such karma that leads to samsara. Anrutha is explained by Bhagavan Ramanuja as that which is opposed to the attainment of Brahman. Though these qualities are ever existing, karma of the form of ignorance covers them. The idea is the auspicious qualities such as apahata papmatva and others that are in the Paramatman who is one's own self do not shine out to those Who are covered by "Avidya" of the form of Karma. So it is not possible to see here the group of relatives of the Upasaka when they depart from this world.*

**अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते, सर्वं तदत्र गत्वा विन्दते । अत्र ह्यस्यैते सत्या: कामा अनृतापिधाना: । तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि सञ्चरन्तो न विन्देयु:, एवमेवेमा: सर्वा: प्रजा अहरहर्गच्छन्त्य: एतं ब्रह्मलोकं न विन्दन्ति ; अनृतेन हि प्रत्यूढा: ॥** **8-3-2**

Now, whomsoever either living or departed (father, Mother etc.), as well as the other desires that are desired here are not gained by one, one gains all that after going to that Paramatman of the form of Daharakasha. Here the attainment

of the objects of enjoyment such as apahatapapmatva and others are obstructed by or covered by अज्ञान of the form of Karma. Just as people who do not know the place where treasure of gold is hidden, do not get it, though they move on the very ground under which the gold is hidden. In the same way, all these Jivas though they go to the supreme Lord day in and day out (during sushupthi) do not get or know that Brahman. They are covered and led otherwise by Anruta or Karma.

*All those desires that are unattainable here and all those relatives such as father, mother etc either living or departed - all that, one attains after attaining Paramatman of the form of Daharakasha. Here in this world when he is not liberated all those auspicious qualities of Lord are covered by Karma of the jiva which is an obstacle to the attainment of Paramatman. सांसारिक फलं कर्म But all those things show themselves causing joy after he gains Daharakasha.*

*Though every day all people in this world unite with the Dahara at the time of Sushupthi, they do not know that they have united with Paramatman and that they are coming from paramatman as their understanding is covered by Anrutha or 'Samsarika phala karma'. An illustration is given to show this. People who are moving and sleeping on the ground under which gold treasure is hidden do not gain it because they have no knowledge of the ground. On account of that ignorance they donot gain it.*

*ब्रह्मलोकम् means Daharakasha. Else where also in this Upanishath the same truth is expounded in the words सति संपद्य न विदुः etc.*

*An alternate explanation is also given for this. The uniting with Paramatman may not be at the time of sushupthi. But the atman, Daharakasha, who is ever present as the innerself in the lotus of*

*the heart of every person and at all times, the Jivatman, though is stationed with Paramatman does not gain him on account of his ignorance about the nature of that Paramatman. Sudarshan Suri has given an interpretation as related to the Anthryamin in this respect. In the explanation given as related to sushupthi, there may be union with Paramatman at the time of Sushupthi. But there is no moving about उपरिगमन / In the second explanation the Antharyamin is always within and as the Jivatman will be treading above all times it appears to be more appropriate. An objection is further raised in this context as follows. It is not proper to take the Antaryamin as one to whom the Jiva goes and comes back every day. Because Ḍaharakasha is there for blessing the Upasaka where as the Antaryamin is there as the Aadhara or support.*

*This objection is cleared by stating that the Dharmi or the Paramatman is only one and there is no difference in the svaroopa of that paramatman.*

*This sruti is discussed and explained under the sutra 'गतिशब्दाभ्यां तथाहि दृष्टं लिङ्गञ्च' (Vedanta sutra 1-3-14) Ramanuja explains as follows :*

*"अहरहः गच्छन्त्यः", इति सुषुप्ति विषयं न गमनमुच्यते / अपितु अन्तरात्मत्वेन सर्वदा वर्तमानस्य दहराकाशस्य परमपुरुषार्थभूतस्य उपर्युपरि अहरहः गच्छन्त्यः सर्वस्मिन्काले वर्तमानाः तं अजानन्त्यः तं न विन्दन्ति न लभन्ते इत्यर्थः"।*

**स वा एष आत्मा हृदि । तस्यैतदेव निरुक्तँ हृदयमिति । तस्माद्धृदयम्। अहरहर्वा एवंवित् स्वर्गं लोकमेति ॥ 8-3-3**

Verily He, this atman exists in the heart. He is designated as "अयं" or he is in the heart. Therefore he is known as Hridaya or the heart. He who knows like this attains Svarga day in and day out.

*The derivation is given here as "Hridiayam" - that means he is present at the heart. So he is designated as "Hridayam". A person*

*who meditates upon this kind of Daharakasha will attain svarga. Svarga means blissful world, that is in other words, he attains Brahman. As he meditates so he becomes. Here the term svarga does not signify the heaven of Gods that is perishable. But it signifies ब्रह्मप्राप्ति ।*

*हृदि - means "अन्तर्वर्तते" exists in the heart and it is mentioned that this fact of existing in the heart, is determined by the explanation of the term - 'हृदय'*

**अथ य एष संप्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते, एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति । तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ 8-3-4**

Now, this Jivatman (the meditator upon Brahman of the form of Daharakasha) passing out of this body, attains that most supreme light. (Paramatman) and manifests in his own nature and that is the Atman (Paramatman). Thus said prajapathi. This Brahman is immortal, fearless and the name of this Brahman is Sathyam.

*In this passage the way of attainment of Brahman and what happens to him after attaining Brahman is expounded. The term "samprasada" signifies the state of sushupthi and on account of its relationship with Jivatman, signifies Jivatman. So it is the Jivatman who was referred to in the previous manthra as एवं वित् । 'अस्मात् शरीरात्' points out that the body which is full of defilements. He attains Paramatman after leaving this body going to the particular abode of paramatman and after attaining paramatman he will manifest in his true nature. He will not attain anything newly, but his true nature is fully revealed now as all the obstructions have been cleared. This phrase 'एष आत्मा - एतदमृतं अभयं एतद् ब्रह्म' can be taken as related to the liberated atman also that may signify the nature of liberation. But yet as in the next statement there is a*

*reference to the name of Brahman as 'एतस्य ब्रह्मणो नाम सत्यं' - That is not compatible with the liberated atman and so the one that is referred to in the former sentence also is describing Supreme Brahman.*

*It may also be explained in another way. एष आत्मा इति होवाच' - This statement is related to the essential nature of the Jivatman. 'एतदमृतमभयं' may refer to Brahman.*

*The following points are emphasized in this statement.*

*1. The liberated one attains Paramatman and the paramatman causes the manifestation of the true nature of the Jivatman when he attains him.*

*2. The Jivatman becomes liberated only when he leaves his final body and there is no possibility of जीवन्मुक्ति ।*

*3. Attainment of Paramatman in a different place through Archiradi after departing from the final body is declared here.*

**तानि ह वा एतानि त्रीण्यक्षराणि सत् ति यमिति । तद् यत् सत्, तदमृतम्; अथ यत् ति, तन्मर्त्यम् ; अथ यद् यम्, तेनोभे यच्छति । यदनेनोभे यच्छति, तस्माद्यम् । अहरहर्वा एवंवित् स्वर्गं लोकमेति ॥ 8-3-5**

The word, "Sathya' contains three letters viz. "Sath" "thee" "Yam". (सत्-ती-यम्) That which is सत् is the immortal. (The order of sentients). That which is designated as ती is the mortal. (The order of non-sentients) That which is conveyed by यम् by that both these are regulated. That is "Yam" - because the two signified by the forms of sentient and non-sentients is regulated by the "Yam" or Supreme Brahman. A person who knows like this attains swarga (Brahman) day in and day out.

**इति अष्टमाध्याये तृतीयः खण्डः**

## चतुर्थः खण्डः

**अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय । नैतँ सेतुमहोरात्रे तरतो न जरा न मृत्युः न शोको न सुकृतँ न दुष्कृतँ सर्वे पाप्मानोऽतो निवर्तन्ते । अपहतपाप्मा ह्येष ब्रह्मलोकः ॥ 8-4-1**

Now this, the above said atman holds all worlds like an embankment. He is the support, he holds all these worlds so that they may not get mixed up. The day and the night do not affect him. Old age, death, grief or, good or evil - do not affect him. All sins turn away from him. This Brahmaloka is opposed to all that is evil.

*The term असंभेद signifies absence of mixing up with one another. If the Lord had not held this universe by his command there would have been a mixing up of all Dharmas or attributes. The odour of prithvi, coolness of water, heat of fire and such other characteristics are all ordained and held by the rule of the Lord. The term 'सेतु' signifies the fact of the Lord holding within himself the hosts of sentient and non-sentient entities distinctly and differently without being mixed up with one another. All these namely day, night, oldage, death, sorrow good or evil - cannot reach and limit this Supreme Principle. This loka of the form of Brahman is opposed to all that is evil and therefore no sin can touch him. Under the suthra 'सामान्यातु' (V.S. 3-2-31), the meaning of this statement असंभेदाय is explained by the Bhashyakara as follows.*

*"सिनोति" - बध्नाति स्वस्मिन् चिदचिद्वस्तुजातं असंकीर्णं इति सेतुः उच्यते। "तरतिः प्राप्तिः वचनः" - that means reaching.*

**तस्माद्वा एतँ सेतुं तीर्त्वाऽन्धस्सन् अनन्धो भवति ; विद्धस्सन् अविद्धो भवति ; उपतापी सन् अनुपतापी भवति । तस्माद्वा एतँ सेतुं तीर्त्वा अपि नक्तमहरेवाभिनिष्पद्यते । सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥ 8-4-2**

Therefore by reaching this सेतु or ordainer one being blind before, over comes blindness, one who is wounded by a weapon overcomes wounds, though one is ill, overcomes illness. Therefore for one who has (crossed samsara and) reached this Brahman designated as sethu, even the night, becomes the day. This Brahmaloka is always luminous.

*It is on account of the fact that Brahman is अपहतपाप्मा or opposed to evil that one who attains him overcomes all defects such as Blindness, wounds, illness, etc., by which he suffered earlier. That means to say he will attain a non material body bereft of any such defects. For a person who has reached that Brahman, for him there is no night whatsoever, as there is no eventuality of ignorance night also is day alone. This Brahmaloka or Supreme Brahman is ever shining because there is nothing which can cover the essential luminous nature. "सर्वदा ब्रह्म स्वरूप प्रकाशस्य अनावृततया भासमानत्वात्"।*

**तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति, तेषामेवैष ब्रह्मलोकः, तेषाँ सर्वेषु लोकेषु कामचारो भवति ॥ 8-4-3**

They alone who know this Brahmaloka through the discipline of celibacy, gain this Brahmaloka. This Brahmaloka becomes attainable only by them. They will have free movement at will in all worlds.

*Brahmaloka means Paramatman. An aspirant who observes the discipline of Brahmacharya gains this knowledge through the instruction of the preceptor and from the shasthras. Only such aspirants attain Brahman. But not others who have not practised Brahmacharya. As all these characteristics are related to Daharakasha, the Daharakasha is to be known as Parabrahman. Under the sutra 1-3-15. धृतेश्च महिम्नः अस्य अस्मिन् उपलब्धेः" - it is expounded that the दहराकाश which is described as supporting this Universe is verily parabrahman. The glory of Parabrahman is well*

*known as being the supporter of all this universe. जगद्विधरणं हि परस्य ब्रह्मणो महिमा" That Mahima is the characteristic of Daharakasha.*

## इति अष्टमाध्याये चतुर्थः खण्डः

## पञ्चमः खण्डः

**अथ यत् यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तत् । ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दते । अथ यदिष्टमित्याचक्षते, ब्रह्मचर्यमेव तत् । ब्रह्मचर्येण ह्येवेष्ट्वाऽऽत्मा नमनुविन्दते ॥ 8-5-1**

Then that which they call sacrfice is surely brahmacharya because it is through celibacy only a knower gains it. That which one calls 'Ishti', it is verily brahmacharya performing the 'Ishti' through brahmacharya one gains the atman.

*The Karmas of the form of yajna, Ishti and others are possible only through Brahmacharya - ब्रह्मचर्यसाध्यत्वात् and so Brahmacharya extolled as a means of attainment of Brahmaloka. The attainment of knowledge which is ब्रह्मप्राप्तिसाधन is gained through Brahmacharya and as that knowledge is yajnarupa, brahmacharya is described as yajnasadhana. ब्रह्मचर्यपुरस्सर ब्रह्मज्ञानवान् हि ब्रह्मलोकं विन्दते ।*

**अथ यत् सत्रायणमित्याचक्षते, ब्रह्मचर्यमेव तत् । ब्रह्मचर्येण ह्येव सत आत्मनस्त्राणं विन्दते । अथ यन्मौनमित्याचक्षते, ब्रह्मचर्यमेव तत् । ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥ 8-5-2**

What is called सत्रायण is verily Brahmacharya itself. It is through Brahmacharya alone that one protects the Atman (The Sath) by turning averse to all other things. What is called मौन or silence is verily Brahmacharya. It is through Brahmacharya that one knows the atman and contemplates about the atman.

*Even here Brahmacharya is described as a means to attainment of Brahman. Brahmacharya is of the form of विषयान्तर विमुखीकरण, ie. turning the mind away from all things other than the object of attainment. सत् - त्रायण means protection of the atman called as "Sath'. This term is derived from सत्र and त्रायण / What is मौनं or silence is also Brahmacharya. It is through Brahmacharya that one gains the knowledge of atman through श्रवण and reflects upon that through मनन / मौन is वाङ्नियमन (Control over speech). It is only through such Brahmacharya that मनन dependent upon अध्यात्म श्रवण becomes possible.*

**अथ यदनाशकायनमित्याचक्षते, ब्रह्मचर्यमेव तत् । एष ह्यात्मा न नश्यति, यं ब्रह्मचर्येणानुविन्दते । अथ यदरण्यायनमित्याचक्षते, ब्रह्मचर्यमेव तत् अरश्च ह वैण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि। तदैरम्मदीयँ सरः, तदश्वत्थः सोमसवनः; तदपराजिता पूर्ब्रह्मणः; प्रभुविमितँ हिरण्मयम् ॥ 8-5-3**

That which is called as "continuance in fasting" (अनाशकायन) is verily brahmacharya alone. The atman whom one attains through brahmacharya never gets destroyed. That which is called "living in the forest" (अरण्यायन) is verily brahmacharya. There are two oceans called "ara" (अर) and "Nya" (ण्य) in the world of Brahman, which is the third loka, known as "Dyuloka". There is a lake called "airam madiyam" (ऐरम्मदीयं) and there is a "Pippal tree" (अश्वत्थ) called "Somasavana". There is the city of Brahman called "Aparajitha" (अपराजिता) There is a golden hall which is made and graced by the Lord.

*The term अनाशकायनं signifies the fruit that is gained from brahmacharya and also the path of अनशन or fasting. ब्रह्मचर्यसाध्य - नाशाभावरूपफलस्य च अनशनलक्षणमार्गस्य च अनाशकायनशब्दैक्यकृतः अभेदः ।*

*When counted from the भूलोक the third loka which is called द्युलोक is verily the world of Brahman where the two oceans 'अर' and 'ण्य' exist. The world of Chaturmukha is included in अन्तरिक्षलोका चतुर्मुखलोकस्यापि अन्तरिक्षलोककोटौ निवेशितत्वात् । Certain marks of the world of Brahman are mentioned in this context. There is a lake called ऐरम्मदीयं and a Pippal tree called सोमसवन । The lake is अमृतमय । इरया अमृतेन माद्यन्ते यस्मिन् तत् ऐरम्मदीयं । चन्द्रवत् आह्लादकत्वात् सोमसवनत्वम् । The city of Para Brahman is called अपराजिता which means that it is not possible of being attained by non-knowers of Brahman. There is a golden hall which is accepted by the Lord for his divine experience. 'भगवता विशेषेण स्वभोगभूमित्वेन परिगृहीतम् ।' 'विमितत्वम्' means विशेषेण मितं परिगृहीतम् । Though the Lord is all pervasive, He is eternally associated with this golden hall characterised by an auspicious non-material form. नित्यविग्रह विशिष्टतया सन्निधानात् विमितत्वम् । Attainment of Brahman, therefore, means attainment of Brahman in this particular place of this nature 'अतश्च तद्देशविशिष्टब्रह्मप्राप्तिरेव ब्रह्मप्राप्तिः इति भावः'।*

**तद्य एवैतावरञ्च ण्यञ्चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति, तेषामेवैष ब्रह्मलोकः । तेषाँ सर्वेषु लोकेषु कामचारो भवति ॥ 8-5-4**

This world of Brahman is only for those who reach the two lakes. i.e. Ara and Nya and gain them through Brahmacharya. For them there will be free movement at will in all the worlds.

*Here Brahmacharya alone is described as the most celebrated of all sadhanas or means of realisation because the attainment of Brahman which is possible through the attainment of the two oceans "Ara' & "Nya" which is dependent upon Brahmacharya. Thus the discipline of Brahmacharya is extolled here.*

*ब्रह्मप्राप्ति साधनी भूत - 'अर-ण्य" शब्दित अर्णव द्वय प्राप्तेः ब्रह्मचर्याधीनत्वात् ब्रह्मचर्यमेव सर्वसाधनोत्कृष्टं इति भावः ।।*

**इति अष्टमाध्याये पञ्चमः खण्डः**

**षष्टः खण्डः**

**अथ या एता हृदयस्य नाड्यः ताः पिङ्गळस्याणिम्नस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वाआदित्यः पिङ्गळः, एष शुक्ल एष नील एष पीत एष लोहितः ॥** **8-6-1**

Now these nerves of the heart filled with subtle juices which are of Reddish Brown, white, black, yellow and red coloured. This Aditya alone is Brown, white, black, yellow and red.

*The Upanishath here describes that the passage through the Moordhanya Nadi is a sadhana or means for the attainment of Brahmaloka. And in that context the description of the nerves of the heart is made. The idea is that the nerves connected with the heart are full of सूक्ष्मान्नरस i.e., the subtle essence of food of different colours. In the Madhu Vidya, Aditya is described as being the आश्रय of different colours such as brown, white, black, yellow and others. It is on account of the association with such rays of different colours that the अन्नरस or the essential fluid of anna assumes different colours.*

**तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमञ्चामुञ्च, एवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छँतीमञ्चामुञ्च । अमुष्मादादित्यात्**

**प्रतायन्ते ; ता आसु नाडीषु सृप्ताः । आभ्यो नाडीभ्यः प्रतायन्ते ; तेऽमुष्मिन्नादित्ये सृप्ताः ॥ 8-6-2**

Just like an extending highway in this world touches two villages, this one and that one, similarly these rays of Aditya are going to both worlds, this one as well as that one. The rays stretching from Aditya, enter into these nerves and again spread out from them. They enter later going into the yonder sun.

*Just like a Broad highway going through two villages reach them, the rays of Aditya have spread in the two worlds. The Upanishath describes the way of the entry into the two worlds. The rays are spread in these nerves and further on from the nerves they are extending and spreading in Aditya. This illustrates how the rays of the sun are connected with the nerves of the heart. They are connecting this Purusha with Aditya. They are passing through the different coloured nerves spread out in the heart and reach Aditya.*

**तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानाति, आसु तदा नाडीषु सृप्तो भवति । तं न कश्चन पाप्मा स्पृशति । तेजसा हि तदा संपन्नो भवति ॥ 8-6-3**

The Jiva during deep sleep withdraws all his sense organs and in a state of tranquility does not see any dream and then enters into these nerves. He is not then touched by any evil. He is then united with Brahman.

*यत्र यदा समस्तः. means when he has withdrawn all his sense organs into himself. संप्रसन्नः - means सम्यक् प्रसन्नः he is tranquill on account of the fact that he is without any defects, caused by the contact with external objects. "ब्रह्म विषय संपर्क जनित - कालुष्य शून्यः" / He doesnot see any dreams at that state which is called सुषुप्ति / न विजानाति means न पश्यति / सृप्तः. means प्रविष्टो भवति / because he has*

*entered into the nerves for uniting with Brahman. पुरीतद्गत ब्रह्मगमनाय नाडीषु प्रविष्टो भवति इत्यर्थः। In another Upanishadic statement it is said "There are 72,000 nerves in the heart and spreading through them he rests in "Purithath". The Brahmasuthrakara determines the place of Sushupthi in Sutra 3-2-7 viz., तदभावो नाडीषु तच्छ्रुतेः that a combination of Nadi Purithath and Brahman. नाडी पुरीतत् ब्रह्मणा समुच्चयेन सुषुप्ति स्थानत्वस्य स्थितत्वात् ॥. At the time of सुषुप्ति though his past Karma continues it will not have the ability to yield the result. He is at that state not capable of doing any karma. The world तेजसा means here Brahman; because Brahman is of the nature of effulgence. संपन्नो भवति - means he will be residing in Brahman without being the ordainer of the body and the indriyas at the time. देह इन्द्रियाधिष्ठातृत्वराहित्येन ब्रह्मणि अवस्थानं ।*

**अथ यत्रैतदबलिमानं नीतो भवति, तमभित आसीना आहुः, जानासि मां जानासि मामिति । स यावदस्माच्छरीरादनुत्क्रान्तो भवति, तावज्जानाति ॥ 8-6-4**

When he becomes physically weak, then the relatives sitting around him say, "Do you recognise me ? Do you recognise me ?" He recognises them so long as he has not departed from the body.

*The word "Atha" points out to a different topic dealt with in this passage. अबलिमा means weakness on account of diseases and others or it may be due to old age.*

**अथ यत्रैतदस्माच्छरीरादुत्क्रामति, अथैतैरेव रश्मिभिरूर्ध्वं आ(मा)क्रमते । स ओमिति वाहोद्वा मीयते । स यावत् क्षिप्येन्मनः, तावदादित्यं गच्छति । एतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ 8-6-5**

When he departs from the body, he moves upwards through these very rays. He either goes upward by meditating on "OM" if he is a knower of Brahman, or goes downward, if he is not such one. He reaches the Sun within the time that the mind takes for travelling. This Aditya is surely the gate way for reaching the world of Brahman for enlightened souls. But it is closed for those who are non-realisers of Brahman.

*एतैरेव रश्मिभिः - means the rays of the sun that were described earlier. The Sutrakara points out that a knower of Brahnan reaches that world through the rays of the Sun in the Sutra रश्म्यनुसारि (V.S. 4-12-7). The रश्मि or rays lead him to आदित्य in a moment. ओं इति वा आह / ओं तत्सदिति निर्देश points out that it is the name of Brahman and at the time of death he utters the name of Brahnam and remembers him by pronouncing ओंकार / मरणंकाले तस्य भगवन्नाम स्मरणं संभवति / The Brahmavith reaches Aditya in a moment. मनोवेगेन आदित्यं गच्छति / The idea is that he goes without delay to Aditya. For Knowers of Brahman aditya is the dwaram i.e. प्रपदनम् or प्राप्तिसाधनं / The non-knowers of Brahman cannot reach Aditya and so cannot gain the world of Brahman. In the sutra "अर्चिरादिना तत्प्रतिथेः" (V.S. 4-3-1), it is declared that the aditya mandala is the gate way for reaching the world of Brahman.*

**तदेष श्लोकः - शतञ्चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिस्सृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति । उत्क्रमणे भवन्ति ॥ 8-6-6**

There is this verse in this connection. The nerves of the heart are hundred and one. Of them, one extends upto the crown of the head. One moving upward through this nerve attains immortality. The other nerves are for moving out of the body towards different directions.

*He who passes out of the body through the मूर्धन्यनाडि attains liberation. Other nerves leading in different directions are only means of going out of the body. But they are not अमृतत्व साधनाs ! !*

**इति अष्टमाध्यये षष्ठः खण्डः ।**

## सप्तमः खण्डः

**य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः, सोऽन्वेष्टव्यः स विजिज्ञासितव्यः । स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ।।** **8-7-1**

The atman who is opposed to all that is defiling, free from oldage, death, grief, hunger and thirst, who is of true desires and true will - is to be sought. He is to be enquired into. He who realises through meditation that atman after gaining the knowledge of that atman through scriptures, attains all worlds and all desires. Thus did Prajapathi declare.

*The eight qualities of the atman are mentioned. They are common to Jivatman and Paramatman. After concluding Daharavidya the Upanishath introduces here the Pratyagatma Vidya which is an accessory to Dahara Vidya. 'Anuvidya' (अनुविद्य) means after gaining वाक्यार्थ ज्ञानं । विजानाति signifies ध्यानम् ।*

**तद्धोभये देवासुरा अनुबुबुधिरे । ते होचुः - हन्त तमात्मानमन्विच्छामो यमात्मानमन्विष्य सर्वांश्च लोकानाप्नोति सर्वांश्च कामानिति । इन्द्रो हैव देवानामभिप्रवव्राज ; विरोचनोऽसुराणाम् । तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ।।** **8-7-2**

The gods and demons both heard this declaration (passed on from person to person) and they said "Let us seek that atman,

by seeking whom one attains all worlds and all desires." Then Indra among the gods set out to Prajapathi and Virochana from among the demons went to Prajapathi without informing each other. They came to prajapathi with samith sticks in their hands.

*The Proclamation of prajapathi was heard by Gods and demons. प्रजापति वचनं ऐतिह्यरूपेण देवाः असुराश्चश्रुतवन्तः / and as a representative of Gods, Indra set out where as Virochana represented Asuras. Due to mutual jealousy they did not inform and invite each other.*

**तौ ह द्वात्रिँशतं वर्षाणि ब्रह्मचर्यमूषतुः । तौ ह प्रजापतिरुवाच किमिच्छन्तावावास्तमिति । तौ होचतुर्य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते । तमिच्छन्तावावास्तमिति ॥ 8-7-3**

They lived the disciplined life of a student for thirty two years. Then Prajapathi asked them, "Desiring what are you living this life of studentship here ?" They said to him, "People have come to know what your venerable self told, that, the atman that is opposed to all evil, that is free from oldage, death, sorrows, hunger and thirst and which has true desires and true will should be sought and realised, and that knower of the atman who gains knowledge of the atman and realises him through meditation attains all worlds and all desires". We lived the life of Brahmacharya desiring to know that atman.

*Indra and Virochana lived with prajapathi the life of a Brahmacharya devoted to the service of the preceptor. When they were asked by prajapathi for what purpose were they*

*living Brahmacharya with him, they said that desiring to gain that knowledge of atman, they were there as students.*

**तौ ह प्रजपतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यते, एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति । अथ योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष इति एष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति स होवाच ॥ 8-7-4**

Then prajapathi taught them thus - "The person who is seen in the eye is the atman. This is immortal, fearless. This is Brahman". Then they asked again. "Venerable sir, who is he that is seen in water and in the mirror when one looks into the water or mirror ?" Prajapathi said - "the person who is seen in the eye is the same who is seen in all places." (This very person himself is seen in all these clearly).

*The Purusha seen in the eye is in this context not paramatman - the "Akshipurusha", because the teacher narrates further the states of dream and others that he further explains that truth. These two aspirants had come there to make an enquiry into the प्रत्यगात्मन् and prajapathi did not teach them the nature of paramatman which was not sought by them. This purusha found in the eye is not the shadow self because the shadow self is not Amrutha, Abhaya and Brahma. So in this context Prajapathi is teaching the Jivatman itself.*

*Here the presence of Jiva in the eye is not taught. The fact of Jiva being present or not present is decided by the अक्षिप्रसाद or calmness of eye or otherwise विकार and therefore it is said that Jiva is seen in the eye ततश्च गृहे स्थित्वा निर्गच्छन् पुरुषःयथा गृहादन्यः एवं शरीरे स्थितिगतिमान् आत्मापि शरीरादन्यः इति उक्तं भवति ।।The atman is different and distinct from the body as he stays in and moves out of the body just as a person stays in a house and moves out of it, is different from the house.*

*अमृतं means अतिशय सुखरूपत्व अभयं इति - दुःखासंभिन्नत्व not mixed with sorrow. Brahma - he is vast on account of having Dharmabuta Jnana which is infinite. The students understood that prajapathi had taught the chaya purusha as atman. To make sure their understating of chaya purusha as atman, they put the question about the reflection in water and mirror.*

*The idea is whether the prathibimba or reflection seen in water or mirror is non-different from the reflection seen in the eye or whether that was different ? Prajapathi did not dispel their illusion at that stage and said that the atman seen in the eye as said by me is within every entity - is sarvanthara and does not differ from that seen in the water and others.*

*यः चक्षुषि दृश्यत्वेन मयोक्तः सः आत्मा सर्वान्तरो जलादिष्वपि न भिद्यते इति उत्तरं ददौ ॥*

*The two students were famous for their achievements and had superimposed on them scholarship and greatness and if they were told bluntly that they were wrong, they would be discouraged in asking further questions. So he kept quiet. Prajapathi thought that he would dispel this illusion by asking them to see themselves in a pot of water.*

**इति अष्टमाध्यये सप्तमः खण्डः**

## अष्टमः खण्डः

**उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति । तौ होदशरावेऽवेक्षाञ्चक्राते । तौ ह प्रजापतिरुवाच - किं पश्यथ इति। तौ होचतुः, सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्य आनखेभ्यः प्रतिरूपमिति ॥** **8-8-1**

Prajapathi said - "After looking at yourself in a pan of water, tell me what you do not understand about the atman ?" Then those two people Indra and Virochana looked at

themselves in the pan of water. Then prajapathi asked them "What do you see ?". They said "Revered sir ! We see all ourselves from the hair to the nails entirely reflected".

*Prajapathi asked them to took into a pan of water and to tell him what incompatibility they would notice. He asked them to tell him what they did not understand. आत्मानं दृष्ट्वा आत्मसंबन्धिनं अनुपपन्नतया भासमानं सम्यक् अनवगतमंशं वदत इति उक्तवान्" ।*

*Even after seeing the reflection in the pan of water they failed to notice any defect and kept quiet. Then prajapathi himself put the question what they saw there ? They said that they saw themselves fully in the reflection and प्रतिबिंबात्मा भ्रममेव उद्घाटितवन्तौ" ।*

**तौ ह प्रजापतिरुवाच साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति । तौ ह साध्वलङ्कृतौ सुवसनौ तौ ह प्रजापतिरुवाच किं पश्यथ इति ॥ 8-8-2**

Then Prajapathi told them thus - ""Adorning yourselves well and wearing good garments look into the pan of water decorating yourself well." The two adorned themselves well, wore good garments and decorating themselves looked into the pan of water. Then prajapathi asked them, "What do you see?"

**तौ होचतुः - यथैवेदमावां भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतौ स्वः, एवमेवेमौ भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतौस्वः, एवमेवेमौ भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृताविति । एष आत्मेति होवाचैतदमृतमभयमेतद् ब्रह्मेति । तौ ह शान्तहृदयौ प्रवव्रजतुः ॥ 8-8-3**

They said, "Revered sir ! We see these reflections just as we are, well adorned and as wearing good garments and

decorated as we are so also these reflections are well adorned, and wearing good garments and well decorated." This is the atman the immortal and the fearless. This is the Brahman" said Prajapathi. Those two left with satisfied minds.

*The intention of the teacher prajapathi in asking them to adorn - themselves and look into the pan of water was this - the defects or the decorations of the body are reflected in the reflection as the body itself and from that one could understand that the reflection is also subjected to defilement like the body and different from the atman. His intention was to teach them that this atman is different from the body or the reflection. But they did not see the defects of the body inspite of the two types of reflections; one as they were and the other as they were decorated. देहवत् तत्प्रतिबिम्बोपि अनात्मा, निरतिशयसुखत्व - दुःखासम्भिन्नत्व लक्षण अमृतत्वाभय शून्य इति जानीतम् इति ।*

*Inspite of perceiving two kinds of reflections of their body, they did not get rid of the illusion that the reflection of the body was the atman. This was on account of their reminiscent impressions that had not cleared. अक्षीण कल्मषतया । Then Prajapathi referred to the reflection itself and said "This is the atman" with the idea "सर्वांतरं परमात्मानं मनसि निधाय एष एव आत्मा इति उपदेशेन । तयोः आकाङ्षां निवर्तयिष्यामि ।" इति ।*

*He thought that they would come to know the meaning of his teaching when they were divested of all defects and they would come to him again for clearing their doubts. कालेन कल्मषे प्रक्षीणे मद्वचन संदर्भस्य सर्वस्य अपि अभिप्रायं स्वयमेव अवगमिष्यतः इति । विचिकित्समानौ वा पुनः मत्समीपं आगमिष्यतः ।*

**तौ हान्वीक्ष्य प्रजापतिरुवाच - अनुपलभ्यात्मानमननुविद्य व्रजतः । यतर एतदुपनिषदो भविष्यन्ति देवा वा असुरा वा, ते पराभविष्यन्तीति। स ह शान्तहृदय एव विरोचनोऽसुरान् जगाम । तेभ्यो हैतामुपनिषदं**

**प्रोवाच - आत्मैवेह महय्य आत्मा परिचर्यः । आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमञ्चामुञ्चेति ।। 8-8-4**

Then prajapathi saw them going away like this and said, "They are going away without knowing the atman and without realising the atman. Whoever they may be that knows this way the nature of the Atman as taught by these two people, whether they are gods or Asuras, they will be eternally bound to Samsara.

Virochana who was satisfied with the knowledge that the body alone is the atman went to the demons and preached them this doctrine. The Atman alone that is the body is to be worshipped. The atman alone is to be served. By worshipping and serving this atman alone (body) one attains this world and the other world.

*Prajapathi looked at them going away without realising the atman through sravana, manana and Nidhidhyasana. He was very much concerned with them that they should gain true knowledge. So he said, "These two are going away without knowing the atman". He hoped that they would come to hear this statement also as they did his former announcement. The word Upanishath here means upadesha or instruction. पराभविश्यन्ति means नित्य संसारिणो भविष्यन्ति ।।*

*As the reflection was similar to the body, virochana decided that the body itself was the atman and he taught the same to Asuras. "All experience of happiness is only with relation to the body" he said.*

**तस्मादप्यद्येहाददानमश्रद्दधानमयजमानमाहुः, आसुरो बतेति । असुराणां ह्येषोपनिषत् । प्रेतस्य शरीरं भिक्षया वसनेनालङ्कारेणेति संस्कुर्वन्ति । एतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ।। 8-8-5**

Therefore, even today in this world people say regarding a person who does not give, who has no faith, who does not perform any sacrifice, "Alas ! he is a demon". This knowledge of demons is the mystic teaching of the asuras. That is why they adorn the dead body with clothes and other things by begging and decorate . They think that they obtain the other world by this.

*The Upanishath says that this tradition is continuing even today. This doctrine that "body is the atman" was taught to the Asuras. तस्मात् याग दान श्रद्धा वैमुख्य हेतु भूता नास्तिक्य बुद्धिः एवम् असुराणाम् एवहि / Therefore they beg for garments and decorations for the dead bodies and decorate the dead bodies and think that by that, the dead person would win the other worlds. कुणप संस्कारेणैव परलोकजयम् मन्यमानाः इत्यर्थः //*

## इति अष्टमाध्याये अष्टमः खण्डः

## नवमः खण्डः

**अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श । यथैव खल्वयमस्मिन् शरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति, सुवसने सुवसनः, परिष्कृते परिष्कृतः, एवमेवायमस्मिन्नन्धेऽन्धो भवति, स्रामे स्रामः, परिवृक्णे परिवृक्णः, अस्यैव शरीरस्य नाशमन्वेष नश्यति । नाहमत्र भोग्यं पश्यामीति ॥** **8-9-1**

Now Indra, felt this defect, even before he reached the Gods. The reflection becomes well decorated when this body is well decorated; The reflection is decorated with good garment when good garment is put on the body; when it is cleaned by removing nails, hair etc., the reflection also becomes clean. Similarly when the body is blind it becomes blind. When this has running nose, the reflection also will get

running nose. When the body is one eyed, it has to be one eyed. When it is crippled it has to be crippled. Following the destruction of the body it gets destroyed. So I do not see any good in this."

*Indra was pure minded and so he was not taken over by the body-soul illusion. इन्द्रस्य शुद्धान्तःकरणत्वात् देहात्मभ्रमोपि नाभूत् । He was thinking of the teaching of prajapathi and even when he was on the way to his abode, he realised that the teaching was not satisfactory. The reflection was similar to the body and the defects of the body persisted in the reflection. So, that would not be the immortal fearless atman.*

**स समित्पाणिः पुनरेयाय । तँ ह प्रजापतिरुवाच - मघवन् यच्छान्त हृदयः प्राव्राजीः, सार्धं विरोचनेन, किमिच्छन् पुनरागम इति । स होवाच यथैव खल्वयं भगवोऽस्मिन् शरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति, सुवसने सुवसनः, परिष्कृते परिष्कृतः, एवमेवायमस्मिन्नन्धेऽन्धो भवति, स्रामे स्रामः, परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति । नाहमत्र भोग्यं पश्यामीति ॥ 8-9-2**

Indra approached Prajapathi with samith sticks in his hands for getting further instruction. Prajapathi asked him - "O Maghavan, you left along with virochana with satisfaction. desiring which have you come again ?" Indra said, "Revered sir, when this body is well decorated, the reflection becomes decorated; when the body is well clad the reflection also puts on good garments; when the body is adorned, it is also adorned, like wise when the body is blind, it becomes blind. When the body has running nose, the reflection will be like wise. If the body has broken limbs, the reflection will also be crippled. Following the destruction of the body, it also gets destroyed. I do not see any thing good in this.

**एवमेवैष मघवन्निति होवाच, एतं त्वेव ते भूयोऽनुव्याख्यास्यामि । वसापराणि द्वात्रिंशतं वर्षाणीति । स हापराणि द्वात्रिँशतं वर्षाण्यु वास । तस्मैहोवाच ॥ 8-9-3**

Prajapathi said, "O Indra, it is just so.' I shall teach you about that atman again. Live for another thirty two years as a disciple". Indra lived the life of a Brahmacharin for another thirty two years. Then to him, he taught as follows.

*'उक्तमिममेव आत्मानं पुनरपि त्वदुक्त दोष शून्यतया प्रतिपादयिष्यामि' said the teacher. Prajapathi ordred him to live the life of a bramhacharin for another thirty two years for 'अन्तः करण शुद्धिः'।*

**इति अष्टमाध्याये नवमः खण्डः**

**दशमः खण्डः**

**य एष स्वप्ने महीयमानश्चरति, एष आत्मेति होवाचैतदमृतमभयमेतत् ब्रह्मेति । स ह शान्तहृदयः प्रवव्राज । स हाप्राप्यैव देवानेतद्भयं ददर्श। तद्यद्यपीदँ शरीरमन्धं भवति अनन्धः स भवति ; यदि स्राममस्रामः; नैवैषोऽस्य दोषेण दुष्यति ॥ 8-10-1**

"He who moves about in the dream in a glorious way is the atman. This is immortal, fearless; this is Brahman". Indra was satisfied and he set out. But even before he reached the Gods; he realised this also as causing fear. Though the atman in the dream does not become blind even when the body is blind, it does not have running nose even if the body has running nose and though the body in the dream is not affected by the defects of the body.

*In the dream, the person is worshipped and served by women and others and he will be having amrutatva of the form of infinite*

*happiness. He will not be affected by the defects of the body such as blindness and others, but yet, it has got other shortcomings.*

**न वधेनास्य हन्यते, नास्य स्राम्येण स्रामः । घ्नन्ति त्वेवैनं विच्छाद(य)यन्तीव ; अप्रियवेत्तेव भवति ; अपि रोदितीव । नाहमत्र भोग्यं पश्यामीति ॥ 8-10-2**

The dream self is not killed by the destruction of the body and does not have running nose that the body has, but yet it feels as if it is killed; as if it is chased; as if it is depressed with unpleasant things; as if it is weeps. Therefore I do not see that it is Bhogya or worthwhile.

*The person in the dream appears to be driven by some people and there is the illusion of his being killed by some body. He appears as though he is overcome by sorrow and he appears to be bemoaning for the death of some relative or other - all this dream experience shows that the (dream) atman is not free from sorrow, delusion and suffering. He cannot be therefore the atman that is to be realised . The atman in the dream state is not therefore Bhogya. 'हन्यमानत्व' द्राव्यमाणत्व - बन्धुजनमरणाद्यप्रिय वेतृत्व रोदितृत्व आदिदर्शनात् स्वप्नावस्थस्य न भोग्यत्वम् ।*

**स समित्पाणिः पुनरेयाय । तँ ह प्रजापतिरुवाच - मघवन् यच्छान्तहृदयः प्राव्राजीः, किमिच्छन् पुनरागम इति । स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति, यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ 8-10-3**

**न वधेनास्यहन्यते नास्य स्राम्येण स्रामः । घ्नन्ति त्वेवैनं विच्छाद यन्तीव । अप्रियवेत्तेव भवति । अपि रोदितीव । नाहमत्र भोग्यं पश्यामीति । एवमेवैष मघवन्निति होवाच । एतं त्वेव ते**

**भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिँशतं वर्षाणीति । स हापराणि द्वात्रिँशतं वर्षाण्युवास । तस्मै होवाच ॥ 8-10-4**

He came back to Prajapathi holding the samith in his hand as before. Prajapathi asked him "O Indra, You had left with satisfaction, with what desire you have come back again? Indra said, "Revered sir, though the atman in the dream does not become blind even when the body is blind, it does not have running nose even when the body has it, though it does not become affected by the defects of the body, it is not destroyed when the body is destroyed though it does not have running nose, inspite of the body having it but yet it feels as though it is killed, as though it is chased, as though it suffers from sorrows, as though it weeps. Therefore I do not see that it is good." Prajapathi said, "O Maghavan, it is just so. I shall explain to you again. Live for another thirty two years, the life of a Brahmacharin. Accordingly Indra lived the life of the Brahmacharin for thirty two years. At the end Prajapathi told him.

**इति अष्टमाध्याये दशमः खण्डः**

**एकादशः खण्डः**

**तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानाति, एष आत्मेति होवाच - एतदमृतमभयमेतद्ब्रह्मेति । स ह शान्तहृदयः प्रवव्राज । स हाप्राप्यैव देवानेतद्धयं ददर्श - नाह खल्वयमेवँ संप्रत्यात्मानं जानात्य, यमहमस्मीति ; नो एवेमानि भूतानि । विनाशमेवापीतो भवति । नाहमत्र भोग्यं पश्यामीति ॥ 8-11-1**

"At the time of dreamless sleep or deep sleep stage, the Jivatman, withdrawing all his sense organs, being tranquil does not see even the dream. That is the atman, Immortal and

fearless. That is Brahman." Then Indra set out to his place with his mind being satisfied and calm. But before reaching the Gods he felt this apprehension Oh ! This atman in that dreamless state doesnot know himself as "I am this, nor does he know other beings. He gets himself verily destroyed. I do not find this worthwhile."

*On account of the absence of the particular knowledge of the form of "I am this" and also on account of the absence of knowledge of objects other than himself, the person in sushupthi is as good as destroyed विनष्ट प्रायः ।*

**स समित्पाणिः पुनरेयाय । तँ ह प्रजापतिरुवाच - मघवन् यच्छान्तहृदयः प्राव्राजीः किमिवेच्छन् पुनरागम इति । स होवाच नाह खल्वयं भगव एवँ संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि । विनाशमेवापीतो भवति । नाहमत्र भोग्यं पश्यामीति ॥**

**8-11-2**

He came back to prajapathi holding samith in his hand again. Prajapathi asked him "O Indra, just now you left with satisfaction. Desiring what, you have come again ?' Indra said, "Revered sir, this atman in the state of deep sleep does not know himself as "I am this, nor does he know other beings. He gets himself verily destroyed. I do not see anything worthwhile."

**एवमेवैष मघवन्निति होवाच, एतं त्वेव ते भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्मात् । वसापराणि पञ्च वर्षाणीति । स हापराणि पञ्च वर्षाण्युवास । तान्येकशतँ संपेदुः ॥ एतत् तत्, यदाहुः, एकशतं ह वै वर्षाणि मघवान् प्रजापतौ ब्रह्मचर्यमुवास । तस्मै होवाच ॥ 8-11-3**

Prajapathi said, "O Maghavan, it is exactly so. I shall explain it to you again. There is nothing to be taught other than what was taught before. Live for another Five years". He lived for another five years the life of a Brahmacharin. The total period of Brahmacharya came upto one hundred and one years. That is why people say that Indra lived the life of Brahmacharya under prajapathi for one hundred and one years. To him Prajapathi taught as follows.

*The preceptor taught the true nature of the atman to Indra, whose mind was purified on account of the practise of celebacy for hundred and one years. The master put him to a severe test and after finding him worthy of that instruction he taught him the truth. This story points out that a teacher should teach the supreme truth to a disciple who has proved himself worthy of such instruction by the practice of the spiritual discipline of Brahmacharya and others.*

**इति अष्टमाध्याये एकादश: खण्ड:**

**द्वादश: खण्ड:**

**मघवन् मर्त्यं वा इदँ शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानम् । आत्तो वै सशरीर: प्रियाप्रियाभ्याम् । न ह वै सशरीरस्य सत: प्रियाप्रिययोरपहतिरस्ति । अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशत: ॥ 8-12-1**

O Maghavan ! This body is mortal. It is affected by death. It is the dwelling place or abode of the immortal, bodyless atman. One who is embodied with this body is affected by joy and sorrow. For one who is in the body the destruction of good and evil does not happen. Good and evil do not affect one who is without a body.

*In this passage Prajapathi teaches the nature of the atman. The body alone is mortal. It is also affected by incessant change*

*and destruction. This truth about the body is taught for thinking of the body as हेय or defiling. The body of this description is the abode of the atman who is of the nature of having no body but associated with a body due to beginningless karma. For the atman this is an abode for experiencing the results of his karma. That means to say that the atman has taken this body for experiencing past karma good and bad. The atman is called amrutha here because his essential nature is of having no body. मर्त्य means सशरीरत्व । Here it does not signify the moksha or liberation which is the supreme object of life. नहि अशरीरत्वं पुरुषार्थः । अपि तु दुःखाभावः । ततश्च तस्यैव अमृतत्वरूपत्वं उचितम् । One with a body cannot escape the experience of sukha and duhkha. The body mentioned here is a body which has come upon him on account of karma.*

*कर्मारब्ध शरीरयोगिनः तदनुगुण सुख दुःख योगस्य अवश्यं भावित्वात्, कर्मणा । आरब्ध देह संम्बन्धाभावस्य पुरुषार्थतया मुक्तिरूपत्वं उपपद्यते ।।*

**अशरीरो वायुः; अभ्रं विद्युत् स्तनयित्नुः अशरीराण्येतानि । तद्यथैतान्यमुष्मादाकाशात् समुत्थाय परंज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यन्ते, एवमेवैष संप्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते ।। 8-12-2**

Vayu has no body; cloud (अभ्रम्) lightening and thunder have no bodies. Just as these arise from this Akasha and having arisen attaining the state of the causal source, shine out in their natural form, similarly this atman rises above this body and attaining that supreme light reveals itself in its own natural form.

*Vayu has no body of the form of head limbs etc., cloud and others also have no body of this type. Abhra, Megha Vidyuth, are all different states. These arise from Akasha, the cause. This arising means that they flourish above for performing their*

*respective functions. वाय्वादीनाम् आकाशात्समुत्थानम् नाम स्वकार्यं करणाय ऊर्ध्वदेशे अभिवृद्धिः । These are set to attain the परंज्योति । The meaning of this is as follows. Para - signifies the causal state of even vayu and others. The word Jyothi means that capability of causal state for manifesting these effects. The vayu and others reach their कारण द्रव्यं of by giving up their karyavastha. They will be in that state characterised with a form similar to the form of their cause. Vayu which had particular functions to do gives up all those forms and remains mere vayu similar to its source - the Akasha. According to this analogy, the Jivatman who is in the state of samsara goes through a particular path, reaches supreme Brahman in a particular place and by giving up his state of संसार्यवस्था, manifests himself in a form similar to paramatman. The term manifests i.e अभिनिष्पद्यते स्वेन रूपेण points out that in the state of release he does not have any new form but he manifests in his own natural form.*

*"वाय्वादीनि च कारण द्रव्यं उपगम्य कार्यावस्थां हित्वा कारण सदृशेन रूपेण विशिष्टानि भवन्ति । एवं जीवोपि मार्गविशेषेण देश विशेष विशिष्टम् परंब्रह्म प्राप्य संसार्यवस्था प्रहाणेन परमात्म तुल्य रूपेण आविर्भवति "।*

*This nature of manifestation of the Jivatman in the state of liberation is determined by the sutrakara in the sutra.*

*"संपद्य आविर्भावः स्वेन शब्दात्" (V.S. 4-4-1) The संप्रसाद signifies the Jivatman. "अस्मात् शरीरात् समुत्थाय" - means moving out of the final body through the मूर्धन्य नाडि for going through the path of अर्चिरादि for the attainment of Brahman.*

*परंज्योतिः means the supreme Brahman who is adorning the supreme abode of Vaikuntam. उपसंपद्य means attaining or reaching. 'स्वेन रूपेण' - the manifestation of the eight characteristics of अपहतपाप्मा and others which are similar to the eight characteristics of paramatman. In the sutra "एवं उपन्यासात् पूर्वभावात् अविरोध*

*बादरायणः" (V.S. 4-4-7) it is established that the liberated atman who is of the nature of consciousness, manifests these eight qualities fully along with his essential nature.*

**स उत्तमः पुरुषः । स तत्र पर्येति जक्षत् क्रीडन् रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनँ स्मरन्निदँ शरीरम् । स यथा प्रयोग्य आचरणे युक्तः, एवमेवायमस्मिन् शरीरे प्राणो युक्तः ॥ 8-12-3**

That great luminary to be attained is the supreme person - Paramatman. That attainer experiences that Paramatman and follows him, eating, sporting with women रममाणः playing, with chariots or with relatives, forgetting his previous body lying amidst the relatives. Just as horses yoked to the chariot are directed by the charioteer, similarly this bound self associated with prana is yoked on account of his karma.

*'सः उत्तमः पुरुषः' - सः means उपसंपदनीयः or one who is to be attained. He is the supreme self. The उपसत्ता or the attainer moves with the paramatman as pointed out elsewhere कामरूप्यनुसंचरन् उपजनं न स्मरन् - उपजन means body - that which is born on account of the association of the man and woman. उपजनम् may also mean that which is lying in the midst of relatives. बंधुजनानां समीपे शयितं - कुणपम् । When it is said that the liberated atman experiences the previous body of his in the state of Moksha as he is सर्वज्ञ, it is to be noted that in the state of mukthi, he does not experience that body as अब्रह्मात्मक and दुःखरूप as he was doing in the state of bondage. How is he related to his former body ? He was in the state of bondage just like a horse or a bull yoked to a chariot. Now he is not like that. यथा बलीवर्धः पाशेन युक्तो भवति शकटे, तथा प्राण सहचरः प्रत्यगात्मा संसार दशायाम् कर्मपाशेन युक्तो भवति । This illustration establishes that the atman is different and distinct from the body.*

**अथ यत्रैतदाकाशमनुविषण्णं चक्षुः, स चाक्षुषः पुरुषः; दर्शनाय चक्षुः। अथ यो वेदेदं जिघ्राणीति, स आत्मा ; गन्धाय घ्राणम् । अथ यो वेदेदमभिव्याहराणीति, स आत्मा ; अभिव्याहाराय वाक् । अथ यो वेदेदँ श्रृणवानीति (श्रृण्वानीति) स आत्मा ; श्रवणाय श्रोत्रम् ॥ 8-12-4**

Now when this eye illumines the आकाश then this person seeing it is the chakshusha purusha or the purusha having eye as his instrument. The eye is only an instrument to see. He who knows that he smells is the atman. The sense organ of smell is only an instrument to smell. He who knows that he speaks is the atman. The organ of speech is only an instrument to speak. He who knows that he hears is the atman. The sense organ of hearing is only an instrument to hear.

**अथ यो वेदेदं मन्वानीति, स आत्मा; मनोऽस्य दिव्यं चक्षुः । स वा एष एतेन दिव्येन चक्षुषा मनसैतान् कामान् पश्यन् रमते, य एते ब्रह्मलोके ॥ 8-12-5**

He who knows that he thinks is the atman. The mind is only divine eye, only an instrument. He verily will be enjoying all auspicious qualities that are in the ether of the heart, called Brahmaloka seeing this through the mind, the divine eye.

*आकाशम् means illumination as it is showing itself. Here it means form or Roopa आकाशम् रूपादि प्रकाशकम्. When the eye illumines the form and others, then that person is called a purusha having the eye as an instrument to see the objects चक्षुरूपकरणकः पुरुषः आत्मा / The word purusha in the manthra signifies the atman having the eye as an instrument. The eye is only an instrument for seeing that. चक्षुस्तु तद्दर्शनाय करणमात्रम् इत्यर्थः / The three namely the eye and other sense organs, form and other objects and atman are respectively the instrument, object of knowledge and the knowing*

*entity. करणत्व ज्ञेयत्व, ज्ञातृत्व प्रदर्शन मुखेन । शरीरेन्द्रियेभ्यः आत्मनः व्यतिरेकः उपपादितो भवति । The distinction and difference of the atman from the body and Indriyas is significantly pointed out by this. The atman is the knower or ज्ञाता and is different from the sense organs and the objects of the senses.*

**तं वा एतं देवा आत्मानमुपासते । तस्मात् तेषाँ सर्वे च लोका आत्ताः, सर्वे च कामाः । स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ 8-12-6**

The Gods meditate upon this atman and therefore they obtain all worlds and all desires. He who meditates upon this atman like this and realises it, attains all worlds and all desires. Thus said prajapathi. Thus said Prajapathi.

*As Prajapathi taught the nature of the atman thus to Indra, all gods knowing the nature of that atman from Indra meditated upon the atman in the proper way. The result is said to be ब्रह्मानुभव. How can the knowledge of the pratyagatman lead to the experience of Brahman ? This question is answered thus : -*

*The realisation of the knowledge of the pratyagatman is an accessory to Brahmavidya. For praising this pratyagatma vidya, the phala of the main meditation is mentioned in respect of the anga or the accessory because the phala of the anga or the accessory is included in the phala of the Brahmopasana. This instruction in to the nature of the pratyagatman is infact an exposition of the meaning of the term संप्रसाद which is in the दहरविद्या वाक्य This pratyagatma vidya is an accessory to all Brahmavidyas and it has been explained thus in दहराधिकरण. Realisation of the nature of the Jivatman is an accessory to the meditation upon Brahman.*

*It is established in 'दहराधिकरण' (V.S. 1-3-13) - 'दहर उत्तरेभ्यः" that दहर signifies parabrahman. There is a reference to the exposition of atmavidya to Indra and an objection is raised whether दहर does not signify the jivatman himself on account of the fact that the eight qualities such as अपहतपाम्पत्व and others are described as belonging to Jivatman. It is admitted that the jivatman does possess those eight qualities, but they become manifested only after realisation of Brahman. So those qualities are not manifested on account of the cover of karma in the state of embodiment and it is determined that दहरः is supreme Brahman as they are ever manifested in him. So the teaching that prajapathi gave to Indra is related to pratyagatman or finite self.*

**इति अष्टमाध्यये द्वादशः खण्डः**

**त्रयोदशः खण्डः**

**श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्ये । अश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात् प्रमुच्य । धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीति । अभिसंभवामीति ।अभिसंभवामीति ॥**

**8-13-1**

Surrendering unto the Supreme Being characterised with a dark blue complexioned form, I surrender unto the essential nature of that Lord characterised with the sentient and the Non-sentient. Shaking off all the sins like a horse shakes off his hairs and shedding the body just like the moon gets out of the mouth of Rahu, I obtain the eternal abode of Paramatman having done what ought to be done.

*These mantras are to be recited by the upasakas as they are accessories to meditation upon God. It has been prescribed that the paramatman is to be meditated upon in three ways in*

*the sutra - "उपासात्रैविध्यात्' V.S. 1-1-32) one should meditate upon paramatman in his essential nature. (स्वरूपेण) as characterised by the non-sentient principle and as characterised by the sentient principle. In swaroopopasanaa paramatman is meditated upon as having all auspicious qualities such as Jnana, Shakthi etc. and as characterised by a divine auspicious form. That is why the upanishath describes him as pundarikaksha. This auspicious form of the lord is described in the upanishath as विद्युतः पुरुषादधि, नीलतोयदमध्यस्था विद्युल्लेखेऽव भास्वरा etc. So it is established that paramatman is having a divine auspicious body of blue complexion. This is signified by the term श्यामात् in the manthra. भगवत् श्यामरूपत्वम् is mentioned here. श्यामं प्रपद्ये means श्याम विग्रह विशिष्टस्वरूपं प्रपद्ये ।*

*After meditating upon this form, the meditation upon the chidachidvisishta is prescribed in शबलम् प्रपद्ये । Then meditation upon Brahman in the three fold form, is prescribed. The destruction of all sins is declared here by 'पापं विधूय'. As the moon gets out of the mouth of Rahu. I also being liberated from the body attain paramatman. अकृतं means नित्यम् । कृतात्मा means कृतार्थात्मा ।*

**इति अष्टमाध्याये त्रयोदशः खण्डः**

**चतुर्दशः खण्डः**

**'आकाशो वै नाम नामरूपयोर्निर्वहिता, ते यदन्तरा तद् ब्रह्म तदमृतं स आत्मा ॥ प्रजापतेः सभां वेश्म प्रपद्ये । यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनु प्रापत्सि । स हाहं यशसां यशः । श्वेतमदत्कमदत्कँ श्वेतं लिन्दु माऽभिगाम् लिन्दु माऽभिगाम् ॥ 8-14-1**

Akasa (Parabrahman) is the evolver of names and forms. That within which these names and forms are - is Brahman, the immortal, He is the atman. May I attain the residence of the paramatman who is the lord of all beings. May I attain the self of the Brahmans, the self of the Kshatriyas, the self of all people. May I obtain the Paramatman who is the form of yashas. So, I who am of the form of the paramatman, the inner self, am the atman of all Jivatmans. May I not be subjected to the entry into the generating organ of the woman. (May I not be born again).

*The term Akasa in this context signifies the supreme paramatman who is the evolver of names and forms. तं यदन्तरा-अन्तरा means मध्ये वर्तमानं, the meaning is not tainted by name and form. This signifies that the supreme Brahman is not touched by names and forms, and the differentiation into names and forms is done by paramatman only and that is not possible to be done by the bound selves or liberated selves. The Akasa is here expressly mentioned as Brahman the immortal. So Akasa is the highest self and this is clearly understood by the next statement. "I obtain the abode of Brahman". The word prajapathi here doesn't signify Hiranyagarbha or chathurmukha Brahman. In the statement यशोहं भवामि यशः signifies atman. I am the atman of the Brahmans etc., here 'I' signifies paramatman who is his innerself अहम् यशः यशोरूपं परमात्मानं आत्मतया अहंत्वेन प्राप्तवान् अस्मि / I have realised Paramatman who is of the form of Yashas as my innerself. सोऽहं परमात्मरूपः अहम् यशसाम् यशः ie. the atma of the Jivatmans. श्वेतम् means शुक्ल धातुं ; अदत्कम् means भक्षयितृ / लिन्दु - स्त्री व्यंजनं माभिगाम् means न प्राप्नुयाम् / The meaning is, let me not get into the womb of a woman through the semen which results in diminition of knowledge and other satvic qualities. Let me not be born is the meaning.*

**इति अष्टमाध्याये चतुर्दशः खण्डः**

## पञ्चदश: खण्ड:

**तद्धैतद् ब्रह्मा प्रजापतय उवाच, प्रजापतिर्मनवे मनु: प्रजाभ्य: ॥ आचार्यकुलाद् वेदमधीत्य यथाविधानं गुरो: कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान् विदधत् आत्मानि सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिँसन् सर्वा भूतान्यन्यत्र तीर्थेभ्य: स खल्वेवं वर्तयन् यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते न च पुनरावर्तते ॥ 8-15-1**

Hiranyagarbha taught this knowledge of Brahman to kashyapa prajapathi and inturn, prajapathi taught this to Manu. Manu gave this knowledge to his progeny. After having studied the vedas as prescribed in the household of the Acharya, during the periods available, after offering services to the preceptor, having completed his studies and returning from the household of the Acharya, he should settle as a householder in a sacred place, study the vedas and make the pupils devoted to Dharma. Withdrawing his sense organs from all things other than the atman and establishing himself in the atman, avoiding injury to creatures excepting in rites prescribed in the shastra, living in this way the full life of his, he attains the world of Brahman and never more returns to this world. He will never move returns to this world.

*Here the tradition of vedic study and leading a virtuous life are outlined. The student who completes his vedic study in the household of the preceptor, performs the samavarthana or the conclusion of the study and after taking due leave of the teacher settles down in a family as a householder and performs all prescribed duties of a house holder. He guides his pupils in the right way and he will live a pious life without transgressing the moral and spiritual code of a house holder and will not engage in any injury to any being except in the form of sacrifices that have been permitted.*

*This kind of austere life devoted to the performance of the ordained duties should be continued till one departs from this world as this happens to be an accessory to meditation upon Brahman.*

*A person who devotes himself to the study of the Veda, to the propagation of that vedic learning, to the performance of the obligatory duties as accessory to the meditation upon Brahman attains Brahman and never more returns to this world of samsara. The upanishath concludes here with the statement "न च पुनरावर्तते" as he will have attained the highest goal of life.*

**इति अष्टमाध्याये पञ्चदशः खण्डः**

**आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मौ (ह्मो) पनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत् अनिराकरणमस्तु अनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥**

**ओं शान्तिः शान्तिः शान्तिः**

**छान्दोग्योपनिषत् संम्पूर्णा**

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| अथ यद्यन्नपानलोककामः | VIII | 2 | 7 | 307 |
| अथ यद्यप्येनानुत्क्रान्त | VII | 15 | 3 | 283 |
| अथ यद्येनमूष्मसूपालभेत | II | 22 | 4 | 82 |
| अथ या एता हृदयस्य | VIII | 6 | 1 | 319 |
| अथ यां चतुर्थीं | V | 22 | 1 | 214 |
| अथ यां तृतीयां | V | 21 | 1 | 214 |
| अथ यां द्वितीयां | V | 20 | 1 | 213 |
| अथ यां पञ्चमीं | V | 23 | 1 | 215 |
| अथ यानि चतुश्चत्वारिंशत् | III | 16 | 3 | 122 |
| अथ यान्यष्टाचत्वारिंशत् | III | 16 | 5 | 123 |
| अथ ये चास्येह | VIII | 3 | 2 | 309 |
| अथ येऽस्य दक्षिणा रश्मयः | III | 2 | 1 | 93 |
| अथ येऽस्य प्रत्यञ्चः | III | 3 | 1 | 94 |
| अथ येऽस्योदञ्चः | III | 4 | 1 | 94 |
| अथ येऽस्योर्ध्वा रश्मयः | III | 5 | 1 | 95 |

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| अथ यो वेदेदं मन्वानीति | VIII | 12 | 5 | 111 |
| अथ योऽस्य दक्षिणः | III | 13 | 2 | 111 |
| अथ योऽस्य प्रत्यङ् सुषिः | III | 13 | 3 | 111 |
| अथ योऽस्योदङ् सुषिः | III | 13 | 4 | 112 |
| अथ वैश्वदेवम् | II | 24 | 13 | 89 |
| अथ योऽस्योर्ध्वः सुषिः | III | 13 | 5 | 63 |
| अथ सप्तविधस्य वाचि | II | 8 | 1 | 133 |
| अथ ह हँसा निशायाम् | IV | 1 | 2 | 133 |
| अथ ह चक्षुरुद्गीथम् | I | 2 | 4 | 8 |
| अथ ह प्राण उच्चिक्रमिषन् | V | 1 | 12 | 177 |
| अथ ह प्राणा अहँश्रेयसि | V | 1 | 6 | 175 |
| अथ ह मन उद्गीथम् | I | 2 | 6 | 9 |
| अथ ह एतानेवम् | V | 10 | 10 | 199 |
| अथ ह य एवायां मुख्यः | I | 2 | 7 | 9 |
| अथ ह वाचमुद्गीथम् | I | 2 | 3 | 8 |
| अथ ह शौनकं च | IV | 3 | 5 | 140 |
| अथ ह श्रोत्रमुद्गीथम् | I | 2 | 5 | 8 |
| अथ हाग्नयः समूदिरे | IV | 10 | 4 | 155 |
| अथ हेन्द्रोऽप्राप्यैव | VIII | 9 | 1 | 330 |
| अथ हैनं गार्हपत्यः | IV | 11 | 1 | 156 |
| अथ हैनं प्रतिहर्तोपससाद | I | 11 | 8 | 48 |
| अथ हैनं प्रस्तोतोपससाद | I | 11 | 4 | 46 |
| अथ हैनं यजमान उवाच | I | 11 | 1 | 45 |
| अथ हैनं वागुवाच | V | 1 | 13 | 177 |
| अथ हैनँ श्रोत्रमुवाच | V | 1 | 14 | 178 |
| अथ हैनमन्वाहार्यपचनः | IV | 12 | 1 | 158 |
| अथ हैनमाहवनीयः | IV | 13 | 1 | 158 |
| अथ हैनमुद्गातोपससाद | I | 11 | 6 | 47 |
| अथ हैनमृषभोऽभ्युवाद | IV | 5 | 1 | 146 |

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| अथ होवाच जनँशार्कराक्ष्य | V | 15 | 1 | 207 |
| अथ होवाच बुडिलमा श्वतराश्विम् | V | 16 | 1 | 208 |
| अथ होवाच सत्ययज्ञं | V | 13 | 1 | 205 |
| अथ होवाचेन्द्रद्युम्नं | V | 14 | 1 | 206 |
| अथ होवाचोद्दालकम् | V | 17 | 1 | 209 |
| अथात आत्मादेश एव | VII | 25 | 2 | 295 |
| अथात शौव उद्गीथः | I | 12 | 1 | 50 |
| अथाधिदैवतं य एवासौ | I | 3 | 1 | 13 |
| अथाध्यात्मं प्राणो वाव | IV | 3 | 3 | 140 |
| अथाध्यात्मं य एवायं | I | 5 | 3 | 23 |
| अथध्यात्मं वागेवक्प्रार्णः | I | 7 | 1 | 30 |
| अथनु किमनुशिष्टः | V | 3 | 4 | 185 |
| अथानेनैव ये चैतस्मात् | I | 7 | 8 | 33 |
| अथावृत्तेषु द्यौर्हिङ्कारः | II | 2 | 2 | 58 |
| अथास्यऽदावाचमेति | VI | 13 | 2 | 254 |
| अथैतयोः पथोर्न कतरेण | V | 10 | 8 | 198 |
| अथोताप्यहुः | II | 1 | 3 | 56 |
| अधीहि भगव इति | VII | 1 | 1 | 261 |
| अनिरुक्तस्त्रयोदशः | I | 13 | 3 | 53 |
| अन्तरिक्षमेवर्ग्वायुः | I | 6 | 2 | 25 |
| अन्तरिक्षोदरः कोशः | III | 15 | 1 | 118 |
| अन्नं वाव बलाद्भूयः | VII | 9 | 1 | 275 |
| अन्नमयं हि सोम्य | VI | 5 | 4 | 233 |
| अन्नमयं हि सोम्य | VI | 6 | 5 | 234 |
| अन्नमशितं त्रेधा विधीयते | VI | 5 | 1 | 233 |
| अन्नमिति होवाच | I | 11 | 9 | 48 |
| अन्यतरामेव वर्तनीम् | IV | 16 | 3 | 166 |
| अपां का गतिरित्यसौ | I | 8 | 5 | 36 |
| अपाँ सोम्य पीयमानानां | VI | 6 | 3 | 234 |

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| अपाने तृप्यति वाक्तृप्यति | V | 21 | 2 | 214 |
| अभिमन्थति स हिङ्कारः | II | 12 | 1 | 71 |
| अभ्रं भूत्वा मेघो भवति | V | 10 | 6 | 196 |
| अभ्रणि संप्लवन्ते | II | 15 | 1 | 74 |
| अमृतत्वं देवेभ्यः | II | 22 | 2 | 81 |
| अयं वाव लोकः | I | 13 | 1 | 52 |
| अयं वाव स योऽयमन्तः | III | 12 | 8 | 109 |
| अयं वाव स योऽयमन्तर्हृदये | III | 12 | 9 | 109 |
| अरिष्टं कोशम् | III | 15 | 3 | 119 |
| अशनापिपासे मे सोम्य | VI | 8 | 3 | 240 |
| अशरीरो वायुरभ्रं विद्युत् | VIII | 12 | 2 | 337 |
| असौ वा आदित्यः | III | 1 | 1 | 91 |
| असौ वाव लोको | V | 4 | 1 | 188 |
| अस्य लोकस्य का गतिः | I | 9 | 1 | 38 |
| अस्य सोम्य महतो वृक्षस्य | VI | 11 | 1 | 249 |
| आकाशो वाव तेजसः | VII | 12 | 1 | 279 |
| आकाशो वै नाम | VIII | 14 | 1 | 343 |
| आजगाम हास्याचार्यः | IV | 14 | 2 | 160 |
| आगाता ह वै कामानां | I | 2 | 14 | 12 |
| आत्मानमन्ततं उपसृत्य | I | 3 | 12 | 19 |
| आदित्प्रत्नस्य रेतसः | III | 17 | 7 | 127 |
| आदित्य इति होवाच | I | 11 | 7 | 48 |
| आदित्य ऊकारः | I | 13 | 2 | 52 |
| अथ वैश्वदेवम् | II | 24 | 13 | 89 |
| आदित्यो ब्रह्मेत्यादेशः | III | 19 | 1 | 130 |
| आदिरिति द्व्यक्षरम् | II | 10 | 2 | 68 |
| आपः पीतास्त्रेधा विधीयन्ते | VI | 5 | 2 | 233 |
| आपयिता ह वै कामानां | I | 1 | 7 | 4 |
| आपो वावअन्नाद्भयः | VII | 10 | 1 | 276 |

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| आप्नोति हादित्यस्य | II | 10 | 6 | 69 |
| आशा वाव स्मराद्भूयसी | VII | 14 | 1 | 281 |
| इति तु पञ्चम्यामाहुतावापः | V | 9 | 1 | 192 |
| इदं वाव तज्ज्येष्ठाय | III | 11 | 5 | 104 |
| इदमिति ह प्रतिजज्ञे | IV | 14 | 3 | 161 |
| इमाः सोम्य नद्यः | VI | 10 | 1 | 248 |
| इयमेवर्गग्निः | I | 6 | 1 | 25 |
| उदशराव आत्मानमवेक्ष्य | VIII | 8 | 1 | 326 |
| उदाने तृप्यति त्वक्तृप्यति | V | 23 | 2 | 215 |
| उद्गीथ इति त्र्यक्षरम् | II | 10 | 3 | 68 |
| उद्दालको हारुणिः | VI | 8 | 1 | 237 |
| उद्यन्हिङ्कार उदितः | II | 14 | 1 | 73 |
| उपकोसलो ह वै | IV | 10 | 1 | 153 |
| उपमन्त्रयते स हिङ्कारः | II | 13 | 1 | 72 |
| ऋग्वेदं भगवोऽध्येमि | VII | 1 | 2 | 261 |
| ऋतुषु पञ्चविधम् | II | 5 | 1 | 60 |
| एकविँशत्यादित्यम् | II | 10 | 5 | 69 |
| एतँ संयद्धाम हत्याचक्षते | IV | 15 | 2 | 162 |
| एतध्यस्म वै तद्धिद्धाँसः | VI | 4 | 5 | 231 |
| एतद्धस्म वै तद्विद्धानाह | III | 16 | 7 | 124 |
| एतमु एवाहमभ्यगासिषं | I | 5 | 2 | 23 |
| एतमु एवाहमभ्युगासिषं | I | 5 | 4 | 24 |
| एततृग्वेदमभ्यतपूँस्तस्याभि | III | 1 | 3 | 92 |
| एतेषां मे देहीति | I | 10 | 3 | 42 |
| यथाश्मान माखणमृत्वा | I | 2 | 8 | 10 |
| एवँ सोम्य ते षोडशानाम् | VI | 7 | 6 | 237 |
| एवमेव खलु सोम्य | VI | 6 | 2 | 234 |
| एवमेव खलु सोम्य | VI | 11 | 3 | 250 |
| एवमेव खलु सोम्येमाः | VI | 10 | 2 | 248 |

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| एवमेव प्रतिहर्तारमुवाच | I | 10 | 11 | 45 |
| एवमेवैष मघवन्निति | VIII | 9 | 3 | 332 |
| एवमेवैष मघवन्निति | VIII | 11 | 3 | 335 |
| एवमेवोद्गातारमुवाच | I | 10 | 10 | 45 |
| एवमेषां लोकानामासां | IV | 17 | 8 | 170 |
| एष उ एव भामनीरेष हि | VI | 15 | 4 | 163 |
| एष उ एव वामनीरेष हि | VI | 15 | 3 | 163 |
| एष तु वा अतिवदति | VII | 16 | 1 | 285 |
| एष म आत्मान्तर्हृदये | III | 14 | 3 | 116 |
| एष वै यजमानस्य | II | 24 | 15 | 89 |
| एष ह वा उदक्प्रवणः | IV | 17 | 9 | 170 |
| एष ह वै यज्ञो योऽयम् | IV | 16 | 1 | 165 |
| एषा भूतानां पृथिवी रसः | I | 1 | 2 | 2 |
| ओ ३ मदा ३ मों ३ | I | 12 | 5 | 51 |
| ओमित्येतदक्षरमुद् गीथमुपासीत | I | 4 | 1 | 20 |
| ओमित्येतदक्षरमुद् गीथमुपासीत | I | 1 | 1 | 1 |
| औपमन्यव कं त्वम् | V | 12 | 1 | 203 |
| कं ते काममागायनीत्येषः | I | 7 | 9 | 33 |
| कतमा कतमर्क्कतमत् | I | 1 | 4 | 3 |
| कल्पन्ते हास्मा ऋतवः | II | 5 | 2 | 60 |
| कल्पन्ते हास्मै | II | 2 | 3 | 58 |
| का साम्नो गतिरिति | I | 8 | 4 | 35 |
| कुतस्तु खलु | VI | 2 | 2 | 224 |
| क्व तर्हि यजमानस्य | II | 24 | 2 | 86 |
| गायत्री वा इदँसर्वं | III | 12 | 1 | 105 |
| गोअश्वमिह महिमेत्याचक्षते | VII | 24 | 2 | 293 |
| चक्षुरेव ब्रह्मणश्चतुर्थः | III | 18 | 5 | 130 |
| चक्षुरेवर्गात्मा | I | 7 | 2 | 30 |
| चक्षुर्होच्चक्राम | V | 1 | 9 | 176 |

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| चित्तं वाव सङ्कल्पाद् भूयः | VII | 5 | 1 | 269 |
| जानश्रुतिर्ह पौत्रायणः | IV | 1 | 1 | 133 |
| जीवापेतं वा | VI | 11 | 3 | 250 |
| तं चेदेतस्मिन्वयसि | III | 16 | 2 | 122 |
| तं चेदेतस्मिन्वयसि | III | 16 | 4 | 122 |
| तं चेदेतस्मिन्वयसि | III | 16 | 6 | 123 |
| तं चेद्ब्रूयुरस्मिँश्चेदिदं | VIII | 1 | 4 | 303 |
| तं चेद्ब्रूयुर्यदिदमस्मिन् | VIII | 1 | 2 | 302 |
| तं जायोवाच तप्तः | IV | 10 | 2 | 154 |
| तं जायोवाच हन्त | I | 10 | 7 | 44 |
| तं मद्गुरुपनिपत्याभ्युवाद | IV | 8 | 2 | 151 |
| तं वा एतं देवाः | VIII | 12 | 6 | 341 |
| तूँ ह चिरं वसेत्याज्ञा | V | 3 | 7 | 187 |
| तूँ हँस उपनिपत्याभ्युवाद | IV | 7 | 2 | 149 |
| तूँ ह प्रवाहणः | I | 8 | 8 | 38 |
| तूँ ह शिलकः | I | 8 | 6 | 36 |
| तूँ हाङ्गिरा उद्गीथम् | I | 2 | 10 | 11 |
| तूँ हाभ्युवाद रैकवेदम् | IV | 2 | 4 | 138 |
| तूँ हैतमतिधन्वा | I | 9 | 3 | 40 |
| तँ होवाच किगोत्रो | IV | 4 | 4 | 145 |
| तूँ होवाच नैतदब्राह्मणः | IV | 4 | 5 | 145 |
| तूँ होवाच यं वै | VI | 12 | 2 | 252 |
| तूँ होवाच यथा सोम्य | VI | 7 | 5 | 236 |
| तूँ होवाच यथा सोम्य | VI | 7 | 3 | 236 |
| त इमे सत्याः कामाः | VIII | 3 | 1 | 308 |
| त इह व्याघ्रो वा सिँहो वा | VI | 9 | 3 | 246 |
| त एतदेव रुपमभि | III | 6 | 2 | 97 |
| त एतदेव रुपमभि | III | 7 | 2 | 99 |
| त एतदेव रुपमभि | III | 8 | 2 | 100 |

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| त एतदेव रुपमभि | III | 9 | 2 | 101 |
| त एतदेव रुपमभि | III | 10 | 2 | 102 |
| तत्रोद्गातृनास्तावे | I | 10 | 8 | 44 |
| तथामुष्मिँल्लोके | I | 9 | 4 | 40 |
| तत्रैत द्वे ऋचौ | III | 17 | 7 | 127 |
| तथेति ह समुपविविशुः | I | 8 | 2 | 35 |
| तदुपाप्याहः साम्नैनमुपा | II | 1 | 2 | 55 |
| तदु ह जारश्रुतिः | IV | 1 | 5 | 135 |
| तदु ह जारश्रुतिः | IV | 2 | 1 | 137 |
| तदु ह शौनकः कापेयः | IV | 3 | 7 | 141 |
| तदेतच्चतुष्पाद्ब्रह्म | III | 18 | 2 | 128 |
| तदेतन्मिथुनमोमिति | I | 1 | 6 | 4 |
| तदेष श्लोकः | VIII | 6 | 6 | 322 |
| तदेष श्लोको न पश्यः | VII | 26 | 2 | 297 |
| तदेष श्लोको यदा | V | 2 | 8 | 183 |
| तदेष श्लोको यानि | II | 21 | 3 | 79 |
| तदैक्षत बहु स्यां | VI | 2 | 3 | 225 |
| तद्धैतत्सत्यकामः | V | 2 | 3 | 180 |
| तद्धैतद्घोर आङ्गिरसः | III | 17 | 6 | 126 |
| तद्धैतद्ब्रह्म प्रजापतये | III | 11 | 4 | 104 |
| तद्धैतद्ब्रह्म प्रजापतये | VIII | 15 | 1 | 345 |
| तद्धोभये देवासुराः | VIII | 7 | 2 | 323 |
| तद्य इत्थं विदुः | V | 10 | 1 | 193 |
| तद्य इह रमणीयचरणाः | V | 10 | 7 | 198 |
| तद्य एवैतं ब्रह्मलोकं | VIII | 4 | 3 | 315 |
| तद्य एवैतावरं च | VIII | 5 | 4 | 318 |
| तद्यत्प्रथममृतम् | III | 6 | 1 | 97 |
| तद्यत्रैतत्सुप्तः | VIII | 6 | 3 | 320 |
| तद्यत्रैतत्सुप्तः | VIII | 11 | 1 | 334 |
| तद्यथा महापथ आततः | VIII | 6 | 2 | 319 |

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| तद्यथा लवणेन | IV | 17 | 7 | 169 |
| तद्यथेषीकातूलमग्नौ | V | 24 | 3 | 216 |
| तद्यथेह कर्मचितो लोकः | VIII | 1 | 6 | 305 |
| तद्यदुक्तो रिष्येद्भूः | IV | 17 | 4 | 168 |
| तद्यद्भक्तं प्रथममागच्छेत् | V | 19 | 1 | 212 |
| तद्यद्रजतँसेयं पृथिवी | III | 19 | 2 | 131 |
| तद्धा एतदनुज्ञाक्षरं यद्धि | I | 1 | 8 | 5 |
| तद्व्यक्षरत्तदादित्यम् | III | 1 | 4 | 92 |
| तद्व्यक्षरत्तदादित्यम् | III | 2 | 3 | 93 |
| तद्व्यक्षरत्तदादित्यम् | III | 3 | 3 | 94 |
| तद्व्यक्षरत्तदादित्यम् | III | 4 | 3 | 95 |
| तद्व्यक्षरत्तदादित्यम् | III | 5 | 3 | 96 |
| तमग्निरभ्युवाद सत्यकाम | IV | 6 | 2 | 148 |
| तमु ह परः प्रत्युवाच | IV | 1 | 3 | 134 |
| तमु ह परः प्रत्युवाचाह | IV | 2 | 3 | 137 |
| तयोरन्यतरां मनसा | IV | 16 | 2 | 166 |
| तस्मा आदित्याश्च | II | 24 | 16 | 90 |
| तस्मा उ ह ददुस्ते | IV | 3 | 8 | 142 |
| तस्मादप्यद्येहाददान | VIII | 8 | 5 | 329 |
| तस्मादाहुः सोष्यति | III | 17 | 5 | 125 |
| तस्मादु हैवंविद्यद्यपि | V | 24 | 4 | 217 |
| तस्माद्वा एतँसेतुं | VIII | 4 | 2 | 314 |
| तस्मिन्निमानि सर्वाणि | II | 9 | 2 | 65 |
| तस्मिन्नेतस्मिन्नग्नौ | V | 4 | 2 | 188 |
| तस्मिन्नेतस्मिन्नग्नौ | V | 5 | 2 | 190 |
| तस्मिन्नेतस्मिन्नग्नौ | V | 6 | 2 | 190 |
| तस्मिन्नेतस्मिन्नग्नौ | V | 7 | 2 | 191 |
| तस्मिन्नेतस्मिन्नग्नौ | V | 8 | 2 | 192 |
| तस्मिन्यावत्संपातम् | V | 10 | 5 | 196 |

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| तस्मै श्वा श्वेतः | I | 12 | 2 | 50 |
| तस्य क्व मूलꣳस्यात् | VI | 8 | 4 | 240 |
| तस्य क्व मूलꣳस्यात | VI | 8 | 6 | 242 |
| तस्य तदेकां शाखां | VI | 11 | 2 | 250 |
| तस्य प्राची दिग्जुहूर्नाम | III | 15 | 2 | 119 |
| तस्य यथा कप्यासं | 1 | 6 | 7 | 27 |
| तस्य यथाभिनहनं | VI | 14 | 2 | 255 |
| तस्य ये प्राञ्चो रश्मयः | III | 1 | 2 | 91 |
| तस्यर्क्च साम च गेष्णौ | I | 6 | 8 | 29 |
| तस्य ह वा एतस्य | III | 13 | 1 | 110 |
| तस्य ह वा एतस्यात्मनः | V | 18 | 2 | 210 |
| तस्य ह वा एतस्यैवं | V11 | 26 | 1 | 296 |
| तस्या ह मुखमुपोद्गृह्णान् | IV | 2 | 5 | 138 |
| त्रयी विद्या हिङ्कारस्रयः | II | 21 | 1 | 79 |
| त्रयो धर्मस्कन्धा यज्ञः | II | 23 | 1 | 83 |
| त्रयो होद्गीथे | I | 8 | 1 | 34 |
| ता आप ऐक्षन्त | VI | 2 | 4 | 226 |
| ता वा एता ऋच | III | 1 | 3 | 92 |
| तानि वा एतानि | VII | 4 | 2 | 267 |
| तानि वा एतानि यजूँष्येतम् | III | 2 | 2 | 93 |
| तानि वा एतानि सामानि | III | 3 | 2 | 94 |
| तानि ह वा एतानि | VII | 4 | 2 | 267 |
| तानि ह वा एतानि | VII | 5 | 2 | 269 |
| तानि ह वा एतानि | VIII | 3 | 5 | 313 |
| तानु तत्र मृत्युर्यथा | I | 4 | 3 | 21 |
| तान्यभ्यतपत्तेभ्यः | II | 23 | 3 | 85 |
| तान्होवाच प्रातर्वः | V | 11 | 7 | 203 |
| तान्होवाचाश्वपतिर्वैं | V | 11 | 4 | 201 |
| तान्होवाचोहैव | I | 12 | 3 | 50 |

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| तान्होवाचैते वै खलु | V | 18 | 1 | 210 |
| तावानस्य महिमा | III | 12 | 6 | 107 |
| तान् होवाच यस्मिन् | V | 1 | 7 | 175 |
| तासां त्रिवृतं त्रिवृतमेकैकां | VI | 3 | 3 | 227 |
| तासां त्रिवृतं त्रिवृतमेकैकां | VI | 3 | 4 | 228 |
| तेजसः सोम्याश्यमानस्य | VI | 6 | 4 | 234 |
| तेजो वावाद्भ्यो भूयः | VII | 11 | 1 | 277 |
| तेजोऽशितं त्रेधा विधीयते | VI | 5 | 3 | 233 |
| तेभ्यो ह प्राप्तेभ्यः | V | 11 | 5 | 201 |
| तेन तूँह बकः | I | 2 | 13 | 12 |
| तेन तँ ह बृहस्पतिः | I | 2 | 11 | 11 |
| तेन तँ हायास्य | I | 2 | 12 | 12 |
| तेनेयं त्रयी विद्या | I | 1 | 9 | 5 |
| तेनोभौ कुरुतो यश्चैतदेवं | I | 1 | 10 | 6 |
| ते यथा तत्र न विवेकम् | VI | 9 | 2 | 245 |
| ते वा एते अथर्वाङ्गिरस | III | 4 | 2 | 95 |
| ते वा एते गुह्या | III | 5 | 2 | 96 |
| ते वा एते पञ्च | III | 13 | 6 | 112 |
| ते वा एते रसनाँ रसाः | III | 5 | 4 | 96 |
| तेषां खल्वेषां भूतानां | VI | 3 | 1 | 227 |
| ते ह नासिक्यं | I | 2 | 2 | 7 |
| ते ह यथैवेदं | I | 12 | 4 | 51 |
| ते ह सम्पाद याञ्चक्रु | V | 11 | 2 | 200 |
| ते होचुरपकोसलैषा | IV | 14 | 1 | 159 |
| ते होचुर्येन हैवार्थेन | V | 11 | 6 | 202 |
| तौ वा एतौ द्वौ | IV | 3 | 4 | 140 |
| तौ ह द्वात्रिंशतं वर्षाणि | VIII | 7 | 3 | 324 |
| तौ ह प्रजापतिरुवाच | VIII | 7 | 4 | 325 |
| तौ ह प्रजापतिरुवाच | VIII | 8 | 2 | 327 |

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| तौ हान्वीक्ष्य प्रजापतिः | VIII | 8 | 4 | 328 |
| तौ होचतुर्यथैवेदमावां | VIII | 8 | 3 | 327 |
| दध्नः सोम्य मथ्यमानस्य | VI | 6 | 1 | 234 |
| दुग्धेऽस्मै वाग्दोहं | I | 13 | 4 | 53 |
| दुग्धेऽस्मै वाग्दोहं | II | 8 | 3 | 64 |
| देवा वै मृत्योर्बिभ्यतः | I | 4 | 2 | 20 |
| देवासुरा ह वै यत्र | I | 2 | 1 | 7 |
| द्यौरेवर्गादित्यः | I | 6 | 3 | 26 |
| द्यौरेवोदन्तरिक्षं गीः | I | 3 | 7 | 17 |
| ध्यानं वाव चित्ताद्भूयः | VII | 6 | 1 | 271 |
| नक्षत्राण्येवर्क्चन्द्रमाः | I | 6 | 4 | 26 |
| न वधेनास्य हन्यते | VIII | 10 | 2 | 333 |
| न वधेनास्य हन्यते | VIII | 10 | 4 | 333 |
| न वै तत्र स निम्लोच | III | 11 | 2 | 103 |
| न वै नूनं भगवन्तस्ते | VII | 1 | 7 | 222 |
| न वै वाचो न चक्षूँषि | V | 1 | 15 | 178 |
| न स्विदेतेऽप्युच्छिष्टा इति | I | 10 | 4 | 42 |
| न ह वा अस्मा उदेति | III | 11 | 3 | 104 |
| न हाप्सु प्रैत्यप्सुमान् | II | 4 | 2 | 60 |
| नान्यस्मै कस्मैचन | III | 11 | 6 | 104 |
| नाम वा ऋग्वेदो यजुर्वेदः | VII | 1 | 4 | 263 |
| निर्णिज्य कँसं | V | 2 | 8 | 183 |
| निधनमिति त्र्यक्षरं | II | 10 | 4 | 69 |
| नैवेतेन सुरभि न | I | 2 | 9 | 10 |
| न्यग्रोधफलमत आहरेतिदं | VI | 12 | 1 | 251 |
| पञ्च मा राजन्यबन्धुः | V | 3 | 5 | 186 |
| परोवरीयो हास्य भवति | II | 7 | 2 | 62 |
| पर्जन्यो वाव गौतमाग्निः | V | 5 | 1 | 189 |
| पशुषु पञ्चविधम् | II | 6 | 1 | 61 |

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| पुरा तृतीयसवनस्योपा | II | 24 | 11 | 88 |
| पुरा प्रातरनुवाकस्योपा | II | 24 | 3 | 86 |
| पुरा माध्यन्दिनस्य | II | 24 | 7 | 88 |
| पुरुषँ सोम्योत | VI | 16 | 1 | 259 |
| पुरुषँ सोम्योपतापिनं | VI | 15 | 1 | 256 |
| पुरुषो वाव गौतमाग्निः | V | 7 | 1 | 191 |
| पुरुषो वाव यज्ञस्तस्य | III | 16 | 1 | 121 |
| पृथिवी वाव गौतमाग्निः | V | 6 | 1 | 190 |
| पृथिवी हिङ्कारोऽन्तरिक्षं | II | 17 | 1 | 76 |
| प्रजापतिर्लोकानभ्यतपत् | II | 23 | 2 | 84 |
| प्रजापतिर्लोकानभ्यतपत् | IV | 17 | 1 | 167 |
| प्रवृत्तोऽश्वतरीरथः | V | 13 | 2 | 205 |
| प्रस्तोतर्या देवता | I | 10 | 9 | 200 |
| प्राचीनशाल औपमन्यवः | V | 11 | 1 | 44 |
| प्राण इति होवाच | I | 11 | 5 | 47 |
| प्राण एव ब्रह्मणश्चतुर्थः | III | 18 | 4 | 129 |
| प्राणे तृप्यति चक्षुस्तृप्यति | V | 19 | 2 | 212 |
| प्राणेषु पञ्चविधँ परोवरीयः | II | 7 | 1 | 62 |
| प्राणो ब्रह्म कं ब्रह्म | IV | 10 | 5 | 155 |
| प्राणो वा आशायाः | VII | 15 | 1 | 282 |
| प्राणो ह्येवैतानि सर्वाणि | VII | 15 | 4 | 283 |
| प्राप हाचार्यकुलं | IV | 9 | 1 | 152 |
| बलं वाव विज्ञानाद्भूयः | VII | 8 | 1 | 274 |
| ब्रह्मणः सोम्य ते पादं | IV | 6 | 3 | 148 |
| ब्रह्मणः सोम्य ते पादं | IV | 7 | 3 | 150 |
| ब्रह्मणः सोम्य ते पादं | IV | 8 | 3 | 151 |
| ब्रह्मणश्च ते पादं ब्रवाणीति | IV | 5 | 2 | 146 |
| ब्रह्मवादिनो वदन्ति | II | 24 | 1 | 85 |
| ब्रह्मविदिव वै सोम्य | IV | 9 | 2 | 152 |

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| ब्रह्मैवैक ऋत्विक् | IV | 17 | 10 | 170 |
| भगव इति ह प्रतिशुश्राव | IV | 14 | 2 | 160 |
| भगवाँ स्त्वे मे | I | 11 | 3 | 46 |
| भवन्ति हास्य पशवः | II | 6 | 2 | 61 |
| मघवन्मर्त्य वा इदँ | VIII | 12 | 1 | 336 |
| मटचीहतेषु कुरुष्वाटिक्या | I | 10 | 1 | 41 |
| मद्गुष्टे पादं वक्तेति | IV | 8 | 1 | 150 |
| मनो ब्रह्मेत्युपासीत | III | 18 | 1 | 128 |
| मनोमयः प्राणशरीरः | III | 14 | 2 | 116 |
| मनो वाव वाचो भूयः | VII | 3 | 1 | 265 |
| मनो हिङ्कारो वाक् | II | 11 | 1 | 70 |
| मनो होच्चक्राम | V | 1 | 11 | 177 |
| ब्रह्मैवैक ऋत्विक् | IV | 17 | 10 | 170 |
| मासेभ्यः पितृलोकं | V | 10 | 4 | 195 |
| मासेभ्यः संवत्सरँ | V | 10 | 2 | 194 |
| यं यमन्तमभिकामः | VIII | 2 | 10 | 307 |
| य आत्मापहतपाप्मा | VIII | 7 | 1 | 323 |
| य एष स्वप्ने महीयमानः | VIII | 10 | 1 | 332 |
| य एषोऽक्षिणि पुरुषः | IV | 15 | 1 | 162 |
| यच्चन्द्रमसो रोहितँरूपम् | VI | 4 | 3 | 230 |
| यत्र नान्यत्पश्यति | VII | 24 | 1 | 291 |
| यथा सोम्येकेन मृत्पिण्डेन | VI | 1 | 4 | 221 |
| यथा कृताय विजितायाधरेयाः | IV | 1 | 4 | 134 |
| यथा कृताय विजितायाधरेयाः | IV | 1 | 6 | 135 |
| यथा सोम्य पुरुषं | VI | 14 | 1 | 255 |
| यथा सोम्य मधु मधुकृतः | VI | 9 | 1 | 245 |
| यथा सोम्येकेन नख | VI | 1 | 6 | 222 |
| यत्रैतदस्मिन् शरीरे | III | 13 | 8 | 114 |
| यथा सोम्येकेन लोह | VI | 1 | 5 | 221 |

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| यथेह क्षुधिता बाला मातरं | V | 24 | 5 | 217 |
| यदग्ने रोहितँ रूपम् | VI | 4 | 1 | 229 |
| यदादित्य रोहितम् | VI | 4 | 2 | 230 |
| यदाप उच्छुष्यन्ति | IV | 3 | 2 | 139 |
| यदा वा ऋचमाप्नोति | I | 4 | 4 | 21 |
| यदा वै करोत्यथ | VII | 21 | 1 | 288 |
| यदा वै निस्तिष्ठत्यथ | VII | 20 | 1 | 288 |
| यदा वै मनुतेऽथ | VII | 18 | 1 | 287 |
| यदा वै विजानात्यथ | VII | 17 | 1 | 286 |
| यदा वै श्रद्दधात्यथ | VII | 19 | 1 | 287 |
| यदा वै सुखं लभतेऽथ | VII | 22 | 1 | 289 |
| यहुदिति स उद्गीथः | II | 8 | 2 | 63 |
| यदु रोहितमिवाभूदिति | VI | 4 | 6 | 231 |
| यद्वविज्ञातमिवाभूत् | VI | 4 | 7 | 232 |
| यद्विद्युतो रोहितँ रूपम् | VI | 4 | 4 | 230 |
| यद्वै तत्पुरुषे शरीरमिदं | III | 12 | 4 | 107 |
| यद्वै तद्ब्रह्मेतीदम् | III | 12 | 7 | 108 |
| यस्तद्वेद स वेद | II | 21 | 4 | 80 |
| यस्यामृचि तामृचं | I | 3 | 9 | 18 |
| यां दिशमभिष्टोष्यन् | I | 3 | 11 | 19 |
| या वाक्सर्क्तस्मात् | I | 3 | 4 | 15 |
| यावान्वा अयमाकाशः | VII | 1 | 3 | 302 |
| या वै सा गायत्रीयं | III | 12 | 2 | 106 |
| या वै सा पृथिवीयं | III | 12 | 3 | 106 |
| येन च्छन्दसा | I | 3 | 10 | 18 |
| येनाश्रुतँश्रुतं | VI | 1 | 3 | 220 |
| यो वै भूमा तत्सुखम् | VII | 23 | 1 | 290 |
| योषा वाव गौतगाग्निः | V | 8 | 1 | 192 |
| यो ह वा आयतनं | V | 1 | 5 | 174 |

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| यो ह वै ज्येष्ठं च श्रेष्ठं च | V | 1 | 1 | 173 |
| यो ह वै प्रतिष्ठां वेद | V | 1 | 3 | 174 |
| यो ह वै वसिष्ठं वेद | V | 1 | 2 | 173 |
| यो ह वै सम्पदं वेद | V | 1 | 4 | 174 |
| रैक्वेमानि षट् शतानि | IV | 2 | 2 | 137 |
| लवणमेतदुदकेऽवधायाथ | VI | 13 | 1 | 253 |
| लोकद्वारमपावार्णू | II | 24 | 4 | 87 |
| लोकद्वारमपावार्णू | II | 24 | 8 | 88 |
| लोकद्वारमपावार्णू | 11 | 24 | 12 | 89 |
| लोकेषु पञ्चविधँ | II | 2 | 1 | 57 |
| लोम हिङ्कारस्त्वक् प्रस्तावः | II | 19 | 1 | 77 |
| वसन्तो हिङ्कारः | II | 16 | 1 | 75 |
| वसिष्ठाय स्वाहेत्यग्नावाज्यस्य | V | 2 | 5 | 181 |
| वर्षति हास्मै | II | 3 | 2 | 59 |
| वागेव ब्रह्मणश्चतुर्थः | III | 18 | 3 | 129 |
| वागेवर्कप्राणः | I | 1 | 5 | 3 |
| वाग्वाव नाम्नो भूयसी | VII | 2 | 1 | 264 |
| वायुर्वाव सम्वर्गो यदा | IV | 3 | 1 | 139 |
| विज्ञानं वाव ध्यानाद्भूयः | VII | 7 | 1 | 272 |
| विनर्दि साम्नो वृणे | II | 22 | 1 | 80 |
| वृष्टौ पञ्चविधँ | II | 3 | 1 | 58 |
| वेत्थ यथासौ लोको न | V | 3 | 3 | 184 |
| वेत्थ यदितोऽधि प्रजाः | V | 3 | 2 | 184 |
| व्याने तृप्यति श्रोत्रं तृत्यति | V | 20 | 2 | 213 |
| श्यमाच्छबलं प्रपद्ये | VIII | 13 | 1 | 342 |
| श्वेतकेतो यन्नुसोम्येदं | VI | 1 | 3 | 220 |
| श्रुतँह्येव मे भगवद् | IV | 9 | 3 | 153 |
| श्रोत्रँहोच्चक्राम | V | 1 | 10 | 176 |
| श्रोत्रमेव ब्रह्मणश्चतुर्थः | III | 18 | 6 | 130 |

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| श्रोत्रमेवर्ङ्मनः | I | 7 | 3 | 30 |
| श्वेतकेतुर्हारुणेयः | V | 3 | 1 | 184 |
| श्वेतकेतुर्हारुणेयः | VI | 1 | 1 | 219 |
| श्रद्धत्स्व सोम्य | VI | 12 | 3 | 252 |
| षोडशकलः सोम्य | VI | 7 | 1 | 235 |
| संकल्पो वाव मनसः | VII | 4 | 1 | 266 |
| स उत्तमः पुरुषः | VIII | 12 | 3 | 339 |
| स एनान् ब्रह्म गमयति | IV | 15 | 6 | 164 |
| स एतां त्रयीं विद्याम् | IV | 17 | 3 | 168 |
| स एतास्तिस्रो देवताः | IV | 17 | 2 | 168 |
| स एवाधस्तात्स उपरि | VII | 25 | 1 | 294 |
| स एष परोवरीयानुद्गीथः | I | 9 | 2 | 39 |
| स एष ये चैतस्मात् | I | 7 | 6 | 32 |
| स एष रसनाँ रसतमः | I | 1 | 3 | 3 |
| स जातो यावदायुषं | V | 9 | 2 | 193 |
| सत्यकामो ह जाबालः | IV | 4 | 1 | 143 |
| सदेव साम्येदमग्रे | VI | 2 | 1 | 224 |
| स ब्रूयान्नास्य जरयैतत् | VIII | 1 | 5 | 303 |
| समस्तस्य खलु | II | 1 | 1 | 55 |
| समान उ एवायं चासौ | I | 3 | 2 | 14 |
| समाने तृप्यति मनस्तृप्यति | V | 22 | 2 | 215 |
| स य आकाशं ब्रह्मे त्युपास्ते | VII | 12 | 2 | 279 |
| स य आशां ब्रह्मेत्युपास्ते | VII | 14 | 2 | 281 |
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## *ABOUT THIS BOOK*

*Chandogya Upanishad is the second biggest of the Principal Upanishads, next only to Brhadaranyaka. It is an important source book for the author of the Brahmasutras. The main theme of this Upanishad is "Upasana".*

*Meditations upon Brahman for attainment of Brahman as well as meditations for attainment of different benefits are taught here. Here we come across earnest seekers of truth like Satyakama, Upakosala, Narada, Svetaketu and others as well as compassionate and celebrated teachers like Uddalaka, Sanatkumara, Prajapati and others. One experiences the immediate presence of the pious and holy sages in a calm and peaceful environment.*

*This volume of Chandogya Upanishad is a companion volume to "Principal Upanishads Volume - I, published earlier. The gloss of Sri Ranga Ramanuja Muni of the 17th century, which presents Bhagavan Ramanuja's view, is closely followed in the translation and in the brief notes. The Vsistadvaita view point can be known from this.*

# PRINCIPAL UPANISHADS

## VOLUME-III

*Text, English Translation and Brief notes*
*according to*
*Sri Ranga Ramanujamuni*



Edited and Translated by
*Vedanta Vidwan*
**Dr. N.S. Anantha Rangacharya**
BANGALORE

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## VOLUME - III

## *Brhadaranyakopanishat*

*

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**"Principal Upanishads"** - Vol - III comprising of *Brhadaranyakopanishat*, - original text, English translation and brief notes according to Sri Ranga Ramanuja Muni - edited and translated by Vedanta Vidwan Dr. N.S. Anantha Rangachar, # 780, V Main Road, Vijayanagar, Bangalore - 560 040 Phone : 23383755

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# समर्पणम्

श्रीः

श्रीमद्वेदमार्गप्रतिष्ठापनाचार्याणाम्
परमहंसपरिव्राजकाचार्याणाम्
सर्वतन्त्रस्वतन्त्रोभयवेदान्ताचार्याणाम्
श्रीभगवद्रामानुजसिद्धान्तनिर्धारणसार्वभौमानाम्
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मुनिरूपमुनित्रयसिद्धान्त स्थापनाचार्याणाम्
ज्ञानानुष्ठानवैराग्यशेवधीनाम्
श्रीमत्पौण्डरीकपुरम् आण्डवन् स्वामिनां
श्री श्रीनिवासमहादेशिकानाम्
दिव्यपादारविन्दयोः
भक्त्या समर्पितः अयं ग्रन्थः

श्रीनारायणयोगीन्द्र वरदार्य कृपाश्रयम् ।
रङ्गेशपादविनतं श्रीनिवासमुनिं भजे ॥

# *DEDICATION*

This volume of Brhadaranyakopanishat
is dedicated with all humility and profound
respect at the holy feet of

**His Holiness Srimath Paramahamsa**

**Parivrajakacharya**

## Sri Sri Srinivasa Maha Desikar

**Sri Poundarikapuram Andavan**

who graciously blessed me with
samasrayanam and on account of whose
grace I was able to know my svarupam.

# श्रीमत्पौण्डरीकपुरं श्रीमदाण्डवन् आश्रमः

श्रीमते गोपालदेशिकमहादेशिकाय नमः

श्रीमते श्रीनिवासमहादेशिकाय नमः

श्रीमते रङ्गनाथमहादेशिकाय नमः

श्रीमते श्रीनिवासमहादेशिकाय नमः

श्रीमते नारायणमहादेशिकाय नमः

श्रीमते श्रीनिवासमहादेशिकाय नमः

श्रीमते गोपालार्यमहादेशिकाय नमः

श्रीमते निगमान्तमहादेशिकाय नमः

श्रीमते भगवते भाष्यकारायमहादेशिकाय नमः

श्रीमद्भ्यः यामुन नाथ शठकोपमहादेशिकेभ्यो नमः

## श्रीमत् परमहंस परिव्राजकाचार्याणां श्री परवाकोट्टै आण्डवन् श्री श्री गोपालदेशिक महादेशिकानां अनुग्रह श्रीमुखम्

Shri

Shrimukham

Hruth Poorvaka Mangalasasanams to Shri Ubhaya Vedantha Visishta Vidwan Dr. N.S. Anantha Rangachar, to all members of his family, and to the books written by him including the latest book "English rendering of Sri Brihadaranyaka Upanishad".

It is said that "yohi Enam Purusham Veda Deva Api na tham Vidu". This means that greatness of a person who has fully realised Brahman or Purusha who is the Lord Sriman Narayana cannot be fathomed even by Devas like Chathurmukha Brahma, Siva and Indra etc. The above quotation aptly applies to Dr. N.S. Anantha Rangachariar. Eventhough the Kenopanishad says "Avijnatham

Vijanatham, Vijnatham Avijanatham" which means that a person who claims he has fully realised Brahman, does not know anything about Brahman and the person who tells he knows nothing about Brahman knows everything about Brahman, Dr. N.S. Anantha Rangachariar is an exception to the above statement because he has fully realised Brahman (Lord Sriman Narayana) in all aspects like swarupa, rupa, guna, vibhuthi etc.

So all his works are like streams flowing out of him by virtue of his complete or total realisation of Brahman. This is a unique feature in him.

The great founder Acharya of this ashramam His Holiness Sri Srinivasa Maha Desikan (Srimath Andavan Poundarikapuram Ashramam) who is now doing eternal service at the lotus feet of Divyadampathies in Sri Vaikuntam is really feeling immensely happy over the monumental service done by Late Sri A.V. Gopalachariar Swamy and by Late Sri Krishna Thathachariar Swamy through their invaluable works and these two are shining like gems forever from their divine abode.

Now Dr. N.S. Anantha Rangachariar has rendered excellent service not surpassed by anybody else through his more than double century works and he is now shining like a gem which we all of us feel fortunate to see by our eyes.

The beautiful coincidence in this is that the above three gems happen to be the direct disciples of the above mentioned Great Acharya and this Ashramam and all connected with this ashramam in particular and all Shri Vaishnavites in general could be justifiably proud of them.

Dr. N.S. Anantha Rangachariar is 85 years young and his spirits are very high. All the twenty four hours he is

thinking of Lord Sriman Narayana through his inimitable kalakshepam type discourses on spiritual texts to his disciples and writing of spiritual books. He is enjoying Brahmananda here itself.

His latest book on Brihadaranyaka Upanishad appears to be his master piece and he has proved himself as one of the best authors of the current sixth millennium of kaliyuga.

He has taken lot of pains for giving the meaning cum summary of mantras of each brahmana in this upanishad in a simple and easily understandable style. Upanishads are infinite treasure of knowledge dealing directly with characteristics of Brahman (Lord Sriman Narayana). The upansihads are the concluding portions of vedas and hence known as Vedanta or Trayyantha. Chandogyopanishad and Brihadaranyaka are two pillars of Sri Visishtadwaitha philosophy which is the oldest and best philosophy in this world. The upanishads are as old as Sriman Narayana himself, blemishless and not authored by any one (apourusheya). The Brihadaranyaka upanishad belongs to Sukla Yajus Shakha and is known as Vajasaneyaka Upanishad.

The important portions of this upanishad are:

1. Gargi Brahmanam which gives the correct interpretation to the word "Adesha" in sadvidya of Chadogyopanishad. Adesha means prasasana (Commanding). this unique interpretation was given by Sri Ramanuja.
2. Antharyami Brahmanam which establishes body and soul relationship between the jiva and Brahman on one hand and world and Brahman on the other hand. It effects compromise between Bheda sruties and Abheda surties. Sruti means upanishadic passage.

3. Maitreyi Brahmanam in which sage Yajnavalkya preaches bramavidya to his wife Maitreyi. Based on this only Sage Badarayana coined the Sutra "Avastithe rithi Kashakristsna" which again reiterates that jiva is the body of Paramatma.

But for Brihadaranyaka upanishad the visistadwaitha philosophy would not have survived.

By translating this upanishad, Dr. N.S. Anantha Rangachariar has proved himself as the Abhinava Yajnavalkya. this book will be useful to one and all especially English knowing people who are interested in the spiritual study.

I pray all the poorvacharyas especially Srimad Poundarikapuram Srimad Andavan and the divine couple of Srirangam to bless Sri N.S. Anantha Rangachariar with long and healthy life so that his yeoman service to our sampradaya is continued unabated and he will pen many more precious books for the benefit of humanity suffering from tapatraya that is Adhyatmika, Adhibhoutika and Adhidaivika.

It is gratifying to note that his holiness Sri Ranga Priya Mahadesikan will kindly release this book on 30.07.2004 (Adi Pooradam) the Thirunakshatriram day of his holiness Sri Srinivasa Madadeiskan in the Ashrama.

Ethi Narayana Smrithi

Sri Sri Gopala Desika Maha Desikayatayah
SRIMAD ANDAVAN
Poundarikapuram Swamy Ashramam
43-A/13, Asramam Road
Srirangam - 620 006
Tel : 24361001

# श्रीमत्परमहंसपरिव्राजकाचार्याणाम्
# श्रीमदभिनववागीशब्रह्मतन्त्रस्वतन्त्र परकाल
# मठाधीशानाम् अनुग्रह श्रीमुखम्

श्रीः

श्रीमते हयग्रीवाय नमः

श्रीमतां विदुषां डा. एन्.एस्. अनन्तरङ्गाचार्यमहोदयानां बृहदारण्यकोपनिषदांग्लानुवादः अनुत्तमः उपनिषद्धृदयप्रकाशकः श्रीरङ्ग रामानुजभाष्यानुगुणः चकास्ति । अत्रायं विशेषः - अनुवादः न केवलं, किन्तु विशिष्टटिप्पण्योऽपि - समूलं प्रकाशमानाः हृदयङ्गमाः । अनुवादः न केवलंशाब्दः अपितु आर्थः भावगर्भश्च ।

अत्रोपनिषदि विद्यमानब्राह्मणेषु - समवेताः निगूढाः अभिप्रायाः सृष्टि - जीवन - समवेततया अर्थात् अन्तर्यामित्वनिरूपकाः सिद्धान्ताः अनुभवारूढाः । अनुभविनां वाणी सर्वत्र स्वभावमतिक्रम्य स्वरूपं कदापि न स्वात्मानं प्रकाशयति ।

सर्वेऽपि इममनुवादं आमूलाग्रं स्वधीत्य स्वात्मानं सार्थकयन्तु ।

एषामनुवादः आचन्द्रार्कं चिरप्रतिष्ठितो भवत्विति स्वाराध्यश्रीलक्ष्मीहयग्रीव स्मरणपूर्वकं सामोदमाशास्महे ।

श्रीचरणादेशानुसारं

इन्थं

सत्पादपद्ममधुमाधुर्यास्वादी

वेदरत्नं साङ्गसलक्षणघनपाठी

महामहोपाध्यायः

डा. ए.एस्. वेङ्कटनाथन्

श्री कार्यकर्ता, परकालमठं, मैसूरु

मैसूरु

१८-७-२००४

# श्रीमत् परमहंस परिव्राजकाचार्याणां श्रीमतां श्री श्री रङ्गप्रियमहादेशिकानां अनुग्रह श्रीमुखम्

॥ श्रीमते श्रीनिवासमहादेशिकाय नमः ॥

॥ श्रीमते श्रीनिवासरङ्गमहागुरवे नमः ॥

## Narayana Smaranams by His Holiness Sri Sri Rangapriya Sripada Sri Srih

The Brihadaranyaka Upanishad is recognised as one of the most important Upanishads, even among the ten major Upanishads. It is great, both in size and in the weightness of the philosophical matter, in which it abounds. In addition to being a philosophical testament, it is also a work of literary interest. Like the Sundara Kanda of the Ramayana, which is permeated by the skill and exploits of one person, namely, Hanuman, this Upanishad is also permeated by the skill and victories and erudition of one person, namely, the master yogin Yajnavalkya. In all assemblies of intellectuals, he overshines all intellectuals and spiritual giants.

Though he is generally considered as a teacher of the Yajurveda, he is a master in all the four Vedas, because one of his disciples, namely Samashrava, was an eminent scholar in the Sama Veda. In philosophical debates, he meets the adversaries with unsurpassable courage and conviction. When his opponent in the assembly questions him, in a challenging spirit, whether he was the greatest knower of the Brahman, he humourously replies that he would offer salutations to all knowers of Brahman but would only invite questions.

When king Janaka asks him, whether he had visited him for the second time for a gift of some more cows, he coolly replies that he had come there both for the cows and questions

on philosophical matters. The silken thread of affection between him and his equally gifted wife, Maithreyi, is unsurpassed and so is his respectable relation with royal sage Janaka.

From the philosophical standpoint, this Upanishad is of equal importance to both the Advaita and the Vishishtadvaita schools of Vedanta. Sentences of the Upanishad like 'अहं ब्रह्मास्मि' 'त्वं वा अहमस्मि भगवो देवते' appear to be in favour of Advaita, declaring the identity of the Universal Self and the individual self. But the series of sentences declaring the world and the individual selves as the body of the Brahman, are definitely in favour of Vishishtadvaita. The eleventh chapter of the Bhagavadgita describing Bhagavan's vishwaroopa, shows the whole universe as the body of the Lord. The Ramayana also declares that the whole world constitutes His body - 'जगत् सर्वं शरीरं ते'। The Ahirbudhnya Samhita also declares in unequivocal terms that all the beings – movable and immovable – constitute the body of the Bhagavan - 'चराचराणि भूतानि सर्वाणि भगवद्वपुः'। The Brihadaranyaka Upanishad declares this body-soul relationship thirteen times in very clear terms, showing that the above relation is not a minor point. The sentences in the Brihadaranyaka Upanishad and other places, which apparently show the identity of the Brahman and the world with individual selves, really mean that the world and the Jivas have an organic relationship with Brahman, having Him as their self. The three are naturally different entities, being one organic whole. This view vindicates the Vishishtadvaita standpoint.

Again, this Upanishad declares from housetops that Atman alone is to be sought and realised - 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः'। It is also noteworthy that the preamble of

the Upanishad gives a symbolical commentary of the sacrificial horse as the whole universe. This shows that the Aranyaka is a bridge between the Brahmana and the Upanishad. The Brihadaranyaka Upanishad of the Shukla Yajurveda school is really a companion to the Chandogya Upanishad of the Sama Veda school.

Dr N S Anantha Rangacharya has taken up the publication of the major Upanishads with text and translation with explanatory notes as a labour of love. His explanations with apt quotations will be useful both for a scholar and a layman. They throw light on his erudition, vast teaching experience and writing skill. He has taken up exposition of the Vishishtadvaita school of Vedanta, as his life's mission by all the four means -अधीति, बोधा, आचरण and प्रचारण ।

May this book enlighten all lovers of culture and especially, lovers of Indian Philosophy, by the Grace of Bhagavan, who is the Light of lights.

नारायण स्मरणानि

॥श्री श्री रङ्गप्रियमहादेकिश श्रीचरणाः ॥

# Author's submission

By the benign grace of the Acharyas, I am happy to place this volume of Brhadaranyaka Upanishat with translation and brief notes in English, according to Sri Ranga Ramanuja Muni, in the hands of interested readers. This is the third and final volume in the series of publication of the principal upanishats and it is hoped that the view-point of Bhagavad Ramanuja on this upansihat will be known from this.

The Brhadranyaka Upanishad belongs to the branch of Shukla Yajurveda, and it is available in two recensions, the Kanva and the Madhyandina recensions. The text which is commented upon by Sri Shankara and Sri Rangaramanuja muni belongs to the Kanva recension. This Upanishath has six chapters and in each chapter there are several sub-bramhanas. Under each brahmana there are several passages or prose mantras. There are in all fifty seven brahmanas spread over six chapters. At the end of the second, fourth and sixth chapters there are the descriptions of the Vamsa or the line of preceptors. These are different lists, sometimes agreeing with the other one. Some stanzas are also quoted here and there in the midst of these prose passages.

This Upansihath has some passages which are more powerful than the passages of Chandogya. The Brahmasutras are concerned with a large number of passages of this Upanishath, just as with the passages of the Chandogya Upanishath. As the name suggests this is the biggest of the Upanishaths. This contains some supreme utterances of Vedantha. Scholars have found the Upanishath to be confluence of the teachings of all Principal Upanishaths. For example, the crucial passages of Isa, Kena and Katha are parts of Jyothirbrahmana. There is concordance between

Aitareya Upanishath and this Upanishath in mentioning 'आत्मैव इदं अग्र आसीत्' and 'प्रज्ञानं ब्रह्म'। The doctrine of Brahman being the Antaryamin is predominantly expounded in this Upanishath through out the various discussions and declarations. The teaching of Yajnyavalkya to Maitreyi, the teaching of Yajnavalkya to Ushastha Chakrayana and Kahola, the Madhu Vidya, the Antaryami Brahmana and the gradation of Ananda presented in the Jyotirbrahmana - all these establish that the main current of the teaching of this Upanishath is to expound the fact of Brahman being the inner controller of all other entities.

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The first chapter of this Upanishath expounds the esoteric sense of the horse sacrifice, the most celebrated of all karmas and at the very outset of this Upanishath the view of the form of the universe विश्वरूपत्वोपासना is prescribed in the sacrificial horse which is an anga of that sacrifice. The origination of the Agni and Samvatsara that are the accessories of the Asvamedha sacrifice, is described in the next section. In the beginning before creation there was not any object of the gross form or स्थूलावस्थं वस्तु । इह किंचन अग्रे नैव आसीत् । मृत्युना एव इदमावृतं आसीत् । By the term मृत्यु Paramatman having non-sentient matter as his body is signified. Before creation, the universe was in a subtle form having Paramatman as its self. स्थूलावस्थां विहाय तमश्शारीरक परमात्मावस्था आसीत् ।

'सोऽर्चन्नचरत्' - जगद्व्यापारलीलया आत्मानं प्रीणयितुं अचरत् । The process of creation is detailed in this context thus.

In the उद्गीथ ब्राह्मणम् the story of the rivalry of devas and

asuras is described for prescribing the view of मुख्यप्राण in the उद्गाता । As a mumukshu has to know the supreme paramatman, the cause of this universe and his attainment through meditation upon Him, the Upanishath describes that through the statement आत्मैवेदमग्र आसीत् । The creation of the universe is not directly through modification of Brahman into the form of the universe but through his body - 'अव्यक्त शरीरकत्वात्' । As he is having both the sentient and the non-sentient as his body, there is change in the स्वरूप or essential nature of matter and change in स्वभाव or increase or diminition of consciousness, of sentients. परमात्मानुप्रवेशेन विशिष्टमपि वस्तु विशिष्टमेवावतिष्ठते इति मुमुक्षुभिः 'अहंब्रह्मास्मीति विशिष्टोपासनमेव कार्यं इति सर्वोपासन सरणिं शिक्षयति' । In this background comes the statement 'ब्रह्म वा इदमग्र आसीत् । तदात्मानं अवैत् अहं ब्रह्मास्मीति । तस्मात् तत् सर्वमभवत् । 'आत्मानं एव अवैत्' is explained as न तु अन्यत् उपास्यं । तस्मात् तत् सर्वमभवत्' । As mentioned in the statement 'He is the cause. He is the master of the master of the sense organs', there is no one who creates Him. There is no master for him'. The fact of परमकारणत्व of Brahman is established by the negation of any other cause and in the same way by the negation of any other upasya, it is pointed out that Brahman is the one paramopasya. The meaning of the term अहं extends upto and culminates in Brahman who is the innerself of the Jivatman. So the meaning of अहं need not be sublated.

The Sapthanna brahmana expounds the superior nature of manas, vak and prana. जीवः मनोवाक्प्राण प्रचुरः । The Upanishath says that the support and the presiding deities

of these three are to be known. Of these three and of all the indriyas, Prana is the most supreme. मनो वागाद्यपेक्षया प्राणस्यैव श्रैष्ठ्यं इति स एव मुख्यतया उपास्यः ।

In the second chapter there are six Brahmanas. This chapter expounds the fact of Brahman being the cause of this universe. King Ajatasatru teaches Gargya that the Paramatman is different and distinct from Jivatman as can be known from the state of Sushupti. The characteristics of the three states viz., waking state, dream state and the state of sushupti are taught here.

The shishu Brahmana is introduced to point out that the jivas are called by the name prana on account of the fact that the prana is inseparably associated with the jiva.

'जीवानां प्राणशब्दवाच्यत्वं प्राणाविनाभावसंबन्धेन भवतीत्युपपादयितुं इदं ब्राह्मणमारभ्यते' ।

The murthamurtha Brahmana is introduced to teach that Brahman has two types of bodies corporeal and non-corporeal. Here comes the teaching 'अथातः आदेशः नेति नेति । By this statement the limitation that appears i.e., the इयत्ता of Brahman as mentioned in the statement that Brahman has two forms, is negated and it is mentioned that one should not think that Brahman is having only that much greatness. 'मूर्तामूर्त शरीरत्वेन उक्तत्वात् तत्प्रयुक्त इयत्तनिवारणाय अयं उपदेशः क्रियते।

Here there is no negation of any entity. This is declared by the text as 'नह्येतस्मादिति नेत्यन्यत् परमस्ति' - There is nothing higher than Him who has been described above by the term 'इति न इति'। The two terms 'अन्यत् परम्' signify clearly that

there is no greater entity than that Paramatman. The next sentence सत्यस्य सत्यं affirms that the Paramatman is greater than the individual selves called by the name सत्यम् । Thus this Brahmana affirms that Brahman is the most supreme entity.

In the Maitreyi Brahmana, Yajnavalkya teaches Maitreyi, that meditation upon Brahman is the only means of liberation. In this Brahmana it is mentioned that Brahman is the innerself in all and that it is only for fulfilling the will of Paramatman that one becomes dear to another. Through the illustration of the drum and the sounds emanating from it, Yajnavalkya teaches that the control of the sense organs and the mind is essential for meditation upon Brahman. It is taught in this Brahmana that all entities are the bodies of that Paramatman - 'सर्वं यदयमात्मा' - सर्वस्य ब्रह्मात्मकत्वमेव स्वरूपम् । So When Brahman is known all that is included in its body becomes known.

The Madhu Brahmana expounds that Brahman is तेजोमय and अमृतमय पुरुष । The Purusha dwells as the light and bliss in all entities. He is declared to be all this. He is distinct and different from all sentients and non-sentients. He is the ruler of all beings and the king of all beings. Just as all the spokes are fixed in the nave and the felloe of a chariot wheel, so all vital airs, all worlds, all gods and all beings and all these individual souls are fixed in that self. The supreme self who was expounded as characterised by an auspicious, non-material body in Murthamurtha Brahmana as - 'तस्य हैतस्य पुरुषस्य रूपं महारजनं वासः'' etc., and was declared in Maitreyi Brahmana as the object of realisation in the words 'आत्मा वा अरे द्रष्टव्यः, श्रोतव्यः, मन्तव्यः

निदिध्यासितव्यः that supreme atman alone is expounded in Madhu Brahmana as the अन्तर्यामिन् residing in every other entity. These glorious texts establish that the paramatman is distinct and different from every other entity. 'मूर्तामूर्त ब्राह्मणे दिव्यमङ्गल विग्रह विशिष्टतया प्रतिपादितः पुरुष एव मैत्रेयी ब्राह्मणे' - 'आत्मा वा अरे दृष्टव्यः' - इत्युक्तः आत्मा सर्वान्तर्यामीति प्रतिपादनाय इदं ब्राह्मणं आरभ्यते ।

In the Madhu Brahmana, every statement concludes with the refrain, 'तेजोमयः अमृतमयः पुरुषः अयमेव सः योऽयमात्मा'। इदममृतम् इदंब्रह्म इदं सर्वम् । In the end it is declared that the Paramatman who is distinct and different from all other sentient and non-sentient entities, is verily. सर्वेषां भूतानां अधिपतिः सर्वेषां भूतानां राजा'' ।

In the third chapter the fact of Paramatman who was described as the inner ruler of all in the Madhu Kanda, is firmly established in a different way. The main focus of this chapter is - on the fact of Antaryamitva of Paramatman 'मधुकाण्ड सिद्धमेव सर्वान्तर्यामित्वं मुखान्तरेण अस्मिन् अध्याये दृडीक्रियते''। In this chapter Yajnavalkya expounds clearly the essential nature of the innermost atman who is the साक्षात् अपरोक्षात् ब्रह्म । Ushasta Chakrayana and Kahola put identical questions to Yajnavalkya about 'साक्षादपरोक्षाद्ब्रह्म' य आत्मा सर्वान्तरः । Yajnavalkya says that the innerself of Ushastha is that principle who is within all 'एष ते आत्मा सर्वान्तरः' ।

The essential nature of Brahman that transcends hunger and thirst, sorrow and delusion, old age and death is outlined

clearly by Yajnavalkya. Uddalaka elicits fully the essential nature of the Antaryamin from Yajnavalkya - अन्तर्यामिणं ब्रूहि इति । Yajnavalkya expounds the nature of the Antaryamin who dwells in all other entities and who is within them and whom those entities do not know and for whom all those entities are the bodies, and who rules all from within. He concludes that he is अदृष्टो द्रष्टा, अश्रुतो श्रोता अविज्ञातो विज्ञाता ।

The term sarira is used by the Upanishath and it is that which is supported, controlled and used by the inner principle or the sariri. These declarations are Ghataka sruthis that harmonise both the unity texts and texts expounding plurality. This doctrine of Antaryamin of Paramatman is a significant contribution of this Upanishath which unites all multiplicity with the Unity of the one supreme without harming any one of them.

In the next Gargi Brahmana, the supreme Brahman is designated as Akshara as it has been declared in the Mundaka Upanishath. Yajnavalkya answers the enquiry of Gargi and denies of Akshara all limitations and imperfections. Akshara is free from all imperfections. It commands all other entities and those who pass out of this world without realising this akshara would be subjected to the misery of rebirth, but those who pass out of this world realising him would become an experiencer of Brahman. Akshara is that, the ignorance of which leads to samsara whereas the knowledge of which leads to immortality. In the concluding section of this chapter, Yajnavalkya declares that Brahman is Vijnanam and Anandam and the dispenser of the results of Karma and the dispenser of the fruit of upasana. He declares that Brahman alone of the nature of Vijnana and ananda is the cause of this universe. 'विज्ञानानान्द रूपं ब्रह्मैव जगन्मूलं' ।

The fourth chapter contains the most famous Jyothirbrahmana. It is the longest of Yajnavalkya's discourses. this part of the Upanishath enshrines the significant truths expounded in other principal Upanishaths. This Brahmana is a version of the Dahara Vidya taught in Chandogya Upanishath. The Brahmasutras identify this section as Dahara Vidya. In Chandogya Upanishath the nature of Brahman is expounded first and it is later connected with the individual self. In Brhadarnyaka the true nature of the individual soul is taught first and later on it culminates in the exposition of the nature of Paramatman. Yajnavalkya answers the query of Janaka about the atman and gives his answer as योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः। सः समानस्सन् उभौ लोकौ अनुसंचरति । This is explained as follows:

'हृत्कमल मध्यगतः प्राणशब्दितेन्द्रिय मुख्यप्राण मध्यगः, विज्ञान धर्मकः ज्योतिश्शब्दित प्रकाशक स्वरूपः पुरुषो जीवः ।

Here the Jivatman is differentiated from Dharmabhuta Jnanam. This Jivatman passes through the three states of जाग्रत्, स्वप्न and सुषुप्ति । He unites with the supreme paramatman, the Prajnya in the state of sushupti and will be unaware of himself and other things in that union. The supreme nature of Brahman which is of the form of Paramananda is described and it is pointed out that the ultimate goal of life is to realise the blissful communion with the supreme lord who is आनन्दमय।

After the status of the individual soul is expounded thus the nature of the supreme paramatman is gloriously described as 'स वा एष महानज आत्मा योऽयं विज्ञानमयः य एषः अन्तर्हृदय आकाशः तस्मिन् शेते सर्वस्य वशी, सर्वस्येशानः सर्वस्याधिपतिः।

This Paramatman resides in the Jivatman as his antaryamin. 'योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिरिति पूर्वनिर्दिष्टो यः तस्मिन् जीवात्मनि शेते । तदंन्तर्यामितया वर्तते इत्यर्थः ।

The Mahan atman is the Supreme Paramatman and is, as described else where in the upanishath, the Antaryamin of every other entity. This points out that there is no identity between Brahman and the Jivatman. The supreme Paramatman has certain outstanding characteristics. He is सर्वस्य वशी, the controller of all, सर्वस्य ईशानः - the ruler of all सर्वस्य अधिपतिः - the sovereign over all, सर्वेश्वरः the lord of all beings, भूतपालः the protector of all. Thus his auspicious qualities are expounded. In this context the Upanishath points out the pathway to the attainment of Brahman. It is described as अकामः, निष्कामः, आप्तकामः। अकामः - कामशून्यः। This becomes possible when he becomes Nishkama, when he is divested of all kamas निर्गताः कामाः यस्मात् ।

He will not be entertaining any kamas thereafter because he is आप्तकाम। That means अनुत्पन्न उत्तरकामः । If it is asked how this is possible, it is said that he is verily आत्मकामः। आत्मव्यतिरिक्तस्य काम्यस्य वस्तुनो अभावात्, आत्मरूप काम्यस्य नित्यसिद्धत्वात् आप्तकामत्वम् । अत एव अकामत्वं च । Yajnavalkya teaches in this connection, the means of attainment of meditation upon Brahman. तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसा अनाशकेन । Here these are all means of attainment of meditation. वेदन साधनत्वमेव प्रतिपाद्यते, न तु विविदिषासाधनत्वम् । Another significant factor that is prescribed here for a meditator upon Brahman is as follows:

तस्मादेवंवित् शान्तो दान्तः उपरतः तितिक्षुः समाहितो भूत्वा आत्मन्येवात्मानं पश्येत् सर्वमात्मानं पश्यति । एवंवित् - शास्त्र जन्य ज्ञानवान्। Such a person is enjoined to be tranquil in mind, controlling his senses, refraining from prohibited and interested karmas, having kshama or forbearance and being absorbed in meditation, and to see paramatman the antaryamin in himself. The paramatman should be realised as having every other thing as his body.

In this section the most essential truths of vedanta are expounded thus.

The fifth chapter details a number of types of meditation on Brahman characterised by several attributes such as Sathya Brahmopasana, Vishvabrahmopasana, Anna Brahmopasana, Gayatropasana and others.

The sixth chapter declares the supremacy of prana through symbolic allegory. It is in this chapter that there is an exposition of Panchagni Vidya. This chapter describes different kinds of rituals for obtaining different kinds of progeny.

* * *

I am extremely grateful to His Holiness Sri Paravakotai Andavan of Sri Poundarikapuram Andavan Ashramam of Srirangam, who has very kindly blessed me through his anugraha Srimukham. His Holiness Sri Rangapriya Maha Desikar, His Holiness Sri Abhinava Vageesha Parakala Swamiji of Mysore have also very kindly blessed me with their Anugraha Srimukhams. I offer my most respectful pranamams to these most respected and revered acharyas again and again.

This work is devoutly dedicated to the revered memory of His Holiness Sri Poundarikapuram Andavan Sri Sri Srinivasamaha Desikar of Srimath Poundarikapuram Andavan of Sri Rangam.

* * *

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Bangalore
12-7-04

*इति सज्जन विधेयः*
***N. S. Anantharangacharya***

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# RHADARANYAKA UPANISAD

ओं पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।।
ओं शान्तिः शान्तिः शान्तिः ।।

## प्रथमोऽध्यायः

### अश्व ब्राह्मणम्

**ओं । उषा वा अश्वस्य मेध्यस्य शिरः । सूर्यश्चक्षुर्वातः प्राणो व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य । द्यौः पृष्ठमन्तरिक्षमुदरं पृथिवी पाजस्यं दिशः पार्श्वे अवान्तरदिशः पर्शव ऋतवोऽङ्गानि मासाश्चार्धमासाश्च पर्वाण्यहोरात्राणि प्रतिष्ठा नक्षत्राण्यस्थीनि नभो माँसानि । उवध्यँ सिकताः सिन्धवो गुदा यकृच्च क्लोमानश्च पर्वता ओषधयश्च वनस्पतयश्च लोमान्युद्यन्पूर्वार्धो निम्लोचञ्जघनार्धो यद्विजृम्भते तद्विद्योतते यद्विधूनुते तत्स्तनयति यन्मेहति तद्वर्षति वागेवास्य वाक् ॥** 1-1-1

The head of the sacrificial horse is verily the dawn; its eye the sun, its vital breath is vayu or air, its open mouth is fire called as vaisvanaragni, the body of the sacrificial horse is the "samvatsara" or year, its back is heaven, its belly is the sky, its chest is the earth, its sides the four quarters, its ribs the intermediary directions, its limbs are the seasons, the joints are the months and the half-months, its supporting feet are the days and nights, its bones the stars and its flesh the sky. Its half digested food is the sand, its anus is the flowing rivers. Its liver and spleen are the mountains, its hairs on the body are the herbs and trees,

the fore part of its body is the rising sun and its hind part of the body is the setting sun, its yawning is the lightening and its shaking the body is thundering, its urination is raining and its neighing is the voice.

*Brihadaranyaka contains eight chapters. The first and second chapters deal with the rites of Pravargya and Upasad and so they are not taken as Upanishat. Though the third chapter deals with the topic of the Asvamedha rite, the relationship with Brahman can be somehow brought as it is of the form of prescribing Brahma Dristi - 'ब्रह्मदृष्टिविधि रूपतयाब्रह्मात्मकप्रतिपादनपरतया च'। So Asvamedha Brahmana can be construed as a part of Upanishat devoted to Brahman.*

*The horse is an 'anga' of Asvamedha which is the most supreme of all karmas 'सर्वकर्मश्रेष्ठाश्वमेधाङ्गभूते अश्वे' and the meditation of the विश्वरूपत्व of the horse is taught. मेध्यस्य means यज्ञार्थस्य। One should meditate upon the head of the sacrificial horse having the view of the dawn. उषा means ब्राह्मी मुहूर्तः*

*सर्वकर्मश्रेष्ठाश्वमेधाङ्गभूतेऽश्वे 'यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति कर्मवीर्यवत्तरत्वापादका विश्वरूपत्वोपासना उपदिश्यते।' Karma that is performed earnestly with faith and the secret knowledge will become more powerful. That will yield the result early by warding off the obstructions that confront yielding quick results. According to the sutra 'ब्रह्मदृष्टिः उत्कर्षात्' (वे.सू. 4-1-5) one should have an उत्कर्षदृष्टि or a celebrated view in a lower one. According to this rule one should have a view of the 'dawn' in the head of the sacrificial horse. In the several parts of the body of the sacrificial horse one should have the view of dawn, sun, etc. One should have the view of 'vayu' in its vital airs. The view of Samvatsara is to be had in its*

*body or one may have the view of Prajapati the presiding deity of Samvatsara in its body. पाजस्यं means भुजान्तरं ।*

*'आत्मा स्वरूपमित्यर्थः' । The open mouth is Vaisvanara Agni. Agni is the presiding deity of vak. The phrase 'अश्वस्यमेध्यस्य' should be taken along with each अवयव । पर्शवः' means पार्श्वस्थीनि । पर्वाणि means अन्नसन्धयः or joints of the limbs.*

*The day and night are the pratishta or the feet. The bones are the stars on account of the similarity of whiteness. उवध्यं means अर्धजीर्णं घासाद्यशनं that means half digested food like grass and others. The गुदं is the rivers. The lumps of flesh that are to the North and South below the heart are यकृत् and क्लोमानः । उद्यन् पूर्वार्धः - उद्यन् सूर्यः शरीरपूर्वार्धः । Fore part of the body is the rising sun.*

**अहर्वा अश्वं पुरस्तान्महिमान्वजायत तस्य पूर्वे समुद्रे योनिः रात्रिरेनं पश्चान्महिमान्वजायत । तस्यापरे समुद्रे योनिरेतौ वा अश्वं महिमानावभितः संबभूवतुः। हयो भूत्वा देवानवहद्वाजी गन्धर्वानर्वाऽसुरानश्वो मनुष्यान् । समुद्र एवास्य बन्धुः समुद्रो योनिः ॥ 1-1-2**

The (golden) vessel called Mahiman placed in front of the sacrificial horse is to be reflected as the day. Its source is the Eastern sea. The (silver) vessel called mahiman placed behind the horse, which appeared about it is to be thought of as the night. Its source is the ocean in the West. These two vessels called Mahiman appeared on the front and back side of the horse. The horse belonging to the species of Haya carried the gods. Belonging to the species

of a Vajin it carried the Gandharvas. It carried the asuras as an Arvan. And as an asva, it carried the men. The ocean is its kith. The ocean is its source.

*A golden vessel is placed in front of the horse and a silver vessel is placed behind the horse. They are called Mahima. One should have the 'idea of day' in the vessel to the front of the horse. 'तत्र अहर्भाविना कर्तव्या / The yellow colour of the golden vessel resembles the day. 'सौवर्णपात्रस्यापि पीतप्रभत्वात्' / The place where it is kept should be thought of as the Eastern sea. 'सौवर्णपात्रग्रहासादनस्थाने पूर्वसमुद्रबुद्धिः कार्या' /. The vessel placed behind the horse should be thought of as the night as it is white like moonlight. That place where it is placed should be thought of as the Western sea.*

*Praising the horse that it is सर्वतो महिमाशाली, it is praised that it carries in its four kinds of species, gods, gandharvas, asuras and men. समुद्रो बन्धुः means one should have the idea of its relation to the ocean. The ocean should be thought of as its source as the divine horse उच्चैश्श्रवस् sprang from the ocean.*

इति प्रथमाध्याये प्रथमं ब्राह्मणम्

## द्वितीयं ब्राह्मणम्

### अश्वमेधब्राह्मणम्

**नैवेह किंचनाग्र आसीत् । मृत्युनैवेदमावृतमासीदशनायया अशनाया हि मृत्युः । तन्मनोऽकुरुतात्मन्वी स्यामिति। सोऽर्चन्नचरत् । तस्यार्चत आपोऽजायन्तार्चते वै मे कमभूदिति। तदेवार्कस्यार्कत्वं कँ ह वा अस्मै भवति य एवमेतदर्कत्वं वेद ॥** 1-2-1

There was nothing (perceivable in the gross form) here in the beginning (prior to creation). This universe was covered by Death (Paramatman having Achith as his body) of the form of hunger, for hunger is death. He made up his mind, 'may I become inner self (of the sentients and non sentients)'. He began to act pleasing himself. As he acted waters were born. He thought, 'waters were produced for my sake as I was pleasing myself'.

The fact of Paramatman being called 'Arka' is on account of this namely this kind of deliberation. Water or happiness surely comes to him who understands the significance of the term 'Arka', thus.

*To prescribe 'Brahma Drishti' in the sacrificial fire and the time Samvatsara, the mode of the origin of Agni is now described as नैवेह किंचन अग्रआसीत् ।*

*Some masters are of opinion that the view of Brahman is not prescribed but the reflection or अनुसंधान of the fact of Brahmatmakatva is ordained and so the origination of these from Paramatman is expounded. Both these views are plausible.*

*किंचन नैव आसीत् does not mean शून्यत्व । It means there was no substance in the gross state. 'परिदृश्यमानं स्थूलावस्थं वस्तु नैवासीत्' ।*

*'मृत्युना आवृतमासीत्' - As this is a कारणवाक्य or statement describing creation it means Paramatman having Achit, signified by the term मृत्यु, as his body. Subala says, 'यस्य मृत्युः शरीरम्' । अशनाया means संजिहीर्षा or desire of consuming. The meaning is 'संजिहीर्षणा तमश्शरीरेण परमात्मना परिदृश्यमानं स्थूलावस्थं जगत् तिरोहितस्थूलावस्थमासीत्' ।*

*'तत् मनोऽकुरुत' - The usage of 'तत्' for 'सः मृत्युः' is vedic usage. The meaning is ' he made up his mind or decided', आत्मन्वी means शरीरी । 'चेतनाचेतनप्रपञ्च शरीरकः स्यामिति' । The word मनः means महत्तत्व । Even if this meaning is taken here the creation of अंतःकरण through महत् and others is indicated.*

*अर्चन् means प्रीणयन् pleasing himself. अर्चतः means of him who acted to please himself आपः उत्पन्नाः । The creation of waters indicates that the creator is Narayana.*

*The term 'अर्कः' is the name of Paramatman as mentioned in Sahasranamam 'अर्को वाजसनिः' This kind of मनन is the cause of his name अर्कः । एतादृशमननमेव अर्कशब्दप्रवृतौ निमित्तम्' । the fruit of knowing the नामनिरुक्ति is pointed out as 'सुखमेव भवति' ।*

**आपोवा अर्कःतद्यदपाँशर आसीत्तत्समहन्यत । सा पृथिव्य भवत् । तस्यामश्राम्यत्तस्य श्रान्तस्य तप्तस्य तेजोरसो निरवर्ततााग्निः ॥** **1-2-2**

Waters are verily Arka (being the body of Paramatman). What was there like the essence of the waters became solidified. That became the Earth (the cosmic egg). When earth was in that state the Paramatman deliberated. From the body of Paramatman who thought about things to be created, fire came forth, which is the essence of tejas.

*To expound the creation of the cosmic egg the भगवदात्मकत्वं or the fact of having Paramatman as its self of water is taught here.*

*आपो वा अर्कः means that waters are भगवदात्मिकाः । शरः*

*means essence of waters that are combined with other elements. Just like the essence or मण्डाश of curds that became solidified being subjected to external Tejas. That became earth or the cosmic egg.*

*तस्यां means when the earth of the form of cosmic egg has produced. अश्राम्यत् - here this means अयतत । तस्य श्रान्तस्य when that Paramatman exerted his effort - कृतयत्नस्य तप्तस्य - सृज्यवर्गपर्यालोचनवतः - from the body of that Paramatman who was thinking of the things to be created - तेजोरसः Agni the essence of tejas. तेजस्सारभूतोऽग्निः निरवर्तत ।*

**स त्रेधात्मानं व्यकुरुतादित्यं तृतीयं वायुं तृतीयँ स एष प्राणस्त्रेधा विहितः। तस्य प्राची दिक्शिरोऽसौ चासौ चेर्मौ। अथास्य प्रतीची दिक्पुच्छमसौ चासौ च सक्थ्यौ । दक्षिणा चोदीची च पार्श्वे । द्यौः पृष्ठमन्तरिक्षमुदरमियमुरः । स एषोऽप्सु प्रतिष्ठितो यत्र क्वचैति तदेव प्रतितिष्ठत्येवं विद्वान् ॥ 1-2-3**

He (Agni) differentiated himself in three forms making the Sun the third form and air the third form. This Agni who differentiated into three forms is Paramatman (one should have the view of Paramatman in this Agni). His head is the Eastern direction. And his arms are that (North East) and that (South East). His hind part is the Western direction. His hip bones (Thighs) are North West and South West. His sides are the Southern and Northern Directions. His back is the heaven, his belly is the antariksha; his breast is the Earth. He is established in water. He who knows thus gets established wherever he goes.

*That Agni differentiated himself into three forms अग्न्यादित्य वाय्वात्मना त्रेधा विभक्तइत्यर्थः । Of the three the*

*sacrificial fire is the main and the other two are its parts. त्रयाणांमध्ये चित्याग्निः अंशी ; वाय्वादित्यौ अंशवितिभावः । एषः अग्निः - स एषः प्राणः परमात्मेत्यर्थः । तत्र तद्दृष्टिः कर्तव्या इत्यर्थः । One should have the view of Paramatman in that Agni as it is mentioned further that one should have the view of अर्कः or Paramatman in that Agni. In the head of Agni the view of Eastern direction and others is to be made. अग्नेः शिर आदौ प्रागादिदृष्टिः कर्तव्या इत्यर्थः । One should have the दृष्टिः or view of East and others in the several parts of Agni. This Agni's origination was through water and so it is said to be established in water.*

**सोऽकामयत द्वितीयो म आत्मा जायेतेति स मनसा वाचं मिथुनँ समभवदशनायामृत्युस्तद्यद्रेत आसीत्स संवत्सरोऽभवत् । न ह पुरा ततः संवत्सर आस तमेतावन्तं कालमबिभः । यावान्संवत्सरस्तमेतावतः कालस्य परस्तादसृजत । तं जातमभिव्याददात्स भाणकरोत्सैव वागभवत् ॥** 1-2-4

He (called by the name Mrutyu) desired, 'let a second body come into existence for me'. He, Death or hunger united his mind with the speech (the three vedas) and that became a couple. What was the seed became Samvatsara or Prajapathi presiding over Samvatsara - Before him there was no Samvatsara of this type. Mrutyu bore the seed in his body, so long as the Samvatsara became fully developed. After this period he projected Samvatsara. He accepted the born Samvatsara with great love. The new born child, Samvatsara cried out "Bhan" and that became the speech in the form of the Vyahruti ("Bhuh").

*Having described the origination of the sacrificial fire which is a part of the Aswamedha Sacrifice, the time Samvatsara which is the part of Aswamedha sacrifice is being described here characterised by the thought of Paramatman called by the name Mrutyu.*

*'सः' means that Paramatman who was called as Mrutyu earlier, willed to have a second body other than fire - पूर्वसृष्ट - अग्निरूपात्मापेक्षया आत्मान्तरं मे जायताम् इति संकल्पं कृतवान् । He made a couple with his mind and the speech of the form of the three vedas.*

*त्रयीलक्षणां वाचं मनसा मिथुनं द्वन्द्वभावं संभावितवान् ।*

*As declared elsewhere that the lord created names and forms of all beings and of all kinds of actions to be done from the words of the Vedas alone, the Paramatman reflected upon the three Vedas with his mind, either directly or through the four faced Brahman.*

*'यद्रेतः तत्संवत्सरोऽभवत्' - मनसा त्रयी पर्यालोचनलक्षणसंभोगे यद्रेतः बीजं कारणं उत्पन्नं - इदं इत्थं कर्तव्यं इति निश्चयात्मकम् तेन संवत्सरः संवत्सर लक्षण कालशरीरकः अभवत् ।*

*When there was a union of the mind with the three Vedas of the kind of reflection, what originated was a decision as regards what should be done. That became the sound body who became well known as the presiding deity of Samvatsara viz., Prajapathi. Though the Samvatsara Kala alone is the anga of Aswamedha, the sruthi here speaks of the abhimana devata 'Prajapathi' as one with Samvatsara. It is said that he bore with him the decision of the form of reflection till such a time that the year became full. After the completion of twelve months he created the second body Samvatsara. 'तं*

*व्याददात्' He took the new born child with great love as his own son. विशिव्य पुत्रत्वेन परिजग्राह । The word "Bhan" which was uttered by Samvatsara became Vak or Speech.*

**स ऐक्षत यदि वा इममभिमँस्ये कनीयोऽन्नं करिष्य इति। स तया वाचा तेनात्मनेदँ सर्वमसृजत यदिदं किंचर्चो यजूँषि सामानि च्छन्दाँसि यज्ञान्प्रजाः पशून् । स यद्यदेवासृजत तत्तदत्तुमध्रियत । सर्वं वा अत्तीति तददितेरदितित्वम् । सर्वस्यैतस्यात्ता भवति सर्वमस्यान्नं भवति य एवमेतददितेरदितित्वं वेद ॥** 1-2-5

That Mrtyu thought, 'if I conclude that I have done fully what I ought to have done, then I shall be making little food for me'. Then he created by that speech whatever there is - the riks, the yajus, the samans, the metres, sacrifices, men and animals. He resolved to eat whatever he had created. He is known by the name 'Aditi' as he eats everything. He who knows thus the significance of the term 'Aditi', becomes the eater (enjoyer) of all this and everything becomes food for him.

*स ऐक्षत - सः मृत्युः अचिन्तयत् । यद्यहं इमं संवत्सरं सृष्ट्वा आत्मानं कृतकृत्यतया अभिमंस्ये - ततः अन्नं कनीयः करिष्ये ।*

*सः means Paramatman called by the name Mrtyu. तेन आत्मना means संवत्सररूपेण आत्मना च निमित्त भूतेन । The Atman of the form of संवत्सर was a निमित्त for further creation. The speech was the cause of further creation as pointed out in 'आदौ वेदमयी दिव्या यतः सर्वा प्रसूतयः'। The terms like भूः and others are known as the cause of the universe that was being created. छन्दांसि metres like Gayatri and others.*

*Whatever the Paramatman created, all that he desired to eat -अत्तुं - संहर्तुं अध्रियत - ऐच्छदित्यर्थः । 'अदितेः अदितित्वं' - अदितिशब्दवाच्यस्य परमात्मनः सर्वात्तृत्वादेव अदितिशब्द प्रवृत्तिनिमित्तात् ।*

*अत्ता भवति means becomes an enjoyer - अनुभविता भवति । अन्नं भवति - अनुभाव्यं भवति ।*

**सोऽकामयत भूयसा यज्ञेन भूयो यजेयेति । सोऽश्राम्यत्स तपोऽतप्यत् । तस्य श्रान्तस्य तप्तस्य यशो वीर्यमुदक्रामत् । प्राणा वै यशो वीर्यम् । तत्प्राणेषूत्क्रान्तेषु शरीरँश्वयितु मध्रियत। तस्य शरीर एव मन आसीत् ॥ 1-2-6**

He willed, "I shall worship again with a great sacrifice." He was tired. He performed penance. (to please Paramatman). From him who had become tired and who did penance, his fame and his virility departed. The vital airs are fame and virility. When the vital airs departed the body began to swell. But his mind was set on the body.

*Having described the creation of the sacrificial fire and Samvatsara that are the accessories of the Aswamedha sacrifice, now the creation of the horse and the explanation of the term Aswamedha and the view of Aditya to be made in Aswamedha are being explained.*

*'सः' means Paramatman who has Prajapathi as his body "प्रजापति शरीरकः परमात्मा" ।*

*भूयसा महता - this relates to Yajna. भूयः means again and again or it may mean the Bhooma, the Paramatman.*

*भूयश्शब्दः भूमवाची । The idea is let me worship with this sacrifice the Paramatman. भूमानम् परमात्मानम् यजेय ।*

*'सोऽश्राम्यत्' - He became as if tired on account of getting all the necessary सामग्री for the महायज्ञ ।*

*'तपः अतप्यत' - He performed penance to propitiate Paramatman.*

*The यशस् and वीर्य are depending upon प्राण and therefore the pranas are called यशोवीर्यम् ।*

*When the Pranas departed from the Prajapathi's body, the body of Prajapathi began to swell. But he set his mind on his body itself. "मया त्यक्तं स्थूलं शरीरं उच्छ्रूनं हेयमासीदिति शरीर विषये एव चिन्ता सर्वदा संवृत्ता" ।*

**सोऽकामयत मेध्यं म इदँ स्यादात्मन्व्यनेन स्यामिति। ततोऽश्वः समभवद्यदश्वत्तन्मेध्यमभूदिति । तदेवाश्वमेधस्याश्वमेधत्वम् । एष ह वा अश्वमेधं वेद य एनमेवं वेद । तमनवरुध्यैवामन्यत । तँ संवत्सरस्य परस्तादात्मन आलभत। पशून् देवताभ्यः प्रत्यौहत् । तस्मात्सर्वदैवत्यं प्रोक्षितं प्राजापत्यमालभन्ते । एष ह वा अश्वमेधो य एष तपति तस्य संवत्सर आत्मायमग्निरर्कस्तस्येमे लोका आत्मानस्तावेतावर्काश्वमेधौ। सो पुनरेकैव देवता भवति मृत्युरेव अपपुनर्मृत्युं जयति, नैनं मृत्युराप्नोति मृत्युरस्यात्मा भवत्येतासां देवतानामेको भवति ॥** 1-2-7

He (Prajapati) desired, "Let this body of mine become fit for a sacrifiee and let me be embodied through this. (and entered it.) Out of that the horse was born. Because the body swelled, now it became fit for a sacrifice and that is the origin of the word अश्वमेध He who understands the

derivation of the term 'Aswamedha' verily knows the Aswamedha." He thought that he would allow it (horse) to wander free without being bound for one year. When the year was complete Prajapathi offered the horse in sacrifice to Paramatman. Animals were offered in sacrifices to Gods like Agni, Indra and others. Therefore to this day priests sacrifice to Prajapati after consecrating it by sprinkling holy water on it and dedicating it to all Gods. He who shines yonder is the Aswamedha. The year (Samvatsara) is its body. The sacrificial fire is अर्क (Paramatman called by that name.) These worlds (heaven and earth) are the bodies of Paramatman.

The two viz., अर्क and अश्वमेध (sacrificial fire and the horse) become that one supreme deity namely Mrtyu (Paramatman). He who meditates upon that sacrificial fire and the horse conquers untimely death. Death does not reach him. Mrtyu (Paramatman) becomes his own innerself. He becomes one of these Gods (if he chooses).

*'सः अकामयत' - That Prajapati who was thinking like that desired thus - "Let this body of mine be fit for sacrifice" etc., and having willed thus, he entered into it along with Prana.*

*एवं संकल्प्य पुनरपि सप्राणः सन् प्रजापतिः तत्र प्रविष्टः इति भावः ॥*

*Then Prajapathi was again born in the form of a horse from out of that gross body. That body swelled when Prajapati passed out of it and became fit for sacrifice later in the form of the horse. So the fact of Aswamedha relates to Prajapathi who took the form of the Aswa. Though Aswamedha is the name of the sacrifice that name is applied here to the vagadravya also. He who knows the derivation of the term is*

*an अश्वमेध वेत्ता नान्यः इत्यर्थः । ''आत्मने तं आलभत'' - आत्मने स्वान्तर्यामिणे - परमात्मने तं अश्वम् । Therefore the sacrificers of the present day offer the horse in a sacrifice dedicated to all gods - सर्व देवता समष्टिभूत - प्रजापतिरूप - परमात्म देवताकत्वेन सार्वदैवत्यं प्रोक्षणपर्याग्निकरणादि संस्कृतं प्रजापति देवताकं अश्वं आलभन्ते ।*

*'एष वा अश्वमेधः य एष तपति' - आदित्यस्य दृष्टिः अश्वमेधे कर्तव्यः - In Aswamedha one should have the view of Aditya.*

*One should have the view of Paramatman in the sacrificial fire.*

*'सो पुनरेकैव देवता'' - The deity that is to be pleased with the agni and aswamedha with this view is one only. That god is Mrtyu and that means Paramatman. At the time of प्रलय they become one with Paramatman.*

*'मृत्युरस्य आत्मा भवति' - The meaning is that Paramatman known by the term mrtyu comes to be known as the innerself of the performer of Aswamedha sacrifice. Though the आत्मत्व of Paramatman is नित्यसिद्ध this fact becomes realised. If one desires सायुज्य with other gods he attains even that.*

इति प्रथमाध्याये द्वितीय ब्राह्मणम्

## तृतीयं ब्राह्मणम्

## उद्गीथ ब्राह्मणम्

**द्वया ह प्राजापत्या देवाश्चासुराश्च । ततः कानीयसा एव देवा ज्यायसा असुराः । एषु लोकेष्वस्पर्धन्तत ते ह देवा ऊचुर्हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥** 1-3-1

The sons of Prajapathi, Devas and Asuras were of two different natures. The Gods were fewer and the Asuras were more in number. They vied with each other for the mastery of these worlds. The gods said, 'Let us surpass the asuras in this sacrifice through the Udgita'.

*This story is introduced to prescribe the view of मुख्यप्राण in the उद्गातृ priest who is a Karmanga. प्रजापतेः अपत्यानि प्राजापत्याः । द्वयाः means of two natures - द्विप्रकाराः । कानीयसाः means कनीयांसः fewer in number अल्पीयांसः । उद्गीथशब्द अत्र उद्गातृपरः । The word उद्गीथ here signifies the उद्गातृ priest as it is pointed out further that the उद्गातृ priest should be meditated upon superimposing on him the प्राणभाव ।*

*उद्गीथेन अत्ययाम - means in the उद्गीथ that is chanted by the उद्गाता । It is not referring to the independent उद्गीथ as mentioned in Chandogya. अत्ययाम means 'let us surpass'.*

*In the Gunopasamhara pada of Vedanta sutras it is discussed and decided in four sutras (V.S. 3-3-6, 3-3-7, 3-3-8,& 3-3-9) that the उद्गीथविद्या of छान्दोग्य is different from the उद्गीथविद्या of Brihadaranyaka as there is रूपभेद ।*

*In Chandogya the object of meditation is constituted by Pranava which is called as उद्गीथ where as in Brihadaranyaka the term उद्गीथ denotes the whole of उद्गीथ and the object of meditation is the उद्गाता who chants it. The Udgatr is viewed as prana. 'उद्गीथावयवभूत प्रणव एव उद्गीथ शब्दनिर्दिष्ट इति स एव प्राणदृष्ट्या उपास्यः छान्दोग्ये । वाजसनेयके तु कृत्स्नोद्गीथ विषय उद्गीथशब्दइति कृत्स्नोद्गीथस्य कर्तोद्गाता प्राणदृष्ट्योपास्यः' । Thus the two upasanas are quite different.*

**ते ह वाचमूचुस्त्वं न उद्गायेति तथेति तेभ्यो वागुदगायत् । यो वाचि भोगस्तं देवेभ्य आगायद्यत्कल्याणं वदति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन्स यः स पाप्मा यदेवेदमप्रतिरूपं वदति स एव स पाप्मा ॥** 1-3-2

They spoke to the goddess of speech, 'Chant the udgita for us'. 'Be it so' said the speech and chanted the udgitha for them. It sang so that whatever pleasant experience happens in speech, may go to the gods. She acquired for herself the fruit of auspicious speaking. The asuras knew that the gods would surpass them through this chanter. They charged him and struck him with evil. That evil is what we come across when one utters improper words.

*'वाचं' means वागभिमानिनीं देवतां इत्यर्थः । 'वाचि निमित्ते यो भोगः' - the experience of happiness and others that is born of singing - गानादि जन्यो यः सुखानुभवः ।' It reserved for itself the result of auspicious speaking - कल्याणवार्ताभिलपनरूपं वागिन्द्रिय कार्यं । 'अनेन' means - 'वायूपेणोद्गात्रा'। 'पाप्मना अविध्यन्' means 'उद्गातारं शीघ्रं प्राप्य पापेन संयोजितवन्तः' 'अप्रतिरूपं' means improper, lie, carrying tales etc. - 'अनुचितमश्लीलानृतपैशुन्यादि वदति'। The indulging in sin and others by the several indriyas is the effect of आसुरबुद्धि ।*

**अथ य प्राणमूचुस्त्वं न उद्गायेति । तथेति तेभ्यः प्राण उदगायद्यः प्राणे भोगस्तं देवेभ्य आगायद्यत्कल्याणं जिघ्रति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन् स यः स पाप्मा यदेवेदमप्रतिरूपं जिघ्रति स एव स पाप्मा ॥** 1-3-3

Then they said to the prana ( sense organ of smell), 'chant udgita for us'. 'Be it so', said the prana and chanted for them. Prana sang so that whatever happiness was in it may go to the gods. The fine smelling it utilised for itself. The asuras knew that through this chanter the gods would surpass them. They charged him and struck him with evil. Smelling improper things (prohibited things) is that evil. That is sin indeed.

*प्राणं means घ्राणम् ।*

**अथ ह चक्षुरुचुस्त्वं न उद्गायेति । तथेतितेभ्यश्चक्षुरुदगायत्। यश्चक्षुषि भोगस्तं देवेभ्य आगायत् यत्कलयाण पश्यति तदात्मने । ते विदुरनेनवैन उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाऽविध्यन्स यः स पाप्मा यदेवेदमप्रतिरूपं पश्यति स एव स पाप्मा ॥** 1-3-4

Then the gods said to the eye, 'chant udgita for us'. It said, 'be it so', and chanted the udgitha for them. The eye chanted so that whatever good there was in seeing might go to the gods. It utilised for itself the fine and auspicious seeing. The asuras knew that the gods would surpass them through this chanter. They charged him and struck him with evil. The evil is what one comes across when one sees something which is improper.

**अथ ह श्रोत्रमूचुस्त्वं न उद्गायेति । तथेति तेभ्यः श्रोत्रमुदगायद्यः श्रोत्रे भोगस्तं देवेभ्य आगायद्यत्कल्याणँ श्रृणोति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपँ श्रृणोति स एव स पाप्मा ॥** 1-3-5

Then the gods said to the ear, 'chant the udgita for us'. 'Be it so', it said and chanted the udgitha for them. The ear sang so that whatever happiness there was in hearing may go to the gods. The auspicious hearing it utilised for itself. The asuras knew that the gods would surpass them through this chanter. They charged and struck it with evil. The evil is that which we come across when one hears improper things.

**अथ ह मन ऊचुस्त्वं न उद्गायेति । तथेति तेभ्यो मन उदगायद्यो मनसि भोगस्तं देवेभ्य आगायद्यत्कल्याणं संकल्पयति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रति रूपँ संकल्पयति स एव स पाप्मा एवमु खल्वेता देवताः पाप्माभिरुपासृजन् । एवमेनाः पाप्मनाविध्यन् ॥ 1-3-6**

Then, they said to the mind, 'chant the udgita for us'. 'Be it so' said the mind and chanted the udgitha for them. The mind sang in such a way that whatever happiness was in it, it secured for the gods. The fruit of thinking good and desirable, it utilised for itself. The asuras knew that the gods would surpass them through that chanter. They charged him and filled him with sin. That evil is what we come across when one thinks improper things such as wicked and undesirable thoughts.

Thus these deities were closely connected with sins by them. The asuras struck these deities with evil.

**अथ हेममासन्यं प्राणमूचुस्त्वं न उद्गायेति । तथेति तेभ्य एष प्राण उदगायत्ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति। तमभिद्रुत्य पाप्मनाविव्यत्सन् । स यथाश्मानमृत्वा लोष्टो**

**विध्वँसेतैवँ हैव विध्वँसमाना विष्वञ्चो विनेशुस्ततो देवा अभवन् परासुराः भवत्यात्मना परास्य द्विषन्भ्रातृव्यो भवति य एवं वेद ॥ 1-3-7**

They said to the chief prana who is in the mouth, 'chant the udgita for us'. It agreed to do so and chanted the udgita for them. The asuras knew that through that chanter the gods would surpass them. They rushed towards him and wanted to strike him with evil. But as a clod of earth, striking against a rock is shattered as dust, so were they shattered, flung in all directions and perished. Thereafter the gods became (victorious) and the asuras were crushed. He who meditates on the mukhyaprana thus becomes his true self and his envious kinsmen become vanquished.

*आसन्यं means prime or 'मुख्य' It may also be explained as 'आस्ये भवः' one who is in the mouth;*

*'तेभ्यः एषः प्राणः उदगायत्' means that they had the view of मुख्यप्राणं in the उद्गातृ priest. In the section 'अन्यथात्वं शब्दादिति चेन्नाविशेषात्' (वे.सू. ३-३-६) व्यासार्य has explained thus.*

*'ते अविदुः' means 'they desired to strike.' 'व्यद्धृमिच्छन्' - 'व्यधताडने' लोष्टः means पांसुपिण्डः or a lump of clay.*

*'अश्मानं ऋत्वा' means पाषाणं प्राप्य and the lump of clay becomes reduced to dust. देवाः अभवन् means 'सत्तामलभन्त' which means they became conquerors.*

*'यः एवं वेद' He who meditates upon the udgata as superimposed by the prana - 'उद्गातारं अध्यस्तप्राणभावं उपास्ते' ।*

*'आत्मना भवति' means उत्तरो भवति or becomes a conqueror or it may mean that he will have a very sound mind - मनसा समीचीनेनयुक्तो भवति ।*

*'अस्य द्विषन्' The hater of such an उपासक and sins also get destroyed - एनं प्रति द्वेषं कुर्वन् शत्रुः पाप्मा च पराभूतो भवतीत्यर्थः । or it may be like this - The envious kinsmen of such an upasaka become vanquished by themselves and become tainted with censure. 'स्वतः एव पराभवति निन्दादियुक्तश्च भवति' ।*

**ते होचुः क्व नु सोऽभूद्यो न इत्थमसक्तेति। अयमास्येऽन्तरिति सोऽयास्य आङ्गीरसोऽङ्गानाँ हि रसः ॥ 1-3-8**

The gods spoke among themselves thus, 'where was he who has thus secured victory over our enemies?' (they discovered) 'Here he is within the mouth.' So he gets the name 'Ayasya'. He is also called Angiras, for he is the essence of the parts of the body.

*असक्त - संयोजितवान् ।*

*'क्व नु अभूत्' In which place is he established ?*

*'कस्मिन् देशेप्रतिष्ठितः' ?*

*'अङ्गानां प्राणो हि रसः, अतः अङ्गिरसः'*

**सा वा एषा देवता दूर्नाम दूरँह्यस्या मृत्युर्दूरं ह वा अस्मान्मृत्युर्भवति य एवं वेद ॥ 1-3-9**

This deity is called by the name 'Dur' because mrutyu is far from it. Death is far from one who meditates upon this deity like this.

The fruit that is obtained when prana is meditated upon as 'Dur' is mentioned here.

**सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य यत्रासां दिशामन्तस्तद्गमयांचकार । तदासां पाप्मनो**

**विन्यदधात् । तस्मान्न जनमियान्नान्तमियान्नेत्पाप्मानं मृत्युमन्ववायानीति ॥ 1-3-10**

It was verily this deity (prana) that took away the sin known by the name mrtyu from these deities (such as speech and others) and made it flee to the ends of the directions. Thus it placed their sins in those quarters away from them. Therefore one should not take birth or attain one's end there, so that one may not contact sin called as mrtyu which has its place there.

*The deity is मुख्यप्राणरूपा देवता । Meditation is undertaken upon this deity who is superimposed on the उद्गातृ priest. It was this deity that saved the deities of speech and others from sin that was filled into them by the asuras that sin was driven to the ends of all directions. One should not be born or face death in such a place. जनम् means उत्पत्तिम् । अन्तम् means मरणम् । Birth and death in such a place is not auspicious. One should strive as one is neither born nor faces death in such a place.*

**सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्याथैना मृत्युमत्यवहत् ॥ 1-3-11**

This deity mentioned above (mukhya prana) after taking away mrtyu or sin from these deities, (such as speech and others) carried them beyond death.

*सैषा means मुख्यप्राण देवता । आसां means वागादि देवतानाम् ।*

**स वै वाचमेव प्रथमामत्यवहत् ; सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत्; सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥ 1-3-12**

This prana carried (beyond death) the organ of speech the foremost. When speech was freed from death (mrtyu), it became fire. This fire having overcome death shines highly bright.

*प्रथमां speech which was the foremost amongst the other gods. That speech when it was freed from mrtyu or sin became fire. Though fire is always the presiding deity, now when all the defects, were divested of it, it shone with the brilliance of leading further and further on, as its defects were got over.*

*अपगत दोषतया अग्निरेव अग्र नयनादि - प्रवृत्ति निमित्त - पौष्कल्य शालितया अग्निरभवत्' / This is just like the statement 'अद्य रामस्य रामत्वम्'/ Fire transcended death and being cleansed of dirts of the form of sin, shines beyond death.*

**अथ प्राणमत्यवहत् ; स यदा मृत्युमत्यमुच्यत स वायुरभवत्; सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥ 1-3-13**

Then it (prana) carried the nose. When it was freed from mrtyu it became air. That air having overcome mrtyu blows freely.

**अथ चक्षुरत्यवहत्; तद्यदामृत्युमत्यमुच्यत स आदित्योऽ भवत्; सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति॥ 1-3-14**

Then prana carried the eye. When the eye transcended mrtyu (freed from mrtyu) it became Aditya. That sun having overcome mrtyu shines brightly producing heat.

**अथ श्रोत्रमत्यवहत्; तद्यदा मृत्युमत्यमुच्यत ता दिशोऽ भवन् । ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥ 1-3-15**

Then prana carried the ear. When it was freed from mrtyu, it became the quarters. Those quarters having transcended death shone brightly.

*अतिक्रान्ताः means they shine here transcending the directions. The term दिक् signifies the presiding deity, of the directions.*

**अथ मनोऽत्यवहत् ; तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत् ; सोऽसौ चन्द्रः परेण मृत्युप्रतिक्रान्तो भात्येवँह वा एनमेषा देवता मृत्युमतिबहति य एवं वेद ॥ 1-3-16**

Then prana carried the mind. When the mind was freed from mrtyu, it became the moon. This moon, having transcended mrtyu shines bright. This deity (prana) carries one, who meditates on it thus, beyond death in the same manner.

*A person who meditates upon this process of being led beyond death of the presiding deities of speech and others, will be carried beyond death by the presiding deity of prana.*

**अथात्मनेऽन्नाद्यमागायद्यद्वि किंचान्नमद्यतेऽनेनैव तदद्यत इह प्रतितिष्ठति ॥ 1-3-17**

Next it (The Mukhya Prana) secured for itself eatable food by chanting - for whatever food is eaten is eaten by the Mukhya Prana itself. The Mukhya Prana is established on that food.

*The deities of speech and others chanted for their own sake the fruit such as कल्याण वदन or speaking auspicious words and others that were different from the फल that would go to*

*the sacrificer. Like that, even prana chanted eatable food for its own sake.*

*अद्यम् means अदनार्हम् (Eatable) Whatever food is eaten by creatures in the world is eaten by vital force 'अन' - अनशब्दः प्राणवाची / The Vital airs become established only when food is available. Therefore as अन्न is the food of प्राण the अन्नादत्व of प्राण is established.*

**ते देवा अब्रुवन्नेतावद्वा इदंसर्वं यदन्नं । तदात्मन आगासीः। अनुः नोऽस्मिन्नन्न आभजस्वेति। ते वै माभिसं विशतेति । तथेति तँसमन्तं परिण्यविशन्त । तस्माद्य दनेनान्नमत्ति । तेनैतास्तृप्यन्त्येवँ ह वा एनँस्वा अभिसं विशन्ति भर्ता स्वानाँ श्रेष्ठः पुर एता भवत्यन्नादोऽधिपतिर्य एवं वेद । य उ हैवंविदँस्वेषु प्रति प्रतिबुभूषति न हैवालं भार्येभ्यो भवति। अथ य एवैतमनुभवति यो वै तमनु भार्यान् बुभूर्षति स हैवालं भार्येभ्यो भवति ॥** **1-3-18**

Those deities (namely speech, eye, etc.,) said to Mukhya Prana, 'Whatever food there is, is just this much and you have secured it by chanting for yourself. Make us also partake a share in this food'. Prana said, 'then sit around facing me in all places to eat'. The gods said, 'be it so', and sat in all places around him. Therefore all these deities became satisfied by whatever food one eats through the mukhya prana. So do his relatives sit around facing him who meditates on prana in this way. He becomes the supporter of his kinsfolk. He becomes the greatest among them and their leader, a good eater of food. If a person among his relatives desires to rival this meditator, such a

one becomes incapable of supporting his dependents like wife and children. But if a person follows such a meditator and desires to maintain one's dependents being under him, is alone capable of supporting them.

*देवा: means speech and other deities. They said, 'we also are seekers of food. We cannot stay without food. So in this food let us also have a share in what remains after your experience.' त्वद् भोगानंतरं अस्मान् भाजय, अल्पाल्प भागवत: कुरु इत्यर्थ:।*

*The deities of speech and others sat around prana facing him and they became partakers of the food. The idea is that whatever food the jiva associated with prana consumes, by that food itself speech and others become satisfied. प्राणे अन्नेन आप्यायिते वागाद्या: प्राणा: अन्नेन आप्यायिता भवन्ति। The fruit of this kind of meditation is further taught. एवं उपास्ते । एवं वेद means A person who meditates like this will be the भर्ता or supporter and a श्रेष्ठ:। पुर एता means foremost person and अन्नाद: means अरोग दृढ गात्रतया अभिमतान्नभोक्ता and an अधिपति: or the leader of others.*

*प्रति बुभूषति means प्रतिभट: भवितुमिच्छति प्रतिस्पर्धी भवितुमिच्छति ।*

*'न हैव अलंभार्येभ्यो भवति'' means he will not be able to support and protect his family in the form of wife, sons etc., भार्येभ्य: means भार्या पुत्रादि भरणाय । य: एव एतं अनुभवति । He, amongst his relatives who follows him. अनु भवति - अनुगतोभवति । That means one who follows him who meditates upon pranas like this. He will be capable of supporting them (his children, wife and others.)*

**सोऽयास्य आङ्गीरसोऽङ्गानाँहि रस: प्राणो वा अङ्गानाँरस:।**

**प्राणो हि वा अङ्गानां रसस्तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यति एष हि वा अङ्गानाँ रसः॥ 1-3-19**

He is called Ayasya Angirasa, for he is the essence of the parts of the body. This prana is verily the essence of the parts. Prana is of course the essence of the parts. Therefore from whichever part of the body prana departs, the same moment that part itself withers. Therefore this is verily the essence of the parts or limbs of the body.

*To clear the doubt that अयास्यत्व and आङ्गिरसत्व are not different types of meditations, it is mentioned here that they are the same. The vital force is indeed the essence of the Angas or parts. Therefore from whatever part the prana or vital force departs there that part withers or dries up.*

*यस्मात् प्राणानां अङ्गरसत्वं तस्मात् यस्यात् कस्मात् अङ्गात् प्राणः उत्क्रामति तदैव तदङ्गं शुष्यति । नीरसत्वात् इति भावः ।*

**एष उ एव बृहस्पतिः वाग्वै बृहती तस्या एष पतिस्तस्मादु बृहस्पतिः ॥ 1-3-20**

This prana alone is also Brihaspathi. Speech is indeed Brhati. (A vedic metre having thirty six syllables). He is the master of that. Therefore He is also Brhaspati.

*The vital force which is called Angirasa आङ्गिरस is also Brhaspati. Because the metre Brhati has thirtysix syllables. बृहत्याख्यः छंदसो वाग्रूपत्वात् इति भावः । Because this prana happens to be the रक्षक or protector of such वाक् or speech. The idea is the existence of vak and others is dependent upon pranas.*

*वागादि सत्तायाः तदधीनत्वात् इति भावः ।*

**एष उ एव ब्रह्मणस्पतिर्वाग्वै ब्रह्म । तस्या एष पतिस्तस्मादु ब्रह्मणस्पतिः ॥ 1-3-21**

This prana is also Brahmanaspathi. Speech is indeed Brahma (Veda). He is the master of that. Therefore this prana is Brahmanaspathi.

*ब्रह्म शब्दो वेद परः ।*

**एष उ एव साम। वाग्वै सामैषः सा चामश्चेति तत्साम्नः सामत्वम् । यद्वेव समः प्लुषिणासमो मशकेन समो नागेन सम एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण तस्माद्वैव साम। अश्नुते साम्नःसायुज्यँ सलोकतां जयति य एवमेतत्साम वेद ॥ 1-3-22**

This prana alone is saman. Speech is indeed sa and this prana is ama. Because it is a combination of sa and ama, it is sama. This is therefore called sama. Or because the prana is equal in size to a white ant, equal to a mosquito, equal to an elephant, equal to all these three worlds, indeed equal in size to all things, it is sama.

If a person meditates upon this sama thus he enjoys as much bliss as prana and lives in the same world where prana lives.

*वाग्विशिष्टो मुख्यप्राण एव साम । The vital airs characterised by vak is saman. अमति गच्छति इति अमः प्राणः । In what respect is the vital force equal to all ? The answer is - it is equal to the body of a white ant, or a mosquito or equal to the body of an elephant, equal to the body of the Chaturmukha Brahma, equal to the bodies of Gods, human beings, and all living*

*beings. Just as the luminosity of a light in a pot pervades that pot itself, the luminosity of a light in a palace pervades the palace, similarly the vital air also has pervasion equal to such particular bodies in which it is. Therefore it is sama.*

*प्लुषि means white ant.*

*पुत्तिका शरीरेण समः, मशक शरीरेण समः हस्ति शरीरेण समः । समष्टि जीवभूत त्रैलोक्य शरीरक ब्रह्मणः शरीरेणापिसमः, देव मनुष्यादि सर्वप्राणि शरीरेणापि समः यथा घट प्रदीपप्रभा तावन्मात्रव्यापिनी, प्रासाद प्रदीपप्रभा च प्रासाद व्यापिनी, एवं प्राणोपि ब्रह्मादि पिपीलिकान्त शरीरेषु तत्तत् शरीरानुरूप व्याप्तिमत्वेन समः ।*

*Depending upon this statement the prima facie view that prana is all pervasive is turned down by the sutra अणुश्च in prana pada,on account of the fact of the uthkranthi of prana. The fruit of this kind of realisation of prana is given to the end of this mantra. साम्नः सायुज्यं means समान भोगता or equal experience of प्राण called as sama here. प्राणदेवतासमान भोगतां अश्नुते ।*

**एष उ वा उद्गीथः । पाणो वा उत् । प्राणेन हीदँसर्वमुत्तब्धं । वागेव गीथोच्च गीथा चेति स उद्गीथः ॥ 1-3-23**

This is verily udgita. The prana is indeed ut, (उत्) for all this universe is supported by the vital force. Speech alone is gita or song. This is udgita because it is 'ut' and 'gita' (उत्, गीता)

*एष एव means वाक् प्राण समुदायः । उद्गीथः means one of the divisions of sama. उद्गीताख्य साम भक्तिः । उत्तब्धम् means धृतम् or supported.*

**तद्धापि ब्रह्मदत्तश्चैकितायनेयो राजानं भक्षयन्नुवाचायं त्यस्य राजा मूर्धानं विपातयताद्यदितोऽयास्य-आङ्गिरसोऽन्येनोद गायदिति । वाचा च ह्येव स प्राणेन चोदगायदिति ॥1-3-24**

There is a story also regarding this. Brahmadatta, the great grandson of Chikitana, while drinking the soma juice said, 'Let this soma strike off the head of the other person who chanted meditating upon some deity other than 'Ayasya Angirasa'. So he chanted with meditation upon vak and prana called by the name 'Ayasya Angirasa'.

*The आख्यायिका or story connected with Ayasya Angirasa is well known. अयं राजा means the soma juice which is being drunk. त्यस्य means अन्यस्य । The idea of this is, if a priest chants the saman without understanding the deity of Mukhyaprana called as अयास्य अङ्गीरस and having the view of some other deity in it, may his head fall off while drinking the sama. अयास्याङ्गिरस - शब्दित-मुख्यप्राण वेदनमन्तरेण देवतान्तर दृष्टिं कृत्वा यस्तु उद्गायति, तस्य सोमं पिबतो मूर्धा पततु इत्यर्थः ।*

*Brahmadatta reflected upon prana characterised with vak, who is called as अयास्याङ्गिरस and sung the saman.*

**तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वं । तस्य वे स्वर एव स्वम् । तस्मादार्त्विज्यं करिष्यन्वाचि स्वरमिच्छेत। तया वाचा स्वरसंपन्नयार्त्विज्यं कुर्यात्तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एव अथो यस्य स्वं भवति । भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद ॥ 1-3-25**

He who meditates upon the wealth of saman (vital

force), attains wealth. Tone indeed is its wealth. Therefore one who is going to do the duty of Ritvik (udgata), should wish to have a rich tone in his voice. With a speech enriched with a fine tone he should do the priestly duties. Therefore in a sacrifice people desire to see a person endowed with a good voice like one who has wealth. He indeed becomes possessed of wealth who knows the wealth of the sama in this way.

*An interest is created in listening to the truth of the saman by showing the fruit one gains from that. He who reflects upon the truth of the saman attains wealth. The wealth or स्वम् is the स्वर or the कण्ठ ध्वनि (rich voice). It is suggested that one should cultivate a rich voice for performing the duties of an udgatha. यथा कण्ठध्वनिर्भवति तं उपायं मधु पिप्पली सेवादि लक्षणं कुर्यादित्यर्थः ।*

**तस्य हैतस्य साम्नो यः सुवर्णं वेद भवति हास्य सुवर्णम् । तस्य वै स्वर एव सुवर्णम् । भवति हास्य सुवर्णम् य एवमेतत्साम्नः सुवर्णं वेद ॥** 1-3-26

He who meditates upon the gold (wealth) of sama (prana) obtains gold. Tone is indeed its gold. He who meditates upon the gold of saman, becomes a possessor of gold.

*"साम्नः" - प्रकृतस्य सामशब्दितस्य प्राणस्य । Meditation upon prana which is called as sama.*

*A person who knows well the sama swaras such as कृष्ट, प्रथम and others, that swara itself becomes सुवर्णor भूषणम् । That tone itself is indeed gold. सुवर्ण means both sound and gold.*

**तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति । तस्य वै**

**वागेव प्रतिष्ठा । वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो गीयतेऽन्न इत्यु हैक आहुः ॥** 1-3-27

He who meditates upon the support of this saman (prana), stands firmly supported. Speech alone is its basis. This prana is established in speech. Some say that prana is sung as having food as its basis.

*Here also by pointing to the फल desire in mastering sama is created. This Mukhya prana is established in जिह्वामूल and other places that are the places of speech.*

*वागिन्द्रियस्थान भूत - जिह्वामूलादि - स्थानेषु प्रतिष्ठितः सन् एषः मुख्यप्राणः सामभावमापन्नः उद्गीयते ।*

*The root of the tongue and other places is the place where prana rests. Some say it is chanted resting on food, because the vital force rests on food - प्राणस्य अन्न प्रतिष्ठितत्वोक्तेः ।*

**अथातः पवमानानामेवाभ्यारोहः । स वै खलु प्रस्तोता साम प्रस्तौति । स यत्र प्रस्तुयात्तदेतानि जपेत् । असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्माऽमृतं गमयेति । स यदाहासतो मा सद्गमयेति मृत्युर्वा असत्सदमृतं मृत्योर्माऽमृतं गमयामृतं मा कुर्वित्येवैतदाह । तमसो मा ज्योतिर्गमयेति । मृत्युर्वै तमो ज्योतिरमृतं मृत्योर्माऽमृतं गमयामृतं मा कुर्वित्येवैतदाह । मृत्योर्माऽमृतं गमयेति नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत्तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्। स एष एवं विदुद्गातात्मने वा यजमानाय वा यं कामं**

**कामयते तमागायति । तद्धैतल्लोकजिदेव । न हैवालोक्यताया आशास्ति, य एवमेतात्साम वेद ॥1-3-28**

Now begins the narration of the ascent only of the hymns known as Pavamanas. The priest called prastota indeed commences to sing the saman mantras. While he recites, these mantras are to be recited (by the yajamana). 'Lead me from asat to sat. Lead me from darkness to light. Lead me from Mrtyu (Samsara) to immortality'; when the yajamana makes this prayer to prastota as 'asato ma sadgamaya' the meaning is 'mrtyu is indeed asat and sat is amruta or immortality'. 'Lead me from mrtyu to amruta' means 'make me immortal'. When he says, 'From darkness lead me to light', he means, 'mrtyu is indeed tamas, jyothi is immortality'. So it means 'from death lead me to immortality'. In the statement, 'From death lead me to immortality' - the meaning does not seem to be hidden. Then through the remaining hymns (the udgata) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer or yajamana should ask for a boon - anything that he desires. That the udgata who meditates upon saman like this, secures by chanting whatever objects are desired for himself or for the sacrificer. This meditational prayer on prana certainly wins the world of Hiranyagarbha. He who has known this saman thus will not adopt any other means fearing that he is unfit for the world of Brahman.

*In this passage, the time of reciting the mantras (प्रयोग काल) known by the name अभ्यारोह as they happen to be the cause of ascending to Brahmaloka and which are of the form of prayers addressed to the udgata who is a प्राणवित् and the meaning of these mantras are described.*

*'एवं भूत प्राणविदम् उद्गातारं प्रति प्रार्थना रूपाणां, ब्रह्मलोकाभ्यारोह हेतुतया । अभ्यारोह शब्दितानां मन्त्राणां प्रयोगकालं मन्त्रार्थं च आह ।*

*The अभ्यारोह mantras are three in number. १. बहिष्पवमान २. माध्यंदिन पवमान ३. आर्भव पवमान । The time of reciting these mantras is mentioned as the time when the प्रस्तोता recites the saman. These are यजूंषि or yajus mantras. The yajamana or the sacrificer has to recite these yajurmantra as 'असतोमा सद्गमय तमसोमा ज्योतिर्गमय, मृत्योर्माऽमृतंगमय।' The meaning of these mantras is explained by the upanishath itself. असतो मा सद्गमय means make me immortal leading from mortal. तमस् is मृत्यु, that means the misery of samsara. Lifting me up from the misery make me immortal. The third statement is clear. The sacrificer prays the udgata for the attainment of the fruit as related to him through these three mantras. The udgata should chant saman with the intention of obtaining these results to the sacrificer. After chanting for the sacrificer with these pavamanas, with the remaining mantras, the chanter who is identified with the prana should serve eatable food for himself. Therefore it is declared that the meditation upon prana is a means of attainment of Brahmaloka.*

*अलोक्यता means ब्रह्मलोकार्हत्वाभावतः भीत्या साधनान्तरं नाभिलषति । तस्य कृतार्थत्वात् ।*

इति प्रथमाध्याये तृतीय ब्राह्मणम्

## चतुर्थं ब्राह्मणम्

## आत्मब्राह्मणम्

**आत्मैवेदमग्र आसीत्पुरुषविधः । सोऽनुवीक्ष्य**

**नान्यदात्मनोऽपश्यत् । सोऽहमस्मीत्यग्रेव्याहरत् । ततोऽहन्नामाभवत् । तस्मादप्येतर्ह्यामन्त्रितो अहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति । स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन औषत्तस्मात्पुरुषः । ओषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ 1-4-1**

In the beginning (before creation) this (universe) was the supreme self alone in the form of a purusha. He looked around and found nothing else but himself. He first uttered, 'I am he' (I shall become the Hiranyagarbha). Thus he came to have the name of Aham. Therefore, to this day, when a person is called, he says, 'Here I am', and then gives out the other name that he may have. Because he was the first and before all others he burnt all sins he is called purusha. He who knows thus, verily, burns one who wants to be above him.

*As Srimannarayana, meditation upon him and attainment of that Supreme Being are the tatva, hita and purushartha, to expound the supremacy of paramatman, here this text is introduced. इदं means this universe. 'अग्रे' means before creation. This statement is describing the cause of this universe and so the word Atma signifies Narayana. The term पुरुष विधः is even else where used to signify paramatman as in statements like 'अन्वयं पुरुषविधः', 'स यो हैतमग्निं वैश्वानरम् पुरुषविधं पुरुषे अन्तः प्रतिष्ठितं वेद'। पुरुषविधः - पुरुषाकारः ।*

*The same is pointed out in 'अन्योन्तरात्मा आनन्दमयः' । अनुवीक्ष्य means साक्षात् कुर्वन्। When he looked around he did not see any one differentiated from himself. Prior to creation the universe of sentient and the non-sentient was united with*

*him in a way that it could not be distinguished by it (अविभागे) as pointed out in तमः परे देवे एकी भवति।*

*'अहं इति हिरण्यगर्भ नाम' - अहमभिमानाश्रय व्यष्टि पुरुषाणां प्रथमजत्वात् हिरण्यगर्भस्य । अहमस्मि means अहँकारः स्याम्, चतुर्मुखस्याम् । Before the creation of the Chaturmukha the paramatman willed like this. Then Chatrumukha called as अहन्नाम came to existence. As the lord used this word अहम् for the first time to mention चतुर्मुख even today one utters first अहं and then speaks of his name given by the parents. The meaning of the term पुरुष is explained as follows:-*

*As he burnt all sins, he is called Purusha. Here the pronoun 'सः' does not go along with अहं । It relates to the आत्मा mentioned in the beginning. हिरण्यगर्भ is a karma vashya or dominated by Karma and so सर्व पाप प्रदाहकत्व is not possible for him by himself.*

*पूर्वः signifies कारणत्वं। The meaning of term Purusha signifies सर्वकारणत्व and सर्व पाप प्रदाहकत्व ।*

*It is declared as follows: 'पुर संज्ञे शरीरेस्मिन् शयनात् पुरुषो हरिः । शकारस्य षकारोऽयं व्यत्ययेन प्रयुज्यते' । So this upanishad begins with the auspicious term Purusha which is a unique name of Paramatman and so it is devoted to Narayana. He who meditates like this becomes most celebrated and anyone who wants to surpass him will be put down by him. पूर्वो बुभूषति श्रेष्ठो भवितुमिच्छति । That means one who desires to become more celebrated than a meditator of this atman.*

*'विजिगीषुं तिरस्करोति इति पिण्डिताऽर्थः' ॥*

**सोऽबिभेत्तस्मादेकाकी बिभेति । स हायमीक्षां चक्रे - यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति । तत एवास्य भयं वीयाय । कस्माद्ध्यभेष्यत् द्वितीयाद्धै भयं भवति ॥ 1-4-2**

He (Hiranyagarbha) was afraid. Therefore a person is afraid (even now) if he is alone. Then he thought, 'when there is no one other than me, what am I to be afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear arises.

*अहं नाम चतुर्मुखः (हिरण्यगर्भः) who is named as अहम् / seeing his loneliness he was overcome with fear, when there was no cause for fear. This 'सः' is not related to paramatman because there is no room for fear for the अपहतपाप्मा / ईक्षांचक्रे means अचिन्तयत् / He thought 'why should I fear?'*

*'अन्यत्' - मत्प्रतिद्वन्द्वी वस्तु इह नास्ति - There is no one here who is an opponent to me. प्रतिद्वन्द्वि सत्वे असहायत्वं भयहेतुः / तदभावे तु असहायत्वं न भय हेतुः / It is to be noted that fear arose in the mind of Hiranyagarbha only after he assumed a body. Having a body therefore is leading to great misery.*

*शरीर परिग्रहानन्तरमेव भयोत्पत्तेः शरीरित्वं कष्टं इति भावः /*

*It should not be understood that his fear vanished when he realised oneness. Because the statement in the next mantra, that he did not feel happy becomes opposed to it. 'अद्वैतसाक्षात्कारात् भयं निवृत्तमिति नार्थः / तथासति आत्मरतेः तस्योत्तरत्र 'नैव रेमे' इत्यादिना अरतिरिरंसा प्रतिपादनविरोधात्' /*

**स वै नैव रेमे । तस्मादेकाकी न रमते । स द्वितीयमैच्छत् । स हैतावानास, यथा स्त्रीपुमाँसौ संपरिष्वक्तौ । स इममेवात्मानं**

**द्वेधाऽपातयत् । ततः पतिश्च पत्नी चाभवताम्। तस्मादिद मर्धबृगलमिव स्व इति ह स्माह याज्ञवल्क्यस्तस्मा दयमाकाशः स्त्रिया पूर्यत एव । ताँसमभवत्ततो मनुष्या अजायन्त ॥ 1-4-3**

He was not at all happy. Therefore a person who is all alone does not feel happy. He wished to have a second companion. He became as big as a man and wife embracing each other. He parted his body into two parts. Then from those two parts emerged the husband and wife. Therefore Yajnavalkya said, 'this body (of a man before marriage) is one - half of oneself, like one of the halves of a split peanut. Therefore this space is indeed filled by the wife.' He united with her. From that men were born.

*That Prajapathi desired a mate. He longed for a wife. He became as big as a man and wife embracing each other. Then he parted his body into two. ताम् समभवत् - शतरूपाख्यां आत्मनो दुहितरं स प्रजापतिः समभवत् ।*

**सो हेयमीक्षांचक्रे कथं नु मात्मन एव जनयित्वा संभवति । हन्त तिरोऽसनीति । सा गौरभवदृषभ इतरः तां समेवाभवत्। ततो गावोऽजायन्त । बडबेतराभवत् । अश्ववृष इतरः । गर्दभीतरा गर्दभ इतरः। तां समेवाभवत्। तत एकशफमजायत। अजेतराभवद्वस्त इतरोऽविरितरा मेष इतरः। ताँ समेवाभवत् । ततोऽजावयोऽजायन्तेवमेव यदिदं किंच मिथुनमा पिपीलिकाभ्यःतत्सर्वमसृजत ॥ 1-4-4**

She (Shatarupa) thought, 'How can he be united with

me after producing me from himself? Well, let me hide myself.' She became a cow, the other became a bull and was united with her. From that cows were born. She became a mare, the other a stallion. The one became a she-ass and the other became a he-ass and was united with her. From that single hoofed animals were born. The one became a she-goat, the other a he-goat; The one became a ewe and the other became a ram and was united with her. From that goats and sheep were born. Thus did he create all creatures in all species in pairs, down to the ants.

**सोऽवेदहं वाव सृष्टिरस्म्यहँ हीदँ सर्वमसृक्षीति । ततः सृष्टिरभवत् । सृष्ट्याँ हास्यैतस्यां भवति य एवं वेद ॥1-4-5**

He knew, 'I am indeed the creation since I have created all this. Then he became creation. He who knows thus this becomes a man of repute in this world of creation.

*अहं वाव सृष्टिः I alone am this universe which is created - मत्सृष्ट इदं जगत अहमेव इति प्रजापतिः ज्ञातवान् । Then he was called creation. सृष्टि नामा अभवत्। He who knows like this becomes prominent in the creation of Prajapathi.*

*ब्रह्म सृष्टौ मुख्यः भवति इत्यर्थः ।*

**अथेत्यभ्यमन्थत् । स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत तस्मादेतदुभयमलोमकमन्तरतः । अलोमका हि योनिरन्तरतः । तद्यदिदमाहुरमुं यजामुं यजेत्येकैकं देवमेतस्यैव सा विसृष्टिरेष उ ह्येव सर्वे देवाः । अथ यत्किंचेदमार्द्रं तद्रेतसोऽसृजत । तदु सोमः । एतावद्वा इदँ सर्वमन्नं चैवान्नादश्च । सोम एवान्नमग्निरन्नादः । सैषा**

**ब्रह्मणोऽतिसृष्टिः । यच्छ्रेयसो देवानसृजत। अय यन्मर्त्यः सन्नमृतानसृजत तस्मादतिसृष्टिः। अतिसृष्ट्यां हास्यैतस्यां भवति य एवं वेद ॥ 1-4-6**

Then he (Prajapati) churned thus and created the fire from his mouth and hands which were the source of fire. Therefore both these are without hair inside. The generating organ is hairless inside. Therefore when they talk of particular gods, saying, 'sacrifice to this god, sacrifice to the other god', all those gods are the creation of this (Prajapati). This god verily is all those gods because they are all his creation. Now all this that is liquid is produced from his seed. That is soma. This universe is only this much namely food and the eater of food. Soma itself is food and fire is the eater of food. This is the super - creation of Brahman (Prajapati), that he created gods of superior nature. Being a mortal himself, he created the immortals. Therefore this is a super - creation. He who knows this thus, becomes famous amongst those in the super-creation.

*स चतुर्मुखः अथेति - मङ्गलशब्दोच्चारण पूर्वकं अभ्यमन्थत् । As it is the source of Agni there are no hairs (अग्नेः योनित्वात् मुखस्य हस्तयोः च अन्तरतो लोम शून्यत्वं) If everything in this world is of the form of अन्नम् and अन्नादः then it is अग्नीषोमात्मक । सोम is annam as it is consumed. Agni is the eater of food as it is of the form of burning. So Jagath is अग्निषोमात्मक इति भावः He who knows like this becomes a prominent person in the creation. That means ज्ञान वैराग्य मुमुक्षासंपन्नो भवति ।*

*अतिसृष्टिः - यस्मात् प्रजापतिः स्वयं मरणधर्मासन् मुक्तियोग्यान् ज्ञानवैराग्यादि संपन्नान् मुमुक्षून् सनकसनन्दनादीन् असृजत तस्मात् सा अतिसृष्टिः इत्यर्थः ।*

**तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रियता सौनामायमिदँरूप इति । तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियतेऽसौ नामायदिदँ रूप इति। स एष इह प्रविष्टः आ नखाग्रेभ्यो यथा क्षुरः क्षुरधानेऽवहितः स्याद्विश्वंभरो वा विश्वंभरकुलाये। तं न पश्यन्ति । अकृत्स्नो हि सः। प्राणन्नेव प्राणो नाम भवति। वदन्वाक्पश्यँ श्चक्षुः श्रृण्वन् श्रोत्रं मन्वानो मनस्तान्यस्यैतानि कर्मनामान्येव । स योऽत एकैकमुपास्ते न स वेदा अकृत्स्नो ह्येषोऽत एकैकेन भवति। अत्मेत्येवोपासीत। अत्र ह्येते सर्व एकं भवन्ति। तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा । अनेन ह्येतत्सर्व वेद। यथा ह वै पदेनानुविन्देदेवं। कीर्तिं श्लोकं विन्दते य एवं वेद ॥** 1-4-7

This universe was then (prior to creation) undifferentiated. That (Brahman having avyakta as his body) became differentiated with name and form, with such and such as its name and such and such as its form. So to this day it is differentiated into name and form as having such and such a name and such and such a form. That (Brahman) has entered into these bodies upto the tip of the nails, as a razor may be put into its case, or as fire which sustains the wood. Him, people do not see; because he who does not see Him is indeed imperfect. When He (Paramatman) does the function of living he is called prana. When he speaks he is called organ of speech, when sees he is the eye. When he hears he is called ear. When he thinks he is called the mind. These are names according to the several functions. He who meditates upon any one of this totality, he does not know. So it is incomplete as it is limited to an aspect of it. One should meditate upon it as

the Atman alone (as being characterised with the inseparable orders of the sentient and non-sentient differentiated into names and forms) for all these are united with it. The Atman alone is to be known as it is the inner self of all. A person knows all things by the knowledge of this (Paramatman) just as one may get at an animal through the foot prints. He who knows it as such attains fame and purifying name.

*तदिदं This universe of the characteristics of pairs - मिथुनादि लक्षणं जगत् । तदा means prior to creation. (तर्हि ।) । अव्याकृतमासीत् means अव्यक्तमासीत् i.e., it was Brahman having avyaktha as its body. अव्यक्तत्व means that which is not differentiated into names and forms. That Brahman alone differentiated itself in the form of names and forms such as Gods, human beings and different forms of having hands and feet, etc. The articulation into names and forms at the time of creation is illustrated by the example of the world having names and forms now.*

*असौ नामा having different names such as देवदत्त or यज्ञदत्त etc.*

*'अत्मैवेदमग्र आसीत्' The idea is that even prior to the state of creation it is pointed out that in the previous creation there was the articulation of names and forms. Later they were withdrawn into the subtle state to be associated with one non-second atman inseparably. So there is no incompatibility in the statement that the atman - alone existed prior to creation. If it is asked how can there be the fact of Deva, Manushya and other such names and forms for the atman as the atman is not in the bodies of Gods, men etc. It is pointed out that the atman entered into his creation upto the tip of the nails.*

अव्याकृत शरीरकः पूर्वं आत्मशब्दितः परमात्मा इह कार्यवर्गे आनखाग्रेभ्यः प्रविष्टः । The Paramatman was pervading the Chit and the Achit in the कारणावस्था and therefore even in the कार्यावस्था it completely pervaded them 'प्रविष्टः' means अन्तर्यामि रूपेण प्रविष्टः ।

क्षुरधाने means क्षुरकोशे । विश्वंभरः means अग्निः

कुलाये mean नीडे - दारुणि इति यावत् । As fire and the sword are in the wood and the case hidden from other's sight, similarly the Paramatman is within all entities.

यः सर्वस्वरूपव्याप्तम् परमात्मानम् न पश्यति सः अकृत्स्नः - अपूर्ण स्वरूपः that means equal to a non-existent entity. All names and forms are of the Paramatman alone and that is pointed out by प्राणन्नेव प्राणो भवति etc., The Paramatman became called by these names when he causes such actions.

स परमात्मैव प्राणवागादिद्वारा प्राणनवदनादि कर्ता । तत्तत् शब्द प्रवृत्ति निमित्तक - चराचर शब्द वाच्यत्वं अपि इति सर्व नामरूपाश्रयत्वं परमात्मनः अस्ति । This statement viz., तद्धेदं तर्हि अव्याकृतमासीत् etc., is explaincd in the Brahmasutra (Vedantasutra 1-4-14) under the sutra कारणत्वेन च आकाशदिषु यथा व्यपदिष्टोक्तेः and under the sutra समाकर्षात् (1-4-15) and it is explained that अव्याकृत and the term Asat in the statement असद्वा इदमग्र आसीत् - relate to Brahman characterised by the subtle sentient and non-sentient principles - सूक्ष्म चिदचिद्विशिष्टब्रह्म परः । 'एकैकमुपास्ते' - सर्वनामरूपविशिष्टं परमात्मानं विहाय एकैकं - एकैकनामरूपविशिष्टं जीवं यः उपास्ते सः न वेद - नोपास्ते । That means his upasana is not at all an upasana because Brahman alone is Sarvatma as he is characterised by all names and forms. The Jiva is अकृत्स्नः or अपूर्णः as he is characterised by one name and form only.

*Therefore one should meditate upon Paramatman who is characterised by all names and all forms, because all entities are the bodies of Paramatman and they characterise the one non-second Brahman.*

*सर्वे पदार्थाः शरीरतया एकं भवन्ति । It is not oneness in essential nature - i.e. स्वरूपैक्यं because the जड and the अजड cannot become one. जडाजडयोः ऐक्यासम्भवात् । शरीर शरीरिणोश्च पृथक् स्थित्यादि अभावेन एकत्व व्यवहारस्य दृष्टत्वात् ।*

*Another alternative explanation is given.*

*As Brahman is ever characterised with the universe of names and forms, any one meditating upon the विशेषणांश alone or upon the विशेष्यांश alone as if realised as separately, does not know how to meditate. That does not become the upasana at all. The meditation upon either the विशेषणांश alone or the विशेष्यांश alone is not complete. Because it is a Visishta Padartha.*

*केवल विशेषणांशेपि पूर्णता नास्ति, केवल विशेष्यांशेपि पूर्णता नास्ति । Therefore the atman is to be meditated upon as inseparable from the universe of sentients and non-sentients having different names and forms.*

*नामरूपात्मक - चिदचित्प्रपंञ्च - अपृथक् सिद्ध विशेषणत्वेन उपासीत इत्यर्थः । 'अत्र सर्वे एकं भवन्ति ' । विशिष्टे सर्वे पदार्थाः अन्तर्भवन्ति इत्यर्थः । विशिष्टे विशेषणविशेष्ययोः अन्तर्भूतत्वात् इति भावः । अस्य सर्वस्य means नामरूपात्मक प्रपञ्चस्य । एतत् पदनीयं means परमात्म स्वरूपं प्रपत्तव्यं or it may mean ज्ञातव्यम् । Because the atman is the innerself in all entities, by knowing this atman one becomes सर्वज्ञ । अनेन आत्मना अभिज्ञातेन सर्वज्ञो भवति इत्यर्थः ।*

**तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरो यदयमात्मा । स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात्प्रियं रोत्स्यतीतीश्वरो ह तथैव स्यात्। आत्मानमेव प्रियमुपासीत। स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति ॥** **1-4-8**

This (Supreme) self is dearer than a son, dearer than wealth, dearer than everything else because this self is the innermost. Should a person (holding Paramatman as the dearest) say to one who says that some thing other than the Paramatman is dear, as 'The Lord will block that which is dear to him', will verily happen like that. Therefore one should meditate upon the Supreme self alone as dear. For a person who meditates upon the supreme self alone as dear, the things he holds dear will never perish.

*सर्वस्मात् अन्तरतरः - means the innermost self of all. अत्यन्तं अन्तरंगः - मुख्यः इति यावत् । This Paramatman will be dearer than any other thing. पुत्रमित्रादि - प्रियान्तरापेक्षया अति प्रियतरः इत्यर्थः 'प्रियं रोत्स्यति' - 'प्रियनिरोधं ईश्वरः करिष्यति । 'आत्मानं प्रियमुपासीत' - निरतिशय प्रियं परमात्मानमेव उपासीत । परमात्मनः अनुभूयमानस्य निरतिशयानन्दतया प्रियत्वं । 'न हास्य प्रियं प्रमायुको भवति' - अस्य प्रियं अविनष्टं भवति इत्यर्थः ।*

**तदाहुर्यद्ब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते किमु तद् ब्रह्मावैद्यस्मात्तत्सर्वमभवदिति ॥** **1-4-9**

They say, 'men think', through the meditation on Brahman we shall become all'. What did that Brahman know on account of which it became all ?

*यद् ब्रह्मविद्यया सर्वं भविष्यन्तः - सर्वशब्दवाच्य - परमात्मपर्यन्त*

*आविर्भाव कामाः मनुष्या मन्यन्ते / People who desire to know the fact of realising Paramatman who is designated by all terms - Thus Sruthaprakashikacharya explains this.*

*यस्मात्सर्वं अभवत् - Did that Brahman know some other object, on account of which it became all ? The intention of the statement is this. i.e., Is there any object higher than Brahman to be meditated upon by Brahman or not?*

*The enquiry is made here whether Brahman knew something other than itself by means of which it became all or whether there is nothing higher than Brahman to be known?*

*'तत् ब्रह्म किं वेद्यं वस्त्वन्तरमवैत् यस्माद्वेदनात् तत् सर्वमभवदिति ब्रह्मणोऽपि परं तदुपास्यं वस्त्वस्ति न वा इति बुभूत्सा उत्थापिता' / Thus it is explained in सर्वव्याख्यानाधिकरण - (वे.सू. 1-4-29)*

**ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावैत् अहं ब्रह्मास्मीति। तस्मात्तत्सर्वमभवत् । तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत् । तथर्षीणां तथा मनुष्याणाम् । तद्धैतत्पश्यनृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवँ सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदँ सर्वं भवति । तस्य ह न देवाश्चनाभूत्याईशते । आत्माह्येषां भवति । अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद । यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः। एवमेकैकः पुरुषो देवान्भुनक्ति । एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति ; किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्याविद्युः ॥** 1-4-10

This (supreme self) was indeed Brahman in the beginning. It knew itself alone as, 'I am the Brahman'. Therefore it became all. Whoever among the gods knew it also became That. And the same with sages and men. Sage Vamadeva while realising it thus declared, 'I became Manu and the Sun'. And to this day, whoever realises it in this way as 'I am Brahman', he becomes all. Even the gods are not competent to prevent that person from gaining Mukti, because he becomes their self.

When a person worships another god thinking, 'He is one and I am another,' he does not know. He is like an animal to the gods. As many animals serve a man so does each man serve the gods. Even if one animal is taken away, it is a source of pain to him. What should one say of many animals? Therefore it is not liked by the gods that men should know Brahman.

*This sentence is explained by Vyasarya in सर्व व्याख्यानाधिकरण । This is an answer to the question raised in the previous mantra. The answer is that there is no other entity than Brahman to be meditated upon. उपास्यान्तर शून्यं इत्युत्तरमाह ।*

*'आत्मानमेवावैत्' It did not come to know another object of meditation than itself. So it became everything. "न तु अन्यदुपास्यं" The idea is the negation of the means of knowing a different thing. It does not prescribe स्व वेदन or the knowledge of itself as the means. अन्य वेदनस्य उपायत्व निषेधे तात्पर्यं । न तु स्व वेदनस्य उपायत्वविधाने । As in the statement स कारणं करणाधिपाधिपः 'न चास्य कश्चित् जनिता न चाधिपः' । By the negation of a different cause*

*the Paramakaranatva of Brhaman is established here also by the negation of another उपास्य than Brahman. The Paramopasyatva of Brahman is ordained.*

*Why is it mentioned here as आत्मानमेव अवैत् ? i.e., it knew itself alone as Brahman, instead of saying, "It did not know anything other than itself"? The answer to this question is as follows:*

*The purpose of this statement is for 'ब्रह्म वेदन प्रशंसा' or praising the knowledge of Brahman.*

*The fact of Brahman being the cause of this universe is mentined in the statement ब्रह्म वा इदमग्र आसीत् । From this it becomes established that Brahman is the object of meditation. As the cause alone is to be meditated upon, and as there is no other cause than Brahman which is the cause of all, there is no other entity to be meditated upon.*

*The fruit of the realisation of this knowledge is further mentioned as यो यो देवानां प्रत्यबुध्यत स एव तदभवत् । तदभवत् means सर्वं अभवत् । The meaning is सर्व शब्दवाच्य परमात्म पर्यन्ताविर्भाववान् अभवत् इत्यर्थः सर्वात्मभूतपरमात्मात्मको अभवत् । That means he realised that he is ensouled by Paramatman who is the atman in all. This fact of having Paramatman as the atman is नित्यप्राप्त । So it is the realisation of that fact or तत् साक्षात्कार फलं इति फलति ।*

*वामदेव meditated upon that Brahman and realised that as - "The internal self in me is the atman of मनु and others. मन्वादिना सर्वेण स्वस्य ऐकात्म्यं साक्षात्कृतवान् इत्यर्थः ॥ अहं ब्रह्मास्मि means सर्वात्मक ब्रह्मात्मकोस्मि । This kind of realisation was not limited to previous times.*

*अभूत्या नेशते - मुक्त्यैश्वर्य विघाताय न समर्थाः । When gods themselves are not capable of obstructing the attainment of glory of liberation., what to say about others?*

*'आत्माह्येषां स भवति' - Such a knower of Brahman becomes आत्मा or नियन्ता of even gods. Having described the कृतार्थता of the Brahmavith the sruthi points out the defects of others. If one thinks that there is some one to be worshipped other than his atman, i.e. Paramatman who is the support and controller - He does not know. He will be subservient to those gods and such an अब्रह्मवित् पुरुषः will be pleasing by his service the gods like अग्नि, इन्द्र and others. That means he becomes their servant. he will be a kinkara of all god,. The gods do not relish that men should gain knowledge of Brahman.*

**ब्रह्म वा इदमग्र आसीदेकमेव । तदेकं सन्न व्यभवत् । तच्छ्रेयोरूपमत्यसृजत क्षत्रं यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति। तस्मात्क्षत्रात् परं नास्ति । तस्माद् ब्राह्मणः क्षत्रियमध स्तादुपास्ते राजसूये । क्षत्र एव तद्यशो दधाति । सैषा क्षत्रस्य योनिर्यत् ब्रह्म । तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्तत उपनिश्रयति स्वां योनिं य उ एनँ हिनस्ति स्वाँ स योनिमृच्छति । स पापीयान्भवति यथा श्रेयाँसँ हिँसित्वा ॥**

**1-4-11**

In the beginning this was indeed Brahman alone. Being all alone it did not flourish. It created Kshatriya of an excellent form. Those who are Kshatriyas among gods

are Indra, Varuna, Soma, Rudra, Parjanya, Yama, Mrtyu and Isana. Therefore there is none higher than the Kshatriya. Hence the Brahmana honours the Kshatriya from a lower seat in the Rajasuya sacrifice. He imparts glory to the kshatriya. The Brahmana is the source of the kshatria. Therefore though the king attains supremacy in the sacrifice, at the end of it, he resorts to the Brahmana, his source. He who slights the Bramhana strikes at his own source. By doing so he becomes a sinner as one who slights one's superior.

*The creation of the Brahmana caste was described earlier as "from the source of the mouth and the palms Agni was created". Now the creation of the kshatriya class such as Indra and others will be described.*

*Though the fact of 'ब्रह्मोपादानकत्व' was taught in the mantra 'आत्मैवेदमग्र आसीत्' it is again taught here for establishing this truth in the minds of the disciples 'शिष्यावधानाय पुनरपि स्मारयति ।' Brahman created the kshatriya class of an excellent form. 'देवत्रा' means देवेषु । Among gods Indra, Varuna and others belong to kshatriya class.*

*देवेष्वपि तपोविशेषेण वर्ण विशेष संभवात् अभिमानित्वाद्वा क्षत्रियत्वं द्रष्टव्यं। उपास्ते means उपविशति ।*

*Even for the kshatriya of this type the Brahmana is the source.*

*क्षत्रियगत अतिशयस्यापि ब्राह्मणाधीनत्वं क्षत्रियस्य श्रैष्ठचं ब्राह्मणानुग्रहप्रयुक्तं इत्यर्थः ॥*

**स नैव व्यभवत् । स विशमसृजत यान्येतानि देवजातानि गणश आख्यायन्ते वसवो रुद्रा आदित्या विश्वेदेवा मरुत इति ॥**

**1-4-12**

Evenafter creating kshatriya gods, Brahman did not flourish. So he created the Vaishya class - those species of gods now are designated in groups - the Vasus, Rudras, Adityas, the Visvedevas and the Maruths.

*सः means परमात्मा even after creating the kshatriya did not flourish - विभुत्वं न आप्तवान् / Then he created the groups of deities such as Vasu, Rudra, Aditya, Visvedeva and Maruth.*

**स नैव व्यभवत् । स शौद्रं वर्णमसृजत पूषणमियं वै पूषेयँ हीदँसर्वं पुष्यति यदिदं किंच ॥ 1-4-13**

Still He did not flourish. He created the sudra caste - Pushan. Indeed this (earth) is the Pushan. For it nourishes all that exists.

*इयं पृथिव्येव पूषा इत्युच्यते / The earth alone is called Pushan. पृथिव्याः एव सर्व पोषकत्वात् पृथिव्येव पूषा इत्यर्थः /*

**स नैव व्यभवत् । सः तच्छ्रेयोरूपमत्यसृजत धर्मं । तदेतत्क्षत्रस्य क्षत्रं यद्धर्मस्तस्माद्धर्मात्परं नास्त्यथो अबलीयान्बलीयाँसमाशँसते धर्मेण, यथा राज्ञैवम् । यो वै स धर्मः सत्यं वै तत्तस्मात्सत्यं वदन्तमाहुःधर्मं वदतीति धर्मं वा वदन्तँ सत्यं वदतीत्येतद्ध्येवैतदुभयं भवति॥ 1-4-14**

Yet he did not flourish. He created that excellent form, Dharma or righteousness. This righteousness is the controller of the kshatriya.

Therefore there is nothing higher than Dharma. So a man who is weak hops to defeat a strong man through righteousness as through the support of a king. That which

is Dharma is verily satya. Therefore, they say about a person speaking truth, 'He speaks what is Dharma', or about a person speaking Dharma, 'He speaks what is truth', for this alone is both.

*Having even created the four classes, that atman (Paramatman) did not flourish - विभूतिं न आप्तवान् । So for becoming flourished he created Dharma which is an excellent form even for the kshatriya. The Dharma is the controller of all and it is the controller of even the Kshatriya. There is nothing greater than Dharma. धर्म बलेन अबलिष्ठोपि बलीयांसं जेतुं आशंसते । Just as a weak person hopes to defeat a strong person depending upon the strength and support of the king. This Dharma is सत्य वदं एव । It is of the form of both satya and Dharma. तस्मात् सत्य वदं सर्वशेषिभूतमित्यर्थः ।*

**तदेतत्ब्रह्म क्षत्रं विट्शूद्रः । तदग्निनैव देवेषु ब्रह्माभवत् । ब्राह्मणो मनुष्येषु क्षत्रियेण क्षत्रियो वैश्येन वैश्यः शूद्रेण शूद्रः । तस्मादग्नावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येष्वेताभ्याँ हि रूपाभ्यां ब्रह्माभवत् । अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति, यथा वेदो वाननूक्तोऽन्यद्वा कर्माकृतं । यदिह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति तद्धास्यान्ततः क्षीयत एव।आत्मानमेव लोकमुपासीत । स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयते । अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥** **1-4-15**

Thus (This Brahman became) the four castes

Brahmana, Kshatriya, Vysya and Sudra. He became a Brahmana amongst gods as fire and amongst human beings brahmana through fire, a kshatriya through the kshatriya gods like Indra, a vysya through the vysya gods like Vasus and others, and a sudra through the sudra goddess like the Prithve.

Therefore people desire to attain the results of their rites through fire among gods and among men satisfying Brahmins. For Brahman was associated with these two forms at the beginning. If a person departs from this world without realising Paramatman, that Paramatman being non-realised by him, does not protect him, even as the Veda unstudied, or any other work not undertaken does not protect. A man without the knowledge of Paramatman, might even have done many meritorious, virtuous acts, but they perish in the end without giving any fruit. One should meditate upon the Supreme self alone as the object of his attainment and his act of meditation does not become fruitless. Whatever he desires to obtain, he creates all those on account of the realisation of Paramatman through meditation.

*Here the creation of the four varnas is concluded. As these four classes were born of Brahman, this Brahman, alone is the self of all these four classes. It if is asked, "The creation of the Brahman class is not mentioned here, but only the creation of the three classes, how can Brahman be described as having the four forms? The answer to this question is 'तदग्निनैव देवेषु ब्रह्मा भवत् । सः मुखाच्च योनेः इस्ताभ्यां च अग्निमसृजत इति । Thus the creation of Agni was mentioned earlier. Brahman of the form of Agni became the Brahmana class. Brahman characterised by the form of Indra and others became the kshatriya class. Brahman characterised by the*

*form of vasu, rudra and others became vysya class. Brahman characterised by the form of the earth became the sudra class.*

*The gods cherish the fruits through Agni.*

*एवं निखिल - जगत्कारणत्वादि - गुणकं आत्मस्वरूपं उक्त्वा तद्वेदनस्य अवश्यकर्तव्यत्वमाह । यो ह वा अस्माल्लोकादित्यदिना । नित्य सूरिभिः सर्वदा लोक्यमानत्वात् परमात्मा लोक इत्युच्यते ।*

*स्वं लोकं अदृष्ट्वा प्रैति' - स्वीयं अन्तरात्मानं दर्शनसमानाकारेण ज्ञानेन अविषयीकृत्य यत्पुनः अस्मात् लोकात् लोकान्तरं गच्छति ।*

*If a person departs from this world without having a vivid vision of his antaryamin, the Paramatman, through steady, meditation. 'सः न भुनक्ति अविदितः । सः means Paramatman. He does not protect न परिपालयति - that person though he belongs to him as his शेष, because of the absence of meditation upon him.*

*उपासनाभावे वस्तुगत्या शेषितया आत्मभूतोपि संसारं न निवर्तयति इत्यर्थः । A simile is given. The Veda is for the good of all people and applies to all. But if it is not studied it will not protect one. Even if great sacrifices like Ashwamedha and others are done by one who has not realised Brahman, all that comes to an end even though it lasts for a long time. Therefore इतरत् परित्यज्य आत्मानमेव लोकमुपासीत - Abandoning every other thing, one should meditate upon the atman who is both the उपाय and उपेय । If one meditates thus that will be lasting for all time.*

*'न कर्म क्षीयते । - कर्म means उपासना or कर्म that is accessory to upasana. Such a person will attain everything by his will.*

*सर्वं संकल्पमात्रेण सृजति इत्यर्थः ।*

**अथो अयं वा आत्मा सर्वेषां भूतानां लोकः । स यज्जुहोति यद्यजते तेन देवानां लोकः । अथ यदनुब्रूते तेन ऋषीणाम् । अथयत्पितृभ्यो निपृणाति यत्प्रजामिच्छते तेन पितृणाम् । अथ यन्मनुष्यान् वासयते यदेभ्योऽशनं ददाति तेन मनुष्याणाम् । अथ यत्पशुभ्यस्तृणोदकं विन्दति तेन पशूनाम्। यदस्य गृहेषु श्वापदावयाँस्यापिपीलिकाभ्य उपजीवन्ति तेन तेषां लोकाः यथा ह वै स्वाय लोकायारिष्टिमिच्छेत् एवँ हैवंविदे सर्वाणि भूतान्यरिष्टि मिच्छन्ति तद्वा एतद्विदितं मीमाँसितम् ॥ 1-4-16**

Now, this Jivatman is the object of enjoyment to all beings. He offers oblations in the fire and performs sacrifices and thus he is an object of enjoyment to the gods. That he studies the Vedas and that is how he becomes an object of enjoyment to the Rishis. That he makes offerings to the manes and desires children is how he becomes the object of enjoyment to the manes. He gives shelter and food to men and that is how he becomes an object of enjoyment for men. He gives fodder and water to animals and that is how he is an object of enjoyment to them. And that beasts and birds down to the ants feed in his house and that is how he becomes an object of enjoyment to these. Just as one wishes safety to one's own body, so do all beings wish safety to one who knows in this way. Seeing in this way (the fact of the Jivatman being the object of enjoyment to all) the fact of Paramatman being the place of enjoyment to all has been discussed and determined.

*It was pointed out earlier that the atman alone should be meditated upon as the loka. Loka means a particular place*

*where the living beings experience things - प्राणि भोग स्थान विशेषः । Here it is mentioned that the Jivatman alone is उपकारक or helper to all, to point out the lokatva or the object of attainment and means of Paramtman - परब्रह्मणः लोकत्वं दर्शयितुं प्रत्यगात्मनः एव सर्वोपकारकत्वेन सर्व भूतोपेयत्वात् सर्व भूतलोकत्वं आह । 'अयं' means the jivatman who is realised directly as अहं। This jivatman is the उपकारक to gods through yaga and homa.*

*अनुब्रूते means स्वाध्यायं अधीते studies the veda. निपृणाति means पिंडोदकादि प्रयच्छति । वासयति means accommodates the guests by providing them beds, sheets, food and others etc. He is just the upakaraka of all these. Like this Paramatman is the loka for all. It is pointed out तद्वा एतद्विदितं मीमांसितम् । The meaning of the statement is as follows. By showing the सर्वभूतलोकत्व of the jivatman एतत् - परम प्रकृतं परमात्मनो लोकत्वं मीमांसितम् विदितम् । When the Pratyagtman alone is like this which is directly known the सर्वभूतलोकत्वं of Paramatman is established without any doubt. 'प्रत्यगात्मन एव सर्वभूतलोकत्वे प्रत्यक्षसिद्धे सर्वात्मनः परमात्मनः सर्वभूतलोकत्वं न संदेग्धव्यं इति भावः ।*

**आत्मैवेदमग्र आसीदेक एव । सोऽकामयत जाया मे स्यादथ प्रजायेय। अथ वित्तं मे स्यात् कर्म कुर्वीयेति । एतावान्वैकामोअथ नेच्छँश्नातो भूयो विन्देत्तस्माद प्येतर्ह्येकाकी कामयते जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति । स यावदप्येतेषामेकैकं न प्राप्नोत्यकृत्स्न एव तावन्मन्यते । तस्यो कृत्स्नता मन एवास्यात्मा वाग्जाया प्राणः प्रजा चक्षुर्मानुषं वित्तं ।**

**चक्षुषाहि तद्विन्दते श्रोत्रं दैवँ श्रोत्रेण हि तच्छृणोत्यात्मैवास्य कर्मात्मना हि कर्म करोति । स एष पाङ्क्तो यज्ञः पाङ्क्तः पशुः पाङ्क्तः पुरुषः पाङ्क्तमिदँसर्वं यदिदं किंच । तदिदँ सर्वमाप्नोति य एवं वेद ॥** 1-4-17

This (the universe having the division of wife, son, etc) was prior to creation the only entity (Paramatman). He of the form of a purusha desired, "Let me have a wife so that I may be born as the child. And let me have wealth, so that I may perform rites." Desire is only this much. Even desiring more than this, one will not get more than this. Therefore even to this day a person who is single desires, 'Let me have a wife, so that I may be born, and let me have wealth so that I may perform rites.' He considers himself incomplete till he does not obtain each one of these four. His completeness comes like this. The mind is his self; speech is his wife, prana is the child; the eye is human wealth for he gains it through the eye. The ear is his divine wealth, for he learns with his ears (the sruti and smrithi signified as) the unseen. The body is the instrument of karma, for he performs through the body. So this sacrifice has five factors. The animals have five factors. The Purusha has five factors. All this that exists has five factors. He who knows thus attains all this.

*इदं means this universe having the division of wife, son and others - जायापुत्रादि विभागवत् जगत् । Parabrahman alone was there - केवल पुरुषरूप एव स्थितः ।*

*As Paramatman is the आश्रय for all names and forms this kind of कामनाश्रयत्व may be taken in the primary sense through the Purusha created first according to his karma.*

*'परमात्मनः सर्वनामरूपाश्रयत्वात् कर्मानुगुणं प्रथमं पुरुषरूपेण सृष्ट जीवद्वारा एतादृशकामनाश्रयत्वम्' / This "purusha rupena Srishta jiva" is the four faced Brahma. The object of desire for samsarins is nothing other than these four namely जाया पुत्रवित्तकर्म / यस्तु वैराग्येण वा अलाभेन वा जायापुत्रवित्तकर्मान्यतम हीनतया अकृत्स्नः तस्य कृत्स्नतासंपत्तिप्रकारं दर्शयति - तस्यो कृत्स्नता इति / Gold, animals and such others are मानुषंवित्तम् / दैवं वित्तं signifies the unseen or अदृष्टं which is heard with the ear. The Daiva is expounded by the श्रुति and स्मृति / यज्ञः is called पाङ्क्त because it is managed by the group of five namely आत्मजायापुत्रवित्तकर्म / पशु - पाङ्क्त because it is पांचभौतिक / Whatever is seen in this universe is comprising of the five elements and so is पाङ्क्तः /*

इति प्रथमाध्याये चतुर्थ ब्राह्मणम्

## पञ्चमं ब्राह्मणम्

## सप्तान्न ब्राह्मणम्

**यत्सप्तान्नानि मेधया तपसाजनयत्पिता ।**
**एकमस्य साधारणं द्वे देवानभाजयत् ॥**
**त्रीण्यात्मनेऽकुरुत पशुभ्य एकं प्रायच्छत् ।**
**तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ॥**
**कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा ।**
**यो वैतामक्षितिं वेद सोऽन्नमत्ति प्रतीकेन ।**
**स देवानपिगच्छति स ऊर्जमुपजीवति। इति श्लोकाः ॥**

**1-5-1**

The father produced seven kinds of food through penance of the form of meditation. One, of these foods is common to all eaters. Two he gave to the gods. Three he designated to the atman. One he gave to the animals. On that rests everything that which lives that which not. Why are they not becoming less though being eaten always? He, who knows the cause of their non-exhaustion eats food with his mouth. He attains (Sayujya with) the gods. (He subsists on the experience of Brahman.) He attains immense food. These are the verses.

**यत्सप्तान्नानि मेधया तपसाऽजनयत्पितेति । मेधया हि तपसाजनयत्पिता । एकमस्य साधारणमितीदमेवास्य तत्साधारणमन्नं यदिदमद्यते । स य एतदुपास्ते न स पाप्मनो व्यावर्तते । मिश्रँह्येतत् । द्वे देवानभाजयदिति हुतं च प्रहुतं च तस्माद्देवेभ्यो जुह्वति च प्र च जुह्वत्यथो आहुर्दर्शपूर्ण मासविति। तस्मान्नेष्टियाजुकः स्यात् । पशुभ्य एकं प्रायच्छदिति । तत्पयः। पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति । तस्मात्कुमारं जातं घृतं वैवाग्रे प्रलिलेहयन्ति। स्तनं वानु धापयंति। अथ वत्सं जातमाहुरतृणाद इति । तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्चन इति । पयसि हीदं सर्वं प्रतिष्ठितं यच्च प्राणिति यच्चन। तद्यदिदमाहुः संवत्सरं पयसा जुह्वदप पुनर्मृत्युं जयतीति न तथा विद्याद्यदहरेव जुहोति तदहः पुनर्मृत्युमपजयति। एवं विद्वान्सर्वं हि देवेभ्योऽन्नाद्यं प्रयच्छति । कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदेति।**

**पुरुषो वा अक्षितिः । स हीदमन्नं पुनः पुनर्जनयते । यो वैतामक्षितिं वेदेति । पुरुषो वा अक्षितिः । स हीदमन्नं धिया धिया जनयते कर्मभिर्यद्धैतन्न कुर्यात्क्षीयेत ह । सोऽन्नमत्ति प्रतीकेनेति । मुखं प्रतीकं मुखेनेत्येतत् । स देवानपिगच्छति स ऊर्जमुपजीवतीति प्रशँसा ॥ 1-5-2**

That "the father produced seven kinds of food through penance of the form of knowledge" - means that the father created seven kinds of food by his knowledge of the form of will. 'One is common to all' means this food that is eaten which is common to all. He who eats it without giving to gods and pitrs is never free from sin, for it is meant for all. 'He set apart two for gods' - means 'hutam' (अग्निहोत्रं) and 'Prahutam' (औपासनम्). Therefore people offer oblations in the fire and in other ways also to the gods. Some say that these are sacrifices done on the new moon day and the full moon day. Therefore one should not perform them for material ends. 'One he gave to the animals' - it is milk. For men and animals live on milk alone. Therefore they make a new born baby lick ghee or suck breast milk. They speak of a new born calf as not eating grass.' On that rests all things - what lives and what does not' -means it is on पयः (milk or water) indeed rests all this that lives and does not live. It is said that by offering milk as an oblation in fire for one year, one conquers untimely death. One should not think like that. If a person offers the oblation of milk for one day, that very day he conquers untimely death. Knowing thus he offers food and other things to gods. It was asked, 'why those foods do not become exhausted though being eaten?' The answer to this is - 'The Purusha (Paramatman) is without end and he produces this food

again and again'. 'He who knows this endless entity ' means 'that this Purusha alone is without end. He produces this food through sankalpa according to the karma (of the individual souls). If he does not do this it will be exhausted. 'He eats food with Pratika'. Pratika means limb, here mouth. He reaches the gods also. He gains food is a eulogy.

*पिता - सर्व जनकः परमात्मा । मेधया means ज्ञानरूपेण तपसा । It is well known that Paramatman is the creator of food of the form of names and forms by virtue of his penance of the form of knowledge - "तस्मादेतत् ब्रह्म नामरूपमन्नं च जायते । य यदिदं - means rice, wheat and other forms of food which is साधारणम् or common to the class of enjoyers or eaters such as gods, pitrus and others. Without partaking this kind of common food amongst gods and pitrus यः उपास्ते i.e. he who himself eats, he will not be freed from sin. पाप्मनो न व्यावर्तते - न विमुच्यते इत्यर्थः । Because this kind of food of the form of rice and wheat is मिश्रं i.e. mixed with the substance of others such as gods and manes. The Gita points out तैर्दत्तानप्रदायैभ्यो यो भुंक्ते स्तेन एव सः । The Sruti says केवलाघो भवति केवलादी । So man should eat food which is offered first to Gods and manes.*

*Two kinds of food were allotted to the gods. हुतं means औपासनम् । प्रहुतं means अग्निहोत्रादि । As Paramatman gave these two kinds of food to gods, people offer food in औपासनम् and Agnihotra to gods. The Sruti gives an alternate explanation for this such as दर्श and पूर्णमास sacrifice. As these two ishtis have been prescribed by the Sruti, a person who performs ishtis should not perform काम्येष्टि other than दर्शपूर्णमास ।*

*The three foods that were allotted for the atman will be explained by the Upanishath further. So the remaining food*

*will be explained here as पयः or milk. This food is given to animals and Manushyas. Even human beings live on milk alone in the early stages of life. If Jathakarma is performed Ghee which is the product of milk will be made to be tasted by the baby. Everything is established in milk. The moving and non-moving entities subsist on milk स्थावर प्रतिष्ठा हेतु भूत जलस्यापि पयशब्देन ग्रहणात् / Why is not food becoming diminished ? The answer is given like this.*

*'अक्षितिः' means अक्षयः / अक्षयः पुरुषः परमात्म / He is going to create food fully day in and day out according to the karmas of the living beings. He who knows this Paramatman will enjoy food prominently with his mouth. Such a person is praised. This culminates in the experience of Brahman, as Brahman is designated as Annam.*

*'सोऽन्नमत्ति' - This signifies the enjoyership of food in the world. ऐहिकान्नभोक्तृत्वं / 'स देवानपि गच्छति' - This signifies the benefit that is gained in the other world, such as gaining सायुज्य of all deities.*

*देवता सायुज्यरूपं आमुष्मिक फलं / 'स ऊर्जमुपजीवति' - This describes the fruit of Moksha where there is the experience of Brahman. The term Urjam, signifies Parabrahman.*

**त्रीण्यात्मनेऽकुरुतेति। मनो वाचं प्राणं । तान्यात्मनेऽकुरुत। अन्यत्रमना अभूवं नादर्शमन्यत्रमना अभूवं नाश्रौषमिति । मनसा ह्येव पश्यति मनसा श्रृणोति। कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव । तस्मादपि पृष्ठत उपसृष्टो मनसा विजानाति । यः कश्च**

**शब्दो वागेव सा। एषा ह्यन्तमायत्तैषा हि न । प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत्सर्वं प्राण एवैतन्मयोवा अयमात्मा वाङ्मयो मनोमयः प्राणमयः ॥ 1-5-3**

That father Sarveshwara, designed three for all living beings ( जीववर्गाय) - The mind, speech and vital air. He made these three for all individual souls. They say, 'My mind was elsewhere, I did not see', 'My mind was elsewhere, I did not hear'. It is through the mind alone one sees and hears. Desire, resolve doubt, faith, lack of faith, steadiness, unsteadiness, shame, intelligence and fear - all these are verily the mind. Even if one is touched from behind one knows it through the mind. Whatever word is there that is verily speech. This determines the nature of all, but it is not determined by others. Prana, Apana, Vyana, Udana, Samana, ana - all these are verily vital air. This individual self is full of these three namely mind, speech and vital airs.

*'आत्मने' - means सर्वस्मै जीववर्गाय ।*

*Shruthaprakashikacharya has explained under ज्योतिरधिकरण, the significance of सप्तान्न ब्राह्मणम् । By his sankalpa, the lord created these seven known by the term अन्न four of them are (1) the well known food (2) and (3) Darshapoorna masa and (4) milk. These are related to Manushyas, Devas and Animals. The other three are the causes of all kinds of activities and therefore they are related to all. भोक्तृ s are enjoyers in general - मनोवाक् प्राणानां सर्व जीवसाधारणोपकारकत्वम् । Seeing and hearing are on account of the instrumentality of the mind as it is seen by all. When the mind is elsewhere there is no seeing or hearing. कामादिकमपि*

*मनःकरणकम् । Desire and other things are also caused by the mind. सर्व मनः - means मनः करणकमेव इति फलम् ।*

*'कामः' means विषयाभिलाषः Desire for the objects of the senses.*

*संकल्पः means व्यवसायः*

*विचिकित्सा - संदेहः । 'श्रद्धा' means कर्मसु आस्तिक्य बुद्धिः i.e. faith in the ordained duties. धृतिः means प्रीतिः । अधृतिः means अप्रीतिः । धीः means Knowledge that is caused by the valid means प्रमाणजन्य ज्ञानमात्रम् । भीः आगामि दुःख शङ्का - Apprehension of sorrow that is to come. - All these are caused by the mind. वागेव सा - Vak means the shabdha or word that is used for informing others of one's own thoughts. स्वाभिमतार्थज्ञापनाय प्रयुज्यमानः सर्वोपि शब्दः It is the action that is done by the organ of speech. Words are capable of illumining the limits of others. But it is by itself immeasurable. वाक् स्वयं अन्या परिच्छेद्या सती, इतरेषांतु परिच्छेदिका । Prana is called by the general term अनः । The nature of this prana is determined by the Brahmasutrakara in the sutra पञ्चवृत्तिः मनोवत् व्यपदिश्यते (वे.सू. 2-4-12) 'अयमात्मा' i.e. the Jivatman.*

*एतन्मयः means मनो वाक् प्राण प्रचुरः इत्यर्थः ।*

**त्रयो लोका एत एव । वागेवायं लोको मनोऽन्तरिक्षलोकः प्राणोऽसौ लोकः।। 1-5-4**

These are verily the three worlds. Speech is this world (Prithvi). The mind is the intermediary world. The Prana is that upperworld.

Speech, mind and Prana are praised here as *सर्वात्मक* / *अयंलोकः* means *पृथिवी लोकः* / *अन्तरिक्षलोक* is *भुवर्लोक* :/ *असौ लोकः* is heaven or *ऊर्ध्वलोकः* /

**त्रयो वेदा एत एव । वागेवर्ग्वेदो मनो यजुर्वेदः प्राणः सामवेदः ॥** **1-5-5**

The three Vedas are these alone. Speech is Rig Veda. Mind is Yajur Veda and the Vital Air is Sama Veda.

**देवाः पितरो मनुष्या एत एव । वागेव देवा मनः पितरः प्राणो मनुष्याः॥** **1-5-6**

The gods, the manes and the men are these. Speech is the gods, the mind is the manes and prana or vital air is the men.

**पिता माता प्रजैत एव । मन एव पिता वाङ्माता प्राणः प्रजा ॥** **1-5-7**

The father, the mother and the son are these alone. The mind is the father. The speech is the mother and the vital air is the progeny (son).

*Praja means पुत्रः* /

**विज्ञातं विजिज्ञास्यमविज्ञातमेत एव । यत्किंच विज्ञातं वाचस्तद्रूपं । वाग्धि विज्ञाता । वागेवैनं तद्भूत्वावति ॥** **1-5-8**

These are verily what is known, what is desirable to know and what is unknown. Whatever is known is a form of speech because speech is verily the knower. Speech

protects him who knows this by becoming that (which is known).

*Whatever becomes known through the function of speech is of the form of speech alone. 'वाग्व्यवहाराद्विज्ञातंयत् विज्ञातं भवति तत् सर्वं वाचोरूपं इत्यर्थः। All that is known from speech is verily speech alone. अवति means रक्षति - उपकरोति । What help happens from an object known from speech is verily the upakara of speech itself.*

**यत्किंच विजिज्ञास्यं मनसस्तद्रूपं मनो हि विजिज्ञास्यं मन एनं तद्भूत्वावति।। 1-5-9**

Whatever is desirable to know is a form of the mind for the mind is what is desirable to know. The mind protects him, who knows thus, by becoming that which is desirable to know.

*विजिज्ञास्यं - विचिन्तनीयं । The good that is bestowed upon men by gods is due to the mind through which he meditated upon the gods. 'चिन्तितैः देवादिभिः आत्मने क्रियमाणः उपकारः तच्चिन्तनकारणभूतमनः प्रयुक्त एव ।*

**यत्किंचाविज्ञातं प्राणस्य तद्रूपम् । प्राणो ह्यविज्ञातः । प्राण एनं तद्भूत्वावति ।। 1-5-10**

Whatever is unknown is a form of the vital air because the vital air is what is not known. The vital air protects him (who knows thus) by becoming that which is not known.

*प्राणो अविज्ञातः - प्राणः इन्द्रियागोचरः - That which helps one itself being unknown is Prana.*

*'पूर्वसुकृतवशात् अचिन्तितं यदुपकरोति । अतस्तदुपकारः प्राणप्रयुक्त इति भावः'।*

*That benefaction happens only when the jiva is associated with prana; so that is mentioned here as due to prana प्राणप्रयुक्तः।*

**तस्यै वाचः पृथिवी शरीरं ज्योतीरूपमयमग्निः । तत् यावत्येव वाक्तावती पृथिवी तावानयमग्निः ॥ 1-5-11**

The earth is the body of that organ of speech. This fire is its lustrous form. As far as speech extends so far extends the earth and so far extends fire.

*The support of three viz., vak, mind and prana and the presiding deities of the three are now described. -त्रयाणां अधारान् अधिष्ठातृंश्च दर्शयति। The earth or prithvi is the आयतन or body of the organ of speech, because vak depends upon the aspect of prithvi which has transformed into the Kanta and other places of origination of speech.*

*कण्ठादि स्थानाष्टक गोलस्थं पार्थिवांशं आश्रित्य वागिन्द्रियं तिष्ठति । The presiding deity is of the form of illumination and that is Agni. ज्योतिर्मयं अधिष्ठातृ देवतास्वरूपं अयमग्निः । Therefore as prithvi and Agni are the support and presiding deity respectively, wherever there is vak in all such places prithvi is there as its अधिष्ठान or locus and there will be Agni also the presiding deity of that.*

**अथैतस्य मनसो द्यौः शरीरं, ज्योतीरुपमसावादित्यः । तद्यावदेव मनस्तावती द्यौस्तावानसावादित्यः । तौ मिथुनँ समैतां, ततः प्राणोऽजायत । स इन्द्रः, स एषोऽसपत्नः द्वितीयो वै सपत्नो नास्य सपत्नो भवति य एवं वेद ॥ 1-5-12**

The sky (space in the heart) is the body of this mind. And that sun is its lustrous form. As far as the mind extends, so far extends the sky. And so far extends that Sun. The two (speech and mind) were united and from that the vital air was born. He (prana) is Indra. He is without a rival. A second being will be a rival. There will be no rival to one who knows this as such.

*Here the term द्यौः signifies आकाश and not a particular world - लोकविशेष । The swarga loka alone is not the अधिष्ठान of the mind. Because in that case others will have to go without the mind. Here this means according to the context the हृदयाकाश or the space in the heart. हृदयच्छिद्ररूपः आकाशः आयतनम्। The mind has आदित्य also as अधिष्ठान as known from the sruti. मनस आदित्याधिष्ठानकत्वमपि श्रुतिप्रामाण्यात् अभ्युपगंतव्यम् । The Agni and Aditya united. मिथुनीभावं अगच्छतां । Then prana was born. The meaning of this is -*

*आदित्याधिष्ठेय मनःपूर्विका अग्यधिष्ठेयवाक् प्रवृत्तिः । तदुभयपूर्विका पञ्चवृत्ति प्राणाधीना शरीरप्रवृत्तिः इति ।*

*The functioning of the body is dependent upon the prana which has five forms. That functioning of the body is on account of the functioning of vak, which is established in Agni and which functions through the mind which is established in Aditya. 'सः इन्द्रः' - means that prana is Indra. How is he परमैश्वर्यशाली ? The idea is प्राण is Iswara when compared with other Indriyas. इन्द्रियान्तरापेक्षया प्राणस्य ईश्वरत्वात् इति भावः । सः असपत्नः - He has no rival. Because there is no one competing with prana amongst the Indriyas such as eye and others. The idea of all this is एवं मनो वाक् प्रवृत्ति पूर्वक शरीर प्रवृत्तिहेतोः प्राणस्य इन्द्रत्वासपत्नत्व गुणवेदिनः फलमाह ।*

**अथैतस्य प्राणस्यापः शरीरं ज्योतीरूपमसौ चन्द्रस्तद्यावानेव प्राणस्तावत्य आपस्तावानसौ चन्द्रः । त एते सर्व एव समाः सर्वेऽनन्ताः । स यो हैतानन्तवत उपास्तेऽन्तवन्तँ स लोकं जयत्यथ यो हैताननन्तानुपास्ते अनन्तं लोकं जयति ॥** 1-5-13

Water is the body of this prana and that moon is its lustrous form. As far as vital force extends so far extends water and so far does the moon extend. All these (speech, mind and prana) are equal. All these are infinite. He who meditates upon these as finite, wins a finite world (i.e. limited fruit) but he who meditates upon these as infinite, attains infinite world.

*There is a scriptural statement as प्राणावाआपः । So waters are the आयतनम् or adhara of prana. The Chandra who is of the form of luminosity is the अधिष्ठाता or presiding deity of prana. So wherever there is प्राण there are the waters that are the अधिष्ठान and Chandra who is the अधिष्ठाता । एते सर्व समाः' - वाङ्मनःप्राणाः सर्व एव समाः - हस्ति मशकादीनां सर्वेषां शरीरेषु समानाः । As the luminosity of a light becomes contracted or extended according to the space in a pot or a home or a palace that have unequal proportions, similarly प्राण will have संकोच / विकास (contraction or expansion) in accordance with the extent of respective bodies of a mosquito or an elephant.*

*तत्तदेहपरिमाणानु गुणसंकोच विकासौ यथा दीपप्रभा घटगृहप्रासादादि विषमपरिमाणाधारैः असमपरिमाणापि तत्तदाधारवशेन संकोचविकासौ तथा प्राणा अपि मशकमातंगादि देहवशेन यान्ति इत्यतः प्राणाः सर्व शरीरेषु तत्तच्छरीर परिमाणत्वेन समाः इत्यर्थः ।*

*अनंतं लोकं जयति means उद्दिष्टं फलं पूर्णं प्राप्नोति । Here the word*

*अनन्त signifies चिरकाल स्थायित्वं or continuing for a long time.*

*The anutva of the pranas is established in the Brahmasutras in the sutra अणवश्च (Vedanta Sutra 2-4-7)*

**स एष संवत्सरः प्रजापतिः षोडशकलाः। तस्य रात्रय एव पञ्चदश कलाः। ध्रुवैवास्य षोडशी कला स रात्रिभिरेव आच पूर्यतेऽप च क्षीयते। सोऽमावास्यां रात्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते। तस्मादेतांरात्रिं प्राणभृतः प्राणं न विच्छिन्द्यादपि कृकलाससस्यैतस्याएव देवताया अपचित्यै॥ 1-5-14**

That this moon of sixteen digits described as year is Prajapathi. The nights alone are his fifteen digits. His sixteenth digit is indeed constant. He waxes and wanes by these nights alone. On the night of the newmoon day, he permeates all these living beings through the sixteenth digit, and then rises the next morning. Therefore on this night one should not take away the life of living beings, not even that of a chameleon for showing reverence to this deity alone.

*'स एषः संवत्सरः' By the term एषः the चन्द्र or moon who was mentioned earlier as the presiding deity of prana is referred to. Therefore that chandra himself is called here as प्रजापति। According to the statement 'चन्द्रमाषड्ऋतोता। स ऋतून् कल्पयति। That chandra is called by the name of Samvatsaram as he is the promulgator of all the seasons. स एवच संवत्सर संज्ञः। He has fifteen कलाः or digits। How are the kalas taken as the तिथि or dates ?*

*रात्र्यधीन उपचयाऽपचयत्वात् कलानां कलाः रात्रय एव इति उक्तिः औपचारिकी।*

*The statement that the digits are the nights is in the secondary sense. चन्द्र is said to have sixteen kalas and of what form is the sixteenth kala ? It is said to be ध्रुव or constant. - षोडश्याः कलायाः नाशाभावत्वात् ध्रुवत्वं । सः अमावास्यां जायते । On the night of the Amavasya, through this constant digit which is the sixteenth, he permeates all these living beings. Then the next morning he will be rising or he will be born. So on the night of the Amavasya day one should not take away the life of any living being. यस्य प्राणिनो हिंसा न निषिद्धा, स्वल्पदोषा, तादृशस्य प्राणिनोपि कृकलासस्य प्राणं न हिंस्यात्। As the deity of the form of chandra has extended into all living beings, one should abstain from causing injury to any one for showing worship and respect to the deity.*

**यो वै स संवत्सरः प्रजापतिः षोडशकलोऽयमेव स योऽयमेवंवित्पुरुषः तस्य वित्तमेव पञ्चदश कला आत्मैवास्य षोडशी कलाः । स वित्तेनैव आच पूर्यतेऽप च क्षीयते । तदेतन्नभ्यं यदयमात्मा प्रधिर्वित्तं तस्माद्यद्यपि सर्वज्यानिं जीयते आत्मना चेज्जीवति प्रधिनागादित्येवाहुः ॥ 1-5-15**

He who is known as Samvatsara or Prajapati having sixteen digits is indeed the man who knows him as such. Wealth constitutes his fifteen digits and his body is the sixteenth digit. He will be filled with wealth as well as emptied of wealth. His body is the nave and wealth is the felloe. Therefore if a man loses everything, but he himself lives, people say that he has lost only the felloe.

*The fruit of the realisation of the shodasha kala chandra vidya is mentioned here. Here the words संवत्सर and प्रजापति signify the moon or the chandra as before. A person who realises this viz., पूर्वोक्त संवस्तर प्रजापतित्वादि - गुणविशिष्ट चन्द्रवेत्ता - He himself becomes the chandra. How does he become chandra? As chandra has sixteen digits, this purusha also will be shodasha kala. Wealth of the form of cows and others that increases or decreases is of the form of fifteen kalas. Because it is of the form of increasing or decreasing.*

*"आत्मैवास्य षोडशी कला" - आत्मा means the body. It is signifying the constant digit of moon which is the sixteenth. This wealth will become full or will become decreased. नभ्यं means नाभिं अर्हति इति The purusha who has वित्त or wealth is similar to chandra who has sixteen digits. There the body is नाभिस्थानीय or the nave. वित्तंतु प्रधिहि' - परिवार भूतं अर नेमि स्थानीयं / It is an external out fit like the spokes and felloes of a wheel.*

*ज्यानिः means नाशः / सर्वज्यानिं means सर्व विनाशः / If a person looses everything but lives with his body, then people say प्रधिना अगात् that means प्रधिस्थानीयेन परिवारभूतेन वित्तेन अगात् विनष्टः न तु शरीरेण नष्टः / Therefore शरीर is having the characteristic of a constant digit. ध्रुव कलत्वं / If a person looses everything to robbers in a forest but if he comes alive then people say "you can earn all money". Money is like the digit of the moon that waxes or wanes. But the body is the sixteenth digit. He will be full in course of time.*

**अथ त्रयो वाव लोका - मनुष्यलोकः पितृलोको देवलोक इति । सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा ।**

**कर्मणा पितृलोको विद्यया देवलोकः । देवलोको वै लोकानाँ श्रेष्ठस्तस्माद्विद्यां प्रशँसन्ति ॥ 1-5-16**

There are indeed three worlds, the world of men, the world of manes and the world of the gods. This world of men is to be won through the son alone and not by any other rite. The world of the manes is to be gained through rites and the world of the gods through meditation. The world of the gods is the most celebrated and therefore they praise meditation.

*This passage is introduced to show how mind, speech and vital airs are helpful even in a different way - मनो वाक् प्राणानां प्रकारान्तरेण आत्मोपकारकत्वं दर्शयितुं पीठिकां आरचयति । The word अथ is introductory. The मनुष्य लोक is to be won only through the son and not by rite and others - मनुष्यलोकः पुत्रेणैव जय्यः - प्राप्यः । अन्येन कर्मणा - This indicates other rites and also meditation. कर्मणेति विद्याया अप्युपलक्षणं द्रष्टव्यम् । केवल कर्मणा अन्तरिक्षलोकः प्राप्यो भवति - That means, through particular kamya karmas, the Antariksha loka or the पितृ लोक is won. By particular meditations the deva loka is won.*

*Devaloka may even signify the Bhagavalloka. "Vidya" may mean Brahmavidya. As vidya or meditation is more celebrated, vidya is practised by the knower of the truth.*

**अथातः संप्रत्तिः यदा प्रैष्यन्मन्यतेऽथ पुत्रमाह त्वं ब्रह्म त्वं यज्ञस्त्वं लोक इति । स पुत्रः प्रत्याहाहं ब्रह्माहं यज्ञोऽहं लोक इति । यद्वै किंचानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता । ये वै के च यज्ञास्तेषाँ सर्वेषां यज्ञ इत्येकता ये वै के च**

**लोकास्तेषाँ सर्वेषां लोक इत्येकता । एतावद्वा इदं सर्वमेतन्मासर्वंसन्नयमितोऽभुनजदिति। तस्मात्त्पुत्रमनुशिष्टं लोक्यमाहुस्तस्मादेनमनुशासति। स यदैवं विदस्माल्लोका त्प्रैत्यथेभिरेव प्राणैः सह पुत्रमाविशति। स यद्यनेन किंचिदक्ष्णयाकृतं भवति तस्मादेनँ सर्वस्मात्पुत्रो मुञ्चति । तस्मात्पुत्रो नाम स पुत्रेणैवास्मिँल्लोके प्रतितिष्ठति । अथैनमेते दैवाः प्राणा अमृता आविशान्ति ॥ 1-5-17**

Now therefore the entrusting. When a man thinks he will die, he says to his son, 'you are Brahma (veda), you are the sacrifice, your are the world.' The son replies 'I am the Veda, I am the sacrifice and I am the world'. Whatever study of the Veda is made or not made by me, all that is unified in the word Brahman. Whatever sacrifices have been conducted or not by me all that is unified in the word sacrifice. Whatever worlds are won or not won by me are all unified in the word worlds. All this is only this much. This son will become all this and protect me from the bondage of the world. Therefore they say that a son, thus instructed, is conducive to the world. Hence the father instructs his son. When a father who knows thus departs from the world, he enters into his son through his pranas namely speech, mind and vital force. If there is anything left undone by the father through any slip, the son finishes that and exonerates him from all that. Therefore he is called a son or putra. The father is established in this world through the son. Divine speech, mind and vital airs enter into that father who has thus entrusted his responsibility to his son and who has departed from this world.

*The way of winning the Manushya loka is mentioned*

*here. संप्रतिः means संप्रदानम् । It is the name of a particular rite that is described here. पुत्रेहि स्वात्मव्यापारसम्प्रदानम् करोति अनेन प्रकारेण पिता । तेन सम्प्रति संज्ञम् इदम् कर्म। When the father feels that he would die, then calling out his son he utters the statement त्वं ब्रह्म, त्वं यज्ञः, त्वं लोकः इति । The son repeats that as "I am Brahma, I am Yajna and I am Loka". The Upanishad itself explains the meaning of this statement. By the word Brahma all that is studied or not studied are unified. What studies of the Veda I had to do so far, may that be fulfilled by you. यो अध्ययन व्यापारः मे कर्तव्यः आसीत् एतावन्तं कालं वेद विषयः सः इत ऊर्ध्वम् त्वत् कर्तृकः अस्तु इत्यर्थः । यज्ञः means the rites performed by me and not performed by me. What rites I have not performed so far let them be fulfilled by you.*
*यो यज्ञादि व्यापारः मया अननुष्ठितः एतावन्तं कालं सः त्वदधीनो अस्तु । Similarly the worlds that were won or not won by me, may all those be gained by you.*

*The son replies that he would abide by the duties entrusted to him by his father. Having entrusted this burden on his son, the father feels that the son would protect him अभुनजत् means पालयिष्यति । With this belief the father entrusts his son with this burden at the last phase of his life. A person who is thus entrusted by the father is called लोक्यम् that is the means of attaining this world. - लोक साधनम् ।*

*The phala or fruit of this kind of entrusting or अनुशासन is further described. When the father departs from this world, and goes to the other world, he enters into his son and becomes the son through his vak, manas and prana. वाङ्मनःप्रभृतिभिः पुत्रो भूत्वा यज्ञादिकं अयमेव करोति । The meaning of this is all good deeds done by a son who is instructed like this will be helpful to the*

*father who has gone to the other world as if done by himself. The son sets right what was not done properly by his father.*

*सः पिता एवं विधेन पुत्रेण, मृतोपि सन्, अमृतः अस्मिन्नेव लोके प्रति तिष्ठति । एवं असौ पिता पुत्रेण मनुष्यलोकं जयति ।*

**पृथिव्यै चैनमग्नेश्च दैवी वागाविशति सा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति ॥ 1-5-18**

The divine speech having earth as its support and fire as the presiding deity enters into him. That is the divine speech through which whatever he says happens like that alone.

*The divine speech having the earth as its support and fire as the deity will enter the पुरुष who has gone to the other world. The divine speech is described as - शापानुग्रहादि समर्था वाक् दैवी ।*

**दिवश्चैनमादित्याच्चदैवं मन आविशति । तद्वै दैवं मनो येनानन्द्येव भवत्यथो न शोचति ॥ 1-5-19**

The divine mind from the sky and from the sun permeates him. That is the divine mind by which one becomes only happy and never mourns.

*मनसः अधिष्ठानभूतायाः दिवः आकाशात् अधिष्ठातुः आदित्याच्च हेतोः एनं परलोकिनं पुण्यकर्माणम् दैवं मनः आविशति ।*

*By that mind the Purusha will be सदा सुखी भवति । न च शोकं प्राप्नोति। The mind whose sankalpa is always true and which is the cause of joy is the divine mind.*

**अद्भ्यश्चैनं चन्द्रमसश्च दैवं प्राण आविशति । स वै दैवः**

**प्राणो यः संचरँश्चासंचरँश्च न व्यथतेऽथो न रिष्यति । स एवंवित्सर्वेषां भूतानामात्मा भवति यथैषा देवतैवँ स यथैतां देवताँ सर्वाणि भूतान्यवन्त्यैवँ हैवंविदं सर्वाणि भूतान्यवन्ति । यदु किंचेमाः प्रजाः शोचन्त्यमैवासां तद्भवति पुण्यमेवामुं गच्छति न ह वै देवान्पापं गच्छति ॥**

**1-5-20**

The divine prana from water and the moon enters into this person. That is divine prana which, when it moves or does not move, feels no pain or does not get destroyed. He who knows like this becomes the self of all beings. As these deities (presiding over speech, mind and prana) so is he. Just as all beings worship these gods, so do they worship him who knows thus. If these beings grieve their grief happens to those beings alone. But only punya goes to him (that upasaka). Sin does not go to the gods.

*The characteristics of the divine prana are described here. As one does not become tired when he does not move, even while moving the prana does not feel any fatigue.*

*यथा असंचरन् न श्रान्तो भवति, तथा संचरन्नपि यः न व्यथते । 'न नश्यति' - अप्रतिहत गमनादि व्यापार हेतुः हिंसानर्हः प्राणो दैवः प्राणः इति भावः । The benefit of this wisdom is mentioned further. 'सवेषां भूतानां आत्मा भवति' - means सर्व भूतान्तर्वर्ति - ज्ञानतत्प्रेरणसामर्थ्यं लभते। A person who knows the शक्त्यतिशय of the prana and others in becoming helpful to the atman in the other world becomes सर्वभूतात्मा । He will be respected by all people, as all people respect the deities of vak and others. अमासह means सद्यः An upasaka of this type gets only the punya on account of the meditation upon vak and others as characterised by the*

*particular qualities. पूर्वोक्त गुण विशिष्ट वागाद्युपासन प्रयुक्तं पुण्यमेव अमुं उपासकम् गच्छति । तत्तत्पापकर्मसु प्रवर्तकानामपि इन्द्रियाधिष्ठातृदेवानां यथा तत् पापं न प्राप्नोति - तादृशो महिमा तेषां । अतः तद्वदेव तद्विदोपि तत्सायुज्यं प्राप्तस्य न सर्वभूतप्रेरणकृतपापप्रसक्ति इति भावः ।*

**अथातो व्रतमीमांसा - प्रजापतिर्ह कर्माणि ससृजे । तानि सृष्टान्यन्योन्येन अस्पर्धन्त। वदिष्याम्येवाहमिति वाग्दध्रे । द्रक्ष्याम्यहमिति चक्षुः । श्रोष्याम्यहमति श्रोत्रम् । एवमन्यानि कर्माणि यथाकर्म । तानि मृत्युः श्रमो भूत्वोपयेमे। तान्याप्नोत्तान्याप्त्वा मृत्युरवारुन्धत् । तस्माच्छ्राम्यत्येव वाक्श्राम्यति चक्षुः श्राम्यति श्रोत्रम्। अथेममेव प्राप्नोद्योऽयं मध्यमः प्राणस्तानि ज्ञातुं दध्रिरे । अयं वै नः श्रेष्ठो यः संचरँश्चासंचरँश्च न व्यथते, अथो न रिष्यति हन्तास्यैव सर्वे रूपमसामेति । त एतस्यैव सर्वे रूपमभवन्तस्मादेत एतेनाख्ययन्ते प्राणा इति । तेन ह वाव तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद । य उ हैवंविदा स्त्वर्धतेऽनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मम् ॥ 1-5-21**

Now a consideration of the vow, Prajapati (The four faced Brahma) created the sense organs. These created organs quarrelled with one another. The organ of speech took a vow, 'I will go on speaking'. The eye vowed, 'I will see'. The ear vowed, 'I will hear'. So did the other organs according to their functions. Mrutyu or death came near them in the form of fatigue and overtook them. Overtaking them it controlled them. Therefore the organ of speech gets tired and so do the eye and the ear. But death did not

overtake this vital force which is in the middle of the body. The organs resolved to know it. This prana is the greatest amongst us. When moving or non-moving it feels no pain nor is injured. Well, let us all be of its form. They all assumed its form alone. Therefore they are all called by the name of prana. Because of this alone they call that family in which a person who knows as above is born by his name. He who competes with one who knows as above gets faded and ultimately dies. This is with reference to the body.

*So far the meditation upon the three viz., speech, mind and prana was generally described. Now an enquiry is made into the vow of meditation upon these! उपासनात्मक व्रतस्य मीमांसा ।*

*मीमांसा means विचार: The idea is as follows:- एतेषां त्रयाणां मध्ये किं विषयकं उपासनम् मुख्यतया कर्तव्यंइति विचार्यते । It is enquired into which should be meditated primarily of the three ? प्रजापति means Chaturmukha or it may mean Paramatman through Chaturmukha 'कर्माणि ससृजे' - means कर्म ज्ञानेन्द्रियाणि सृष्टवान् । That is - the four faced Brahma created the Karmendriyas and Jnanendriyas. The organs quarrelled among themselves on account of the Abhimana that their particular function alone was greater than others. स्वस्वव्यापार - आधिक्याभिमानेन स्पर्धां कृतवन्ति । The speech said, 'I alone speak' none else other than me is capable of speaking. Like this all Indriyas became proud of their own activities. मृत्यु: means व्यापार निरोधक देवता विशेष: । श्रमो भूत्वा means taking the form of fatigue. ग्लानिरूप: सन् । उपयेमे means came near अवारुन्धत् means made them incapable of functioning their duties. The three viz., उपयेमे - आप्नोत् and अवारुन्धत् happened one after the other in order. That means the indriyas became fatigued and were not capable of doing their duties. But fatigue did not overtake*

*prana in the body. 'मध्यमः प्राणः' means देहमध्ये वर्तमानः प्राणः । The prana was engaged continuously in the function of inhaling and exhaling without any fatigue. 'ज्ञातुं दध्रिरे' means resolved to know ज्ञातुं निश्चयेन प्रवृत्तानि । Having known that the Mukhyaprana had no fatigue inspite of being continuously engaged they decided that the Mukhyaprana was the most celebrated amongst them. 'अथो न रिष्यति' अथो means अपि even. न रिष्यति - न हिंस्यते । एतस्यैव रूपमभवन् - They became subordinated in their functions to prana. तदधीन पृवृत्तयः अभवन्। मनोवागाद्यपेक्षया प्राणस्यैव श्रैष्ठ्यम् इति स एव मुख्यतया उपास्यः इति भावः ।*

*The family of a person who knows the celebrity of prana like this will become well known by his name itself. Just as यदुकुल and रघुकुल । The greatness of प्राणोपासना and the mode of Pranopasana are expounded thus.*

**अथाधिदैवतं। ज्वलिष्याम्येवाहमित्यग्निर्दध्रे - तप्स्याम्य हमित्यादित्यो भास्याम्यहमिति चन्द्रमाः। एवमन्या देवता यथादैवतँ । स यथैषां प्राणानां मध्यमः प्राणः एवमेतासां देवतानां वायुः । म्लोचन्ति ह्यन्या देवता न वायुः । सैषानस्तमिता देवता यद्वायुः ॥** **1-5-22**

Now with reference to the gods, Agni took a vow, 'I will go on burning'. The sun took a vow, 'I will go on heating'. The moon took a vow, 'I will shine'. And so did the other gods according to their functions. As this prana or vital airs in the middle of the body is among the organs, so is vayu amongst gods. Other gods become powerless but not vayu. Vayu is a deity that never sets.

*The form of meditation in respect of gods is described here. Every deity such as Agni, Aditya and others considered*

*themselves as celebrated as no others could do their functions. The fire thought, "I alone burn, no other entity is equal to me in the function of burning." Like this every god thought about itself. तथा निरन्तरं स्वस्वव्यापारपराश्च अभूवन् । As Mukhyaprana stationed in the midst of other indriyas such as the speech, and others is the most celebrated, similarly vayu is the most celebrated amongst other gods such as the fire, the sun, the moon, etc. यथा हृदयमध्यवर्ती मुख्यप्राणः इतरेषां वागादिप्राणानां मध्ये श्रेष्ठः एवं अधिदैवतम् इतरासाम् अग्निसूर्यादिदेवतानां मध्ये वायुः श्रेष्ठः इत्यर्थः । The reason for this celebrity is mentioned here as अन्याः देवताः म्लोचन्ति, न वायुः । Other gods set but not vayu. तस्य अहोरात्रं एकरूपत्वात् इति भावः । Vayu is अनस्तमिता देवता । Therefore he alone is to be meditated upon primarily.*

**अथैष श्लोको भवति । यतश्चोदेति सूर्योऽस्तं यत्र च गच्छतीति। प्राणाद्वा एष उदेति, प्राणेऽस्तमेति; 'तं देवाश्चक्रिरे धर्मम्, स एवाद्य, स उ श्वः' इति; यद्वा एतेऽमुर्ह्यधियन्त तदेवाप्यद्य कुर्वन्ति । तस्मादेकमेव व्रतं चरेत्, प्राण्यच्चैवापान्याच्च, नेन्मा पाप्मा मृत्युराप्नुवदिति। यद्यु चरेत्समापिपयिषेत् । तेनो एतस्यै देवतायै सायुज्यं सलोकतां जयति ॥** 1-5-23

There is a verse regarding this - "From which the sun rises and in which he sets". The sun rises from Prana and sets in Prana. The gods observed the vow of that form. It is followed today and it will be followed tomorrow. Whatever the gods resolved to do then, they observe the same today also. Therefore a man should observe a single vow - to do the function of prana and apana - so that the

evil of death may not overtake him. And when he undertakes it he should seek to finish it. As a result of this meditation he attains qualities similar to prana and attains the world of prana.

*अत्र प्राणशब्दार्थः वायुः । वायुप्रेरणाधीनत्वात् आदित्यादि गते : अग्यादित्यादेः उदयास्तमयौ वाय्वधीनौ इत्यतः वायोरेव भवन्ति इति भावः । The gods like Agni, Aditya and others decided that pranopasana alone is the means of all good. प्राणोपासनमेव श्रेयस्साधनमिति निश्चितवन्तः । 'अमुर्हि' means अमुष्मिन् i.e. अस्मिन् काले। 'अध्रियन्त' means मुख्यप्राणं उपास्यत्वेन अवधृत वन्तः ।*

*The sruti concludes the enquiry and gives the ascertained meaning as follows:-*

*उक्तहेतुभिः मुख्यप्राणोपासनमेव चरेत् आचरेत् इति भावः । The mode of that meditation is further mentioned प्राण्याच्च - अपान्याच्च' that means रेचक पूरके उपासनाङ्गतया कुर्यात् । 'नेत् - मा पाप्मा - मृत्युः - आप्नुवत्' - that means मां, पाप्मा - पापरूपः श्रमरूपः मृत्युः न आप्नुवत् - न अवाप्नुयात् इति अर्थः ।*

*There should not be any break in the upasana. By this pranopasana one attains सायुज्यं or समान गुण योगम् and सालोक्य with the deity of prana.*

इति प्रथमाध्याये पञ्चमं ब्राह्मणम्

## षष्ठं ब्राह्मणम्

**त्रयं वा इदं नाम रूपं कर्म । तेषां नाम्नां वागित्येतदेषामुक्थम् । अतो हि सर्वाणि नामान्युत्तिष्ठन्ति। एतदेषां साम, एतद्धि सर्वैर्नामभिः समम्। एतदेषां ब्रह्म, एतद्धि सर्वाणि नामानि बिभर्ति ॥** 1-6-1

This (universe) indeed consists of three things; name, form and action. Of those names speech (sound) is the source (uktha) for all names spring from it. Speech is common to all names. This is their Brahman because it sustains all names.

*इदं means the non sentient part of this universe of sentients and non-sentients.*

*Karma - The karma of the form of punya and papa done by the Jivatman is the cause of the formation of name and form of अचेतन ।*

*जीवीयपुण्यपापात्मकं अचेतनस्य नामरूपात्मकपरिणामे कारणम् । तत्कार्यं देवमनुष्यादि नामरूपात्मकं जगत् - एतत्त्रितयरूपमेवेत्यर्थः ।*

*For all names like Deva, Manushya, Ghata, Pata and others the उक्थम् or उपादानं or source is the substance of the form of sense organ of speech. वागिन्द्रियात्मकं वस्तु । All names arise from the sense organ of speech. How do all names arise from one वागिन्द्रिय? The answer is एतदेषांसाम । The वागिन्द्रिय is समम् or common to all names - सर्वनामानुरूपमेव वागिन्द्रियम् ।*

*भर्तृत्वमेव बृहत्त्वरूपं ब्रह्मत्वम् ।*

**अथ रूपाणां चक्षुरित्येतदेषामुक्थम् । अतो हि सर्वाणि रूपाण्युत्तिष्ठन्ति। एतदेषां साम, एतद्धि सर्वैः रूपैः समम् ; एतदेषां ब्रह्म, एतद्धि सर्वाणि रूपाणि बिभर्ति ॥ 1-6-2**

Now of forms. The eye is the uktha (source) of all forms, for all forms spring from it. This is their saman (common source) for it is common to all forms. This is their Brahman because it sustains all forms.

*रूपज्ञानस्य चक्षुरुत्थितत्वात् रूपस्य चक्षुरुत्थित्त्वव्यवहारः औपचारिकः ।*
*As the eye is the cause of all रूपज्ञान the cause is said to be कार्यसम ।*

**अथ कर्मणामात्मेत्येतदेषामुक्थम् अतो हि सर्वाणि कर्माण्युत्तिष्ठन्ति । एतदेषाँ सामैतद्धि सर्वैः कर्मभिः सममेतदेषां ब्रह्मैतद्धि सर्वाणि कर्माणि बिभर्ति तदेतत्त्रयँ सदेकमयमात्मात्मो एकः सन्नेतत्त्रयं । तदेतदमृतँ सत्येन च्छन्नं प्राणो वा अमृतं नामरूपे सत्त्यं ताभ्यामयं प्राणश्छन्नः ॥** **1-6-3**

Now about actions. The body is the uktha or source of all actions for all actions arise from the body. It is their saman for it is common to all actions. The body is their Brahman for it is the basis of all actions. These three (name, form and action) are one - this body. The body being one of these three. This immortal entity is covered by satya. Prana (Jivatman) is immortal and name and form are truth. This Jiva remains covered by these two. It is encased by name and form of the body which is the result of karma.

*Karma signifies punya and papa. आत्मशब्दः जीवपरः । The punya and papa are caused by the Atman alone.*

*स च सर्वपुण्यपापकर्तृत्वानुरूपः । सर्वपुण्यपापानां भर्ता । The punya and papa are caused by the Atman alone.*

इति प्रथमाध्याये षष्ठं ब्राह्मणम्

# द्वितीयोऽध्यायः

## प्रथमं ब्राह्मणम्

## बालाकि विद्या

**ओं । दृप्तबालाकिर्हानूचानो गार्ग्य आस । स होवाचाजातशत्रुं काश्यं ब्रह्म ते ब्रवाणीति । स होवाचाजातशत्रुः सहस्रमेतस्यां वाचि दद्मो जनको जनक इति वै जना धावन्तीति ॥ 2-1-1**

There was a man of the Gargya gothra who was called 'Proud - Balaki (Son of Balaka), who was studying the accessories to the Veda. He said to Ajathashatru, the King of Kashi (Benares), "I shall tell you about Brahman". Ajathashathru said, "For this proposal I shall give you one thousand cows, People indeed rush to King Janaka saying, Janaka, Janaka". (I also have some of his qualities).

*This chapter is introduced for elucidating the fact of Brahman being the cause of this Universe. दृप्तः means Proud. अनूचानः means अङ्गाध्यायि That is one who has studied a branch of the Veda and who is continuing the study of the Vedangas. "एकां शाखां अधीत्य श्रोत्रियः अंगाध्यायी अनूचानः" From this it is pointed out that he had, not made an enquiry into the meanings of the Veda - 'अमीमांसित वेदार्थः"। The interjection 'ह' suggests the wonder that such a person, who is yet a learner approached a Maha Brahmavith and offered him to instruct about Brahman. महाब्रह्मवित् समीपे अयं बालः कथं वक्तुं उत्सहते इति । Ajathashatru was full of the quality of वात्सल्य He said "for this very statement of yours I shall give you thousand cows.*

*No one had so far come to me offering that he would teach Brahman to me. All knowers of Brahman are rushing to Janaka with the idea that he alone is a शुश्रूषु and a दाता।"*

**स होवाच गार्ग्यो य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास इति। स य एतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥** **2-1-2**

That Gargya said, "That Purusha who is in the Sun, him do I meditate upon as Brahman". Ajathashatru said to Gargya, "Please do not talk about him to me. I meditate upon him as all surpassing (अतिष्ठाः), as the head of all beings and as being resplendent (राजा). He who meditates upon him in this way becomes all surpassing, the head of all beings and resplendent."

*आदित्य पुरुष here means, the Purusha who is the presiding deity of Aditya. Gargya said that alone was Brahman and advised Ajathashatru to meditate upon him. यो यं पुरुषः अभिमानितया आदित्यमण्डले वर्तते एतमेव आदित्यपुरुषं अहं उपासे । तदेव ब्रह्म । अतः त्वमपि तद्ब्रह्म उपास्व, इति भावः ।*

*'मा मैतस्मिन् संवदिष्ठाः' - मा means मां प्रति ।*

*मा संवदिष्ठाः means संवादं मा कार्षीः । An instruction is to be given only regarding an unknown subject. But this teaching is well known to me. 'अतिष्ठाः' means that which surpasses all सर्वान् अतीत्य तिष्ठति । 'मूर्धा' means श्रेष्ठः । दीप्तिगुणोपेतत्वात् राजा ।*

*It should not be understood that the Aditya Purusha is*

*Paramatman as mentioned in "य एषः अन्तरादित्ये पुरुषः' / This Adityapurusha is mentioned alongwith the Chandra Purusha and others who are not Parabrahman. 'य एषः अन्तरादित्ये' - इत्याद्युक्तः परमात्मा उच्यते इति न भ्रमितव्यं / उत्तरखंडेषु वक्ष्यमाण - अब्रह्मभूत - चन्द्रादिपुरुष सहपाठात् ॥*

**स होवाच गार्ग्यो य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा बृहन्पाण्डरवासाः सोमो राजेति वा अहमेतमुपास इति । स य एतमेवमुपास्तेअहरहर्ह सुतः प्रसुतो भवति । नास्यान्नं क्षीयते ॥** 2-1-3

Then Gargya said, 'That person who is in the moon, I meditate upon him as Brahman'. Ajathashatru said, "Do not speak to me about him as Brahman. I meditate upon his as the great (बृहन्) white robed पांडर वासः and the resplendent सोम । He who meditates upon him in this way has abundant Soma pressed in his principal and auxilliary sacrifices everyday. His food never gets short."

*The Chandra Purusha is the अभिमानि देवता who is in Chandra Mandala. बृहन् means महान् / पांडरवासाः who covers the world with his वासः which means cloth which is of the form of Pandaram or white rays.*

*व्यासार्य states पांडरैः अंशुभिः जगदाच्छादकत्वात् पाण्डरवासस्त्वं /*

*'सोमोराजा' The moon is called by the name Soma which is the Creeper - Somalatha - which is a Yajnasadhana. As the moon is the master of oushadhis औषधीशः he is called by the name Soma. The person who meditates upon*

*Chandrapurusha as characterised by these qualities will press the Somalatha (creeper) in the principal and auxilliary sacrifices.*

**स होवाच गार्ग्यो य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति। स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः। तेजस्वीति वा अहमेतमुपास इति । स य एतमेवमुपास्ते तेजस्वी ह भवति। तेजस्विनी हास्य प्रजा भवति ॥ 2-1-4**

Then Gargya said, "That Purusha who is in the lightening (the deity who presides over lightening) him, I meditate upon as Brahman." Ajathashatru said, "Please do not talk about him to me. I meditate upon him as luminous. He who meditates upon him in this way becomes luminous and his progeny also becomes luminous."

*On account of the meditation upon the Purusha who is the presiding deity of lightening, the meditator becomes luminous and his son also becomes luminous स्वयमपि तेजस्वी भवति तदुपासकः; तत्पुत्रश्च तेजस्वी भवति ।*

**स होवाच गार्ग्यो य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः, पूर्णमप्रवर्तीति वा अहमेतमुपास इति । स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिर्नास्यास्माल्लोकात्प्रजोद्वर्तते ॥ 2-1-5**

Then Gargya said, "I meditate upon the Purusha who is in the Ether (आकाश) as Brahman." Ajathashatru said, "Please do not talk to me about him. I meditate upon him as full and unmoving. He who meditates upon him thus

becomes filled with offsprings and cattle. His offspring never becomes extinct from this world."

*The meditation here refers to the presiding deity in Akasha - आकाशे विद्यमानस्य तदभिमानिनः पुरुषस्य ।*

*अप्रवर्तित्वं means निर्व्यापारत्व लक्षणं - The Phala of this Upasana is प्रजा, सन्तान अविच्छितिः । उद्वर्तनम् - लोकान्तर गमनम् ।*

**स होवाच गार्ग्यो य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति। स य एतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ॥**

**2-1-6**

Then Gargya said, "I meditate upon that person who is in the Air as Brahman." Ajathashatru said, "Please do not talk to me about him. I meditate upon him as the lord, as the world of gods, and as unconquerable army.

He who meditates upon him thus, becomes victorious, invincible and conqueror of his enemies.

*'Indra' means परमैश्वर्यशाली ।*

*वैकुण्ठ signifies the world of Gods. It is known that vayu is signified as Devaloka as per the statement.*

*"यो यं पवते एष देवानां गृहाः । To signify the Devalokatva Samanya, it is called Vaikunta here. 'अपराजिता सेना' The Maruths are a group of fortynine deities and that is signified by this statement viz., अपराजितासेना - unconquerable army. जिष्णुः means जयशीलः*

*अन्यतस्त्यजायी अन्यतो भवाः अन्यतस्त्या that means शत्रवः - तान् जेतुं शीलं अस्य इति अन्यतस्त्यजायी इत्यर्थः ।*

**स होवाच गार्ग्यो य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा विषासहिरिति वा अहमेतमुपास इति । स य एतमेवमुपास्ते विषासहिर्ह भवति । विषासहिर्हास्य प्रजा भवति ॥ 2-1-7**

Then Gargya said, "I meditate upon that person who is in Agni as Brahman". Ajathashatru said, "Please do not teach me about him. I meditate upon him as forbearing. He who meditates upon him in this way becomes forbearing and his progeny also becomes forbearing."

*विषासहिः Not possible of facing by enemies शत्रुभिः सोढुं अशक्यः इत्यर्थः / He will be irresistible to his enemies. He who meditates thus and the progeny of that meditator will become irresistible to their enemies on account of the meditation upon the Purusha in Agni, as characterised by the quality of Vishasahitva.*

**स होवाच गार्ग्यो य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः प्रतिरूप इति वा अहमेतमुपास इति। स य एतमेवमुपास्ते प्रतिरूपँ हैवैनमुपगच्छति नाप्रतिरूपमथो प्रतिरूपोऽस्माज्जायते ॥**

**2-1-8**

Gargya said, "I meditate upon the being who is in water as Brahman". Ajathashatru said, "Please don't teach me about him. I meditate upon him as having a similar form. He who meditates upon him thus will come upon

agreeable things and not the contrary ones. From him children who are agreeable are born."

*'प्रतिरूपः' means प्रतिबिम्बः or reflection.*

*सदृश - प्रतिबिम्बोपेतत्वात् अपां अप्पुरुषस्य प्रतिरूपत्वविशिष्ट - उपासनोपपत्तिः । The meditation upon the being in water is ordained here as characterised by prathiroopatva or of a similar reflection, because waters reflect the form of an object as it is. 'प्रतिरूपं उपगच्छति' - सदृशमेव कलत्रादिकं प्राप्नोति । He gets a wife and others who are agreeable to him. A son is born to him who is similar in form and qualities.*

**स होवाच गार्ग्यो य एवायमादर्शे पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजाताशत्रुर्मा मैतस्मिन्संवदिष्ठाः रोचिष्णुरिति वा अहमेतमुपास इति। स य एतमेवमुपास्ते रोचिष्णुर्ह भवति रोचिष्णुर्हास्य प्रजा भवत्यथो यैः संनिगच्छति सर्वांस्तानतिरोचते ॥** 2-1-9

Gargya said, "He who is in the mirror, I meditate upon him as Brahman". Ajathashatru said, "Please don't teach me about him. I meditate upon him as Brilliant. He who meditates upon him in this way becomes Brilliant or shining and his progeny also will become brilliant. He outshines all these with whom he comes into contact."

*रोचिष्णुत्वं means भ्राजमानत्वं - स्वच्छत्वं इति यावत् । 'अतिरोचते' means he will out shine - अतिक्रम्य प्रकाशते । समानानां उत्तमश्लोको भवति इत्यर्थः ।*

**स होवाच गार्ग्यो य एवायं यन्तं पश्चाच्छब्दोऽनूदेत्येतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा**

**असुरिति वा अहमेतमुपास इति । स य एतमेवमुपास्ते सर्वंहैवास्मिँल्लोक आयुरेति नैनं पुरा कालात्प्राणो जहाति॥ 2-1-10**

Then Gargya said, "This sound that issues behind a man as he walks, I meditate upon him as Brahman". Ajathashatru said, "Please do not teach me about him. I meditate upon him as life. He who meditates upon him as such attains the full term of his life in this world and life does not depart from him before the completion of that term."

*यन्तं means गच्छन्तं । शब्दमिति अस्य विशेषं ग्राह्यं । The sound that issues behind a man as he walks, that is the pranakarya. The sound is the विशेष्य and it is caused by the Prana. So the meditation is upon असुः or vital airs. तस्य प्रतिशब्दस्य प्राण कार्यत्वात् असुरिति अहं उपासे इत्यर्थः । असुः means प्राणः प्राणजन्यः इत्यर्थः । One who meditates upon him as prana will not face untimely death, even when he is troubled by disease.*

*आयुरन्तकालात्पुरा एनं उपासकं अपमृत्युः न प्राप्नोति ।*

**स होवाच गार्ग्यो य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा द्वितीयोऽनपग इति वा अहमेतमुपास इति । स य एतमेव मुपास्ते द्वितीयवान्ह भवति । नास्माद्गणश्छिद्यते ॥ 2-1-11**

Then Gargya said, "I meditate upon the Purusha, who is in the quarters as Brahman." Ajathashatru said, "Please do not teach me about him. I meditate upon him as the second and as non-separating. He who meditates upon him like this gets companions and his followers never depart from him."

*The directions have the twin gods, Aswins, as their presiding deities. 'द्वितीयत्वं' means having a second entity. अनपगत्वं means अविच्छिन्नत्वं inseparable. दिशां परस्पर विच्छेदाभावात् अनपगत्व उपपतिः। द्वितीयवान् means सहायवान् । गणः means बन्धुवर्गः। The idea is, he will be always with his relatives. उपासकस्य बन्धु विश्लेषो न भवति इत्यर्थः ।*

**स होवाच गार्ग्यो य एवायं छायामयः पुरुषः एतमेवाहं ब्रह्मोपास इति। स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः मृत्युरिति वा अहमेतमुपास इति । स य एतमेवमुपास्ते सर्वं हैवास्मिँल्लोक आयुरेति नैनं पुरा कालान्मृत्युरागच्छति ॥**

2-1-12

Then Gargya said, "He who is in the form of a shadow, that person do I meditate upon as Brahman." Ajathashatru said, "Please do not teach me about him. I meditate upon him as death. He who meditates upon him thus, attains the full term of his life in this world. Death does not overtake him before the completion of that term."

*छायामयः पुरुषः means the shadow of a person - पुरुषच्छाया As the shadow is black in colour and fearful just like death, he is meditated upon as death.*

**स होवाच गार्ग्यो य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा आत्मन्वीति वा अहमेतमुपास इति । स य एतमेवमुपास्त आत्मन्वी ह भवत्यात्मन्विनी हास्य प्रजा भवति । स ह तूष्णीमास गार्ग्यः॥**

2-1-13

Gargya said, "I meditate upon the Purusha in the body as Brahman." Ajathashatru said, "Do not teach me about him. I meditate upon him as Atmanvee - 'आत्मन्वी' (possessed of a body). He who meditates upon him like this becomes possessed of a glorious body and sense organs. His progeny also becomes possessed of a glorious body and sense organs." Then Gargya remained silent.

*'आत्मनि पुरुषः' means शरीरादौ अहमित्यभिमन्यमानो यः पुरुषः तं स्वात्मानम् - The self who has the idea of the "I" in the body and other things or it may mean प्रत्यगात्म सामान्यं ब्रह्मोपासे I meditate upon Brahman as similar to individual self.*

*आत्मन्वी means प्रशस्त शरीरेन्द्रियादिमत्वात् जीवस्य आत्मन्वित्व उपपत्तिः ।*

*As Gargya could not say anything more than this he kept quiet.*

**स होवाचाजातशत्रुरेतावन्नू ३ इति । एतावद्धीति । नैतावता विदितं भवतीति । स होवाच गार्ग्य उपत्वा यानीति ॥ 2-1-14**

Then Ajathashatru said, "Is this all?" Gargya said, "This is all". Ajathashatru replied, "By knowing this much Brahman is not known". Then Gargya said, "I approach you as a student".

*Gargya did not know anything more than this much. Then Ajathashatru said that the essential nature of Brahman does not become known by this much. The idea is the nature of Brahman is certainly different from what you have known. - त्वज्ज्ञातेभ्यः अन्यदेव ब्रह्मस्वरूपम् इति भावः । Then the pride of Gargya was gone. As pointed out in the shastras "नीचादपि उत्तमां विद्याम्" "आपत्कल्पो ब्राह्मणस्य अब्राह्मणात् विद्योपयोगः'*

*Gargya offered to become a student of Ajathashatru. 'त्वां शिष्यस्सन् उपगच्छामि । मह्यं ब्रह्म विद्यां देहि । He prayed like this for teaching Brahmavidya.*

**स होवाचाजातशत्रुः प्रतिलोमं वैतद्यद्ब्राह्मणः क्षत्रियमुपेयाद्ब्रह्म मे वक्ष्यतीति व्येव त्वा ज्ञापयिष्यामीति। तं पाणावादायोत्तस्थौ । तौ ह पुरुषँ सुप्तमाजग्मतुस्त मेतैर्नामभिरामन्त्रयांचक्रे बृहन्पाण्डरवासः सोम राजन्निति । स नोत्तस्थौ । तं पाणिनापेषं बोधयांचकार । स होत्तस्थौ ॥**

**2-1-15**

Ajathashatru said, "It is contrary to the dictates of the shastras that a Brahmana should approach a Kshatriya thinking, "He will teach me about Brahman". However, I will instruct you." So saying Ajathashatru took Gargya by the hand and arose. Both of them came to a person who was asleep. Ajathashatru addressed him by these names, "Great, white robed, radiant, soma". The sleeping man did not wake up. So Ajathashatru pushed him with the hand till he awoke. Then he got up.

*Ajathashatru was a person without pride. Without performing the formal Rite, he accepted Gargya as his student. He said with all humility that he would teach without accepting Acharyaka (the position of an Acharya). आचार्यकं अस्वीकृत्य मैत्र्या एव केवलं विज्ञापयिष्यामि । The king took him by the hand and arose in order to set Gargya at ease. Coming to a person who was asleep in the palace, Ajathashatru addressed him by the name 'Brihan, Pandaravasaha, Somarajan, इति । प्राणस्य बृहत्वात् बृहन् इति नामत्रयं। अब्वासस्त्वंच प्राणधर्मः । 'यच्छुक्लं तदपां इति शुक्लवर्ण*

*आश्रयत्वात् पाण्डरत्वं युक्तं । प्राणस्य चन्द्रसम्बंधप्रतीतेः सोम इति प्राणस्य संभोधनं । 'प्राणो वै सम्राट् इति श्रवणात् राजन् इत्यामन्त्रयते ।*

*When he did not get up, pressing him with his hands, the king woke him. When he was called by the names of Prana he did not get up. So it will point out that the Jivatman is different from Prana. Why did he call him by the names of Prana? In the state of Sushupti, though it could be understood that the Jivatman is different from the body and the Indriyas that are non functioning, as prana is continuously functioning it is necessary to point out that the Jivatman is different from Prana. The names of prana were addressed and it was shown further that the Jivatman is different from prana when the person was awakened by pressing his body with his hand. In this state of sleep, the prana also is functioning along with Jivatman and so it cannot be shown that the Jivatman is different from Prana, unless prana is eliminated. So the names of prana were called out and when he did not get up, his body was pressed and he was made to wake up.*

*सुषुप्तिदशायां उपरत व्यापारेभ्यः शरीरेन्द्रियेभ्यः अन्यत्वस्य जीवे सुज्ञानत्वात् तस्यामपि दशायां अनुपरत व्यापारात् प्राणादन्यत्वमेव ज्ञापनीयं इति प्राणनामभिः आमन्त्रणम् ॥*

**स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूत् । य एष विज्ञानमयः पुरुषः क्वैष तदाभूत्कुत एतदागादिति तदु ह न मेने गार्ग्यः ॥** 2-1-16

Ajathashatru said, "when this purusha full of consciousness was asleep, where was he then? From where has he came back ?" That Gargya did not know.

*Ajathashatru now tries to enlighten him on the Paramatman who is different from the jiva, who was shown to be different from the body, the sense organs, the mind and the prana. Having shown him the nature of the Jivatman, Ajathashatru asks these questions to Gargya.*

*'एष पुरुषः विज्ञानमयः' - The person who rises up when he was awakened, being characterised by the knowledges of all indriyas and the objects of the indriyas - सर्वेन्द्रियार्थ विज्ञानमयतया उत्तिष्ठति ।*

*'क एषः तदाभूत्' ? That means where was he stationed in the state of Sushupti, before he was awakened by pushing his body with the hand ? पाणिपेषणोत्थापनात् प्राक् स्वाप दशायां क स्थितः? कुत आगात्? means कुतः उद्गतः ? जीवात् परं ईश्वरं दर्शयितुं एवमाह ।*

*These questions were asked by Ajathashatru to teach Gargya that Isvara who is the सुषुप्ति स्थान, is different from Jivatman.*

**स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूत् । य एष विज्ञानमयः पुरुषस्तदैषां प्राणानां विज्ञानेन विज्ञानमादाय य स एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते । तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नाम। तद्गृहीत एव प्राणो भवति गृहीता वाग्गृहीतं चक्षुगृहीतँ श्रोत्रं गृहीतं मनः ॥**

2-1-17

Ajathashatru said to Gargya, "This Purusha full of knowledge, when he was asleep he took the mind alongwith the knowledge of the sense organs through his own consciousness and lies in the आकाश that is

Paramatman who is in the heart. When he withdraws his sense organs then it is said that he is asleep. In that state, the sense organ of smell is withdrawn. The organ of speech is withdrawn. The eye is withdrawn, the ear is withdrawn and the mind is withdrawn."

*यत्र means यदा when this conscious self was in सुषुप्ति he would rest in that Brahman. यदा एषः सुप्तः अभूत् तदा तस्मिन् शेते ।*

*'प्राणानां विज्ञानेन विज्ञानमादाय' withdrawing the knowledge that arises from the indriyas called here as प्राण along with the mind. That means making the mind non functioning - उपरत व्यापारं मनः कृत्वा । From this it becomes known that the sense organs also are made non-functioning. The Akasha which is mentioned here as the place of sushupti of the jiva signifies Paramatman. The term आकाश means Paramatman as known from Chandogya and other references vide Vedanta sutra 1-1-23.*

*In Koushithaki Upanishath, while describing sushupti it is said "प्राणे एव एकधा भवति' - This entity called by प्राण which is the support of sushupthi is also Paramatman as known from the Vedanta sutra 1-1-24. The reference to सत् in Chandogya as सता सौम्य तदा संपन्नो भवति - also signifies ब्रह्मसंपत्ति in sushupthi.*

*शेते - शयनं नाम तदेकतापत्ति - that is becoming one with that. That means there will be no awareness of the distinguishing feature of being a deva or manushya and others at that time. एकत्वं च देवत्व मनुष्यत्वादि लक्षण भेदकाकार अस्फुरणम् ।*

*The meaning of the word स्वपिति is explained thus. He is united with Paramatman who has him as his body in the state of the cause. कारणावस्थ स्वशरीरक परमात्मनि अपीतः ।*

**स यत्रैतत्स्वाप्यया चरति ते हास्य लोकास्तदुतेव महाराजो भवत्युतेव महाब्राह्मण उतेवोच्चावचं निगच्छति । स यथा महाराजो जानपदान्गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेते। एवमेवैष एतत्प्राणान्गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥** **2-1-18**

When he thus remains in the dream state, he then becomes an emperor as it were or a noble Brahmin as it were or attains states high or low as it were. Just like a great emperor, taking his citizens, moves about as he likes in his own domain, so also a dreaming person at that time takes his sense organs and moves about as he pleases in his own body.

*The dream state is introduced here to point out the distinct character of sushupti.*

*'सः यत्र एतत् ' - एतत् means here एषः । That is the Jivatman who was shown to be distinct from the body, the sense organ and the प्राण vital airs. 'स्वाप्यया' means in the state of dream being associated with the mind in the dreamstate. स्वप्नावस्थ मनसा युक्तस्सन् स्वप्नस्थाने संचरति । 'लोकाः' - स्वर्गादि लोकाः। The worlds like Swarga and others happen to the Jivatman who is dreaming. 'उच्चावचमिव' He gains celebrated or low bodies characterised by blessed or cursed qualities that are unthinkable. देवत्व तिर्यक्त्वादि - उत्कृष्टापकृष्ट-गुणविशिष्ट शरीरमपि अचिन्तितं प्राप्नोति ।*

*The objects that are experienced in dream at such and such a time are created by the Lord in accordance with the subtle पुण्य and पाप of those souls to be experienced by them*

*alone at such times. The experience of dream is real but the objects are non-eternal. This has been discussed in Vedanta Sutra 2-2-29. As a king takes the objects of experience got from his state and moves at will, the person in dream, during the duration of dream withdraws the Indriyas from their respective places and moves in his body at will. एतस्मिन् काले स्वस्थानेभ्यः इन्द्रियाणि उपसंहृत्य स्वे शरीरे यथेष्टम् सञ्चरति ।*

*'स्वप्नदृष्टव्याघ्रमनुष्यादिदेहान्तरस्यापि जाग्रच्छरीरवत् स्वकर्मानुगुणं ईश्वरसृष्टतया स्वीयत्वेन स्वे शरीरे इत्यस्यअविरोधात्'*

**अथ यदा सुषुप्तो भवति यदा न कस्यचन वेद हिता नाम नाड्यो द्वासप्ततिः सहस्राणि हृदयात्पुरीतमभिप्रतिष्ठन्ते ताभिः प्रत्यवसृप्य पुरीतति शेते । स यथा कुमारो वा महाराजो वा महाब्राह्मणो वातिघ्नीमानन्दस्य गत्वा शयीतैवमेवैष एतच्छेते ॥** 2-1-19

Again when the person is in deep dreamless sleep and when he does not know anything, then he moves through the seventy two thousand nerves (नाडि) called hita that extend from the heart towards the pericardium (पुरीतत्) and enters into the heart and rests there.

As a prince or an emperor or a noble brahmin who rests after reaching the highest of bliss, so does he remain then. The Jiva remains thus there in the heart with the Paramatman.

*महाराजः means सप्त द्वीपपतिः ।*

*महाब्राह्मणः A knower of Brahman who is immersed in the delight of experience of Brahman always. अनवरत ब्रह्मानन्दपरः ब्रह्मवित्।*

*'एतत्' This may mean at that time of deep sleep, when he rests in Purithath. The nerves are called Hita - Because they are for the good of the atman. पुरीतत् शब्दित हृदयान्तर्वर्ति मांस पिण्डं अभिमुखी कृत्य प्रस्थिता भवन्ति नाड्यः ।*

**स यथोर्णनाभिस्तन्तुनोच्चरेत् यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्ति एवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति । तस्योपनिषत्सत्यस्य सत्यमिति। प्राणा वै सत्यं तेषामेष सत्यम् ॥** . 2-1-20

As a spider moves out along the thread it produces and as from a fire tiny sparks fly in all directions, in the same way from this atman (Paramatman who is the resting place of the Jivatman during deep sleep) all pranas i.e. individual souls, all lokas (knowledge), all devas (the sense organs) and all the living beings come out. The secret name (उपनिषत्) of that Paramatman is "The true of the True". (सत्यस्य सत्यम्) It is the truth of the truth. The pranas (the Jivatmans) are true. And this (the Paramatman) is the true of the true.

*The answer to the question, "Where was he then?" was answered. "From where did he come?" - is answered in this mantra. The example of the spider and the example of fire are given here to illustrate that the Jivatman came from the Paramatman. As the spider which rests in the middle part of the net, comes out for collecting food through the threads, similarly the Jivatman moves out from the Paramatman. Just as sparks fly from the blazing fire, the Jivatman also comes out from the paramatman. The first example makes it clear*

*that the one Brahman is सर्वभूत लयाधार or the support of union with all entities. The second example points out that all entities come out at the same time. Or it may be said like this also. As the spider though being one moves out through different kinds of threads, similarly Brahman also shows itself in different forms.*

*The first example points out the fact ब्रह्मणः एकस्य सर्वभूत लयाधारत्वं or it may be ऊर्णनाभिः एकमेव सन् नानाविध तन्तु रूपेण यथा उच्चरति - एवमेव ब्रह्म नाना भूत रूपेण इति । सर्वे प्राणाः - The term prana means Jivatman सर्वेलोकाः - लोक शब्दः ज्ञान परः । सर्वे देवाः सर्वाणि इन्द्रियाणि सर्वाणि भूतानि - देव मनुष्यादि रूपाः जीवाः सर्वेच ।*

*By this example of the Jivatman uniting with Parabrahman during the state of sushupti, enjoying आनन्दम्, Ajathashatru suggests that the attainment of Brahman is of the form of Supreme Bliss.*

*उपनिषत् means रहस्य नाम secret name. The meaning of सत्यस्य सत्यम् is explained by the Upanishath itself.*

*प्राणाः means Jivatmans. Jivatmans are Satyam because they are not subjected to mutation or विकार । But they have not unconditioned satyatva because there is विकार in their Dharmabhutha Jnanam. They do not have निरुपाधिक सत्यत्व । But the Paramatman is not having any kind of Vikara and therefore he is Satyasya Satyam. By this the fact of oneness of the Jiva and Paramatman is set aside.*

इति द्वितीयाध्याये प्रथमं ब्राह्मणम्

## द्वितीयं ब्राह्मणम्

## शिशुब्राह्मणम्

**यो ह वै शिशुँ साधानँ सप्रत्याधानँ सस्थूणँ सदामं वेद सप्त ह द्विषतो भ्रातृव्यानवरुणद्धि । अयं वाव शिशुर्योऽयं मध्यमः प्राणः । तस्येदमेवाधानमिदं प्रत्याधानं प्राणः स्थूणान्नं दाम ॥** 2-2-1

He who knows the calf with its womb (आधानं), with its place of manifestation, its post (स्थूण) and its tether (धाम) - keeps under control the seven enemies that hate him. This young one or calf is the vital air in the middle of the body. This heart itself is the womb. This body is the place of manifestation. The jiva (प्राण) is the post. Food (Annam) is the tether with which the calf is tied.

*In the previous section it was taught that the Jivatmans are signified by the name प्राण as they were inseparably associated with Prana. This inseparable relationship of Jivatman with prana is taught in this section. The prana or vital airs is metamorphically described as a calf. The prana is existing in the middle of the body carrying out the five fold functions. It itself is pictured as the calf as it is without action or doership as found in the case of other sense organs. क्रिया कर्तृत्वादि शून्यत्वात् शिशुरिव शिशुः । आधानं means womb.*

*आधीयते अस्मिन् इति आधानं गर्भ गोलकं । The heart which is in the middle part of the body is the womb, as pointed out by the term मध्यमः प्राणः । The place where the calf is manifested is the प्रत्याधानं प्रसूति भूमिः । एवं हृदये लब्धात्मकः हि प्राणः, पश्चात् सर्व*

*शरीर व्यापी अभिव्यज्यते इति शरीरं प्राणस्य प्रत्याधानम् प्रसूति-भूमि स्थानीयम् ।*

*The Jivatman is the post to which the calf is tied.*

*प्राण शब्दिते जीवे हि मुख्यप्राणो बद्धो भवति । जीवे शरीरे स्थित एव प्राणस्यावस्थितेः । दामः means pashah.*

*हृदयदेशे लब्ध सत्ताकः शरीरे अभिव्यक्तः पञ्चवृत्तिः प्राणः अन्नेन जीवे निबद्धो वर्तते ॥*

**तमेताः सप्ताक्षितय उपतिष्ठन्ते । तद्या इमा अक्षन्लोहिन्यो राजयस्ताभिरेनँ् रुद्रोऽन्वायत्तोऽथ या अक्षन्नापस्ताभिः पर्जन्यो या कनीनिका तयादित्यो यत्कृष्णं तेनाग्निर्यच्छुक्लं तेनेन्द्रोऽधरयैनं वर्तन्या पृथिव्यन्वायत्ता । द्यौरुत्तरया । नास्यान्नं क्षीयते य एवं वेद ॥** 2-2-2

These seven gods that are imperishable approach the Prana (who is in the Eye). By the redlines in the Eye, Rudra attends on it. Through the waters (tears) in the Eye-Parjanya attends on it. By the pupil which is in the Eye the Sun attends on it. Through the dark portion (कृष्णं) Fire or Agni attends on it. By the white portion Indra attends on it. By the lower eyelid the earth attends on it. By the upper eyelid heaven attends on it. He who meditates upon prana like this, to him never food becomes less.

*अक्षितयः means imperishable ones. The क्षिति or क्षय is negated of them. This imperishability is conditional. Now there are seven such imperishable gods. These seven gods approach Prana who is in the Eye. चक्षुष्यारूढं प्राणम् सप्त अक्षितयः उपस्थिता भवन्ति । 'राजयः'- means lines. Through these red lines*

*in the eye Rudra approaches prana. कनीनिका means तारका or the pupil. तेजोमयी दृक्शक्तिः / The fruit of the meditation upon prana stationed in the Eye, being attended by the seven gods is mentioned in the end. He will have always plenty of food.*

**तदेष श्लोको भवति । अर्वाग्बिलश्चमस ऊर्ध्वबुघ्नस्तस्मिन्यशो निहितं विश्वरूपम् । तस्यासत ऋषयः सप्त तीरे वागष्टमी ब्रह्मणा संविदाना । इति । अर्वाग्बिलश्चमस ऊर्ध्वबुघ्न इतीदं तच्छिरः । एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुघ्नः । तस्मिन्यशो निहितं विश्वरूपमिति । प्राणा वै यशो निहितं विश्वरूपं । प्राणानेतदाह । तस्यासत ऋषयस्सप्ततीरे इति । प्राणा वा ऋषयः । प्राणानेतदाह । वागष्टमी ब्रह्मणा संविदानेति । वाग्ध्यष्टमी ब्रह्मणा संवित्ता ॥** 2-2-3

There is a verse regarding this (Vital breath). There is a bowl that has its opening below and it bulges at the top. Various kinds of glory (or यशस्) have been put in it. Seven sages sit by its side and the organ of speech which communicates with the vedas is the eighth.

The bowl with the opening below and bulges at the top is verily the head, for it has the mouth below and skull above. "Various kinds of glory have been kept in it." This refers to pranas or the organs having various kinds of form like prana, apana, etc. This air spreads like Yashas. Seven sages are seated by its side. This refers to the pranas who are verily the sages ( The two nostrils, the two Eyes, the two Ears and the mouth are the seven sages). The organ of speech is the eighth which communicates with the Vedas.

Because the organ of speech is the eighth which communicates with the Vedas.

*A verse which is related to Mukhyaprana is quoted here. What is pointed out in the mantra is the head which is well known. कण्ठादुपरि भागः इति । चम्यते अनेन इति चमसम् - भक्षण साधनम्। 'अवार्ग्बिलः' - As the mouth is below which is of the form of an opening it is called अवार्ग्बिल। The upper part of the neck is a unique bowl or spoon. 'विश्वरूपम् निहितम्' - The prana or vital airs have different functions such as prana, apana and others. It is said to be विश्वरूप । On account of its different functions it is said to be manifold. The idea is एतादृशो मुख्यप्राणः तस्मिन् मुख रूपे चमसे निहितः इति'। The vital airs are kept in this kind of mouth. The seven organs that are in the head are described as seven sages seated by it, metaphorically.*

*वाग् अष्टमी ब्रह्मणा संविदाना - Brahmana means वेदेन or चतुर्मुखेन। संविदाना means संवादं कुर्वती । Though the organ of speech was counted as the seventh in the form of eating food here it is counted as the eighth in a different form of the form of reciting the vedas. वित्त शब्दः - ज्ञानपरः । The mouth has union with the vedic recitation that means वेदवादिनी इति यावत्।*

**इमावेव गौतमभरद्वाजौ अयमेव गोतमोऽयं भरद्वाजः, इमावेव विश्वामित्रजमदग्नी । अयमेव विश्वामित्रोऽयं जमदग्निः। इमावेव वसिष्ठकश्यपौ अयमेव वसिष्ठोऽयं कश्यपः। वागेवात्रिर्वाचा ह्यन्नमद्यतेऽत्तिर्हं वै नामैतद्यदत्तिरिति । सर्वस्यात्ता भवति। सर्वमस्यान्नं भवति। य एवं वेद ॥** 2-2-4

These two (ears) are Gauthama and Bharadwaja. This one (the right) is Gauthama and the other (left) is Bharadwaja. These two (eyes) are Vishwamitra and Jamadagni. This one (right) is Viswamitra and the other (left) is Jamadagni. These two (nostrils) are Vasista and Kashyapa. This one (right) is Vasista. The other (left) is Kashyapa. वाक् (the tongue) is the Athri, for, through the tongue food is eaten. He is called अत्रि because he eats (Atti). He who meditates upon vak like this becomes the eater of all things and all things are the objects of his enjoyment.

*In this passage the sruti explains the meaning of the statement, "Seven sages sit by its side". The seven indriyas are metaphorically described as seven Rishis. The ears are here to be known as Gauthama and Bharadwaja. The mouth having the organ of speech is called as वागिन्द्रिय / It is indirectly described as Athri. To the end the Upanishath gives a Phalashruthi.*

इति द्वितीयाध्याये द्वितीयं ब्राह्मणम्

## तृतीयं ब्राह्मणम्

## मूर्तामूर्तब्राह्मणम्

**द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च, मर्त्यं चामृतं च स्थितं च यच्च सच्च त्यच्च ॥** 2-3-1

ब्रह्मन् has indeed two forms - Corporeal and Incorporeal, Mortal and Immortal; Limited and all pervasive; Perceptible and Non-perceptible.

*रूपे means forms, शरीरे / मूर्तम् means कठिणम् / अमूर्तम् means*

*अकठिणम् (Gross and Subtle) मर्त्यम् means मरणधर्मात्मकम् that means विनश्वरम् ।*

*अमृतम् means Immortal.*

*स्थितं means Non pervasive अव्यापकम् । यत् means व्यापकम् - All pervasive.*

*'एति गच्छति सर्वान् इति यत्' । सत् - that which is perceived with the eye चाक्षुष प्रत्यक्षोपलभ्यं । That means that which is perceptible as it has a form. त्यत् means Non-perceptible as it is formless.*

**तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्च । एतन्मर्त्यमेतत्स्थित मेतत्सत् । तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो य एष तपति । सतो ह्येष रसः ॥** 2-3-2

That which is other than air and ether is the Corporeal form. It is mortal; It is limited; It is perceptible; He who shines is the essence (रस) of that which is Corporeal, which is mortal, which is limited and which is perceptible. The orb of the shining Sun is that essence.

*The Murtha is first explained. That which is other than air and ether is Murtha. So it is पृथिवी, अप्, and तेजस् । This is corporeal as it is gross. तदेतत् कठिणत्वेन मूर्तम् ।*

*This form of Brahman which is described as the murtha of Brahman is characterised by १.विनश्वरत्व, २. अव्यापकत्व, ३. चाक्षुष प्रत्यक्षोपलभ्यत्व । So the Upanishath says that this form is characterised by मर्त्य, स्थित, and सत् ।*

*काठिण्यं अप् तेजसोः करका सुवर्णादौ द्रष्टव्यः । 'य एष तपति - लोकम्*

*तेजो मण्डल रूपेण । That is, this आदित्यमण्डलम् । This Aditya Mandala is the essence of Tejas, Ap and Anna.*

*तेजोबन्नवत् मण्डलस्य प्रत्यक्षोपलभ्यमानत्वात् । Therefore one should have the idea of the essence of Tejas, Ap and Anna in the Aditya Mandala. The four characteristics of मूर्तत्व, मर्त्यत्व, स्थितत्व and सत्व should be had in Tejas, Ap and Anna and the essence of this is to be seen in Aditya Mandala.*

**अथामूर्तम् वायुश्चान्तरिक्षं च । एतदमृतमेतद्यदेतत्त्यत् । तस्यैतस्यामूर्तस्येतस्यामृतस्यैतस्य यत एतस्य त्यस्य । एष रसो य एष एतस्मिन्मण्डले पुरुषःतस्य ह्येष रसः इत्यधिदैवतम् ॥** 2-3-3

Now, the non-corporeal - Air and ether are the non-corporeal. This is immortal (अमृतम्). This is all pervasive (यतः). This is non-perceptible (त्यत्). The essence of that which is noncorporeal, which is immortal which is all pervasive and which is non-perceptible - is the Purusha or being who is in the orb of the Sun. This much with regard to Gods (अधिदैवतं).

*The characteristics of Amrutatva or Immortality, यत्व all pervasiveness, of Vayu and Akasha are to be known as conditional and not ultimate. The Non-perceptible nature of these two is to be known as they do not possess a form by themselves. So there is no contradiction in saying that they are immortal and all pervasive. As the Purusha in the orb of the Sun is प्रत्यक्ष गोचर it is to be known that in the Purusha in the Aditya mandala i.e. the Paramatman, one should have the view of the essence of Vayu and Anthariksha that are the*

*resorts of 1. Amoortatva, 2. Amrutatva 3. Yatva and 4. Tyatva. यस्मात् आदित्यमण्डलस्थ पुरुषः अस्मदादि प्रत्यक्षगोचरत्वात् त्यस्य रसः, तस्मात् अमूर्तत्व - अमृतत्व, - यत्व - त्यत्व - लक्षण धर्मचतुष्टयाश्रय वाव्यन्तरिक्ष - रसत्व बुद्धिः - आदित्य मण्डलस्थ पुरुषे परमात्मनि कर्तव्येत्यर्थः।*

**अथाध्यात्ममिदमेव मूर्तं यदन्यत्प्राणाच्च यश्चायमन्तरात्मन्नाकाशः एतन्मर्त्यमेतत्स्थितमेतत्सत् । तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो यच्चक्षुः । सतो ह्येष रसः ॥** 2-3-4

And now with reference to the body - this indeed is the Corporeal which is other than prana and also other than the ether, that is in the body. This corporeal form is mortal, is limited in size and is perceptible. This "Eye' indeed is the essence of what is perceptible (सत्). The perceptible (The Eye ball) is to be meditated upon as the essence of the perceptible.

*Hereafter the mode of meditation upon the corporeal and the non-corporeal as related to the body is taught. अध्यात्मम् means in the body. That which is other than the मुख्य प्राण and also that which is other than the ether in the body - is the corporeal. This is मर्त्य mortal, स्थितम् - limited in size and सत् perceptible. As the eye ball is perceived directly and as it happens to be the essence of the sath or perceptible one should have the view of 1. मूर्तत्व (corporeal) 2. मर्त्यत्व mortal 3. स्थितत्व limited and 4. सत्व perceptible - that are the essence of all things in the body other than prana and the ether in the middle of the body.*

**अथामूर्तं प्राणश्च यश्चायमन्तरात्मन्नाकाशः एतदमृतम्, एतद्यत्, एतत्त्यत् ; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः, एतस्य त्यस्यैष रसो योऽयं दक्षिणेऽक्षन्पुरुषः, त्यस्य ह्येष रसः ॥** 2-3-5

And now about the Non-corporeal. It is प्राण and the ether in the middle of the body. This is immortal; This is all pervasive (यत्) and it is non-perceptible (त्यत्). The Purusha (परमात्मन्) who is in the Right eye is the essence of this which is non-corporeal (अमूर्त) which is Immortal (अमृत) which is all pervasive (यत्) and which is Non-perceptible (त्यत्). This (परमपुरुष) is indeed the essence of what is non-perceptible.

*The Purusha who is in the Right eye is the Paramatman, who is the essence of Prana and हार्दाकाश and he is not perceptible to us. Therefore one should have the view of the four characteristics viz., अमूर्तत्व, अमृतत्व, यत्व and त्यत्व in the Paramatman who is in the Right eye.*

**तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासो यथा पाण्ड्वाविकं यथेन्द्रगोपो यथाग्न्यर्चिर्यथा पुण्डरीकं यथा सकृद्विद्युत्तँ सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद । अथात आदेशो नेति नेति । न ह्येतस्मादिति नेत्यन्यत्परमस्ति । अथ नामधेयँ सत्यस्य सत्यमिति । प्राणा वै सत्यं । तेषामेष सत्यम् ॥** 2-3-6

The colour of the body of the Purusha (in the Solar

Orb and the Right Eye of a human being) is like a cloth dyed with turmeric, like a grey sheep's wool, like the scarlet insect called Indragopa, like the flame of fire, like the white lotus or like a flash of lightening. He who meditates upon him (Paramapurusha) in this way attains splendour like the flash of lightening.

Now therefore the instruction (आदेशः) about the Paramapurusha is न इति - न इति i.e., Not this much only, Not this much only. इति न इति-एतस्मात् न हि अन्यत् परमस्ति । There is nothing higher than him who has been described above by the term इति न इति i.e. Not this much only.

Therefore the name of that Brahman is, "The unchanging among the unchanging". 'प्राणाः' that is the individual souls are unchanging. He is the unchanging among them.

*The Supreme Brahman is not only having the sentient and the non-sentient signified as the Non-corporeal and the corporeal as its body, but it has a splendourous, divine, auspicious form also. This is signified by the terms एतस्य पुरुषस्य रूपम् । माहारजनम् means हरिद्रा or Turmeric. The colour of the body is described as thus. पाण्ड्वाविकम् - Grey colour just like the wool of the sheep. This kind of auspicious form of Paramatman is to be meditated upon as the essence of the body of the form of the corporeal and the non-corporeal. The auspicious form of Paramatman is described in other Upanishaths also as, "आदित्यवर्णं तमसः परस्तात्, हिरण्मयः पुरुषः" and विद्युतः पुरुषादधि । The lustre of the Paramatman is just like the brilliance of lightenings flashing at the same time. वेद means meditates. Here by the statement 'आदेशः नेति नेति' the*

*limitation that appears or इयत्ता of Brahman as mentioned in the statement that Brahman has two forms, is negated and it is mentioned that one should not think that Brahman is having only that much greatness. मूर्तामूर्त शरीरत्वेन उक्तत्वात् तत्प्रयुक्त इयत्ता निवारणाय अयमुपदेशः क्रियते इत्यर्थः ।*

*The term इति means this much. नेति नेति means 'Not this much'. The repetition of the word Neti is meant for negating totally the limited nature of Brahman. आत्यन्तिक अभाव द्योतनार्थः । The two terms Neti, Neti are negating only the इयत्ता नेति नेति इति इयत्ता निषेध एव । It is not the negation of what was taught before about the two forms of Brahman. न पूर्वोक्त प्रकार निषेधः । What was taught about Brahman by the terms नेति नेति, that Brahman is इयत्तारहित - is not denied but it is declared that there is no entity which is more celebrated than Brahman. एतस्मात् अन्यत् परं नास्ति । The meaning of this statement is as follows:- इयत्तारहितं यद्ब्रह्म प्रतिपादितम् तस्मादेतस्मात् वस्तु परं नह्यस्ति । There is no other entity greater than Brahman either in nature or in quality. Here it is not a negation of any entity other than Brahman. Because there are words like अन्यत् परम् । परम् means उत्कृष्टम् । That is explained further by the statement अथ नामधेयं सत्यस्य सत्यम् etc. The sentient Jivatmans are mentioned by the term प्राणाः । They are said to be sathya because they do not undergo change in their essential nature just like matter. But Paramatman is सत्यस्य सत्यम् because at no time is the धर्मभूतज्ञानम् of Paramatman subjected to diminution, whereas the Dharmabhutha jnanam of Jivatman undergoes contraction and expansion. 'प्रकृतिवत् स्वरूपविकाररहिततया सत्यशब्दवाच्येभ्यः प्राणशब्दनिर्दिष्टेभ्यः*

*चेतनेभ्योऽपि कदाचिदपि ज्ञानादिसंकोचाभावात् परमात्मा निर्विकारमित्यतः सत्यस्य सत्यं इति नामधेयं भवति। 'अतः चेतनाचेतनाभ्यां परः स एव इति न ततः अपि अन्यः परः इत्यर्थः। This Upanishadic statement is examined and the meaning of this is determined by the Brahmasutrakara in sutra प्रकृतैतावत्वम् प्रतिषेधति ततो ब्रवीतिच भूयः (V.S.3-2-21). The text Neti Neti denies the previously declared 'so-muchness' and declares "more than that".*

इति द्वितीयाध्याये तृतीयं ब्राह्मणम्

## चतुर्थं ब्राह्मणम्

## प्रथममैत्रेयी ब्राह्मणम्

**मैत्रेयीति होवाच याज्ञवल्क्यः उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥** 2-4-1

Yajnyavalkya said to his wife Maitreyi - "My dear, I am going to renounce this life. (that is the householder's life.) Allov· me to make a settlement between you and this Katyayini (My other wife)".

*This passage in the Upanishath deals with Brahman as the means for the attainment of immortality. It is also mentioned in the Brahmana that the ultimate cause of the Universe is Brahman itself and it is endowed with infinite auspicious qualities and that it is the innerself in all.*

*अमृतत्व प्राप्त्युपायत्व - सर्व जगत्कारणत्व - सर्वात्मकत्वादि कल्याणगुणप्रतिपिपादयिषया चतुर्थं ब्राह्मणं आरभ्यते ।*

*The sage Yajnyavalkya had two wives. मित्रायाः अपत्यं मैत्रेयी। Yajnyavalkya said गार्हस्थ्य लक्षणात् आश्रमात् ऊर्ध्वं गन्तुं इच्छन् अस्मि।*

*अन्तं करवाणि । अन्तम् means निश्चयम् । The idea is, "let me finalise the sharing of money between you two so that there may not be any dispute further". कलह शान्तये द्रव्य विभाग निर्णयं करवाणि ।*

**सा होवाच मैत्रेयी । यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात् कथं तेनामृता स्यामिति । नेति होवाच याज्ञवल्क्यः ; यथैवोपकरणवतां जीवितं, तथैव ते जीवितं स्यात् । अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ 2-4-2**

Thereupon Maithreyi said, "Sir, if indeed this whole earth full of wealth should be mine shall I become immortal through that?"

Yajnyavalkya replied, "No, your life will be just like the life of those who have plenty of things. But there is no hope of immortality through wealth."

*'हे भगोः' means Hey Bhagavan! If this earth with all its wealth becomes my possession, will I be capable of being freed from Samsara? तेन वित्तेन कथंचिदपि संसारात् मुक्तास्याम् किम् ? 'नु' is signifying a question. Yajnyavalkya gave a definite answer that she would not be freed from samsara through wealth. संसारात् त्वं वित्तेन न मुक्ता स्याः इति निश्चितं आह । Then what results with money? सुख जीवितं भोग साधनवतां यथा सिध्यति तथैव ते सुखेन जीवनं परं लभ्यते । It is pointed out in the sruthi that it is only through Jnanam that moksha is possible. There is not even a distant possibility of gaining moksha through wealth.*

**सा होवाच मैत्रेयी । येनाहं नामृता स्यां किमहं तेन कुर्याँ ? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ 2-4-3**

Then Maitreyi said, "What shall I do with that by which I do not become immortal? Tell me that alone which you know to be the means of immortality."

*'ह' What a wonder that a woman desires to know the means of moksha by discarding wealth? अहो स्त्रियाः वित्तत्यागेन मोक्षसाधनापेक्षा । यदेव भगवान् वेद - यत् अमृतत्व प्राप्त्युपायं वेद, तदेव मे ब्रूहीति।*

**स होवाच याज्ञवल्क्यः प्रिया बतारे नः सती प्रियं भाषसे । एह्यास्स्व । व्याख्यास्यामि ते, व्याचक्षाणस्य तु मे निदिध्यासस्वेति। ब्रवीतुमे भगवानिति ॥** 2-4-4

Yajnyavalkya said, "My dear, you have been my beloved and you say what is pleasing to me. Come and sit by my side. I will explain it to you. As I explain it to you, meditate upon its meaning". Maitreyi said, "Let my lord speak to me about it."

*'प्रिया बत नः' You are agreeable to me and you are speaking what is pleasing to my mind. आस्व sit by my side'. I shall explain to you the means of attaining immortality as desired by you.*

*'मे निदिध्यासस्व' You meditate upon the meanings of my statements as I explain to you. Nidhidhyasana may also mean - look towards me, in my face as I explain to you.*

*व्याचक्षाणस्य तु मे मुखं अवलोकितुं इच्छ ॥*

**स होवाच । न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति। न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया**

**प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति । आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति । आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति । आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् भवति ॥** **2-4-5**

Then Yajnyavalkya said, "It is not as a result of the will of the husband that the husband becomes dear to the wife. But it is as a result of the will of the Atman (Paramatman). It is not as a result of the will of the wife that the wife becomes dear to the husband, but it is as a result of the will of the Paramatman. It is not as a result of the will of the sons that they become dear to their parents, but it is as a result of the will of the Paramatman that the sons become dear to the parents. It is not as a result of the

will of the wealth that the wealth becomes dear but it is as a result of the will of the Paramatman that wealth becomes dear to one. It is not as a result of the will of a Brahmana that the Brahmin becomes dear, but it is as a result of the will of the Paramatman that Brahmin becomes dear. It is not as a result of the will of a Kshatriya that the kshatriya becomes dear but it is on account of the will of the Paramatman that the kshatriya becomes dear. It is not as a result of the will of the worlds that they become dear, but it is as a result of the will of the Paramatman that the worlds become dear. It is not as a result of the will of the gods that the gods become dear, but it is as a result of the will of Paramatman that the gods become dear. It is not as a result of the will of the creatures that they become dear, but it is as a result of the will of Paramatman that the creatures become dear. It is not as a result of the will of all things that they become dear, but it is on account of the will of the Paramatman that all things become dear.

The Atman alone, my dear, has to be seen, has to be heard, has to be reflected upon and has to be meditated upon. My dear Maitreyi, it is only through seeing, hearing, reflecting upon and steadily meditating upon the Paramatman that all these become known.

*Yajnyavalkya is teaching the meditation upon Brahman as the means of liberation. Maitreyi sought to become immortal and Yajnyavalkya teaches that the atman alone is to be seen, reflected upon and meditated upon for attaining immortality. So the term atman here signifies Paramatman alone. In the succeeding passage it is mentioned that the atman is the innerself in all through the statements ब्रह्म तं परादात् etc. So according to the context, the term 'आत्मा' is determined as the Paramatman. This has been decided thus*

*by the Brahmasutrakara in sutra - वाक्यान्वयात् (V.S 1-4-19).*

*कामः means संकल्पः, 'आत्मनस्तु कामाय' means for fulfilling the will of Paramatman - संकल्पं सफलीकर्तुं इत्यर्थः । The will of the husband viz., 'अहं अस्याः प्रियः स्याम्'' - "May I become dear to my wife" is not the cause of the wife becoming dear to her husband. But it is only on account of the will of Paramatman. जायां प्रति पत्युः प्रियत्वं पतिसंकल्पायत्तं न भवति इति यावत् । Though the husband wills that his wife should love him he will not be loved by the wife. परमात्मनः संकल्पात् पतिः पत्न्याः प्रियो भवति इत्यर्थः । ततश्च परमात्मा - यो यस्य प्रियः भवत्विति तत्तत् कर्मानुगुणं संकल्पयति । सः तस्य प्रियो भवति ।*

*The meanings of the other statements are to be construed accordingly.*

*ब्रह्म means ब्राह्मणः ।*

*लोकाः means स्वर्गाद्याः ।*

*देवाः means उपास्याः देवताः ।*

*From all these what is concluded is this -*

*The प्रियत्व of the husband, the wife and others is depending upon the will of Paramatman. So for gaining the grace of that Paramatman, He is to be realised.*

*पति जायादीनां प्रियत्वं यत् संकल्पायत्तं, तस्य परमात्मनः प्रसादाय परमात्मा द्रष्टव्यः । तत्प्रसादसिद्ध्यर्थं स एव परमात्मा उपास्यः । On account of the grace of Paramatman the upasaka will become lovable by all even as the husband and wife.*

*In this statement निदिध्यासितव्यः is what is ordained. विधि । The other two viz., श्रोतव्यः and मन्तव्यः are Re-statements or*

*अनुवादा s. The person who has studied the Veda will seek of his own desire to understand the significant meanings of the vedic statements. So there is no vidhi in श्रोतव्यः ।*

*मन्तव्यः - To be reflected upon is also an Anuvada or re-statement as, such a person will of his own accord, reflect on the meanings taught by the preceptor. निदिध्यासितव्यः is the command. By the term द्रष्टव्यः, दर्शनसमानाकारं अतिविशदं ज्ञानं अभिधीयते । द्रष्टव्यः, निदिध्यासितव्यः are taken together to form a विशिष्टविधि । Meditation should be of the form of a vivid perception - दर्शन समानाकारत्वविशिष्टं ध्यानम् विधीयते । The result of this kind of meditation is described as सर्वं विदितं भवति । In this statement विज्ञानेन means निदिध्यासनेन । When that Paramatman is realised through श्रवण, मनन and ध्यान of the form of a vivid perception, everything becomes known i.e., everything in this universe becomes known agreeably. Everything becomes dear to him.*

*तत्प्रसादात् इदं सर्वं अनुकूलत्वेन विदितं भवति । सर्वं प्रियं भवति इति यावत् । आत्मनो दर्शनात्मक विज्ञानेनैव सविभूतिक - निरतिशयप्रिय - ब्रह्म प्राप्तिर्भवति । नान्येन वित्तादिना इत्यर्थः ।*

**ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद । क्षत्रं तं परादाद्यो ऽन्यत्रात्मनः क्षत्रं वेद । लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद । देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद । भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद । सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद । इदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमानि भूतानीदँ सर्वं यदयमात्मा ॥** 2-4-6

The Brahmana class gives up one (to the world of samsara) - who thinks, that Brahmana is elsewhere than in the Paramatman. The Kshatriya class gives up that person who thinks that the kshatriya is elsewhere than in Parabrahman. The worlds oust that person who knows that the worlds are elsewhere than in Parabrahman. The gods oust that person who thinks that the gods are elsewhere than in Parabrahman. The beings oust one that thinks that they are elsewhere than in Parabrahman. All oust that person who knows that all are elsewhere than in Parabrahman. This Brahmana, this kshatriya, these worlds, these Gods, these creatures - all these beings are this atman.

*In this passage the doubt that is raised as follows is cleared - How can all this be known by knowing the Atman? The world is verily different from the Atman. The answer to this doubt is that this Atman or Paramatman is verily the self of all entities. That is expounded in this passage.*

*ब्रह्म means ब्राह्मण वर्ग: । If an aspirant thinks that the brahmana varna is supported by some one other than Paramatman, if he thinks that it is not established in Paramatman, or if he thinks that it is established in itself independently - that brahmana varna is going to oust him i.e., he would be subjected to migration in this world.*

*यस्त्वधिकारी 'ब्राह्मण वर्ण' परमात्मनः अन्यत्र स्थितं न तु परमात्मनि स्थितं अपरब्रह्मात्मकं स्वनिष्ठं जानीयात्, तम् ब्राह्मणवर्ण एव अभिभवेत् । तथा भजंतारं ब्राह्मणवर्ण एव संसारयति इत्यर्थः ' ॥*

*The idea is that the essential nature of all entities other than Brahman is to have Brahman alone as their internal self. सर्वस्य ब्रह्मात्मकत्वमेव स्वरूपम् ।*

*'सर्वं यदयमात्मा'' - All entities are the bodies of that Paramatman. All terms signifying the bodies culminate in their connotation upto the internal self. All terms are signifying in the ultimate analysis Brahman alone. When Brahman is known, all that is included in Brahman as its body also becomes known. The Brahman which is mentioned as अयमात्मा is having ब्रह्म-क्षत्र - लोक - देवादिसर्व रूपं, सर्वशब्द वाच्यम् So when Brahman is known all that is included in its body becomes known.*

**स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्शब्दाञ्छक्नुयाद्ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥ 2-4-7**

Just as, when a drum is beaten, one cannot stop or control the sounds that emanate from a drum but the sounds can be stopped even at the outset by taking away the drum or the drumstick or the drummer.

*In these passages the control of the sense organs and the mind that are instruments for meditation upon Paramatman - is introduced.*

*ग्रहण means controlling it. When the drum is beaten with a drumstick it is not possible to check or control the sounds that are produced outside. But by controlling or taking away the drum which is the source of the production of sounds or by taking into custody the person who beats the drum, those sounds become controllcd. Similarly when the sense organs are contacting the object of senses the experience of the external object cannot be avoidcd. So by discarding the object of senses by pushing them away or by restraining the sense organs or by obstructing the contact of the objects and the indriyas, the*

*external knowledge of the world that is an obstruction to the realisation of Paramatman can be set aside.*

*भेरी दण्डयोः अन्यतर निरोधेन तत्संयोग निरोध द्वारा भेरी शब्दा यथा निरुध्यन्ते, एवं इन्द्रियेषु विषयगणे व्याप्रियमाणेषु बाह्यार्थानुभवो दुर्निरोधः । तस्मात् विषयापसरणेन वा इन्द्रियनिरोधेन वा विषयेन्द्रियसंयोगनिरोधद्वारा परमात्मसाक्षात्कार विरोधि बाह्यार्थज्ञानं निरुध्यते इत्यर्थः ॥*

*Having controlled thus one should engage oneself in steady meditation upon Paramatman as ordained above.*

**स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयात् ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मानस्य वा शब्दो गृहीतः॥**

**2-4-8**

As when a conch is blown, it is not possible to stop the notes that have emanated from the conch from outside, but the notes of the conch can be stopped by taking away the conch or the blower of the conch.

*As illustrated here the notes of the conch can be controlled only when the conch is taken under control. Similarly if the mind and the indriyas are controlled the objects of the sense organs become controlled. The contact between the sense organs and the objects should be cut off.*

**स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दान्शक्नुयात् ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः॥** **2-4-9**

As when a lute is played it is not possible to stop the notes that have emanated from the lute from outside, but the notes can be stopped by taking away the lute or the player of the lute.

*वीणायै is to be taken in the genetive case. This usage in dative is vedic. Through all these different illustrations the way of gaining control over the sense organs and the mind is clearly pointed out.*

**स यथार्द्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्य महतो भूतस्य निश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि सर्वाणि निश्वसितानि ॥** 2-4-10

As from a fire kindled with wet faggot, diverse kinds of smoke issue, even so, my dear, the Rigveda, Yajurveda, Samaveda, Atharvangiras, Itihasa, Purana, Vidyas, Upanishats, Slokas, Sutras, Glosses and Commentaries are - the breath of this great being, Paramatman.

*In this mantra it is described that Paramatman is the cause of everything other than himself in this universe. Fire associated with wet fuel signifies Brahman characterised by the chith and the Achith. This expounds that Brahman is both the material cause and the instrumental cause.*

*आर्द्रैधविशिष्टं अग्निग्रहणं ब्रह्मण एव चिदचित्विशिष्टस्य संकल्प विशिष्टस्य च उपादानत्वनिमित्तत्वयोः ज्ञापनार्थम् ।*

*अभ्याहितो mean well fanned. आध्मान वीजनादिना प्रवर्तितात् ।*

*महतोभूतस्य means परमात्मनः । जगदभिन्ननिमित्तोपादान भूतस्य ।*

*निश्वसितम् - produced without any effort. निश्वासवत् अनायासेनैव तस्मादुद्गतम् । Whatever Veda such as Rik and others exist - all these are the breath of this Paramatman. इतिहासः -*

*Ramayana and others. पुराणम् - Vishnupuranam and others. Vidya - the 64 branches of knowledge. Slokas are the form of sruthis which are in verse form. Sutra - Brahmasutra and others. अनुव्याख्यान - explanatory glosses on commentaries.*

*व्याख्यानानि - Commentaries like Sri Bhashya and others.*

*Though it is well - known that Sutras, Smruthis and Puranas are the compositions of Vyasa and others they are stated as having been breathed forth by Paramatman on account of the fact that sages like Vyasa and others are Bhagavadamsha bhuthas. By the creation of the वाचक शब्द it is implied that the creation of भोग्य or objects of enjoyment, भोगस्थान places of enjoyment and भोक्तृवर्ग are the hosts of enjoyers is also by him. This factor is pointed out in the Maitreyi Brahmana which is repeated further by the terms 'इष्टम् हुतम्, आशितम्, पायितम्'।*

**स यथा सर्वासामपाँ समुद्र एकायनमेवँ सर्वेषाँ स्पर्शानां त्वगेकायनमेवं सर्वेषां गन्धानां नासिके एकायनमेवँ सर्वेषां रसानां जिह्वैकायनमेवँ सर्वेषाँ रूपाणां चक्षुरेकायनं एवं सर्वेषां शब्दानां श्रोत्रमेकायनमेवं सर्वेषां संकल्पानां मन एकायनमेवं सर्वासां विद्यानाँ हृदयमेकायनमेवं सर्वेषां कर्मणाँ हस्तावेकायनमेवँ सर्वेषामानन्दानामुपस्थ एकायनमेवँ सर्वेषाँ विसर्गाणां पायुरेकायनमेवँ सर्वेषामध्वनां पादावेकायनमेवँ सर्वेषां वेदानां वागेकायनम् ॥** 2-4-11

As the ocean is the one goal of all waters, as the skin is the one goal of all kinds of touches, as the nostrils are the one goal of all odours, as the tongue is the one goal of all tastes, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, like this the mind is the one goal of all deliberations. As the heart (intellect) is the one centre of all knowledge, as the hands are the one goal of all sorts of work, so is the organ of generation, the one goal of all kinds of enjoyment. As the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking - so is the organ of speech the one goal of all Vedas.

*In this passage how the control of the hosts of indriyas happens to be an instrument of meditation upon Brahman, is explained in detail. The ocean absorbs all waters that flow into it. Similarly the sense organ of touch receives all kinds of touches. The idea is though the ocean receives all waters that flow into it in many ways, it is never filled. The sense organ of touch grasps all kinds of touches, and it is never contented with them. The functioning of the sense organ of touch is infinite. Similarly the objects of senses that are received by the sense organs never satisfy the sense organs. The sense organs are never feeling contentment with the various experiences in plenty. The particular state of the mind is called the hridaya. The different and varied functions of every sense organ are many fold like this. This implies that a person who yearns to realise the atman should control all these different kinds of diverse actions of the sense organs. आत्म साक्षात्कारार्थिना एते वृत्तिविशेषाः निरोद्धव्याः इत्यभिप्रायः । ततश्च, "स यथा दुन्दुभेर्हन्यमानस्य' - इत्यनेनोक्तम् ब्रह्मोपासनोपयोगि - करणग्राम नियमनम् विवृतम् भवति ।*

**स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत। न हास्योद्ग्रहणायैव स्यात् । यतो यतस्त्वाददीत लवणमेव - एवं वा इदं महद्भूतमनन्तमपारं विज्ञानघन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति । न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥** 2-4-12

"Just as a lump of salt dropped into water becomes dissolved in water and no one is able to take it out again, but from whichever part of that water one takes it, it tastes salty. In the same way, my dear, this great being which is infinite, endless, becoming the innerself of the Jivatman arises from these elements and is destroyed with them. After departing from the final body (the Jiva) has no longer that knowledge. This I tell you my dear," said Yajnyavalkya to Maitreyi.

*The Upanishath reminds here that the essential nature of the Jivatman in all states is established in Paramatman and so the Jivatman is not having that freedom or Swatantrya. Here the Paramatman is called by the name of the Jivatman and it is migrating in this universe following the birth of the body which is the aggregate of the five elements and the death of such a body. This is mentioned to exhort the Jivatman for undertaking the discipline for attaining immortality. The infinite nature of consciousness of the Jivatman is also pointed out here.*

*स्वयं अपरिच्छिन्नज्ञानानन्दाकार एव सन् अयं जीवः पञ्चभूतमय शरीरानुविधानेन जन्ममरणादिचक्रे स्वकर्मतिरोहितस्वरूपः परिभ्रमति । तच्चकर्म ईश्वरसंकल्परूपं सर्वथाईश्वर परतन्त्रेण स्वेन स्वातन्त्र्येण निर्मोचयितुं अशक्यं । अतः तादृश - कर्मबन्ध विमोचन पूर्वक - स्वस्वभावाविर्भाव रूप - मोक्षप्राप्तये परमात्मोपासनमेव कर्तव्यम् ।*

*सैंधवखिल्यः - लवण खण्डः A lump of salt. As described in the example that water would be only लवण रसमय Similarly the most celebrated Brahman which is different and distinct from all other sentients and non-sentients enters into the elements having the Jivatman as his body and becomes manifested and destroyed in accordance with the birth and death of the body.*

*विज्ञानघन एव सन् - means जीवएव सन् । That means Jiva sarirakah as pointed out in Chandogya. अनेन जीवेन आत्मना अनुप्रविश्य ।*

*जीव शरीरकतया भूतेषु अनुप्रविश्य, भूतेषु शरीरादि रूपेण उत्पद्यमानेषु तेभ्यः एव भूतेभ्यः हेतुभ्यः - स्वयं उत्पद्यमानः तेषु नश्यत्सु तानि भूतानि अनुपश्चात् स्वयं विनश्यति इत्यर्थः । That means he will be born and destroyed following the birth and destruction of the body.*

*विनाशः - अत्यन्तज्ञानसंकोचः ।*

*उत्पत्तिः - विकास प्रादुर्भावः । इमौ उत्पत्ति विनाशौ विज्ञानमयशब्दिते जीवशरीरके महद्भूतमित्युक्ते परमात्मनि जीवद्वारा सम्भवतः इति द्रष्टव्यम् । प्रेत्य means after the destruction of the final body. संज्ञा means भूतसंघातेन एकीकृत्यज्ञानम् । Knowledge of identity with the body that is the collectivity of the elements i.e., देहात्म भ्रमः ।*

*When his true nature manifests, the birth and destruction following the group of elements will no more be there. For gaining the cessation of wandering in the wheel of Samsara, one should undertake meditation upon Paramatman.*

*तद्रूप संसार चक्र भ्रमण निवृत्यर्थं परमात्मोपासनमेव कार्यं इति याज्ञवल्क्यः, उपदिदेश, इत्यर्थः ।*

*The statement 'अरे ब्रवीमि' is going to establish the validity of what was said by the speaker Yajnyavalkya. If it is asked why Brahman should enter into the collectivity of elements and arise from it through the Jiva as said in 'विज्ञानघन एव एतेभ्यः भूतेभ्यः समुत्थाय' etc., and if it is asked why, it may not be explained that the विज्ञानघन himself enters in his own nature and arises from it, the answer is that the Supreme Brahman can never become a samsarin as he is opposed to all that is defiling as pointed out in the sruthi 'अपहतपाप्मा, निरनिष्टः निरवद्यः etc. The Jivatman is the body of Paramatman and the terms like 'विज्ञानघन' that signify the Jivatman signify Paramatman in the ultimate analysis.*

**सा होवाच मैत्रेय्यत्रैव मा भगवानमूमुहत् न प्रेत्य संज्ञास्तीति । स होवाच याज्ञवल्क्यो न वा अरेऽहं मोहं ब्रवीम्यलं वा अर इदं विज्ञानाय ॥ 2-4-13**

Maitreyi said, "Just here in this statement alone you have bewildered me - by saying, having departed there is no knowledge." Yajnyavalkya said, "Certainly I am not saying anything confusing, my dear." This is quite enough for knowledge, my dear.

*Having been taught by Yajnyavalkya thus, Maitreyi thought that it was not compatible to say that in the state of liberation there is absence of Samjna or knowledge, as the atman was of the one nature of consciousness. She thought that it would be against the nature of the atman and said that she was confused.*

*ज्ञानैकाकारस्य आत्मनो मुक्तौ संज्ञाऽभावः विरुद्धः इत्यथो मुक्तौ संज्ञाभाव प्रतिपादके भवद्वाक्ये मोहो मे संवृत्तः इति भावः / It is to be noted here*

*that Maitreyi expressed her feeling of confused nature on account of her inability to understand the full meaning of the statement of Yajnyavalkya. Though the term Samjna signifies देहात्मैक्य भ्रान्ति or illusion of the atman in the body, Matireyi said that she was confused to hear संज्ञानास्ति as she did not know the meaning of the term संज्ञा ।*

*The meaning of Yajnyavalkya's statement is that the महद्भूत which is called as विज्ञानघन was enough to know even after the fall of the final body.*

*इदं विज्ञानघनशब्दितं महद्भूतं प्रेत्यापि ज्ञातुं पर्याप्तमेव । The meaning of संज्ञाऽभाव means देहात्मैक्य विषयक भ्रान्त्यभावः । So this संज्ञाऽभाव is not opposed to विज्ञानघनत्व of the atman.*

**यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति । तदितर इतरं पश्यति, तदितर इतरँ श्रृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानाति। यत्र वा अस्य सर्वमात्मैवाभूत्-तत्केन कं जिघ्रेत्-तत्केन कं पश्येत् तत्केन कँ श्रृणुयात्-तत्केन कमभिवदेत्-तत्केन कं मन्वीत, तत्केन कं विजानीयात्। येनेदँ् सर्वं विजानाति, तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति ॥** 2-4-14

When there is duality as it were, in that state one smells the other, one sees the other, one hears the other, the other speaks to the other, the other thinks of the other and then the other congnises the other. But for this Jiva when verily everything is Atman alone, then who will smell which object, by which instrument ? Then who will perceive which object by which ? Then who will hear what by which instrument ? Then who will speak to whom about what ?

Then who will think of what by which ? Then who will cognise whom by which ? By the favour of whom the Jiva knows all these, by what will he be able to see him ? By what means can this Jiva cognise the all knowing ? My dear.

*यत्र means in which state. 'द्वैतमिव भवति' - Being established in itself becomes as if distinct from Paramatman. 'स्वनिष्ठतया परमात्मनः पृथगिव भवतीत्यर्थः' / It becomes as if independent of Paramatman. स्वतन्त्रइव भवतीति यावत् / इव is used to point out that such a state is not true. If it could happen so, in that state one who is established separately from Paramatman would cognise objects established separately from Paramatman by instruments established separately from Paramatman. As everything has Paramatman alone as their internal self and as everything is established in Paramatman, the agents, the instruments and the objects are all established in Him alone and there is no possibility of any action independent of Paramatman.*

*इतरः means परमात्मनो भिन्नात्मकः - पृथक्सिद्धइति यावत् / इतरं means भिन्नात्मकं परमात्मनः पृथक्सिद्धं विषयं पश्यति / Here इतरेण is to be understood - it means स्वतन्त्रेण करणेन / The verbs जिघ्रति, पश्यति and others imply the functions of all ज्ञानेन्द्रिय. The usage 'अभिवदति' or speaks suggests all functions of all कर्मेन्द्रिय /*

*'अस्य सर्वं आत्मैवाभूत्' - अस्य means for this Jivatman. सर्वं means 'सर्वं वस्तु' / आत्मैवाभूत् that means inseparable from Paramatman and having Paramatman alone as their innerself. परमात्मापृथक्सिद्धम् एकात्मकं एव अभूत् / केन - By the instruments that are having some one other than Paramatman as their innerself. That means भिन्नात्मकेन / When the Jivatman realises that every entity here is*

*inseparable from Paramatman, having him alone as its internal self, through what indriya having a different entity as atman can he realise ? What object that has not Paramatman as its innerself ?*

*भिन्नात्मकेन करणेन भिन्नात्मकः स्वतन्त्रः कर्ता कं भिन्नात्मकं विषयं जिघ्रेत इत्यर्थः । कर्तृ कर्म करणेषु भिन्नात्मकतया प्रतीतिः सर्वथा नास्ति इति पर्यवसितः अर्थः । येन इदं सर्वं विजानाति - येन means being blessed by Paramatman who is pleased. One becomes a knower of everything सर्वं विजानाति तं केन विजानीयात् ? तं परमात्मानं केन हेतुना विजानीयात् । That means - by what means other than the grace of Paramatman can one know him ? परमान्मप्रसादमन्तरेण परमात्मा दुरवबोधः । विज्ञातारम् means सर्वज्ञं परमात्मानम् ।*

*केन विजानीयात् ? This means by what means such as mere Yajna, Dana and others can one know that Paramatman other than by meditation upon him as prescribed earlier. उपासनातिरिक्त केवल यज्ञदानादिउपायान्तरनिषेधपरम् । These two sentences signify this. ततश्च परमात्म प्रसाद - परमात्मोपासनयोः द्वयोरपि आवश्यकत्वं द्वाभ्यां वाक्याभ्यां प्रतिपादितं भवति ॥*

इति द्वितीयाध्याये चतुर्थं ब्राह्मणम्

## पञ्चमं ब्राह्मणं

## मधुब्राह्मणम्

**इयं पृथिवी सर्वेषां भूतानां मध्वस्यै पृथिव्यै सर्वाणि भूतानि मधु यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं शारीरस्तेजोमयोऽमृतमयः पुरुषः अयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ॥** 2-5-1

This earth is (like) honey to all beings and all beings are like honey to the earth. That Purusha who is in this earth (as the Antharyamin) is full of brightness and immortality and that Purusha (Jiva) who is in the body as the internal ruler, that Purusha who is full of lustre and immortality, He alone is the atman (Paramatman) who is the अन्तर्यामिन् in the earth and in the Jiva encased in the body. This Paramatman is immortal. This is Parabrahman. This is verily everything.

*The Purusha who was expounded in the Murthaamurtha Brahmana as having a divine, auspicious form, was taught in Maitreyi Brahmana as one to be meditated upon for gaining liberation by the words आत्मा वा अरे द्रष्टव्यः and others. The present Brahmana is introduced to explain that the Paramatman who was taught earlier as the Supreme Purusha, is verily the internal self of every other entity.*

*इयं पृथिवी मधु - This earth is like honey to all by virtue of its supporting all and providing food, drink and others. All entities prosper on account of earth and so it is called Madhu. All entities are as if honey to earth, because they are all depending upon earth for their support and protection. So there is this mutual relationship of Honey between earth and other entities. The self luminous Paramatman who is immortal and characterised by the divine characteristics of अपहतपाप्मा and others is the Purusha who is established in the earth as its innerself. आत्मनि अध्यात्मम् - Here the word आत्मा signifies the collectivity of body, sense organs, mind, vital airs and Jivatman. अत्र आत्मशब्देन देहेन्द्रिय मनः प्राण जीव संघातः उच्यते।*

*तेजोमयः means स्वयंप्रकाशज्ञानमयः ।*

*शारीरः means शरीरान्तर्यामी । This Atman who is the innerself in the collectivity of the body including the Jivatman is the same Paramatman who was taught to be meditated upon in the Maitreyi Brahmana.*

*अयमेव सः आत्मा - This Purusha alone was taught in the मूर्तामूर्त ब्राह्मण as having an auspicious immaterial form by the words, अतः एतस्य पुरुषस्य रूपम् etc,. 'इदममृतम्' This Paramatman who is called Purusha here is verily Supreme Brahman who was taught in the उपकोसल विद्या as एतदमृतं एतदभयं एतद्ब्रह्म ।*

*ब्रह्मेदं सर्वं - All this is Brahman. This is again the same Brahman which was taught in Chandogya as "सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत", where Brahman was described as the one material and instrumental cause of the entire universe.*

*शारीरः पुरुषः means the Purusha who is in the body. Here Purusha in the body is the jivatman. This Jivatman is the body of the Paramatman and has Paramatman as his inner ruler. शारीर is to be taken as referring to the inner ruler Paramatman. The word denoting the body signifies the atman within i.e. the Paramatman. So the word Purusha is to be taken as signifying Paramatman.*

**इमा आपः सर्वेषां भूतानां मध्वासामपाँ सर्वाणि भूतानि मधु, यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मँ रैतसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ॥** 2-5-2

These waters are honey to all beings, all beings are honey to this water. The Purusha who is in the waters (as

the innerself) is full of brightness and is immortal. That Purusha (Jiva) who is in the body has as the inner ruler (शारीर), the Purusha, Paramatman who is full of brightness and immortality and is the seed in the body. He alone is the atman (paramatman). All these things in this world are this Brahman and this Brahman is immortal.

*The Paramatman is called here as रैतस as pointed out in the Antharyami Brahmana - "यो रेतसि तिष्ठन् यो रेतसोऽन्तरः' The seed or Retas is the effect of water as stated in the sruthi. 'आपो रेतो भूत्वा शिश्नम् प्राविशत्' In the adhibhutha state water is mentioned, in the adhyatma state the seed is mentioned and this atman is the Paramatman who is mentioned earlier.*

**अयमग्निः सर्वेषां भूतानां मध्वस्याग्नेः सर्वाणि भूतानि मधु यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ॥** 2-5-3

This fire is the honey for all beings. All beings are like honey to this fire. The shining and immortal Purusha who is in the fire and that Purusha (Jiva) who is in the body is also full of speech, full of brightness and full of immortality and that atman (Paramatman) is verily the atman (the inner ruler of fire and of the Jiva in the body). This Paramatman is immortal and all this is verily Brahman.

*Agni is the presiding deity for speech - अग्नि अभिमानिकत्वात् वाचः / The sruthi says "अग्निः वाग्भूत्वा मुखम् प्राविशत्" / The Purusha is the inner self of Agni in the context of Adhibhuta and in the context of adhyatma he is the inner self of this speech.*

**अयं वायुः सर्वेषां भूतानां मध्वस्य वायोः सर्वाणि भूतानि**

**मधु, यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं प्राणस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ॥ 2-5-4**

The Vayu or Air is like honey to all beings. All beings are honey for this vayu or air. The Purusha who is effulgent and immortal is in Vayu and that Purusha who is in the body and who is in the vital air as its innerself is also effulgent and immortal. This Paramatman is the atman or inner ruler of Vayu and the Jiva in the body.

*As the vital air is the modification of Vayu, the Prana or vital air is mentioned in relation to the body.*

*प्राणः means Paramatman as he happens to be the innerself of Prana. In the Chandogya, Prana is signifying Paramatman as mentioned in 'प्राण इति होवाच'।*

**अयमादित्यः सर्वेषां भूतानां मध्वस्यादित्यस्य सर्वाणि भूतानि मधु, यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ॥2-5-5**

This Sun or Aditya is like honey to all beings. All beings are honey to this aditya. That Purusha (Paramatman) who is in the Sun is effulgent and immortal. The Purusha (Paramatman) who is in the body is in the eye and he is effulgent and immortal. This Purusha alone is the atman who is immortal. All this is only this Brahman.

*The Aditya is the presiding deity of the eyes. So in relation to the body the eye is mentioned as the residing place of the atman.*

**इमा दिशः सर्वेषां भूतानां मध्वासां दिशाँ सर्वाणि भूतानि मधु, यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मँ श्रौत्रः प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ॥ 2-5-6**

These directions are like honey for all beings. All beings are honey for the quarters. The effulgent and immortal Purusha who is in these quarters and the effulgent and immortal Purusha who is in the body and who is in the ear is this Purusha himself, who is the atman (Paramatman), immortal. All this is only Brahman.

*श्रौत्रः means the innerself of the ear श्रोत्रन्तर्यामी । प्रातिश्रुत्कः means one who grasps the sounds that come towards him. प्रति शब्द ग्राही । It may be also the मूलशब्द ग्राही As Paramatman presides over the ear this kind of grasping the sound and the echo becomes possible.*

**अयं चन्द्रः सर्वेषां भूतानां मध्वस्य चन्द्रस्य सर्वाणि भूतानि मधु यश्चायमस्मिँश्चन्द्रे तेजोमयोऽमृतमयः पुरुषोयश्चाय मध्यात्मम् मानसस्तेजोमयोऽमृतमयः पुरुषः अयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ॥ 2-5-7**

This moon is like honey to all beings. All beings are honey to this moon. The effulgent and immortal Purusha who is in this moon as the innerself, and the effulgent and immortal Purusha who is in the adhyatma and in the mind is verily this atman or Paramatman alone. This is the atman. This is immortal. All this is Brahman.

*The one who is in the mind is Paramatman. As the moon is the presiding deity of the mind, the mind is placed in*

*the context of the body in the place of the moon in the context of elements.*

**इयं विद्युत्सर्वेषां भूतानां मध्वस्यै विद्युतः सर्वाणि भूतानि मधु यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषोयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ॥** 2-5-8

This lightening is the honey for all beings. All beings are honey for this lightening. That effulgent and immortal Purusha who is in this vidyuth and this effulgent and immortal Purusha who is in the body - He is verily the Purusha who is the atman. All this is only the atman. All this is Brahman; This is immortal.

*'तैजसः' means related to the gastric fire. The Purusha who is in the body is associated with the fire of digestion.*

*विद्युत् जाठरयोः तैजसत्वेन ऐक्यात् तत्स्थाने तदुक्तिः । As the lightening and the gastric fire are associated with Tejas, they are considered as one and so the Purusha in the body is said to be associated with the gastric fire. The one who is in lightening and who is associated with the gastric fire is verily the Paramatman whose meditation is prescribed in the Maitreyi Brahmana.*

**अयँ स्तनयित्नुः सर्वेषां भूतानां मध्वस्य स्तनयित्नोः सर्वाणि भूतानि मधु, यश्चायमस्मिन् स्तनयित्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मँ शाब्दस्सौ वरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेद ममृतमिदं ब्रह्मेदँसर्वम् ॥** 2-5-9

This thunder is the honey for all beings. All beings are honey for this thunder. The effulgent, immortal Purusha who is in this thunder, the effulgent and immortal Purusha who is in the body, who is associated with sound as voice - is verily this atman (Paramatman). This is immortal. This is Brahman. This is all.

*स्तनयित्नुः मेघ घर्जनम् - The Thunder of the clouds 'शाब्दः' - means the innerself of the sound which is uttered by the sense organ of speech. वागिन्द्रियोच्चार्यमाण शब्दान्तर्यामी । This has been expounded as , "He who resides in all vedas". सौवरः is an attribute of that shabdha Purusha. The term स्तनयित्नु signifies मेघ निष्ठ घर्जनम् because in its place in the adhyatma शब्द or sound is described. Here as sound is an अद्रव्य or a quality, it cannot be taken as a body. So Paramatman is to be taken as residing in the substance which has Shabdha as a quality. The Purusha who is in the Thunder as the antaryamin is the antaryamin of Shabdha as related to the body.*

**अयमाकाशः सर्वेषां भूतानां मध्वस्याकाशस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मँ हृद्याकाशस्तेजोमयोऽमृतमयः पुरुषोऽयमेव सः योऽयमात्मेदममृतमिदं ब्रह्मेदंसर्वम् ॥** **2-5-10**

This ether is the honey for all beings. All beings are honey for this ether. That effulgent and immortal Purusha who is in the ether and again the effulgent and immortal Purusha who is in the ether of the heart as related to the body - He alone is this Paramatman (who was taught to be meditated upon). This is immortal. This is Brahman; This is all.

*The Hrudayakasha is verily Paramatman as established in the sutra 'दहरः उत्तरेभ्यः' /*

**अयं धर्मः सर्वेषां भूतानां मध्वस्य धर्मस्य सर्वाणि भूतानि मधु, यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं धार्मस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ॥** 2-5-11

The scriptural injunction is the honey for all beings. All beings are honey for the Dharma. The effulgent and immortal Purusha who is in the Dharma, the effulgent and immortal Purusha who is in the body, who is the fruit of Dharma is verily the same atman (अन्तर्यामिन्). This is immortal. This is Brahman and this is all.

*Dharma is the Rites of the form of sacrifices such as Jyothistoma and others, well known in the scriptures.*

*धार्मः means the result of such sacrifices which is of the form of happiness. The Purusha is said to be the antaryamin of that - धार्मस्तु तत्फलभूतसुखादिरूपः /*

**इदँ सत्यँ सर्वेषां भूतानां मध्वस्य सत्यस्य सर्वाणि भूतानि मधु, यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मँ सात्यस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँसर्वम् ॥** 2-5-12

This truth is like honey for all beings. All beings are honey for this true word. The effulgent and immortal Purusha (Paramatman) who is in Satyam and the effulgent and immortal Purusha who is in the body as the fruit of True Word - is verily the atman (Paramatman whose

meditation has been prescribed). He is the immortal. This is Brahman and this is all.

*सत्यं means सत्यवचनम् ।*

*सात्यं means happiness and others that are the fruits of true word. The statement of Paramatman being the innerself of truth and others is to be taken as the innerself of that through its presiding deity.*

**इदं मानुषँ सर्वेषां भूतानां मध्वस्य मानुषस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं मानुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ॥** 2-5-13

This mankind is the honey for all beings. All beings are honey for this mankind. The effulgent and immortal Purusha who is in this mankind as the antaryamin, and as related to the body, the effulgent and immortal Purusha who is of the mankind is verily the atman (Paramatman) and this is Immortal. This is Brahman and this is all.

*मानुषं as related to the context of the Gods is to be taken in the secondary sense as the form of Agni and others who are similar to human beings. मानुषं नाम लक्षणया मनुष्यप्रसिद्धं अग्नीन्द्रादि रूपम् । The Manusha in the context of the body signifies in the primary sense, the innerself of the मनुष्य or man.*

*अध्यात्मं मानुष इत्यत्र मानुषशब्दः मुख्यमनुष्यान्तर्यामिपरः ।*

**अयमात्मा सर्वेषां भूतानां मध्वस्यात्मनः सर्वाणि भूतानि मधु, यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषो**

**यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ॥ 2-5-14**

This atman (individual self) is the honey for all beings. All beings are honey to this atman. The effulgent and immortal Purusha who is in the individual self as his innerself and the same effulgent and immortal Purusha who he is - is the very Purusha (whose meditation has been prescribed). This is the antaryamin, this is the immortal and this is Brahman. This is all.

*In the previous passages the fact of Brahman being the internal self of all non-sentient things differentiated as the अधिभूत and the अधिदैवत and अध्यात्म was taught and it was also taught that Brahman is distinct from all non-sentient things. In this mantra the distinction and difference of Brahman from all sentient objects is taught through the fact of Brahman being the innerself of all sentient beings also. The term atma signifies the Pratyagatman or Jivatman. आत्मनितेजोमयः अमृतमयः पुरुषः - In every reference here, he who has been described as the effulgent and immortal Purusha is the Paramatman and it is established that he is the inner self of this प्रत्यगात्मन् or Jivatman. Who is that Purusha? He is described as the effulgent and immortal purusha. सोऽपि कः इत्यत्राह तेजोमयः अमृतमयः etc., - पूर्व ब्राह्मणयोः पुरुषात्मशब्दाभ्यां उक्तः परमात्मैव इत्यर्थः ।*

**स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा। तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता एवमेवास्मिन्नात्मनि सर्वे प्राणाः, सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि सर्व एत आत्मानः समर्पिताः ॥ 2-5-15**

This atman who has been mentioned so far is the ruler of all beings and the king of all beings. Just as all the spokes are fixed in the nave and the felloe of a chariot wheel, so are all vital airs, all worlds, all gods and all beings and all these individual souls are fixed in the self.

*स वा अयमात्मा - This Paramatman who has been described as distinct and different from all sentients and non-sentients.*

*भूतानामधिपतिः - The शेषी of all beings. The word पति signifies by usage the शेषिन् / राजा means Ruler.*

*अराः - spokes, नाभिः Nave or Axle - चक्रमध्यवर्ति सरन्ध्रकाष्ठम् / नेमिः - बाह्य वलयाकारकाष्ठम् अराः - मध्यवर्ति दारुशलाकाः spokes.*

*The idea is that all the entities such as gods, worlds, vital airs, Jivatman etc are परमात्माश्रिताः / They are depending on Paramatman.*

**इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच ।**
**तदेतदृषिः पश्यन्नवोचत् ।**
**तद्वां नरा सनये दँस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् ।**
**दध्यङ् ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाचेति ॥**
**2-5-16**

This is that meditation on Paramatman as Madhu that Dadhyangatharvana taught to the Ashwin Gods. This a sage saw (By his yogic power) and said to the Aswins -

"O Aswins in human form, I will disclose the fearful deed of yours for the sake of gaining the Madhu Vidya, even as the rain god manifests the rain. The honey (Madhu

Vidya) that Dadyangatharvana taught you through the head of a horse." Thus did the sage speak.

*नरौ - Divyapurushou, the twin gods. सनये means लाभाय, for gaining the wisdom of the Madhu Vidya. उग्रं दंसः Terrible - deed of the form of cutting the head and grafting it again. दंसः means कर्म । तन्यतुः means पर्जन्य the rain god. Just as the rain god manifests rain, I will disclose the fearful deed done by you two for gaining the wisdom of Madhu Vidya.*

*लोक प्रसिद्धं यथा तथा घोषयामि ।*

*What is it that is to be disclosed? The fact that Dadyangatharvana taught you Madhu Vidya through the head of a horse instead of his own head. स्वशिरोव्यतिरिक्तेन अश्वशिरसा मधुविद्यां दध्यङ्ङाथर्वणः प्रोवाच ।*

*This indirectly indicates that this Madhu Vidya is such an eminent one that the Aswins gained it by doing a supreme effort.*

*महता प्रयत्नेन अश्विभ्यां इयं विद्या संगृहीता इत्यर्थः ।*

*Here is a story in praise of Madhu Vidya. There was a sage Dadhyangatharvana who learnt this Madhuvidya from Indra. Indra had commanded the sage that he should not reveal it to others. If he went against his advise he would cut off his head. The twin gods - Ashwins wanted to learn it. The sage informed them that his head would be cut off by Indra if he taught that Vidya to them. The Aswins were eager to get that wisdom. They said that they themselves would severe his head before he taught and they would place the head of the horse in its place. Dadhyangatharvana agreed to this plan and taught Madhuvidya to the Aswins with the horse's head. When Indra promptly cut off the horse's head of*

*Dadyangatharvana, his original head was replaced by the Aswins. These mantras have this story as their basis.*

**इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच ।**

**तदेतदृषिः पश्यन्नवोचत् ।**

**आथर्वणायाश्विनौ दधीचेऽश्व्यँशिरः प्रत्यैरयतम् ।**

**स वां मधु प्रवोचदृतायन्त्वाष्ट्रं यदस्रावपि कक्ष्यं वामिति ॥**

**2-5-17**

This is verily that honey. (Madhu Vidya), that Dadhyangatharvana taught the twin Aswin gods. Perceiving this the sage said, "O two Aswins! You set a horse's head on the shoulders of the Dadhangatharvana. Being true to his promise he taught both of you the Madhuvidya with the horse's head, even as the sacrifice is completed with the ceremonial pravargya when its opening part known as Twastra is connected with the Sun God which has not been performed earlier.

*This is introduced for expounding another Mantra in this connection. This is addressed to the Aswin Gods. अश्व्यं शिरः means the head of a horse. प्रत्यैरयतां means you fixed the head of a horse प्रतिसंहितवन्तौ - त्वाष्ट्रं मधु- Here त्वष्टा means the head of the sacrifice - यज्ञ शिरः । त्वाष्ट्र means something related to it. Due to the similarity of fixing of the head here such a one in the sacrifice is known as प्रवर्य। As pravargya is replaced in the place of the Yajna Shiras, it is called त्वाष्ट्रं । प्रवर्य्यस्य त्वाष्ट्र शब्दित यज्ञशिरः प्रतिसन्धनार्थत्वात् त्वाष्ट्रत्वम् । मधुब्राह्मणस्यापि शिरःप्रति समाधानार्थतया त्वाष्ट्रतुल्यतया त्वाष्ट्रत्वम् इत्यर्थः ।*

*''कक्ष्यम्'' - गोप्यमपि यत् ब्रह्मसंबन्धि मधुब्राह्मणं ।'वाम्' - युवयोः प्रोवाच । ततश्च अनेन क्रूरकर्मणा ब्रह्मविद्याप्राप्तिः युवां अयुक्ता इति उपालम्भः।*

**इदं वै तन्मधु । दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः। पुरः स पक्षी भूत्वा पुरः पुरुष आविशदिति । स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयो नानेन किंचनानावृतं नानेन किंचनासंवृतम् ॥** 2-5-18

Verily this is that honey (Meditation of Madhuvidya) that Dadhyangatharvana taught the Aswins. Perceiving this (by yogic power) the sage said to the Aswins - 'He (the Paramatman) created the bodies of the bipeds; He created the bodies the quadrupeds; He became a two winged bird at the beginning and entered those bodies. So he is called the Purusha. He, this Purusha is dwelling in all bodies. There is nothing that is not enveloped by him nor there is anything that is not pervaded by him.'

*This passage is introduced to describe another mantra.*

*पुरः means पुराणि or शरीराणि । सः means that Paramatman who is expounded in the Madhu Vidya to be meditated upon as the innerself of all. He created all bipeds such as Gods, men and others. चतुष्पदः पुरः means bodies of animals that have four legs. Having created the bodies of Gods, men, animals and others, he, the Paramatman becoming a two winged bird, entered into all bodies created by him. पक्षीभूत्वा - Being covered by the two wings viz., काम्यविद्या, काम्यकर्म he entered into them. अत्र काम्यविद्या कर्मणीएव*

*संसरतो जीवस्य पक्षत्वेन रूप्येते । ताभ्यामेव संसरणात् । संसारिजीवशरीरको भूत्वेति यावत् - Having the transmigrating Jivatman as his body. Paramatman is not related to Karma directly. The idea is that Paramatman entered into all types of bodies created by him, having the Jivatman as his body.*

*सृष्टानि सर्वाणि पुराणि जीवशरीरः परमात्मा प्रविष्टः इत्यर्थः । This is similar to what is declared in Chandogya as , 'अनेन जीवेन आत्मना अनुप्रविश्य' As the Paramatman resides in all bodies - पुरिशयः - सर्व शरीर अन्तर्वर्ति, he is called पुरुषः ।*

*"पुरसंज्ञे शरीरेऽस्मिन् शयनात् पुरुषो हरिः"*

*The object of meditation prescribed in Madhu Brahmana is this Purusha alone who is the innerself of all and who pervades everything and who covers everything. अनावृतं means बहिः अनावृतं which is not covered outside असंवृतं which is not pervaded inside. अन्तर्बहिश्च अनेन परमात्मना अव्याप्तम् किञ्चन नास्ति । Therefore this reality is called by the name 'Purusha'.*

**इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । रूपँ रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय। इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दशेति । अयं वै हरयोऽयं वै दश च शतानि सहस्राणि बहूनि चानन्तानि च तदेतत् ब्रह्मापूर्वमनपरमनन्त रमबाह्यमयमात्मा ब्रह्म सर्वानुभूरित्यनुशासनम् ॥ 2-5-19**

This is that meditation upon Brahman known as Madhuvidya which Dadhyangatharvana taught the Aswins. Perceiving this by his yogic power the sage said - "He (the

Paramatman) assumed a form similar to every form in this world. This form of his was for the purpose of support and making himself known. Indra - the supreme lord takes manifold forms by virtue of his infallible will. It is appropriate that he has tens of hundreds of thousands of forms of Sri Hari. The one Bhagawan Hari assumes the multi forms of Tens, Hundreds, Thousands and infinite forms. This Brahman is without a prior or posterior, without interior or exterior. This atman, supreme Brahman is omniscient. This is the teaching about Parabrahman.

*रूप्यते इति रूपम् - दृश्यं वस्तु Perceivable object. प्रतिरूपः means सदृश रूपः - Similar form. तत्तद्रूपशब्दित - वस्तु सदृशतया अन्तर्यामितया परिपूर्णः अवस्थितः इति यावत् । 'बभूव' - means सर्वदा परिपूर्ण एव - The idea is that he is the Sarvantharyamin. प्रतिचक्षणाय means व्यवहाराय। व्यवहार means usage in the form of उपादान or acceptance or हान or rejection. It will be meant for usage in words (शाब्द व्यवहार). The idea is all things that are known from Madhu Brahmana are of the forms of Paramatman. That means as he became similar to everything, therefore all things that are in usage happen to be the form of the lord. सर्वं व्यवहार्यं वस्तु तच्छरीरंइत्यर्थः ।*

*If it is asked how all these things that are in usage in this world due to karma are to be taken as the forms of Brahman, It is answered that this assumption of similar forms is not due to karma but it is on account of the infallible will of Paramatman. मायाभिः संकल्परूपज्ञानैः This term Maya does not signify ignorance. As explained in the Nighantu, it is Jnanam. The meaning is विचित्राश्चर्य कारित्वात्, ज्ञानरूपत्वाच्च मायाशब्दितत्वं संकल्पस्य उपपद्यते। पुरुरूपः - बहुशरीरः । By virtue of his infallible will of the form of knowledge, he becomes having*

*many bodies, not on account of karma. स्वेच्छा गृहीत अनन्त देहः इति यावत् ।*

*The one Paramatman dwells as the antharyamin in infinite bodies. अन्तर्यामि विग्रहानन्त्यात् अनन्ता हरयः or infinite forms of Hari - it is said. There is no incompatibility for the lord to assume infinite forms in the form of Antaryamin on account of his wonderful power.*

*In the first mantra the fact of Brahman entering into all bodies through the Jivatman was taught. In the second mantra the fact of the lord being the Purusha through the entry through the body - विग्रह द्वारकानुप्रवेशेन was expounded. In this mantra, Madhu Vidya is praised by the praise of the eminence of Paramatman who is to be meditated upon.*

*So far Madhuvidya was expounded. The object of meditation is declared explicitly as Brahman. Brahman is without the three kinds of limitations due to time, space and object.*

*'अपूर्वं अनपरम्' - That means having no prior or posterior. This points out that Brahman is without any limitation of time i.e., कालापरिच्छिन्नम् ।*

*अनन्तरं अबाह्यं - This points out that it is free from spacial limitations as it is most celebrated. And as it is in every entity as the innerself. वस्तु परिच्छेद is negated.*

*सर्वानुभूः means सर्वज्ञः This is indicative of all auspicious qualities such as omnipotence, rulership, being support of all, and possessing all other auspicious qualities.*

*अनुशासनम् means उपदेशः The instruction into Brahman in Madhu Vidya is thus concluded.*

इति द्वितीयाध्याये पञ्चमं ब्राह्मणम्

## षष्ठं ब्राह्मणम्

## वंश ब्राह्मणम्

**अथ वँशः पौतिमाष्यो गौपवनाद्गौपवनः पौतिमाष्या त्पौतिमाष्यो गौपवनाद्गौपवनः कौशिकात्कौशिकः कौण्डिन्यात्कौण्डिन्यः शाण्डिल्यात् । शाण्डिल्यः कौशिकाच्च गौतमाच्च गौतमः॥** 2-6-1

Now follows the line of teachers. Pautimasya received the vidya from Gaupavana.

Gaupavana from Pautimasya

Pautimasya from Gaupavana

Gaupavana from Koushika

Koushika from Kaundinya

Kaundinya from Sandilya

Sandilya from Kausika and Gautama

(two teachers). Gautama.

**आग्निवेश्यादाग्निवेश्यः शाण्डिल्याच्चानभिम्लाताच्चा नभिम्लात आनभिम्लातादानभिम्लात आनभिम्लातादा नभिम्लातो गौतमाद्गौतमः सैतवप्राचीनयोग्याभ्याँ सैतवप्राचीनयोग्यौ पाराशर्यात्पाराशर्यो भारद्वाजाद्भारद्वाजो भारद्वाजाच्च गौतमाच्च गौतमो भारद्वाजाद्भारद्वाजः पाराशर्यात्पराशर्यो बैजवापायनाद्बैजवापायनः कौशिकायनेः कौशिकायनिः ॥** 2-6-2

From Agnivesya, Agnivesya from Sandilya and Anabhimlata, Anabhimlata from another of that name,. He from a third Anabhimlata. This Anabhimlata from Gautama, Gautama from Saitava and Prachinayogya. They from Parasarya, Parasarya from Bharadwaja. He from Bharadwaja and Gautama, Gautama from another Bharadwaja. He from another Parasarya, Parasarya from Baijavapayana, He from Kaushikayani and Kaushikayani.

**घृतकौशिकाद्घृतकौशिकः पाराशर्यायणात्पराशर्यायणः पराशर्यात्पाराशर्यो जातूकर्ण्याज्जातूकर्ण्य आसुरायणाच्च यास्काच्चासुरायणस्रैवणेस्रैवणिरौपजन्धनेरौपजन्धनिरासुरेरासुरिर्भारद्वाजाद्भारद्वाज आत्रेयादात्रेयो माण्टेर्माण्टिर्गौतमाद्गौतमो गौतमाद्गौतमो वात्स्याद्वात्स्यः शाण्डिल्याच्छण्डिल्यः कैशोर्यात्काप्यात् कैशोर्यः काप्यः कुमारहारितात्कुमारहारितो गालवाद्गालवो विदर्भी कौण्डिन्या द्विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवाद्वत्सनपाददद्बाभ्रवः पथः सौभरात्पन्थाः सौभरोऽयास्यादङ्गिरसादयास्यआङ्गिरसआभूतेस्त्वाष्ट्रा दाभूतिस्त्वांष्ट्रो विश्वरूपात्त्वाष्ट्रा द्विश्वरूप स्त्वाष्ट्रोऽश्विभ्यामश्विनौ दधीच आथर्वणाद्दध्यङ्ङा थर्वणोऽथर्वणो दैवादथर्वा दैवो मृत्योः प्राध्वँ सनान्मृत्युः प्राध्वँ सनः प्रध्वँ सनात्प्रध्वँ सन एकर्षेरेकर्षिर्विप्रचित्तेर्विप्रचित्तिर्व्यष्टेर्यष्टिः सनारोः सनारुः सनातनात्सनातनः सनगात्सनगः परमेष्ठिनः परमेष्ठीः ब्रह्मणो ब्रह्म स्वयंभु ब्रह्मणे नमः ॥** 2-6-3

From Ghritakaushika, Ghritakausika from Parasaryayana. He from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhami. He from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. He from Vatsya. Vatsya from Sandilya. Sandilya from Kaisorya Kapya. He from Kumaraharita, Kumaraharita from Galava. Galava from Vidarbhi - Koundinya. He from Vatsanapat Babhrava. He from Pathimsoubhava. He from Ayasya Angirasa. He from Abhuti Tvastra. He from Visvarupa Tvastru. He from the Aswins. They from Dadhyan Atharvana. He from Atharvana Daiva. He from Mrityu Pradhvamsana. He from Pradhvamasana. Pradhvamsana from Ekarsi. Ekarsi from Viprachithi. Viprachithi from Vyasti, Vyasti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Paramestin (Viraj). He from Brahman. Brahman is self born. Salutation to Brahman.

***The knowledge of Brahman and of meditation upon Brahman is to be gained according to tradition from an accredited master. The knowledge that is gained otherwise is to be discarded as it will not lead to either earthly prosperity or attainment of liberation. There is a vedic injunction that one should know about the line of teachers for gaining liberation. So the Shishyacharya Parampara Krama or the order of teachers and disciples is given to the end of this chapter. The terms in the nominative case point out the disciples. The terms in the oblative case point out the preceptors. When two names are mentioned it is to be noted that there are two teachers for that disciple.***

*परमेष्ठी is the four faced Brahman - चतुर्मुख ब्रह्म and he*

*taught सनक That Paramesti or Chaturmukha Brahman gained this knowledge from Parabrahman who is Sriman Narayana, the सर्वेश्वर / That Parabrahman is Swayambhu. That means without having any preceptor whatsoever on account of his own essential nature of सर्वज्ञत्व, He was the first promulgator of knowledge.*

*स्वयमेव भवतीति स्वयम्भुः / उपदेशमन्तरेण विद्या प्रवर्तकं भवतीति। सर्व गुरवे ब्रह्मणे नारायणायनमः is the meaning of the concluding statement Brahmane Namaha.*

इति द्वितीयाध्याये षष्ठं ब्राह्मणम्

## इति द्वितीयोध्यायः

# तृतीयोध्यायः

## प्रथमं ब्राह्मणम्

### अश्वल ब्राह्मणम्

**ॐ जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे । तत्र ह कुरुपाञ्चालानां ब्राह्मणा अभिसमेता बभूवुस्तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव कः स्विदेषां ब्राह्मणानामनूचानतम इति । स ह गवाँसहस्रमवरुरोध । दश दश पादा एकैकस्याः शृङ्ग्योराबद्धा बभूवुः ॥** 3-1-1

Janaka, the emperor of Videha performed a sacrifice in which many gifts were distributed to the priests by way of Dakshina. Many vedic scholars from Kuru and Panchala Kingdom were assembled therein. Emperor Janaka of Videha had a desire to know who of those Brahmins was the most erudite of all vedic scholars. So, he got thousand cows confined in a cow pen (to be offered as remuneration). Ten padas of gold were fastened to each of the two horns of every cow.

*The fact of Brahman being the innerself of all, taught in the previous chapter Madhukanda is being established in this chapter from a different point of view. The story points out that knowledge is to be acquired by means of ample remuneration and association with an assembly of eminent scholars. विजिज्ञासा बभूव - means विचारः बभूव । अनूचानतमः - अतिशयेन ब्रह्मविद्यानुवचनकुशलः । अवरुरोध means यूथीचकार । collected in one place thousand cows.*

**तान्होवाच ब्राह्मणा भगवन्तो यो वो ब्रह्मिष्ठः स एता गा उदजतामिति । ते ह ब्राह्मणा न दधृषुः । अथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाचैताः सोम्योदज सामश्रवा३ इति । ता होदाचकार ते ह ब्राह्मणाश्चुक्रुधुः कथं नो ब्रह्मिष्ठो ब्रुवीतेत्यथ ह जनकस्य वैदेहस्य होताश्वलो बभूव स हैनं पप्रच्छ त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोसी३ इति । स होवाच नमो वयं ब्रह्मिष्ठाय कुर्मो गोकामा एव वयँस्म इति। तँ ह तत एव प्रष्टुं दध्रे होताश्वलः ॥ 3-1-2**

Then Janaka said to them, "Revered Brahmins, let him who is the best scholar amongst you, drive these cows home." None of the vedic Brahmanas dared, then Yajnavalkya said to his pupil, "O my dear Samashrava, please drive these cows home". And he drove them home. Those Brahmanas were enraged. "How does he dare call himself the best vedic scholar amongst us?" Then there was Aswala a hotr priest of Janaka of Videha. He now asked Yajnavalkya, "O, Yajnavalkya, are you indeed the best vedic scholar amongst us?" Yajnavalkya replied 'We bow before the most learned Vedic scholar. We just wanted the cows.' There upon the hotr Ashwala determined to question Yagnyavalkya.

*Having put in a place the cows to be given as a reward to the best vedic scholar amongst them, Janaka asked them as follows :*

*"He who is the best Vedic Scholar among you, may kindly take these cows." - तेषु ब्राह्मणेषु बहुषु मध्ये न कोऽपि ताः गाः नेतुं दध्रे । The disciple of yajnavalkya was hearing the Samaveda. So he is called Samashrava साम श्रुणोति इति सामश्रवाः - All the other*

*Brahmins are enraged as Yajnavalkya took away the cows meant for the best vedic scholar. He had, by that action, propounded that he was the best scholar.*

*अस्मान् अनादृत्य "अहं ब्रह्मिष्ठः इति अयं याज्ञवल्क्यः कथं वदेत् इति चुक्रुधुश्च । Yajnavalkya politely said that he took away the cows as he wanted the cows. अस्माभिः ब्रह्मिष्ठत्वाभिमानात् गावो न नीताः । किन्तु गोकामा वयमित्यतो गोकामनयैव नीताः इति सोपहासं उक्तवान् इत्यर्थः । सोपहासवचनादेव क्रुद्धस्सन् याज्ञवल्क्यं पराजेतुं प्रश्नं प्रष्टुं अवस्थितो बभूव अश्वलः । Being taunted by Yajnavalkya thus, Aswala was even more enraged and he began to question him to defeat him in argument.*

**याज्ञवल्क्येति होवाच यदिदँ सर्वं मृत्युनाप्तँसर्वं मृत्युनाभिपन्नं, केन यजमानो मृत्योराप्तिमतिमुच्यत इति। होत्रर्त्विजाग्निना वाचा । वाग्वै यज्ञस्य होता तद्येयं वाक्सोऽयमग्निः स होता । स मुक्तिः सातिमुक्तिः ॥ 3-1-3**

Aswala said, "Yajnavalkya, all this is overtaken by death and everything is swayed by it. By what means can the sacrificer be freed from the clutches of death." Yajnavalkya said, "Through the organ of speech - through fire which is the priest called by the name Hotr". The sacrificer's organ of speech is looked upon as the Hotr. The organ of speech is fire. This fire is the hotr. This fire is liberation. The liberation is emancipation.

*- यदिदं सर्वं मृत्युनाप्तं - The universe of sentients and non-sentients which is well known by perception is pervaded by मृत्यु or the characteristics of birth, old age and death. मृत्युना अभिपन्नम् - Not only all this is pervaded but it is dominated by*

*Mrthyu. मृत्युना वशीकृतश्च । अभिपन्नम् is an explanation of आप्तम्। The meaning of the question here is - by what means can an aspirant who performs Karma for gaining Brahmavidya be freed from the bondage of Samsara and will be liberated on account of the realisation of Brahmavidya?*

*The answer of Yajnavalkya is - Vak, Agni, and the hotr priest. कर्माङ्ग भूते होतरि अग्न्यभिन्नत्वेन वा अग्नयधिष्ठितत्वेनवा ध्यातायाः वाचो दृष्टौ कृतायां, कर्मणः वीर्यवत्तरतया ब्रह्मोपासनद्वारा जीवद्दशायामेव विश्लिष्टाश्लिष्ट - पूर्वोत्तरदुरितभरत्वलक्षणा मुक्तिर्भवति; शरीरवियोगानन्तरं अतिमुक्तिर्भवति । The hotr priest is an anga of the Yajna. In him one should have the view of Agni, one should have the view of speech as non-different from fire or presided over by fire and with this view when Karma is performed that becomes powerful and even while embodied he will get rid of the past sins and he will not taint with future sins, through meditation upon Brahman. After the fall of the body, he will ascend to a place which is transcending प्रकृति and that is अतिमुक्ति ।*

*यज्ञाङ्गभूतहोतरि वाग्दृष्टिः कर्तव्या । सा वागेव अग्न्यधिष्ठितत्वादिना अग्नयभेदेन ध्याता होतर्यध्यस्यमाना मुक्त्यादि साधनम् ।*

**याज्ञवल्क्येति होवाच यदिदँ सर्वमहोरात्राभ्यामाप्तँ सर्वमहोरात्राभ्यामभिपन्नं केन यजमानोऽहोरात्र योराप्तिमतिमुच्यत इति अध्वर्युणर्त्विजा चक्षुषादित्येन। चक्षुर्वै यज्ञस्याध्वर्युः । तद्यदिदं चक्षुः सोऽसावादित्यः सोऽध्वर्युः स मुक्तिः सातिमुक्तिः ॥** 3-1-4

"Yajnavalkya" - said Aswala, 'since all these connected with this sacrifice is overtaken by day and night and swayed

by them, by what means then, can the sacrificer go beyond the clutches of Day and Night?' Yajnavalkya replied, "Through the Eye-through the Sun, which is the priest called Adhvaryu. The eye of the sacrifice is the Adhvarya. This eye is the आदित्य or the Sun. The sun (presiding over the eye is the Adhvarya) So the adhhvaryu is to be meditated upon as the Sun. This results in Mukti as well as Atimukthi (of form of salvation by getting out of the material world)

*All this is overtaken by day and night. अहोरात्रयोः आप्तिः The meaning of this is, that all things get destroyed by some days and nights. Yajnavalkya's reply is as follows : The adhvaryu priest who is a Karmanga should be viewed as the eye who is presided over by the Aditya and who is non-different from Aditya.*

**याज्ञवल्क्येति होवाच यदिदँ सर्वं पूर्वपक्षापरपक्षाभ्या माप्तँसर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नम् केन यजमानः पूर्वपक्षापरपक्षयोराप्तिमतिमुच्यत इत्युद्गात्रर्त्विजा वायुना प्राणेन । प्राणो वै यज्ञस्योद्गाता । तद्योऽयं प्राणः स वायुः स उद्गाता स मुक्तिः सातिमुक्तिः ॥** 3-1-5

Asvala said, "Yajnavalkya, since all this is overtaken by the bright fortnight and the dark fortnight and is taken under control by the bright fortnight and, and the dark fortnight, by what means does the sacrificer go beyond the bright and dark fortnights?"

Yajnavalkya replied, "Through the Prana or the vital force, through air, which is the real priest called Udgatr. The Vital air of the sacrifice is verily udgata. So, that which is prana is air and it is the Udgatr. This is liberation; This is emancipation."

*पूर्वपक्ष - अपरपक्ष means the bright fortnight and the dark fortnight. Being pervaded by them means that by some fortnights everything gets destroyed. The Udgatr priest should be viewed as मुख्यप्राण or vital air that is nondifferent from Vayu. This Udgathr viewed like that will be the means of Mukthi. and Athi mukthi. Athimukti - means salvation - getting out of this material world.*

**याज्ञवल्क्येति होवाच यदिदमन्तरिक्षमनारम्बणमिव केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति । ब्रह्मणर्त्विजा मनसा चन्द्रेण । मनो वै यज्ञस्य ब्रह्मा तद्यदिदं मनः सोऽसौ चन्द्रः स ब्रह्मा । स मुक्तिः सोऽतिमुक्तिः इत्यतिमोक्षाः । अथ संपदः ॥** 3-1-6

Asvala asks "O, Yajnavalkya, since this अन्तरिक्ष or sky is without a support, through what support does the sacrficer go to heaven ?"

Yajnavalkya replied, "Through the mind; through the moon, which is the real priest called Brahman. The mind of the sacrificer is the Brahman. This mind is the moon, the moon is the Brahman. This moon is liberation. This is emancipation."

These are questions and answers with reference to emancipation. Now follow the meditation based on resemblance.

*Asvala again asks Yajnavalkaya about the means of ascending to the Antariksha.*

*अनारम्बणम् is to be taken as अनालम्बनम् । केन आक्रमणसाधनेन यजमानः ब्रह्मविद्यार्थकर्मानुष्ठाता स्वर्गाख्यम् अप्राकृतम् मुक्तिस्थानम्*

*भगवल्लोकमाक्रमते इत्यर्थः । Svarga is of the form of infinite happiness. It is appropriate to take the abode of paramatman as the meaning of the term Svargagloka as signified by he terms Mukti and Atimukti. The answer is - the priest, Brahma who is meditated upon with the view of mind that is non-different from the moon or presided over by the moon - is the sadhana or means of attaining Bhagavalloka.*

*इति अतिमोक्षाः - means questions related to emancipation of the form of transcending the prakruthi mandala - are now over.*

*संपदः That means to explain Agnihotra and others that have some फल (fruits) of their own that are all coming to an end at some point अग्निहोत्रादीनां फलवत्कर्मणां अन्तवत् फलाय संपादनम् - सा सम्पत् ।*

**याज्ञवल्क्येति होवाच कतिभिरयमद्यग्भिर्होतास्मिन्यज्ञे करिष्यतीति । तिसृभिरिति । कतमास्तास्तिस्र इति। पुरोनुवाक्या च याज्या च शस्यैव तृतीया । किं ताभिर्जयतीति यत्किंचेदं प्राणभृदिति ॥ 3-1-7**

Asvala said, "O, Yajnavalkya, with how many kinds of Rik verses will the hotr priest discharge his duty today in this sacrifice ?" "With three kinds", - said yajnavalkya. "What are those three ?" "The preliminary, the sacrificial and the eulogistic hymns as the third". "What does he win through them ?" "All this that is living".

*The hotr priest has to do his duty with the Rik mantras. Asvala asks Yajnavalkya with how many kinds of Riks does the hotr do his duty ? In the first question he asks the number*

*of Riks, in the second question he asks about the nature of those Riks.*

*'पुरोनुवाक्याः' - Those riks that are recited before the time of oblations. यागकालात् प्राक् प्रयुज्यमानाः ऋचः पुरोनुवाक्याः । 'याज्याः' - The hymns that are used in performing the sacrifice याग साधनभूताः ऋचः याज्याः । 'शस्याः' - । The riks that are eulogistic. All these describe the class of hymns and all the riks that are used by the hotr are only of the three kinds and there is no fourth kind - न चतुर्थः प्रकारः इति भावः ।*

*The फल or the fruit that is gained by these riks is mentioned as यत्किञ्च इदं प्राणभृत् - The idea is that the sacrificer wins all that is living. प्राणिजातं यत्किञ्चिदस्ति तत्सर्वं जयति । The three kinds of beings such as जरायुज अण्डज and उद्भिज्ज are the three kinds of beings that are living.*

**याज्ञवल्क्येति होवाच कत्ययमद्याध्वर्युरस्मिन्यज्ञ आहुतीर्होष्यतीति । तिस्र इति । कतमास्तास्तिस्र इति । या हुता उज्ज्वयलन्ति या हुता अतिनेदन्ते या हुता अधिशेरते। किं ताभिर्जयतीति । या हुता उज्ज्वलन्ति देवलोकमेव ताभिर्जयति । दीप्यते इव हि देवलोको या हुता अतिनेदन्ते पितृलोकमेव ताभिर्जयति। अतीव हि पितृलोको या हुता अधिशेरते मनुष्यलोकमेव ताभिर्जयत्यध इव हि मनुष्य लोकः ॥** **3-1-8**

Asvala again asked - "Yajnavalkya, How many kinds of oblations will the Advaryu offer in this sacrifice today ? Yajnavalkya answered "three kinds of oblations", "which are

those three ?" asked Asvala. Yajnavalkya answered, "Those that blaze up when offered, those that make a great noice when offered and those that sink on being offered". Asvala asked "what does the sacrificer win through them ?" Yajnavalkya said, "Through those that blaze up on being offered he wins the worlds of the Gods, for the worlds of Gods shine as it were. Through those taht make a great noise when offered he wins the world of the manes, because this world is full of uproar and through those that sink on being offered, he wins the human world for this world is lower as it were.

*The oblations of the samith and ghee offered in the sacrificial fire blaze up. They are of one category. समिदाज्याहुतयः ऊर्ध्वंज्वलन्त्यः एका कोटिः । The second kind of oblations is that make a hissing noise. अतीव कुत्सितशब्दं कुर्वन्ति । तादृश्यः मांसाद्याहुतयो द्वितीयकोटिः । 'अधिशेरते' means अधो गत्वा अग्नौ शेरते । Going below they sink down in the fire. ताः पयस्सोमाद्याः आहुतयः तृतीया कोटिः ।*

*उज्वलानां समिदाज्याहुतीनां उज्वल देवलोक साधनत्वं उपपद्यते । One gains the brilliant world of Gods through the oblations that blaze up when offered. Through the oblations that make a hissing noise the sacrificer gains the world of the pitrs as it is in that world there are screaming noises when those under the control of Yama, when tortured by the servants of Yama पितृलोक संबद्धायां संयमन्यांपुर्यां वैवस्वतेन यात्यमानानां हा हतोस्मि इति शब्दो भवति । Through the oblations of the third category that sink down in the fire the sacrificer wins the Manushya loka.*

**याज्ञवल्क्येति होवाच कतिभिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपायतीत्येकयेति । कतमा सैकेति । मन**

**एवेत्यनन्तं वै मनोऽनन्ता विश्वे देवा अनन्तमेव स तेन लोकं जयति ॥ 3-1-9**

Asvala again asked Yajnavalkya, "Through how many Gods does this Brahma priest sitting on the right side protect the sacrifice today ? Yajnavalkya said, "through one". Aswala asked, "Which is that one" ? Yajnavalkya said "the mind alone. The mind is indeed infinite and the visvedavas are infinite. Through meditation upon this the sacrificer wins the world that is infinite."

*The Brahman priest will be seated on the right side of the altar. कतिभिः देवताभिः गोपायति ? The meaning is through meditation upon how many gods does the Brahma priest protect the sacrifice ? When Yajnavalkya answered, "through one", Aswala asks about that deity. He questions again Yajnavalkya - तेन किं जयति इति । This is to be understood. To describe the phala the mode of meditation upon the mind is described first. मनः आनन्त्यगुणविशिष्टतया उपास्यम् इत्यर्थः ।*

*अनन्ता विश्वे देवाः means all indriyas. The word deva signifies sense organs - indriyas. As all the indriyas or sense organs that are controlled by the mind are infinite the mind also is to be meditated upon as infinite. मनसः अधीनानां सर्वेषां इन्द्रियाणां आनन्त्यात् मनसः आनन्त्यम् इत्यर्थः । When the mind is meditated upon thus one attains the world of paramatman that is the place of attainment after liberation.*

*एवं आनन्त्य गुणविशिष्टतया उपासितेन मनसा (ब्रह्मणा) अनन्तम् भगवल्लोकम् भगवदुपासनद्वारा जयति इत्यर्थः ।*

*'यज्ञं गोपायति ' - "The karma that is performed is for the purpose of gaining Vidya or meditation and so for causing*

*the origination of meditation upon Brahman, the Yajna or Karma will be efficacious.*

*विद्यार्थस्य कर्मणः क्षिप्रब्रह्मविद्योत्पादकत्वशक्त्याधानमेव अर्थः । इति द्रष्टव्यम् ।*

**याज्ञवल्क्येति होवाच कत्ययमद्योद्गातास्मिन्यज्ञे स्तोत्रियाः स्तोष्यतीति । तिस्र इति । पुरोनुवाक्या च याज्या च शस्यैव तृतीया कतमास्ता या अध्यात्ममिति । प्राण एव पुरोनुवाक्यापानो याज्या व्यानः शस्या । किं ताभिर्जयतीति । पृथिवीलोकमेव पुरोनुवाक्यया जयत्यन्तरिक्षलोकं याज्यया द्युलोकँ शस्यया । ततो ह होताश्वल उपरराम ॥** 3-1-10

Asvala again asked, "Yajnavalkya, how many classes of laudatory hymns will the Udgata priest sing today in this sacrifice ?"

Yajnavalkya replied "Three classes." Thereupon Asvala asked, "what are those three classes ?"

"The preliminary, the sacrificial and the enlogistic hymns are the three classes."

Asvala then asked, "what are those that have references to the body." Yajnavalkya replied, "The prana is the preliminary hymn. The Apana is the sacrificial hymn and vyana is the eulogistic hymn." Asvala asked, "what does he win through them ? Yajnavalkya replied "He wins this prithvi or the human world by the preliminary hymns, he wins the Antariksha loka through the sacrificial hymns, and he wins the heaven or द्युलोक through eulogistic hymns." There upon the hotr Aswala kept quiet.

*स्तोत्रियाः means स्तोत्रसाधन भूताः or classes of laudatory hymns. Asvala asks Yajnavalkya, "What kind of view should one have in these hymns as related to the body ?" आसु किं रूपा अध्यात्मदृष्टिः कर्तव्या ? Yajnavalkya's reply was that Udgata priest should have the view of Prana, Apana and Vyana respectively in the three classes of hymns viz. पुरोनुवाक्या, याज्या and शस्या and chant them. पुरोनवाक्या - याज्या शस्यासु क्रमात् प्राणापानव्यानदृष्टिम् कृत्वा उद्गाता ताः प्रयुञ्जीत इत्यर्थः ।*

*The idea is that these classes of hymns should be chanted being characterised with the view of prana, Apana and Vyana.*

*The Asvala Hotr kept quiet as Yajnavalkya answered satisfactorily all his questions and as he had nothing more to ask.*

इति तृतीयाध्याये प्रथमं ब्राह्मणम्

## द्वितीयं ब्राह्मणम् ।

## आर्तभाग ब्राह्मणम्

**अथ हैनं जारात्कारव आर्तभागः पप्रच्छ । याज्ञवल्क्येति होवाच कति ग्रहाः कत्यतिग्रहा इति । अष्टौ ग्रहा अष्टवतिग्रहा इति । य एते अष्टौ ग्रहा अष्टावतिग्रहाः कतमे त इति ॥** 3-2-1

Then Jaratkarava Artabhaga asked Yajnavalkya, "Yajnavalkya", he said, "How many are the Grahas and how many are the Atigrahas." Yajnavalkya replied, "There are eight grahas and eight Atigrahas." Again Artabhaga questioned, "which are those eight grahas and Atigrahas ?"

*जारत्कारवः means of the line of Jarathkara जरत्कारुगोत्रजः। He was the son of Ritabhaga. By addressing Yajnavalkya by name, he drew his attention towards him and asks two questions and Yajnavalkya answered them to the point.*

**प्राणो वै ग्रहः । सोऽपानेनातिग्रहेण गृहीतोऽपानेन हि गन्धाञ्जिघ्रति ॥** **3-2-2**

The Prana (nose) is the graha. (grasper). It is controlled by the Atigraha, the Apana. (the odour the sense object) one smells odours through the Apana, (the air breathed in).

*Here the word prana signifies in the secondary sense the nose. ग्रहः means Indriya or sense organ. It is explained as गृह्णाति - आत्मानम् स्ववशं करोति इति । अपानः means गन्धः odour. अपानेन निश्वासवायुना उपनीयमानत्वात् गन्धाः आपन शब्देन लक्ष्यते । The Apana signifies Gandha or odour as it is felt on account of the air inhaled. गृह्णाति - स्व वशी करोति । अतिग्रहः means therefore the object or विषयः अत्र घ्राणेन इति अध्याहर्तव्यम् । The idea is that one smells the odour that is brought by the Apana or the Niswasa.*

*गन्ध ग्राहकत्वात् घ्राणं गन्धाधीनं इति भावः । As the organ of the smell i.e. the nose is over powered by odour it is subordinated to the object of the sense - smell. The विषयs or the objects of senses are more powerful than the sense organs. As pointed out else where in कठोपनिषत् - इन्द्रियेभ्यः पराः ह्यर्थाः etc.*

*Therefore a mumukshu should endeavour to avoid contact with the object of senses with the sense organs as the objects of the senses are more powerful than the Indriyas.*

*Though the indriya is called ग्रह the objects of the senses known as अतिग्रह are more powerful than the Indiryas.*

**वाग्वै ग्रहः स नाम्नातिग्रहेण गृहीतो वाचा हि नामान्यभिवदति ॥** **3-2-3**

The organ of speech is the Graha. It is controlled by the Atigraha - name, for one utters the names through the organ of speech.

**जिह्वा वै ग्रहः स रसेनातिग्रहेण गृहीतो जिह्वया हि रसान् विजानाति ॥** **3-2-4**

The tongue is indeed the ग्रह । It is controlled by the अतिग्रह - taste, for one knows the tastes through the tongue.

**चक्षुर्वै ग्रहः स रूपेणातिग्रहेण गृहीतश्चक्षुषा हि रूपाणि पश्यति ॥** **3-2-5**

The Eye is indeed the ग्रह । It is seized by the Atigraha - colour (Rupa). For one sees colours through the Eye.

**श्रोत्रं वै ग्रहः स शब्देनातिग्रहेण गृहीतः श्रोत्रेण हि शब्दान् श्रृणोति ॥** **3-2-6**

The Ear is indeed the ग्रह । It is seized by the sound the atigraha, for one hears the sounds through the ear.

**मनो वै ग्रहः स कामेनातिग्रहेण गृहीतो मनसा हि कामान्का मयते ॥** **3-2-7**

The mind indeed is the Graha. The mind is seized by the atigraha - desire, for one wishes desires through the mind.

**हस्तौ वै ग्रहः स कर्मणातिग्रहेण गृहीतो हस्ताभ्याँ हि कर्म करोति ॥ 3-2-8**

The hands indeed are the ग्रहः । They are seized by the atigraha action, for one does action (work) through the hands.

**त्वग्वै ग्रहः स स्पर्शेनातिग्रहेण गृहीतस्त्वचा हि स्पर्शान्वेदयते इत्येतेऽष्टौ ग्रहा अष्टावतिग्रहाः ॥ 3-2-9**

The skin indeed is the Graha. It is seized by the atigraha - touch, for one feels touch through the skin. These are the eight grahas (sense organs) and the eight atigrahas or sense objects.

*As connected with the objects and the sense organs, these eight only are very powerful and are to be necessarily controlled. Therefore it is to be noted that only eight indriyas and their relative objects are mentioned in this context.*

*विषयेन्द्रियमध्ये एतेषामेव प्रबलत्वात् अवश्यनिग्राह्यत्वाभिप्रायेण अष्टानामेव उक्तिः इति द्रष्टव्यम् ॥*

**याज्ञवल्क्येति होवाच यदिदँ सर्वं मृत्योरन्नं कास्वित्सादेवता यस्या मृत्युरन्नमिति । अग्निर्वै मृत्युः सोऽपामन्नमप पुनर्मृत्युं जयति। य एवं वेद॥ 3-2-10**

Then Aarthabhaga asked, "Yajnavalkya, since all this is the food of death, who is then, that god to whom death is food ?"

Yajnavalkya said, "Fire is death; it is the food of water. One who knows this conquers further death."

*After the questions and answers were got about the Grahas and Atigrahas, Aartabhaga asked further about the deity for whom death was food. अग्नि or fire is the deity as he burns down everything, everything is his food. That fire will be extinguished by water. Therefore Agni is food for water. The meditation upon the fact of fire being the food of water, will lead to the conquest over untimely death. Here though water is mentioned, the presiding deity over water - Narayana may also be taken. Mere water is not called by the term Devatha.*

*अपामित्यस्य अप् तत्वाभिमानि नारायणपरत्वेपि न दोषः । केवलास्वप्सु देवताशब्दस्य अस्वारस्यात् । If it is taken like this, the term Agni signifies कालाग्निरुद्रः as it is well-known in the statement 'अग्निर्वै रुद्रः ।' So the question of Artabhaga may also have paramatman as its subject matter.*

**याज्ञवल्क्येति होवाच यत्रायं पुरुषो म्रियते उदस्मात्प्राणाः क्रामन्त्याहोऽ नेति। नेति होवाच याज्ञवल्क्योऽत्रैव समवनीयन्ते स उच्छ्वयत्याध्मायत्याध्मातो मृतः शेते ॥** 3-2-11

"Yajnavalkya" said, he, "When this man dies do the pranas move out of him or do they not?" Yajnavalkya said, No, they become united with him only". He (the body) swells, becomes inflated and in that state lies dead."

*The meaning of this question is when a jivatman dies, do the pranas go away as they like abandoning the jiva or whether they also passout of the body along with the jiva ? यदा जीवोम्रियते, तदा म्रियमाणात् जीवात् प्राणाः जीवं विहाय यथायथम् गच्छन्ति*

*उत न ? किंतु तत् संयुक्ता एव सन्तः तेन सहैव - उत्क्रामन्ति इति प्रश्नार्थः । न यथायथम् गच्छन्ति इति उत्तरमाह । एकीभूततया संयुक्ता भवन्ति । सः पुरुषः मृतः उत्क्रान्तप्राणस्सन् श्वयथुं प्राप्नोति । The pranas move out of the body along with the jiva. But the body from which the pranas have departed becomes inflated and lies dead.*

*'सः उच्छ्वयति'' - Here the term सः signifies the body indicating in a secondary sense non-difference between the body and the atman. देहात्मनोः अभेदोपचारेण सः इति परामृश्य तथा निर्देशो द्रष्टव्यः ।*

*In the Brahmasutras it is decided that the pranas do not depart from the शारीर or the atman, in the sutra 'प्रतिषेधादिति चेत् न शारीरात्' (वे.सू. 4-2-12)*

**याज्ञवल्क्येति होवाच यत्रायं पुरुषो म्रियते किमेनं न जहातीति । नामेत्यनन्तं वे नामानन्ता विश्वे देवा अनन्तमेव स तेन लोकं जयति ॥** **3-2-12**

Artabhaga then asked, "Yajnavalkya, when this purusha dies, what is it that doesn't leave him ?"

Yajnavalkya said, "Name. Innumerable verily is the name. Innumerable are the Visvedevas. He who knows thus, wins a really infinite world."

*In the previous passage it was said that the pranas would not leave the dying purusha. The question here is meant for asking what else in addition to prana does not leave purusha that is dying ? The answer was that - Name would not leave him, even though the body is lost as evidenced in the case of Yudhistira and others नाम्नो नाशः नास्ति इत्यर्थः । नामाभिमानि देवता अपि अनन्ताः इत्याह ।*

*The fruit of knowing that the names are infinite is attainment of शश्वतं पुण्यलोकं । अत एव हि लोके नामानुवृत्यर्थं यतन्ते इति भावः ।*

**याज्ञवल्क्येति होवाच यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति, वातं प्राणश्चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीं शरीरमाकाशमात्मौषधीर्लोमानि वनस्पतीन्केशा अप्सु लोहितं च रेतश्च निधीयते क्वायं तदा पुरुषो भवतीति आहर सोम्य हस्तमार्तभागावामेवैतस्य वेदिष्यावो न नावेतत्सजन इति । तौ होत्क्रम्य मन्त्रयांचक्राते । तौ ह यदूचतुः कर्म हैव तदूचतुरथ यत्प्रशशँसतुः कर्म हैव तत्प्रशशँसतुः पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति। ततो ह जारत्कारव आर्तभाग उपरराम ॥ 3-2-13**

Aartabhaga said, "Yajnavalkya, when the organ of speech of the dead man is merged in fire, the prana merges in air, the eye in the sun, the mind into the Moon, the ear into the quarters, the body into the earth, the atma (ether of the heart) into external ether, the hair on the body into herbs, the hair on the head into the trees, the blood and the seed are deposited in water, where then is this purusha ?"

Yajnavalkya said, "O, Dear Artabhaga, give me your hand, we two alone will decide this between ourselves. We shall not talk about this in the midst of a crowd."

Then they two went out and discussed. What they two mentioned there was only karma (कर्म). What they praised there was also only Karma. Therefore a person becomes virtuous by virtuous deed, and a sinner by a sinful deed. Thereupon Artabhaga, of the line of Jaratkara kept silent.

*The term 'अप्येति' does not signify लय or dissolution but only the presiding deity of वाक् - अग्नि will not be promoting the function of वागिन्द्रिय । अथ वागादि इन्द्रियाणां आकल्प स्थायित्वात् आहंकारिकत्वाच्च मरणदशायां अनुपादानभूते अग्न्यादौ लयाऽसंभवाच्च - अग्नौ अप्ययो नाम वागिन्द्रियाभिमानिदेवभूतस्य अग्नेः वागिन्द्रियाधिष्ठान अनुकूल व्यपारमन्तरेण अवस्थितिरेव ।*

*The idea is that the sense organs like speech and others remain as such till the end of the Kalpa. The sense organs are born out of Aharakara. अग्नि is not the source of वागिन्द्रिय । So the Vagindriya cannot merge in Agni. The statement of अप्यय here means that Agni, the presiding deity over the sense organ of speech would not be favourable to the function of the sense organ. At the time of death, the vagindriya related to that particular jiva and the Abhimani devata of that Indriya will not be functioning. This is decided by the sutrakara in the sutra 'अग्न्यादि गति श्रुतेः इति चेत् न, भाक्तत्वात्' । (V. S. 3-1-4)*

*The same explanation is to be followed in other instances. अप्यय or dissolution is to be taken in the secondary sense. When everything connected with the dying person resort to their respective आधारs what will be the Ashraya for this purusha is the question.*

*म्रियमाणसम्बन्धिषु सर्वेषु उक्तरीत्या तत्तदाधाराश्रितेषु सत्सु अयं शारीरः पुरुषः तदा किमाश्रितो भवति इति प्रश्नः ?*

*The answer to this question is to be well guarded and therefore it should not be exposed to all people assembled there and so Yajnavalkya desired to enlighten Aartabhaga in the way of mutual discussion and told Aartabhaga "Let us in private decide this".*

*यद्यपि याज्ञवल्क्यः एव विचारको निर्णेताच - अथापि द्विवचनं वीतराग कथात्वद्योतनार्थं । सजने - जनसमुदाये । So they left that place and went to a place where there were no others and discussed this issue. What they decided was karma alone which was the Ashraya of the Atman, for attainment of the different body. कार्यकरणसंघातात्मकशरीरान्तर - परिग्रह हेतुतया यदुक्तवन्तौ तत् कर्मैव । Though Iswara, kala and others are other causes but yet they are all general causes applicable to all. But Karma alone is the particular cause of the birth of the purusha with another body. यद्यपि ईश्वरकालादीनि कारणान्तराणि सन्ति - तथापि तेषां साधारण कारणत्वात् ।*

*In another sruthi, रमणीयचरणाः रमणीयां योनिमापद्येरन् कपूय चारणाः कपूयाम् योनिमापद्येरन् - The same truth is emphasized.*

इति तृतीयाध्याये द्वितीयं ब्राह्मणम्

## तृतीयं बाह्मणम्

## भुज्यु ब्राह्मणम्

**अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ याज्ञवल्क्येति होवाच । मद्रेषु चरकाः पर्यव्रजाम । ते पतञ्जलस्य काप्यस्य गृहानैम तस्यासीद्दुहिता गन्धर्वगृहीता तमपृच्छाम कोऽसीति। सोऽब्रवीत् सुधन्वाङ्गिरस इति । तं यदा लोकानामन्ता नपृच्छाम अथैनमब्रूम क्व पारिक्षिता अभपन्निति । क्व पारिक्षिता अभवन् । स त्वा पृच्छामि याज्ञवल्क्य क्व पारिक्षिता अभवन्निति ॥** 3-3-1

Then Bhujyu, the grand son of Lahya asked him, "Yajnavalkya, we were moving about in the kingdom of Madra as students and we came to the house of Patanjala

of the line of Kapi. His daughter was possessed by a Gandharva. We asked him (the Gandharva), "Who are you"? He said, " I am Sudhanvan of the line of Angiras". When we asked him about the limits of the worlds, we said to him "where were the descendents of Parikshith ?" and I ask you, Yajnavalkya, where were the descendents of Parakshith ? Tell me where were the descendents of Parikshith ?"

*Bhujyu was his name. He questioned Yajnavalkya after Aartabhaga kept quiet. मद्रा नाम जनपदाः - चरकाः means following a vow for study of the Veda. - अध्ययनार्थं व्रत चरणात् चरकाः । गन्धर्वेण - अमानुषेण सत्वेन आविष्टा स्थिता । लोकानां अन्तान् means पुण्यलोक विशेषाणां निश्चयान् । We asked him to tell us about those worlds if he knew. We asked him to tell us where the descendents of parikshit were.*

**स होवाचोवाच वै सोऽगच्छन्वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति। क्व न्वश्वमेधयाजिनो गच्छन्तीति । द्वात्रिँशतं वै देवरथाह्यान्ययं लोकस्तँ समन्तं पृथिवी द्विस्तावत्पर्येति । ताँ समन्तं पृथिवीं द्विस्तावत्समुद्रः पर्येति । तद्यावती क्षुरस्य धारा यावद्वा मक्षिकायाः पत्रं, तावानन्तरेणा काशस्तानिन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत्तान्वायु रात्मनि धित्वा तत्रागमयद्यत्राश्वमेधयाजिनोऽभवन्नित्ये वामिव वै स वायुमेव प्रशशँस तस्माद्वायुरेव व्यष्टिर्वायुः समष्टिरप पुनर्मृत्युं जयति य एवं वेद ततो ह भुज्युर्लाह्याय निरूपरराम ॥** 3-3-2

Yajnavalkya said, "He (the Gandharva) evidently told you that they went where the performers of the horse's

sacrifice go". Bhuyyu asked, "where do the performers of the Horse-sacrifice go?" Yajnavalkya said, "Thirty two times of the space covered by the Devaratha (Sun's chariot) in a day makes this world. Around it covering twice the area, is the earth. (Prithvi). The ocean which is twice as big surrounds the earth on all sides. There, as is the edge of a Razor, or the wing of a fly, so is there just that much opening at the junction of the two halves of the cosmic shell. Indra, having become a bird carried them (the sons of Parikshith) as far as he could and then handed them over to vayu (the wind), and Vayu, holding them within himself, conveyed them to that world in which those who perform the horse sacrifice dwell. Thus, that Gandharva praised Vayu (when questioned by you). Therefore Vayu or Air is समष्टि and Vayu is Vyasti. (In its unevolved and evolved states). He who meditates thus on Vayu, conquers death." After this Bhujyu Lahyayani kept quiet.

*Yajnavalkya answered that the descendents of Parikshit went to the world where the sacrificers of the horse sacrifice go. He said that this was the reply of the Gandhara. The next question by Bhujyu was, "where do the sacrificers of the horse sacrifice go ?" Though Yajnavalkya gave the answer to the second question, he answered about the limits of the worlds also, as that was the first question put to the Gandhara by Bhujyu and others.*

*देवरथः means the chariot of the Sun. 'देवरथाह्वयम्' means the distance that is covered by the chariot of the Sun during a day and thirty two times of that distance is the expanse of this world;*

*अयंलोकः लोकालोकगिरिपरिवृत देशः - Around that twice that distance is covered by पृथिवी / लोकालोकवृतं लोकं समन्ततः द्विगुणा*

*पृथिवी पर्येति । ताम् महापृथिवीं समन्तात् द्विगुणः समुद्रः पर्येति, यम् घनोदकमाचक्षते पौराणिकाः । तत्र अश्वमेध लोकमार्ग - विवर परिमाणं उच्यते। यावत् अति सूक्ष्मपरिमाणा मक्षिकायाः पतत्रम् यावत् परिमाणं अतिसूक्ष्मं इत्यर्थः। In the Andakataha (the cosmic egg) there is a crevice which is very subtle similar to that of the sharp edge of a Razor.*

*Yajnavalkya says how the descendents of Parikshith passed through the subtle crevice. सूक्ष्मरन्ध्रमार्गे पारिक्षितानां गतिप्रकारमाह । Indra transformed himself into the form of winged bird and carrying them some distanc,e handed them over to Vayu. समीचीनवाहनम् भूत्वा वायवे दत्तवान् । वायु Put them in his own body, took them to the place where the sacrificers of the Horse sacrifice were. इन्द्रस्यापि प्रवेशायोग्यरन्ध्रमार्गद्वारा वायुः पारिक्षितान् चतुर्मुखलोकमगमयत् ।*

*So Vayu was praised by that Gandharva. That Vayu is both समष्टि and व्यष्टि । समष्टि - (अपञ्चीकृत-भूत) means not quintuplicated elements; व्यष्टि means - पञ्चीकृत - differentiated.*

*समष्ट्यात्मक - अपञ्चीकृत भूत - व्यष्ट्यात्मक ब्रह्मलोक तदधस्तन लोक संचारितया सूत्रात्मप्राणरूपेण सर्व निर्वाहकतया व्यष्टिसमष्टि रूपः ।*

*He who meditates upon Vayu like this conquers untimely death.*

इति तृतीयाध्याये तृतीयं ब्राह्मणम्

## चतुर्थं ब्राह्मणम्

### उषस्त ब्राह्मणम्

**अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ । याज्ञवल्क्येति होवाच यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः। कतमो याज्ञवल्क्य**

**सर्वान्तरः यः प्राणेन प्राणिति स त आत्मा सर्वान्तरो योऽपानेनापानिति स त आत्मा सर्वान्तरो यो व्यानेन व्यानिति स त आत्मा सर्वान्तरो य उदानेनोदानिति स त आत्मा सर्वान्तर एष त आत्मा सर्वान्तरः ॥ 3-4-1**

Then Ushasta, the son of Chakra asked him, "Yajnavalkya" said he, "explain to me the Brahman who is direct and immediate and who is within all. "

Yajnavalkya said, "This one who is your atman is within all." Ushastha asked further, "Yajnavalkya, which among the many in me is within all ?" Yajnavalkya said, "He who breathes up with prana is your self that is in all" "He who breaths down with apana is yourself that is within all; that which pervades through the Vyana is yourself that is within all. That which goes out through the Udana is yourslef that is within all. This your atman is within all."

*When the Brahmins assembled in the court of Janaka realised that Yajnavalkya was unassailable as regards the wisdom of the Karmakanda, they thought that they would conquer him by putting questions on the wisdom of the Brahmakanda. First it was Ushastha the son of Chakra who began to question him. अपरोक्षात् means - being present in all places and all times. अपरोक्षत्वं नाम सर्व देश काल सन्निहितत्वम् / देशकाल सन्निकर्षेहि आपरोक्ष्य दर्शनात् / Brahman is near to all in all places and all times. So he can be perceived by the deserving. साक्षात् ब्रह्म means अव्यवधानेन ब्रह्म। That means अगौणं मुख्यं ब्रह्म - The supreme Brahman. सर्वान्तरः आत्मा - The one who is the innerself within all. He who has been ordained to be realised through श्रवण, मनन and निधिध्यासन as 'आत्मा वा*

*अरेद्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः" । व्याचक्ष्व - विविच्य आचक्ष्व -that means प्रदर्शय. The possibility of seeing him and others is also a point which is included in the question. 'एषः ते आत्मा सर्वान्तरः' - He who is your atman, He alone is the self in all. Ushastha asks कतमः सर्वान्तरः इति तव अभिप्रायः इति न जाने । किं देहेन्द्रिय प्राणजीवादिषु कश्चित् मे आत्मा सर्वान्तरः उत ततोन्यः इत्यर्थः । of the body, indriyas, prana and jivatman, which one is myself that is the self of all or is it different from all these ? Though the difference and distinction from the body was pointed out by the statement ते आत्मा by directly addressing him like that, the doubt whether it was one of the mahy viz. Indriya, prana, jiva etc., was not cleared. So Ushastha puts a further question. He who is the doer of the action of प्राणन and others through the vital airs and others is your atman and he is the self in all. By the mention of the fact i.e. he who does the act of pranana through the instrument of prana etc., the difference and distinction of the atman from the prana is established. In sushupti or deep sleep all the internal and external organs are not acting and the function of prana is continuing and so from this the difference and distinction of the atman from those indriyas also is established. In sushupti even the jivatman is staying without any activity and therefore he is not causing the prana function and so the atman referred to here is established as different from the jivatman.*

*अत्र प्राणेन इत्यादिना प्राणस्य करणतया निर्देशात् प्राणव्यतिरेकः सिद्धः ।*

*सुषुप्तौ बाह्याभ्यन्तरेन्द्रियोपरतावपि प्राणनादिव्यापारदर्शनात् तद्व्यतिरेकोऽपि सिद्धः ।*

*सुषुप्तौ जीवस्यापि उपरतव्यापारतया प्राणेन प्राणितृत्वाऽभावात् तद् व्यतिरेकोपि सिद्धयति इति आशयः ।*

**स होवाचोषस्तश्चाक्रायणो यथाविब्रूयादसौ गौरसावश्च इत्येवमेवैतव्द्यपदिष्टँ भवति । यदेव साक्षादपरोक्षात् ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः । न दृष्टेर्द्रष्टारं पश्येर्न श्रुतेः श्रोतारँ श्रृणुयाः । न मतेर्मन्तारं मन्वीथाः न विज्ञातेर्वज्ञातारं विजानीयाः । एष त आत्मा सर्वान्तरोऽतोऽन्यदार्तम् । ततो होषस्तश्चाक्रयण उपरराम ॥** 3-4-2

Then Ushastha Chakrayana said, "You have indicated it as one may say that, this is a cow, this is a horse," Explain to me that supreme Brahman who is direct and immediate - who is the self in all."

Yajnavalkya said, "He who is your atman is within all". Ushasta asked "who is he, Yajnavalkya, that is within all ?"

Yajnavalkya replied, "Do not see the seeing person (the jivatman) who sees the sight; do not hear the hearer (jiva) of the sound; Do not reflect upon the reflecting (jivatman); Do not cognize the cognizing jivatman (for he is not the parabrahman) This your atman himself, is the atman in all. Everything other than Him is perishable. Then Ushastha Chakryana stopped questioning and kept silent.

*Thinking that difference and distinction from the jivatman was not pointed out for supreme Brahman by that answer and not understanding the idea taught by Yajnavalkya, Chakrayana again questions Yajnavalkya to answer him directly to his question. Showing a cow only if one*

*says, "This is a cow; This is a horse" there will be necessarily contradiction as instruction of oneness between a cow and a horse is not tenable. गां प्रदर्श्य असौ गौः असौ अश्वः इति गोऽश्वाभेदोपदेशो विरुद्धः एवमेव । प्राणनादि कर्तुः मदात्मनो जीवस्य सर्वान्तरत्वकथनं विरुद्धवचनमेव । जीवस्य अणुत्वेन प्रतिदेहभिन्नत्वेन च सर्वान्तरत्वाऽसम्भवात् ।*

*The statement that myself, the jivatman who is causing the function of प्राणन and others, is the self in all is certainly contradictory because the jivatman is atomic and is different from body to body and it is impossible for the jivatman to be self in all. So who is the self in all ? He may be mentioned definitely. दृष्टेः द्रष्टारं कर्तारम् the seer of the sight is just like the usage पाकं पचति । द्रष्टारम् By this means seeing and others are real and not imaginary द्रष्टृत्वादेः काल्पनिकत्व निवृत्तिः । तथाच दर्शन श्रवण मनन निधिध्यासनानां यः कर्ता जीवः सः न द्रष्टव्यः श्रोतव्यः, मन्तव्यः निदध्यासित्वयः । The jivatman who is the doer of the action of seeing, hearing, thinking and meditating is not the one who is ordained to be heard, to be seen, to be thought, to be mediated upon and to be seen. One who is ordained to be seen is the supreme Brahman who is different from the Jivatman who is the doer of the action of seeing etc., दर्शनादि कर्तुः जीवात् अन्यएव दर्शनादि कर्मभूतः सर्वान्तरः आत्मा । इन्द्रियाधीनदर्शनादीनां कर्तारं जीवं प्राणनादिकर्तृत्वेन न पश्येः न मन्वीथाः इत्यादिः वाक्यार्थः । Do not see the jivatman who is the doer of seeing and other actions that are depending upon the sense organs, as the doer of the function of प्राणन and others. Thi is the idea of this statement.*

*'अतः अन्यदार्तम्' - Other entities than paramatman whom*

*I have described as एष ते आत्मा, is misery. So jiva and others are not paramatman. The doubt entertained by some that, as Nityas and Muktas that are not tainted with sorrow cannot be said to be miserable by such a statement अतः अन्यदार्तdoes not arise, as they are not related to this context. तेषां इह अप्रसक्तत्वात् । अन्यशब्दस्य सन्निहित प्राणितृत्वादिमत् संसारि जीव परत्वात् । Or it may mean thus - आर्तम् means the jivatman who is subjected to modification as he is dominated by karma. आर्तम् जीवाख्यम् त्वदभीष्टं न निर्विकारं वस्तु । तस्य कर्मकृतस्वभावविकारत्वात् इति भावः ।*

इति तृतीयोध्याये चतुर्थ ब्राह्मणम्

## पञ्चमं ब्राह्मणम्

## कहोल ब्राह्मणम्

**अथ हैनं कहोलः कौषीतकेयः पप्रच्छ । याज्ञवल्क्येति होवाच यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेति । एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरो योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति । या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणा उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिरमौनं च मौनं च निर्विद्याथ ब्राह्मणः । स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश एव अतोऽन्यदार्तं । ततो ह कहोलः कौषीतकेय उपरराम ॥** 3-5-1

Then Kahola, the son of Kusheethaka asked him. "Yajnavalkya", said he, "explain to me in detail about the Brahman that is immediate and direct."

Yajnavalkya said, "He who is your atman is atman with in all," "which among the many is within all ?" - asked Kahola. Yajnavalkya said, "He who transcends hunger and thirst, grief and delution, oldage and death. Knowing this supreme self, the Brahmanas renounce the desire for sons, for wealth and for the worlds and they lead the life of a mendicant, taking alms. That which is the desire for sons is the desire for wealth and that which is the desire for wealth is the desire for the worlds. Both these are indeed desires. Therefore a knower of the Vedas (Brahmana) gaining knowledge, must wish to lead an innocent and child like life. Having gained an unassuming life like a child and after acquiring the knowledge, he becomes a muni (meditator). Having gained "Amouna" (पाण्डित्य and बाल्य) _ that are other than meditation and मौन (Meditation), he becomes a Brahmana. (A realiser of Brahman)"

Kahola asks, "By what else can he become a realiser of Brahman?" Yajnavalkya replied, "By which one can become like this is only just like this. (This kind of meditation) everything else is a source of sorrow and misery."

Thereupon Kahola the son of Kushithaka stopped further questioning and kept silent.

*Kahola puts the same question as was posed by Ushasta though the answer was given by Yajnavalkya. By the answer of Yajnavalkya the distinction and difference of Paramatman from Jivatman was established by two important characteristics viz. 1. Being the natural cause of making all beings do the function of प्राणन - निरुपाधिक-सर्वप्राणि-प्राणन-हेतुत्व 2. Being the*

*most independent innerself in all entities. निरंकुश - सर्वान्तरत्व । The fact of jivatman being the supreme self was also negated by the fact of the negation of the jivatman being the object of realisation through दर्शन, श्रवण and others for which the jivatman is the agent or कर्ता । न दृष्टेः द्रष्टारं इत्यादिना दर्शन श्रवणादि कर्तुः जीवस्य द्रष्टव्यत्वादि निषेधमुखेन मुख्यब्रह्मत्वमपि प्रतिषिद्धम् ।*

*Even so, in particular waking states the fact of प्राणितृत्व or making the प्राण function is possible of the jivatman also. The jiva has the possibility of being within some body or other and he also may be called as "Sarvanthara", in a secondary sense. Even in the statement 'न दृष्टेद्रष्टारं the द्रष्ट is not possible of being negated as different from दृष्टि or jnana and it may be taken to signify that the jivatman who is of the nature of consciousness is being described as having consciousness as an attribute न दृष्टेः द्रष्टारं इत्यत्रापि दृष्टि व्यतिरिक्त - द्रष्ट निषेधपरत्व - सम्भवेन ज्ञान स्वरूपस्यैव सतः जीवस्य - ज्ञानगुणकत्व - प्रतिपादकत्व - संभवात् ।*

*On account of the above facts the characteristics described in the earlier answer may not successfully describe paramatman alone. Kahola thinking on these lines, questions again for determining decisively the difference and distinction of paramatman from the jivatman.*

*Knowing the intention of Kahola, Yajnavalkya describes the decisively differentiating characteristics of Paramatman from the jivatman.*

*अशनाया means hunger पिपासा Thirst शोकः sorrow which is caused on account of the undesirable things happening to one and the loss of desirable things. इष्टानिष्ट वियोग संयोगजः । 'मोहः कामादि जनितः अज्ञानञ्च ।*

*These characteristics differentiate paramatman from jivatman. Hunger and thirst are caused on account of the association of the body born of past karma and they can never transcend them during the course of samsara. In the case of the eternals and the liberated, they have transcended hunger and thirst only on account of the will of the lord. So transcending hunger and thirst by one's essential nature itself is only for paramatman. 'तमेव एतं विदित्वा । - Realising paramatman the innerself of all, the one who has transcended hunger and thrist and who is free from sorrow and delusion, like this a brahmana will renounce the three desires. The express mention of the Brahmana excludes Kshatriya and others. पुत्रैषणा is of the kind of 'जायामेस्यात् प्रजायेय''*

*'वित्तैषणा - is of the form वित्तं मे स्यात् अथ कर्म कुर्वीय ।*

*'लोकैषणा' - is desire for all worlds that can be gained from progeny, wealth and ritual actions. - जाया - प्रजा - वित्त - कर्म साध्य सकल लोकेच्छा । These three desires are interrelated and inseparable.*

*ब्राह्मणः means अर्धीत वेदः ।*

*'पाण्डित्यं means realisation of the meanings of the teachings of the preceptors resulting in discrimination, dejection and dispassion.*

*औपदेशिक अर्थाधिगमरूपं विवेकनिर्वेदविरक्तिफलकं ।*

*निर्विद्य means लब्ध्वा ।*

*बाल्यम् means not showing one's own greatness स्वमाहात्म्य - अनाविष्करण लक्षण बाल स्वभावेन तिष्ठासेत् means उपासीत ।*

*मुनिः स्यात् - means he must become a meditator upon the auspicious form of the supreme paramatman . 'आलम्बन - संशीलन लक्षण मनन शीलः स्यात्, ध्यानविच्छेददशायामपि अत्यन्त विषयोन्मुखत्वराहित्याय । शुभाश्रय वस्तु संशीलनम् कर्तव्यम् इत्यर्थः - This is Mouna. अमौनश्च मौनश्च निर्विद्य - अमौनश्च means बाल्य and Panditya mentioned earlier. Mouna means आलम्बन and संशीलनात्मकम् ।*

*अथ ब्राह्मणः means ब्रह्मविद्भवति । '*

*स ब्राह्मणः केन स्यात्' ? By what other means will one become a Brahmana ?*

*उक्तोपायादन्येन केनस्यात् इति प्रश्नार्थः । The answer is he will not become a Brahmana through any other means than what is described here. न केनापि अन्येन उपायेन इत्यर्थः । "अन्यत् आर्तम्' - Therefore everything other than this paramatman is subjected to misery.*

*Yajnavalkya concludes that he alone who liberates the bound self from Samsara on account of the spiritual discipline followed by one, and who is by nature transcending all defects - was declared by me as your innerself. Thus Yajnavalkya dispelled all doubts and established decisively that paramatman is distinct and different from the Jivatman.*

*'यः स्वयमशनायाद्यतीतः सन् आर्तिरूपात् संसारात् विरक्तस्य जीवस्य संसारमोक्षं करोति स एव मया ते आत्मा इत्युक्तः'*

*The meaning of 'बाल्येन तिष्ठासेत्' has been determined by the Sutrakara as "not showing his greatness" or स्वमाहात्म्य अनाविष्करण in the sutra "अनाविष्कुर्वन् अन्वयात्" (वे.सू. - ३-४-४९). The meaning of the term मुनिः has been determined as an*

*assistant factor which is prescribed after attaining Balya and Panditya in the sutra 'सहकार्यन्तर विधिः पक्षेण तृतीयं तद्वतो विद्यादिवत्" (वे.सू. ३-४-४६). The fact that a meditator should combine what was taught in the two Brahmanas viz. Ushasta Brahmana and Kahola Brahmana has been established in the sutras. (3-3-35, 3-3-36 and 3-3-37)*

इति तृतीयाध्याये पञ्चमं ब्राह्मणम्

## षष्ठं ब्राह्मणम्

### प्रथमगार्गि ब्राह्मणम्

**अथ हैनं गार्गी वाचक्नवी पप्रच्छ । याज्ञवल्क्येति होवाच यदिदँ सर्वमप्स्वोतं च प्रोतं च कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति । वायौ गार्गीति । कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेत्यन्तरिक्षलोकेषु गार्गीति । कस्मिन्नु खल्वन्तरिक्ष लोका ओताश्च प्रोताश्चेति गन्धर्वलोकेषु गार्गीति । कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेति । आदित्यलोकेषु गार्गीति । कस्न्नु खलु आदित्यलोका ओताश्च प्रोताश्चेति। चन्द्रलोकेषु गार्गीति । कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति । नक्षत्रलोकेषु गार्गीति। कस्निन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति । देवलोकेषु गार्गीति । कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेतीन्द्रलोकेषु गार्गीति । कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति । प्रजापतिलोकेषु गार्गीति । कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति । ब्रह्मलोकेषु गार्गीति । कस्मिन्नु खलु**

**ब्रह्मलोका ओताश्च प्रोताश्चेति । स होवाच गार्गि मातिप्राक्षीर्मा ते मूर्धा व्यपप्तदनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गि । मातिप्राक्षीरिति । ततो ह गार्गी वाचक्नव्युपरराम ॥ 3-6-1**

Then Gargi Vacaknavi asked Yajnavalkya, "Yajnavalkya, if all this is woven like warp and woof in waters, what then is that, in which the waters are woven ?

Yajnavalkya said, "In air, O Gargi", Gargi asked, "in which vayu is woven like warp and woof ?" Yajnavalkya said, "In the sky or Anthariskha lokas". "In what then are the Antariksha lokas woven ?" Yajnavalkya said, "In the Gandharva world." Gargi asked, "In what then the worlds of Gandharvas woven ? "In the worlds of Aditya, O, Gargi, said Yajnavalkya. "In what then, the worlds of Aditya woven as warp and woof?" Yajnavalkya said, "In the worlds of the Moon?" "In what are the worlds of moon women?" asked Gargi. In the worlds of the Nakshatras are woven" said Yajnavalkya. Gargi asked "In what are the worlds of Nakshatras woven?" "In the worlds of the Gods", said Yajnavalkya. "In what are the worlds of Gods woven ?" asked Gargi. Yajnavalkya said, "In the worlds of Indra". Gargi asked, "In what are the worlds of Indra woven like warp and woof ? "In the world of Daksha and other Prajapathis . O, Gargi. "In what then are the Prajapathi loka woven ", In the worlds of Brahma (four faced Brahma)_ "In what are, then the Brahmalokas woven like warp and woof ?" Yajnavalkya said, "O Gargi, Do not push your inquiry too far, lest your head should fall off. You are asking too far transgressing the limit of questioning about gods. So, Gargi, do not transgress the limit of asking questions." Then Vachaknavi Gargi kept quiet.

*Vacaknavi was the daughter of the sage Veacaknu 'अप्सु ओतंच प्रोतंच' - All entities that are related to earth are going to be pervaded by water. 'दृश्यमानं पार्थिवं सर्वं धातुजातं कारण भूतासु अप्सु' दीर्घतन्तुषु पटवत् ओतं, तिर्यक् तन्तुषु पटवत् प्रोतश्च अस्ति । If it was not pervaded by water, the element earth would have been scattered like a handful of flour.*

*'प्रजापति लोकः' - The worlds of Dakshaprajapathi and others. ब्रह्मलोक is chaturmukha loka. 'मा अति प्राक्षीः' - The idea is do not question about the support of the worlds above Brahma loka. If you persist your head will fall.*

*अति प्राक्षीः means - Do not transgress the limit in asking your questions.*

*नियमादि उपेतप्रश्नमर्यादां अतिक्रम्य वर्तमानः प्रश्नः अतिप्रश्नः । आक्षेपः इति यावत् ।*

*The truth of that deity must be gained through personal instruction and so disregarding the method of enquiry, if you try to know through inference it would be improper and your head will go.*

*आक्षेपमुखेन ज्ञातुं अयोग्यां परदेवतां आक्षेपमुखेन ज्ञातुमिच्छसि । If you question again your head will fall off. It may be asked that the question about the support of Brahmaloka is not about the paradevata, but only about the unmanifested ether. Then why did Yajnavalkya object ? The answer to this objection is that the next question would necessarily be about the support of unmanifested ether i.e. the Supreme deity.*

*तदनन्तरप्रश्नः परदेवताविषयो भविष्यतीति दूरदृष्ट्या ब्रह्मलोकाधारप्रश्नमेव प्रतिचिक्षेप ।*

*So Yajnavalkya checked her even while asking about the next support of Brahmaloka.*

इति तृतीयोध्याये षष्ठं ब्राह्मणम्

## सप्तमं ब्राह्मणम्

## अन्तर्यामि ब्राह्मणम्

**अथ हैनमुद्दालक आरुणिः पप्रच्छ । याज्ञवल्क्येति होवाच मद्रेष्ववसाम पतञ्जलस्य काप्यस्य गृहेषु यज्ञमधीयाना स्तस्यासीद्भार्या गन्धर्वगृहीता । तमपृच्छाम कोऽसीति सोऽब्रवीत्कबन्ध आथर्वण इति ॥** 3-7-1

Then Uddalaka, the son of Aruna asked him, "Yajnavalkya," he said, "In the kingdom of Madra, we lived in the house of Patanjala Kapya studying the science of sacrifices (कल्पसूत्रणि). His wife was possessed by a Gandharva. We asked him who he was. He said, " I am Kabandha, the son of Atharvan".

*यज्ञम् - कल्पसूत्रम् / The Gandahrva's name was Kabandha. He was the son of Atharvan.*

**सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकाँश्च वेत्थ नु त्वं काप्य तत्सूत्रं येनायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति । सोऽब्रवीत्पतञ्जलः काप्यो नाहं तद्भगवन्वेदेति ॥** 3-7-2

That Gandharva said to Patanjala Kapya and to us, who were studying scriptures and sacrifices, "Kapya, Do you know that sutra (thread) by which this world and the other world, and all beings are strung together ?"

Patanjala Kapya replied, "Revered sir, I do not know it."

*'अयं लोकः परश्च लोकः' - अयमूलोकः means Brahmaloka and others. Paraseha means the world above i.e. 14 worlds and all beings that are dwelling in those worlds. All these are strung together by the सूत्र or thread just as flowers are strong with a thread.*

**सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकाँश्च वेत्थ नु त्वं काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकँ सर्वाणि च भूतानि योऽन्तरो यमयतीति । सोऽब्रवीत्पतञ्जलः काप्यो नाहं तं भगवन्वेदेति ॥** 3-7-3

He (the Gandarva) again said to Patanjala Kapya, and to us, "Do you know, Kapya, that Antaryamin (inner ruler) who controls this world and the other world and all the beings from within ?" Patanjala Kapya replied, "I do not know that, Sir."

*It is pointed out here that the Gandhara asked Kapya about the inner ruler after asking about the sutra. The antaryamin is described here as one who rules from within this world and the other worlds and all the beings in this world.*

**सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकाँश्च यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति स ब्रह्मवित्स लोकवित्स देववित्स वेदवित्स भूतवित्स आत्मवित्स सर्वविदिति । तेभ्योऽब्रवीत्तदहं वेद । तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वाँस्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे मूर्धा ते विपतिष्यतीति ॥**

3-7-4

"The Gandahra again said to Patanjala Kapya and to us, studying the science of sacrifice, "Well, Kapya, he who knows that sutra and that internal ruler in the way as I do, knows indeed Supreme Brahman, knows the worlds, knows the Gods, knows the vedas, knows the beings, knows the atman and knows everything.

That Gandharva taught that to all of them. I know it. Yajnavalkya, if you do not know that sutra and that internal ruler and still take away the cows that belong only to the knower of Brahman, your head shall fall off.

*The Gandharva taught Kapya Patanjala and his students the sutra and the nature of the antarvaymin. Uddalaka was one of the students there and he came to know about the antaryamin through that Acharya. So Yajnavalkya cannot question the legitimacy of the questioner. This question was not meant for eliciting something which he had not known.*

*'आत्मवित्' - means Paramatmavith. परब्रह्मणः परमात्मत्व प्रकारं स एव जानाति इत्यर्थः । When Uddalaka preferred his question like this Yajnavalkya could not object to this mode of questioning.*

*ब्रह्मगवीः means cows that were offered as the prize for one who was most proficient in the knowledge of Brahman.*

**वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति । यो वा इदं कश्चिदब्रूयाद्वेद वेदेति यथा वेत्थ तथा ब्रूहीति ॥ 3-7-5**

Yajnavalkya said, " I know O Gautama, that Sutra and that internal ruler." Uddalaka again said, "Any one can say, "I know I know". Tell us about that in the way you know."

*Uddalaka is addressed by his gotra name as Gautama.*

*यः कश्चित् means anybody who poses to be a knower of all may say that in words. What is the use of all that ?*

*यथा वेत्थ तथा ब्रूहि - Tell us the truth in what manner you know it.*

**स होवाच वायुर्वै गौतम तत्सूत्रं वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति । तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यस्रँसिषता स्याङ्गानीति । वायुना हि गौतम सूत्रेण संदृब्धानि भवन्तीत्येवमेवैतद्याज्ञवल्क्यान्तर्यामिणं ब्रूहीति ॥ 3-7-6**

Then Yajnavalkya said, "Vayu, O, Gautama is that sutra. Through this sutra or vayu this world and the other world and all beings are strung together. Therefore, O, Gautama, when a man dies, they say that his limbs have been loosened. By Vayu, the sutra O, Gautama, they were strung together."

Uddalaka said, "Yajnavalkya, it is quite so. Now tell me about the internal ruler."

*Yajnavalkya said that the sutra was vayu. Because Vayu alone is the support of all worlds and beings सर्वलोक भूताऽधारत्वं सूत्रलक्षणं वायोरेव अस्ति इत्याह वायुना इति । To affirm this statement Yajanvalkya gave the example of a dead person. The limbs of a dead person become loosened as they were held together before by vayu. At the time of death vayu does not support the limbs and so they become loosened. यस्मात् सर्वाणि वायुना ग्रथितानि तस्मादेव हेतोः उत्क्रान्तप्राणस्य पुरुषस्य अङ्गानि विस्रस्तानि भवन्ति ।*

**यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः॥** 3-7-7

He who dwells in the Prithvi, who is within Prithvi, whom prithvi does not know, whose body Prithvi is, who controls Prithvi from within, He is your Atma, the inner ruler, the immortal.

*पृथिव्यां स्थितः, तदन्तर्गतः, तदवेद्यः, तत् शरीरकश्च सन्* - *He who inhabits the earth, but is within it, not known by it and who has that as his body, is the internal controller, who controls the function of commissions and omissions - is the inner controller of your self.*

*'अमृतः आत्मा'* - *means निरुपाधिकः That means he is free from any defilement being at the same time a home of all auspicious qualities. Here by the statement 'ते आत्मा' the difference and distinction of the antaryamin from the jivatman is established. This difference is further strengthened by the statement 'अमृतः' which excludes the Jivatman. The Jivatman gains अमृतत्व only on account of the grace of Paramatman and so निरुपाधिक अमृतत्वशाली is paramatman alone.*

*Here it may be asked why the Upanishath declares the Antaryamitva of Paramatman as related to a number of entities like Prithvi, Ap, Tejas etc., instead of making a general statement that paramatman controls from within this world and the other world and all beings.*

*By one such statement alone the questions of Uddalaka would have been answered. The purpose of making separate*

*statements is to show that he is the controller of such and such entities by being within all entities in all his fullness of perfection.*

*पृथिव्यादिके एकैकवस्तुनि प्रत्येकं परिपूर्णत्वेन नियन्तृतया स्थिति ज्ञापनार्थत्वेन सार्थक्यात् ।*

*What is Paripurnatva ? As Srutaprakashikacharya explains - "परिपूर्णत्वं च अणुमात्रेपि वस्तुनि स्थितस्य निरवधिक - षाड्गुण्य विशिष्टतया प्रतिपत्तियोग्यत्वं ।*

*This kind of Poornatva cannot be established by making a general and single declaration. इदंहि पूर्णत्वं नैकेन पूर्वोक्तरीत्या निर्देशेन सिद्ध्यति ।*

*'स ते आत्मा' - He is your atman. If it is stated that the term atma refers only to the swarupa of that person and not to the antaryamin, it is declared that the term "atma" signifies sheshitva, Adharatva and others, and therefore it relates, to Antaryumin alone. The words ते and 'आत्मा are in different cases and they cannot be taken to be identical. It is just like 'पतिं विश्वस्य' / The one who is the sheshin of all entities is your sheshin also and he is the inner controller of the prithvi and other entities.*

**योऽप्सु तिष्ठन्नद्भ्योऽन्तरो यमापो न विदुर्यस्यापः शरीरं योऽपोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-8**

He who dwells in waters, who is within water, whom waters do not know, for whom water is the body, and who controls water from within, He is your atman, the internal ruler, the immortal.

**योऽग्नौ तिष्ठन्नग्नेरन्तरो यमग्निर्न वेद यस्याग्निः शरीरं योऽग्निमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-9**

He who dwells in Agni, who is within it, whom Agni does not know, whose body is that agni and who controls fire from within, he is your atman, the inner ruler, the immortal.

**योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरो यमन्तरिक्षं न वेद यस्यान्तरिक्षँशरीरं योऽन्तरिक्षमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ 3-7-10**

He who dwells in the sky (अन्तरिक्ष) who is within it, whom the sky doesn't know, whose body is the sky and who controls the sky from within, He is your atman, the iiner ruler, the immortal.

**यौ वायौ तिष्ठन्वायोरन्तरो यं वायुर्न वेद यस्य वायुः शरीरं यो वायुमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-11**

He who dwells in Vayu (Air), who is within it, whom Vayu does not know, for whom Vayu is the body and who controls vayu from within, He is your atman, the inner ruler, the immortal.

**यो दिवि तिष्ठन्दिवोऽन्तरो यं द्यौर्न वेद यस्य द्यौः शरीरं यो दिवमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-12**

He who dwells in the Heaven (दिवि), who is within it, whom heaven does not know, whose body the heaven is, who controls the heaven from within, he is your atman, the inner ruler, the immortal.

**य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्यादित्यः शरीरं य आदित्यमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-13**

He who dwells in आदित्य (the sun), who is wihtin it, whom the sun does not know, for whom the sun is the body and who controls the sun from within, he is your atman, the inner ruler, the immortal.

**यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरो यं दिशोन विदुर्यस्य दिशः शरीरं यो दिशोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-14**

He who dwells in the quarters (दिक्षु), who is within the quarters, whom the quarters do not know, whose body the quarters are, who controls the quarters from within, he is your atman, the inner controller, the immortal.

**यश्चन्द्रतारके तिष्ठँश्चन्द्रतारकादन्तरो यं चन्द्रतारकं न वेद यस्य चन्द्रतारकँ शरीरं यश्चन्द्रतारकमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-15**

He who dwells in the Moon and the Stars and who is within the moon and the stars, whom the moon and the stars do not know, for whom the moon and the stars are the body, who controls the moon and the stars from within, he is your atman, the inner ruler, the immortal

**य आकाशे तिष्ठन्नकाशादन्तरो यमाकाशो न वेद यस्याकाशः शरीरं यः आकाशमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-16**

He who dwells in the ether, who is within it, whom the ether does not know, whose body is the ether, who controls the ether from within, he is your atman, the inner ruler, the immortal.

**यस्तमसि तिष्ठँस्तमसोऽतरो यं तमो न वेद यस्य तमः शरीरं यस्तमोऽन्तरो यमयत्येष त आत्मन्तर्याम्यमृतः ॥** 3-7-17

He who dwells in तमस् (darkness), who is within it, whom darkness does not know, whose body the darkness is, who cnotrols darkness from within, he is your atman, the inner ruler, the immortal.

**यस्तेजसि तिष्ठँस्तेजसोऽन्तरो यं तेजो न वेद यस्य तेजः शरीरं यस्तेजोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृत इत्याधि दैवतमथाधिभूतम् ॥** 3-7-18

He who dwells in तेजस् (the light), who is within it, whom light does not know, for whom light is the body, who controls light from within, he is your atman, the inner ruler, the immortal.

This much with reference to Gods (अधिदैवतम्)

Now with reference to अधिभूतम् beings.

**यः सर्वेषु भूतेषु तिष्ठन्सर्वेभ्यो भूतेभ्योऽन्तरो यँ सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः इत्याधिभूतमथाध्यात्मम् ॥** 3-7-19

He who dwells in all beings (सर्वेषु भूतेषु) who is within them, whom all these beings do not know, for whom all

these beings are bodies, who controls all beings from within, he is your atman, the inner ruler, the immortal.

This much with reference to beings. Now with reference to the body. (अध्यात्मम्)

**यः प्राणे तिष्ठन्प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-20**

He who dwells in prana (breath) who is within it, whom breath does not know, whose body that breath is, who controls breath from within, he is your atman, the inner ruler, the immortal.

**यो वाचि तिष्ठन्वाचोऽन्तरो यं वाङ् न वेद यस्य वाक्शरीरं यो वाचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-21**

He who dwells in the vak (the organ of speech), who is within the speech, whom speech does not know, whose body the speech is, who controls the speech from within, he is your atma, the inner ruler, the immortal.

**यश्चक्षुषि तिष्ठँश्चक्षुषोऽन्तरो यं चक्षुर्न वेद यस्य चक्षुः शरीरं यश्चक्षुरन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-22**

He who dwells in the Eye, who is within it, whom the eye does not know, whose body the eye is, who controls the eye from within, he is your atma, the inner ruler, the immortal.

**यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरो यँश्रोत्रं न वेद यस्य श्रोत्रँ शरीरं यः श्रोत्रमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-23**

He who dwells in the ear, who is within the ear, whom the ear does not know, whose body the ear is, who controls

the ear from within, he is your atman, the inner ruler, the immortal.

**यो मनसि तिष्ठन्मनसोऽन्तरो यं मनो न वेद यस्य मनः शरीरं यो मनोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-24**

He who dwells in the Mind (मनस्) who is within it, whom the mind does not know, whose body the mind is, who controls the mind from within, he is your atman, the inner ruler, the immortal.

**यस्त्वचि तिष्ठँस्त्वचोऽन्तरो यं त्वङ्न वेद यस्य त्वक्शरीरं यस्त्वचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ 3-7-25**

He who dwells in the skin, who is within it, whom the skin does not know whose body the skin is, who controls the skin from within, he is your atman, the inner ruler, the immortal.

**यो विज्ञाने तिष्ठन्विज्ञानादन्तरः, यं विज्ञानं न वेद, यस्य विज्ञानं शरीरम्, यो विज्ञानमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ 3-7-26**

He who dwells in Vijnana (the individual self) who is within it, whom the individual self does not know, whose body the individual self is, who controls the individual self from within, he is your atman, the inner ruler, the immortal.

**यो रेतसि तिष्ठन्रेतसोऽन्तरो यँ रेतो न वेद यस्य रेतः शरीरं यो रेतोऽन्तरो यमयत्येष त अत्मातर्याम्ममृतः। अदृष्टो द्रष्टाश्रुतः श्रोतामतो मन्ता अविज्ञातो विज्ञाता नान्योऽ**

**तोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञतैष त आत्मान्तर्याम्यमृतोऽतोऽन्यदार्तं। ततो होद्दलक आरुणिरुपरराम ॥ 3-7-27**

He who dwells in रेतम् (semen), who is within it, whom the retas does not know, whose body the retas is, who controls retas from within, he is your atman, the inner ruler, the immortal. He is the non-seer but the seer, He is the unheard but the hearer, he is the non-thinker, but the thinker, He is the non-knower but the knower. There is no other seer than he. There is no other hearer other than himself; There is no other thinker than himself; There is no other knower but he; He is your atman, the inner ruler, the immortal. Everything else is a source of misery. Then Uddalaka Aruni stopped questioning

*The essential nature of the inner controller dwelling within the Prithvi, Ap, the Sky, air, the heavens, the sun, the directions, the moon and the stars, the ether, darkness, light - was expounded. All these are in the context of the Gods (अधिदैवतम्)*

*The Antaryami swaroopa as related to all beings was taught in mantra 19 and further on, the essential nature of the antaryamin as related to the body is expounded. Thus having taught Him as the inner ruler in prana, speech, the eye, the ear, the mind and the skin, He is taught as the antaryamin in the Vijnana. Vijnana signifies the Jivatman. In the माध्यन्दिन शाखा it is mentioned as आत्मनि तिष्ठन्, in the place of विज्ञाने तिष्ठन् of this version. The atman who is of the nature of consciousness is mentioned here as consciousness or विज्ञान। 'अदृष्टो द्रष्टा' - द्रष्टृत्वं or the fact of seeing is perceiving*

*directly the form of Roopa. रूपसाक्षात्कारवत्वं । It does not mean gaining knowledge arising from the contact of the Eye न तु चक्षुर्जन्यज्ञानवत्वं । In respect of Paramatman, such kind of visual perception is not possible. It is said पश्यति अचक्षुः similarly the fact of gaining shabda sakshathkara and others are to be known.*

*द्रष्टृत्व and others are common to the jivatman also. So द्रष्टृत्व and others are characterised by अद्रष्टृत्व and others. There is no need for paramatman to use sense organs, but yet he has all knowledge that is generated by them. His knowledge is innate and he need not acquire them through the sense organs.*

*He has Drastrutva and others in his very nature निरुपाधिक द्रष्टृत्वं अर्थसिद्धं इति द्रष्टव्यम् ।*

*This section is discussed in the Vedanta sutras (1-2-19, 1-2-20 & 1-2-21) and it is determined that the antaryamin mentioned here is the Paramatman and not the jivatman. The antaryamin mentioned here as Adrusto drasta is not primordial matter. The sutrakara mentions in the sutra 1-2-21 that the jivatman alone is referred to in the passage "यो विज्ञाने तिष्टन्" of the kanva recension and also 'य आत्मनि तिष्टन्' in the Madhyandina recension. So the difference between jivatman and the Paramatman is well established. Paramatman is the inner controller of the jivatman also.*

*The Jivatman is called by the term "Vijnanam". So sometimes it is doubted that the jivatman is only the locus of ज्ञानम् i.e. jnanashraya and that he cannot be designated as विज्ञानम्. It is replied that according to the understanding of the srutis and smrutis, the atman is of the nature of consciousness*

*or Jnanaswaroopa and he is at the same time having ज्ञानम् as his attribute or ज्ञानगुणक । This has been established in the sutra 'ज्ञः अत एव' (V.S. 2-3-19). ज्ञानम् is an inseparablee attribute of the atman who is of the nature of consciousness is established in the sutras (V.S. 2-3-29 and 2-3-30)*

इति तृतीयाध्याये सप्तमं ब्राह्मणम्

## अष्टमं ब्राह्मणम् ।

## द्वितीयगार्ग ब्राह्मणम्

**अथ ह वाचक्नव्युवाच ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि। तौ चेन्मे वक्ष्यति न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति । पृच्छ गार्गीति ॥ 3-8-1**

Then Vacaknavi (Gargi) addressed the Brahmanas assembled there, "Revered Brahmanas, I shall ask him two questions. If he should answer me those, none of you can ever defeat him in describing Brahman." They said, "Ask O, Gargi".

*When the most celebrated scholar Uddalaka was silenced by Yajnavalkya, Gargi thought that all brahmins assembled there would be defeated by Yajnavalkya. Though previously she was warned by Yajnavalkya and though she had kept quiet, she asks the permission of the Brahmanas to question him once more.*

*'ब्रह्मोद्यं ब्रह्मवादं प्रति' - That is a dialogue about Brahman. If Yajnavalkya cannot answer mè clearly his head would fall off for having taken away the prize kept for the super Brahmavith.*

**सा होवाच अहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोग्रपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेदेवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थां । तौ मे ब्रूहीति । पृच्छ गार्गीति।। 3-8-2**

She then said, "I shall ask you two questions. Just as a progeny of Ugra hailing from the kingdom of Kashi, or from that of Videha might string his unstrung bow and appear close by carrying in his hand two bamboo - tipped arrows, highly painful to the enemy, even so, O Yajnavalkya, I confront you with two questions. Answer me those two questions." Yajnavalkya said, "Ask O, Gargi".

*With the permission of the Brahmins, Gargi confronts Yajnavalkya with two questions. उग्र पुत्रः means शूरवंश्यः that is born in a family of Heroes. उज्ज्यम् उत्सृष्टज्यं unstrung.*

*बाणवन्तौ - बाणशब्देन शराग्रे यो वंशखण्डः सः अभिधीयते ।*

*Bamboo tipped arrow is called Bana.*

**सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदर्वाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिँस्तदोतं च प्रोतं चेति ।। 3-8-3**

She said "By what, O ! Yajnavalkya, is that pervaded or woven like warp and woof, which is above heaven, which is below the earth and which is between these two as well as heaven & earth and about which they say was, is and will be ?"

*दिवो यदूर्ध्वम् means all objects that are above heaven.*

*द्युलोकात् यत् ऊर्ध्वं - वस्तुजातम् । यदर्वाक् पृथिव्याः - means what all objects are below the earth.*

*अनयोः द्यावापृथिव्योः अन्तरालवर्ती यत्, ये चेमे द्यावा पृथिव्यौ कालत्रयपरिच्छिन्नं च यद्वस्तुजातम् ।*

*एतत् सर्वं कुत्रवा ओतंच प्रोतं च ? In what are all these woven as warp and woof ?*

**स होवाच यदूर्ध्वं गार्गि दिवो यदर्वाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाशे तदोतं च प्रोतं चेति ॥ 3-8-4**

Yajnavalkya replied, "O Gargi, that about which they say, that it is above the heaven, that it is below the earth and that it is between the two, heaven and earth, and that it was, is and will be - all that is woven like warp and woof in the unmanifested ether."

*त्वदुक्तं सर्वं आकाशे ओतंच प्रोतंच इत्यर्थः । All that you mention is woven in Akasha as warp and woof. The term Aksha does not signify Akasha which has Vayu and which is evolved. Because that elemental ether is not the source of evolution.*

*अत्र न वायुमदम्बरं गृह्यते । तस्य सर्वविकाराश्रयत्व अभावात् । This Akasha means अव्याकृताकाशः ।*

**सा होवाच नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचोऽपरस्मै धारधस्वेति । पृच्छ गार्गीति ॥ 3-8-5**

Gargi, then said, "I bow to you, Yajnavalkya, you have fully answered this question of mine. Now prepare yourself for the other question." Yajnavalkya said, "Ask O, Gargi"

*Gargi accepted the answer given by Yajnavalkya for her question. The question put was an intricate one.*

*सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदर्वाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यत्येचाक्षते कस्मिंस्तदोतं च प्रोतं चेति ।*

**स होवाच यदूर्ध्वं गार्गि दिवो यदर्वाक्पृथिव्या यदन्तरा द्यावपृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, आकाशएव तदोतश्च प्रोतश्चेति । कस्मिन्नु खल्वाकश ओतश्च प्रोतश्चेति ॥** 3-8-6

She then said, "In which, O Yajnavalkya, is woven like warp and woof, all that is above heaven and below the earth and that which is between these two, as well as that heaven and earth, and all that is said as was, is and will be?"

Yajnavalkya replied "O Gargi, that about which they say, that it is above the heaven, which is below the earth, that it is between these two, heaven and earth and all that was, that is, and that will be - that is woven like warp and woof only in the unmanifested ether.

Gargi then asked, "In what is that Akasha or unmanifested ether woven like warp and woof ?"

*Before putting the second question Gargi repeats the first question to ensure that the answer given by Yajnavalkya is unchanged and to caution him that he must think well before he begins his answer to the second question.*

**स होवाचैतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूल मनण्वह्रस्वमदीर्घं अलोहितं अस्नेहमच्छायमतमोऽ वाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽ**

**तेजस्कमप्राणममुखममात्रमनन्तरमबाह्यं । न तदश्नाति किंचन न तदश्नाति कश्चन ॥ 3-8-7**

Yajnavalkya said, "O Gargi, those who have realised Brahman declare that it is the immutable Brahman, which is neither massive nor atomic, neither short nor long, neither red colour, nor oiliness, neither shadow nor darkness, neither air nor ether, - that is unattached which is without taste or without smell, without eyes or ears, without the organ of speech, without mind, which is non-luminous and without the vital force, without mouth or without measure, without interior or without exterior. It doesnot eat anything, nor does any one eat it.

*अक्षरम् means - pervades everything or utilises everything. व्याप्नोति वा अश्नुते । नक्षरति इति वा अक्षरम् । This signifies the immutalbe Brahman about which the people who have realised Brahman describe as the support of the unmanifested ether also. The idea is, as this truth is described by the realisers of Brahman nothing controversial is said by me. अत्र ब्राह्मणाभिवदनकथनेन नाहम् किञ्चित् विप्रतिपन्नम् वक्ष्यामि इति हृदयम्। That Brahman is described with many characteristics further. It is other than what is gross. If it is asked whether it is atomic, it is said to be other than that. It is neither short nor long. 'अमात्रम्' means it is without sense organs or without limitation. मात्राः इन्द्रियाणि यद्वा मात्रा परिच्छेदः । तद् रहितम् इत्यर्थः ।*

*Without interior, without exterior means there is no place which is not pervaded by it. तत् अक्षरम् कर्तृ किञ्चिदपि नाश्नाति अवाप्तकामतया भक्ष्यनिरपेक्षम् इत्यर्थः । स्वयं न कस्यापि भक्ष्यम् ।*

*The characteristics that are negated of Brahman, which*

*is the support of unmanifested ether are related to material objects and it does not establish the indeterminate nature or निर्विशेषत्व of Supreme Brahman. Under the sutra अक्षरम् अम्बरान्तधृतेः । (V.S. 1-3-9) Ramanuja explains that these negations relate to the material nature and not to the supreme Brahman qualified by all perfections.*

**एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौविधृते तिष्ठतः । एतस्य वा अक्षरस्य प्रशासनेः गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृता स्तिष्ठन्त्येतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्यो नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्या यां यां च दिशमनु एतस्य वा अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशँसन्ति यजमानं देवा दर्वीं पितरोऽन्वायत्ताः ॥** 3-8-8

Under the mighty rule of this immutable principle the sun and the moon are held in their positions. Under the mightily rule of this Akshara, O Gargi, heaven and earth stand supported. By the command of this immutable principle, O Gargi, moments and Muhurthas and Days and nights, fortnights and months, seasons and years - all these are held and supported in their respective places. Under the mightily rule of this Akshara, O Gargi, some rivers flow eastward from the white mountains and others flowing westward continue in that direction and still others keep to their respective courses. Under the mighty rule of this Akshara, O Gargi, men praise those that give gifts,

the gods praise the master of the sacrifice and the dependent manes praise the offerings of Darvi (Spoon) homa.

*प्रशासन means आज्ञा चक्र । प्रकृष्टम् शासनम् - प्रशासनम् - mighty command - that means such a command never goes futile and applies to all. सर्व विषयकम् अप्रतिहतम् शासनम् । Elsewhere it is said in the sruthi. प्रशासितारम् सर्वेषां etc. It results from that the sun, moon, the earth, heaven and all others are subordinated to the command of this supreme principle, which is binding all others than himself. It results from all this that this Akshara is the support of matter and Jivatman which are by their nature supporting, limitedly. This term Akshara is signifying that it is the support of all other entities and that its command relates to all other entities. प्रशासन शब्दित सर्व विषयक शासनाधीन सर्व धारकत्वासम्भवात् नात्र जीवो वा प्रधानं वा प्रतिपाद्यते। This is established in the sutra, "सा च प्रशासनात्" (V.S. 1-3-10) संवत्सराः means particular periods of time such as period of one year etc.,*

*The river such as Ganga and others flowing towards the east are flowing for the good of the world on account of his command. The rivers would not be able to flow in the absence of his command.*

*ददतो मनुष्याः प्रशंसन्ति - ददतो means those that give gifts according to the command of this supreme Brahman.*

*आज्ञा कैंकर्यबुध्या दानम् कुर्वतः जनान् अनुवशास्सन्तः मनुष्याः प्रशंसन्ति इत्यर्थः । 'अन्वायत्ताः' applies equally to the gods, men and the manes.*

*परमात्माज्ञया यागं कुर्वाणम् अन्वायत्तास्सन्तः देवा प्रशंसन्ति । similarly the manes, dependent upon the Darvi homa.*

**यो वा एतदक्षरं गार्ग्यविदित्वास्मिँल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति । यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणोऽथ य एतदक्षरं गार्गि विदित्वास्माल्लोकात्प्रैति स ब्राह्मणः ॥ 3-8-9**

"O Gargi, he who offers in this world oblations to the fire, performs sacrifices and undergoes austerity, even for many thousands of years, without knowing this immutable principle, the fruit of all such acts becomes perishable. O Gargi ! He who departs, from this world without knowing this immutable, is an object of pity. On the other hand, O Gargi, he who departs from this world after knowing this immutable, is a Brahmana or a realiser of Brahman.

*The various deeds such as sacrifices, oblations and penances done for a long time - all these will be only means of non-eternal fruits if they are done without the understanding of this immutable Parabrahman.*

*उक्त अक्षरपरब्रह्मज्ञानमन्तरेण क्रियमाणं होमयज्ञ - बहुकाल साध्यतप आदिकं - सर्वमप्यस्य कर्तुः नश्वरफलसाधनम् भवतीत्यर्थः ।*

*'कृपणः' means शोच्यः pitiable. Though such a person goes from this world to the other world, without knowing the Akshara Parabrahman, he becomes pitiable. तदज्ञानात् संसारी भवति । One who is a brahmajnanavan becomes liberated and communes with Brahman. Bhagavan Ramanuja explains this as follows :*

*यदज्ञानात् संसार प्राप्तिः यज्ज्ञानात् अमृतत्व प्राप्तिः तदक्षरं परंब्रह्म ।*

**तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृश्रुतँ श्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ**

**नान्यदतोऽस्ति द्रष्टृ नान्यदतोस्ति श्रोतृ नान्यदतोऽस्ति मन्तृ नान्यदतोऽस्ति विज्ञात्रेतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ 3-8-10**

This immutable Akshara, O Gargi ! is unseen but it is the seer, it is unheard but it is the hearer, it is not reflected upon but is the reflector, it is the unknown but the knower, there is no other seer than this, there is no hearer other than this, there is no reflector other than this; there is no knower other than this. It is in this Akshara, O Gargi ! that the unmanifested ether is woven like warp and woof.

*'अदृष्टम्' - अश्रुतम् - अमतम् - अविज्ञातम् - It is to be noted that it is unseen, unheard, un thought - and unknown only by the non-yogins. As regards the Yogins there is scriptural injunction that He must be seen, heard, reflected upon and meditated upon.*

*अयोगिभिः अदृश्यम् । द्रष्ट means रूपादि साक्षात्कर्तृ । श्रोतृ means शब्द साक्षात्कर्तृ । 'न अन्यदतोस्ति' । The term अन्यत् here signifies another entity which is similar and equal to that. अन्य शब्दस्यतत्सदृशपरत्वमेव । As in the example चोलः एव भूपतिः नान्यः, it is signifying the negation of any other king equal to the chola king, similarly here the existence of any entity that is equal to Paramatman who is characterised by अदृष्टत्व and others or who is an abode of निरुपाधिकद्रष्टृत्व is negated. इह अदृष्टत्वादि - विशेषित - निरुपाधिक द्रष्टृत्वाश्रयस्य परमात्मनः सदृशं किमपि नास्ति इत्येव अर्थः । It is explained in this way also. This अक्षरम् which is being unseen by others is the seer of all things other than itself, it is the support of all things other than itself, and there is no entity which is not seen by the Akshara and there*

*is no entity which is the support to this akshara and there is no entity which is the seer of this akshara. In the first interpretation an equal to अक्षर is negated. In the second interpretation it is said that there is no entity higher than this.*

*यद्वा यथा एतदक्षरं अन्यैरदृष्टमसत् स्वव्यतिरिक्त समस्त द्रष्टृ, स्व व्यतिरिक्त समस्ताधारभूतश्च, एवं अनेन अक्षरेण अदृष्टम् एतस्य अक्षरस्य आधार भूतम् एतस्य द्रष्टृनास्ति इत्यर्थः । पूर्व व्यख्यायां समनिषेधः । अस्यां व्यख्यायाम् अधिक निषेधः ।*

**सा होवाच ब्राह्मणा भगवन्तस्तदेव बहुमन्येध्वं यदस्मान्नमस्कारेण मुच्येध्वं । न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति । ततो ह वाचक्नव्युपरराम ॥ 3-8-11**

Then Gargi, said, "Revered Brahmanas, you should consider yourself fortunate if you can get off from him through salutations. Indeed there is no one amidst you who will beat him in describing Brahman." Then the daughter of Vacaknavi kept silent.

*Gargi accepted the answer given by Yajnavalkya and then she addressed the Brahmanas assembled there like this. She said that there was not even a distant hope of defeating Yajnavalkya. So the only way to get off was by bowing before him and accepting his superiority in describing Brahman. She told them frankly that none amongst them could at any time defeat Yajnavalkya in argument about Brahman.*

इति तृतीयाध्याये अष्टमं ब्राह्मणम्

## नवमं ब्राह्मणम्

## शाकल्यब्राह्मणम्

**अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति । स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्रीच सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति। त्रयस्त्रिँशदित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति। षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति। त्रय इति। ओमितिहोवाच, कत्येव देवा याज्ञवल्क्येति । द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्योमिति होवाच । कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥** 3-9-1

Thereafter Vidagdha (clever or wise), son of Shakala asked Yajnavalkya - "How many Gods are there Yajnavalkya?" Yajnavalkya replied, "With this very vivid, (Name of a mantra in vaishvadeva sacrifice which gives the number of Gods) as many as are mentioned in vivid of the visvdevas - Three hundred and three, three thousand and three (3306). Shakalya said, "very well, it is so" and asked further "how many gods are there exactly Yajnavalkya ?", Yajnavalkya answered, "Thirty three". Yes he said and again asked, "How many Gods are there really Yajnavalkya ?" Yajnavalkya said, "Six", "Very well" said shakalya, "How many gods are there exactly Yajnavalkya ?" "Three" he said. "Yes" said Shakalya and again asked how many gods are there exactly, Yajnavalkya ?" "Two" said Yajnavalkya. "Yes' he said

and again asked "How many gods exactly are there"? Yajnavalkya said "A half over one", "Very well" said the other, "How many gods are exactly there O Yajnavalkya ? "One only" said Yajnavalkya." "Yes" said Shakalya" which are those three hundred and three and three thousand and three ?"

*विदग्धः means one who thought himself to be proficient समर्थं मन्यः इत्यर्थः । Yajnavalkya decided the number of Gods on the authority of the Nivid, the mantra in Vaisvadeva sacrifice.*

*निविन्नाम वैश्वदेवशस्त्रे शस्यमानः देवतासंख्यावाचक-पदयुक्त मन्त्र विशेषः ।*

**स होवाच महिमान एवैषामेते त्रयस्त्रिँशत्वेव देवा इति। कतमे ते त्रयस्त्रिँशदित्यष्टौ वसव एकादश रुद्रा द्वादशदित्यास्त एकत्रिँशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिँशाविति ॥** 3-9-2

Yajnavalkya said, "These are the powers or manifestations of them. But they are only thirty three Gods. "Which are these thirty three Gods ?" Yajnavalkya said "the eight Vasus, eleven Rudras and twelve adityas and Indra and prajapathi make up the number thirty three."

*महिमान एव means गुण भूता इत्यर्थः । This huge number signifies the power or the glory of thirty three Gods. After the number thirty one, Indra happens to be thirty second and Prajapathi is the thirty third God.*

**कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च**

**द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदँ वसु सर्वं हितमिति तस्माद्वसव इति ॥ 3-9-3**

"Who are the Vasus ?" Yajnavalkya answered "fire, the earth, air and sky (अन्तरक्षि) the Sun and heavens, the Moon and the stars - These are the vasus. These are called vasus because in these all the precious wealth (वसु) of the World is placed. Therefore they are called Vasus."

*अग्न्यादिषु सर्वमिदम् वसु शब्दवाच्यं धनं हितम् । तस्मात् ते वसवः । In this context the term fire, earth and others signify the presiding deities of those entities.*

**कतमे रुद्रा इति । दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ 3-9-4**

"Who are the Rudras ?" "The Ten organs (The ten indriyas five jnanendriyas & five Karmendriyas with the mind as the eleventh) when they depart from this mortal body they make us weep. Because they make us weep they are called Rudras."

*ज्ञानकर्मेन्द्रियाणि दश पुरुषस्थानि । एकादशंतु आत्मा मनः । यदा प्राणाः मरणधर्मकात् शरीरात् उत्क्रामन्ति तदा म्रियमाणम् पुरुषं रोदयन्ति इति रुद्राः ।*

**कतमे आदित्या इति। द्वादश वै मासाः संवत्सरस्यैत आदित्याः एते हीदँसर्वमाददाना यन्ति। तस्मादादित्या इति ॥ 3-9-5**

"Who are the Adityas ?" asked Shakalya. "The Twelve months of a year are Adityas. They are adityas because they go taking all this with them. Because they go taking all this they are adityas."

*एते हि मासाः उत्पत्तिमतां जीवितं सर्वं अपहरन्तः गच्छन्ति । तस्माद् आदित्याः । The are called Adityas because they go taking away the days of living beings with them.*

**कतम इन्द्रः कतमः प्रजापतिरिति । स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति । कतमः स्तनयित्नुरित्यशनिरिति । कतमो यज्ञ इति पशव इति ॥** 3-9-6

Shakalya asked "which God is Indra ? and which is Prajapathi ?" Yajnavalkya replied - "The cloud alone is Indra and the sacrifice is Prajapathi ?"

"Which is the cloud ?" Shakalya asked again, "Thunder bolt" answered Yajnavalkya. "which is the sacrifice ?" Yajnavalkya answered "animals"

*यज्ञसाधनत्वात् पशवः एव यज्ञः इत्युच्यन्ते इत्यर्थः । Because the animals are useful as means of a sacrifice they are called sacrifice.*

*Thunder is the power or vigour*

**कतमे षडित्यग्निश्च पृथिवी च वायुश्चान्तरिक्षञ्च आदित्यश्च द्यौश्चेते हींदँ सर्वं षडिति ॥** 3-9-7

"Who are the six gods ?" asked Shakalya. Yajnavalkya replied, "fire and the earth, Air and the sky; the Sun and the heaven. These are the six because all these Gods are comprised in these six."

*उक्तमिदं सर्वं एते षट् - All gods are comprised in these six.*

**कतमे ते त्रयो देवा इतीम एव त्रयो लोकाः एषु हीमे सर्वे देवा इति । कतमौ तौ द्वौ देवावित्यन्नं चैव प्राणश्चेति । कतमोऽध्यर्ध इति । योऽयं पवत इति ॥** 3-9-8

"Who are the three Gods ?" Yajnavalkya replied, "these are indeed the three worlds alone. Because in these all those gods are comprised. "which are the two Gods ?" "Food and breath" replied Yajnavalkya. "Which is that one and a half ? Yajnavalkya replied "that is the wind that blows."

*The three worlds are described as three Gods because these three worlds are really the abode of all Gods.*

*'अन्नम् - प्राणम्' - Food and the vital airs are the two Gods. They include all the Gods that are enumerated.*

**तदाहुर्यदयमेक इवैव पवतेऽथ कथमध्यर्ध इति । यदस्मिन्निदँ सर्वमध्याध्नोत्तेनाध्यर्ध इति । कतम एको देव इति । प्राण इति स ब्रह्म त्यदित्याचक्षते ॥** 3-9-9

"Regarding this some say, since the air blows as if one only, How can it be one and a half ? "It is called अध्यर्धम् because when the wind blows all this attains surpassing glory." "Which is that one God ?" - asked Shakalya. Yajnavalkya replied, "Prana". He is called as Brahman - 'त्यत्' (different from other Gods and superior to other Gods)"

*The wind or Vayu that blows is only one and How can it be called as one and a half ? If this doubt is expressed the answer given by the Upanishath is that it is not to be taken as one and a half, but the meaning of अध्यर्ध is that everything attains surpassing growth. (अधिक वृद्धिं) when the wind blows.*

*वायु is called अध्यर्ध because all this grows abundantly when vayu blows. So अध्यर्ध doesn't mean one and a half. This term अध्याध्नोत् is derived from the root. "ऋधु-वृद्धौ" - अधिकवृद्धिं*

*यस्मिन् वायौ इदं जगत् प्राप्तं तेन अयं वायुः अध्यर्धः इत्युच्यते इत्यर्थः ।*

*The reply to the question, who is the one God is given by Yajnavalkya as Prana. What is the meaning of the term Prana here ? How can this term which is synonymous with Vayu be mentioned as the One God, as Vayu is described as अध्यर्ध already in the previous statement. ? The answer to this question is that the term prana doesn't signify Vayu. But the other entity which is called as Brahman which is different and distinct from everything other than itself. अत्र प्राणशब्देन त्यत् अन्यत् सर्वविलक्षणं ब्रह्मेति यदाहुः तदेवोच्यते ।*

*It is understood from all this discussion about the nature and number of all gods, that all gods are the glory of the one supreme Brahman. ततश्च ब्रह्मणो महिमानः सर्वे देवाः इति पर्यवसितः अर्थः।*

**पृथिव्येव यस्यायतनमग्निर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्यात् याज्ञवल्क्य। वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवायँ शारीरः पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेत्यमृतमिति होवाच ॥** 3-9-10

He who knows that being whose abode is this earth, whose instrument of perception (लोकः) is fire, whose light is the mind and who is the ultimate resort of the entire atmans (individual souls), O ! Yajnavalkya, He is verily the knower truly." Yajnavalkya said, "I do verily know that purusha who is the supreme goal of all atmans, about whom you have mentioned. He who has as his body the entire universe, is this purusha (Supreme self)"

"Shakalya - You speak out if you want to know anything more." Who is the deity for that person who knows this much ?" 'The Immortal.'

*'पृथिवी एव आयतनम्' that means for whom the earth itself is the support or शरीरं*

*लोक्यते अनेन इति लोकः That means the instrument of vision. He sees with the fire.*

*मनो ज्योतिः means he for whom the mind is functioning in making various Sankalpas and Vikalpas (resolutions) and thinking of the Pros and cons.*

*From all these three viz., Having the earth as the body, having fire as the instrument of vision and having the mind as the maker of resolutions in respect of all atmans it is established that the paramatman who is the goal of all sentients and who is called by the term Purusha is to be known - सर्व जीवानां परायणः परमप्राप्यभूतः पुरुषशब्दितः परमात्मा वेद्यः इति सिद्धम् ।*

*The meaning of the question of Shakalya is this - Characterised with what characteristics should Paramatman, having the earth as his abode, having fire as his instrument of vision, having mind as forming resolutions - is to be meditated upon ? Only such a person who knows such Paramatman is a ज्ञाता or knower and none others.*

*Being asked like this Yajnavalkya said that he knew him. The goal of all atmans सर्वस्य आत्मनः परायणम् who is to be meditated upon as having the prithvi as his abode etc., is known by me.*

*In the answer Yajnavalkya said sarira as स एवायं शारीरः*

*पुरुषः । शारीरः means Jivatman; Here it means the innerself of jivatman. Or Sharira determines जगच्छरीरकः The answer of Yajnavalkya determines the characteristics of paramatman to meditate upon thus. जगच्छरीरकत्वविशिष्टः सर्वात्मपरायणभूतः पुरुषशब्दितः परमात्मा पृथिव्यायतनकत्वादिना ध्यातव्यः इत्यर्थः ।*

*Having answered his questions like this Yajnavalkya points out that there is something more to be said about him and goads Shakalya to ask about it.*

*Shakalya asks about the उपास्य देवता of such a knower. किं गुण विशिष्टा, किं रूप विशिष्टा ध्यातव्या, तत् शाकल्य त्वं वद इत्यर्थः । उत्तरमाह शाकल्यः अमृतम् इति । अमृतमिति संज्ञाया अथवा अमृतत्व गुणेन वा विशिष्टा ध्यातव्या इति । That deity is to be meditated upon as characterised by the quality of Amrutatva or as the संज्ञा of Amruta. In the antaryami Brahmana the term Amrutham is repeated everytime along with the antaryamin.*

*Or it may be constructed thus : Ask further Shakalya, said Yajnavalkya. The statement तस्य का देवता may be taken as the question of Shakalya. The answer Amrutham may be taken as the answer of Yajnavalkya.*

**काम एव यस्यायतनँ हृदयं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्यात् याज्ञवल्क्य। वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवायं काममयः पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । स्त्रिय इति होवाच ॥** 3-9-11

"He who knows that being whose abode is lust, whose instrument of vision is the heart, whose mind is the light,

who is the Supreme Goal of all atmans, O ! Yajnavalkya, knows truly". Yajnavalkya said, "I do verily know that Purusha who is the Supreme Goal of all atmans and whom you have mentioned. He is the incarnate of love. (काममयः) "Ask O! Shakalya anything more you want"? "Who is his deity ?" asked Shakalya, Yajnavalkya said "Women".

*काममयः means काम शरीरकः । स्त्रियः इति होवाच - स्त्री संज्ञकतया ध्यातव्यः ।*

**रुपाण्येव यस्यायतनं चक्षुर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यत्सर्वस्यात्मनः परायणँ स वै वेदिता स्यात् याज्ञवल्क्य। वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवासावादित्ये पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । सत्यमिति होवाच ॥** 3-9-12

He who knows that Purusha, whose abode is forms, whose instrument of vision is the Eye, whose light is the mind, and who is the Supreme goal of all atmans, O ! Yajnavalkya, is verily a knower."

Yajnavalkya said,, "I do know that Purusha who is the goal of all atmans, of whom you speak. He alone is the purusha in the Aditya. Ask, Shakalya if you wish to know anything more." Shakalya asked "who is the Devatha for him ?" Yajnavalkya said 'सत्यम्' the real.

*सत्यम् or the real is mentioned in the Sruti elsewhere as तद्यत् सत्यम् असौ स आदित्यः य एषः एतस्मिन् मण्डले पुरुषः ।*

**आकाश एव यस्यायतनँश्रोत्रं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्यात्**

**याज्ञवल्क्य । वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ 'य एवायँ श्रौत्रः प्रातिश्रुत्कः पुरुषः स एष वदैव शाकल्य । तस्य का देवतेति दिश इति होवाच' ॥ 3-9-13**

He who knows that being whose abode is the ether, whose instrument of vision is the ear, whose light is the mind and who is the ultimate goal of all atmans, O ! Yajnavalkya, is verily a knower. Yajnavalkya said, "I do know that being of whom you speak who is the ultimate goal of all atmans. He is the very being who is in the form of "echo" which purusha is to be experienced by the ear. Ask Shakalya further anything more" - Shakalya asked, "who is the deity for him?" Yajnavalkya said, "The quarters".

*प्रातिश्रुत्कः - प्रतिध्वनि विशिष्टः - characterised by echo 'श्रौत्रः - श्रोत्रेण अनुभूयमानः who is experienced with the ear. श्रोत्रानुभूयमानत्वं means प्रतिध्वनिद्वारा द्रष्टव्यम् ।*

*दिशः - दिक्शरीरकः । दिङ् नामको वा उपास्यः ।*

**तम एव यस्यायतनँ हृदयं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्यात् याज्ञवल्क्य। वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवायं छायामयः पुरुषः स एष वदैव शाकल्य। तस्य का देवतेति । मृत्युरिति होवाच ॥ 3-9-14**

Shakalya asked, "He who knows that being whose abode is darkness, whose instrument of vision is the heart and whose light is the mind and who is the ultimate resort of the entire body and organs, O ! Yajnavalkya, knows truly. Yajnavalkya said, "I do verily know that Purusha who is the Supreme goal of all atmans, he who is of the form of

shadow is the Purusha, ask Shakalya." Shakalya asked "who is the deity for him." Yajnavalkya answered "मृत्यु or death."

*छायामयः means छायाशरीरकः having shadow as body. In the dialogue between Balaki and Ajatha Shatru the Chaya Purusha is identified as Mrutyu or death.*

**रूपाण्येव यस्यायतनं चक्षुर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्यात् याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ । य एवायमादर्शे पुरुषः स एषः वदैव शाकल्य । तस्य का देवतेति असुरिति होवाच ॥** 3-9-15

"He who knows that Purusha whose abode is the forms (रूपाणि), whose instrument of vision is the eye, whose light is the mind, who is the goal of all atmans, knows truly, O ! Yajnavalkya."

Yajnavalkya replied, "I verily know that Purusha who is the Supreme goal of all atmans, whom you have mentioned. He who is the image in the mirror is this Purusha. Ask shakalya further." Shakalya asked "who is the deity for him." Yajnavalkya answered "Asu or Vital force."

*In the previous question the form in general was asked as related to the Aditya Purusha. Here a particular form is asked. Thus there is difference between these two.*

*पूर्वं आदित्यपुरुषे रूपं सामान्यं उक्तम् । इहतु तद् विशेषः इति भिदा -*

*In the Balaki Brahmana there is no characteristic of Brahman. So the term Purusha employed there is not culminating in Brhaman. Here as there is the characteristic of being the Supreme goal of all atmans, the term purusha*

*extends up to Brahman and includes it. बालाकि ब्राह्मणे ब्रह्मलिङ्गाभावात् तत्रत्य - पुरुष शब्दः न ब्रह्मपर्यन्तः । इहतु सर्वात्मत्व परायणत्वादि - रूप ब्रह्मलिङ्गात् ब्रह्मपर्यन्तः इति विवेकः । It is pointed out by the commentator here that some masters do not admit Brahmaparyantatva to these terms of Purusha here also as in the case of Balaki Brahmana. But he opines that there is no contradiction any way.*

**आप एव यस्यायतनँ हृदयं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्यात् याज्ञवल्क्य। वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवायमप्सु पुरुषः स एषः । वदैव शाकल्य । तस्य का देवतेति वरुण इति होवाच ॥** 3-9-16

"He who knows that Purusha whose abode is waters, whose instrument of vision is the hrudaya or heart, whose light is the mind and who is the supreme goal of all atmans, knows truly, O ! Yajnavalkya." Yajnavalkya said, "I verily do know that Purusha who is the Supreme goal of all atmans and whom you have mentioned. This is the Purusha who is in the waters. Ask Shakalya if you need further ". "Who is the deity for him ?" Yajnavalkya replied "Varuna is the deity."

**रेत एव यस्यायतनँ हृदयं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्यात् याज्ञवल्क्य। वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवायं पुत्रमयः पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । प्रजापतिरिति होवाच ॥** 3-9-17

He who knows that being whose abode is the seed

(रेतस्), whose instrument of vision is the heart, whose light is the mind and who is the goal of all atmans, is verily a knower, O ! Yajnavalkya." Yajnavalkya replied, "I do verily know that purusha who is the supreme goal of all atmans and about whom you have mentioned. He is verily the Putramaya (who is in the form of the son). ask Shakalya further." "Who is the deity for him ?" asked Shakalya. Yajnavalkya - replied "Prajapathi."

*For all the eight Purushas mentioned above, the fact of having mind as the light is common to all. The abode, the instrument of vision and the characteristics differ from one another.*

**शाकल्येति होवाच याज्ञवलक्यस्त्वाँ स्विदिमे ब्राह्मणा अङ्गारावक्षयणमक्रता ३ इति ॥ 3-9-18**

Yajnavalkya said, "O ! Shakalya, have these vedic scholars made you the instrument for burning charcoal ?"

*Angered by the counter arguments of Shakalya, Yajnavalkya told Shakalya like this. These Brahmins being unable to overcome me in their contest, perhaps have made you the tong for picking up burning charcoal. 'अङ्गारावक्षयणम्' - अङ्गाराः अवक्षीयन्ते गृह्यन्ते येन पात्रेण तत् / The firepot or the tong for picking up burning charcoal. The idea is these Brahmins have made you an instrument of receiving the fire like arguments of mine. Do you not realise that you are being burnt by my arguments ?*

**याज्ञवलक्येति होवाच शाकल्यो यदिदं कुरुपाञ्चालानां ब्राह्मणानत्यवादीः किं ब्रह्म विद्वानिति दिशो वेद सदेवाः सप्रतिष्ठा इति । यद्दिशो वेत्थ सदेवाः सप्रतिष्ठाः ॥ 3-9-19**

"Yajnavalkya" said Shakalya, Is it because you know Brahman that you have thus decried the Brahmanas or Vedic Scholars of Kuru and Panchala ? I know the quarters with their deities and supports. If you know the quarters with their deities please tell.

*You have flouted the vedic scholars of Kuru and Panchala by your statement that these scholars being afraid of assailing you have made me the tongs of picking up charcoal.*

*कीदृशब्रह्मविद्यावानिति हेतोः एवं अधिक्षिपसि ब्राह्मणान् ।*

*Shakalya said that he knew the directions, the respective deities of the directions and their abodes. If you know like me the directions, deities and their abodes, answer my questions about them.*

*Yajnavalkya told Shakalya to ask questions and then Shakalya puts questions further as follows.*

**किंदेवतोऽस्यां प्राच्यां दिश्यसीत्यादित्यदेवत इति । स आदित्यः कस्मिन्प्रतिष्ठित इति । चक्षुषीति कस्मिन्नु चक्षुः प्रतिष्ठितमिति । रूपेष्विति चक्षुषा हि रूपाणि पश्यति कस्मिन्नु रूपाणि प्रतिष्ठितानीति । हृदय इति होवाच हृदयेन हि रूपाणि सर्वो लोको जानाति । हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीत्येवमेवैतद्याज्ञवल्क्य॥ 3-9-20**

"Which deity are you having in this Eastern quarter ?"

" I am having the devata Aditya in the Eastern direction."

On what does the Aditya rest ?

On the eye.

On what does the eye rest ?

"On forms (रूपाणि). With the eye one sees the colours or forms.

"On what do the colours rest ?

"On the heart'.

For all the world knows the colours by the heart because it is on the heart that all colours rest.

It is just so Yajnavalkya.

***Shakalya asks Yagnyavalkya to tell him which deity he meditates upon as presiding over the Eastern direction ?***

*प्राक् - दिक् - अधिष्ठातृत्वेन कां देवतां उपास्से इत्यर्थः । यस्मात् चक्षुषा रूपाणि पश्यति अतः चक्षुः स्वविषये प्रतिष्टितं इत्यर्थः ।*

***The forms rest on the heart because the people of the world know the form with the mind or the heart.***

*अन्तःकरणएव वासनात्मना प्रतिष्टितानि भवन्ति इत्यर्थः ।*

**किंदेवतोऽस्यां दक्षिणायां दिश्यसीति यमदेवत इति । स यमः कस्मिन्प्रतिष्ठित इति । यज्ञ इति कस्मिन्नु यज्ञः प्रतिष्ठित इति दक्षिणायामिति । कस्मिन्नु दक्षिणा प्रतिष्ठितेति । श्रद्धायामिति । यदा ह्येव श्रद्धत्तेऽथ दक्षिणां ददाति श्रद्धायाँह्येव दक्षिणा प्रतिष्ठितेति । कस्मिन्नु श्रद्धा प्रतिष्ठितेति। हृदय इति होवाच हृदयेन हि श्रद्धां जानाति हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीत्येवमेवैतद्याज्ञवल्क्य ॥** 3-9-21

What deity are you having in the Southern quarter ?"

" I am having the devatha Yama"

"On what does Yama rest ?"

"On the sacrifice."

"On what does that sacrifice rest"

On the Dakshina (remuneration given to the priest).

"On what does the Dakshina rest ?"

"On faith, because whenever a man has faith he gives Dakshina. So it is on faith the Dakshina rests."

"On what does faith rest "

"On the heart for one knows faith through the heart, so it is only on the heart that faith rests."

Shakalya - "It is just so Yajnavalkya"

*यदा श्रद्धा जायते तदैव दक्षिणां ददाति । अतः श्रद्धायामेव दक्षिणा प्रतिष्ठिता। हृदयेन यस्मात् श्रद्धां करोति अतः हृद्येव श्रद्धा प्रतिष्ठिता ॥*

**किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति । वरुणदेवत इति । स वरुणः कस्मिन्प्रतिष्ठित इति अप्स्विति। कस्मिन्न्वापः प्रतिष्ठिता इति रेतसीति कस्मिन्नु रेतः प्रतिष्ठितमिति । हृदय इति । तस्मादपि प्रतिरूपं जातमाहुर्हृदयादिव सृप्तो हृदयादिव निर्मित इति हृदये ह्येव रेतः प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ॥** 3-9-22

"What deity are you having in the Western quarter ?"

"I am having varuna devata."

"On what does Varuna rest ?"

"On waters"

"On what do waters rest ?"

"On the semen"

"On what does semen rest ?"

On the heart and therefore do they say of a new born child who resembles his father that he has sprung from his father's heart, that he has been made out of his father's heart as it were. So it is only on the heart that the semen rests."

Shakalya said, "It is just so Yajnyavalkya'

*प्रतिरूपं means पितृसदृश संस्थानम् - a form resembling the form of the father.*

*जनाः 'पितृहृदयात् निर्गतैव वर्तते । पितृहृदयात् निर्मितैव वर्तते अयं कुमारः' इत्याहुः । अतः हृदये एव पुत्रपरिणामि रेतः प्रतिष्टितम् इत्यर्थः ।*

**किंदेवतोऽस्यामुदीच्यां दिश्यसीति । सोमदेवत इति । स सोमः कस्मिन्प्रतिष्ठित इति । दीक्षायामिति कस्मिन्नु दीक्षा प्रतिष्ठितेति सत्य इति । तस्मादपि दीक्षितमाहुः सत्यं वदेति सत्ये ह्येव दीक्षा प्रतिष्ठितेति कस्मिन्नु सत्यं प्रतिष्ठितमिति हृदय इति होवाच हृदयेन हि सत्यं जानाति हृदये ह्येव सत्यं प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ॥**

**3-9-23**

"What deity are you having in the Northern quarter ?" "I am having in my view soma devata.' (the moon and the creeper). "On what does that soma rest ? "On initiation (for some sacrifice). "On what does that diksha rest ?" "On

truth." Therefore do they say one who is initiated, "Speak the truth," for it is on truth, that Diksha rests. "On what does truth rest ?", "On the heart" said Yajnavalkya' for one knows the truth through the heart. So it is on the heart that truth rests."

Shakalya said, "It is just so' Yajnavalkya."

*Those who initiate one to the sacrifice ordain him to speak the truth and therefore initiation rests on truth.*

*यस्मात् दीक्षितं सत्यं वदेति दीक्षासिद्धयै तद्याजकाः शिक्षमाणा आहुः । तस्मात् सत्ये एव दीक्षा प्रतिष्ठिता इत्यर्थः ।*

**किंदेवतोऽस्यां ध्रुवायां दिश्यसीत्यग्निदेवत इति । सोऽग्निः कस्मिन्प्रतिष्ठित इति। वाचीति । कस्मिन्नु वाक्प्रतिष्ठितेति। हृदय इति कस्मिन्नु हृदयं प्रतिष्ठितमिति ॥** 3-9-24

"What deity are you having in your view in the fixed direction ? the Dhruva"

"I am having in my view the deity Agni"

"On what does Agni rest ?"

"On speech"

"On what does speech rest ?"

"On the heart."

On what does the heart rest ?

*ध्रुवायांदिशि means the firm or fixed direction that signifies the direction below, of the form of the earth - स्वर्लोकापेक्षया भूमेः ध्रुवत्वात् भूमिरूपा अधोदिक् ध्रुवा इत्युच्यते ।*

*Shakalya asks on what does the heart rest ? एवं सर्वदिग्देवतानां प्रतिष्ठाभूतं हृदयं क्व प्रतिष्ठितं इति ॥*

**अहल्लिकेति होवाच याज्ञवल्क्यो यत्रैतदन्यत्रास्मन्मन्यासै यद्ध्येतदन्यत्रास्मत्स्याच्छ्वानो वैनदद्युर्वयाँसि वैनद्विम थ्नीरन्निति ॥** **3-9-25**

Yajnavalkya said, "O! Ahallika, when you think that the heart could be anywhere else away from us, if it were elsewhere than in us, dogs would eat his body or birds would tear it to pieces."

*Some say that Ahallika is another name of Shakalya. Ahallika means eunuch (षण्ड). Some explain that Yajanvalkya calls Shakalya like this being enraged against him.*

*अस्मात् means अस्मात् शरीरात् अन्यत्र यत्रक्वापि एतद्हृदयम् प्रतिष्ठितं इति किल मन्यसे ।*

*Do you think that the heart rests on something other than our body ? If it were so, dogs would eat this body or birds would have torn this body to pieces.*

*Here the body itself is meant by the term अस्मात् . Therefore the idea is that the Hrudaya or heart rests on the body. तस्मात् शरीरस्य मध्ये हृदयं प्रतिष्ठितं इत्यर्थः ।*

**कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति । प्राण इति। कस्मिन्नु प्राणः प्रतिष्ठित इत्यपान इति । कस्मिन्नपानः प्रतिष्ठित इति व्यान इति । कस्मिन्नु व्यानः प्रतिष्ठित इत्युदान इति । कस्मिन्नूदानः प्रतिष्ठित इति समान इति । स एष नेति नेत्यात्मागृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यति । एतान्यष्टा**

**वायतनान्यष्टौ लोका अष्टौ देवा अष्टौ पुरुषाः स यस्तान् पुरुषान्निरूह्य प्रत्यूह्यात्यक्रामत् तं त्वौपनिषदं पुरुषं पृच्छमि तं चेन्मे न विवक्ष्यसि मूर्धा ते विपतिष्यतीति। तँ ह न मेने शाकल्यस्तस्य ह मूर्धा विपपात । अपि हास्य परिमोषिणोऽस्थीन्यपजह्रुरन्यन्मन्यमानाः ॥** 3-9-26

"On what do you (your body) and the atma (the heart) rest ?" "On Prana".

"On what does Prana rest ?"

"On the Apana"

"On what does that apana rest ?"

"On Vyana"

"On what does Vyana rest ?"

"On Udana."

"On what does that Udana rest ?"

"On Samana."

That atman (Paramatman) who has been mentioned as not this much only, Not this much only" - is incomprehensible, for he is not grasped by the sense organs; he is undecaying for he never decays; he is unattached for he is never attached by the results of the good or bad; he is un-fettered for he never feels pain nor suffers injury. These eight abodes (earth etc.) the eight instruments of vision (लोकाः), the eight deities and the eight purushas - He who understands synthetically and analytically these Purushas as well as the other eight groups mentioned above and transcends them, I ask you of that Purusha - (Paramapurusha) who is revealed in the Upanishads.

If you cannot clearly tell me of him your head will fall off !

Shakalya did not know Him.

His head fell off and robbers snatched away the bones of this dead Shakalya mistaking them for something else.

*After the conclusion of the series of questions and answers, seeing that Shakalya was quiet. without asking the entity on which the Samana rested, Yajnavalkya decided in his mind that Shakalya did not know on which Samana rested, and he himself asks about that Supreme being on whom Samana rested. He describes the characteristics of the आधार of Samana as Neti Neti etc. ....*

*एवं प्रश्न प्रतिवचन परंपरायाम् परिसमाप्तायां तूष्णीभूते शाकल्ये, समान प्रतिष्ठाधार प्रश्नस्य तेन कृतत्वाभावात्, तम् असौ न वेत्ति इति निश्चित्य याज्ञवल्कयः समान प्रतिष्ठाधारं स्वयं शाकल्यं पृच्छति । तमेव समान प्रतिष्ठाधारं विशिनष्टि स एषः नेति नेति इत्यात्मा । - This signifies the Supreme on which the aforesaid Samana rested. 'स एषः' - The idea is, that atman which was described as अथात आदेशो नेति नेति signifies the atman on which the Samana rests.*

*'अगृह्यः' - is not grasped by the sense organs as it is beyond the grasp of the indriyas.*

*'न शीर्यते' does not decay as it is bereft of the अवयवs or limbs that decay विशरण योग्य अवयव शून्यत्वात् ।*

*अस्मात् means अस्मात् शरीरात् अन्यत्र यत्रक्वापि एदद्हृदयम् प्रतिष्ठितमिति किलमन्यसे ।*

*'असितः' - कर्मबन्धशून्यत्वात् सर्व देहान्तर्गतोपि न शोचति ।*

*न रिष्यति - न हिंस्यते इत्यर्थः ॥*

*Yajnavalkya has in his mind that atman on whom rested the समान and deciding that Shakalya did not know that atman, puts a direct question to Shakalya.*

*'अष्टौ आयतनानि' - The eight abodes such as Prithvi and others that were described earlier.*

*'अष्टौ लोकाः' The eight instruments of vision that were described earlier such as Agni and others.*

*अष्टौ देवाः The eight deities that were described earlier as Amruta and others.*

*अष्टौ पुरुषाः - The eight beings mentioned earlier such as the Sarira and others.*

*'एतान् निरूह्य' - That is deciding their essential nature on the basis of reasoning these viz. आयतन, देव, लोक , पुरुष ।*

*यः अत्यक्रामत् - That Paramatman who is determined as distinct and different from all these - सकल कार्यवर्ग विलक्षणत्वेन निश्चितः । All this relates to the Paramatman. 'औपनिषदं पुरुषं पृच्छामि' - I ask you to tell me that supreme self who is different and distinct from every other thing and who is to be known only from the Upanishads and through No other means of Knowledge.*

*Yajnavalkya cursed that Shakalya's head will fall if he did not tell him clearly about that Purusha.*

**अथ होवाच ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु सर्वे वा मा पृच्छत यो वः कामयते तं वः पृच्छामि सर्वान्वा वः पृच्छमीति । ते ह ब्राह्मणा न दधृषुः ॥ 3-9-27**

Then Yajnavalkya said, "Revered Brahmanas, who so ever amongst you wishes, may interrogate me or all of you may question me or who so ever among you is willing to reply, I shall question him, or all of you, I shall question. But those Brahmanas did not dare.

*अथ means after the death of Shakalya. Yajnavalkya put this question to all of those Brahmanas and challenged them to interrogate him. No body dared.*

**तान्हैतैः श्लोकैः पप्रच्छ -**

**यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा । तस्य लोमानि पर्णानि त्वगस्योत्पाटिका बहिः ॥**

**त्वच एवास्य रुधिरं प्रस्यन्दि त्वच उत्पटः । तस्मात्तदातृण्णात्प्रैति रसो वृक्षादिवाहतात् ॥**

Then Yajnavalkya questions them through these verses.

"As a large tree so indeed is a man; This is true. His hairs are the leaves; his outer skin is the outer bark. It is from his skin that blood flows forth. Similarly it is from the bark sap. Therefore when a man is wounded blood flows as sap flows from a tree that is inujerd.

**माँसान्यस्य शकराणि किनाटँस्नाव तत्स्थिरम् । अस्थीन्यन्तरतो दारुणि मज्जा मज्जोपमा कृता ॥**

His flesh is its inner bark and his tendons are its innermost layer of bark. Both are tough. The bones are the innermost layers of wood. His marrow is comparable to its pith.

**यद्वृक्षो वृक्णो रोहति मूलान्नवतरः पुनः । मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥**

If a tree after it is cut springs again from its root in a newer form, from what root indeed does man spring forth after he is cut off by death ?

**रेतस इति मा वोचत जीवतस्तत्प्रजायते । धानारुह इव वै वृक्षोऽञ्जसा प्रेत्य संभवः ॥**

Do not say "from the seed", - for it is produced in a living man. A tree springs also from the seed. After the tree is dead, it certainly springs from the seed.

**यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत् । मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥**

If the tree is pulled out with its root it will not grow again. From what root does a man spring forth after he is cut by death.

**जात एव न जायते को न्वेनं जनयेत्पुनः । विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणं तिष्ठमानस्य तद्विद इति ॥ 3-9-28**

Once born, a person is not again born, who should create him again ?

Parabrahman who is knowledge and bliss is the great refuge for him who gives wealth (or other gifts in sacrifice) and also to him who takes his stand on Brahman and meditates upon him.

*Yajnavalkya questioned those Brahmanas with these verses.*

*वनस्पतिः means फल पुष्पोपेतो वृक्षः The Purusha is similar to that. 'अमृषा' means सत्यं or true. The tree and the body are similar but yet when the tree is cut off it grows from the root afresh again.*

*When the Purusha is cut by death, from what root does he be born again ? It cannot be said that he is born of the seed, because when he is dead there will not be the possibility of the seed being the cause अयं तु मृतः इति नात्र रेतोमूलम् वक्तुं शक्यं । नहि वृक्षस्य छिन्नावशिष्टम् मूलमिव अस्य रेतोमयं स्वकं मूलं अवशिष्यते । The tree grows even from the seeds even after the death of the tree. If the tree is pulled out along with the roots it will not grow again. Therefore मूलं बीजञ्च वृक्षस्य रोहे कारणं दृष्टम् । So Yajnavalkya asks, when the Purusha is similar to the tree from what source does he be born here when he is cut down by death ? It cannot be said that he will not at all be born when once he dies. If he is not born like that then it leads to the incompatibility of कृतहान and अकृताभ्यागम that is destruction of the results of Karma done and association with something for which there is no cause. So it is established that he is born again and again. यदि नष्टस्य पुनर्जननम् न स्यात् तर्हि कृतहान - अकृताभ्यागम प्रसंगः । अतः मृतस्य पुनर्जननम् सिद्धम् ।*

*Yajnavalkya's question is, "who would cause him born again ? is other words what is the cause of this universe. जगतोमूलं किमिति प्रश्नार्थः । The scholars who had assembled there were not aware of it. So it was established that they were all defeated in dialogue by Yajnavalkya. The story concludes here.*

*What Yajnavalkya asked about the cause of this Universe, that is expounded by the Sruthi itself. विज्ञानं आनन्दम्*

*ब्रह्म । Brahman which is of the essential nature of knowledge and bliss is declared as the rootcause of this universe. विज्ञानमानन्दरूपम् ब्रह्मैव याज्ञवल्क्येन पृष्टम् जगन्मूलम् इत्यर्थः ।*

*रातिर्दातुः परायणम् - रातिः is to be taken in the possessive case. i.e. रातेः that means धनस्य । परायणम् means Paramagathi. The giver of wealth i.e. कर्मकृतो यजमानस्य । परायणम् means परमगतिः । This means that Supreme principle is the dispensor of the fruits in accordance with such Karmas.*

*तिष्ठमानस्य तद्विदः - To a Brahmavith who is established in Brahman, that Supreme Brahman of the nature of Vijnanam and Anandam is parayanam or the Supreme object of attainmet. ब्रह्मसंस्थस्य ब्रह्मविदः परमप्राप्यं विज्ञानमानन्दरूपं ब्रह्मैव ।*

**इति तृतीयाध्याये नवमं ब्राह्मणम्**

# चतुर्थोऽध्यायः

## अण्वन्त ब्राह्मणम्

**ॐ जनको ह वैदेह आसांचक्रेअथ ह याज्ञवल्क्य आववाज। तँ होवाच याज्ञवल्क्य किमर्थमचारीः पशूनिच्छन्नण्वन्तानिति । उभयमेव सम्राडिति होवाच ॥** 4-1-1

Janaka, the emperor of Videha was sitting in his court, when there came Yajnavalkya. Janaka said to him, "Yajnavalkya, with what purpose have your come here ? Is it with a desire to get some animals or to hear some subtle questions asked ?"

Yajnavalkya said, "for both O ! emperor".

*Janaka was in his court to receive those who wanted to see him. Janaka says, "Have you come again for getting cows or to speak about the subtle truths?" अन्तः - निश्चयः । अणोः सूक्ष्मस्य वस्तुनः प्रत्यगात्मादेः निश्चयान् कर्तुमित्यर्थः । 'To speak about the essential nature and determine the nature of subtle entities like the atman.' Yajnavalkya said for both. I have come for enlightening you. In this context if animals are obtained, I do not refuse them. त्वदनुग्रहार्थमेव आगतोस्मि । यदि तत्प्रसङ्गे पशवश्च पुनः स्युः तदपि न प्रतिषेधामः ।*

**यत्ते कश्चिदब्रवीत्तच्छृणवामेतिअब्रवीन्मे जित्वा शैलिनिर्वाग्वै ब्रह्मेति। यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छैलिनिरब्रवीद्वाग्वै ब्रह्मेति । अवदतो हि किँस्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदिति।**

**एकपाद्वा एतत् सम्राडिति । स वै नो ब्रूहियाज्ञवल्क्य । वागेवायतनमाकाशः प्रतिष्ठा प्रज्ञेत्येनदुपासीत । का प्रज्ञता याज्ञवल्क्य । वागेव सम्राडिति होवाच । वाचा वै सम्राड्बन्धुः प्रज्ञायत ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतानि वाचैव सम्राट्प्रज्ञायन्ते । वाग्वै सम्राट् परमं ब्रह्म । नैनं वाग्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभँ सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥** **4-1-2**

Yajnavalkya said, let me hear what any one of your teachers may have taught you. Janaka said Jitva shailini has told me "vak indeed is Brahman.' (the deity presiding over vak) Yajnavalkya said, 'As one who has a loving mother, as one who has a well wishing father and as one who has an enlightening teacher, should say, so has the son of Shilina said this viz. that the organ of speech is Brahman. What can a man gain without speech ? But did he tell you about its abode and support?' Janaka said, "No he did not". Yajnavalkya said, "Then this Brahman is only one footed or a quarter". Janaka said, "Please do tell us about the abode and support." Then Yajnavalkya said "Vak or the organ of speech is the abode and the Akasha or Ether is its resting place. One should meditate upon it as Prajna प्रज्ञा". 'What is प्रज्ञता Yajnavalkya ?'

Yajnavalkya said, 'The organ of speech itself, O ! emperor. For, through the organ of speech a friend is known. The Rigveda, Yajurveda, Samaveda Atharvangivasa, Ithihasa, Purana, the slokas Anuvyakhyanas, Vyakhyanas, the sacrificial rites, oblation in the fire of sacrifices, what is eaten and what is drunk, this world and the other world all these are known only through speech.

O ! emperor. The organ of speech alone is Parabrahman. Speech does not desert him who meditates upon Brahman with such knowledge. All beings eagerly come to him and becoming a god, he attains the Gods. Janaka said, "I shall give you a thousand cows with a bull like an elephant." Yajnavalkya replied, "My father was of opinion that one should not accept any remuneration from a disciple without fully instructing him.

*'वागेव ब्रह्मेति' The idea is that one should have the vak devata as the symbol of Brahman and should meditate like that upon him. ब्रह्म प्रतीकतया वाग्देवता उपास्या ।*

*Yajnavalkya praises the one who instructed like that. यथा च मात्रा पित्रा आचार्येण च अनुशिष्टो ब्रवीति तथा उक्तवान् इति । परन्तु तस्य आयतनम् प्रतिष्ठाञ्च सः किमब्रवीत् - आयतनं शरीरं ; प्रतिष्ठा - Support in all the three times, त्रिष्वपि कालेषु आश्रयः । Brahman of the form of Vak will not be yielding any result though meditated upon if it is bereft of the three padas or quarters. Janaka asks Yajnavalkya to teach him those three padas. These four things are to be known : 1. Devata 2. आयतन 3. प्रतिष्ठा 4. The secret name.*

*वागधिष्ठात्र्याम् देवतायाम् अध्यस्यमानस्य ब्रह्मणो वागेव आयतनम् शरीरम् । अव्याकृताकाशः प्रतिष्ठा । एनत् ब्रह्म प्रज्ञेत्युपासीत । The body of*

*Brahman that is super imposed on the deity of speech is organ of speech alone. The support of that Brahman is अव्याकृताकाश or unmanifested ether. The secret name with which it is to be meditated upon is Prajna.*

*When a good remuneration was offered by Janaka, Yajnavalkya says that he would not accept any little remuneration without fully enlightening him.*

*शिष्यम् सम्यक् अननुशिष्य ततः किञ्चिदपि धनम् नाहरेत इति मे पिता अमन्यत । अतः सम्यगनुशिष्य हरिष्यामि । न ततः प्राक् ।*

**यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्म उदङ्कः शौल्बायनः प्राणो वै ब्रह्मेति। यथा मातृमान्पितृमानाचार्य वान्ब्रूयात्तथा तच्छौल्बायनो ऽब्रवीत्प्राणो वै ब्रह्मेति अप्राणतो हि किं स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां। न मेऽब्रवीदिति एकपाद्वा एतत्सम्राडिति। स वै नो ब्रूहि याज्ञवल्क्य। प्राण एवायतनमाकाशः प्रतिष्ठा प्रियमित्येनदुपासीत । का प्रियता याज्ञवल्क्य । प्राण एव सम्राडिति होवाच। प्राणस्य वै सम्राट्कामायायाज्यं याजयत्यप्रतिगृह्यस्य प्रतिगृह्णात्यपि तत्र वधाशङ्कं भवति यां दिशमेति प्राणस्यैव सम्राट् कामाय । प्राणो वै सम्राट्परमं ब्रह्म। नैनं प्राणो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभँ सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्यहरेतेति ॥** 4-1-3

'Let me hear whatever any one may have told you.' "Udanka the son of Shulba has told me that Prana or the vital force is Brahman." Yajnavalkya said, 'As one has a mother, a father and a teacher should say, so has the son of Shulba said this viz., The vital force is Brahman. For what can a person get who does not live ? But did he tell you about its abode ? (आयतनम्) and support?" "No, he did not" said Janaka. "This Brahman is only one footed O, emperor" Janaka said, "O Yajnavalkya then you tell us that."

Yajnavalkya said, "The vital force itself is the abode of that presiding deity. The unmanifested ether is its resting place or support. It should be meditated upon as प्रिय or dear". Janaka asked, 'what is Priya?' Yajnavalkya replied, "the vital force itself is priya. O emperor ! for the sake of Prana a person performs sacrifices for one, for whom it should not be performed and accepts gifts from one from whom they should not be accepted and it is for the sake of Prana or the vital force, that one runs the risk of one's life in any quarter one may go to. The vital force, O ! emperor, is the supreme Brahman. Prana doesn't desert him who knows in this way and worships it. All beings are drawn towards him, having become a god he will attain the Gods. Janaka said, 'I give you a thousand cows with a bull like an elephant.' Yajnavalkya replied - 'My father was of the opinion that one should not accept any remuneration without instructing the pupil fully.'

*The four aspects of this प्रतीकोपासन where in Brahman is super imposed on Prana are as follows.*

*The Devatha is Prana. On this Brahman is super imposed. The आयतन or sharira of this prana devatha is Prana itself. The pratista or support is the unmanifested ether. The*

*secret name with which it should be meditated upon is Priya. The phala of this kind of meditation is that all beings are drawn towards him and he will become a god and attains the Gods and not Supreme Brahman.*

**यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे बर्कुर्वार्ष्ण श्चक्षुर्वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्वार्ष्णोऽ ब्रवीच्चक्षुर्वै ब्रह्मेत्यपश्यतो हि किंस्यादिति अब्रवीत्तु ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । चक्षुरेवायतनमाकाशः प्रतिष्ठा सत्यमित्येनदुपासीत । का सत्यता याज्ञवल्क्य । चक्षुरेव सम्राडिति होवाच चक्षुषा वै सम्राट्पश्यन्तमाहुरद्राक्षीरिति स आहाद्राक्षमिति तत्सस्यं भवति चक्षुर्वै सम्राट्परमं ब्रह्म । नैनं चक्षुर्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभँ सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नानुशिष्य हरेतेति ॥ 4-1-4**

"Let me hear whatever any one might have told you" - said Yajnavalkya. Janaka said, 'Barku the son of Vrisna has told me that the Eye alone is Brahman.' Yajnavalkya said, 'As one who has a mother, a father and a teacher should say, so has the son of Vrisna said that the Eye is Brahman - for what can a person have who cannot see ? But did he tell you about its abode and support?' Janaka said 'No, he did not'. Yajnavalkya said, 'This is only a quarter. O ! emperor', Janaka said, "O ! Yajnavalkya, learned as you are, tell us about that."

Yajnavalkya said, "the Eye is its abode. The unmanifested ether is the resting place. It should be meditated upon as truth." "What is truth Yajnavalkya?" Asked Janaka. Yajnavalkya said, 'The Eye itself, O ! Emperor." If a person says to one who has seen with his eyes. 'Have you seen?' And if the later answers "Yes I have seen", then it is true. "The eye O Emperor, is the Supreme Brahman. The eye doesn't desert him who knows like this and meditates upon it. All beings eagerly come to him. Having become a god he attains gods." Then Janaka said, 'I give you as remuneration a thousand cows with a bull like an elephant.' Yajnavalkya replied, 'My father was of the opinion that one should not accept any remuneration without having fully instructed a pupil.'

*The four aspects of this prathikopasana are as follows.*

*The presiding deity over the Eye is the Devatha on whom Brahman is super imposed. The Sarira of that Devatha is the sense organ of sight. Its support or Prathishtha is the unmanifested ether. The secret name with which it is to be meditated upon is Satyam.*

**यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्येब्रवीन्मे गर्दभीविपीतो भारद्वाजः श्रोत्रं वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेत्यश्रृण्वतो हि किँस्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । श्रोत्रमेवायतनमाकाशः प्रतिष्ठा अनन्त इत्येनदुपासीत । कानन्तता याज्ञवल्क्य । दिश एव सम्राडिति होवाच तस्माद्वै सम्राडपि यां कां च दिशं गच्छति**

**नैवास्य अन्तं गच्छत्यनन्ता हि दिशो दिशो वै सम्राट्श्रोत्रं । श्रोत्रं वै सम्राट्परमं ब्रह्म । नैनँश्रोत्रं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते। हस्त्यृषभँसहस्रं ददामीति होवाच जनको वैदेहः। स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ 4-1-5**

"Let me hear whatever any one may have told you" Janaka said, 'Gardhabhi Vepeeta of the line of Bharadwaja has told me that the Ear is Brahman.' Yajnavalkya said, 'As one who has a mother, father and a teacher should say, so has the descendent of Bharadwaja said this, that the ear is Brahman. For, what can a person have who cannot hear? Did he tell you anything about its abode and resting place?" Janaka said, "No, he did not" Yajnvalkya said, 'This Brahman is only one footed. O ! Emperor.' "Then you tell us, learned as you are" - said Janaka. Yajnavalkya said, "The ear is its abode. The unmanifested ether is its resting place. It is to be meditated upon as infinite." 'What is infinity Yajnavalkya?' Yajnavalkya replied, "The quarters themselves O! emperor. It is only therefore, your majesty, to whatever direction one may go, one never reaches its end. So the quarters are infinite. The quarters are the Ear O ! emperor, The ear is the Supreme Brahman. The ear does not desert him who knows it thus and worships it. All beings are drawn towards him and becoming a God he attains the Gods." 'I will give you a thousand cows with an elephant like Bull,' said emperor Janaka. Yajnavalkya replied, 'My father was of the opinion that one should not receive any remuneration without instructing fully a pupil'.

*The four aspects of this kind of meditation are as follows. The sense organ of hearing is the body of the presiding deity*

*of the ear. The unmanifested ether is the resting place. The secret name of meditation is anantha or infinite. The directions are identified with the ear or srothra as pointed out in the Sruthi. दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन् / In this meditation Brahman is super imposed on the deity presiding over the sense organ of hearing. The Phala or fruit of this prathikopasana is given in the end.*

**यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे सत्यकामो जाबालो मनो वै ब्रह्मेति । यथा मातृमान्पितृमाना चार्यवान्ब्रूयात्तथा तज्जाबालोऽब्रवीन्मनो वै ब्रह्मेत्यमनसो हि किँ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्धा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । मन एवायतनमाकाशः प्रतिष्ठानन्द इत्येनदुपासीत । कानन्दता याज्ञवल्क्य । मन एव सम्राडिति होवाच । मनसा वै सम्राट्स्त्रियमभिहार्यते । तस्यां प्रतिरूपं पुत्रो जायते स आनन्दो मनो वै सम्राट्परमं ब्रह्म । नैनं मनो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभँसहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥** 4-1-6

"Let me hear whatever any one may have told you," said Yajnavalkya. Janaka said, 'Satyakarma the son of Jabala has told me that मनस् (the mind) is Brahman.' Yajnavalkya said, "As one who has a mother, a father and a teacher should say, so has the son of Jabala said this - that mind is

Brahman, for what can a person get anything at all without Manas? Did he tell you about its abode and resting place? (Support)" "No, he did not say that" - said Janaka. Yajnavalkya said what he has taught is only a quarter. O ! Emperor ! Janaka said "then you, learned as you are, tell me that" Yajnavalkya said, "The mind itself is the abode and the unmanifested ether is the resting place. It should be meditated upon as आनन्द or bliss." Janaka asked, "What is bliss Yajnavalkya?" Yajnavalkya said, "The mind alone, O, Emperor. It is by the mind that a man will be drawn towards a woman. A son resembling him is born of her and he is the cause of bliss. The Manas indeed, your majesty, is the supreme Brahman. The mind does not desert him who knows this and worships it. All beings are drawn towards him and having become a god he attains the Gods." Janaka said, 'I shall give you a Thousand cows with an Elephant like Bull as remuneration.' Yajnavalkya said, 'My father was of this opinion that one should not accept any remuneration from a pupil without fully enlightening him.'

*The four aspects of this kind of meditation upon mind are as follows :*

*The Devata is the presiding deity over mind. Brahman is super imposed on that deity and meditated upon. The sense organ of the mind is the body or Sarira. The resting place or Prathista is the unmanifested ether. The secret name with which it is to be meditated upon is आनन्द or bliss.*

**यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे विदग्धः शाकल्यो हृदयं वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्य वान्ब्रूयात्तथा तच्छाकल्योऽब्रवीद्धृदयं वै ब्रह्मेत्यहृदयस्यहि**

**किँस्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । हृदयमेवायतनमाकाशः प्रतिष्ठा स्थितिरित्येनदुपासीत । का स्थितता याज्ञवल्क्य हृदयमेव सम्राडितिहोवाच । हृदयं वै सम्राट्सर्वेषां भूतानां आयतनं हृदयं वै सम्राद् सर्वेषां भूतानां प्रतिष्ठा हृदये ह्येव सम्राट्सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति हृदयं वै सम्राट्परमं ब्रह्म। नैनँहृदयं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभँ सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥** 4-1-7

Yajnavalkya said, "Let me hear whatever any one may have told you," Janaka said, "Vidagdha, the son of Shakala said that the Hrudayam (heart) is Brahman." Yajnavalkya said, 'As one who has a mother, father and a teacher should say, so has the son of Shakala said this - that the heart is Brahman. What can a person without the heart have? Did he tell you about its abode and support?' Janaka replied that he did not tell him. Yajnavalkya said, 'what he has said is only a quarter or a pada of the thing to be learnt.'

Janaka said, 'Learned as you are, tell me about that.' Yajnavalkya replied, 'The heart is the abode and the unmanifested ether is its resting place. It should be meditated upon as स्थिति or stability.' 'What is the nature of that stability Yajnavalkya' asked, Janaka. Yajnavalkya replied

"The heart alone is stability. The heart is the abode of all beings. The heart indeed is the resting place of all beings. It is on the heart that all beings are made to rest, your majesty. The heart is indeed the supreme Brahman. The heart does not desert one who, knowing thus meditates upon it. All beings are drawn towards him. Having become a god, he attains the Gods."

Janaka said, 'I shall give you a remuneration a thousand cows with a bull like an elephant'. Yajnavalkya replied. "My father was of the opinion that one should not accept any remuneration from a disciple without instructing him fully."

*The four aspects of this kind of meditation are as follows: The presiding deity over hrudaya is the object of meditation as Brahman is to be superimposed on it. The resting place is the unmanifested ether. The secret name of meditation is स्थितिः ।*

*In the kind of meditation one will have the view of Brahman in the deities vak, prana, chakshus, sruthi, Manas and Hrudaya and they gain the different kinds of attainments. These are Prathikopasanas and so do not result in attainment of Brahman.*

इति चतुर्थाध्याये प्रथमं ब्राह्मणम्

## द्वितीयब्राह्मणम्

### इन्ध ब्राह्मणम्

**जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच नमस्तेऽस्तु याज्ञवल्क्यानु मा शाधीति । स होवाच यथा वै**

**सम्राण्महान्तमध्वानमेष्यन्रथं वा नावं वा समाददीत एवमेवैताभिरुपनिषद्भिः समाहितात्मास्येवं वृन्दारक आढ्यः सन्नधीतवेद उक्तोपनिषत्क इतो विमुच्यमानः क्व गमिष्यसीति । नाहं तद्भगवन्वेद यत्र गमिष्यामीति अथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसीति । ब्रवीतु भगवानिति ॥**

**4-2-1**

Janaka the Emperor of Videha rose from his lounge and approaching Yajnyavalkya said, "Salutation to you, O Yajnavalkya, do please instruct me". Yajnavalkya replied, 'O ! Majesty ! As one who desires to go a long journey on land or sea should secure a chariot or a boat, in the same way, you have fully equipped your mind with so many secret names of Brahman. You are a respected ruler and wealthy. You have studied the Vedas and heard the Upanishads. But where will you go when you are liberated from this body?' Janaka said, "I do not know, venerable sir, where I will go." Yajnavalkya said, "Then I will tell you where you will go." Janaka said, "Please do tell me that."

*Realising the deep knowledge of Yajnavalkya regarding the several aspects of meditation on Brahman, Janaka chose Yajnavalkya as his spiritual teacher and rising up from his high seat of power and approaching with humility Yajnavalkya, chose him as his Acharya and begged of him to instruct him into the knowledge of Supreme Brahman.*

*याज्ञवल्क्यस्य ज्ञानवैशिष्ट्यं दृष्ट्वा आसनविशेषात् उत्थाय उपसीदन् आचार्यमुवाच मामनुशाधि इति ।*

*समाहितात्मासि means संपन्नपरलोकसाधनः असि । वृन्दारकः - राजत्वेन पूज्यमानः*

*इतः विमुच्यमानः - means being liberated from this body. क्व गमिष्यसि ? means by which path do you proceed. Yajnavalkya asked him about the path by which knowers of Brahman attain Brahman when they pass out of the body. Here the question about the passage by which knowers of Brahman attain Brahman is also indicative of the object of attainment viz. Brahman. अत्र उपकोसलविद्यावत् गति प्रश्नः गन्तव्य ब्रह्मणोऽपि उपलक्षकः । That is why here the answer is about both.*

**इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषस्तं वा एतमिन्धँसन्तमिन्द्र इत्याचक्षते परोक्षेणैव परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥** 4-2-2

This Being (Purusha) who is in the right eye is named Indha. Though he is Indha, he is called Indra indirectly for the Gods have a fondness as it were for indirect names and hate to be called directly.

*The Purusha who is the right eye in well-known as Indha. But yet he is indirectly called Indra because a truth that is to be guarded will not be directly declared. So it is called by some secret name.*

*पर्यायोक्तग्रहणे देवा प्रीतिमन्तो भवन्ति । As in the अन्तराधिकरण, the Purusha residing in the eye has been established as Supreme Brahman. Here also this Purusha in the right eye who is wellknown as signified by the term Indra is to be understood as narayana alone.*

*परमपुरुषस्य इन्द्रशब्दवाच्यत्व प्रसिद्धेश्च नारायण एव अत्र दक्षिणाक्षिस्थः पुरुषः इति द्रष्टव्यम् । ज्योतिरधिकरणे व्यासार्यैः अस्य नारायणत्वं उपपादितम् ।*

**अथैतद्वामेऽक्षिणि पुरुषरूपमेषास्य पत्नी विराट् तयोरेष**

**सँस्तावो य एषोऽन्तर्हृदय आकाशः। अथैनयोरेतदन्नं य एषोऽन्तर्हृदये लोहितपिण्डः अथैनयोरेतत्प्रावरणं यदेतदन्तर्हृदये जालकमिव। अथैनयोरेषा सृतिः संचरणी यैषा हृदयादूर्ध्वा नाड्युच्चरति। यथा केशः सहस्रधा भिन्न एवमस्यैता हिता नाम नाड्योऽन्तर्हृदये प्रतिष्ठिता भवन्ति एताभिर्वा एतदास्रवदास्रवति । तस्मादेष प्रविविक्ताहारतर इवैव भवत्यस्माच्छारीरादात्मनः ॥** 4-2-3

The human form (पुरुषरूपम्) that is in the left eye is his wife virat (विराट्, लक्ष्मीः) The space that is within the heart is their place of union. Their food is that which is the lump of blood within the heart. Their wrap or covering is the net like structure in the heart. The road on which they move is the nerve that goes upward from the heart. It is like a hair split into a thousand parts. So are the veins of it which are called "Hita" which are placed in the heart. Through these veins the wandering (souls in bondage) roam about. Therefore He (Indha) is as it were an exceptionally good food (object of enjoyment to the individual soul who departs from this body through the Sushumna vein).

*पुरुषरूपम् means मनुष्याकारः / The human form that is in the left eye is verily goddess Lakshmi. In the sruthi विराडसि बृहती श्रीरसीन्द्रपत्नी धर्मपत्नी इति इन्द्रपत्न्याः श्री शब्द वाच्यत्व अवगमात्। तयोः दंपत्योः संस्तावः means एकान्त भोग भूमिः i.e. the ether within the lotus of the heart. That has been declared so by Vyasarya is Jyothiradhikarana.*

*एतयोः अन्नं भोग्यं प्रासादस्थानीयं - the red lump of blood within the heart. अन्तर् हृदये दृश्यमानः कमल कर्णिकाकारो मांस पिण्डः / The*

*covering for them is the net like structure of the veins in the heart. लूताजालवत् हितनामक नाडी निचयसम्पन्नं जालकम्, तदेव पट्ट वस्त्रम् अनयोः । The nerve that goes upward from this heart is called by the name Sushumna and that is the path way to the attainment of Brahmaloka.*

*सैषा सुषुम्नाख्या एवं उपासकस्य ब्रह्मविदः ब्रह्मलोक सौधगत - परमदंपति प्राप्तिहेतुभूता निरवग्रहमार्गः । "एताभिर्वा" - The nerves known as Hita are very subtle just like the thousandth part of a hair through which the host of souls move in to the world again for being born in different ways.*

*The Purusha who is in the right eye is lustrous with an auspicious, divine body and auspicious qualities and He will be just like exceptionally good food or object of enjoyment to those who passout of this body through the Sushumna nerve. दक्षिणाक्षिस्थः पुरुषः दिव्यमंगलविग्रहगुणादिभिः दीप्यमानतया इन्धो भवति तस्मादेव सुषुम्नया गच्छतः अस्मात् जीवात्मनः प्रविविक्त आहारतर इवैव भवति। The meaning is that Purusha who is stationed in the right eye is infinitely blissful and becomes an object of Supreme bliss to be experienced when one goes through the Sushumna Nadi.*

**तस्य प्राची दिक्प्राञ्चः प्राणा दक्षिणा दिग्दक्षिणे प्राणाः प्रतीची दिक्प्रत्यञ्चः प्राणा उदीची दिगुदञ्चः प्राणा सर्वा दिशः सर्वे प्राणाः । स एष नेति नेत्यात्मागृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यति अभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः । स होवाच जनको वैदेहोऽभयंत्वागच्छता द्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे । नमस्तेऽस्त्विमे विदेहा अयमहमस्मि ॥** 4-2-4

In the case of the embodied Jiva, his sense organs facing east have only the eastern direction, the sense organs facing South have only southern direction; the sense organs facing western direction have only the western direction; the sense organs that are facing the North have only the Northern direction. The sense organs facing all directions have all directions (the sense organs facing the respective directions have the capacity to grasp things in the particular direction alone). But the nature of the 'Indha' who is residing in the right eye is to be described as "not this much; not this much", Being incomprehensible he cannot be comprehended fully; He is undecaying for he does not decay, he is unattached so he does not attach himself to anything. He is unfettered, he does not feel pain or suffer injury; O ! Janaka you have attained अभयम् (Paramatman that is free from fear) - so said Yajnavalkya.

Then Janaka, the emperor of videhas, said, "O, Yajnavalkya ! may that Abhayam or Brahman come to me as taught by you. My salutations to you, venerable sir, you have made me attain that Abhayam. Here I offer unto you, as remuneration this Videha kingdom as well as myself, the emperor of that country, at your service.

***The distinction and difference of the Supreme self who is residing in the right eye, from the jivatman who is embodied is pointed out in this passage.***

*दक्षिणाक्षिस्थस्य प्रकृतस्य पुरुषोत्तमस्य प्रकारान्तरेणापि शरीरगत जीव वैलक्षण्यमेव द्रढयति / The sense organs of the embodied self are instruments of grasping the objects found in the particular direction in which the sense organs are facing. The sense organs facing the particular direction are capable of grasping, things in that direction only. So the individual souls*

*are having the sense organs as instruments of grasping objects in the different directions. But there is a distinction in respect of the Purusha who is in the right eye. His capacity is not limited as the capacity of the soul in bondage due to the impact of Karma. That atman or Paramatman can be described only as "Not this much; Not this much"* *दक्षिणाक्षिस्थपुरुषः इन्द्रियाद्यग्राह्यत्वात् विशरण शून्यत्वात् निर्लेपत्वात् शोकमृत्यु रहितत्वाच्च 'नेति नेति' इति श्रुतिषु इतरविलक्षणत्वेन निर्दिष्टः आत्मा इत्यर्थः ।*

*'अभयं प्राप्तोसि''- The idea is meditate upon this Purusha of this description. You have verily attained him as you have equipped yourself with all accessories for such meditation.* *एतादृशं इमम् पुरुषम् उपास्व प्राप्त प्रायः एवासि ।*

*'अभयंत्वागच्छतात् याज्ञवल्क्य'- This is to be split as अभयंतु आगच्छतात्- May that fearlessness i.e. Brahman come to me; That means त्वदुक्तं अभयन्तु मम आगच्छतात् । ब्रह्मप्राप्तिः मे भूयात् इत्यर्थः।*

*'अभयं वेदयसे'- The meaning is you have made me attain Brahman. ईदृशाय परमात्मप्रापकायतुभ्यं परमोपकारिणे नमः अस्तु ।*

*Janaka says, 'The Vidheha empire is offered to you as remuneration and I, am the lord of that country, also your servant. तद्देशाधिपतिः अहमपि ते दासोऽस्मि इत्यर्थः ।*

इति चतुर्थाध्याये द्वितीयं ब्राह्मणम्

## तृतीयं ब्राह्मणम्

## ज्योतिर्ब्राह्मणम्

**जनकँह वैदेहं याज्ञवल्क्यो जगाम। स मेने न वदिष्य इत्यथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते तस्मै ह**

**याज्ञवल्क्यो वरं ददौ । स ह कामप्रश्नमेव वव्रे । तँ हास्मै ददौ । तँह सम्राडेव पूर्वं पप्रच्छ ॥** **4-3-1**

Yajnavalkya went to Janaka the emperor of Videha. He thought that he would not say anything (about the atman). Now Janaka and Yajnavalkya had once a dialogue with reference to Agnihotra and Yajnavalkya had offered him a boon. Janaka had begged the liberty of asking any question he liked and Yajnavalkya had granted it to him. So it was the emperor who asked him first.

*Yajnavalkya thought to himself that he would not speak anything about the atman. Even so when asked by Janaka, he began to expound everything about the atman. The story is introduced like this. याज्ञवल्क्यो मार्गे गच्छन् एवं चिन्तितवान् । किंचिदपि अध्यात्मविषये न वक्ष्यामीति ।*

*याज्ञवल्क्यो वरं ददौ - There was a dialogue, once, between Yajnavalkya and Janaka about the Agnihotra. Coming to know about the deep knowledge of Janaka on the subject Yajnavalkya was pleased and granted him a boon. Janaka prayed that he may be permitted to ask any question he liked and that Yajnavalkya should answer that question.*

*जनकः अपेक्षितांशान् प्रक्ष्यामि तस्योत्तरं दातव्यं इति वरं वृतवान् । On the strength of this boon the emperor himself questions first though Yajnavalkya was keeping silent.*

**याज्ञवलक्य किंज्योतिरयं पुरुष इति । आदित्यज्योतिः सम्राडिति होवाचादित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥** **4-3-2**

Janaka asked, "Yajnavalkya, what serves as the light

for a man ?" Yajnavalkya said, The light of the Sun O ! Emperor. It is through the light of the Sun that he sits, goes out, works and returns. Janaka said, "It is just so Yajnavalkya".

*The idea of this question is what is the light which is instrumental in the activities of a person for sitting or going out, working and returning.*

*पल्ययते means इतस्ततो गमनं करोति or it may mean secular or vedic rites.*

*विपल्येति means प्रतिनिवृत्य आगच्छति ।*

**अस्तमित आदित्ये याज्ञवल्क्य किंज्योतिरेवायं पुरुष इति । चन्द्रमा एवास्य ज्योतिर्भवतीति चन्द्रमसैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ 4-3-3**

"When the Sun has set, O ! Yajnavalkya, what is exactly that which serves as a light for a man? Yajnavalkya replied, 'The moon serves as the light. It is through the light of the moon that he sits, moves about, works and returns.' "It is just so, Yajnavalkya' said - Janaka.

**अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किंज्योतिरेवायं पुरुष इत्यग्निरेवास्य ज्योतिर्भवतीत्य ग्निनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति । एवमेवैतद्याज्ञवल्क्य ॥ 4-3-4**

'When the Sun and the Moon have both set what is that which serves as the light for a man'?

Yajnavalkya said, 'The fire alone serves as light for him. It is through the fire that he sits, goes out, works and returns.' "It is just so, Yajnavalkya' - said Janaka.

**अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ किंज्योतिरेवायं पुरुष इति वागेवास्य ज्योतिर्भवतीति वाचैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति । तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायतेऽथ यत्र वागुच्चरत्युपैव तत्र न्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ 4-3-5**

When the Sun and the Moon have both set and when the fire has been extinguished, Yajnavalkya, what exactly serves man as the light ? Yajnavalkya said 'speech (Vak or Sound) serves as light for him.'

It is through the light of speech that he sits, goes out, works and returns. Therefore, O Emperor ! 'Even when one's own hand is not visible, when a sound is raised one goes towards it.'

"It is just so Yajnavalkya" said Janaka.

*Here by the term "Vak" sound is signified. When there is dense darkness every where and when even one's own hard is not seen, if somebody utters the words, 'I am here', knowing that the person is there, one moves towards him.*

*शब्दद्वारा श्रोत्रं प्रकाशकं भवति ।*

**अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किंज्योतिरेवायं पुरुष इत्यात्मैवास्य ज्योतिर्भवतीत्यात्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ॥ 4-3-6**

'When the Sun and the Moon both have set, when the fire has gone out, and when the speech also has stopped, Yajnavalkya, what exactly serves as light for a man ?'

Yajnavalkya said, "The self indeed serves as light. It is through the light of the self that he sits, goes out, works, and returns."

"It is just so Yajnavalkya" said Janaka.

*The meaning of this question is, what illumines a man during the state of dream ?*

*स्वप्ने किमस्य प्रकाशकं इति प्रश्नार्थः। As the external indriyas or sense organs have ceased to function, in the dream state the wellknown lights like Sun, Moon and others are not there, the self itself through its attributive consciousness becomes the light being the cause of moving, staying and others. When all the external lights are blotted out in the state of dream, the light of the self itself is its light during the state of dream. 'स्वप्ने आत्मैव स्वधर्मभूतज्ञानेन स्थितिगमनादिहेतुभूतः प्रकाशकोभवति'।*

**कतम आत्मेति । योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः स समानः सन्नुभौ लोकावनुसंचरति ध्यायतीव लेलायतीव । स हि स्वप्नो भूत्वेमं लोकमतिक्रमति मृत्यो रूपाणि ॥** 4-3-7

"Which is that self?" Yajnavalkya said, "it is this Purusha (the individual self) who is in the midst of the indriyas, who is the light within the heart and who is characterised by Vijnana or attributive consciousness. He, filled with the Ego that he is an independent agent, moves about in the two worlds (i.e. in this world and the other world) as though he thinks and as though he moves about. This atman being in a state of dream transcends this world. But acts as though he has different forms.

*Yajnavalkya answers the question of Janaka, enquiring about the self as follows :*

*The Purusha who is the Jivatman, who is stationed in the midst of the lotus of the heart, who is amidst the sense organs and the vital air, who has Vijnana or consciousness as his attribute, who is of the form of light which is signified as Jyothis, is the atman.*

*'विज्ञान मयः' - This signifies that the atman has plentitude of consciousness and therefore is different from Dharma bhuta Jnana.*

*प्राचुर्यार्थमयटा आत्मनो धर्मभूतज्ञानव्यतिरेकः उक्तः । By the term प्राणेषु the difference and distinction of the atman from the sense organs and vital air is established. The term "Jyothi' signifies the atman who is of the nature of consciousness and by the term विज्ञानमय, it is established that it illumines through the Dharmabhuta jnanam just like the Sun, who is of the form of Tejas, illumines through his attribute - प्रभा or luminocity. ज्योतिश्शब्दितात्मनो ज्ञानस्वरूपस्य विज्ञानमयत्वोक्त्या धर्मभूतज्ञानद्वारा भासकत्वम् । आदित्यादीनामिव तेजोरूपाणां प्रभाद्वारा ज्योतिष्ट्वम् इति भावः ।*

*"सः समानस्सन् उभौ लोकौ अनुसञ्चरति" - Though the jivatman is having doership dependent upon Paramatman, he becomes associated with the idea of having independent doership and moves about the two worlds as if he is an independent doer, - परायत्त कर्तृत्वोऽपि, "अहंकार विमूढात्मा कर्ताहमिति मन्यते " इत्युक्त रीत्या (समानस्सन्) मानः अभिमानः, तेन सहितस्सन् स्वातन्त्र्य लक्षण कर्तृत्वाभिमानयुक्तः सन् - ध्यायतीव लेलायतीव - स्वतन्त्रः कर्तेव - लोकद्वयेपि सञ्चरति इत्यर्थः ।*

Yajnavalkya said, "The self indeed serves as light. It is through the light of the self that he sits, goes out, works, and returns."

"It is just so Yajnavalkya" said Janaka.

*The meaning of this question is, what illumines a man during the state of dream ?*

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*"सः समानस्सन् उभौ लोकौ अनुसञ्चरति" - Though the jivatman is having doership dependent upon Paramatman, he becomes associated with the idea of having independent doership and moves about the two worlds as if he is an independent doer, - परायत्त कर्तृत्वोऽपि, "अहंकार विमूढात्मा कर्ताहमिति मन्यते " इत्युक्त रीत्या (समानस्सन्) मानः अभिमानः, तेन सहितस्सन् स्वातन्त्र्य लक्षण कर्तृत्वाभिमानयुक्तः सन् - ध्यायतीव लेलायतीव - स्वतन्त्रः कर्तेव - लोकद्वयेपि सञ्चरति इत्यर्थः ।*

*By the two terms ध्यायतीव - लेलायतीव, it is pointed out that the कर्तृत्व or doership of the Jivatman is sub-ordinated to paramatman and that the doership of the migrating atman is conditional. ध्यायतीव means स्वतन्त्र कर्तेव । लेलायतीव means स्वयं चलतीव । As he is moving in the two worlds with two different bodies, it is also established that he is different from both the bodies.*

*जीवस्य कर्तृत्वं परमात्मायत्तमिति सांसारिक कर्तृत्वं औपाधिकमिति ध्यायतीव लेलायतीव इति आभ्यां दर्शितम् । ततश्च लोकद्वये देहद्वयेन सञ्चार कथनात् देहद्वय व्यतिरेकोपि उक्तः । On account of the terms ध्यायतीव and लेलायतीव found here, it cannot be said that the jivatman has no doership at all. Because it has been established in the Brahmasutras in the कर्त्राधिकरण that the jivatman has doership. But it is endowed to him by paramatman.*

*The distinction between the atman and the body is made clear in the succeding passage viz. 'स हि स्वप्नो भूत्वा इमं लोकं अतिक्रामति' means स्वप्नोभूत्वा - स्वप्नावस्थो भूत्वा that means having a body of a tiger and others in dream. इमं लोकं means the world that is seen in the waking state. 'मृत्यो रूपाणि' means संसारस्य दुःख रूपाणि । That means he does not cognize the bodies like the human body etc. at the time of dream. Even here it is demonstrated that the atman is different from the body, as he does not see the body of his in the waking state and as he assumes a different body is the dream state ततश्च स्वप्ने जाग्रद्दशावर्ति देहानुपलंभात् देहान्तरपरिग्रहदर्शनाच्च ।*

**स वा अयं पुरुषो जायमानः शरीरमभिसंपद्यमानः पाप्मभिः सँसृज्यते। स उत्क्रामन्म्रियमाणः पाप्मनो विजहाति ॥ 4-3-8**

The atman when he is born or when he attains a body is connected with all sins. (Committed in previous births) but when he dies or departs from the body, he gets rid of those sins.

*In this passage it is pointed out that the contact with sin for the atman who is different and distinct from the body, the sense organs, mind, vital airs and intellect - is also conditional. 'पाप्म संबन्धोपि औपाधिक एव''*

*As the eternal atman has no birth at all, it is pointed out here that the association of the body itself is described as birth. शरीरसम्बन्ध एव जननम् इति भावः । - The idea is the condition of association with the body is the cause of association with sins. शरीरसम्बन्धोपाधिकः पापसम्बन्धः इत्युक्तो भवति । As the atman does not verily die the passing out of the body finally is described as death. The passing out of the body is here the passing out of the final body.*

*चरमोत्क्रमणं - It is expounded by the sruthi that he shakes off all sins at the time of the departure from the final body. सर्वपापविधूननश्रवणात् इति ।*

**तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च । संध्यं तृतीयँस्वप्नस्थानं । तस्मिन्संध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्यो भयान्पाप्मन आनन्दाँश्च पश्यति । स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामुपादाय स्वयं विहत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयंज्योतिर्भवति ॥** 4-3-9

For this Purusha (jivatman) mentioned above, there are only two worlds. This world and the other world. The dream state is the intermediate state (Junction) and staying at that junction he surveys both the worlds, this world and the other world. Whatever outfit he may have for the next world, providing himself with that, he sees both sufferings and joys (in the dream world) as a result of his equipment. When he dreams he takes away with him a little of the impressions and experiences all the things of this world, He himself puts the body aside and he himself creates them (a dream body). He experienses them by his own lustre in his own light. In this state the man himself becomes the light for himself.

*An objection may be raised here that the statement, "that he transcends this world becoming the dream state to show that the atman is different from the body" - is not reasonable. Because the place of assuming a body is only in this world and in the other world. The dream state is not a real state. So the statement that 'he assumes a body in the dream state is not sound.' To answer this objection this mantra points out that this world and the other world are abodes where he assumes the body. But the dream state is at the junction of these two states. This dream state is the third abode as it is in the junction and it is fit to experience the two states mentioned earlier. The dead see the other world. The person in the waking state sees this world alone. But the person in the dream state some times sees this world and sometimes sees the other world such as heaven, hell and others. So this dream state is distinct and is fit for seeing both the worlds.*

*स्वप्नरूपस्थानं पूर्वोक्तस्थानद्वयानुभवयोग्यत्वात् सन्ध्यं तृतीयस्थानमेव भवति इत्यर्थः । मृतः परलोकं पश्यति । जाग्रत् पुरुषस्तु इममेव लोकं पश्यति ।*

*स्वप्नावस्थस्तु कदाचित् इमं लोकं पश्यति कदाचित् परलोकं स्वर्गनरकादिकं पश्यति । अतः स्थानद्वय दर्शनयोग्या विलक्षणोयं स्वप्नावस्था इत्यर्थः ।*

*आक्रमः - आक्रमति अनेन इति आक्रमः - आश्रयः पुण्यपाप रूपः ।*
*The person who goes to the dream state sees both agreeable and disagreeable things according to the आश्रय of Punya and Papa with which he is characterised, just like the experience of joys and sorrows in the other world on account of the association of Punya and Papa. So what he experiences in dream is on account of the Punya and Papa that he has amassed and that experience is with a body which is different from this body in the waking state.*

*स्वप्ने परिदृश्यमानं एतद्देहातिरिक्तदेहभोग्यं पुण्यपापार्जितं परलोकस्थानमेव इत्यर्थः । "यदा प्रस्वपिति" - means when he experiences dreams. सर्ववितः means सर्वतो भोग्यभोगोपकरणादि सर्व युक्तस्य - अस्य जाग्रत् प्रपञ्चस्य - That means the impressions of this all embracing world. स्वयं निहत्य - that means making the body and Indriyas non-functioning.*

*'सृष्ट्वा' creating by himself. Here the creation of the objects of dream is to be taken through अदृष्ट because it is mentioned further that all the objects of dream are created by Isvara. At that state the jivatman is स्वयं ज्योतिः or Self luminous, because there is the obsence of any other light. During the dream state though, all objects shine out through Dharmabhuthajnanam, through the extension of the function of the dream organs and not by the light of the self it is mentioned as आत्मैव because there is the absence of the other luminaries like Sun, Moon and others, and in their place the atman alone is stationed. This self luminosity of the*

*Atman becoming his own light is to be understood as becoming its light without depending upon the well known external lights like Sun and others.*

*यद्यपि स्वप्नपदार्थभानं स्वाप्निकेन्द्रियद्वारप्रसृमरेण धर्मभूतज्ञानेनैव, नात्मज्योतिषा तथापि आदित्यादि प्रकाशकान्तर स्थानाभिषिक्तः आत्मैवेति भावः। अत्रोक्तं स्वयंज्योतिष्ट्वं प्रसिद्धज्योतिरनपेक्षप्रकाशकत्वमेव इति द्रष्टव्यम् ।*

**न तत्र रथा न रथयोगा न पन्थानो भवन्ति अथ रथान्रथ योगान्पथः सृजते । न तत्रानन्दा मुदः प्रमुदो भवन्ति अथानन्दान्मुदः प्रमुदः सृजते । न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्ति अथ वेशान्तान्पुष्करिण्यः स्रवन्त्यः सृजते। स हि कर्ता ॥** 4-3-10

There (in the dream) are no chariots, nor animals to be yoked to them nor roads there; But he (Paramatman) creates the chariots, the animals and the roads. There are no pleasures, joys or delights there. But he creates pleasures, the joys and delights. There are no ponds, tanks or rivers there. But he (Paramatman) creates the pools, tanks and rivers. He (the Paramatman) is the agent or creator.

*If it is pointed out that the movement of the self such as sitting, coming, doing actions and others are not there in the dream, this mantra points out that they are all created by Paramatman to be experienced by the respective individual souls during the respective periods in dream.*

*रथयोगाः means horses and others that are yoked to chariots. These are not chariots, horses or roads that are experienced in the waking state, in the state of dream. But*

*the supreme Paramatman creates these for being experienced by such people for such times during dream - तत्तत् पुरुष तत्तत्कालमात्रानुभाव्यान् रथादीन् अर्थान् परमात्मा सृजते ।*

*आनन्दः - means joy that is caused on account of seeing agreeable objects.*

*मुदः means joy that arises on account of possessing them.*

*प्रमोदः - is joy that is caused by enjoying them*

*सवन्त्यः means rivers.*

*The dreamer sees in some place a chariot and others that are not seen by another person at that time. Even the dreamer doesn't see that object in that place when he wakes up. How can there be the creation of this kind of dream objects ? If it is asked thus, the upanishads say that all that is the creation of Paramatman who is verily capable of such creation. सकलप्रपञ्चनाटकसूत्रधारः सर्वेश्वरः खलु तत्र कर्ता । सः किं वा कर्तुम् न शाक्नुयात् ?*

*The Proposition that the term सः might be related to the jivatman alone is turned down by the Sutrakara in the section सन्ध्यधिकरणम् (V.S. 3-2-1) and the fact that paramatman is the creator of the objects in dream to be experienced by the dreamers for such and such periods according to their karma is established.*

**तदेते श्लोका भवन्ति।**

**स्वप्नेन शारीरमभिप्रहृत्यासुप्तः सुप्तानभिचाकशीति ।**
**शुक्रमादाय पुनरेति स्थानँ हिरण्मयः पुरुष एकहँसः ॥**

**4-3-11**

Regarding this (the jivatman in the dream state) there are the following verses :

The purusha (the jivatman) associated with the dream (स्वप्नेन) makes the body inactive in the dream state. He, without losing his lustre (knowledge) moves about taking the (sense organs) and again comes back to his place (the state of wakefulness)

*These verses are with reference to the person in the dream state.*

*पुरुषः means jivatman. शारीरं means शरीरम् । अभिप्रहृत्य means निश्चेष्टतां आदाय making in-active.*

*असुप्तः means not losing his lustre अलुप्त प्रकाशः एवसन् - लुप्त प्रकाशान् प्राणान् that means the sense organs which are lusterless at that time.*

*अभिचाकशीति means moves about पर्यटति ।*

*'शुक्लम् आदाय पुनरैति' - शुक्लम् - means illuminating.*

*ज्योतिष्मत् प्रकाशकम् मन आदिकं इन्द्रियवर्गम् 'आदय पुनरेति' - Taking with him the sense organs such as the mind and others at the end of dream comes back to his state viz the waking state स्वप्नान्ते पुनः जाग्रद्दशां प्रतिपद्यते ।*

*हिरण्मयः means प्रकाशमयः । एक हंसः means एक एव गच्छति ।*

*सुप्तानभिचाकशीति - निर्व्यापारान् परिकरान् अभितः स्थित एव नाडी विशेष विलीनः स्वप्नमनुभवति ।*

*Taking away the sense organs from the layasthala and differentiating them comes back to the place of the heart which is the Jagara Sthana or waking state.*

**प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा ।**
**स ईयतेऽमृतो यत्र कामँ हिरण्मयः पुरुष एकहँसः ॥ 4-3-12**

In the dream state the immortal jiva who moves alone preserves the inferior nest (the body) with the help of the vital airs and roams out of the nest, wherever he likes. This luminous and immortal Purusha moving thus, then comes back to the body when he wakes up.

*सः means jivatman. अवरम् means निकृष्टम् । कुलायम् means स्थूलम् शरीरम् । The gross body. प्राणेन रक्षन् preserving the body with the help of the five fold vital airs. If the prana also goes out along with the jivatman then there would be death alone to the body. कुलायात् - here means जाग्रत् शरीरात् बहिः ।*

*'यत्र कामम्' means wherever there is भोग्य ।*

*तत्र सर्वत्र चरित्वा - अमरण धर्मा - The immortal luminous Purusha wanders wherever he likes and comes back to the waking state.*

**स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि ।**
**उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन्॥**
**4-3-13**

In the dream world this shining Jiva (देव) in the midst of his dreams (स्वप्नान्ते) assumes several forms in accordance with his deeds high and low. He seems to be rejoicing himself in the company of women or feasting or even seeing frightful things.

*स्वप्नान्ते means स्वप्न मध्ये The term Anta here signifies the middle.*

*उच्चावचं - High and low forms on account of the Punya and Papas done by him. पुण्य पाप लक्षणं उत्कृष्टापकृष्टम् । देवः means जीवः । बहूनि कुरुते - assumes different forms such as of Gods and others. In some forms he appears to be enjoying with women. In certain forms he will be appearing as feasting or laughing. He also will be of the form of seeing frightful objects like tigers and others. The term इव signifies that the objects of dream last only for such periods of dreams and are experienced by such dreamers alone.*

**आराममस्य पश्यन्ति न तं पश्यति कश्चनेति । तं नायतं बोधयेदित्याहुः । दुर्भिषज्यँहास्मै भवति यमेष न प्रतिपद्यते । अथो खल्वाहुर्जागरितदेश एवास्यैष इति । यानि ह्येव जाग्रत्पश्यति तानि सुप्त इत्यत्रायं पुरुषः स्वयंज्योतिर्भवति । सोऽहं भगवते सहस्रं ददामि अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥** 4-3-14

"All see his sport, But none sees him." Therefore they say, "let no one wake him (who is in sound sleep) suddenly for if he doesn't find the right organs, the body becomes difficult to doctor." Here some others say - "This dream state of a man happens in the state of wakefulness itself. Because he sees in dream only those things that he sees in the waking state. But in the dream state the Purusha himself becomes the light." (In the other state things are shown by external light) Janaka said, "I give you a thousand cows. Please do instruct me further about liberation."

*आरामम् means the body, the sense organs as well as garden and others that are the instruments of experience. All people see this. But no body sees the jivatman who is distinct and*

*different from the body and the Indriyas and who moves within and without. The Upanishath feels pity about this kind of behaviour of the world.*

*In deep sleep the jivatman withdraws into himself all the sense organs and moves out later after the sleep. It is noted by some physicians and others that such a sleeping man should not be awakened suddenly or violently. They say that the self goes out of the body of the waking state through the gates of the organs and remains outside and when awakened suddenly the self may not find those gates of the organs. Sometimes the self may misplace the organs and cause danger.*

*एषः सहसा प्रबोधितः जाग्रत्शरीरे प्रविशन् बहिर्निर्गतः आत्मा यं कंचित् इन्द्रियप्रदेशं न प्रतिपद्यते यदि कदाचित् तर्हि व्यत्यासेन इन्द्रियाणि इन्द्रियान्तरदेशे प्रवेशयेत् - That may result in blindness or deafness or other ills.*

*The Upanishath here mentions another viewpoint about the dream state. They say that the dream state is not a different state from the waking state, because in the dream state one sees elephants and others that are seen in the waking state itself. The idea is that the dream state is waking state itself. This idea is not accepted because in the dream state the objects that are experienced by one or created by the lord according to the Karma of those dreamers and have also the atman himself as the light. So dream state is a place which is different from the other world.*

*स्वप्नार्थाः सृष्टा एव भगवता तस्मादिह परलोकव्यतिरिक्त स्थानान्तरमेव स्वप्नस्थानमित्यर्थः इत्याहुः ।*

*स्वयं ज्योतिर्भवति - Yajnavalkya concluded that the self was self luminous - in answer to the question of Janaka, "What is the light to this person ?" The fact that the Purusha himself*

*is the light and that through the light of the self he does all activities has been proved in the dream state. Janaka asks विमोक्षाय ब्रूहि - The meaning of the statement is teach me the way or sadhana for getting away from samsara. अतः परं संसार विमोक्षायैव साधनं ब्रूहि । नान्यत् किञ्चित् अपेक्षितं इति ।*

**स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव । स यत्तत्र किंचित्पश्यति अनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इति । एवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥** 4-3-15

Yajnavalkya said, "After having enjoyed, after having moved about and after seeing his virtue and sin in the waking state, when he wants to get into the dream state from where he had comeout, he goes back into that state of dream for the enjoyment of dreams. He is untouched by whatever he has seen in that state of wakefulness. He is not followed by them in their real forms in his dreams for this Purusha or Jivatman is without attachment to them by his nature. (He had them only as a result of his Karma.)

Janaka said, "It is just so, Yajnavalkya. I give you a thousand cows. Instruct me, further, about the means of liberation".

*The Jivatman is called Samprasada, because he is serene in his nature. संप्रसीदति अस्मिन् इति संप्रसादः । This term signifies the jivatman in the state of sushupti. But it is here related to the Jivatman in dream state. In the waking state the jivatman has the कालुष्य (Kalushya) because he is smitten by hundreds of functions of the body, indriya and others. In the*

*dream state he becomes a bit serene as he is freed from them. जागरिते रत्वा चरित्वा भक्षयित्वा विहृत्य वा पुण्यपापफलमनुभूय ततः पुनः स्वप्नस्थाने जिगमिषिते सति यथान्यायं यथा निर्गतो तथैव भवति । As he came to the waking state from the dream state earlier, in the same way he will be going back in the inverse order to his former condition, the dreamstate.*

*अनन्वागतो भवति means तत्संबन्धरहितो भवति। whatever the jivatman sees in the waking state as related to him he will go to the dream state without having those associations. The reason for this is the jivatman is असङ्ग or unattached कर्माविद्योपाधिकेन शरीरेन्द्रियसंघातादिना असंगस्वभावत्वात् इत्यर्थः । As these things are not a part of his essential nature and as he is of the form of being unattached, the objects seen in the waking state do not follow him in the dream state.*

**स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव। स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ 4-3-16**

Then this jivatman, after having sported in the dream state and after having wandered about in chariots and after seeing the results of virtue and sin, flows back towards the former condition in the reverse order, the waking state. Whatever he has seen in that state of dream, he is untouched by them, for this purusha (jivatman) is of the nature of being unattached. "It is just so Yajnavalkya. I give you a thousand cows, sir, please instruct me further about the means of liberation."

*स्वप्नान्ते means स्वप्न स्थाने i.e. in the dream state. The word anta signifies the state. 'बुद्धान्ताय - बुद्धं means बोध or wakefulness that means - for the waking state. He will be without any Sambandha or relationship with the objects seen in the dream when he comes back to the waking state. जाग्रत् दशायां स्वप्न दृष्टवस्तु संबन्धरहितो भवति इत्यर्थः ।*

**स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नान्तायैव ॥**

**4-3-17**

Then this jivatman enjoying himself and roaming about in the waking state and after having seen his punya and papa (after experiencing joy and grief that are the results of virtue and sin) comes back in the inverse order to the state from where he had moved out.

**तद्यथा महामत्स्य उभे कूले अनुसंचरति पूर्वं चापरं चैवमेवायं पुरुष एतवुभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च ॥** **4-3-18**

Even as a great fish swims alternately to both the banks of a river eastern and western, so does this person move to both these states, the dream and the waking states.

*In these mantras the fifteenth, sixteenth and seventeenth, it has been stated that the jivatman goes from the waking state to the dream state, then from the dream state to the waking state and from the waking state again to the dream state. This is meant for showing the movement in the wheel of samsara where one moves up, comes down and again moves up. एवं त्रिभिः खण्डैः जागरितात् स्वप्नान्तं स्वप्नान्तात् बुद्धान्तं*

*बुद्धान्तात् स्वप्नान्तं याति इति आरोहावरोह संचारप्रदर्शनेन संसारचक्रप्रवृतिः दर्शिता ।*

*The one self himself is moving from one state to another alternately thus. To illustrate this the example of a mighty fish that swims from one bank to another is given here.*

**तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः सँहत्य पक्षौ सल्लयायैव ध्रियते, एवमेवायं पुरुषः एतस्मा अन्ताय धावति यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति ॥ 4-3-19**

Just as an eagle or a falcon flying in the sky becomes tired and stretching its wings is bound for its nest, so does this Purusha (jivatman) run to that state where falling asleep he craves no desire and sees no dream.

*Having shown the movement of the Jivatman thus from the waking state, the dream state, alternately to the state of shushupti or dreamless sleep is described in this passage.*

*विपरिपत्य means विशेषेण परितः पतनं कृत्वा i.e. having flapped its wings continuously, becoming tired, folding its wings, the eagle or hawk moves towards its nest. 'सल्लयाय' - लीयते अस्मिन् पक्षी इति लयः i.e. नीडं Nest. 'समीचीन नीडायैव ध्रियते अवतिष्ठते । The idea is क्षेमंकरं नीडमभिधावति । Rushes towards a safe nest.*

*Just like that, this jivatman being tired of moving between the waking state and the dream state rushes to a state where he is not oppressed by desire and others, and where he doesn't see agreeable and disagreeable objects. The state of Sushupti is divested of the defects of the earlier two states viz the waking state and the dream state.*

**ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधाभिन्नस्तावताणिम्ना तिष्ठन्ति शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णाः । अथ यत्रैनं घ्नन्तीव जिनन्तीव हस्तीव विच्छाययति गर्तमिव पतति यदेव जाग्रद्भयं पश्यति तदत्राविद्यया मन्यते । अथ यत्र देव इव राजेवाहमेवेदँ सर्वोऽस्मीति मन्यते सोऽस्य परमो लोकः ॥**

**4-3-20**

In his body are those nerves called Hita which are as fine as hair split into thousand parts and which are full of white, blue, brown, green and red serums. When the person feels as if some others kill him, or overpower him, or chased by an elephant or as if he falls into a pit, he imagines at that time as a result of his karma (Avidya) whatever fearful things he has experienced in the waking state. But when he fancies that he is, as it were a god, or a king as it were, he thinks 'I alone am all this (in the universe) that is his highest state.'

*If it is asked, why one sees dreams and others is some state and why there is the absence of dreams in another state, it is mentioned here that it is due to the difference in the nature of the states - स्थान वैषम्य कृतं when he is in the state of dream he dreams as if some one kills him or as if some one is overpowering him or as if he falls into a ditch - all such things are on account of that state of dream. स्वप्न दर्शन स्थान भूताः ।*

*The nervrs known as hita are subtle and fine just like hair split into a thousand parts. Whatever causes of fear he sees in the waking state all those things he sees in the dream on account of his karma when he is moving in those subtle*

*nerves. हितनामक स्वप्नवहनाडीस्थितस्य कर्मबन्ध सत्वात् भीषण स्वाप्न पदार्थ प्रतिभानं सम्भवतीति भावः । When he comes to a state where he experiences bliss just like a God or a king and where he thinks that he alone is everything and where there is no agreeable or disagreeable object different from him - That is the main resort of the Jivatman. That resort is Paramatman. So when he is in that state of sushupti there is no experience of dreams. यत्र स्थानेस्थितस्य तस्य देववत् राजवच्च आनन्दानुभवः, किञ्च यत्र स्थितः, अहमेव सर्वोस्मीति मन्यते - स्व व्यतिरिक्त अनुकूल प्रतिकूल वस्तु नोपलभ्यते सः अस्य जीवस्य परमोलोकः - मुख्याश्रयः परमात्मा इति यावत् । अतः तत्र सुषुप्ति स्थाने स्थितस्य न स्वप्नाद्युपलम्भः इति भावः ।*

**तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयँ रूपम् । तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम् एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरं । तद्वा अस्यैतदाप्तकाममात्मकाममकामँ रूपँ शोकान्तरम् ॥** **4-3-21**

That is his form which is beyond desires, free from sins and dreams and devoid of fear. As a man fondly embraced by his beloved wife doesn't know anything at all either external or internal, similarly this Purusha (the Jivatman) being fondly embraced by the Supreme self (in the state of Sushupti) does not know anything that is outside or anything within himself. That is indeed his real state in which all his desires have been fulfilled and in which the self is the object of enjoyment and which is free from desire and which is devoid of sorrow.

*This state of Sushupti is a state which is free from all desires.*

*अतिच्छन्दाः means अभिलाषातिगम् /* going beyond all desires *अपहतपाप्मा - means opposed to sin - पापप्रतिभटम् / अभयम् means प्रियम् that is Paramatman alone, the highest object of attainment. When a person is in the close embrace of the omniscient Paramatman there will be the absence of awareness of all objects either internal or external just as a person will not have the knowledge of internal objects like sorrow and others or knowledge of external objects when he is fondly embraced by his beloved wife. अत्र च सम्परिष्वक्तो नाम तत्र लय एव as pointed out in the sruti स्वं अपीतो भवति / Such kind of embrace or association is to be known only during the time of Sushupti. 'तद्वा' - That is the Swaroopa of the place of Sushupti of the jivatman. तदेव जीव सुषुप्ति स्थानभूतम् प्राज्ञात्मलक्षणम् स्वरूपम् /*

*आप्तकामं means अवाप्त समस्तकामम् / The state of having attained all desires. आत्मकामं means आत्मानन्द तृप्तम् i.e. being contented with the bliss of the self. अकामम् means आत्म व्यतिरिक्त कामना शून्यम्. Having no desire for anything other than the atman.*

*शोकान्तरं means शोकमन्तरा वर्तमानम् i.e. the state bereft of all sorrow. शोक शून्यम् प्राप्यम् रूपम् /*

**अत्र पिताऽपिता भवति माताऽमाता लोका अलोकाः देवा अदेवाः वेदा अवेदाः । अत्र स्तेनोऽस्तेनो भवति भ्रूणहाऽ भ्रूणहा चाण्डालोऽचाण्डालः पौल्कसोऽपौल्कसः श्रमणोऽ श्रमणस्तापसोऽतापसोऽनन्वागतं पुण्येनानन्वागतं पापेन तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति ॥** 4-3-22

In this state (of Sushupti when the jivatman is united with paramatman) a father is no father, a mother is no mother, worlds no worlds, gods no gods, vedas no vedas. In this state a thief is not a thief, the murderer of a noble brahmin is no murderer, a chandala is not a chandala, a pulkasa not a pulkasa, a sramana not a sramana, a hermit not a hermit. He is not touched by the virtuous deeds in this state and he is untouched by evil or sinful deeds, for he is then beyond all the woes of his heart.

*अत्र परमात्मनि सुषुप्तिस्थाने लीनस्य जीवस्य पित्रादयो न सन्ति । When a person is in that form of sushupti he is without the relationship of any karma that results in the association with body and others and as he is at that time an Asharira, there will be the absence of father and others.*

*लोकाः अलोकाः - The worlds are no worlds because the sushupta is not having any ashraya in them. There are no gods. अनुग्राहक शून्यत्वात् । As in that state his nature is one which is not subordinated to any dictate of the shastra and so vedas are not vedas. He is not a thief and others because in the nature of the pure atman there is no possibility of any relationship with theft and others. In that state he will not be having any contact or संस्पर्श of Punya and papa that results in the association with a body.*

*If it is asked how there can be the total absence of the association with Karma in that state as it happens only when he discards his charamadeha, or final body it is answered that the person who is in sushupti has crossed over all sorrows of his heart and the Karmas that exist are not tending to yield any results at that state and so it may be said, he has crossed over all karmas at that state.*

*सुषुप्तः पुरुषः हि यस्मात् हृदयस्य सर्वान् शोकान् तीर्णो भवति, ततः मनस्तापरूपफलाभावात् विद्यमानानामपि कर्मणां फलप्रदानाभिमुख्यानामभावात् कर्मणां असम्बन्धप्रायत्वात् तत्कृतशरीरसम्बन्धाभावेन तदनुबन्धिमातापित्रादयोपि न सम्बध्यन्ते ।*

**यद् द्वैतं न पश्यति पश्यन्वै तन्न पश्यति । न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ 4-3-23**

The jiva (in the sushupti state) doesn't see the two - The objects outside and the sense organs inside; though he is seeing them he does not see them. The Dharmabhuta jnanam of the seer is never lost as it is imperishable. There is verily no second object (Separate) from him, which he can see.

*The atman was stated to be विज्ञानमय । He was said to be a ज्ञाता or knower. Then in Sushupti there is the absence of knowledge of external or internal objects. It is explained in this passage why he does not see any object at that time. 'द्वैतं' - means external and internal objects that are different from himself.*

*'पश्यन् वै न पश्यति' Though he is having the ability of knowledge to see the objects he does not see them when he is in the state of Sushupti. How can he be said that he has ability to see while he was not seeing ? The answer to this question is as follows.*

*The attributive consciousness or धर्मभूतज्ञानम् of the knower is eternal and so it is not lost. If there is that Dharmabhuta jnanam in Sushupti also, how is it there is no cognition of objects in Sushupti ? The answer is that there is no second*

*object at that state apart from the Supreme paramatman, that could be cognised. प्राज्ञात्मनः पृथक् सिद्धस्य अन्यस्य बाह्याभ्यन्तररूपद्वितीयवस्तुनः अभावादेव अनुकूल प्रतिकूल पदार्थ - अदर्शनमिति ।*

*But in the state of dream, the objects that are different are possible of being cognised due to the defect of Karma. कर्मरूपदोषवशात् पृथक्सिद्धपदार्थउपलम्ब संभवात् सुषुप्तौ कर्मरूप दोषस्य अकार्यकरत्वेन असम्बम्ध प्रायत्वस्य उपपादितत्वाच्च । It may be further said that objects that are Apruthak siddha and Brahmatmaka be cognized during Sushupti. But it is declared that it is impossible to obtain the cognition of objects as even Brahmatmaka at that state as the Dharmabhuthajnana of the jivatman is overpowered and suppressed by Karma which is called as अनृत on account of which the Jivatman does not even cognize Brahman at that state.*

*As pointed out in the sruti अनृतेन हि प्रत्यूढाः । the sushuptha doesnot see objects in either way as Brahmatmaka or Abrahmathmaka. 'अनृतशब्दितकर्मविशेषेण जीवधर्मभूतज्ञानस्य तिरोहिततया ब्रह्मणउपलम्भासंभवेन ब्रह्मात्मकतयापि उपलम्भासंभवात्' ।*

*'न तु तद्वितीयम्' By the term तु it is pointed out that on account of even this reason viz. that the atman has withdrawn into himself, all sense organs inclusive of the mind, that are the gate ways of the extension of Dharmabhuta jnanam and so the contact between Dharmabhuta jnana and the objects is cut off at that time and so he doesn't see any object at that time.*

**यद् द्वैतं न जिघ्रति जिघ्रन्वै तन्न जिघ्रति । न हि घ्रातुर्घ्रातेर्वि परिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥** 4-3-24

In the state of sushupti, it is stated that the jiva doesn't smell the two (that which is outside and that which is inside), yet he does smell though he does not smell, for the capacity of the smeller is not lost as it is imperishable. But there is no second object separate from him which can be smelt by him.

**यद् द्वैतं न रसयते रसयन्वै तन्न रसयते । न हि रसयितू रसयतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ॥** **4-3-25**

It is stated that the jiva in the sushupti state does not taste the two (things out side and inside). But he does taste them though he does not taste them for the capacity of the taster to taste is never lost as it is imperishable. But then there is no second object separate from him which can be tasted by him.

**यद् द्वैतं न वदति वदन्वै तन्न वदति न हि वक्तुर्वक्तेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥** **4-3-26**

It is stated that the jiva doesn't speak the two (words audible and inaudible). But he does speak though he does not speak for the capacity of the speaker to speak can never be lost as it is imperishable. Then there is no second object separate from him about which he can speak.

*वदन क्रिया-हेतुता-योग्यज्ञानवतः एव अवदनं इत्यर्थः ।*

**यद् द्वैतं न श्रृणोति श्रृण्वन्वै तन्न श्रृणोति । न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यते अविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥** **4-3-27**

It is stated that the jiva in the Sushupti state does not hear the two, the sounds outside and inside. But he does hear them though he doesn't hear them, for the capacity of the hearer to hear is not lost as it is imperishable. Then there is no second object separate from him which can be heard by him.

**यद् द्वैतं न मनुते मन्वानो वै तन्न मनुते । न हि मन्तुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत ॥ 4-3-28**

It is stated that the jiva in the sushupti state doesnot think of the two, things outside and within his mind. But he does think though he does not think, for the capacity of the thinker to think by his mind is not lost as it is imperishable. Then there is no second object separate from him which he can think.

**यद् द्वैतं न स्पृशति स्पृशन्वै तन्न स्पृशति । न हि स्प्रष्टुः स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥ 4-3-29**

It is stated that the jiva in sushupti state doesn't touch the two (objects outside and within). But he does touch them though he doesn't touch, for the capacity of the toucher to touch is not lost as it is imperishable. Then there is no second object separate from him which he may touch.

**यद् द्वैतं न विजानाति विजानन्वै तन्न विजानाति । न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥ 4-3-30**

It is stated that the jiva in the Sushupti state does not know the things outside and within, but he does know them though he does not know them for the capacity of the knower to know is not lost as it is imperishable. Then there is no second object separate from him which he may know.

**यत्र वा अन्यदिव स्यात्, तत्रान्योऽन्यत्पश्येत् अन्योऽन्यज्जिघ्रेत् अन्योऽन्यद्रसयेत् अन्योऽन्यद्वदेत् अन्योऽन्यच्छृणुयात् अन्योऽन्यन्मन्वीत अन्योऽन्य द्विजानीयात् ॥** 4-3-31

In that state of (wakefulness and dream) when there is, as it were a different object from that person, then he can see the object different from his own self, he can smell another object, one can taste another object, one can speak a word different from him, one can hear some sound different from him, one can think of something other than himself and one can know something other than himself.

*It is pointed out here that in the dream state and in the waking state, it is not as in the state of Sushupti. In the dream and waking state there would be some object separate from him and there would be the sense organs and so one could even see something different from him with some sense organ or other. On the contrary, in the state of deep sleep or सुषुप्ति, there is no object different from him and the relationship with Karma is absent on account of which there is absence of relationship with the sense organs that are means of perception and others. So there is no cognizance of any object in deep sleep, though he has not lost the power of cognition.*

*यत्र स्थाने स्वप्नादौ स्थितस्य अल्पमपि पृथक् सिद्धं स्यात् इन्द्रियादिकञ्च करणं स्यात् । तदानीं किञ्चित् दृश्यादिकं केनचित् करणेन कश्चित् पश्येत् । इह तु*

*पृथक्सिद्धपदार्थाऽभावात् कर्मसंबन्धोपरमेन करणभूतेन्द्रिय संबन्धाभावाच्च नान्यवस्तुदर्शनम् इति भावः ।*

**सलिल एको द्रष्टाद्वैतो भवति । एष ब्रह्मलोक : सम्राडिति हैनमनुशशास याज्ञवल्क्यः । एषास्य परमा गतिः एषास्य परमा संपत् एषोऽस्य परमो लोकः । एषोऽस्य परम आनन्दः एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥ 4-3-32**

'As water, the jiva who is the seer becomes one with the Paramatman (in the state of sushupti) and is without duality. This is Brahmaloka, your majesty!' 'Thus did Yajnavalkya instruct Janaka.' 'This is his (the jivatman's) highest goal. This is the highest wealth. This is the highest world. This is the Supreme bliss. All other beings live only on a small fraction of this highest bliss.'

*'सलिलः' Just like water poured in a pool of water becomes one with it, the jivatman uniting with paramatman will be one with him and that means he will be without the distinguishing and differentiating features of God, Man, etc.*

*यथाजलं जले प्रक्षिप्तम् एकं भवति एवं सलिले सलिलवत् स्वच्छस्वभावे परमात्मानि लीनोयं द्रष्टा जीवः प्राज्ञात्मपरिष्वङ्ग - वशेनैकी भूतस्सन् देवादि लक्षणभेदकाकारशून्यो भवति / The term Brahmaloka signifies Paramatman who is the support of Sushupti. That Brahmaloka is the Supreme object of attainment. It is the supreme goal to be reached by the liberated self through archiradi. 'परमा संपत्' - This is the wealth supreme to be attained through Tatvajnana. तत्वज्ञानादिना प्राप्या संपत् / परमो लोकः - That means the place of experiencing the eternal bliss. शाश्वतंभोगस्थानं अन्यानिभूतानि मात्रामुपजीवन्ति - People other than*

*those that enjoy the bliss of communion with Brahman, experience the pleasures of the senses in Swarga and other places. Their joy is a thousandth fraction of this bliss.*

**स यो मनुष्याणाँराद्धः समृद्धो भवत्यन्येषामधिपतिः सर्वैर्मानुष्यकैर्भोगैः संपन्नतमः स मनुष्याणां परम आनन्दः। अथ ये शतं मनुष्याणामानन्दाः स एकः पितृणां जितलोकानामानन्दः। अथ ये शतं पितृणां जितलोकानामानन्दाः स एको गन्धर्वलोक आनन्दः। अथ ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दो ये कर्मणा देवत्वमभिसंपद्यन्ते। अथ ये शतं कर्मदेवाना मानन्दाः स एक आजानदेवानामानन्दः। यश्च श्रोत्रियोऽ वृजिनोऽ कामहतः। अथ ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽ कामहतोऽथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतः। अथैष एव परम आनन्द एष ब्रह्मलोकः सम्राडिति होवाच याज्ञवल्क्यः। सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीत्यत्र ह याज्ञवल्क्यो बिभयांचकार। मेधावी राजा सर्वेभ्यो माऽन्तेभ्य उदरौत्सीदिति ॥ 4-3-33**

He, who amongst men is perfect of physique and prosperous, the ruler of others and who is fully blessed with all human enjoyments, represents the highest joy among men. This human joy multiplied a hundred times makes one unit of joy of the manes who have won the

world of theirs. The joy of these manes who have won the worlds, multiplied a hundred times makes one unit of joy of the Gandharva, then a hundred such joys which are in the Gandharva loka make one unit of joy of the Karmadevas who have attained their godhead through the performance of Karmas like sacrifices. This joy of the Karmadevas multiplied a hundred times makes one unit of joy of the Ajana devas (Gods by birth), as also the joy of one who is versed in the vedas, who is sinless and free from desire. This joy of the Ajanadevas multiplied a hundred times makes one unit of joy in the world of Prajapathi as well as the joy of one, who is versed in the vedas, sinless and free from desire. This joy in the world of prajapathi multiplied a hundred times makes one unit of joy in the Brahmaloka, as well as the joy of one who is versed in the vedas, sinless and free from desire. Then this indeed is the supreme bliss. This is the state of Supreme Brahman, O emperor !' said Yajnavalkya. "I give you a thousand cows, sir, please instruct me further about the means for liberation itself." Then Yajnavalkya was afraid that the intelligent emperor was constraining him to communicate all knowledge by putting such further questions.

*In this passage by showing the difference between the joy of a human being and the Paramatman, Yajnavalkya expounds the nature of the Supreme bliss of Paramatman.*

*राद्धः means established. 'सिद्धः- समृद्धः' means flourishing on account of the youth and others. If there were to be one human being who is the master of all other beings and who is full with the infinite joys of all human beings, that would be one unit of human joy. सर्वमानुषभोगैः निरतिशयं संपन्नश्च कश्चित् भवति यदि सः उक्तलक्षणः आनन्दः मनुष्याणां मध्ये श्रेष्ठः आनन्दः इत्यर्थः । The joy that is mentioned here of human beings multiplied by a*

*hundred times would be equal to a joy of the manes. पितृणां आनन्दः - श्राद्धादि कर्मभिः पितृन् तोषयित्वाजितपितृलोकाः ये पितरः तेषां एकः आनन्दः। 'कर्म देवानां' - देवत्वं हि द्विविधं । कर्मसिद्धं आजानसिद्धंच । कल्पादावेव यत्सिद्धं तत् आजानसिद्धं । तदितरत् कर्म सिद्धम् । देवत्व or Godhood is of two kinds. That which is materialised by karma and that which is materialised by origination. That which is realised in the beginning of the Kalpa itself is Ajana Siddha. This is explained even in other ways. That which is gained by upasana is ajanasiddham, and all else is Karma Siddham. श्रोत्रियः means श्रुत वेदान्तः । अतएव अवृजिनः अपापः sinless. Therefore he is अकामहत। one who has been divested of all desires on account of upasana. i.e. a liberated person. मुक्तः । The one unit of joy of the karmadevas as well as Ajanadevas is likewise one unit of a muktha characterised by these virtues. Here the idea is the joy of a Muktha is not less though there is vast difference between the joy of a Muktha and the joy of karmadeva and Ajana deva. यद्यपि मुक्तानन्द - आजानदेवानन्दयोः मेरु सर्षपवत् तारतम्यमस्ति तथापि अन्यूनत्वे तात्पर्यं द्रष्टव्यम् ।*

*'ते ये शतं प्रजापति लोक आनन्दाः' - Here the term Prajapathi signifies four faced Brahma. The joy of the chaturmukha multiplied by a hundred times is the joy of Brahman as well as the joy of the liberated or Mukta.*

*By the term ते येशतं, स एकः it should not be doubted that the bliss of Brahman is limited. The idea here is to show that the joy of Brahman is greater. The joy of Brahman is infinite and it is established by the scriptures that it cannot be known fully or spoken fully. As known from the shastras it is understood that there are infinite numbers of chaturmukhas and the bliss of Brahman is infinite and greater than the bliss*

*of all chaturmukhas. Yajnavalkya now felt that Janaka would put him all questions until he becomes enlightened fully.*

**स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ॥**

**4-3-34**

After enjoying himself and roaming in the dreamstate and having seen the effects of virtue and sin (after experiencing joy and grief), he comes back to the waking state in the inverse order, to his former condition.

*Here Yajnavalkya points out that the Jivatman comes back to the waking state from the dream state where he experiences the results of his merit and dermit. This, Yajnavalkya mentions to point out the passing out of the body of the self from the waking state - जाग्रद्देशात् उत्क्रमणं विवक्षुः ।*

**तद्यथाऽनः सुसमाहितमुत्सर्जद्यायादेवमेवायँ शारीर आत्मा प्राज्ञेनात्मनान्वारुढ उत्सर्जन्याति यत्रैतदूर्ध्वोच्छ्वासि भवति ॥**

**4-3-35**

Just as a cart heavily loaded, goes on rumbling, in the same way the individual self who is in the body passes out of the body, being led and cared for by the Supreme self making noises when breathing becomes difficult.

*In this passage the uthkranthi or the passing out of the individual self from the body is mentioned.*

*अनः means cart. सुसमाहितं - यात्रोपकरणसंभाराक्रान्तम् - Heavily loaded with the necessary vessels, articles that are needed for the journey.*

*As the cart moves from one place to another place this atman also moves. The atman himself is here in the place of the cart. शकट स्थानीयः शारीरः आत्मा जीवः । 'प्राज्ञेन आत्मना अन्वारूढः' - सर्वज्ञेन परमात्मना सारथिस्थानीयेन सम्बन्धविशेषं प्राप्तः शरीरं उत्सृज्य याति । When the body becomes ऊर्ध्वश्वासि, then he discards the body and moves.*

**स यत्रायमणिमानं न्येति जरया वोपतपता वाणिमानं निगच्छति । तद्यथाम्रं वोदुम्बरं पिप्पलं वा बन्धनात्प्रमुच्यते एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥** 4-3-36

When this (body) becomes thin or lean or is emaciated through old age or disease then as a mango or a fig or the peepal fruit becomes detached from its stalk, so does this Purusha detach himself from the parts of the body and again goes in the same way as he came to particular bodies for life in this world.

*It is pointed out here that the time of breathing upwards comes to one due to oldage or disease. 'अयं' here means the body - प्राकृतः शिरः पाण्यादिमान् पिण्डः ।*

*अणिमानं means कार्श्यं leanness. The body naturally becomes lean and emaciated on account of oldage just like a ripe fruit. कालपक्व फलवत् स्वयमेव जरया वा कार्श्यं गच्छति । अथवा ज्वरादि रोगः तेन उपतप्यमान. अग्निमान्द्येन पिण्डः कार्श्यमापद्यते, तदा । ऊर्ध्वश्वासी भवति ।*

*As the fruit is detached this Purusha or individual self associated with the subtle body becomes freed from the gross body of the form of hands head etc., and passing out of the*

*body comes back again in accordance with his karma to be born as a being here. अयं पुरुषः सप्राणकरणग्रामः पाण्यादिभ्यो अङ्गेभ्यः मोक्षं प्राप्य पुनः प्रतिन्यायं यथा पूर्वमागतः तथैव ब्राह्मणादि प्रारब्ध कर्मानुगुणयोनिं प्रति आद्रवति प्राणायैव - जीवनाय इत्यर्थः ।*

**तद्यथा राजानमायान्तमुग्राः प्रत्येनसः सूतग्रामण्योऽन्नैः पानैरावसथैः प्रतिकल्पन्तेऽयमायात्ययमागच्छतीत्येवँ हैवंविदँसर्वाणि भूतानि प्रतिकल्पन्त इदं ब्रह्मायाति इदमागच्छतीति ॥** 4-3-37

Just as when a king is coming the Ugras set against particular offences, the sutas and village chiefs wait for him with varieties of food and drink and mansion, saying, "Here he comes; here he comes," similarly all the elements (भूतs) wait assuming the form of objects, places and house saying "Here comes Brahman (greatman) here he comes".

*Just as a king crowned is welcomed by the subjects of that kingdom, in the same way, a person who is migrating here being associated with the fruits of karma, is awaited. उग्राः, जातिविशेषाः, may be क्रूरकर्माणः ।*

*प्रत्येनसः - पापकर्मणि तस्करादि दण्डनादौ नियुक्तः ।*

*एवं विदं means कर्मफलयुक्तं संसरन्तम् ।*

*'सर्वाणि भूतानि' - एतद् भोगोपकरणभूत शरीर साधनानि सर्वाणि भूतानि तत्तत्कर्मप्रयुक्तानि सन्ति कर्मफलोपभोगसाधनैस्सह । 'इदं ब्रह्म' - means this Jivatman. All the elements that are ready to involve the jiva according to his karma will be eagerly awaiting his arrival. एतच्छरीरत्याग समनन्तरमेव शरीरान्तरतद्भोग्य भोगस्थान भोगोपकरणानि परमात्मसंकल्पवशेन प्रतिपुरुषं समग्राणि भवन्तीत्यर्थः ।*

**तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामण्यो अभिसमायन्ति एवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायान्ति यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ 4-3-38**

Just as when the king wishes to depart, the Ugras, the Sutas and the village chiefs gather around him, in the same way do all the sense organs (Pranas) gather around the departing soul at the time of death, when breathing becomes difficult.

*प्रयियासन्तं means जिगमिषुं - wishing to depart. As all the dependents approach him and gather round him even when not commanded, similarly all sense organs gather around the dying man.*

*आत्मानं means भोक्तारं*

*यदा एतत् शरीरं ऊर्ध्वश्वासि भवति तदा अन्तकाले सर्वे प्राणाः आयान्ति इत्यर्थः ।*

इति चतुर्थाध्याये तृतीयं ब्राह्मणम्

## चतुर्थं ब्राह्मणम्

## शारीरक ब्राह्मणम्

**स यत्रायमात्माऽऽबल्यं न्येत्य संमोहमिव न्येत्यथैनमेते प्राणा अभिसमायान्ति । स एतास्तेजोमात्राः समभ्याददानो हृदयमेवान्ववक्रामति । स यत्रैष चाक्षुषः पुरुषः पराङ्पर्यावर्तते, अथारूपज्ञो भवति ॥ 4-4-1**

When this individual self becomes weak due to oldage or illness and becomes senseless as it were, all the sense

organs gather around him. The jiva, completely withdrawing these particles of light comes to the heart, when the purusha in the eye turns from all things out side the man fails to notice the forms of things (at that time of death).

*In this passage the upanishath describes in detail how the jivatman frees himself from the association with all sense organs.*

*आबल्यं means weakness अबलस्य भावः ।*

*न्येत्य - नितरां एत्य - प्राप्य । करण क्षोभात् संमोहं प्रतिपद्यते । मोह means मरणाय अर्धसंपत्तिः । This state is neither death nor deep sleep, nor the state of dream. It is not the waking state because the sense organs will not be functioning in the objects. It is not deep sleep because he is not प्रसन्न वदनः and निमीलित नेत्रः । If the state of death there is separation from all sense organs. This state is the commencement of the separation of the sense organs. At that time the sense organs such as the organ of speech and others come near the self.*

*The power of all those sense organs will be totally withdrawn along with their reminiscent impressions. When the चाक्षुषः पुरुषः i.e. the jivatman who is dying comes back to the heart (हृदय देश) being averse to the grasping of form and others then the dying person doesn't cognise objects such as form and others.*

*यदा चाक्षुषः पुरुषः - म्रियमाणः जीवः रूपादिविषयपराङ्मुखस्सन् हृदय देशे परिवर्तते अथ तदुत्तरकाले अयं मुमूर्षुः अरूपज्ञो भवति - रूपादि विषयान् न जानाति ।*

**एकी भवति न पश्यतीत्याहुरेकी भवति न जिघ्रतीत्याहुरेकी भवति न रसयत इत्याहुरेकी भवति न वदतीत्याहुरेकी**

**भवति न श्रृणोतीत्याहुरेकी भवति न मनुत इत्याहुरेकी भवति न स्पृशतीत्याहुरेकी भवति न विजानातीत्याहु:तस्य हैतस्य हृदयस्याग्रं प्रद्योतते । तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुषो वा मूर्ध्नो वान्येभ्यो वा शरीरदेशेभ्य: तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राणमनूत्क्रामन्तँसर्वे प्राणा अनूत्क्रामन्ति सविज्ञानो भवति सविज्ञानमेवान्ववक्रामति। तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ 4-4-2**

The eye becomes united with the dying man. They who are by the side of the dying man say that he does not see. They say, he has become one with the sense organ of smell and he does not smell. They say that he has become one with the sense organ of taste and he doesn't taste. They say that he has become one with the sense organ of speech and he doesn't speak. They say that he has become one with the sense organ of hearing and doesn't hear. They say that he has become one with the mind and he doesn't think They say he has become one with the sense organ of touch and he doesn't touch. They say that he has become one with Buddhi and he does not know. Then the top of the heart of this person brightens. By that light this atman departs either through the eye or through the head or through any other part of the body. When he departs prana departs, and follows him. All the sense organs depart and follow the departing prana. Then the jiva is with the knowledge of what he has done. So he departs with his knowledge. His knowledge and karma or work as well as the reminiscent impressions of what he has done before, follow the departing self.

*एकी भवति means becomes united with the indriyas while*

*passing out of the body. Those who are by the side of the dying man say that he doesn't see or hear or know. 'हृदयस्याग्रम् प्रद्योतते' The nadi or the nerve of the heart of the dying person which happens to be the door of exit for the atman becomes brightened on account of the brilliance of the sense organs that were withdrawn. हृदयस्य अग्रं नाडीमुखं निर्गमनद्वारं उपसंहृतकरणतेजः प्रज्वलितं सत् प्रदीप्तं भवति । By the light of that, the atman passes out of the body through the eye or the head or any other part. When the jiva passes out the मुख्यप्राण or the vital air and all other sense organs that are ruled by the Mukhyaprana, follow the jiva and pass out of the body. At that state the jivatman will be aware of the body he has to gain after passing out of that present body. That knowledge or awareness is dependent upon his karma; and it is not gained by his effort. तस्यां दशायां उत्क्रामन् जीवः प्राप्तव्ययोनिविषयकस्मृतिमान् भवति इत्यर्थः । तच्च ज्ञानं कर्माधीनं न तु पुरुषयत्नसाध्यं । एवं सविज्ञानं प्राप्तव्ययोनिचिन्तनवन्तमेव पुरुषं प्राणवर्गः अनुगच्छति ।*

*The three viz. ज्ञान, कर्म and पूर्ववासना follow him.*

*Jnana and karma are meant for providing him the objects of experience - भोग्यविषयोपस्थापनाद्यर्थम् । पूर्व वासनातु कर्तृत्व भोक्तृत्वार्थंच अनुवर्तते । One cannot act or enjoy without poorva vasana. Therefore the three viz vidya, karma and poorva vasana happen to be the load that is carried in the cart while proceeding to the other world.*

**तद्यथा तृणजलायुका तृणस्यान्तं गत्वान्यमाक्रममाक्रम्यात्मा नमुपसँहरत्येवमेवायमात्मेदँ शरीरं निहत्य अविद्यां गमयित्वान्यमाक्रममाक्रम्यात्मानमुपसँहरति ॥ 4-4-3**

Just as a leech, after having reached the end of a blade of grass and after having taken another support contracts itself towards it, thus does this jiva, after having given up this body and made it senseless, takes for support another body and draws himself towards that.

*आक्रमं means आश्रयम् / आक्रम्य means आश्रित्य taking support. आत्मानम् उपसंहरति means it makes its body separated from the former blade of grass. आत्मनो अपरावयवं पूर्वतृणवियुक्तं करोति / In the same way the migrating jivatman casts aside his former body and makes it senseless and taking the support of another body discards the previous body.*

**तद्यथा पेषस्कारी पेशसो मात्रामुपादायान्यन्नवतरं कल्याणतरँरूपं तनुते एवमेवायमात्मेदं शरीरं निहत्याविद्यां गमयित्वान्यन्नवतरं कल्याणतरँरूपं कुरुते पित्र्यं वा गान्धर्वं वा दैवं वा प्राजापत्यं वा ब्राह्मं वान्येषां वा भूतानाम् ॥**

**4-4-4**

Just as a goldsmith takes apart a little quantity of gold and fashions another - a newer and better form, in the same way the jivatman does throw this body away and makes it senseless and assumes another, a newer and better form suited, for the enjoyment of the things related to the pitrus or the Gandharas or the Gods or Prajapathi or the four faced Brahma or the bodies of other beings.

*The doubt whether the jivatman takes along with him the materials of the former body while making for himself another body by altering it, just as the gold smith, a piece of gold or whether he takes along with him some new material, is answered here. 'देहान्तरारम्भे प्रागुपात्तमेवोपादानं स्वीकृत्य तदेवोपमृद्य*

*स्वर्णकारवत् देहान्तरं करोति आहोस्वित् अपूर्वमेव उपादानद्रव्यं स्वीकृत्य' । As the goldsmith takes a piece of gold and fashions a new form, the atman also takes a new body by casting away the old body. He will be followed by a subtle body which comprises of the subtle elements, the subtle sense organs that form the nucleus of a new body. It is pointed out that he gets a new body given to him by the supreme Paramatman according to his knowledge, karma and reminiscent impressions. पेशः means सुवर्ण । मात्रा means a part or एकदेश । पित्र्यं means पितृभ्योहितं पितृलोक (उपभोग) भोग्यम् । The kartrutva mentioned here by the term कुरुते is to be known as something that happens through karma कर्तृत्वं अस्य कर्मद्वारकं द्रष्टव्यम् ।*

**स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजो मयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तद्यदेतदिदं मयोऽदोमय इति यथाकारी यथाचारी तथा भवति । साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन । अथो खल्वाहुः काममय एवायं पुरुष इति। स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ॥**

**4-4-5**

This atman (jivatman) is like Brahman itself. He is characterised with knowledge (both in its essential nature and as an attribute). He is having the mind as his instrument and is dependent on prana, dependent on the

eye, dependent on the ear, dependent on the earth, and composed of the earth, he is composed of water, of air, of ether and of fire. (of the five elements) He is composed of महत् and अहंकार that are other than fire. He is full of काम or love and he is full of sankalpa or resolve and shraddha or faith that are different from kama. He is full of anger and is full of अक्रोध which means love or kindness. He is full of dharma or righteousness अधर्म or what is non-righteousness. He is composed indeed of all things and he is composed of things in this world and the other world. As he is and as he acts so he becomes. He becomes good by doing good. He becomes evil by doing evil. By Punya karmas he becomes a man of Punya. He who does sinful deeds becomes a sinner. Some say that this purusha or jiva is replete with desires. Whatever desire he has he resolves like that in accordance with that. Whatever he resolves he carries out it in deed and whatever deed he performs he attains that.

*विज्ञान मयः means of the essential nature of ज्ञानम् and also having attributive consciousness ज्ञानरूपः ज्ञानगुणकः आत्मा ।*

*'ब्रह्म एवसन्' - Even though he is characterised by the eight characteristics such as apahatapapmatva and others that form the attributes of Brahman. 'मनो मयः' - मनः प्रचुरः that means having the mind as his instrument. मनउपकरणक इति यावत् । प्राणमयः and others also are to be known like this.*

*अतेजो मयः - having महत् and अहंकार as his instruments तेजो व्यतिरिक्त पूर्वोक्तातिरिक्त महदहंकारादिमयः । The body is composed of twenty four entities of matter. Amongst those 24 categories अतेजोमय signifies all that were not stated before. अकाममयः -*

*कामव्यतिरिक्त संकल्प श्रद्धादिमयः इत्यर्थः । इदं अदोमयः means being of this world and the other world एतल्लोक परलोकमयः । Some say that the purusha is काममय only. Though punya and papakarmas are the causes of associations with the body a person does good and bad deeds only prompted by karma. So they said काम एव अस्य संसारस्य मूलम् ।*

*That is expounded further 'यथाकामोभवति तत्क्रतुर्भवति' - The term kratu means अध्यवसाय or resolve. In whatsoever manner a desire arises in a man, according to that itself there will arise a resolve and he acts and performs deeds according to his resolve and he attains the results of those deeds accordingly.*

**तदेष श्लोको भवति ।**

**तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य ।**

**प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् ।**

**तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥**

**इति नु कामयमानोऽथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति ॥** **4-4-6**

Regarding this there is the following verse. To whatever fruit he is attached with his mind together with the work, he attains that result to which his mind is attached (after departing from the body). Exhausting fully the results of whatever work he did in this life, he returns from that world for doing karma again. This much for this the man who desires.

But a man who does not desire, from whom all desires have departed (निष्कामः), who has obtained all desires (आप्तकामः), who has his ownself as the object of desire (आत्मकामः), his vital airs (प्राणाः) do not depart from him. Being Brahman itself (on account of the possession of eight qualities of Brahman) he attains Brahman.

*'लिङ्गम्' - लिङ्ग्यते अनेन इति लिङ्गगमकं That is the mind तत्सूचकं भवति इत्यर्थः । मनसः लिङ्गत्वं ग्राह्यम् । जीवस्यमनः फले निषक्तं भवति - फले निविष्टं भवति ।*

*तत्फलमेव तत्फलारम्भककर्मणा सह देहवियोगकालेपि सक्तः सन् प्राप्नोति।*

*प्राप्यान्तं कर्मणस्तस्य कृत्स्नफलं भुक्त्वा - Having exhausted the fruit of karmas done by him earlier.*

*कर्मणे means कर्मकर्तुम् । A person who is full of desires migrates from birth to birth. इहलोके फलमुद्दिश्य यत् किञ्चित् कर्म करोति तस्य कर्मणः अवसानं भोगेन, प्राप्य अमुष्मात् लोकात् अस्मैलोकाय पुनरेति कर्मकर्तुं ।*

*Having pointed out that an unenlightened person would be migrating thus the Sruti points out the distinction of a desireless person who is enlightened. अकामयमान means वीतरागः । अकामः means कामशून्यः How is he कामशून्यः ? Because all desires have gone away from him. As the desires that were earlier have departed from him he is called Akama. Are there no desires to be attained ? For this the answer is आप्तकामः । All desires have been attained and no further desires arise in him. How can it be said that he has attained all desires ? The answer to this is आत्मकामः । The atman alone is his desire.*

*आत्मव्यतिरिक्तस्य कामस्य वस्तुनो अभावात् आत्मरूपकाम्यस्य नित्यसिद्धत्वात् आप्तकामत्वं ।*

*'ब्रह्मैवसन्' - आविर्भूतगुणाष्टकरूप ब्रह्मरूपः सन्*

*ब्रह्माप्येति, - परब्रह्मणि लीनो भवति । 'लयो नाम' तद्विविक्ततया दर्शनाभावः ।*

*न तस्य प्राणाः उत्क्रामन्ति - तस्मात् means from that jivatman who is characterised by the qualities of Akamatva and others. The possessive case in 'तस्य' is to be construed as the ablative case. In the Madhyandina version, it is clearly mentioned न तस्मात् प्राणाः उत्क्रामन्ति । The brahmabhava which is pointed out here is to be understood as happening to the jivatman even prior to his passage through archiradi. As pointed out in vedanta sutra 4-2-7. This question is discussed in detail under the V.S 4-2-7.*

**तदेष श्लोको भवति ।**

**यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः।**

**अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ इति ।**

**तद्यथाहिर्निर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदँ शरीरं शेते । अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव । सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥**

**4-4-7**

Regarding this there is a verse. "When all the desires that dwell in his heart have been abandoned, then he, having been a mortal becomes immortal and he experiences Brahman here alone.' Just as the lifeless slough

of a snake is cast away and lies in the anthill, so does his body lie. Then the self becomes disembodied and immortal. He is prana. He is Brahman itself and the light. Janaka the emperor of Videha said, 'I shall give you the venerable teacher a thousand.'

*This verse is regarding the eminence of a realiser of Brahman.*

*कामाः means दुर्विषय गोचर मनोरथाः That is all evil desires.*

*प्रमुच्यन्ते means when all such desires subside and disappear. शान्ता भवन्ति । अथ means only after such past sins perish and future sins will not affect him. तदनन्तरमेव उपासकः even in the mortal body (मर्त्यः सन्) अमृतो भवति - means will be freed from past sins and will not be tainted with sins in future.*

*अत्र ब्रह्म समश्नुते । -That means even at the time of meditation he enjoys Brahman as he is divested of the association with sins. उपासनवेलायां ब्रह्मानुभवति इत्यर्थः । He is verily like a liberated soul here alone, because he is divested of all sins and he experiences Brahman.*

*The example of the slough of a serpent points out the state of such a meditator upon Brahman. The slough that is discarded by the serpent is without life but it appears like a serpent to those that see from a distance. Though it is मृत, निष्प्राण it appears like a serpent. Similarly the body of Brahmavith which is given up on account of not having the idea of "I" in it, it appears to onlookers as the body of a Brahmavith.*

*ब्रह्मविदः शरीरम् अहम्बुध्यगोचरतया परित्यक्तमपि पश्यतां ब्रह्मवित्शरीरमिव भासमानं शेते । अथ means after he has realised*

*the Brahmavidya which is of the form of vivid perception दर्शन समानाकारब्रह्मविद्याधिगमोत्तरकालं ।*

*अयं means this meditator upon Brahman.*

*अमृतोपि - even before death - मरणात् प्रागपि । अशरीरः - अशरीर कल्पः । Similar to one who has no body. 'प्राणो ब्रह्मैव, - प्राणभृत्वेपि तादात्विक ब्रह्मानुभवसत्वात् आविर्भूतब्राह्मरूपः इव । Though he is living here with prana, as he is having the experience of Brahman at that stage, he is as if one who has manifested the characteristics of Brahman.*

*'तेज एव' - He is opposed to the darkness of the form of ignorance. अज्ञानलक्षण अन्धकारप्रतिभटः ।*

**तदेते श्लोका भवन्ति ।**

**अणुः पन्था विततः पुराणो माँस्पृष्टोऽनुवित्तो मयैव।**
**तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥** **4-4-8**

Regarding this, there are the following verses. अणुः पन्था The part which is subtle, which is extensive, which is the ancient way has come to me. (अनुवित्तो मयैव) - It is realised by me alone. By this path the wise knowers of Brahman go to the Svargaloka - of supreme Brahman (transcendent world) freed from this body.

*These verses are with reference to the knowers of Brahman who are realisers of Brahman. अणुः means subtle दुर्विज्ञानः - difficult to know from other pramanas विततः - means expounded in the Upanishaths elaborately.*

*पुराणः means beginningless path*

*मां स्पृष्टः - It has touched me the meditator upon Brahman - That means शताधिकनाडीद्वारा स्वदेहस्पर्शी । मयैवानुवित्तः - Experienced by me in the state of yoga. योगदशायां मयैवानुभूतः । This path is the well known Archiradi marga. धीराः - प्रज्ञाशालिनः ब्रह्मविदः । इतः means being freed from this body. ऊर्ध्वं स्वर्गलोकं means the abode of paramatman which is high above all other worlds. स्वर्गलोक here means transendental abode of lord Narayana. प्रकरणात् भगवल्लोकपरः ।*

**तस्मिञ्छुक्लमुत नीलमाहुः पिङ्गलँहरितं लोहितं च ।**
**एष पन्था ब्रह्मणा हानुवित्तस्तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च ॥**
**4-4-9**

Some speak of this path of Archiradi as white and blue, yellow and green or red. This path is realised by a knower of Brahman. He who has done meritorious deeds and who has practised meditation on Tejas (Panchagnividya) as the means, tread this path.

*These terms white, blue etc., relate to the sun - आदित्य according to a scriptural statement 'असौ वा आदित्यः पिङ्गलः, एषशुक्लः, एष नीलः, एष लोहितः । एतादृशमादित्यं तस्मिन् मार्गे संतं आहुः शास्त्रविदः । ''ब्रह्मणानुवित्तः' - परब्रह्मणा सह तत्प्रापकतया संभद्धः । This path is well known as Brahmapatha or a path which leads to Brahman.*

*'पुण्यकृत् ब्रह्मवित्' - That means a person who has done meritorious deeds before, by means of which his mind has been purified, and who has known Brahman.*

*पूर्वं पुण्यं कृत्वा तद्वशेन शुद्धान्तःकरणः ब्रह्मविच्च ।*

*तैजसश्च - That means related to Tejas or a meditator upon Tejas. It means an Upasaka who is steadfast in meditation upon Panchagni. It is well known from the sruthis that a Panchagnivith attains Brahman through Archiradi. Though Panchagni Vidya is a Brahmavidya on account of the meditation upon the Pratyagatman having Paramatman as his atman, it is not like any other Brahmavidya where Brahman is directly characterised with other characteristics. So here it is mentioned that he is तैजस and Brahmavith. यद्यपि पञ्चाग्निविद्यापि ब्रह्मात्मक प्रत्यगात्म-विद्यात्वात् ब्रह्मविद्यैव - अथापि विद्यान्तरवत् ब्रह्मविशेष्यक विद्यात्वाभावात् ब्रह्मवित् तैजसश्च इति पृथगुक्तिः ।*

**अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।**
**ततो भूय इव ते तमो य उ विद्यायाँ रताः ॥ 4-4-10**

Into blinding darkness do they enter who practise karma that do not lead to meditation on Brahman. In to greater darkness as it were, do they enter, those who practise only meditation not supported by the prescribed rites.

*This verse makes it clear that knowledge having karma as its accessory will be the cause of the attainment of Brahman. अविद्या means karma. Those people who practise karma for the attainment of mere swarga and others and not for Brahmajnana attain darkness of the form of migration from birth to birth. Those people who are engaged in knowledge of Brhman alone abandoning the ordained karmas also enter into samsara alone नित्य नैमित्तिकं कर्म परित्यज्य विद्यायामेव ये यतन्ते तेऽपि तामसत्यागवशात् पूर्वस्मादधिकं संसारमेव प्रविशन्ति ।*

**अनन्दा नाम ते लोका अन्धेन तमासावृताः ।**
**ताँ स्ते प्रेत्याभिगच्छंत्यविद्वाँसोऽबुधो जनाः ॥ 4-4-11**

Joyless are those worlds enveloped by blinding darkness. To those worlds do those people who have not realised Brahman and who are ignorant go after death.

*अनन्दाः सुखलेश शून्यः - Bereft of even an atom of happiness अविद्वांसः - means those who are not having the knowledge of Brhman - ब्रह्मज्ञानहीनाः ।*

*'अबुधः' - means those who are bereft of the knowledge of the Pratyagatman that is related to the Panchagni vidya according to the context.*

*पञ्चाग्निविद्याशून्याः इति यावत् ।*

**आत्मानं चेद्विजानीयादयमस्मीति पुरुषः ।**
**किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ 4-4-12**

If this purusha understands the true nature of the self as, "I am this," then desirous of what and eager to satisfy the desire of whom, will he make the body suffer ?

*अयं पुरुषः means this jivatman. अयं अस्मि इति means 'I am of this nature' that is - 'I am different and distinct from the body, the sense organs, the mind the vital airs and intellect, and I am Brahmatmaka or having Brahman as my atman.' When one realises thus he will have no desire in this world for the objects of experience of the body; indriyas and others and when he realises this he will see that all other things are not related to him. So, for whose sake does he desire anything at all when he realises like this ? शरीरं अनुसंज्वरेत् - शरीरानुबन्धि फलं*

*अनुस्मृत्य कुतः तप्येत् ? If one has realised that true nature of the atman, for what purpose does he grieve for the attainment of which benefit that is related to the body and others ? The idea is that he will have done what ought to have been done. अतोऽसौ कृतकृत्य एव ।*

**यस्यानुवित्तः प्रतिबुद्धः आत्मास्मिन्संदेहे गहने प्रविष्टः ।**
**स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥**
**4-4-13**

He who has realised and intimately known the self that has entered into this perilous and inaccessible body, and has realised by contemplation that innerself who is the creator of this universe and is the maker of all, that realised soul is the support of that self of all.

*अस्मिन् गहने प्रविष्टः - That means who has entered into this body which is full of hundreds of disagreeable things. अनर्थशत संकटे देहे प्रविष्टः । यस्य आत्मा अनुवित्तः । That means the essential nature of the jivatman being different and distinct from matter and his nature of having Brahman as his innerself is known. प्रतिबुद्धः means when it is reflected upon.*

*यस्य जीवस्य स्वरूपं प्रकृतिविविक्तत्व - ब्रह्मात्मकत्वश्रवणमननाभ्यासेन अवगतः । ध्यातश्च ॥ "स विश्वकृत्' - स एव लोककृत ईश्वरवत् जगद्वन्द्यः इति यावत् ।*

*सर्व श्रुतिप्रसिद्धः सर्वस्य कर्ता यः ईश्वरः तस्यापि सः पूर्वोक्त ब्रह्मवित् लोक एव - आधार एव । Such a person who has realised his true nature of being different and distinct from matter and of having Paramatman as his innerself is adorable just like paramatman because he is the आधार or support of even that Isvara who is propounded by all the scriptures as the creator*

*of this universe. In the Bhagavadgita the lord himself says ज्ञानीतु, आत्मैव मे मतम् ।*

**इहैव सन्तोऽथ विद्मस्तद्वयं न चेदवेदिर्महती विनष्टिः ।**
**ये तद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ॥ 4-4-14**

Verily being in this body (birth) itself, we have known that Brahman. If we had not known him there would have been a great loss. Those who know this Paramatman become immortal, while others attain misery alone.

*इहैव सन्तः Being in this life itself. अवेदिः means अज्ञानं भवति i.e. if we had not known him महती विनष्टिः - महा हानिः - great loss. The knowledge of Brahman gained in this life itself would be a great gain. There is gain if the knowledge of Brahman is realised and it is loss if it is not gained. अमृतः means liberated! इतरे means those bereft of the knowledge of Brahman. दुःखम् means samsaram.*

**यदैतमनुपश्यत्यात्मानं देवमञ्जसा ।**
**ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ 4-4-15**

When he beholds clearly the Paramatman as the effulgent lord of all things, that were in the past and that would exist in future, he no longer does decry any one.

*The Supreme benefit of this knowledge is mentioned here. When the aspirant vividly perceives the lord of all entities that were before and that would be in future and who effulgently shines and who is the antaryamin or innerself of all entities, then on account of that knowledge of the one supreme being who is the antaryamin in all entities, he will not censure or decry any one.*

*यदा द्योतमानं सर्वभूतानांआत्मानं अन्तर्यामिणं द्राक् सम्यक् पश्यति तदा सर्वस्यापि एकात्मकत्वज्ञानात् न विजुगुप्सते । न विजुगुप्सते means निन्दां न करोति।*

**यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते ।**
**तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ 4-4-16**

The year along with its divisions of days is revolving in respect of things other than that Paramatman. The Gods worship that Paramatman and meditate upon Him as the light of all luminous objects, as one unlimited by time and the one who is the cause of the life of all beings.

*'यस्मात् अर्वाक्' - That means in respect of things other than that paramatman who is lord of all entities that existed in the past and that exist in future.*

*भूत भव्येशानात् परमात्मनः अन्यविषये एव । The year with this division of days and others will be functioning as परिच्छेदक in respect of other things. But that paramatman is beyond the limitations of time such as year, months days etc., यः आत्मा संवत्सरमासादिलक्षणकालपरिच्छेदातीतः इत्यर्थः ।*

*ज्योतिषां ज्योतिः means प्रकाशकानां प्रकाशकम् ।*

*अमृतं means कालाऽपरिच्छिन्नम् ।*

*आयुः - सर्व प्राणिप्राणनहेतुभूतम् ।*

**यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।**
**तमेवं अन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ 4-4-17**

In Him (paramatma) the five panchajanas and ether are established and he is the immortal Brahman. Even a man who is different from the gods, (referred to in the

previous mantra) attains immortality, meditating upon this Brahman knowing him thus.

*पञ्चजनाः पञ्च means पञ्चजन संज्ञाः पंच ।*

*The five that are signified as Panchajanas. The term panchajana is not mentioning number but it is a संज्ञावाचक just as the term सप्तऋषयः । This has been established by the Sutrakara in the sutra 'न संख्योपसंग्रहादपि नानाभावात् अतिरेकाच्च' (V.S. 1-4-11) In this mantra it is mentioned that those other than gods - अन्यःthat meditate upon Brahman as 'अमृतं ब्रह्म' would also become immortal. 'तादृशमात्मानं अमृतं ब्रह्मेत्येवं विद्वान् अन्यः पूर्वमन्त्रे उपासकत्वेनोक्तदेवेभ्यो अन्यः मनुष्यः अपि अमृतो भवति इत्यर्थः ।*

**प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः। ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ 4-4-18**

Those who know that Brahman as the prana of the prana, the Eye of the Eye, the ear of the ear and the mind of the mind; have realised with certainty that parabrahman which is eternal and primordial

*The five lights or jyothis that were mentioned by the term Panchajana are described here. The term prana here signifies the sense organ of touch. Because the sense organ of touch is helped by vayu. वाय्वाप्यायितत्वात् स्पर्शनेन्द्रियस्य । मुख्यप्राण or vital air cannot be shown as a jyothi or light and so prana here refers to the sense of touch which is gratified by vayu or air.*

*In the Madhyndina version it is described as अन्नस्य अन्नम् and it is also to be signified here. By the term anna, the sense organ of smell and the sense organ of taste are implied. This is expounded in the vedanta sutra 1-4-13.*

*The term "Jyothis' is applicable to the sense organs such as the sense of touch and eye and others as they are also illuminators. निचिक्युः means निश्चितवन्तः correctly comprehended.*

*अग्रम् पुराणम् । पुराणम् means पूर्व स्थितम् primeval. अग्र्यम् means ऊर्ध्वमपि स्थितं ।*

**मनसैवानुद्रष्टव्यं नेह नानास्ति किंचन ।**
**मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ 4-4-19**

This Brahman must be realised by the mind alone after steady and constant reflection. In Brahman that is to be realised, there is to duality or diversity. He who sees here, as though it were many, goes from death to death.

*मनसैव द्रष्टव्यं - This relationship of Brahman should be gained by the pure mind through constant meditation of the form of vivid perception.*

*अनु signifies that this kind of meditation should be preceeded by Sravana and Manana. श्रवण मननानन्तरं इत्यर्थः । If it is doubted that the one Brahman cannot be the support of the Panchajanas and the elemental ether, it is pointed out here that there is not diversity in Brahman that is to be realised. In the atman there is no bheda. If one sees diversity or नानात्व in Brahman which is the ground of the entire universe, he attains samsara इह निखिलप्रपञ्चाधारभूते आत्मनि अल्पमपि नानात्वं यः पश्यति सः संसारात् संसारं आप्नोति ।*

**एकधैवानुद्रष्टव्यमेतद् अप्रमेयं ध्रुवम् ।**
**विरजः पर आकाशादज आत्मा महान्ध्रुवः ॥ 4-4-20**

After steady contemplation this infinite and unchanging Brahman should be realised as being one only. The Supreme self is bereft of any defect whatsoever and is the cause of even the unmanifesed ether. It is indestructible and unborn.

*अप्रमेयं means अपरिच्छेद्यं or infinite ध्रुवं निश्चलम् । एतत् सर्वभूतात्मभूतं - ब्रह्म - That means this Brahman is the innerself of all entities एकधैव अनुद्रष्टव्यं means एकत्वेनैव श्रवणादेः पश्चात् द्रष्टव्यं । It is described by Sruta prakashikacharya as follows :*

*परमात्म प्रकारतया एकरूपमेव द्रष्टव्यं । All entities are invariably dependent on paramatman who is one and non-second.It must be realised that the one supreme Brhman is the prakarin having all other entities as prakaras. The नानात्व that is denied is to be known as अब्रह्मात्मक नानात्व । विरजः means devoid of defects like raga or desire and others.*

*आकाशात् परः - अव्याकृताकाशादपि परः, तस्यापि कारणभूत इत्यर्थः । ध्रुवः means स्थिरः indestructable.*

**तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।**
**नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनँ हि तदिति ॥ 4-4-21**

A wise brahmin, after knowing Brahman alone should practise meditation. He should not reflect upon many words (not connected with Brahman) for all that effort is a source of fatigue to the organ of speech. Thus ends the mantra.

*धीरः means प्रज्ञाशाली । विज्ञाय means knowing through श्रवण, मनन ।*

*प्रज्ञां signifies constant meditation or निधिध्यासन । The term*

*Brahmana indicates the three higher castes. It may also mean, one who has studied veda अधीतवेदः ।*

*'बहून् शब्दान् न अनुध्यायात् '*

*ब्रह्मगुणानुवर्णनरहितान् बहून् शब्दान् न चिन्तयेत् । Words that do not describe the auspicious qualities of Brahman should not be thought of because all that is futile. Thinking of such words that are not describing the qualities of Brahman results only in fatigue. That is श्रमैक फलकं ।*

**स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तहृदय आकाशस्वस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयानेष सर्वेश्वर एष भूताधिपतिरेष भूतपाल एष सेतुर्विधरण एषां लोकानामसंभेदाय । तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेनैतमेव विदित्वा मुनिर्भवति। एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत्पूर्वे विद्वाँसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति । ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोके षणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति । या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मागृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यत्येतमुहैवैते न तरत इत्यतः**

**पापमकरवमित्यतः कल्याणमकरवमित्युभे इहै वैष एते तरति नैनं कृताकृते तपतः ॥ 4-4-22**

He is that great atman (Paramatman), the birthless self who sleeps in the Akasha (the self luminous jivatman) who is within the heart and who consists of knowledge, and who is among the pranas or sense organs.

The great atman is the controller of all, the ruler of all beings and the protector of all. He does not become greater by good work nor does he become smaller by means of bad deeds. He is the ruler of all and the lord of all beings and the protector of all. He is the bridge or sethu and the support of all these worlds so that they are not mixed with one another, but remain distinct from one another. The seekers of Brahman wish to realise him through recital of the vedas, sacrifices, charity and religious austerities associated with fasting. By knowing him alone one becomes a sage. Wishing for this Brahman alone ascetics give up their homes and go about the world. The ancient knowers who were devoted to the knowledge about Brahman did not desire progeny. They thought, 'what are we going to do with children? We who have realised this paramatman himself.' Having risen above the desire for sons, desire for wealth and desire for the worlds, they took up a wandering medicant's life. Since that which is the desire for sons is the desire for wealth, and that which is the desire for wealth is desire for the worlds, for both these are but desire. This atman (Paramatman) mentioned above can be described only as "Not this much only; Not this much only". It is imperceptible for it is not perceived; It is undecaying for it does not decay; It is unattached for it is not attached; It does not suffer pain nor suffer injury. Thoughts, of the kind "for this I did an evil act", for this I did a good act - "never

overtake a person who has known this supreme Brahman, because he goes beyond both these. The reason is, what he has done and what he has omitted do not affect him.

*The atman who was described in mantra - 20 as 'आत्मा महान् ध्रुवः' rests in the jivatman as his innerself. The jivatman was described as the विज्ञानमय and as one who was in the midst of sense organs. In him does the paramatman rest. Therefore it is later ordained, 'आत्मन्येव आत्मानम् पश्यति ।*

*अत्र हृदय आकाशः refers to the jivatman. आकाशशब्दो जीवपर एव ।*

*That paramatman who is the innerself of the jivatman residing in the heart is to be meditated upon by all those that aspire for Moksha. 'सर्वस्य वशी' - The meaning is ब्रह्मरुद्रादेः वशी। सर्वः अस्य वशे वर्तते । सर्वस्य ईशानः signifies that he is the Niyanta of all entities. The controller of all.*

*सर्वस्य अधिपतिः describes that he is the atman who is the seshin of all others भूतानां प्राणिनां अधिपतिः शेषी ।*

*शेषित्वलक्षणं आत्मत्वं उक्तं भवति । That is indicative of the attributes like सत्यकामत्व and others mentioned in chandogya upanishad in the context of Dahara Vidya.*

*असंभेदाय means असाङ्कर्याय ।*

*विधरणः means धारकः Supporter, holder*

*अनेन ईश्वरेण सेतुना अविधार्यमाणाश्चेत् इमे लोकाः निर्मर्यादा भवेयु· इत्यर्थः ।*

*'तम् एतम्' means paramatman of this nature. वेदानुवचनेन - वेदाभ्यासेन ।*

*'अनाशकेन means by fasting. न तु सर्वात्मना अनशनम् देहपात प्रसंगात् । This is explained as having no desire in the fruits of actions. न विद्यते आशा फलेषु यस्य तदनाशम् । स्वार्थे कः प्रत्ययः । अनाशकम् - फलाभिसन्धिरहितेन इति यावत् ।*

*'मुनिः भवति - मननशील योगी भवति - one becomes a yogin by meditation upon this atman only.*

*लोकं इच्छन्तः means परमात्मानं इच्छन्तः ।*

*It is understood that those who desire to know other things are not entitled to become sanyasins.*

*'प्रजया किंकरिष्यामः' - एतल्लोकसाध्यस्य सुखानुभवस्य परमात्मानुभवां बुधि - लव - कणिकायमानत्वात् - अतः एतादृशे परमात्मनिलब्धे ते वयं एतल्लोकरूपक्षुद्रफलसाधनभूतया प्रजया किंकरिष्यामः इति प्रजां पूर्वे ब्रह्मविदो न कामयन्ते इत्यर्थः । 'उभे इहैव एषः एते तरति' - A knower of Brhaman will cross over punya and papa though living in this world itself and therefore they do not contact with thoughts of having done good or having done bad. पुण्यमकरवं पापमकार्षम् इति चिन्ते उक्तलक्षणब्रह्मविदं न प्राप्नुतः । यस्मात् हेतोः अस्मिन्नेवलोके वसन् उक्तः ब्रह्मवित् एते पुण्यञ्च पापञ्च तीर्णवान् इत्यर्थः ।*

**तदेतदृचाभ्युक्तम् ।**

**एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान्। तस्यैव स्यात्पदवित् तं विदित्वा न लिप्यते कर्मणा पापकेनेति ।**

**तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति। नैनं पाप्मा**

**तरति सर्वं पाप्मानं तरति नैनं पाप्मा तपति सर्वं पाप्मानं तपति विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति । एष ब्रह्मलोकः सम्राड् इति होवाच याज्ञवल्क्यः । सोऽहं भगवते विदेहान्ददामि मां चापि सह दास्यायेति ॥ 4-4-23**

Here is a mantra which speaks about the greatness of such a Brahmavith. This is the eternal glory of a knower of Brahman, for this glory neither increases nor decreases on account of acts. This glory is for a knower of Brahman only. A person who has known that Supreme Brahman will not be tainted by sinful deeds. Therefore one who knows Brahman as above becomes shantha, self controlled, serene, calm, patient and collected and sees paramatman in his ownself as the innerself, and sees all things as paramatman. Sin doesn't afflict him. He transcends all sin. Sin doesn't burn him, he burns all evil. Such a knower of Brahman becomes freed from sins, free from desires, free from doubts. Such is the world that is Brahman.' O ! emperor said, Yajnavalkya. Janaka said, "Venerable sir, I give you the dominion of Videha and myself also with it for your service."

*एष नित्यो महिमा - The glory that happens to a knower of Brahman after gaining Brahmajnana is pointed out by this rik. That glory is यावदात्मभावि, eternal, so long as the atman exists. That glory is further described as follows ब्रह्मणः पदवित् - पद्यते इति पदम् स्वरूपम् - That is the essential nature of Brahman. ब्रह्म स्वरूपविदेव कर्मणा न वर्धते । This glory is related only to the knower of Brahman. The fruit of such ब्रह्मविन्महिमज्ञान is pointed out further. Such a person is not tainted by sins. एवं वित् - describes one who has gained knowledge from the shastras i.e. शास्त्रजन्य ज्ञानवान् ।*

*शमः means control over the internal organs i.e. mind.*

*दमः means control over the external sense organs. उपरतिः means not indulging in prohibited and interested actions निषिद्ध काम्यादिषु कर्मसु उपरतिः । तितिक्षा is क्षमा forbearance.*

*समाहितः means समाहित चित्तः। 'आत्मनि आत्मानं पश्यति'। He should see the inner controller Paramatman, in his self. जीवात्मनि परमात्मानम् अंतर्यामिणं पश्येत् ।*

*सर्वं आत्मानं पश्यति - He should see Paramatman as having all other things as his body. परमात्मानम् सर्वशरीरकं च पश्येत् ।*

*'नैनं पाप्मा तरति' - Sin of the form of Punya and papa does not taint such a knower of Brahman. ब्रह्मविदं पुण्यपापलक्षणं कर्म न प्राप्नोति । Sin will not torment him because such a knower of Brahman will burn all sins with the fire of knowledge of Brahman. ज्ञानाग्निना सर्वं पापं अयमेव दहति । विरजः means विरागः without desires.*

*अविचिकित्सः means free from doubts संशयशून्यः । ब्राह्मणः means ब्रह्मवित् भवति ।*

*Though the term Brahmana is used in the end it intends by propriety that one will have it as his goal. ब्रह्मलोक means ब्रह्मैव लोकः ।*

*Janaka said that he would give his kingdom and himself also for service to the venerable master.*

**स वा एष महानज आत्मान्नादो वसुदानः विन्दते वसु य एवं वेद ॥** **4-4-24**

That indeed is the great atman (paramatman) who is

the bestower of food and wealth. He who knows Brahman thus attains wealth.

*The Supreme atman that was thus expounded in this episode of a conversation between Janaka and Yjavnalkya would also grant different fruits such as Moksha and earthly benefits according to the different modes of meditation undertaken by different types of upasakas. This is expounded in this mantra.*

*अन्नादः means अन्नदः here.*

*वसुदानः means वसुप्रदः*

*If Brahman is meditated upon as the giver of food and wealth, one attains those benefits from the supreme paramatman.*

**स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्माभयं वै ब्रह्म अभयँ हि वै ब्रह्म भवति य एवं वेद ॥ 4-4-25**

That infinite birthless undecaying, indestructible immortal, and fearless self (Paramatman) is the Supreme Brahman. The Supreme Brahman is devoid of fear. He who knows that supreme Brahman thus becomes indeed the fearless parabramhan.

*महानात्मा means Paramatman who is devoid of oldage, death and others. अमृतः means असंसारी । That is non-migrating. It is on account of this he is fearless. ब्रह्म means infinitely great. निरतिशय बृहत् । The Supreme Brahman alone, by its essential nature is अभय as mentioned in the statement 'अमृतं अभयं एतत् ब्रह्म' । निरुपाधिकाभयत्वाश्रयस्य परब्रह्मत्वप्रसिद्धेः । 'ब्रह्म भवति' means 'आविर्भूतब्रह्मरूपो भवति ।*

# पञ्चमं ब्राह्मणम्

## द्वितीयमैत्रेयी ब्राह्मणम्

**अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुर्मैत्रेयी च कात्यायनी च तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव । स्त्रीप्रज्ञैव तर्हि कात्यायन्यथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥ 4-5-1**

Yajnavalkya had two wives. Maitreyi and Katyayani. Of these Maitreyi was in the habit of discussing Brahman where as Katyayini had only knowledge generally found in women. Then Yajnavalkya was preparing himself to adopt the fourth ashrama which was different from that of the state of a house holder.

*ब्रह्मवादिनी - ब्रह्मवदन शीला ।*

*स्त्रीप्रज्ञा - that means the knowledge which is related to house hold affairs स्त्रीणांच उचितगृहव्यापारविषयाप्रज्ञा । अन्यद् वृत्तम् - The state of a mendicant different from the state of a householder.*

*गृहस्थाश्रमाद्विलक्षणम् तुर्याश्रमम् उपाश्रयिष्यन् ।*

*This Brahmana was introduced earlier in the second chapter and it is repeated here in its wholeness. Why is it repeated again ? Rangaramanuja explains it as follows. Yajnavalkya intended to renounce the life of a householder and to embrace the life of a sanyasin. At such a time he instructed Maitreyi into the doctrine of the Paramatman. But he realised that his dispassion or vairagya was not so intense and so he stayed in the household itself for some more time managing the houschold and experiencing the pleasures*

*not prohibited and when he felt that he had Drudha vairagya or firm dispassion he decided to renounce the life of a house holder once for all. In the mean time, Maitreyi was engrossed in household duties and Yajnavalkya taught her again the doctrine of paramatman. From this it becomes evident that one who has not firm vairagya is not entitled to the order of Sanyasa. वैराग्य मान्द्ये सति सन्यासे अनधिकार इति प्रदर्शितं भवति ।*

**मैत्रेयीति होवाव याज्ञवल्क्यः प्रव्रजिष्यन्वा अरेऽहमस्मा त्स्थानादस्मि । हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥**
**4-5-2**

"Maitreyi" - said Yajnavalkya. " I am going to take up monasticism forthwith leaving this life of a house holder, My dear. Let me make a settlement between you and Katyayini."

**सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्स्यां न्वहं तेनामृताहो३ नेति। नेति होवाच याज्ञवल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितँ स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥** **4-5-3**

Maitreyi said, "Even if this whole earth filled with wealth be mine, venerable sir, shall I become immortal by it or not ?" "No" said Yajnavalkya. "Your life will be just like that of people who are well provided with materials, but there is no hope of immortality by wealth."

**सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद तदेव मे ब्रूहीति ॥** **4-5-4**

Then Maitreyi said, "What shall I do with that, by means of which, I cannot become immortal ? Tell me venerable sir, of that alone which you know to be the means of Immortality".

**स होवाच याज्ञवल्क्यः प्रियावै खलु नो भवती सती प्रियमवृधद्धन्त तर्हि भवत्येतत् व्याख्यास्यामि ते। व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥** 4-5-5

Yajnavalkya said, "You have been indeed dear to me and now you have increased what is dear to me. Therefore I shall explain to you that. But while I explain it concentrate upon what I am gong to say."

*प्रियमेवावृधत् - increase what is dear to me. वर्धितवती इत्यर्थः अनुकूल भाषणात् - So being pleased with you, I will teach you the means of immortality. Listen to my words attentively.*

**स होवाच । न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । नवा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्त्यात्मनस्तु कामाय पशवः प्रिया भवन्ति। न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं**

**भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति। आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्त्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ 4-5-6**

Yajnavalkya said, "It is not as a result of the will of the husband that he becomes dear to the wife, but it is on account of the will of paramatman that the husband becomes dear to his wife. It is not as a result of the will of the wife that she becomes dear to the husband, but it is on account of the will of paramatman that the wife becomes dear to the husband. It is not as a result of the will of the sons that the sons becomes dear to the parent. But it is on account of the will of paramatman that the sons become dear to the parents. It is not as a result of the will of wealth that wealth becomes dear to one, but it is as a result of the will of the paramatman that wealth becomes dear to the men.

It is not on account of the will of cattle that cattle become dear to the master but it is on account of the will of paramatman that cattle become dear to one. It is not on account of the will of the Brahmana that the Brahmana becomes dear to one but it is on account of the will of the

paramatman that the Brahmana becomes dear to one. It is not on account of the will of the Kshatriya that the Kshatriya becomes dear to one but it is on account of the will of paramatman that a kshatriya becomes dear to one. It is not on account of the will of the worlds like swarga and others that the worlds become dear to one but it is on account of the will of paramatman that the worlds become dear to one. It is not on account of the will of the Gods that the Gods become dear to the worshipper but it is on account of the will of paramatman that the gods become dear to the worshipper. It is not on account of the will of the vedas that the vedas become dear to one but it is only on account of the will of paramatman that the vedas become dear to one. It is not on account of the will of all beings that all beings become dear to one but it is on account of the will of paramatman that all beings become dear to one. It is not verily on account of the will of all things that all things become dear to one but it is only on account of the will of paramatman that all things become dear.

"Verily the paramatman alone, My dear Maitreyi, should be realised, should be heard, should be reflected upon and should be steadily meditated upon.

It is only when this paramatman is vividly realised, heard, reflected upon and known, - all this is known.

**ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद । क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद । लोकास्तं परादुर्योन्यत्रात्मनो लोकान्वेद । देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद । वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद । भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद । सर्वं तं**

**परादाद्योऽन्यत्रात्मनः सर्वं वेदेदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमे वेदा इमानि सर्वाणि भूतानीदँसर्वं यदयमात्मा ॥**

**4-5-7**

The Brahmana discards him who knows that the Brahmana is else where than in paramatman. The Kshatriya discards him who thinks that the Kshatra is elsewhere than in the paramatman. The worlds discard him who thinks that the worlds rest elsewhere than in the paramatman. The Gods discard him who thinks that the gods are established else where than in the Paramatman. The vedas discard him who knows that the vedas are resting elsewhere than in the paramatman. The beings discard that person who thinks that the beings are resting elsewhere than in the paramatman. All give up that person who thinks, that all are established elsewhere than in the paramatman. This Brahmana, this kshatriya these worlds, these gods, these vedas, these beings - all these are verily this paramatman.

*All these that are known differently are the body of paramatman and they are included in paramatman and so all these are signifying Brahman alone. Brahman that is mentioned as 'अयमात्मा' is having all these forms of Brahma, kshatra, loka, deva and others. This signifies that Brahman alone is meant by all terms. So when the atman becomes known all else become known. एतत् शरीरकं ब्रह्म विदितं भवति ।*

**स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दान् शक्नुयाद् ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥**

**4-5-8**

Just as it is not possible to stop the sounds that come

from a drum when struck by a drumstick, but the sounds can be stopped by taking away the drum or the drumstick or the drummer.

*In the same way when the sense organs are in contact with the sense objects the experience of the obejcts can not be avoided. But by getting rid of the contact between the sense organs and the external objects, either by taking away the objects or by controlling the senses, the experience can be avoided.*

**स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥** **4-5-9**

As one is not able to stop the sounds that emanate from a conch when blown by a person, but the sounds can be stopped even at the outset taking away the conch or the blower of the conch.

**स यथा वीणायै वाद्यमानायै न बाह्यान्छब्दाञ्छक्नुयाद् ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः॥** **4-5-10**

Just as it is not possible to stop the notes that emanate from a lute when played upon by a person, but the notes can be stopped by taking away the lute or the player of the lute.

**स यथार्द्रैधाग्नेरभ्याहितस्य पृथग्धूमा विनिश्चरन्ति एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदो ऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः**

**श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतान्यस्यैवैतानि सर्वाणि निःश्वसितानि ॥ 4-5-11**

As various kinds of smoke arise from fire kindled with damp fuel even so, my dear Maitreyi, the Rigveda, Yajurveda, Samaveda, Atharvangiras, Ithihasas, Purana Vidyas, Upanishads, slokas, aphorisoms, glosses and commentaries, sacrifices, oblations in the fire, food, drink, this life, the next life and all beings are the breath of this great being, paramatman. These are all verily the breath of that paramatman alone.

**स यथा सर्वासामपाँसमुद्र एकायनमेवँ सर्वेषाँ स्पर्शानां त्वगेकायनमेवँ सर्वेषां गन्धानां नासिके एकायनमेवँ सर्वेषाँ रसानां जिह्वैकायनमेवँ सर्वेषां रूपाणां चक्षुरेकायनमेवँ सर्वेषाँ शब्दानाँ श्रोत्रमेकायनमेवँ सर्वेषां संकल्पानां मन एकायनमेवँ सर्वासां विद्यानाँ हृदयमेकायनमेवँ सर्वेषां कर्मणाँ हस्तावेकायनमेवँ सर्वेषामानन्दानामुपस्थ एकायनमेवँ सर्वेषां विसर्गाणां पायुरेकायनमेवँ सर्वेषामध्वनां पादावेकायनमेवँ सेर्वेषां वेदानां वागेकायनम् ॥ 4-5-12**

As the ocean is the recipient of all waters and is never filled with them, similarly the skin is the centre of all touches and is not satisfied with them, similarly the tongue is the one centre of all tastes and yet is not satisfied, just as the nose is the one centre of all smells and yet is not content with it, the eyes is the one centre of all forms or colours and yet is unsatisfied, the ear is the one centre of all sounds and yet is not satisfied with them, the mind is the one

centre of all resolutions and yet is not satisfied with them, as the heart is the one centre of all learning and yet is not satisfied with that, as the two hands are the one centre of all actions and are not satisfied with those actions, just as the organ of generation is the centre of all pleasures but is not contented with them as the anus is the one centre of all excretions and as the two feet are the one centre of all movements in all paths and yet they are net content and the organ of speech is the one centre of all vedas, a person who wants to realise Brahman should control the activities of all these sense organs.

*Every sense organ has infinite and diverse functions and they are obstructions for one who wants to realise Brahman. It is not possible to satisfy the cravings of sense organs, just as it is not possible to fill up the ocean with waters flowing in to it. So it is of paramount importance to bring under control all sense organs. It is not possible to satisfy them by experience.*

**स यथासैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति, न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ 4-5-13**

'Just as a lump of salt has neither inside nor outside and is a homogeneous mass of salt, even so this jivatman is a mass of consciousness having neither inside nor outside. Arising from the body of the five elements he perishes along with them. When he departs from the final body he has no longer that illusary perception viz. the idea of being the non-sentient body or independent person. This is what I say, me dear "said Yajnavalkya.

**सा होवाच मैत्रेय्यत्रैव मा भगवान्मोहान्तमापीपिपत् । न वा अहमिमं विजानामीति । स होवाच न वा अरेऽहं मोहं ब्रवीम्यविनाशी वा अरेऽयमात्मानुच्छित्तिधर्मा ॥ 4-5-14**

Maitreyi said, "Just here, venerable sir, you have thrown me into the midst of confusion. I do not at all understand the statement of yours". Then Yajnavalkya said, "O Maitreyi ! dear, I am not saying anything confusing. This self, my dear, is indeed indestructible and it possesses the quality of consciousness which is inseparable.

*अयमात्मा स्वयं अविनाशी । एवं तस्य ज्ञानलक्षण धर्मोपि अविनाशी ।*
*This atman is indestructible, like wise it has inseparable attribute of knowledge which is also indestructible.*

**यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिघ्रति तदितर इतरँरसयते तदितर इतरमभिवदति तदितर इतरँ श्रृणोति तदितर इतरं मनुते तदितर इतरँस्पृशति तदितर इतरं विजानाति । यत्र त्वस्यसर्वमात्मैवाभूत्तत्केन कं पश्येत्तत्केन कं जिघ्रेत् तत्केन कं रसयेत् तत्केन कं श्रृणुयात् तत्केन कं मन्वीत तत्केन कँ स्पृशेत्तत्केन कं विजानीयात् । येनेदं सर्वं विजानाति तं केन विजानीयात्स एष नेति नेत्यात्मा अगृह्यो नहि तेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यति । विज्ञातारमरे केन विजानीयादित्युक्तानुशासनासि मैत्रेय्येतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ 4-5-15**

When there is as it were duality, in that state one sees

another, one smells another, one tastes another, one speaks to another, one listens to another one thinks of another, one touches another, one knows another. But for the jivatman, when all things are verily the atman i.e. of the form of one atman inseparable from paramatman, then who, independent of Paramatman will see whom separated from Paramatman by which instrument separated from paramatman ? Then who will smell which object by which instrument as separated from Paramatman, who will speak to whom by which instrument separated from Paramatman? Then who will listen to whom by which instrument separated from Paramatman ? Then who will think of what by which instrument separated from paramatman ? Then who will touch whom by which instrument separated from paramatman? Then who will know which object by which instrument separated from paramatman? By which instrument will the jivatman be able to see Him, by the favour of whom, he cognizes all this ? (He cannot know paramatman without the grace of that paramatman)

The above mentioned atman (Paramatman) can be described only as "Not this much only, not this much only". He is incapable of being grasped and is not grasped. He is unshrinking and so He does not shrink. He is unattached so He is unattached. He is incapable of being bound by any thing and He neither suffers nor decays. When the paramatman is himself the knower, dear Maitreyi, by what can He be known ? Thus you have been given the instructions. This much is indeed, my dear one, Immortality. Saying this, Yajnavalkya left home.

*उक्तअनुशासनासि - एतावदेव खलु अमृतत्वार्थिभिः ज्ञेयम् इत्यर्थः ।*

*विजहार - leaving his home he embraced the order of a sanyasin प्रव्रज्यां कृतवान् ।*

## षष्ठं ब्राह्मणम्

## वंश ब्राह्मणम्

**अथ वंशः पौतिमाष्यो गौपवनाद्गौपवनः पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः कौशिकात्कौशिकः कोण्डिन्यात्कौण्डिन्यः शाण्डिल्याच्छाण्डिल्यः कौशिकाच्च गौतमाच्च गौतमः ॥** 4-6-1

Now the line of teachers. Pauthimasya acquired this knowledge from Gaupavana. Gaupavana from another Pauthimasya, this pauthimasya from another Gaupavana, this Gaupanava from Kaushika. Kaushika from Kaundinya. Kaundiyna from Shandilya. Shandinlya from Kaushika and Gauthama and Gauthama

*In this passage the Guruparampara is given. This is almost the same given at the end of the teaching of Madhuvidya. The line of venerable acharyas is to be remembered with gratitude for having promulgated this wisdom cf Brahmavidya in this universe. आचार्य संकीर्तनस्य मङ्गलत्वात् पौनरुक्त्यं न शंकनीयम् ।*

*This line of acharyas is described beginning with pauthimasya.*

**आग्निवेश्यादाग्निवेश्यो गार्ग्याद्गार्ग्यो गार्ग्याद्गार्ग्यो गौतमाद्गौतमः सैतवात्सैतवः पाराशर्यायणात्पाराशर्यायणो गार्ग्यायणाद्गार्ग्यायण उद्दालकायनादुद्दालकायनो जाबालाय नाज्जाबालायनो माध्यंदिनायनान्माध्यंदिनायनः सौकरायणात्सौकरायणः काषायणात्काषायणः सायकायना**

त्सायकायनः कौशिकायनेः कौशिकायनिः ॥ 4-6-2

From Agnivesya, Agniveshya from Gargya. Gargya from another Gargya, this Gargya from Gauthama, Gauthama from Saitava, Saitava from Parasaryayana, Parasarayayana from Gargyaayana, Gargyayana from Uddalakayana, Uddalakayana from Jabalayana, Jabalayana from Madhyandinayana Madhyandinayana- from Saukarayana, Saukaryana from kashayana, Kashayana from Sayakayana, Sayakayana from Kaushikayani.

घृतकौशिकात्, घृतकौशिकः पाराशर्यायणात्, पाराशर्यायणः पाराशर्यात्, पाराशर्यो जातूकर्ण्यात्, जातूकर्ण्य आसुरायणाच्च यास्काच्च, आसुरायणस्त्रैवणेः, त्रैवणिरौपजन्धनेः, औपजन्धनिरासुरेः, आसुरिर्भारद्वाजात्, भारद्वाज आत्रेयात् अत्रेयो माण्टेः, माण्टिर्गौतमात् , गौतमोगौतमात्, गौतमो वात्स्यात्, वात्स्यः शाण्डिल्यात् शाण्डिल्यः कैशोर्यात्काप्यात् कैशोर्यः काप्यः कुमारहारितात्, कुमारहारितो गालवात्, गालवो विदर्भीकौण्डिन्यात्, विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवात् वत्सनपाद्बाभ्रवः पथः सौभरात्, पन्थाः सौभरोऽयास्यादाङ्गिरसात्, अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात्, आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात्, विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम् अश्विनौ दधीच आथर्वणात्, दध्यङ्ङाथर्वणोऽथर्वणो दैवात्, अथर्वा दैवो मृत्योः प्राध्वंसनात् मृत्युः प्राध्वंसनः प्रध्वंसनात् प्रध्वंसन एकर्षेः,

**एकर्षिर्विप्रचित्ते:, विप्रचित्तिर्व्यष्टे:, व्यष्टि: सनारो:, सनारु: सनातनात्, सनातन: सनगात् सनग: परमेष्ठिन:, परमेष्ठी ब्रह्मण: ब्रह्म स्वयम्भु, ब्रह्मणे नम: ॥ 4-6-2**

Kaushikayani from Ghrtakausika, Ghrtakaushika from Parasarayana, Parasaryayana from Parasarya, Parasarya from Jatukarnya, Jatukarnya from Asurayana and Yaska, Asurayana from Traivani, Traivani from Aupajandhani, Aupajandhani from Asuri, Asuri from Bharadwaja, Bharadwaja from Atreya, Atreya from Mandti, Mandti from Gautama, Gautama from another Gautama. This Gautama from Vatsya, Vatsya from Shandilya, Shandilya from Kaisoryakapyya, Kaisoryakapya from Kumara Harita, Kumara Harita from Galava, Galava from Vidarbhi Kaundinya. He from Vatsnapat, Babhrava, He from Pathisaubhara, He from Ayasya Agnirasa, He from Abhuthi Tvastra, He from Viswaroopa, he from the two Aswins. The two Aswins from Dadhyangatharvana, he from Atharvandaiva, he from Mrutyupradhvamsana, he from Pradhvamsana, Pradhvamsana from Ekarsi, Ekarsi from Viprachitti, Viprachitti from Vyasti, Vyasti from Sanaru, Sanaru from Sanatana, Sanatana from Sanaka, Sanaka from Paramesti, Paramesti from Brahman, Brahman is Swayambhu. Salutaiton to Brahman.

**इति षष्ठं ब्राह्मणम् ॥ इति चतुर्थोध्याय: ॥**

# पञ्चमोऽध्यायः

## प्रथमं ब्राह्मणम्

**ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेमावशिष्यते ॥** 5-1-1

The other world is full with the veda. This world is full with the veda. That which fills is more celebrated than what is filled. When the mystic word that fills is withdrawn from that which is filled what remains is the purna alone.

*अदः means the other world. परोक्षरूपः परलोकः । इदम् - अयं लोकः । पूर्ण means that it is full with the veda. As every thing of the world is originated from शब्द - शब्दप्रभवत्वात् सर्वस्य लोकस्य । The veda describes that the worlds were created from the व्याहृति । 'स भूरिति व्याहरत् सभूमिमसृजत' । पूर्यमाणात् लोकात् पूर्णं पूरणकर्तृ उदंच्यते - उद्गतं भवति - श्रेष्ठं भवतीत्यर्थः । The शब्द of the form of व्याहृति that fills the world is more celebrated than the worlds that are filled with it.*

*When the व्याहृति रूपं वस्तु that fills the world is withdrawn from the world that is filled with it, what remains is the full or purna alone, because that व्याहृति is filled with the pranava or ओंकारात्मकं वस्तु । The श्रुति says 'ओंकारेण सर्वा वाक् संतृण्णा' - ओंकार, pervades everything and is ever full. Even when the effects of the form of व्याहृति are lost the ओंकार, the cause of all, those व्याहृति remains full as so ever. This reference here is meant for extolling the pranava or ओंकार ।*

**ॐ खं ब्रह्म । खं पुराणं वायुरं खमिति ह स्माह कौरव्यायणीपुत्रो वेदोऽयं ब्राह्मणा विदुर्वेदैनेन यद्वेदितव्यम् ॥ 5-1-2**

"OM" is the infinite Brahman. The infinite (खं) is supreme Brahman unlimited by time and space. Kauravyayaniputra says that "kham" is, "the ether containing air'. The knowers of Brahman know that Pranava itself is the veda, as one can know by this pranava what ever has to be known (for realisation of Brahman).

*'ओं खं ब्रह्म' - The Omkara alone is infinite Brahman. The idea is that अपरिच्छिन्न ब्रह्मोपासनम् ओंकारे कर्तव्यम् । The term खं signifies Akasha which has Vayu in it. Here as the Supreme Brahman is not limited by spatial or temporal condition, is said as खं on account of similarity खं means अपरिच्छिन्नम् । Kauravyayaniputra is a certain sage who said that ether having vayu itself was signified by खं । Then the meaning will be as follows :*

*Brahman having Akasha as his body should be super imposed in pranava and should be meditated upon. आकाश शरीरकं ब्रह्म प्रणवे अध्यस्य उपास्यं इत्याह । प्रणवे ब्रह्मोपास्यम् इत्यत्र न विवादः । There is only difference of opinion whether Brahman should be meditated upon as infinite or whether it should be meditated upon as having Akasha as his body.*

*By omkara what all one wants to know can be known. So अयमेव प्रणवो वेदः ।*

इति पञ्चमाध्याये प्रथमं ब्राह्मणम्

## द्वितीयं ब्राह्मणम् ।

**त्रयाः प्रजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्या असुराः। उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवनिति । तेभ्यो हैतदक्षरमुवाच । द इति । व्यज्ञासिष्टा३ इति । व्यज्ञासिष्मेति होचुर्दाम्यतेति न आत्थेति । ओमिति होवाच व्यज्ञासिष्टेति ॥** 5-2-1

The three classes of prajapathi's sons lived the life of Brahmacharya with their father-the gods, men and asuras. Completing the term of studentship, the gods said, "May your revered self instruct us". Prajapathi told them the syllable 'da'. He asked them, "Have you understood?" They said, "We have. You told us, control yourselves", Prajapathi said, "Yes, you have understood."

*त्रयाः means त्रिप्रकाराः । ब्रवीतु means उपदेष्टव्यं ब्रवीतु । Having taught them the syllable 'da', Prajapathi asked them whether they understood his intention. मदभिप्रायं ज्ञातवन्तः इति । How did they understand by the syllable 'da' that they should control themselves ? The Gods enjoyed all prosperity and were infatuated with wealth and so they knew their defect. By the very mention of the term "Da" they realised that they should control themselves.*

**अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवनिति । तेभ्यो हैतदेवाक्षरमुवाच द इति । व्यज्ञासिष्टा३ इति । व्यज्ञासिष्मेति होचुर्दत्तेति न आत्थेति। ओमिति होवाच व्यज्ञासिष्टेति ॥** 5-2-2

Then the men approached him and said, "Please instruct us". Prajapathi said to them the same syllable, 'da'. He asked them, "Have you understood?" they said, "we do. you tell us, "Give". Prajapathi said, "yes, you have understood."

**अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति । तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा३ इति । व्यज्ञासिष्मेति। होचुर्दयध्वमिति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति। तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति दाम्यत दत्त दयध्वमिति । तदेतत्त्रयँ शिक्षेद्दमं दानं दयामिति ॥** 5-2-3

Then the asuras approached Prajapathi and said, "kindly instruct us". Prajapathi told them the very same syllable "da" and asked them, "have you understood?" They said, "we have. you instructed us, "have mercy". He said, "Yes, you have understood". The heavenly voice of the cloud (in the form of thunder) repeats this very thing as, "Da, Da, Da". "Control yourselves.," "Give" and "Have compassion". Therefore one should learn these three - self control, charity and compassion.

*दाम्यत means दान्ता भवत । दत्त means दानं कुरुत । स्तनयित्नु means मेघः । The Cloud repeats the uttering of three "Da" karas. That is the divine voice, not merely the rumbling noise of the cloud. न तु स्तनयित्नु शब्दमात्रम् । The Upanishath ordains that the command of Prajapathi should be obeyed by all of us. The Gita mentions that one should abandon kama, krodha and lobha according to this.*

इति पञ्चमाध्याये द्वितीयं ब्राह्मणम्

## तृतीयं ब्राह्मणम्

**एष प्रजापतिर्यद्धृदयमेतद्ब्रह्मैतत्सर्वम् । तदेतत्त्र्यक्षरँ हृदयमिति। ह इत्येकमक्षरमभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद। द इत्येकमक्षरं। ददत्यस्मै स्वाश्चान्ये च य एवं वेद। यमित्येकमक्षरमेति स्वर्गं लोकं य एवं वेद ॥** 5-3-1

This is Prajapathi which is the heart. This is Brahman. It is all. This term "Hrdayam" consists of three letters. "Hr' is one syllable. To him who knows this and meditates upon it, all his own and others bring their offerings. "Da" is one syllable. To him who knows this and meditates upon it, all his own and others give their powers. "Yam' is also one syllable. He who knows this and meditates upon it goes to the heavenly world.

*The Prajapathi who was mentioned as the instructor of "Dana" and others, is verily the Hrdaya. That means ब्रह्म or the great and this is everything as known from the Shakalya Brahmana in the third chapter. Having prescribed the meditation upon Hrdaya as characterised by the three characteristics viz Prajapathitva, Brhatva and Sarva Swaroopatva, the Nirvachana or the explanation of the term Hrdaya that is to be meditated, is made here. The meanings of each syllable and the benefit that is obtained from the meditation upon them is outlined in the passage. "Hr' is the first syllable, स्वाश्च अन्येन means the Indriyas and the respective objects related to them. These give their power to the meditator. He who meditates upon the letter ह, to him his relatives and relations of those relatives bring articles of worship, He who meditates upon "Da" and knows that it is*

*connected with this term हृदय even for him benefits occur. स्वाः or इन्द्रियाणि अन्ये च विषयाः स्वं कार्यं तदधीनं कुर्वन्ति ।*

*If this kind of benefit occurs even from the knowledge of the explanatory meanings of the syllable of the term, it need not be said that one gets immense benefit from the meditation upon "Hrudayam".*

इति पञ्चमाध्याये तृतीयं ब्राह्मणम्

## चतुर्थं ब्राह्मणम्

**तद्वै तदेतदेव तदास सत्यमेव । स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति जयतीमाँल्लोकाञ्जित इन्नवसावसद्य एवमेतंमहद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति । सत्यँह्येव ब्रह्म ॥**

**5-4-1**

That heart - Brahman is verily Satya. He who meditates upon this heart which is vast, adorable and the first-born as Satya Brahman, conquers all these worlds and his enemy similarly conquerred in the same way remains as a non-entity. He who meditates thus upon the vast, adorable and first-born as "Satya-Brahman", becomes a victor as stated above.

*The meditation upon Hrdaya as Prajapathi was described earlier. Here the meditation upon Hrdaya as Sathya is prescribed. "Satyam' here signifies the अव्याकृत पञ्चभूतात्मक वस्तु as described in Murtha Murtha Brahmana". "द्वे वाव ब्रह्मणोरूपे इत्यत्र सत्यच्छब्दितम् मूर्तञ्चामूर्तञ्च सत्यम् अव्याकृतं पञ्चभूतात्मकं अभवत् इत्यर्थः । The fruit of the meditation upon this Hrdaya is mentioned further as follows. He who meditates upon this Hrdaya knowing that it is Mahath and therefore*

*worshipful or पूज्यम् and that it is प्रथमजम् or the first boon of all host of effects and as Satyam or अव्याकृत पञ्चभूतात्मकम् or undifferentiated aggregate of the five elements and as Brahman, as great, will conquer all these worlds. The opponents of this Upasaka become non-entities इत्थं वशीकृतः उपासकस्य शत्रुः असत्प्रायो भवेत् ।*

**आप एवेदमग्र आसुस्ता आपः सत्यमसृजन्त । सत्यं ब्रह्म । ब्रह्म प्रजापतिं प्रजापतिर्देवाँस्ते देवाः सत्यमेवोपासते । तदेतत्त्र्यक्षरँ सत्यमिति । स इत्येकमक्षरं । तीत्येकमक्षरं । यमित्येकमक्षरं । प्रथमोत्तमे अक्षरे सत्यं, मध्यतोऽनृतं । तदेतदनृतमुभयतः सत्येन परिगृहीतँ, सत्यभूयमेव भवति । नैनं विद्वाँसमनृतँ हिनस्ति ॥** 5-4-2

In the beginning (prior to creation) this universe was only water. Those waters created satya. Satyam is Brahma. Brahma created Prajapathi and Prajapathi created the gods. Those gods meditate upon Satya alone. The term "Satya' consists of three syllables. "Sa' is one syllable. "Ti" is another syllable. "ya" is the third syllable. The first and the last syllables are "satya" The one in the middle is untruth. This untruth covered on both sides by the truth has a predominance of truth alone. Untruth does not hurt a person who knows thus.

*This differentiated universe was in the form of undifferentiated five elements before the creation of the cosmic egg. अण्डसृष्टेः प्राक् अव्याकृत पञ्चभूतात्मना अवर्तत । Those waters created Satyam. That means पञ्चीकृत पञ्चभूतात्मक कार्यं अण्डम् । That Satya created Brahma or the Chaturmukha. The term*

*Brahma here is neuter gender according to Vedic usage. That Chaturmukha Brahma created Daksha Prajapathi and others. Those Prajapathis created the Gods. Those Gods meditate upon Sathya which contain these letters. The middle syllable is "untrue' अनृतं हि मृत्युः ।*

इति पञ्चमाध्याये चतुर्थं ब्राह्मणम्

## पञ्चमं ब्राह्मणम्

**तद्यत्तत्सत्यमसौ स आदित्यो य एष एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणेऽक्षन्पुरुषस्तावेतावन्योत्यस्मिन्प्रतिष्ठितौ । रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः । प्राणैरयममुष्मिन्स यदोत्क्रमिष्यन् भवति शुद्धमेवैतन्मण्डलं पश्यति । नैनमेते रश्मयः प्रत्यायन्ति ॥** 5-5-1

He who is that satya is the sun - the purusha who is in that orb and also the Purusha who is in the right eye. These two rest on each other. The Purusha in the sun rests on the purusha in the eye through his rays and the purusha in the eye rests on the purusha in the orb through pranas or sense organs. When the individual self is about to depart from the body, he sees the solar orb clean and pure. Those rays of the sun are not a source of obstruction.

*In this passage the meditation upon Brahman who is residing in the eye and the sun is described. The meditation here is of the form of Satya which is निर्विकार रूप and as one who has the व्याहृतीs as his body. This kind of meditation is well known in the Chandogya Upanishath. They are अधिदैवतम् अध्यात्मंच अवस्थितौ आदित्य चाक्षुष पुरुषौ परस्परोपकारकौ*

*भवतः । रश्मिद्वारा आदित्य पुरुषः चाक्षुष पुरुषस्य उपकारकः । In the absence of the association with the rays of the sun, the chakhsusha purusha will not be capable of functioning. Similarly the chakshusha purusha is helpful to the aditya purusha through the Pranas. प्राणनाभावे आदित्यपुरुषस्य परमात्मनः प्रकाशकत्वाभावात् । One who meditates thus will be capable of seeing the pure Aditya mandala at the time of his passing out of the body. एवं विद्वान् उत्क्रान्तिवेलायां द्वारभूतं आदित्यमण्डलम् रश्मिप्रतिघातरहितं द्रष्टुं शक्नोति । This is on account of the eminence of the knowledge of परस्पर उपकार्योपकारक भावज्ञान of the purushas residing in the eye and the orb of the sun.*

**य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिरः एकँशिरः एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे। सुवरिति प्रतिष्ठा । द्वे प्रतिष्ठे द्वे एते अक्षरे । तस्योपनिषदहरिति हन्ति पाप्मानं जहाति च य एवं वेद ॥** 5-5-2

Of the Purusha who is in the orb of the sun, 'Bhuh' is the head. The head is one and there is this one syllable. "Bhuvah" is his arms. There are two arms and this has two syllables. "Suvr' is his feet, for there are two feet and these syllables are also two. His secret name is "ahah'. He who knows (meditates) thus destroys sin and also abandons it.

*The vyahriti Bhuh is the head of the Satya Purusha who resides in the orb of the Sun. The idea is one should meditate upon the satya purusha as having Bhuh as his head. तच्छिरस्कत्वेन ध्यानं कर्तव्यं इति भावः ।*

*प्रतिष्ठा mean पादौ feet. उपनिषत् means रहस्यनाम । The fruit of this kind of meditation is described as स पाप्मानम् हन्ति जहाति च ।*

*This meditation upon सत्य ब्रह्म is discussed in the Brahmasutras. (3-3-20, 21 and 22) It is described there that these two are different types of meditations.*

**योऽयं दक्षिणेऽक्षन्पुरुषस्तस्य भूरिति शिरः एकँ शिरः एकमेतदक्षरं भुव इति बाहू । द्वौ बाहू द्वे एते अक्षरे । सुवरिति प्रतिष्ठा द्वे प्रतिष्ठे द्वे एते अक्षरे । तस्योपनिषदहमिति हन्ति । पाप्मानं जहाति च य एवं वेद ॥** 5-5-3

Of the Purusha who is in the right eye "Bhuh" is the head, for there is one head and this has one syllable. "Bhuvah" is his arms, for there are two arms and there are these two syllables. "Suvar" is his feet, for there are two feet and there are two syllables. His secret name is "aham'. He who meditates thus destroys sin and abandons evil.

इति पञ्चमाध्याये पञ्चमं ब्राह्मणम्

## षष्ठं ब्राह्मणम्

**मनोमयोऽयं पुरुषो भाः सत्यस्तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा यवो वा । स एष सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति यदिदं किं च ॥** 5-6-1

This Purusha (Parama Purusha) to be realised by a pure mind, has a resplendent form, is bereft of any modifications, resides with in the heart, as small as a grain of rice or barley. He is the Lord of all, the ruler of all and he commands and supports whatever is in this universe.

*In this mantra Shandilya Vidya is prescribed. भाः means भारूपः In Chandogya it is mentioned as भारूपः। सत्य means निर्विकारः । Though he is residing in the cave of the heart and*

*is of a very small proportion on account of the small space in the heart he is the controller of all, the sheshin of all and the supporter of all as he is the master of all. In the Brahmasutras under sutra समान एवञ्चा भेदात् (V.S. 3-3-19). It is determined that the meditation upon Brahman in Brahadaranyaka and the Agnirahasya and Chandogya prescribed as मनोमय and others is one and the same.*

इति पञ्चमाध्याये षष्ठं ब्राह्मणम्

## सप्तमं ब्राह्मणम्

**विद्युद्ब्रह्मेत्याहुर्विदानाद्विद्यत् । विद्यत्येनं पाप्मनो य एवं वेद विद्युद् ब्रह्मेति । विद्युद्ध्येव ब्रह्म ॥** 5-7-1

They say that lightning is Brahman. It is called Vidyut as it dispels the darkness of clouds. As regards a person who knows like this that lightning is Brahman, that Brahman dispels all sins that are disagreeable to him, for lightning is verily Brahman.

*It is said by some that one should have the view of Brahman in Vidyuth. The similarity between Brahman and Vidyuth is as follows. The lightning dispels the darkness within the clouds and Brahman dispels the darkness of ignorance. One who meditates like this will destroy the sins that are obstructions to his knowledge. ब्रह्मणो विद्युद्वत् खण्डकत्वात् ।*

इति पञ्चमाध्याये सप्तमं ब्राह्मणम्

## अष्टमं ब्राह्मणम्

**वाचं धेनुपासीत । तस्याश्चत्वारःस्तनाः । स्वाहाकारोव**

**षट्कारो हन्तकारः स्वधाकारः। तस्यै द्वौ स्तनौ देवा उपजीवन्ति स्वाहाकारं च वषट्कारं च। हन्तकारं मनुष्याः, स्वधाकारं पितरस्तस्याः प्राण ऋषभो मनो वत्सः ॥ 5-8-1**

One should meditate upon the three fold veda, the speech as a cow. The four udders of this speech are the words - svaha, vashat, hanta and svadha. The Gods live on two of these udders namely "svaha" and "vashat", Men on "Hanta" and the manes on "svadha". Prana or the vital force is the bull of this cow and the mind is its calf.

*One should meditate upon speech of the form of three vedas. Speech itself is धेनु or a cow. The oblations are offered to Gods with Swahakara and Vasatkara. In Manushya Yajnya food is given to humans with the term "Hanta". For the pitris Swadha is offered. प्राणेन हि वाक् प्रसूयते / Therefore prana is called Vrushabha. The mind is called the calf. Because speech functions in respect of whatever is thought by the mind.*

## नवमं ब्राह्मणम्

**अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे येनेदमन्नं पच्यते यदिदमद्यते तस्यैष घोषो भवति यमेतत्कर्णावपिधाय शृणोति। स यदोत्क्रमिष्यन्भवति नैनं घोषँ शृणोति ॥ 5-9-1**

This fire, who is within the body of this purusha and by whom the food that is eaten by the purusha is digested, is Vaisvanara. It produces this sound which is heard by one by closing one's ears. When the individual self is about to pass out of the body, one will not hear this sound.

*While introducing उत्क्रान्ति or passing out of the body, the commencement of such utkranthi is mentioned here. वैश्वानर is*

*the gastric fire by whom whatever eaten is digested. The sound that is heard is the sound of the gastric fire. The idea here is that one should have the view of Brahman in such Jataragni तादृश वैश्वानराग्नौ ब्रह्मदृष्टिः कार्येति अर्थसिद्धः ।*

इति पञ्चमाध्याये नवमं ब्राह्मणम्

## दशमं ब्राह्मणम्

**यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति । तस्मै स तत्र विजिहीते यथा रथचक्रस्य खं । तेन स ऊर्ध्व आक्रमते। स आदित्यमागच्छति, तस्मै स तत्र विजिहीते यथाऽडम्बरस्य खं तेन स ऊर्ध्व आक्रमते । स चन्द्रमसमागच्छति । तस्मै स तत्र विजिहीते यथा दुन्दुभेः खं । तेन स ऊर्ध्व आक्रमते । स लोकमागच्छत्यशोकमहिमं तस्मिन्वसति शाश्वतीः समाः ॥** **5-10-1**

When a person passes out of this world, he comes to Vayu. Then the wind makes room for him by an opening which is like the hole of a chariot wheel. He proceeds upwards through that and comes to Aditya. The Aditya makes room for him by an opening like the hole of a tabour. He proceeds upward through that and comes to the Moon. The moon makes room for him by an opening like the hole of a drum. He proceeds upwards through that hole and comes to a world where there is no grief or cold. He lives in that world for everlasting years.

*In the context of Uthkranthi or departing from the body, the passage through which a knower of Brahman proceeds is described here.*

*'सः वायुमागच्छति' - That means he comes to vayu after going through Archis or fire, Ahas or day, Poorva paksha or the bright half of the month, and अब्द or samvathsara.*

*विजिहीते That means he makes a hole in his body for the Brahmavith to go through upward from it. छिद्रीकरोति आत्मानं इत्यर्थः । The hole will be of the proportion of a chariot wheel.*

*रथचक्र मध्यवर्ति रन्ध्रं यत्परिमाणं तत्परिमाणं छिद्रं करोति । From there he moves upward and comes to the world of the sun. The scriptural passage that the Brahmavith comes to Aditya through Devaloka is not contradicted by this because it is pointed out that the Devaloka and Vayu are the same as discussed in the Vedanta Sutra 4-3-2. वायुं अब्दात् अविशेष विशेषाभ्यां । देवलोकशब्दः सामान्य शब्दः । वायु शब्दः विशेषः । अतः वायुरेव देवलोकः इति स्थितम् ।*

*Though Aditya obstructs one who wants to move to Brahmaloka, he makes room for a knower of Brahman and he makes on opening for him in his body like the hole of a tabor. From there he proceeds upwards and comes to the moon. The moon also makes an opening in his body like the hole of a drum. Proceeding upward through that hole and going through Vidyuth, Varuna, Indra and Prajapathi he comes to the world of the Supreme Brahman which is अशोक and अहिम। That means हिमादि आधिदैविक दुःखशून्यं शोकशून्यं परब्रह्म लोकम् । He never more returns to this world.*

इति पञ्चमाध्याये दशमं ब्राह्मणम्

## एकादशं ब्राह्मणम्

**एतद्वै परमं तपो यद्व्याहितस्तप्यते । परमँहैव लोकं जयति**

**य एवं वेद । एतद्वै परमं तपो यं प्रेतमरण्यँ हरन्ति । परमँ हैव लोकं जयति य एवं वेदैतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति। परमँ हैव लोकं जयति य एवं वेद ॥**

**5-11-1**

This is verily a great penance that a person laid up with sickness suffers. He who knows thus wins indeed a great world. This is verily a great penance that people carry a dead body to the forest. He who knows thus wins a great world. This is verily a great penance that they lay a dead man on the fire. He who know thus wins indeed a great world.

*व्याहितः means व्याधितः Tormented by sickness. ज्वरादि परिगृहीतस्सन् यत् तप्यते तदेव परमं तपः इत्येव चिन्तयेत् । दुःख सामान्यात् । A person who knows like this, will through that realisation that it is a penance, will burn his sins and attains the Supreme abode. तेन विज्ञानेन तपसा दग्ध किल्बिषः परमं लोकं जयति । If one has the idea of penance while he is alive, in taking his dead body to the forest for cremation that it is a penance, it will be verily a penance. Here the common factor is going to the forest from the village. ग्रामादरण्यम् यं प्रेतं ऋत्विजोहरन्ति, तस्मिन् कर्माणि परमं तपो भविष्यतीति तत्र परमतपस्त्वबुद्धिं जीवदृशायां यः करोति सः परमं लोकं जयति । In the act of cremation his dead body is confined to the flames and if he thinks of that as a penance his sins get destroyed and he gains higher worlds.*

इति पञ्चमाध्याये एकादशं ब्राह्मणम्

## द्वादशं ब्राह्मणम् ।।

**अन्नं ब्रह्मेत्येक आहुस्तन्न तथा, पूयति वा अन्नमृते**

**प्राणात्प्राणो ब्रह्मेत्येक अहुस्तन्न तथा शुष्यति वै प्राण ऋतेऽन्नादेते ह त्वेव देवते एकधाभूयं भूत्वा परमतां गच्छतस्तद्ध स्माह प्रातृदः पितरं। किंस्विदेवैवं विदुषे साधु कुर्याम्, किमेवास्मा असाधु कुर्यामिति । स ह स्माह पाणिना मा प्रातृद क्स्त्वेनयोरेकधाभूयं भूत्वा परमतां गच्छतीति। तस्मा उ हैतदुवाच वीति । अन्नं वै वि । अन्ने हीमानि सर्वाणि भूतानि विष्टानि । रमिति । प्राणो वै रं प्राणे हीमानि सर्वाणि भूतानि रमन्ते । सर्वाणि ह वा अस्मिन्भूतानि विशन्ति । सर्वाणि भूतानि रमन्ते य एवं वेद॥** 5-12-1

Some say that food is Brahman. It is not so, for food becomes foul smelling without the vital force. Some others say that vital force is Brahman. It is not so, for the vital force dries up without food. These two deities (Anna and Prana) being unified attain the highest state. For this reason Pratrda said to his father, 'for me, who have realised like that, what good at all can I do ? or what bad act can I do ?' Silencing him with his hand, the father said, "O Pratrda, do not say so. Who will attain the highest state of Brahman by realising that these two are unified ? Then the father said to the son," it is "vi"". Food, indeed is "vi", because all these beings rest on food. It is "Ram". The vital force is indeed "Ram", for all these beings delight in prana or the vital force. All these beings dwell and take delight in him, who knows as above.

*Anna by itself without prana becomes decomposed. Similarly Prana dries up without food. When both these are unified they attain perfection. On account of this reason प्रातृद*

*said to his father - अन्नप्राणावेकीभूतौ ब्रह्मेति विदुषे अस्मै (मह्यं) किं वा साधु कर्म कुर्यां किं वा असाधुकर्म कुर्यां ? The idea is, I am a Kritha Kritya and for me साधुकर्म or असाधुकर्म will not in any way affect in any way. कृतकृत्यस्य मे साध्वसाधु कर्मभ्यां किं भविष्यति ? The father advised him to realise that one cannot attain perfection by this knowledge of Anna and Prana. अन्नप्राणयोः एकधा भूयं विद्वान् परमतां न गच्छति । Then the son asked the father, how one would get Paramathan ? The father taught his son that anna is called as "Vi", because all living beings take resort to food. The idea is meditate upon Anna as Vi - 'वि' इति अन्नमुपास्यम् इत्यर्थः । प्राण is to be meditated upon as रम् । The fruit of this kind of meditation upon anna-prana as characterised by the qualities of "vi" and 'रम्' is stated as follows.*

*विरमिति गुणविशिष्ट अन्नप्राणोपासनस्य फलमाह ।*

*In such a person all beings verily dwell and all beings verily delight.*

इति पञ्चमाध्याये द्वादशं ब्राह्मणम्

## त्रयोदशं ब्राह्मणम्

**उक्थं । प्राणो वा उक्थं, प्राणो हीदँसर्वमुत्थापयति उद्धास्मादुक्थविद्वीरस्तिष्ठत्युक्थस्य सायुज्यँ सलोकतां जयति य एवं वेद ॥** **5-13-1**

One should meditate upon prana as "uktha'. Prana is verily uktha. It is prana that upholds all this. From him who knows thus a wise son, who is a knower of uktha is born. He who knows thus attains union with uktha and abode in the same world as uktha.

*The meditation upon Prana as Rik, Yajus, Sama is ordained in this mantra. 'उक्थम्' means उक्थ इति प्राणमुपासीत। This term uktha here relates to the Rik alone as it is used along with yajus and sama. The upanishath points out how prana is uktha. One who is divested of prana cannot stand-up. One who has realised this kind of meditation will get the benefit of having a valiant son. Likewise he will attain similarity with prana.*

**यजुः । प्राणो वै यजुः । प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते । युज्यन्ते हास्मै सर्वाणि भूतानि श्रैष्ठ्याय यजुषः सायुज्यँ सलोकतां जयति य एवं वेद ॥ 5-13-2**

One should meditate upon prana as Yajus. Prana is verily "yajus'. All these beings are united with one another if there is the vital force. For him who knows thus all beings are united to give prominence. He who knows thus attains union with yajus and abode in the same world as yajus.

*Prana should be meditated upon as Yajus. The similarity is pointed out as follows प्राणेसति इमानि सर्वाणि भूतानि युज्यन्ते सन्नह्यते।*

**साम । प्राणो वै साम । प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि । सम्यञ्च हास्मै सर्वाणि भूतानि श्रैष्ठ्याय कल्पन्ते, साम्नः सायुज्यं सलोकतां जयति य एवं वेद ॥ 5-13-3**

One should meditate upon Prana as "saman". Prana is verily saman. All these beings are united when there is prana. All beings united together become capable of giving him prominence. One who knows thus attains union with saman and attains an abode in the same world as saman.

*सम्यञ्चि means संगतानि भवन्ति । Those who have realised this kind of meditation gain prominence and win the world of saman.*

**क्षत्रं । प्राणो वै क्षत्रं । त्रायते हैनं प्राणः क्षणितोः । प्र क्षत्रमत्रमाप्नोति क्षत्रस्य सायुज्यँ सलोकतां जयति य एवं वेद ॥** 5-13-4

One should meditate upon prana as kshatram. The vital force is verily kshatram. The vital force saves the body from wounds. He who knows thus attains Kshatram that needs no protection from others. He gains union with Kshatram and attains an abode in the same world as kshatram.

*Prana is to be meditated upon as Kshatra. क्षणिः means Rimsa. A person who meditates like this will not succumb to हिंसा । Prana will protect him from all himsa. अत्रम् means प्राणः। Prana is not protected by others but it protects others.*

इति पञ्चमाध्याये त्रयोदशं ब्राह्मणम्

## चतुर्दशं बाह्मणम्

**भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराण्यष्टाक्षरँह वा एकं गायत्र्यै पदमेतदु हैवास्या एतत् । सः यावदेषु त्रिषु लोकेषु तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥** 5-14-1

The terms "Bhoomi" (the earth), 'अन्तरिक्ष'' (sky) and द्यौ dyauh (Heavens) - make eight syllables. The first foot of the Gayathri mantra has verily eight syllables. Hence this first foot of the Gayathri consists of those three

worlds. He who knows thus and meditates upon the first foot of the Gayathri wins whatever there is in those three worlds.

*After expounding the meditation characterised by the mind, heart and many others, the Upanishath here ordains the meditation which is characterised by the characteristics of Gayathri. The syllables in the three terms भूमिः, अन्तरिक्षम्, द्यौः are counted as eight. The term Dyauh is to be taken as having two syllables such as दकार and यकार । The first foot of the Gayathri Mantra has eight syllables. Thus they are similar. 'अस्याः एतत् पदम्' - means गायत्र्याः एकं पदम् । The first pada of Gayathri is तत्सवितुर्वरेण्यम् । The third word varenyam is taken as a four syallbled word. लोकत्रये गायत्र्येकपदत्वज्ञानस्य फलमाह - सः त्रिषु लोकेषु यावज्जेतव्यं तावज्जयति । one who realises thus and meditates upon the one foot of Gayatri as signifying the three worlds conquers what all is to be conquered in the three worlds.*

**ऋचो यजूँषि सामानीत्यष्टावक्षराणि। अष्टाक्षरँ ह वा एकं गायत्र्यै पदम् । एतदु हैवास्या एतत् स यावतीयं त्रयी विद्या तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥** **5-14-2**

ऋचः यजूंषि and सामानि - these three terms make together eight syllables. The second foot of Gayatri has verily eight syllables. Hence this foot of the Gayatri consists of those three vedas. He who meditates on the second foot of Gayatri in this way wins the knowledge of the three fold vedas as far as they extend.

*वेदत्रयात्मकं अस्याः गायत्र्याः एतत् एकं पदं इत्यर्थः । The second pada of the Gayathri mantra is - 'Bhargo devasya Dheemahi'*

*गायत्र्याः वेदत्रयात्मकं पदं जानन् त्रयीप्रतिपाद्यं सर्वं फलमाप्नोतीत्यर्थः ।*

**प्राणोऽपानो व्यान इत्यष्टावक्षराण्यष्टाक्षरँह वा एकं गायत्र्यै पदमेतदु हैवास्या एतत्स यावदिदं प्राणि तावद्ध जयति । योऽस्या एतदेवं पदं वेद अथास्या एतदेव तुरीयं दर्शतं पदं परोरजाः य एष तपति । यद्वै चतुर्थं तत्तुरीयं । दर्शतं पदमिति ददृश इव ह्येषः । परोरजा इति । सर्वमु ह्येवैष रज उपर्युपरि तपत्येवँहैव श्रिया यशसा तपति योऽस्या एतदेवं पदं वेद ॥**

**5-14-3**

The three terms prana, Apana and Vyana make eight syllables. The third foot of the Gayatri also has verily eight syllables. This group of three forms of the prana or vital airs is therefore this third foot of the Gayatri. He who knows thus and meditates on this third foot of the Gayatri in this way that it is prana, wins as far as anything that breathes in this universe. i.e., he conquers all beings. Now this is the fourth foot of this Gayatri. This purusha is visible in the supra mundane sphere (In the Sun). That which is called Turiya is the chaturtha. 'दर्शतं पदम्'' - The meaning is this person who is seen as it were in the solar orb in the word above. 'परोरजः' - This Purusha shines on the entire universe being high above all without any exception He who meditates on the purusha in the solar orb in this way as indicated by the fourth pada of the Gayatri, shines with splendour and reputation like that purusha himself.

*The fourth quarter of the Gayatri mantra is now introduced. दर्शतं पदं-This purusha who is in the orb of the sun shines as if he is seen. एषः मण्डलान्तर्गतः पुरुषः दृश्यते इव हि भासते ।*

*अतः दर्शतं पदम् इत्यर्थः । सर्वं रजः means सर्वमपि राजसं लोकम् । उपर्युपरि means अत्यन्तं ऊर्ध्वं स्थित्वा एषः - मण्डलपुरुषः तपति । one who meditates on the fourth pada like this will shine just as the Purusha in the orb of the sun shines.*

*The Purusha in the Solar orb is seen by only Yogins and so it is said, "seen as it were". The relation between the purusha in the solar orb and Gayatri is that of the वाच्य, वाचक संबन्ध ।*

**सैषा गायत्र्येतस्मिँस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता । तद्वै तत्सत्ये प्रतिष्ठितं । चक्षुर्वै सत्यं । चक्षुर्हि वै सत्यं तस्माद्यदिदानीं द्वौ विवदमानावेयातामहमदर्शमहम श्रौषमिति, य एव ब्रूयादह मदर्शमिति तस्मादेव श्रद्दध्याम । तद्वै तत्सत्यं बले प्रतिष्ठितं । प्राणो वै बलं । तत्प्राणे प्रतिष्ठितं । तस्मादाहुर्बलँ सत्यादोजीय इत्येवमेषा गायत्र्यध्यात्मं प्रतिष्ठिता । सा हैषा गयाँस्तत्रे । प्राणा वै गयास्तत्प्राणां स्तत्रे । तद्यद्गयाँ स्तत्रे । तस्माद्गायत्री नाम । स यामेवामूँ सावित्रीमन्वाहैषैव सा । स यस्मा अन्वाह तस्य प्राणाँ स्त्रायते ॥** 5-14-4

This Gayatri (with its three padas) rests on the fourth pada. The purusha who is seen as it were in the solar orb in the Supra mundane sphere (परो रजसि). That sun or Aditya rests on Truth. The eye is verily the truth. Therefore even now if two disputants come saying "I saw it", "I heard it", we believe him who alone says "I saw it". That truth rests on strength. Prana is indeed strength. Hence truth

rests on the prana. Therefore they say, "that what is strong is more vigorous than truth". Thus does the Gayatri rest on Prana that is within the body. That Gayatri protected the Gayas the organs. Hence it saved the organs. Because it saved the pranas or organs it is called Gayatri. The savitri that the teacher imparts to his pupil is this very gayatri. Gayatri protects the pranas of that pupil to whom it is imparted.

*This Gayatri is established in the Mandala purusha who shines brilliantly high above all worlds. That Aditya is established in the Eye and the Eye is established in Satyam or truth. "ओजीय" The derivation of Gayatri is taught as गयां तत्रे । तत्रे means पालयति स्म or protected. The term "Gaya" means pranas. The savitri protects the indriyas from being hurled into hell. नरक पतनादिभ्यः त्रायते प्राणान् । गायत्र्येव सवित्री ।*

**ताँहैतामेके सावित्रीमनुष्टुभमन्वाहुर्वागनुष्टुप् एतद्धाच मनुब्रूम इति । न तथा कुर्याद्गायत्रीमेव सावित्रीमनुब्रूयात् । यदि ह वा अप्येवं वित्बह्विव प्रतिगृह्णाति न हैव तद्गायत्र्या एकंचन पदं प्रति ॥** **5-14-5**

Some impart to the pupil that Savitri which is in the Anustup metre saying that Anustup is the (goddess of speech) and they say, "we speak about that speech." One should not do so. One should impart only that Savitri which is in the Gayatri chandas. If one who knows as above, accepts apparently even too much gift, it is not equal to one foot of the Gayatri.

*Some people may say that this Savithri is of the Anustup metre. 'एतां वाचं अनुब्रूम' - with this statement the Anuvachana*

*or instruction of Savithri is found to be in vogue. वाक् is having primarily Anustup Chandas. So savitri having four quarters of eight letters has to be instructed. So savitri of the Anustup Chandas would have thirty two letters. Having mentioned this view, the Upanishath states that it should not be taught this way. But savithri in Gayatri chandas alone having three padas of eight letters each, should be taught. गायत्री छन्दस्काम् अष्टाक्षरैः त्रिभिः पादैः युक्तां गायत्रीमेव सावित्रीं अनुब्रूयात् इत्यार्थः । एवं पादविदः प्रतिग्रहदोषाः शमं यान्ति इत्यर्थः । The mantra having four quarters of eight syllables each is as follows :*

*तत्सवितुर्वृणीमहे*
*वयं देवस्य भोजनम् ।*
*श्रेष्ठं सर्व धातमम्*
*तुरं भगस्य धीमहि ।*

*This mantra is also extolling savitri having सवितृ as the Devata. So it may be also called as Savitri. In Chandogya upanishath (Ch. V-2), this mantra is ordained for sipping the paste of the Mantha. The Upanishath says that one should know that the celebrated Gayatri with twenty four syllables is really savitri.*

**स य इमाँस्त्रीन्लोकान्पूर्णन्प्रतिगृह्णीयात्सोऽस्या एतत् प्रथमं त। अदमाप्नुयापथ यावतीयं त्रयी विद्या यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतद्द्वितीयं स्यादमाप्नुयादथ यावदिदं प्राणि यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतत्तृतीयं पदमाप्नुयादथास्या एतदेव तुरीयं दर्शतं पदं परोरजाः य एष तपति । नैव केनचनाप्यं कुत उ एतावत्प्रतिगृह्णीयात् ॥ 5-14-6**

The knower of this Gayatri, who accepts as fee the three worlds full of wealth, will receive the results of knowing only the first foot of the Gayatri. If the knower of this gayatri accepts all that the knowledge represented by the three vedas can bestow, will be only receiving the results of knowing only the second foot of Gayatri. The knower of this Gayatri who accepts all creatures that exist in the world, as fee, will receive the results of knowing only the third foot or quarter of Gayatri. Next that Purusha who is the fourth foot, who shines and who is seen, as it were in the solar orb, in the supra-mundane-sphere, cannot be attained by any one. Indeed how could one accept so much gifts as any of the above three padas ?

*यः इमान् त्रीन्लोकान् धनपूर्णान् प्रतिगृह्णाति, सः गायत्रीप्रथमपाद ज्ञानफलम् आप्तवान् । प्रथमपाद ज्ञानस्य लोकत्रय भोक्तृत्वं फलमित्यर्थः । The fruit of knowing well the first foot of the Gayatri mantra is the experience of all the three worlds or it may be said the प्रायश्चित्त for having received the three worlds as gift is the अध्ययन of the first foot. The fruit of the knowledge of the second foot is the experience of all benefits that are illumined by the three vedas.*

*त्रयी प्रकाश्यसकल फलानुभवो द्वितीयपादज्ञानस्य फलम् । The fruit of the knowledge of the third foot is the seshitva in respect of all living beings. The upanishath says that the phala of the fourth foot is not capable of being obtained by any body because there cannot be any phala which is appropriate to that knowledge. एतदनुरूपं फलम् कुतः स्यात् ? इत्यर्थः । अतः तस्या अनन्तमेव फलम् नान्यदित्यर्थः ।*

**तस्या उपस्थानं गायत्र्यस्येकपदी द्विपदी त्रिपदी**

**चतुष्पद्यपदसि । न हि पद्यसे । नमस्ते तुरीयाय दर्शताय पदाय परोरजसे असावदो मा प्रापदिति यं द्विष्यात् असावस्मै कामो मा समर्द्धीति वा, न हैवास्मै स कामः समृध्यते यस्मा एवमुपतिष्ठतेऽहमदः प्रापमिति वा ॥5-14-7**

The adoration of Gayathri. Here is the mantra for it. "O Gayatri", thou art one footed, two footed, three footed, four footed and thou art also not known. Salutation to the fourth foot which is the Purusha who is seen as it were in the solar orb in the supra mundane sphere. Should the knower of Gayatri bear hatred towards any body, he should use this mantra 'May the enemy never attain his object', - 'such and such', or 'may not such and such get his desire realised.' This mantra also may be used. The object of the person against whom the knower of Gayatri makes this prayer and offers adoration, will never be fulfilled or he may say "May I attain this cherished object of mine".

*'एकपदी' - हे गायत्रि त्वं भूर्भुवस्सुवर्लक्षणेन एकेन पादेन एकपद्यसि - You are of one foot characterised by the Vyahritis भूः भुवः and सुवः / You have two feet - by the second pada or quarter of the characteristic of the three vedas you are two footed. By the third quarter characterised by prana and others, you are tripadi. You are chatushpadi, characterised by the fourth pada of paro Rajas. अपदसि is explained as नहि पद्यसे that means नहि ज्ञायसे । अपरिच्छिन्न महिमत्वात् परिच्छिन्नतया न ज्ञातुं शक्यसे । Adoration is offered to the fourth quarter further. उक्त गायत्रिवित् यं द्विष्यात् - i.e., should a knower of Gayatri like this, hate any body and if he offers adoration to Gayatri with a prayer that his enemy should not flourish, such an enemy will never*

*flourish. Or if he adores Gayatri with a prayer that he should gain certain benefit, he would attain that benefit.*

*Three mantras are ordained here as follows :*

1. *असौ अदः मा प्रापत्*
2. *असावस्मै कामो मा समर्धि*
3. *अहमदः प्रापम् ।*

*Of these three mantras any one may be used and prayed.*

**एतद्ध वै तज्जनको वैदेहो बुडिलमाश्वतराश्विमुवाच। यन्नुहो तद्गायत्रीविदब्रूथाः अथ कथँहस्तीभूतो वहसीति । मुखँ ह्यस्याः सम्प्राण्ण विदांचकारेति होवाच । तस्या अग्निरेव मुखं । यदिह वा अपि वह्निवाग्नवभ्यादधाति सर्वमेव तत्संदहत्येवँ हैवैवंवित् यद्यपि बह्निव पापं कुरुते सर्वमेव तत्संप्साय शुद्धः पूतोऽजरोऽमृतः संभवति ।। 5-14-8**

Then this is what Janaka the king of Videha kingdom said to Budila the son of Asvatarasva, "well, you said, "I know Gayatri" then how is it that you say also this that you carry the burden of sins acquired as a result of receiving gifts like an elephant. Budila replied, "because I do not know the mouth of it O, emperor". Janaka said, "Fire is the mouth of Gayatri. Even if they put a large quantity of fuel into the fire it is all burnt up. Even so even if one who knows as above commits a great number of sins, he burns all of them completely, becomes pure, cleaned, undecaying and immortal.

*The emperor of Videha, - Janaka expounded the greatness of the wisdom of Gayatri to Budila son of*

*Asvatarasva. Janaka asked Budila that his understanding has not resulted in appropriate behaviour.* गायत्रीविदस्मि इति उक्तवानसि । तस्य वचसः अननुरूपमिदम् । यत् हस्तीव प्रतिग्रहादि जन्यं पापं वहसि। *Janaka taught him that fire was the mouth of Gayatri. As fire burns a huge heap of wood, even so, the very many sins committed by one who knows the eminence of Gayatri thus, all that sin will be burnt to ashes by the eminence of this knowledge. He will be* पूतः *means* ब्रह्मविद्याप्रतिबन्धकपापरहितः। *That means he will not commit sins that obstruct the realisation of the meditation on Brahman.* शुद्धः *means* संपन्न ब्रह्मविद्यः *and he will be* जरामरण शून्यः ।

इति पञ्चमाध्याये चतुर्दशं ब्राह्मणम्

## पञ्चदशं बाह्मणम्

**हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।**

**तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये॥**

**पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह तेजः।**

**यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥**

**वायुरनिलममृतमथेदं भस्मान्तँ शरीरम् ।**

**ॐ क्रतो स्मर कृतँ स्मर क्रतो स्मर कृतँस्मर ।**

**अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।**

**युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥**

**5-15-1**

O Sun ! the passage to Brahman in the path of Archiradi leading to Satya or Supreme Brahman is covered by your resplendent orb. O ! Pusan ! please uncover that opening for me so that I, who have that Brahman as my support, may have a sight of him.

O Pusan ! the one seer, the ruler, O Surya, the son of the Prajapathi, take away the rays, Gather your brightness. I wish to behold that most beautiful and auspicious form of yours. That Purusha (Supreme Brahman) in you of whatever form and quality he is, he I am.

The vital air of mine will become one with wind. That is Amritham. This body of mine when dead has its end in ashes. O ! Krato the sun, revealed by the pranava, remember the meditation I have done, Remember the rites I have performed as accessories to the meditation. Remember my meditation and remember the rites I have done. O God fire, lead me by the auspicious path of Archiradi for attainment of liberation, the Supreme wealth. O resplendent God, you are fully conversant with all knowledge. Fight and remove from us the pain-giving evils. We repeat before you the all powerful word of salutation as नमः ।

*A prayer to god Aditya who is one of the Aativahikas in the Archiradi path leading to Brahman is offered in this mantra. सत्यस्य मुखं means the path leading to Brahman. ब्रह्मगमनमार्गः इति यावत् ।*

*हिरण्मयेन पात्रेण - By the resplendent orb of the sun. तेजिष्ठेन मण्डलेन ।*

*अपिहित - means covered. सत्यधर्माय means to me who is steadfast in Brahman alone. ब्रह्मैक निष्ठाय ब्रह्मदर्शनार्थिने मह्यं । दृष्टये*

*means ब्रह्मदर्शनाय । एकर्षिः - ऋषिः means द्रष्टा । सवितुः जगदेक चक्षुष्ट्वात् । व्यूह means अपगमय withdraw. For enabling me to witness your auspicious form do gatherup your dazzle. योसावसौ पुरुषः सोहमस्मि - आत्मा यादृग् रूपः तादृग्रूपः अहमस्मि । that means तादृशरूपतया वेद्मि । The idea is "I am a knower of the real nature of the atman". आत्म तत्वविदस्मि इत्यर्थः । "वायुरनिलं" - अर्चिरादिना गतस्य मे प्राणवायुः वायौलीयतां । The words are split in this mantra and two sentences are formed as 'वायुरनिलं' and मृतमथेदं भस्मान्तं शरीरं । मृतञ्चेदं शरीरं भस्मांतंच भवतु । This signifies that there is the realisation of the fact that the body, indriya and others are not the atman. The Aditya is signified by the syllable "Om' and therefore is addressed as "Om". क्रतं means meditation that was practised. कृतं means the rites that were performed as accessories to meditation.*

*The idea of this is - I have the knowledge that the atman is different and distinct from the body and I am rooted in the meditation upon Brahman which has ordained karma as its accessories. अहं देहविलक्षणात्मज्ञानी कर्माङ्गिकब्रह्मविद्या निष्टश्च । अतः तत्स्वरूपं प्रदर्शय । मुक्तिमार्गं च प्रयच्छ इत्यर्थः । In the next mantra, Agni is prayed (in अग्नेनय) as the Archiradi path commences with Agni. सुपथा means through the auspicious Archiradi marga. राये means मोक्षाय ।you are aware of all knowledges and therefore you are aware of the fact that I possess आत्मज्ञानम् मदीयमपि आत्मज्ञानम् त्वं जानासि इत्यर्थः ।*

**इति पञ्चमोध्यायः ।।**

# षष्ठोऽध्यायः

## प्रथमं ब्राह्मणम्

## प्राणविद्या

**ॐ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद । ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति। प्राणो वै ज्येष्ठश्च श्रेष्ठश्च । ज्येष्टश्च श्रेष्टश्च स्वानां भवत्यपि च येषां बुभूषति य एवं वेद ॥** 6-1-1

He, who knows and meditates upon that which is the oldest and the greatest becomes the oldest and the greatest among his own relatives. Prana is indeed the oldest and the greatest. He who knows this to be such and meditates upon it becomes foremost and the greatest among his relatives and also among whom so ever he wishes to be so.

*In this section Prana vidya is introduced. In the Chandogya Upanishat this topic occurs in two sections - 5-1 and 5-2. Prana or the Vital airs is the foremost among the sense organs. As the sense organs function only after the function of prana. प्राणव्यापारानन्तर भवित्वात् इन्द्रियान्तर प्रवृत्तेः इति भावः / The function of Prana comes first into existence and only later other sense organs begin to function.*

**यो ह वै वसिष्ठां वेद वसिष्ठः स्वानां भवति । वाग्वै वसिष्ठा। वसिष्ठः स्वानां भवत्यपि च येषां बुभूषति य एवं वेद ॥** 6-1-2

He who knows and meditates upon the Vasista or the richest becomes the foremost among his own relatives. Speech indeed is the richest. He who knows this to be such

and meditates upon it becomes the richest among his own relatives as well as among whomsoever he wishes to be so.

*वसिष्ठत्वं means being in possession of immense wealth. अतिशयेन वसुमत्वं - वसिष्ठत्वं । Speech is the richest, because a person who alone speaks well attains wealth. वाग्मिनः एव हि वसुमत्ता भवति ।*

**यो ह वै प्रतिष्ठां वेद प्रति तिष्ठति समे प्रतितिष्ठति दुर्गे । चक्षुर्वै प्रतिष्ठा । चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति । प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे य एवं वेद ॥** 6-1-3

He who knows and meditates upon the firm support stands firm on what is even and stands firm on what is uneven. The Eye indeed is Prathista or firm support. It is by the eye that one is able to stand firm on even and uneven ground (circumstances). He who knows this as such lives steadily in difficult as well smooth places and times.

*The eye is firm support because it is on account of the eye that shows even and uneven places for a person to be firm in his stand. सम विषमदेश प्रदर्शनद्वारा पुरुष प्रतिष्ठा हेतुत्वम् ।*

**यो ह वै संपदं वेद सँहास्मै पद्यते यं कामं कामयते । श्रोत्रं वै संपत् । श्रोत्रे हीमे सर्वे वेदा अभिसंपन्नाः । सँहास्मै पद्यते यं कामं कामयते य एवं वेद ॥** 6-1-4

He who knows Sampath or Prosperity attains whatever objects he desires. The ear indeed is Sampath, for all these Vedas are acquired when the ear is intact. He who knows this to be such attains whatever object he desires.

*'सं हास्मै पद्यते' - The order of words is as follows. 'अस्मै ह संपद्यते' / It is only through the ear that all knowledge is acquired. श्रोत्रे सत्येव सर्वे वेदाः संपन्नाः भवन्ति / So one should meditate upon srotra as characterised by the characteristic of Sampath.*

**यो ह वा आयतनं वेद आयतनँस्वानां भवति । आयतनं जनानां। मनो वा आयतनम् । आयतनम् स्वानां भवति आयतनं जनानां य एवं वेद ॥ 6-1-5**

He who knows and meditates upon the abode, becomes the abode of his own relatives as well as the abode of other people. The Mind indeed is the abode. He who knows it to be such becomes the abode of his own relatives as well as the abode of other people.

*The mind is said to be the आयतन or abode because the functioning of the sense organs is dependent upon the function of mind. The indiryas are under the control of mind. इन्द्रियाणां मनोधीनवृत्तिकत्वात् इन्द्रियान्तरापेक्षया मनसः आयतनत्वं /*

**यो ह वै प्रजातिं वेद प्रजायते ह प्रजया पशुभिः रेतो वै प्रजातिः प्रजायते ह प्रजया पशुभिर्य एवं वेद ॥ 6-1-6**

He who knows the organ of generation becomes rich with offspring and with cattle. The seed is indeed the organ of generation. He who knows this as such becomes rich with offspring and cattle.

*रेतशब्देन प्रजननेन्द्रियं लक्ष्यते / तेन हि पुत्र पौत्रादिमत्तया प्रकृष्टतया जायते पुरुषः इति तत् प्रजातिः /*

**ते हेमे प्राणाः अहँ श्रेयसे विवदमाना ब्रह्म जग्मुः । तद्धोचुः**

**को नो वसिष्ठ इति । तद्धोवाच यस्मिन्व उत्क्रान्ते इदँशरीरं पापीयो मन्यते स वो वसिष्ठ इति ॥** 6-1-7

These organs, disputing over their respective greatness went to the four faced Brahma. They asked him, "Who of us is the Vasista or the greatest?" Brahma replied "That one amongst you is the greatest, by the going out of whom, the body will be considered more wretched."

*वसिष्ठः श्रेयान् greatest.*

**वाग्घोच्चक्राम । सा संवत्सरं प्रोष्यागत्योवाच "कथमशकत मदृते जीवितुमिति" । ते होचुर्यथा कला अवदन्तो वाचा प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण, विद्वाँसो मनसा प्रजायमाना रेतसैवमजीविष्मेति। प्रविवेश ह वाक् ॥** 6-1-8

The organ of speech went out. After staying a whole year out it came back and asked the other organs, "How did you manage to live without me?" They said, "We live just as dumb people do without speaking through the organ of speech, but living through vital force, seeing with the eye, hearing with the ear, knowing with the mind, generating through the organ of generation." The organ of speech entered into the body (Giving up its pride).

*For putting the words of Brahma into test, the organ of speech went out of the body and after one year came back and found that the body was functioning as usual.*

*कलाः - मूकाः Then it realised that it was not the sresta of the indriyas and then got back into the body. प्राणेषु स्वस्य श्रेष्ठत्वं नास्तीति मत्वा शरीरे वागिन्द्रियं प्रविवेश ।*

**चक्षुर्होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच । कथमशकत मदृते जीवितुमिति । ते होचुर्यथान्धा अपश्यन्तश्चक्षुषा । प्राणन्तः पाणेन, वदन्तो वाचा, श्रृण्वन्तः श्रोत्रेण विद्वाँसो मनसा, प्रजायमाना रेतसैवमजीविष्मेति । प्रविवेश ह चक्षुः।।** 6-1-9

The Eye then went out. After staying a whole year out it came back and said, "How did you manage to live without me?" They said, "We lived just as blind people do without seeing through the eye, but living through the vital force, speaking through the organ of speech, hearing with the ear, knowing through the mind and having children through the organ of generation." With its pride gone, the Eye entered into the body.

**श्रोत्रँहोच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति। ते होचुर्यथा बधिरा अश्रृण्वन्तः श्रोत्रेण प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा विद्वाँसो मनसा प्रजायमाना रेतसैवमजीविष्मेति । प्रविवेश ह श्रोत्रम् ।।** 6-1-10

The Ear went out. After staying a whole year out it came back and asked the other sense organs. "How did you manage to live without me?" They said, "We lived as the deaf do without hearing with the ear, but living through Vital force speaking with the tongue, seeing with the eye, knowing by the mind, generating through the organ of generation." with its pride gone, the ear entered into the body.

**मनो होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकतमदृते जीवितुमिति । ते होचुर्यथा मुग्धा अविद्वाँसो मनसा प्राणन्तः प्राणेन वदन्तो वाचा, पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण प्रजायमाना रेतसैवमजीविष्मेति । प्रविवेश ह मनः ॥ 6-1-11**

Then the mind went out. After staying a whole year out it came back and asked the other sense organs, "How did you manage to live without me?" They said, "We lived just as the ignorant do without knowing through the mind, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and generating through the organ of generation."

With its pride gone the mind entered into the body.

**रेतो होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकतमदृते जीवितुमिति । ते होचुर्यथा क्लीबा अप्रजायमाना रेतसा प्राणन्तः प्राणेन वदन्तो वाचा, पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वाँसो मनसैवमजीविष्मेति । प्रविवेश ह रेतः ॥ 6-1-12**

The organ of generation went out. After staying a whole year out it came back and asked the sense organs. "How did you manage to live without me?" They replied, "We lived just as Eunuchs do without generating through the organ of generation. But living through the Vital force, speaking with the organ of speech, seeing with the eye, hearing with the ear and knowing through the mind." With its pride gone the organ of generation entered into the body.

**अथ ह प्राण उत्क्रमिष्यन्, यथा महासुहयः सैन्धवः पड्वीशशङ्कून्संवृहेत् एवँहैवेमान्प्राणान्संबबर्ह । ते होचुर्मा भगव उत्क्रमीर्न वै शक्ष्यामस्त्वदृते जीवितुमिति । तस्यो मे बलिं कुरुतेति । तथेति ॥** 6-1-13

Then as the Vital force was about to go out, it uprooted those sense organs just as a strong and great steed from sind pulls out the pegs to which his feet are tied. "Please do not go out, We cannot live without you" said the other sense organs. The Vital air said, then pay me a tribute". The sense organs said, "Yes, we shall".

*'पड्वीश शङ्कून्' - पादबन्धनशङ्कून् - Pegs for tying the feet of the horse for testing the ability of the horse. परीक्षणाय अश्वारोहा रूढः पादबन्धनशङ्कून् उत्खनेत् ।*

*The vital airs pulled out all the other indiryas when it tried to move. संबबर्ह means उत्खातवान् । The vital air said to the indriyas मे श्रेष्ठाय यूयं करं प्रयच्छत इति ।*

**सा ह वागुवाच यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति । यद्धा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः । यद्वा अहँसंपदस्मित्वं तत्संपदसीति श्रोत्रं । यद्वा अहमायतनमस्मि त्वं तदायतनमसीति । मनो यद्वा अहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति रेतः । तस्यो मे किमन्नं किं वास इति । यदिदं किंचाश्वभ्य आ कृमिभ्य आ कीटपतङ्गे भ्यस्तत्तेऽन्नम् । आपो वास इति । न ह वा अस्यानन्नं जग्धं भवति नानन्नं प्रतिगृहीतं य एवमेतदनस्यान्नं वेद । तद्विद्वाँसः**

**श्रोत्रिया अशिष्यन्त आचामन्ति । अशित्वा चाचामन्ति ।**
**एतमेव तदनमनग्रं कुर्वन्तो मन्यन्ते ॥ 6-1-14**

The organ of speech said, "The attribute of being Vasista which I have is yours." The eye said to Prana, the attribute by which I am the firm support is yours". The ear said, "That attribute of Sampath or Prosperity which I have is yours". The mind said, "That attribute of abode which I have is yours." The organ of generation said 'That attribute of generation which I have is yours." Then the Vital air said to the other sense organs, "What will be my food and my dress?" They replied, "Whatever is the food for all beings inclusive of dogs, worms, insects and moths all that is your food and water is your dress. He who meditates in this way on the food of prana nothing is eaten by him that is not proper food and nothing is accepted that is not proper food. Therefore wise men who are well versed in the Vedas sip a little water just before and after eating. By doing so they regard that they are removing the nakedness of pranas.

*The sense organ of speech attributed its quality as depending upon Prana. The quality by which I am Vasista by that quality you alone are Vasista. That means the fact of my being Vasista is depending upon yourself. All the sense organs attributed their particular characteristics as depending upon Prana. मम वसिष्ठत्वं त्वदधीनं इति वागुवाच । In the same way other sense organs also submitted themselves to Prana. The indriyas told prana that all types of food, that were food for different kinds of living beings - were all food for prana. श्वक्रिम्यादि पर्यन्त प्राणिजातस्य यदन्नं तत्सर्वं प्राणस्य ते अन्नम् । The idea is सर्व प्राणिजातान्ने प्राणान्नत्व चिन्तनं कर्तव्यं । अप्सु वासस्त्व चिन्तनं कर्तव्यं इत्यर्थः । न तु सर्व भक्षणम् कर्तव्यं । आद्भिराच्छादनं कार्यं इति वा*

*अर्थः। तस्य असंभवात् । The glory of a person who meditates that the food that is taken by all living beings is food for prana is mentioned further. 'अनन्नं न जग्धं भवति' - That means अभक्ष्यं भक्षितं न भवति । अभक्ष्य भक्षणे न दोषः इत्यर्थः - अभक्ष्य भक्षण is only when a person is in dire danger of his life. That is pointed out in the sutra 'सर्वान्नानुमतिः च प्राणात्यये तद्दर्शनात्' । (V.S. 3-4-28)*

*As one has to reflect upon water as clothing to Prana the knowers of Vedas are considering that they are covering Prana with water by the water they sip before taking their food and after taking their food.*

## द्वितीयं ब्राह्मणम्

## पञ्चाग्निविद्या

**श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम। स आजगाम जैबलिं प्रवाहणं परिचारयमाणं । तमुदीक्ष्याभ्युवाद कुमारा ३ इति । स भो ३ इति प्रतिशुश्राव। अनुशिष्टोन्वसि पित्रेत्योमिति होवाच ॥ 6-2-1**

Svethaketu the grandson of Aruna came to the assembly of the Panchalas. He approached Pravahana, the son of Jibala, who was being waited upon by his servants. Seeing him the king addressed him, "Boy". Svetaketu replied "Yes your Majesty". The king asked him, "Have you been taught by your father?" He said "Yes".

*Panchagni Vidya or the Wisdom of the five fires which is related to the real nature of the Jivatman, that is different and distinct from matter is introduced here for causing Vairagya in Samsara. Svetaketu came there to exhibit his knowledge in that assembly. स्ववैदुष्यप्रकटनाय आजगाम ।*

**वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ता३ इति । नेति होवाच। वेत्थो यथेमं लोकं पुनरापद्यन्ता ३ इति । नेति होवाच। वेत्थो यथासौ लोक एवं बहुभिः पुनः पुनः प्रयद्भिर्न संपूर्यता३इति । नेति होवाच। वेत्थो यतिथ्यामाहुत्याँ हुतायामापः पुरुषवाचो भूत्वा समुत्थाय वदन्ती३ इति । नेति हैवोवाच । वेत्थो देवयानस्य वा पथः प्रतिपदं पितृयाणस्य वा यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यन्ते पितृयाणं वापि हि न ऋषेर्वचः श्रुतं ।**

**द्वे सृती अश्रृणवं पितृणामहं देवानामुत मर्त्यानां ।**
**ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च इति ।**
**नाहमत एकंचन वेदेति होवाच ॥** **6-2-2**

1) Do you know how these people, when they die go to different places ? Svetaketu said, 'No'. 2) "Do you know how they return to this world ?" 'No' said he. 3) 'Do you know how that world (Swarga) is not filled up by people going their again and again after death ?' 'No' said he. 4) "Do you know after how many oblations are offered water attaining the name of a Purusha rises and speaks ?" 'No' said he. 5) "Do you know the means of access to the path of Gods or that leads to the path of manes, by resorting to which men move along either on the path of God or on the path of the manes ?" We have heard the words of the mantra. I have heard of two routes of men leading to the manes or the Gods. By going along these two paths all the beings move to the world which is without father and mother" Svetaketu said, "I do not know any one of these two."

*प्रयत्यः means म्रियमाणः । विप्रतिपद्यन्ते means attain particular places विशिष्टदेशं प्रतिपद्यन्ते । The idea of the question is "Do you know the place where they have to go ?" गन्तव्य देश प्रश्नः ।*

*In* वेत्थो *उकार has come as an interrogative. उकारः प्रश्ने । The third question is as follows. Why that swarga loka is not filled up by people who reach that world always after death ? स्वर्गो लोकः अनवरतं गच्छद्भिः पुरुषैः कुतः न संपूर्यते ? यतिथ्यां- यावत् सङ्ख्याकायां। After how many oblations ?*

*पुरुषवाचः - being called by the name Purusha that means पुरुषाकार परिणता भूत्वा वदन्ति अभिलपनं कुर्वन्तः आसते । 'प्रतिपदं' means first stage 'प्रथमं पर्व' - यत्कृत्वा। By resorting to which or commencing with 'यदुपक्रम्य' This question is to be understood as related to the different and distinct nature of the two paths. देवयान पितृयाण व्यावर्तकाकार प्रश्नः अयं इति द्रष्टव्यम् । ऋषेः वचः श्रुतम् - We have heard the words of the seer of mantras regarding these two paths. The idea is we have heard of the two paths. धूमादि, अर्चिरादि । 'एजत् विश्वं ताभ्यां समेति' - All living beings going by these two paths move to the world which is without father and mother. मातापितृशून्यं भगवल्लोकं च समेति । पितृयाणेन पथा अण्डान्तर्वार्ति लोकं समेति । उत्तरेणपथा भगवल्लोकं समेति इत्यर्थः ।*

**अथैनं वसत्योपमन्त्रयांचक्रे । अनादृत्य वसतिं कुमारः प्रदुद्राव । स आजगाम पितरं । तँहोवाचेति वाव किल नो भवान्पुरानुशिष्टानवोचदिति । कथँसुमेध इति । पञ्च मा प्रश्नान्राजन्यबन्धुरप्राक्षीत्ततो नैकंचन वेदेति । कतमे त इतीम इति ह प्रतीकान्युदाजहार ॥ 6-2-3**

Then the king invited Svetaketu to stay with him. The boy, disregarding that request, hurried away. He came to his father and said to him "This is indeed the instruction in full that you said you have given me." The father said, "How, my boy you are not instructed well?" The boy replied, "that wretch of a king put me five questions and I know not even one of them." "What were those questions asked the father." "These" said the son, and quoted the first word of each question.

*The king offered Svetaketu to live with him कुमारस्य वासं प्रार्थितवान् । But Svetaketu hastened to his father from there. He questioned his father समावर्तन काले भवान् अस्मान् अनुशिष्ट सर्व विद्यान् इति एवं रीत्या उक्तवान्। When the son charged the father with rage like this, the father said, कथं न अनुशिष्टोसि इति। राजन्यबन्धुः - स्वयं अराजन्यः राजन्यानां बन्धुः ।*

**स होवाच तथा नस्त्वं तात जानीथा यथा यदहं किंचन वेद सर्वमहं तत्तुभ्यमवोचं । प्रैहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्याव इति। भवानेव गच्छत्विति । स आजगाम गौतमो यत्र प्रवाहणस्य जैबलेरासा । तस्मा आसनमाहृत्योद कमाहारयांचकार । अथ हास्मा अर्घ्यं चकार तँहोवाच । वरं भगवते गौतमाय दद्म इति ॥** 6-2-4

The father said, "My dear child, As you yourself know, whatever I knew, I told you all that. But come with me. Let us go there and live as students". The son said, "You alone may go please". Then that Gautama came to where King Pravahana Jaibali was giving audience. The king gave him a seat and gave orders to servants to bring water for him and made him the reverential offering. Then he said,

"We will give a boon to the revered Gautama".

*The father said to his son, "मया एते प्रश्नाः नावगताः इति मया नोक्ताः । आवां तत्र राज्ञः समीपं गत्वा विद्यार्थं वत्स्याव इति ।"*

*'वरं दद्यः' - We will give you a boon of the form of cows. भगवते गौतमाय गवादिलक्षणं वरं प्रयच्छाम इति ।*

**स होवाच प्रतिज्ञातो म एष वरः । यां तु कुमारस्यान्ते वाचमभाषथाः तां मे ब्रूहीति ॥** 6-2-5

He said 'You have promised me this boon. Please tell me what words you spoke to my boy about".

*Gautama said, "If you have promised to grant me a boon please enlighten me on the questions you asked my boy. मम कुमारस्य समीपे यां वाचं अभाषथाः, तामेव वाचं मे ब्रूहि । तानेव प्रश्नान् मे ब्रूहि ।*

**स होवाच दैवेषु वै गौतम तद्वरेषु मानुषाणां ब्रूहीति ॥** 6-2-6

The king said, "O, Gautama! That comes under the class of heavenly boons. Please ask some human boon."

*The king said, "What you pray comes under the class related to divine beings. So it should not be asked. Choose any boon that comes under the boon related to human beings.*

**स होवाच । विज्ञायते हास्ति हिरण्यस्यापात्तं गोअश्वानां दासीनां प्रवाराणां परिधानस्य । मा नो भवान् बहोरनन्तस्यापर्यन्तस्याभ्यवदान्यो भूदिति । स वै गौतम तीर्थेनेच्छासा इति । उपैम्यहं भवन्तमिति । वाचा ह स्मैव पूर्व उपयन्ति । स होपायनकीर्त्योवास ॥** 6-2-7

Aruni said, "It is known to you that there is the attainment of Gold, cattle and horses, maid servants, upper garments and undergarments. Be not ungenerous towards me regarding this plentiful, infinite and inexhaustible wealth. Then the king said, "you must seek it in the proper way, Gautama". Gautama said, "I approach you as a student. The ancients use to approach a teacher through declaration." Gautama lived as a student by merely announcing that he was at his service.

*हिरण्यस्य गो अश्वानां दासीनां प्राप्तिः इति यावत् । प्रवाराणां means प्रच्छद पटानां upper garments. परिधानानां - under garments. Gautama said, I am not in need of any human wealth. तैः मानुषैः वित्तैः मम प्रयोजनं नास्ति । बहोः - means प्रभूतस्य plentiful.*

*अनन्तस्य अनन्त फलस्य । Infinite. अपर्यन्तस्य means of wealth of the form of knowledge that reaches sons and grandsons. पुत्र पौत्रगामिनःविद्यारूप द्रविणस्य । अवदान्यः means अदाता ungenerous. The idea is, "You are the giver generously to all. But why do you not extend your generosity to me also ? सर्वेषां दाता भवान् अस्माकं कुतो न प्रयच्छति इति भावः*

*तीर्थेन means न्यायेन - शास्त्रविहितेन 'इच्छासै' means इच्छस्व ।*

*The ancients used to approach a teacher through declaration. The idea is पूर्वे ब्राह्मणाः वर्णावरान् वाचाहस्मैव उपयन्ति । न तु शिष्यवृत्या उपगच्छन्ति । Therefore Gautama lived there approaching the teacher with a declaration. शिष्यत्वेन उपैमि इति उपगमनकीर्तन मात्रेणैव उषितवान् । न उपगमन शुश्रूषादिकं कृतवान् इति भावः ।*

**स होवाच । तथा नस्त्वं गौतम मापराधास्तव च पितामहा यथेयं विद्येतः पूर्वं न कस्मिँश्चन बाह्मण उवास । तां त्वहं तुभ्यं वक्ष्यामि। को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति ।।6-2-8**

Then the king said, "Do not take offence with us, O Gautama! Even as your grandfather did not take offence with us. This knowledge never rested with a Brahmana before this time. But I shall teach it to you, for who can refuse you when you speak in such a polite way ?

*The king said, तव च पितामहाः यथा नः पूज्याः तथा त्वमपि पूज्य एव । Please do not take offence with me for having asked you to live here a long time as a student. चिरवासाज्ञापन कृत मदीयापराधाः मा गणनीयाः । I am teaching you this knowledge which was not so far gained by any Brahmana. ब्राह्मणैः इतः पूर्वं अलब्धां विद्यां तुभ्यं वक्ष्यामि । कोवा निकृष्टं प्रति 'शिष्योहं भवामि' इत्येवं वदन्तं त्वां प्रत्याख्यातुं अर्हति ? How can the request of one, who approaches an inferior person with the words. "I become your disciple", be turned down at all ? I shall teach you this wisdom of Panchagni vidya which is difficult to attain.*

**असौ वै लोकोऽग्निर्गौतम । तस्यादित्य एव समित्रश्मयो धूमोऽहरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति । तस्या आहुत्यै सोमो राजा संभवति ॥** 6-2-9

This world (heaven) is the fire, O Gautama!, the sun itself is its fuel; the rays are its smoke; the day is its flame; the four quarters are its cinders, the intermediate quarters are its sparks. In this fire the Gods (Indriyas) offer faith (liquid oblations) in subtle forms. Out of that offering arises Soma raja.

*असौ means the Dyuloka. The Dyuloka itself here is viewed as Agni. The Sun is the sacrificial stick or samith because the heaven is illumined by the Sun. The rays of Sun*

**स्मिन्नग्नौ देवा अन्नं जुह्वति । तस्या आहुत्यै रेतः संभवति॥**
**6-2-12**

Man, O! Gautama, is fire. His open mouth is its fuel. The vital breath is its smoke. Speech its flame. The eye its cinder and the ear its spark. In this fire the gods offer food as oblation. Out of that oblation रेतस् or the seed is produced.

**योषा वा अग्निर्गौतम । तस्या उपस्थ एव समिल्लोमानि धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गाराः । अभिनन्दा विस्फुलिङ्गा स्तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति । तस्या आहुत्यै पुरुषः संभवति । स जीवति यावज्जीवत्यथ यदा म्रियते ॥6-2-13**

The woman is the fire, her generating organ is the fuel. The hairs are the smoke. The vagina is the flame. The sexual intercourse is the cinders. The resulting joys are the sparks. In this fire the sense organs offer the semen as oblation. From this oblation man is born. He lives as long as he is destined to live. Then when he dies, -

*This is the answer given to the question viz., In which oblation waters offered as oblation assume the form of a man. For furnishing answers to other questions it is mentioned that the Purusha whose form was produced out of the fifth oblation as described above, lives for such a time that he is destined to live according to his Karma.*

*यावदस्मिन् शरीरे स्थितिनिमित्तं कर्म विद्यते तावत् जीवति इत्यर्थः । अतः कस्यापि कालस्य न नियतिः इति भावः ।*

**अथैनमग्नये हरन्ति । तस्याग्निरेवाग्निर्भवति । समित्समिद्धूमो धूमोऽर्चिरर्चिरङ्गाराअङ्गारा विस्फुलिङ्गा**

**विस्फुलिङ्गा स्तस्मिन्नेतस्मिन्नग्नौ देवाः पुरुषं जुह्वति । तस्या आहुत्यै पुरुषो भास्वरवर्णः संभवति ॥ 6-2-14**

Then they carry him to be offered in the fire. The fire becomes his fire. The fuel his fuel, the smoke his smoke. The flame his flame, the cinder his cinder, the spark his spark. In this fire the devas offer the man as oblation. From out of that offering the man rises with a brilliant coloured body (in the Swarga loka).

*After death the priests carry the dead body for offering as oblation in to the fire. This happens to be the sixth fire. Here fire and others are all natural and they are not to be imagined as fires. अस्याः षष्ठचाः आहुतेः अग्नि समिदादिकं न काल्पनिकं । अपि तु स्वाभाविकमेव । When the sacrificer is offered into the fire thus he gains a brilliant body in Dyuloka. ऋत्विग्भिः तस्मिन् अग्नौ "असौ स्वर्गाय कल्पतां लोकाय स्वाहा" इति यजमाने हुते सति द्युलोके दीप्यमानशरीरो यजमानो निष्पद्यते इत्यर्थः ।*

**ते य एवमेतद्विदुर्ये चामी अरण्ये श्रद्धाँसत्यमुपासते तेऽर्चिरभिसंभवन्ति । अर्चिषोऽहरह्न आपूर्यमाणपक्षमा पूर्यमाणपक्षाद्यान्षण्मासानुदङ्ङादित्य एति मासेभ्यो देवलोकं, देवलोकादादित्यम् आदित्याद्वैद्युतं । तान्वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान्गमयति । ते तेषु ब्रह्मलोकेषु पराः परावन्तो वसन्ति तेषां न पुनरावृत्तिः ॥ 6-2-15**

Those who meditate upon the individual soul as Brahmatmaka in this way, thus and those who retire to the forest and meditate upon Brahman called as Satyam as the inner soul of the jivatman as associated with waters, etc., -

both these aspirants attain fire (the presiding deity of fire). From fire they go to the deity of the day, from day to the deity of the fortnight in which the moon waxes, from him the deity of the six months in which the sun moves Northward, from that deity to the deity of the world of Gods, from the world of Gods to the Sun, from the Sun to the God of lightning. The God of lightning who is the mind born of Supreme Brahman comes to them and leads them to the worlds of Supreme Brahman. In those worlds of Supreme Brahman the celebrated souls dwell with the supreme lord. There is no return for them to this mortal world.

*In this statement the reply to the first question is given.*

*'एवं ये विदुः' अनेन प्रकारेण द्युपर्जन्यैतल्लोक पुरुष योषिद्रूपेषु पञ्चस्वग्निषु श्रद्धासोम वृष्टिन्न रेतोनुषक्ततया संचरंतं प्रत्यगात्मानं ब्रह्मात्मकत्वेन ये विदुः - उपासते / Those people who meditate in this way on the individual self having Brahman as its innerself and who moves being associated with Shraddha, Soma, Vrusti, Anna and Rethas oblated in the five fires viz., Dyuloka, Parjanya, this world, Purusha and Women. 'येच अमी' Those people who stay in the forest and meditate upon Paramatman called by the name Satya - श्रद्धां पुरस्कृत्य सत्य शब्दितं परमात्मानं प्रत्यगात्मात्मकं उपासते - who is the self of the individual self -with implicit faith - Both these kinds of aspirants attain Archiradi. The first kind of aspiratnts meditate upon their individual self as the body of Paramatman. It is परमात्मशरीरकस्वात्मोपासनम् / The second category of aspirants meditate upon Paramatman as the inner atman of the Jivatman. i.e. प्रत्यागात्मशरीरकपरमात्मन् Both these aspirants meditate upon the atman as related to Paramatman. There is emphasis on Jivatman as related to Paramatman in the first category whereas there is emphasis*

*on Paramatman as being the innerself of Jivatman in the second category. Both these kinds of meditation are related to Brahman and they gain Archiradi.*

*अर्चिरभिसंभवन्ति - That means they become united with the deity presiding over Archis or Agni or fire. Here the words अहः, पूर्वपक्ष and others are signifying the respective deities presiding over them. 'मासेभ्यो देवलोकं' - In Chandogya it is mentioned as मासेभ्यः संवत्सरं । It is therefore to be understood that he reaches Devaloka through Samvatsara. The word Devaloka signifies Vayu.*

*'आदित्यात् वैद्युतं' - In the other Upanishat it is pointed out that he attains the moon from Aditya and Vidyuth from Chadramas and so here it is to be understood that he attains Vidyuth or the deity of lightning through the attainment of Chandra 'वैद्युत पुरुषो मानसः' परेण ब्रह्मणा मनसा सृष्टः अमानवशब्दितः पुरुषः । This Vaidyuth Purusha leads the released atman to Brahman. ब्रह्मलोकं is to be taken as ब्रह्मैवलोकः ।*

*'तेषु ब्रह्म लोकेषु' It cannot be said that it is not compatible to use the plural number to signify Bhagavalloka, because it is possible for the lord to have infinite worlds according to his free will.*

*परस्य ब्रह्मणः परिपूर्णस्य सर्वगतस्य सत्यसङ्कल्पस्य श्रुति स्मृति इतिहास पुराण प्रामाण्यानुसारेण स्वेच्छापरिकल्पित - स्वाऽसाधारण - अप्राकृत लोकानन्त्य संभवे अनुपपत्यभावात् । This has been made clear in the Sribhasya by Ramanuja under the sutra 'परंजैमिनिः मुख्यत्वात्'। (V.S.4-3-11)*

*पराः means endowed with infinite joy. निरतिशय आनंदैश्वर्य शालिनः। 'परावन्तः' - means परवन्तः / नाथवन्तः Having the*

*Supreme Lord as their protector, such people never more return to this mortal world.*

**अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति । ते धूममभिसंभवन्ति धूमाद्रात्रिँरात्रेरपक्षीयमाण पक्षमपक्षीयमाणपक्षाद्यान् षण्मासान्दक्षिणादित्य एति, मासेभ्यः पितृलोकं पितृलोकाच्चन्द्रं, ते चन्द्रं प्राप्यान्नं भवन्ति । ताँस्तत्र देवा यथा सोमँराजानमाप्यायस्वा पक्षीयस्वेत्येवमेनाँस्तत्र भक्षयन्ति । तेषां यदातत्पर्य वैत्यथेममेवाकाशमभिनिष्पद्यन्ते, आकाशाद्वायुं वायोर्वृष्टिं वृष्टेः पृथिवीं ते पृथिवीं प्राप्यान्नं भवन्ति । ते पुनः पुरुषाग्नौहूयन्ते । ततो योषाग्नौ जायन्ते । ते लोकान्प्रत्यु त्थायिनस्त एवमेवानुपरिवर्तन्ते । अथ य एतौ पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं दन्दशूकम् ॥** 6-2-16

While those who conquer the worlds through sacrifice, through gift and through penance reach the deity of smoke, from him the deity of the night from him the deity of the fortnight in which the moon wanes, from him the deity of the six months in which the sun travels southward, from the months to the deity of the world of manes, and from him the moon. When they reach the moon they become food. Then the gods there enjoy them as the priests drink the shining soma juice addressing it with the words, "flourish, dwindle". When their past karma is exhausted they come down to the Akasha from Akasha to Vayu, from air to the rain and from the rain to the earth. Reaching the earth they become food. Then they will be oblated in the fire of Purusha and thence in the fire of woman. Then they

are born and perform rites to gain the higher worlds. Thus do they rotate. While those who do not know either of the two paths called Devayana and Pitruyana become insects, birds and biting creatures like flies and mosquitos.

*'अथ ये' Those people who do not meditate upon their individual selves having Brahman as the innerself or Paramatman having the individual self as his own body प्रत्यागात्मानं ब्रह्मात्मकं वा प्रत्यगात्मशरीरकं ब्रह्म वा अनुपासीनाः । They perform the rites yajna dana and others not knowing Paramatman. The term ratri, dhooma etc., indicate the deities of the respective entities.*

*'अन्नं भवन्ति' means तत्रत्यानां आजानदेवानां भोगोपकरणं भवन्ति ।*

*यथा सोमंराजानं - यथा सोमं यज्ञे ऋत्विजः भक्ष्ययन्ति एवं एनान् तत्र देवाः भक्षयन्ति इत्यर्थः । स्वस्वभोगोपकरण भूतान् कुर्वन्ति । This has been pointed out in the sutra VS 3-1-7 'भाक्तं वा नात्मवित्वात् तथाहि दर्शयति' । 'जीवस्य देवानां भोगोपकरणत्वाभिप्रायं अन्नत्वेन भक्ष्यत्ववचनं' - Says Bhagavan Ramanuja in the Sri Bhashya.*

*'तेषां तत् पर्यवैति' - कर्मिणां भोगसाधनभूतं कर्म यदा परिगच्छति । परिक्षीयते इत्यर्थः । When the karma, the means of gaining experience in the heaven gets exhausted by experience they descend to the earth through akasha and others by becoming similar to them and they do not become akasha and others. Bhagavan Bhashyakar says 'तदापत्ति वचनं तत्संसर्गकृत तत्सादृश्याभिप्रायं under the sutra (V.S. 3-1-22) । 'तत् स्वाभाव्यापत्तिः उपपत्तेः' । When he comes back, he does not become akasha or vayu but he will be associated with them attaining similarity with them. अवरोहतां कर्मिणां पूर्वसिद्ध वायुभाव असंभवात् वायु सादृश्यमेव अर्थः । 'अन्नं भवति' That means he will be*

***contacting the plants and other vegetation that become food for man.*** *औषधि वनस्पति माषादि भक्ष्य संसर्गिणो भवन्ति इत्यर्थः ।*

*एतौ पंथानौ ये न विदुः । Those who do not know these two paths of Devayana and Pitruyana are disqualified for going through either of the two paths on account of the fact that they are deprived of vidya or karma. They will be wandering in this world itself. अत्रैव लोके परिभ्रमन्ति ।*

## तृतीयं ब्राह्मणम्

## मन्थाख्यं कर्म इत्यादि

**स यः कामयेत महत्प्राप्नुयामिति उदगयन आपूर्यमाणपक्षस्य पुण्याहे द्वादशाहमुपसद् व्रती भूत्वौदुम्बरे कँसे चमसे वा सर्वौषधं फलानीति संभृत्य, परिसमुह्य परिलिप्याग्निमुपसमाधाय परिस्तीर्यावृताऽऽज्यँसँस्कृत्य पुँसा नक्षत्रेण मन्थँसंनीय जुहोति । यावन्तो देवास्त्वयि जातवेदस्तिर्यञ्चोघ्नन्ति पुरुषस्य कामान् । तेभ्योऽहं भागधेयं जुहोमि ते मा तृप्ताः सर्वैः कामैस्तर्पयन्तु स्वाहा। या तिरश्ची निपद्यतेऽहं विधरणी इति । तां त्वा घृतस्य धारया यजे सँराधनीमहँस्वाहा ॥** 6-3-1

He who wishes to attain greatness by getting wealth should perform the "upasad" injujnction for twelve days beginning on an auspicious day in the fortnight in which the moon waxes and when the sun is moving Northward i.e. उत्तरायण, a sacrifice in the following manner.

He should collect in a cup or bowl made of fig wood, all herbs and grains, sweep and plaster the ground, purify

the offerings in the prescribed manner, placing the fire on the purified ground spreading the darbha grass around it according to the rule prescribed in smruthis. He prepares the clarified butter and on a day presided by a male star, preparing the Mantha (the paste of the essence of all the herbs and grains) and bringing it near the sacred fire, offers ghee as oblation in the fire, reciting the mantras as follows.

'O God fire! To all those gods under you who spitefully frustrate men's desires, I offer this share. May they, being satisfied, satisfy me by granting all my desires - Swaha. To that ill disposed goddess who proudly thinks, that "I alone support all things", - who is under your control and who will fulfill my wishes, I offer worship with this stream of clarified butter - Swaha.'

*In this section some mantras are introduced that are meant for attaining greatness through attainment of wealth. The wealth is to be attained for becoming helpful to perform karmas. One should get greatness for earning wealth. So the karma known as 'Mantha' is introduced here. कर्मसाधनंवित्तं महत्वसाध्यमिति वित्तार्जनोपायभूत महत्वप्राप्तये मत्थाख्यं कर्माभिधते ।*

*'उपसद्व्रती' - The well known vratha or vow that is practised in Upasad of the sacrifice which is of the form of drinking mere milk for twelve days.*

*'सर्वौषधं फलानि संभृत्य' - All herbs, fruits and other grains.*

*The procedure of establishing the fire for sacrifice is given in detail.*

*'पुंसा नक्षत्रेण' - In the science of astrology the classification of stars into male, female, neutral is well known.*

*मन्थम् means the paste made of all herbs and fruits. सर्वौषधरसं पिष्टं ।*

**ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । प्राणाय स्वाहा वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थेसँस्रवमवनयति । वाचे स्वाहा प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति चक्षुषे स्वाहा संपदे स्वाहेत्यग्नौ हुत्वा मन्थेसँस्रवमवनयति । श्रोत्राय स्वाहायतनाय स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति मनसे स्वाहा प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति रेतसे स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति ॥** 6-3-2

He then offers oblations in the fire saying, "Swaha to the oldest, Swaha to the greatest." He drips the remnant adhering to the ladle into the paste. Offering oblations to the fire saying "Swaha to the Vital force, Swaha to the Vasista," he drips the remnant in the ladle into the mantha or paste.

Offering oblations into the fire saying, 'Swaha to the organ of speech, Swaha to that which has steadiness, he puts the remnant adhering to the ladle into the mantha. Offering oblation into the fire saying, "Swaha to the Eye, Swaha to prosperity, he drips what remains in the ladle to the mantha. Offering oblation into the fire, saying, 'Swaha to the ear, Swaha to the abode," he drips the remnant into the mantha. Offering oblation into the fire, saying 'Swaha to the manas, (mind) Swaha to the Prajathi or offspring, he drips the remnant sticking into the ladle into the paste or mantha. Offering oblation into the fire 'saying swaha to the rethas', He drips the remnant sticking to the ladle into the paste or mantha.

*In these oblations two oblations are offered in respect of*

*each offering. प्राणाय स्वाहेत्यादि मन्त्रैः द्वाभ्या द्वाभ्यां द्वे द्वे आहुतीःहुत्वा संस्रवस्य मन्थे निनयनम् ।*

**अग्नेये स्वाहेत्यग्नौ हुत्वा मन्थेसंस्रवमवनयति । सोमायस्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । भूः स्वाहेत्यग्नौ हुत्वा मन्थेसँस्रवमवनयति । भुवः स्वाहेत्यग्नौ हुत्वा मन्थेसँस्रवमवनयति । स्वः स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति। भूर्भुवःस्वः स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । भूताय स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति ॥** **6-3-3**

Offering an oblation in the fire saying 'Swaha to fire', he drips the remnant adhering to the ladle into the paste. Offering an oblation saying swaha to the Moon, he drips the remnant sticking to the ladle into the Mantha, the paste. Offering an oblation into the fire saying swaha to the Earth, (भूः) he drips the remnant sticking to the ladle into the paste. Offering an oblation saying Swaha to the Sky(भुवः) He drips the remnant sticking to the ladle into the paste. Offering an oblation saying Swaha to the Heaven (स्वः) he drips the remnant sticking to the ladle into the

Mantha. Offering an oblation into the fire saying "Swaha to Earth, Sky and Heaven" (भूः भुवः, स्वः) he drips the remnant sticking to the ladle into the Mantha. Offering an oblation saying "Swaha to Brahmana". he drips the remnant sticking to the ladle into the Mantha. Offering an oblation to the fire saying Swaha to Kshatria, he drips the remnant sticking to the ladle into the mantha. Offering an oblation to the fire saying 'Swaha to the past', he drips the remnant into the mantha. Offering an oblation into the fire saying 'Swaha to the future', he drips the remnant sticking to the ladle into the mantha. Offering an oblation into the fire saying "Swaha to the Universe" (विश्वं), he drips the remnant sticking to the ladle into the Mantha. Offering an oblation into the fire saying "Swaha to all". He drips the remnant sticking to the ladle into the Mantha. Offering an oblation to the fire saying "Swaha to Prajapathi", he drips the remnant sticking to the ladle into the Mantha.

**अथैनमभिमृशति । भ्रमदसि ज्वलदसि पूर्णमसि प्रस्तब्धमस्येकसभमसि हिंकृतमसि हिंक्रियमाणमस्युद्गीथ मस्युद्गीयमानमसि श्रावितमसि प्रत्याश्रावितमस्यार्द्रे संदीप्तमसि विभूरसि प्रभूरस्यन्नमसि ज्योतिरसि निधनमसि संवर्गोऽसीति ॥** **6-3-4**

Then he touches the bowl (the Mantha containing the paste) saying, "you move (like the Prana), You shine like fire, you are infinite (like Brahman), You are motionless (as the sky) you are abode of all. You are the sound "Him" (हिं) and you are uttered as हिं in the sacrifice by the priest Prastota, and you are the Udgitha and you are chanted by the Udgata. You are the mantra recited by the Adhvaryu in the beginning of the sacrifice, you are recited back in the

middle of the sacrifice by the priest Agnidhra, you are ablazed in a cloud, you are omnipresent and you are the master, you are the food (सोम), you are the light as fire. You are the Death and you are the absorption (संवर्ग) of all things.

*Uttering these mantras he touches the paste. वक्ष्यमाणेन मन्त्रेण अभिमृशति ।*

**अथैनमुद्यच्छति आमँस्यामँ हि ते महि स हि राजेशानोऽधिपतिः स माँ राजेशानोऽधिपतिं करोत्विति ॥**
**6-3-5**

Then he takes up the Mantha in his hand and says "You know all as you are as the vital force. We also know your greatness." He, Prana is the king, the ruler, and the lord. May it make me the king, lord and ruler".

*भक्षणार्थं वक्ष्यमाण मन्त्रेण मन्थं हस्तेन उद्गृह्णाति ।*

**अथैनमाचामति, तत्सवितुर्वरेण्यम् । मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः । भूः स्वाहा। भर्गो देवस्य धीमहि । मधु नक्तमुतोषसो मधुमत्पार्थिवँरजः । मधु द्यौरस्तु नः पिता । भुवः स्वाहा । धियो यो नः प्रचोदयात् । मधुमान्नो वनस्पतिर्मधुमाँअस्तु सूर्यः । माध्वीर्गावो भवन्तु नः । स्वः स्वाहेति । सर्वां च सावित्रीमन्वाह सर्वाश्च मधुमतीः अहमेवेदँ सर्वं भूयासं । भूर्भुवः स्वः स्वाहेत्यन्ततआचम्य पाणी प्रक्षाल्य जघनेनाग्निं प्राक्छिराः संविशति । प्रातरादित्यमुपतिष्ठते**

**दिशामेकपुण्डरीकमस्यहं मनुष्याणामेकपुण्डरीकं भूयासमिति, यथेतमेत्य जघनेनाग्निमासीनो वँशंजपति ॥**

**6-3-6**

Then he eats (आचामति) the contents of the bowl saying 'तत् सवितुः वरेणियम् The radiant lustre of Savitha is adorable. The winds are blowing sweetly. The rivers are shedding Honey. May the herbs be sweet unto us. "Swaha to the Earth".

Glory, of the lord be meditated upon. May the nights and days be charming. May the dust of the Earth be sweet. May heaven our father be sweet to us, "Swaha to the Sky".

May he direct our intellect. May the trees and creepers be full of honey for us. may the sun be sweet to us. "Swaha to the Heaven."

Then he repeats the whole Gayatri mantra and the whole (three) madhumatis and all the three Vyahrutis. Then he prays "May I become all this" "Swaha to the earth, the sky and the heaven."

Then he consumes the whole remnant in the bowl and washes his hands. Then he lies behind the fire with his head to the East. In the morning he worships the Sun, saying "You are the one lotus of the quarters. May I be the one lotus among men". Then he returns the way he went and sitting behind the fire he recites the line of teachers.

*The first mantra consists of the first quarter of Gayatri Mantra, the first part of Madhumathi and the first Vyahruti and the second mantra consists of the second foot of Gayatri mantra and second portion of Madhumathi and second vyahruti.*

*The third mantra consists of the third foot of Gayatri Mantra, the third portion of Madhumati and the third Vyahruti. Uttering these mantras he consumes the mantha three times. वक्ष्यमाणैः मन्त्रैः त्रिभिः त्रिः भक्षयति इत्यर्थः । Next morning after the Sandhyopasana, he recites the mantra दिशं एकपुण्डरीकं and getting back to his place as he came from that, he will recite the Vamsa Brahmana.*

**तँहैतमुद्दालक आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्त्वोवाच - अपि य एनँशुष्के स्थाणौ निषिञ्चेज्जाये रञ्छाखाः प्ररोहेयुः पलाशानीति ॥ 6-3-7**

Uddalaka, the son of Aruni taught this Mantha doctrine to his disciple Yajnyavalkya, Vajasaneya (a follower of the Vajasaneya branch of Shukha Yajurveda) and said, "If one were to sprinkle this even on a dry stump, branches would grow and leaves sprout.

*उक्तं कर्मानुष्ठान प्रकारं उद्दालकः याज्ञवल्क्याय उक्त्वा अन्यदपि उवाच इत्यर्थः । संस्रवसंस्कृत मन्थं शुष्के स्थाणौ यदि कश्चित् निषिंचेत् तस्य महात्म्यात् शाखाश्च जायेरन् पत्राणिच प्ररोहेयुः इत्युक्तवान् ।*

**एतमु हैव वाजसनेयो याज्ञवल्क्यो मधुकाय पैङ्ग्यायान्तेवासिन उक्त्वोवाच - अपि य एनँशुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ 6-3-8**

Then Yajnyavalkya Vajasaneya taught this to his disciple Madhuki Paingya and said, "If one were to sprinkle this on a dry stump, branches would grow and tender leaves sprout.

**एतमु हैव मधुकः पैङ्ग्यश्चूलाय भागवित्तयेऽन्तेवासिन**

**उक्त्वोवाच अपि य एनँशुष्के स्थाणौ निषिञ्चेज्जाये रञ्छाखाः प्ररोहेयुः पलाशानीति ॥ 6-3-9**

Madhuka Paingya taught this to his disciple Choola, the son of Bhagavitta and said, "If one were to sprinkle this even on a dry stump, branches would grow and even leaves sprout.

**एतमु हैव चूलो भागवित्तिर्जानकय आयस्थूणायान्तेवासिन उक्त्वोवाच - अपि य एनँशुष्के स्थाणौ निषिञ्चेज्जाये रञ्छाखाः प्ररोहेयुः पलाशानीति ॥ 6-3-10**

Choola Bhagavitthi taught this to his pupil Janaki Ayastuna and said, "If one were to sprinkle this even on a dry stump, branches would grow and leaves sprout".

**एतमु हैव जानकिरायस्थूणः सत्यकामाय जाबालायान्तेवासिने उक्त्वोवाच । अपि य एनँशुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ 6-3-11**

Janaki, the son of Ayasthuna taught this to Satyakama the son of Jabala and said, "If one were to sprinkle this even on a dry stump, branches would grow and leaves sprout".

**एतमु हैव सत्यकामो जाबालोऽन्तेवासिभ्यउक्त्वोवाच - अपि य एनँशुष्के स्थाणौ निषिञ्चेज्जायेरञ्छास्वाः प्ररोहेयुः पलाशानीति तमेतं नापुत्राय वानन्तेवासिने वा ब्रूयात् ॥ 6-3-12**

Satyakama the son of Jabala taught this to his disciples

and said "If one should sprinkle this even on a dry stump, branches would grow and leaves sprout. One should not teach this to any other than a son or a pupil.

*शिष्यपरंपरया प्राप्तं एतत् कर्म पुत्रशिष्य व्यतिरिक्ते नोपदिशेत्. इत्यर्थः ।*

**चतुरौदुम्बरो भवत्यौदुम्बरः स्रुव औदुम्बरश्चमस औदुम्बर इध्म औदुम्बर्या उपमन्थन्यौ । दश ग्राम्याणि धान्यानि भवन्ति। व्रीहियवास्तिलमाषा अणुप्रियङ्गवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च तान्पिष्टान्दधनि मधुनि घृत उपसिञ्चत्याज्यस्य जुहोति ॥** 6-3-13

Four things (that are used in sacrifice) are made of fig wood. The ladle, the bowl, the fuel and the two churning rods. There are ten kinds of cultivated grains - Rice, Barley, Seasmum, beans, millet, (अणु) (प्रियंङ्गु) Panic seed, wheat, lentils (मसूरा) pulse and vetches (खलकुला). They should be ground and soaked in Honey and clarified butter. Then he offers them with Ajya (clarified butter) as oblation.

*दधिमधु घृतैरुपसिच्य पेषणं कृत्वा आज्येन जुहोति इत्यर्थः ।*

## चतुर्थं ब्राह्मणम्

## विशिष्टापत्योत्पत्तयेकर्तव्यम्

**एषां वै भूतानां पृथिवी रसः । पृथिव्या आपोऽपामोषधयः, ओषधीनां पुष्पाणि पुष्पाणां फलानि फलानां पुरुषः पुरुषस्य रेतः ॥** 6-4-1

The earth is the essence of all these beings. Water is the essence of the earth. Herbs are the essence of water. Flowers are the essence of herbs. Fruits are the essence

of flowers. Man is the essence of fruits and the seed (Rethas) is the essence of man.

*In this section the particular actions that are to be done for the birth of a good son are outlined.*

*आत्मनश्च पितुश्च लोक्यत्वविशिष्टपुत्रोत्पादकं कर्मवक्तुं ब्राह्मणं आरभते। लोक्यः - उत्कृष्ट फल संपादकः ।*

**स ह प्रजापतिरीक्षांचक्रे - हन्तास्मै प्रतिष्ठां कल्पयानीति । स स्त्रियँ ससृजे ताँ सृष्ट्वाध उपास्त । तस्मात्स्त्रियमध उपासते । स एतं प्राञ्चं ग्रावाणमात्मन एव समुदपारयत्तेनैनामभ्यसृजत्॥**
**6-4-2**

Prajapathi thought, let me make an abode for it (Rethas). And he created the woman. Having created her he kept her under. Therefore a woman should be thought of being under. He inserted the hard tip of his organ. By this he accomplished union with her.

*अस्मै means रेतसे इत्यर्थः ।*

*'अध उपास्ते' - मैथुनाख्यं अध उपासनं कृतवान् ।*

*'ग्रावाणम्' means काठिन्य सामान्यात् पुल्लिङ्गम् ।*

**तस्या वेदिरुपस्थो लोमानि बर्हिश्चर्माधिपवणे समिद्धो मध्यतस्थौ मुष्कौ । स यावान्ह वै वाजपेयेन यजमानस्य लोको भवति तावानस्य लोको भवति य एवं विद्वानधोपहासं चरत्यासाँ स्त्रीणाँसुकृतं वृङ्क्तेऽथ य इदमविद्वानधोपहासं चरत्यस्य स्त्रियः सुकृतं वृञ्जते ॥** **6-4-3**

The altar is the genitals of the woman. The darbha is the hair. The outer skin is the crushing stones used for

crushing the soma plant. Fire is the two testicles resting on the genitals. If a person performs the act of copulation conceiving it as a holy sacrifice, he becomes the recipient of as much respect in the world as a man gets performing Vajapeya sacrifice. He gets the Sukrutha of those women. But if a person engages in this union without thinking of it as a holy sacrifice the women will take away all his merit.

*It is ordained that a person should have the view of Vajapeya in this act of copulation with women.*

**एतद्ध स्म वै तद्विद्वानुद्दालक आरुणिराहैतद्ध स्म वै तद्विद्वान्नाको मौद्गल्य आहैतद्ध स्म वै तद्विद्वान्कुमारहारित आह - बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माल्लोकात्प्रयन्ति । य इदमविद्वाँसोऽधोपहासं चरन्तीति । बहु वा इदँसुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥** 6-4-4

The seer Uddalaka Aruni said verily like this. The seer Nakomaudgalya also verily said like this. The seer Kumara Haritha who knew this said like this. Many mortals born in the caste of Brahmins who are bereft of the strength of this kind of knowledge and karma and who are devoid of merit, not knowing this truth copulate. In respect of a person who is firmly routed in this wisdom, if the seed were to eject while in the waking state or dream state, he is enjoined to recite the following mantra.

*अधोपहासं चरन्ति means मिथुनकर्म आचरन्ति ।*

*मर्याः मरणधर्माणः । ब्राह्मणायनाः - ब्राह्मण जातिमात्रोपजीविनः । निरिन्द्रियाः - निर्वीर्याः ज्ञानकर्म बलहीनाः ।*

**तदभिमृशेदनु वा मन्त्रयेत । यन्मेऽद्य रेतः**

**पृथिवीमस्कान्त्सीद्य दोषधीरप्यसरद्यदपः । इदमहं तद्रेत आददे । पुनर्मामैत्विन्द्रियं पुनस्तेजः पुनर्भगः । पुनरग्निर्धिष्ण्या यथास्थानं कल्पन्तामित्यना मिकांगुष्ठाभ्या मादायान्तरेण स्तनौ वा भ्रुवौ वा निमृज्यात् ॥** 6-4-5

That learned person should touch and repeat these two mantras - यन्मेद्य । etc., The seed which has been split to the earth to day and which has flowed towards, the plants or water, let that again attain me. Let it attain its original place with Vigour and its original strength" - saying so touching and taking it with his thumb and the second finger should put it in the midst of his chest or the eye brows.

*अनेन मन्त्रेण तद्रेतः गृहीत्वा भ्रूमध्ये स्तनमध्ये वा निर्मृज्यात् इत्यर्थः ।*

**अथ यद्युदक आत्मानं परि पश्येत्तदभिमन्त्रयेत । मयि तेज इन्द्रियं यशो द्रविणँसुकृतमिति । श्रीर्ह वा एषा स्त्रीणां यन्मलोद्वासा स्तस्मान्मलोद्वाससं यशस्विनीमभिक्रम योपमन्त्रयेत॥** 6-4-6

If a man sees his reflection in water he should recite the following mantra. - "May the gods grant me lustre, man hood, reputation, wealth and merits. This wife of mine who has come of age is indeed the goddess of beauty".

Therefore he should approach his handsome woman and speak to her."

*मलोद्वासाः - रजस्वलाः ।*

*उपमन्त्रयेत - आवाभ्यां पुत्रः उत्पादियितव्यः ।*

**सा चेदस्मै न दद्यात्काममेनामवक्रीणीयात् । सा चेदस्मै**

**नैव दद्यात्काममेनां यष्ट्या वा पाणिना वोपहत्याति क्रामेदिन्द्रियेण ते यशसा यश आदद इत्ययशा एव भवति ॥** 6-4-7

If she does not yield to his overtures, he should buy her over and if she is still unyielding, he should strike her with a stick or hand, and go away with it uttering the following mantra, "I take away from you your reputation. Then she actually becomes discredited.

*उपमन्त्रितापि सा यदि वाञ्छितं न दद्यात् तदा एैनां अभरणादिना वशीकुर्यादित्यर्थः / Even then if she is unyielding he strikes with a stick or hand and curses her with this mantra and goes away.*

**सा चेदस्मै दद्यादिन्द्रियेण ते यशसा यश आदधामीति यशस्विनावेव भवतः ॥** 6-4-8

If she is willing and yields to his overtures he recites the mantra, "By manly strength and glory I transmit reputation to you". Both become reputed.

**स यामिच्छेत्कामयेत मेति । तस्यामर्थं निष्ठाय मुखेन मुखँसधांयोपस्थमस्या अभिमृश्य जपेदङ्गादङ्गात्संभवसि हृदयादधिजायसे । स त्वमङ्गकषायोऽसि दिग्धविद्धामिव मादयेमाममूं मयीति ॥** 6-4-9

If the husband loves the wife and desires, "Let her have intercourse with me", he places his organ on her genitals joins her mouth with his mouth, touches with his hand her genitals and recites this mantra, "From every one of our limbs you are born and also sprung

from our intellect. You are the essence of our limbs. Make this lady as if anointed with happiness. May she be pleased with me".

*वाजपेय संपत्ति प्रकारवित् स्वीयां स्त्रियं माम् कामयेत इति - should recite the mantra as above.*

**अथ यामिच्छेन्न गर्भं दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखँसंधायाभि प्राण्यापान्यदिन्द्रियेण ते रेतसा रेत आददइति अरेता एव भवति ॥** 6-4-10

If he desires, "Let her not become pregnant then he brings his face close to her face, places his organ on her and holding his breath releases (the seed) and repeats the mantra, "By my manly strength and seed, I take away your rethas" and she becomes aretha or seedless.

**अथ यामिच्छेत् दधीतेति । तस्यामर्थं निष्ठाय मुखेन मुखम् संधायापान्याभि प्राण्यात् । इन्द्रियेण ते रेतसा रेत आदधामीति गर्भिण्येव भवति ॥** 6-4-11

Then, if he desires, "Let her become pregnant", he brings his face close to her face and places his organ on her and after releasing the seed breathes and repeats the mantra, "By my manly strength and seed, I make you bear your seed". She verily becomes pregnant.

**अथ यस्य जायायै जारः स्यात्तं चेद्द्विष्यादामपात्रेऽग्निमुपसमाधाय प्रतिलोमँशरबर्हिस्तीर्त्वा तस्मिन्नेताः शरभृष्टीः प्रतिलोमाः सर्पिषाक्ता जुहुयान्मम समिद्धेऽहौषीः प्राणापानौ त आददे असाविति । मम समिद्धेऽहौषीः**

**पुत्रपशूँस्त आददेसाविति । मम समिद्धेऽहौषीरिष्टासुकृते त आददेऽसाविति । मम समिद्धेऽहौषीराशापराकाशौ त आददेऽसाविति । स वा एष निरिन्द्रियो विसुकृतो ऽस्माल्लोकात्प्रैति यमेवंविद्ब्राह्मणः शपति तस्मादेवं विच्छ्रोत्रियस्य दारेण नोपहासमिच्छेदुत ह्येवंवित्परोभवति ॥** 6-4-12

If a man's wife has a lover whom he wishes to injure, he should put the fire in an unbaked earthen pot spread in an inverse way a layer of Kushagras and offer the red tips soaked in clarified butter in the fire in an inverse way, reciting this mantra, "You have sacrificed in my kindled fire. I take away your Prana and Apana - such and such a person". And his name should be mentioned. "You have sacrificed in my kindled fire. I take away your sons and animals - such and such a person. You have offered oblation in my kindled fire. I take away your Vedic rites and rites done according to the Smruthis - such and such. You have offered oblation in my kindled fire, I take away your hopes and expectations - such and such" - The person whom a Brahmin with the knowledge of this ceremony curses departs from this world bereft of manly strength and deprived of all his meritorious deeds. Therefore one should not wish even to ridicule the wife of a vedic scholar who knows this ceremony, for he who has such knowledge becomes an enemy.

*अग्निमुपसमाधाय सर्वं कर्म प्रतिलोमं कृत्वा शरमयं बर्हिः आस्तीर्य तस्मिन् अग्नौ आज्येनात्ताः शरेषीकाः प्रतिलोमाः मन्त्रैः चतुर्भिः जुहयात् । He should utter the name of his enemy.*

**अथ यस्य जायामार्तवं विन्द्रेत्य हं कँसेन पिबेदहतवासा**

**नैनां वृषलो न वृषल्युपहन्यात्त्रिरात्रान्त आप्लुत्य व्रीहींनवधातयेत् ॥** 6-4-13

If any body's wife has monthly sickness she should drink water for three days with a cup. A sudra man or woman should not touch her. At the end of three nights, she should bathe, put on a new cloth and the husband should make her thresh rice.

*This threshing of the rice is meant for the purpose of Sthalipaka.*

**स य इच्छेत्पुत्रो मे शुक्लो जायेत वेदमनुब्रवीत सर्वमायुरियादिति क्षीरोदनं पाचयित्वा सर्पिष्मन्तम श्नीयातामीश्वरौ जनयितवै ॥** 6-4-14

He who wishes that his sons should be fair, study one Veda and attain full term of life should have rice, cooked in milk and he and his wife should eat it with clarified butter. Then they will be able to produce such a son.

**अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदावनुब्रवीत सर्वमायुरियादिति, दद्धयोदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम् ईश्वरौ जनयितवै ॥** 6-4-15

He who wishes that his son be born with reddish complexion and yellow eyes and that he should master two vedas and he should lead full term of his life, should have rice cooked in curd and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.

**अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत द्वौ त्रीन्वेदामनुब्रवीत सर्वमायुरियादित्युदौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातमीश्वरौ जनियितवै ॥** 6-4-16

He who wishes that his son should be born with dark complexion with red eyes, study three Vedas and attain the full term of his life, should have rice cooked in water and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.

**अथ य इच्छेदूदुहिता मे पण्डिता जायेत सर्वमायुरियादिति तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥ 6-4-17**

He who wishes that a daughter should be born and that she should be learned and live the full term of life, should have rice cooked in seasamum and he and his wife should eat it with clarified butter. Then they will be able to produce such a daughter.

*The scholarship of the daughter is regarding domestic only for she is not entitled to study vedas.*

*दुहितुः पाण्डित्यं लौकिक विषये । वेदे अनधिकारात् ।*

**अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः समितिंगमः शुश्रूषितां वाचं भाषिता जायेत सर्वान्वेदाननुब्रवीतसर्वमायु रियादिति माँसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवा औक्षेण वार्षभेण वा ॥ 6-4-18**

He who wishes that a son should be born to him and that he should be a reputed scholar, who will be frequenting the assemblies of learned scholars, who would be speaking delightful and worth hearing words, who will be a master of all the vedas and who will attain a full term of life should have rice cooked with the meat of a young bull or of a bull advanced in years and he and his wife should eat

with clarified butter, then they will be able to produce such a son.

*विगीता means variously praised प्रसिद्धः ।*

*समितिञ्जमः means a frequent visitor to the assemblies.*

*शुश्रूशितां - रमणीयां ॥*

**अथाभिप्रातरेव स्थालीपाकावृताऽऽज्यं चेष्टित्वा स्थालीपाकस्योपघातं जुहोत्यग्नये स्वाहानुमतये स्वाहा देवाय सवित्रे सत्यप्रसवाय स्वाहेति । हुत्वोद्धृत्य प्राश्नीति। प्राश्येतरस्याः प्रयच्छति । प्रक्षाल्य पाणी उदापात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षत्युत्तिष्ठातो विश्वावसोऽन्यामिच्छ प्रपूर्व्यां सं जायां पत्या सहेति ॥** **6-4-19**

Then in the morning he purifies the clarified butter according to the mode of sthalipaka and offers sthalipaka oblations in the sacrificial fire again and again reciting the mantras.

"Swaha to Fire, Swaha to Anumathi, Swaha to radiant Sun who produces infallible results. After offering he takes up the remnant to the boiled rice, eats part of it and gives the rest to his wife. Then he washes his hands, fills the water vessel and sprinkles her thrice with that water saying, "Get up from here Viswavasu and find out another young woman who is with her husband.

*स्थालीपाकावृत means through the process of Sthalipaka ritual.*

*अनुमति - The fifteenth day in the moon's age on which he rises one digit less than full when the Gods and the manes*

*receive oblations with favour personified as the goddess and worship.*

*विश्वावसु is the name of a Gandharva.*

**अथैनामभिपद्यतेऽमोऽहमस्मि सा त्वँसा त्वमस्यमोऽहं सामाहमस्मि ऋक्त्वं पृथिवी त्वं तावेहि सँरभावहै सह रेतो दधावहै पुँसे पुत्राय वित्तय इति ॥ 6-4-20**

And then the husband embraces her saying, "I am the vital breath (अमः) You are that (speech); You are that speech and I am the vital force; I am saman and you are rik; you are the earth and I am the heaven. Come let us strive together and bear the seed so that we may have a male child.

**अथास्या ऊरू विहापयति विजिहीथां द्यावापृथिवी इति। तस्यमर्थं निष्ठाय मुखेन मुखसंधाय त्रिरेनामनुलोमामनुमार्ष्टि**

**विष्णुर्योनिं कल्पयतु त्वष्टा रूपणि पिँशतु ।**
**आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥**
**गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके ।**
**गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥ 6-4-21**

Then the husband widens the space between the two thighs of the wife reciting the mantra, "may the heaven and the earth get separated". He places his organ on her, brings his face close to her face and slides his hand over her body from head to foot. Then he recites this mantra. "Let Visnu prepare and make ready your womb. May god Twastru make the form resplendent. Let Prajapathi sprinkle

the seed. May the all supporting Dhata help you bear the embryo. O! Prutustuka sustain the embryo. May two Aswins adorned by Lotus garlands sustain your embryo."

*After reciting the mantra one should mention the name of his wife as 'असौ'*

**हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ ।**
**तत्ते गर्भं हवामहे दशमे मासि सूतवे ॥**
**यथाग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी ।**
**वायुर्दिशां यथा गर्भं एवं गर्भं दधामिते**
**असाविति ॥** 6-4-22

The two golden pieces of wood (Arani), let the two aswin gods stir the embryo, with them. We offer this foetus of yours as an oblation for being delivered in the tenth month. As earth is pregnant with fire, just as the heaven becomes pregnant with Indra, Just as Vayu makes the quarter pregnant, so do I make you pregnant - such and such.

**सोष्यन्तीमद्भिरभ्युक्षति ।**
**यथा वायुः पुष्करिणींसमिङ्गयति सर्वतः॥**
**एवा ते गर्भ एजतु सहावैतु जरायुणा ।**
**इन्द्रस्यायं व्रजः कृतः सार्गलः सपरिश्रयः ।**
**तमिन्द्रनिर्जहि गर्भेण सावरां सहेति ॥** 6-4-23

Just as the wind causes vibration intensely in the lotus pond on all sides, let your foetus also grow and shine. Let

it develop with the outer cover. This abode of Indra has been made with the door bolted and fenced all around. O, Indra dispel this restriction as well as the offence caused by the fully developed child in the womb. He sprinkles the consecrated water with these mantra on his wife who is about to deliver the child.

**जातेऽग्निमुपसमाधायाङ्क आधाय कꣳसे पृषदाज्यँ संनीय पृषदाज्यस्योषघातं जुहोति -अस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे। अस्योपसद्यां माच्छेत्सीत्प्रजया च पशुभिश्च स्वाहा। मयि प्राणाँस्त्वयि मनसा जुहोमि स्वाहा । यत्कर्मणात्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्निष्टत्स्विष्टकृद्विद्वान्स्विष्टँ सुहुतं करोतु नः स्वाहेति ॥ 6-4-24**

When the son is born he brings in the fire, by his side, takes the infant on his lap. He mixes clarified butter with curds in a cup and then offers oblations again and again in that fire reciting the following mantra. - "Becoming great in this house of mine may I maintain a thousand people in the company of this child. May I be in the company of this child always. May I never depart with children and animals Swaha. The vital force that is in me, I offer by my mind unto you, Swaha. If I have done anything too much or too little in this ceremony, may the all knowing beneficent Agni make it just right for me, neither too much nor too little, Swaha."

*The Jatakarma ceremony which is post - natal is described here. The mantras mentioned here are to be employed in offering those oblations.*

*सन्नीय means संयोज्य ।*

**अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिरथ दधि**

**मधु घृतँसंनियानन्तर्हितेन जातरूपेण प्राशयति । भूस्तेदधामि भुवस्ते दधामि स्वस्ते दधामि भूर्भुवस्वः सर्वं त्वयि दधामिति ॥** 6-4-25

Then putting his mouth near the right ear of the child he says thrice, "Speech, Speech". Next, mixing curd, honey and clarified butter, he feeds the child with a ladle of gold saying, 'I put the earth into you. I put the sky into you, I put heaven into you. I put the whole of the earth, heaven and sky into you.

**अथास्य नाम करोति वेदोऽसीति । तदस्य तद्गुह्यमेव नाम भवति ॥** 6-4-26

And then the father gives him a name, "You are Veda". This is only its secret name.

**अथैनं मात्रे प्रदाय स्तनं प्रयच्छति - यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः । येन विश्वा पुष्यसि वार्याणि सरस्वति तमिहा धातवे करिति ॥** 6-4-27

Then he hands him over to his mother to be suckled saying, O Saraswathi, that breast of thine which is inexhaustible which is the source of satisfaction, which is full of milk and which is the obtainer of wealth and which is generous and by which you nourish all who are worthy of it. Transfer all this to my wife to suckle her babe.

**अथास्य मातरमभिमन्त्रयते । इलासि मैत्रावरुणी वीरे वीरमजीजनत् । सा त्वं वीरवती भव यास्मान्वीरवतोऽ करदिति । तं वा एतमाहुरतिपिता बताभूरतिपितामहो बताभूः**

**परमां बत काष्ठां प्रापच्छ्रिया यशसा ब्रह्मवर्चसेन य एवंविदो ब्राह्मणस्य पुत्रो जायत इति ॥** **6-4-28**

Then he addresses the mother of the baby - 'you are the goddess of speech and Arundathi the wife of Vasista, you have brought forth a male child with the help of me who am a man. Be the mother of many sons, for you have given me a son. Of him who is born as a child of a Brahmana with this particular knowledge they say "You have excelled your father. You have excelled your grand father, you have reached the highest point by wealth, reputation and vedic glory.'

## पञ्चमं ब्राह्मणम्

## वंश ब्राह्मणम्

**अथ वँशः । पौतिमाषीपुत्रः कात्यायनीपुत्रात्, कात्यायनीपुत्रो गौतमीपुत्रात्, गौतमीपुत्रो भारद्वाजीपुत्रात्, भारद्वाजीपुत्रः पाराशरीपुत्रात्, पाराशरीपुत्रः औपस्वस्तीपुत्रात्, औपस्वस्तीपुत्रः पाराशरीपुत्रात्, पाराशरीपुत्रः कात्यायनीपुत्रात् कात्यायनीपुत्रः कौशिकीपुत्रात् कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च, वैयाघ्रपदीपुत्रः काण्वीपुत्राच्च कापीपुत्राच्च कापीपुत्रः ॥** **6-5-1**

Now the line of Acharyas: The son of Pautimasi received instruction from the son of Katyayini, the son of Katyayini from the son of Gautami, the son of Gautami from the son of Bharadwajee, the son of Bhadradwaji from

the son of Parasari, the son of Parasari from the son of Aupaswathi. The son of Aupaswathi from the son of another Parasari, the son of Parasari from the son of Katyayini, the son of Katyayini from the son of Kaushiki, the son of Kaushiki from the son of Alambi and also from the son of Vaighrapadi, the son of Vaighrapadi from the son of Kanvi and also from the son of Kapi, the son of Kapi.

आत्रेयीपुत्रात्, आत्रेयीपुत्रो गौतमीपुत्रात्, गौतमीपुत्रो भारद्वाजीपुत्रात्, भारद्वाजीपुत्रः पाराशरीपुत्रात् पारशरीपुत्रो वात्सीपुत्रात् वात्सीपुत्रः पाराशरीपुत्रात्, पराशरींपुत्रो वार्कारुणीपुत्रो: वार्कारुणीपुत्राद्वार्कारुणींपुत्रः आर्तभागीपुत्रादार्तभागीपुत्रः शैङ्गीपुत्राच्छौङ्गीपुत्रः सांकृतीपुत्रात्सांकृतीपुत्र आलंबायनीपुत्रादालम्बायनीपुत्र आलम्बीपुत्रादालम्बीपुत्रो जायन्तीपुत्राज्जायन्तीपुत्रो माण्डूकायनीपुत्रान्माण्डूकायनीपुत्रो माण्डूकीपुत्रा माण्डूकी पुत्रान्माण्डूकीपुत्रः शाण्डलीपुत्राच्छाण्डलीपुत्रो राथीतरीपत्राद्राथीतरीपुत्रा भालुकीपुत्राद्भालुकीपुत्रः क्रौञ्चिकीपुत्रात्, क्रौञ्चिकीपुत्रौ वैदृभतीपुत्रात् वैदृभतीपुत्र कार्शकेयीपुत्रात्कार्शकेयी पुत्रः प्राचीनयोगीपुत्रात्प्राचीनयो गीपुत्रः साञ्जीवीपुत्रात् साञ्जीवीपुत्रः प्राश्रीपुत्रा दासुरिवासिनः, प्राश्रीपुत्र आसुरायणात्, आसुरायण आसुरेरासुरिः ॥ 6-5-2

From the son of Atreyi, the son of Atreyi from the son of Gautami, the son of Gautami from the son of

Bharadvaji, the son of Bharadvaji from the son of Parasari, the son of Parasari from the son of Vatsi, the son of Vatsi from the son of Parasari, the son of Parasari from the son of Varkaruni, the son of Varkaruni from the son of another Varkaruni, the son of that Varkaruni from the son of Aarthbhagi, the son of Arthabhagi from the son of Soungi, the son of Soungi from the son of Sankrtui, the son of Sankruti from the son of Alambayini, the son of Alambayini from the son of Alambi, the son of Alambi from the son of Jayanthi, the son of Jayanti from the son of Mandukayini, the son of Mandukayini from the son of Manduki, the son of Manduki from the son of Shandili, the son of shandili from the son of Rathithari the son of Rathithari from the son of Bhaluki, the son of Bhaluki from the two sons of Krunchiki, the two sons of Krunchiki from the son of Vedavathi, the son of Vedavati from the son Karshikeyi, the son of Karshikeyi from the son of Prachina yogi, the son of Prachina yogi from the son of Sanjivi, the son of Sanjivi from Asurvasini the son of Prasni, the son of Prasni from Asurayana, Asurayana from Asuri and Asuri.

**याज्ञवल्क्यात्, यज्ञवल्क्य उद्दालकात्, उद्दालकोऽरुणात्, अरुण उपवेशेरुपवेशिः कुश्रेः कुश्रिर्वाजश्रवसो वाजश्रवो जिह्वावतो जिह्वावान् बाध्योगात्, बाध्योगो ऽसिताद्वार्षगणात्, असितो वार्षगणो हरितात्क श्ययाद्धरितः कश्यपः शिल्पात्कश्यपाच्छिल्पः कश्यपः क्रश्चपानैंध्रुवेः कश्यपो नेध्रुविर्वाचो वागम्भिण्या अम्भिण्यादित्यात् अदित्यानीमानि शुक्लानि यजूँषि वाजसनेयेन याज्ञवल्क्ये नाख्यायन्ते ॥** 6-5-3

**कश्यपो नेध्रुविर्वाचो वागम्भिण्या अम्भिण्यादित्यात् अदित्यानीमानि शुक्लानि यजूँषि वाजसनेयेन याज्ञवल्क्ये नाख्यायन्ते ॥** **6-5-3**

From Yajnavalkya, Yajnavalkya from Uddalaka, Uddalaka from Aruna, Aruna from Upaveshi, Upaveshi from Kushri, Kushri from Vajasravas, Vajasravas from Jihvavan, Jihvavan from Badhyoga, Badhyopa from Asitavarshagana, Asitavarshagana from Haritha Kashyapa, Harita Kashyapa from Shilpakashyapa, Shilpakashyapa from Kashyapa Naidhruvi, Kashyapa Naidhruvi from Vak, Vak from Ambhini, Ambhini from Aditya.

These Shukla yajurveda mantras proceeding from Aditya has been expounded by Vajasaneya Yajnavalkya.

**समानमा संजीवीपुत्रात् संजीवीपुत्रो माण्डूकायने, र्माण्डूकायनिर्माण्डव्यात्, माण्डव्यः कौत्सात्कौत्सो माहित्थेर्माहित्थिर्वामकक्षायणात्, वामकक्षायणः शाण्डिल्या च्छाण्डिल्यो वात्स्याद्वात्स्यः कुश्रेः कुश्रिर्यज्ञवचसो राजस्तम्बायनाद्यज्ञवचा राजस्तम्बायनस्तु रात्कावषेयात्तुरः कावषेयः प्रजापतेः प्रजापति-र्ब्रह्मणो ब्रह्म स्वयंभु ब्रह्मणे नमः ॥** **6-5-4**

The Guru parampara described in the Kanva recension of Shukla Yajurveda is also well known. Both these recensions upto the Acharya Sanjiviputra, the guruparampara is common to both. From these the guruparampara is traced as follows differently.

The son of Sanjivi from Mandukayani, Mandukayini from Mandavya, Mandavya from Kautsa, Kautsa from

Mahitta, Mahitta from Vamakakshayana, Vamakakshyana from Shandilya, Shandilya from Vatsya, Vatsya from Kushri, Kushri from Yajnavacharajastambayana, Yajnavacharajastambayana from Tura Kavaseya, Tura Kavaseya from Prajapathi (Chaturmukha Brahma) Prajapathi from Brahman. Brahman is swayambu. Obeisance unto Brahman.

*The line of teachers is in respect of all instructions given according to tradiiton समस्तप्रवचन वंशः । गुणवान् पुत्रो भवतीति प्रस्तुतत्वात् स्त्री विशेषकृत पुत्र विशेषेण आचार्य परंपरा कीर्त्यते । The Acharyas are named after their mothers, because the wife holds the most important place in the very many ceremonies described here. The line of masters runs from Prajapathi down to the son of Pautimashi in a descending order.*

*प्रजापतिः means the four faced Brahma.*

*ब्रह्मणः means the Supreme Brahman Narayana.*

*स्वयम्भु means स्वतः सर्वज्ञः ।*

*Obeisance to Supreme Brahman.*

**इति शुक्लयजुर्वेदीया बृहदारण्यकोपनिषत् संपूर्णा ॥**

**ओं पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।**
**पूर्णस्य पूर्णमादाय पूर्णमेमावशिष्यते ॥**

**ओं शान्तिः शान्तिः शान्तिः ॥**

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| तद्यथस्मिन्नाकाशे श्येनो वा सुपर्णो वा | IV | 3 | 19 | 275 |
| तद्यथा तृणजलायुकातृणस्यान्तं | IV | 4 | 3 | 295 |
| तद्यथा पेशस्करी पेशसो | IV | 4 | 4 | 296 |
| तद्यथा महात्मस्य उभे | IV | 3 | 18 | 274 |
| तद्यथा राजानमायान्तमुग्राः प्रत्येनसः | IV | 3 | 37 | 291 |
| तद्यथा राजानं प्रयियासन्तमुग्राः | IV | 3 | 38 | 292 |
| तद्यथाऽनः सुसमाहितमुत्सर्जद्यायात् | IV | 3 | 35 | 289 |
| तद्वा अस्यैतदनिच्छन्दा | IV | 3 | 21 | 277 |
| तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृश्रुतँ | III | 8 | 11 | 210 |
| तदभिमृशेदनु वा मन्त्रयेत | VI | 4 | 5 | 399 |
| तद्वै तदेतदेव तदास | V | 4 | 1 | 340 |
| तदाहुर्यदयमेका इवैव पवतेऽथ | III | 9 | 9 | 217 |
| तदाहुर्यद्ब्रह्मविद्यया | I | 4 | 9 | 44 |
| तदेते श्लोका भवन्ति | IV | 3 | 11 | 267 |
| तदेतदृचाभ्युक्तम् एष नित्यो | IV | 4 | 23 | 316 |
| तदेतत्प्रेयः | I | 4 | 8 | 44 |
| तदेतद्ब्रह्म क्षत्रं | I | 4 | 15 | 51 |
| तदेतन्मूर्तं यदन्यद् | II | 3 | 2 | 108 |
| तदेते श्लोको भवन्ति | IV | 4 | 8 | 303 |
| तदेष श्लोको भवति ।अर्वाग्बिलश्चमस | II | 2 | 3 | 105 |

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| तदेष श्लोको भवति । तदेव सक्तः | IV | 4 | 6 | 299 |
| तदेष श्लोको भवति । यदा सर्वे | IV | 4 | 7 | 301 |
| तम एव यस्यायतनँ हृदयं | III | 9 | 14 | 222 |
| तमेताः सप्ताक्षितय | II | 2 | 2 | 104 |
| तमेव धीरो विज्ञाय प्रज्ञां | IV | 4 | 21 | 312 |
| तस्मिञ्छुक्लमुत नीलमाहुः | IV | 4 | 9 | 304 |
| तस्य प्राची दिक्प्राञ्चः प्राणा | IV | 2 | 4 | 254 |
| तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने | IV | 3 | 9 | 263 |
| तस्य हैतस्य साम्नो | I | 3 | 25 | 29 |
| तस्य हैतस्य साम्नो | I | 3 | 26 | 30 |
| तस्य हैतस्य साम्नः | I | 3 | 27 | 31 |
| तस्यै वाचः पृथिवी | I | 5 | 11 | 66 |
| तस्य हैतस्य पुरुषस्य रूपम् | II | 3 | 6 | 111 |
| तस्या उपस्थानं गायत्र्यस्य | V | 11 | 7 | 360 |
| तस्या वेदिरूपस्थो लोमानि | VI | 4 | 3 | 398 |
| तान्होवाच ब्राह्मणा भगवन्तः | III | 1 | 2 | 156 |
| तान्हैतैः श्लोकैः पप्रच्छ | III | 9 | 28 | 235 |
| ता वा अस्यैता हिता नाम नाडयो | IV | 3 | 20 | 276 |
| तां हैतामेके सावित्री | V | 14 | 5 | 357 |
| ते देवा अब्रुवन् | I | 3 | 18 | 24 |
| ते य एवमेताद्विदुर्ये चामी अरण्ये | VI | 2 | 15 | 383 |
| ते ह वाचम् | I | 3 | 2 | 16 |
| ते होचुः क्व नु | I | 3 | 8 | 20 |
| तँहैतमुद्दालक आरुणिर्वाजसनेयाय | VI | 3 | 7 | 395 |
| त्रयाः प्रजापत्याः | V | 2 | 1 | 337 |
| त्रयो लोका एत | I | 5 | 4 | 63 |
| त्रयो वेदा एत | I | 5 | 5 | 64 |

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| त्रयं वा इदं | I | 6 | 1 | 81 |
| त्रीण्यत्मने कुरुतेति | I | 5 | 3 | 62 |
| त्वग्वै ग्रहः | III | 2 | 9 | 169 |
| दृप्तबालाकीहानूचानः | II | 1 | 1 | 85 |
| द्वया ह प्राजापत्या | I | 3 | 1 | 14 |
| द्वे वाव ब्राह्मणो | II | 3 | 1 | 107 |
| दिवश्चैनमादित्या | I | 5 | 19 | 75 |
| देवाः पितरो मनुष्या | I | 5 | 6 | 64 |
| न तत्र रथा न रथयोगा | IV | 3 | 10 | 266 |
| नैवेह किंचनाग्र | I | 2 | 1 | 4 |
| पर्जन्यो वा अग्निर्गौतम | VI | 2 | 10 | 380 |
| पिता माता प्रजैत | I | 5 | 7 | 64 |
| पुरुषो वा अग्निर्गौतम | VI | 2 | 12 | 381 |
| पृथिव्यै चैनमग्नेश्च | I | 5 | 18 | 75 |
| पृथिव्येव यस्यायतनमाग्निर्लोको | III | 9 | 10 | 220 |
| प्राणस्य प्राणमुत चक्षुषश्चक्षु | IV | 4 | 18 | 310 |
| प्राणेन रक्षन्नवरं कुलायं | IV | 3 | 12 | 269 |
| प्राणोऽपानो व्यान | V | 14 | 3 | 355 |
| प्राणौ वै ग्रहः | III | 2 | 2 | 167 |
| ब्रह्म तं परादाद्यो | II | 4 | 6 | 120 |
| ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद | IV | 5 | 7 | 324 |
| ब्रह्म वा इदमग्र | I | 4 | 11 | 48 |
| ब्रह्म वा इदमग्र | I | 4 | 10 | 45 |
| भूमिरन्तरिक्षं द्यौः | V | 14 | 1 | 353 |
| मनो वै ग्रहः | III | 2 | 7 | 168 |
| मनो होच्यक्राम । तत्संवत्सरं | VI | 1 | 11 | 370 |
| मनसैवानुद्रष्टव्यं नेह नानास्ति | IV | 4 | 19 | 311 |

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| मनोमयोऽयं पुरुषो भाः | V | 6 | 1 | 344 |
| मैत्रेयीति होवाच | II | 4 | 1 | 114 |
| मैत्रेयीति होवाच याज्ञवल्क्यः | IV | 5 | 2 | 321 |
| य आकाशे निष्ठन्नाकाशादन्तरः | III | 7 | 16 | 197 |
| य एष एतस्मिण्डले | V | 5 | 2 | 343 |
| यजुः । प्राणो वा | V | 13 | 2 | 352 |
| यत्ते कश्चिदब्रवीत्तच्छृणवामेति | IV | 1 | 2 | 239 |
| यत्किंचाविज्ञातं प्रणस्य | I | 5 | 10 | 65 |
| यत्किंच विजिज्ञास्यं | I | 5 | 9 | 65 |
| यत्सत्प्रान्नानि मेधया | I | 5 | 1 | 57 |
| यत्सत्पान्नानि मेधया | I | 5 | 2 | 59 |
| यत्र क अन्यदिव स्यात् | IV | 3 | 31 | 284 |
| यत्र हि द्वैतमिव भवति | IV | 5 | 15 | 329 |
| यत्र हि द्वैतमिव भवति | II | 4 | 14 | 130 |
| यद् द्वैतं न जिघ्रति जिघ्रन्वै | IV | 3 | 24 | 281 |
| यद् द्वैतं न मनुते मन्वानो | IV | 3 | 28 | 283 |
| यद् द्वैनं न वदति वदन्वै | IV | 3 | 26 | 282 |
| यद् द्वैनं न विजानाति विजानन्वै | IV | 3 | 30 | 283 |
| यद् द्वैतं न रसयन्वै | IV | 3 | 25 | 282 |
| यद् द्वैतं न पश्यति पश्यन्वै | IV | 3 | 23 | 280 |
| यद् द्वैतं न स्पृशति स्पृशन्वै | IV | 3 | 29 | 283 |
| यद् द्वैतं न श्रृणोति श्रृण्वन्वै | IV | 3 | 27 | 282 |
| यदेव ते कश्चिदब्रवी त्तच्छृणवामेत्यब्रवीत्म उदङ्कः | IV | 1 | 3 | 242 |
| यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्य | IV | 1 | 5 | 245 |
| यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्य ब्रवीन्मेसत्यकामो | IV | 1 | 6 | 247 |

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| यदेव ते कश्चिदब्रवीत्तच्छृणवामेति | IV | 1 | 4 | 244 |
| यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्य ब्रवीन्मे विदिग्धः | IV | 1 | 7 | 248 |
| यदैतमनुपश्यत्यात्मानं देवमञ्जसा | IV | 4 | 15 | 308 |
| यदा वै पुरुषोऽस्यात् | V | 10 | 1 | 347 |
| यस्तमसि तिष्ठँस्तमसोऽन्तरो यं तमो | III | 7 | 17 | 198 |
| यस्तेतसि तिष्ठँतेजसोऽन्तरो | III | 7 | 18 | 198 |
| यस्त्वचि तिष्ठँस्त्वचसोऽन्तरो | III | 7 | 25 | 200 |
| यस्मादर्वाकसंवत्सरोऽहोभिः परिवर्तते | IV | 4 | 16 | 309 |
| यस्मिन्पञ्च पञ्चजना | IV | 4 | 17 | 309 |
| यस्यानुवित्तः प्रतिबुद्धः | IV | 4 | 13 | 307 |
| यश्चन्द्रतारके तिष्ठँश्चन्द्रतारकादन्तरः | III | 7 | 15 | 197 |
| यश्चक्षुषि तिष्ठँश्चक्षुषोऽन्तरो | III | 7 | 22 | 199 |
| याज्ञवल्क्यात्, यज्ञवल्क्य उद्दालकात् | VI | 5 | 3 | 413 |
| याज्ञवल्कयेति होवाच कत्ययमद्याध्वर्युः | III | 1 | 8 | 162 |
| याज्ञवल्क्येति होवाच कत्ययमद्योद्गाता | III | 1 | 10 | 165 |
| याज्ञवल्क्येति होवाच कतिभिरयमद्य | III | 1 | 9 | 163 |
| याज्ञवल्क्येति होवाच कतिभिरयमद्यग्भिः | III | 1 | 7 | 161 |
| याज्ञवल्क्य किंज्योतिरयं पुरुष इति | IV | 3 | 2 | 257 |
| याज्ञवल्क्येति होवाच यदिदमन्तरिक्षम् | III | 1 | 6 | 160 |
| याज्ञवल्क्येति होवाच यदिदँ सर्वंपूर्वपक्षापरपक्षाभ्याम् | III | 1 | 5 | 159 |
| याज्ञवल्क्येति होवाच यदिदँ सर्वं महोरात्राभ्याम् | III | 1 | 4 | 158 |

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| याज्ञवल्क्येति होवाच<br>यदिदँ सर्वं मृत्युनाप्तम् | III | 1 | 3 | 157 |
| याज्ञवल्क्येति होवाच यदिदँ<br>सर्वं मृत्योरन्नं | III | 2 | 10 | 169 |
| याज्ञवल्क्येति होवाच<br>यत्रास्य पुरुषस्य | III | 2 | 13 | 172 |
| याज्ञवल्क्येति होवाच यत्रायं पुरुषो | III | 2 | 12 | 171 |
| याज्ञवल्क्योति होवाच यत्रायं पुरुषो | III | 2 | 11 | 170 |
| याज्ञवल्क्येति होवाच शाकल्यो | III | 9 | 19 | 225 |
| यो अग्नौ तिष्ठन्नग्नेरन्तरः | III | 7 | 9 | 196 |
| योऽयं दक्षिणेऽक्षन्पुरुषः | V | 5 | 3 | 344 |
| योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरः | III | 7 | 10 | 196 |
| यो आदित्ये तिष्ठन्नादित्यादन्तरः | III | 7 | 13 | 197 |
| यो दिवि तिष्ठन्दिवोऽन्तरः | III | 7 | 12 | 196 |
| यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरः | III | 7 | 14 | 197 |
| योप्सु तिष्ठन्नद्भ्योऽन्तरः | III | 7 | 8 | 195 |
| यो मनसि तिष्ठन्मनसोऽन्तरो | III | 7 | 24 | 200 |
| यो वाचि तिष्ठन्वाचोऽन्तरो | III | 7 | 21 | 199 |
| यो रेतसि तिष्ठन्रेतसोऽन्तरो | III | 7 | 27 | 200 |
| यो वा एतदक्षरं गार्गि | III | 8 | 10 | 209 |
| यो वायौ तिष्ठन्वायोरन्तरः | III | 7 | 11 | 196 |
| यो विज्ञाने तिष्ठान्विज्ञानादन्तरः | III | 7 | 26 | 200 |
| यो वै स संवत्सरः | I | 5 | 15 | 70 |
| योषा वा अग्निगौतम | VI | 2 | 13 | 382 |
| यो ह वा आयतनं | VI | 1 | 5 | 367 |
| यो ह वै ज्येष्ठं च श्रेष्ठं च वेद | VI | 1 | 1 | 365 |
| यो ह वै प्रतिष्ठां वेद | VI | 1 | 3 | 366 |

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| यो ह वै प्रजातिं वेद | VI | 1 | 6 | 367 |
| यो ह वै वसिष्ठां वेद | VI | 1 | 2 | 365 |
| यो ह वै शिशुँ | II | 2 | 1 | 103 |
| यो ह वै संपदं वेद | VI | 1 | 4 | 366 |
| यो हेमे प्राणाः अहँ श्रेयसे | VI | 1 | 7 | 367 |
| यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः | III | 7 | 7 | 194 |
| यः प्राणे तिष्ठन्प्राणादन्तरो | III | 7 | 20 | 199 |
| यः सर्वेषु भूतेषु तिष्ठन्सर्वेभ्यो | III | 7 | 19 | 198 |
| यः श्रोत्रे तिष्ठञ्छोत्रादन्तरो | III | 7 | 23 | 199 |
| रुपाण्येव यस्यायतनं चक्षुर्लोको | III | 9 | 12 | 221 |
| रूपाण्येव यस्यायतनं चक्षुर्लोको | III | 9 | 15 | 223 |
| रेत एव यस्यायतनँ हृदयं | III | 9 | 17 | 224 |
| रेतो होच्यक्राम । तत्संवत्सरं | VI | 1 | 12 | 370 |
| वाग्द्योच्चक्राम । सा संवत्सरं | VI | 1 | 8 | 368 |
| वाग्वै ग्रहः | III | 2 | 3 | 168 |
| वाचं धेनुमुपासीत | V | 8 | 1 | 345 |
| विद्युद्ब्रह्मेत्याहुः | V | 7 | 1 | 345 |
| विज्ञातं विजिज्ञास्य | I | 5 | 8 | 64 |
| वेत्थ यथेमाः प्रजाः | VI | 2 | 2 | 374 |
| वेद वा अहं गौतम | III | 7 | 5 | 192 |
| शाकल्येति होवाच याज्ञवल्क्यस्त्वाँ | III | 9 | 18 | 225 |
| श्रोत्रं वै ग्रहः | III | 2 | 6 | 168 |
| श्रोत्रँहोच्यक्राम । तत्संवत्सरं | VI | 1 | 10 | 369 |
| श्वेतकेतुर्ह वा आरुणेयः | VI | 2 | 1 | 373 |
| स एष संवत्सरः | I | 5 | 14 | 69 |
| स ऐक्षत यदि | I | 2 | 5 | 10 |
| स त्रेधात्मानं | I | 2 | 3 | 7 |

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| स नैव व्यभवत् | I | 4 | 14 | 50 |
| स नैव व्यभवत् | I | 4 | 13 | 50 |
| स नैव व्यभवत् | I | 4 | 12 | 49 |
| स य इमास्त्रीन् | V | 14 | 6 | 358 |
| स य इच्छेत्पुत्रो मे शुक्लो | VI | 4 | 14 | 404 |
| स यः कामयेत महत्प्राप्नुयामिति | VI | 3 | 1 | 388 |
| स यात्रायमात्माऽऽबल्यं | IV | 4 | 1 | 292 |
| स यत्रायमणिमानं न्येति जरया | IV | 3 | 36 | 290 |
| स यत्रैतत्स्वप्न्यया चरति | II | 1 | 18 | 99 |
| स यथा दुन्दुभेर्हन्यमानस्य | IV | 5 | 8 | 325 |
| स यथा दुन्दुभेर्हन्यमानस्य | II | 4 | 7 | 122 |
| स यथाद्रैंधाग्नेरभ्याहि | II | 4 | 10 | 124 |
| स यथाद्रैंधाग्नेरभ्याहितस्य | IV | 5 | 11 | 326 |
| स यथा सर्वासामपाँसमुद्र | IV | 5 | 12 | 327 |
| स यथासैन्धवघनोऽनन्तरोऽबाह्यः | IV | 5 | 13 | 328 |
| स यथा वीणायै | II | 4 | 9 | 123 |
| स यथा सर्वासामपाँ | II | 4 | 11 | 125 |
| स यथा सैन्धवाखिल्य | II | 4 | 12 | 127 |
| स यथा शङ्खस्य | II | 4 | 8 | 123 |
| स यथा शङ्खस्य ध्मायमानस्य | IV | 5 | 9 | 326 |
| स यथा वीणायै वाद्यमानायै | IV | 5 | 10 | 326 |
| स यो मनुष्याणाँराद्धः समृद्धो | IV | 3 | 33 | 286 |
| स यथोर्णनाभिस्तन्तुनोच्चरेत् | II | 1 | 20 | 101 |
| स वा अयं पुरुषो जायमानः | IV | 3 | 8 | 262 |
| स वा एष एतस्मिन् स्वप्ने | IV | 3 | 16 | 273 |
| स वा अयमात्मा | II | 5 | 15 | 142 |
| स वा अयमात्मा ब्रह्म विज्ञानमयो | IV | 4 | 5 | 297 |

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| स वा एष महानज आत्मान्नादो | IV | 4 | 24 | 318 |
| स वा एष एतस्मिन् संप्रसादे | IV | 3 | 15 | 272 |
| स्वप्नान्त उच्चावचमीयमानो | IV | 3 | 13 | 269 |
| स वा एष एतस्मिन् बुद्धान्ते | IV | 3 | 17 | 274 |
| स वा एष एतस्मिन्स्वप्नान्ते<br>स वा एष महाजन | IV | 3 | 34 | 289 |
| आत्माजरोऽमरोऽमृतोऽभयो | IV | IV | 25 | 319 |
| स वा एष महानज आत्मा | IV | 4 | 22 | 313 |
| स वै वाचम् | I | 3 | 12 | 21 |
| स वै नैव रेमे | I | 4 | 3 | 37 |
| स होवाच । तथा नस्त्वं गौतम | VI | 2 | 8 | 378 |
| स होवाच तथा नस्त्वं | VI | 2 | 4 | 376 |
| स होवाच दैवेषु वै गौतम | VI | 2 | 6 | 377 |
| स होवाच । न वा अरे पत्युः | IV | 5 | 6 | 322 |
| स होवाच न वा अरे | II | 4 | 5 | 116 |
| स ह प्रजापतिरीक्षांचक्रे | VI | 4 | 2 | 398 |
| स होवाचाजातशत्रुः | II | 1 | 15 | 95 |
| स होवाचाजातशत्रुः | II | 1 | 16 | 96 |
| स होवाचाजातशत्रुयत्रैष | II | 1 | 17 | 97 |
| स होवाचाजातशत्रु | II | 1 | 14 | 94 |
| स होवाचोवाच वै | III | 3 | 2 | 175 |
| स होवाचैतद्वै तदक्षरं | III | 8 | 8 | 206 |
| स होवाच गार्ग्य | II | 1 | 13 | 93 |
| स होवाच गार्ग्यः | II | 1 | 12 | 93 |
| स होवाच गार्ग्यः | II | 1 | 11 | 92 |
| स होवाच गार्ग्यः | II | 1 | 7 | 90 |
| स होवाच गार्ग्यः | II | 1 | 9 | 91 |

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| स होवाच गार्ग्यः | II | 1 | 8 | 90 |
| स होवाच गार्ग्यः | II | 1 | 3 | 87 |
| स होवाच गार्ग्यः | II | 1 | 2 | 86 |
| स होवाच गार्ग्यः | II | 1 | 10 | 92 |
| स होवाच प्रतिज्ञातो | VI | 2 | 5 | 377 |
| स होवाच महिमान एवैषामेते | III | 9 | 2 | 214 |
| स होवाच यदूर्ध्वं गार्गि | III | 8 | 7 | 206 |
| स होवाच यदूर्ध्वं गार्गि | III | 8 | 4 | 205 |
| स होवाच याज्ञवल्क्य | IV | 5 | 5 | 322 |
| स होवाच याज्ञवल्क्यः | II | 4 | 4 | 116 |
| स होवाच वायुर्वै गौतम तत्सूत्रं | III | 7 | 6 | 193 |
| स होवाच । विज्ञायते हास्ति | VI | 2 | 7 | 377 |
| स होवाचोषस्तश्चाक्रायणो | III | 4 | 2 | 180 |
| समानमा संजीवीपुत्रात् संजीवीपुत्रो | VI | 5 | 4 | 414 |
| सलिल एको द्रष्टाद्वैतो भवति | IV | 3 | 32 | 285 |
| साम । प्राणो वै | V | 13 | 3 | 352 |
| सा चेदस्मै न दद्यात्काममेनामवक्रीणीयात् | VI | 4 | 7 | 400 |
| सा चेदस्मै दद्यादिन्द्रियेण | VI | 4 | 8 | 401 |
| स वा एषा | I | 3 | 11 | 21 |
| स यामिच्छेत्कामयेत मेति | VI | 4 | 9 | 401 |
| सा वा एषा देवता | I | 3 | 9 | 20 |
| सा वा एषा देवतैतासां | I | 3 | 10 | 21 |
| सा होवाच अहं वै त्वा | III | 8 | 2 | 204 |
| सा होवाच नमस्तेऽस्तु | III | 8 | 5 | 205 |
| सा होवाच ब्राह्मणा भगवन्तः | III | 8 | 12 | 212 |
| सा होवाच मैत्रेय्यत्रैव | II | 4 | 13 | 129 |

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| सा होवाच मैत्रेयी | II | 4 | 3 | 115 |
| सा होवाच मैत्रेयी | II | 4 | 2 | 115 |
| सा होवाच मैत्रेय्यत्रैव | IV | 5 | 14 | 329 |
| सा होवाच मैत्रेयी यन्नु म | IV | 5 | 3 | 321 |
| सा होवाच मैत्रेयी | IV | 5 | 4 | 321 |
| सा होवाच यदूर्ध्वं याज्ञवल्क्य | III | 8 | 3 | 204 |
| सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवः | III | 8 | 6 | 206 |
| स ह वागुवाच यद्वा अहं | VI | 1 | 14 | 371 |
| सैषा गायत्र्येतस्मिन् | V | 14 | 4 | 356 |
| सोऽकामयत द्वितीयो म | I | 2 | 4 | 8 |
| सोऽकामयत मेध्यं | I | 2 | 7 | 12 |
| सोऽकामयत भूयसा | I | 2 | 6 | 11 |
| सोऽब्रवीतपतञ्जलं काप्यं याज्ञिकाँश्च | III | 7 | 4 | 191 |
| सोऽब्रवीतपतञ्जलं काप्यं याज्ञिकाँश्च | III | 7 | 3 | 191 |
| सोऽब्रवीतपतञ्जलं काप्यं याज्ञिकाँश्च | III | 7 | 2 | 190 |
| सोऽयास्य आङ्गीरसः | I | 3 | 19 | 26 |
| सोऽबिभेत् | I | 4 | 2 | 36 |
| सोऽवेदहं वाव | I | 4 | 5 | 38 |
| सोष्यन्तीमद्भिरभ्युक्षति यथा वायुः | VI | 4 | 23 | 408 |
| सो हेयमीक्षांचक्रे | I | 4 | 4 | 37 |
| हस्तौ वै ग्रहः | III | 2 | 8 | 169 |
| हिरण्मयी अरणी याभ्यां | VI | 4 | 22 | 408 |
| हिरण्मयेन पात्रेण | V | 15 | 1 | 632 |
| क्षत्रं । प्राणो वै | V | 13 | 4 | 353 |