

The Upaniṣads

(Nine Discourses on the Soul)

Edited and translated

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Introduction

Today the world is ailing with power and poverty. Power builds us from the outside but breaks us down from within for want of peace. Poverty breaks us down from the outside and doesn't strengthen us from within. The individual as well as the world community needs peace and solace. If you want peace of mind, the Upanishads are an answer.

Schopenhauer, a conscientious thinker and philosopher, said: 'In the whole world there is no study so beneficial and so elevating as that of *Upanishads*. It has been the solace of my life and it shall be the solace of my death'. In the same view, said Hume, "In the world, there have been great scholars and philosophers such as Socrates, Aristotle, Plato, and a hundred others, but the greatest poets and philosophers were those who created the *Upanishads*. Rabindra Nath Tagore said: Men of vision will one day see that India's knowledge of the Ultimate Reality will become the religion (Dharma) of the world. Swami Vivekananda said of the *Upanishads*: Every page of the *Upanishads* gives me a message of strength. The *Upanishads* say:

(1) Man, be strong, be powerful, give up weakness and rise from the world to God. *Upanishad* is a very great mine of strength. Strength and freedom- That is the essential message of the *Upanishads*, freedom of the body, freedom of the mind and freedom of the soul.

The main theme of the *Upanishads* is the knowledge of Brahma, i.e., the Ultimate Reality of the universe. Man today is suffering in the body, in the mind and in the soul. If man were to study the *Upanishads* and act according to their teachings, then the mind and soul of the modern humanity would receive a healing touch, and feel inner peace and happiness. Mankind today, largely speaking, is running after money and sex. There is a blind rat race. Therefore, there is crime and violence all round- theft dacoity, loot, murder, adultery, aids, sensuality, corruption, bribery, meat, liquor, smoking, etc. We eat the un-eatable and drink the undrinkable. In such a world, if man has to recover his strength, peace and joy, the source of strength for the recovery is the *Upanishads*.

From the very beginning of the world, man has been suffering from pain and misery. Since then he has been trying to find real peace and permanent joy.

The thrill and pleasure of the worldly things is temporary. To expect lasting joy from them is an illusion. You may try for a life time and then fail. Hence Bhartri Hari says:-

Bhogā na bhuktā, vayameva bhuktāḥ.

Indulgence is never over, we ourselves are over, consumed by the indulgence. Says Manu:

Na jātu kāmaḥ kāmānāmupabhogena śāmyāti, Haviṣā kṛṣṇavartmeva bhūya evābhi vardhate.

Desire is never satisfied with the food for desire: it grows, on the other hand, as fire grows when it is fed on fats. Countries which have no want of money and materials are examples of it. With all the means of satisfaction and enjoyment they do not have mental peace, The Upanishad rightly says:

Man is never satisfied with money, the Vedas and vaidic philosophy hold that man never comes to fulfilment through material wealth and enjoyment, the Vedas say that the path to fulfilment, the highest happiness, freedom, liberation, salvation, Moksa, lies through purity of heart, doing the right and knowing God. The Yajurveda says (31,18):

तमव विदित्वाति मृत्युमति नान्यः पन्था विद्यतेऽयनाय ।

Tameva viditvāti mṛtyumeti nanyaḥ panthā vidyate'yanāya.

Having known Him alone, you overcome death and obtain happiness across misery. There is no other way of salvation. Again:

यस्य छायामृतं यस्य मृत्युः ।

Yasya cchāyāmṛtaṁ yasya mṛtyuḥ. Yaju. 25, 13

Walk in His shadow and rest in Immortality. Walk away and you die. Remember that death is the highest pain, and the conquest of death is the highest happiness. And remember that happiness is attained not through sensual pleasure but through the life of the spirit. Pleasures cloy, the senses wither and the body falls off. The spirit alone lives immortally. But you have to save it, and you can save it only by choosing the path of God--Dharma leading to a vision of the Ultimate Reality, that, is God.

The saints and sages saw the truth. They gave up the path of sensuality and pleasure, devoted themselves to mental discipline and worship of God, they had the vision of the Lord through Grace and they set down their experience and vision in the Upanishads. The Upanishads are therefore known as the highest books of the knowledge of God.

Upanishads are heart-to-heart discourses between the master and the disciple. The word 'Upanishad' means knowledge of God which is meant to cut through existential misery and lead to eternal happiness and freedom. The Upanishads exhort an ailing humanity and say:

Arise, O man, awake, and achieve the goal of your life. Go to the Master and learn the lessons of the Reality. Have the vision and become immortal, Ye children of Immortality, the path is not a holiday. It is difficult like walking on the razor's edge. You have to balance yourself between the means of existence and the mode of survival to Happiness:

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttiṣṭhata jāgrata prāpya varān nibodhata.

Kṣurasya dhārā niśitā duratyayā durgam pathastat kavayo vadanti.

The men of vision thus say:

Know That and learn to rise to Immortality.

Learn to live by doing, and live a full span of hundred years.

कुर्वन्नवेह कर्माणि जिजीविषेच्छतःसमाः।

Kurvanneveha karmāṇi jijīviṣecchataṁ samāḥ.

तेन त्यक्तेन भुञ्जीथा मा गधः कस्य स्वद्धनम्॥१॥

Tena tyaktena bhujñithā mā gṛdhaḥ kasya sviddhanam.

Enjoy yourself but don't be lost in the experience, and do not grab anybody's share of the wealth granted by God to him.

Man never feels satiated with money and materials.

न वित्तेन तर्पणीयो मनुष्यः

na vittena tarpaṇīyo manuṣyaḥ Katha. 1,27.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।

नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Nāvirato duścaritānnāśānto nāsamāhitaḥ/

Nāśāntamānaso vā'pi prajñānenainamāpnuyāt // Katha. 2, 24.

That is, nor can you have a vision of God by ritual, songs or congregation, unless you give up evil deeds and indulgence in the pleasures of the senses. Concentrate your mind on the object of the vision, leaving aside all distractions and concentrate on him.

अमृतमथदं भस्मान्तःशरीरम् ।

Amṛtamathedaṁ bhasmāntaḥ śarīram,

The end of the body is ash, the spirit lives on forever.

The sum of wisdom is: Child of Immortality, live for the Immortal. Use the mortal only as a means of subsistence. Make it not the end of life, because if you do, you will be lost. You will fall off from your essential nature. The Upanishads are a message of freedom, happiness and immortality, and they show the path to Immortality without denying the value of existence. Keep the focus and the perspective both, and go straight to the goal.

The Upanishads are expressions of the knowledge of the Perfect. There was once the practice of reading the prayers for peace. There is a little variation in the prayer text, but the comment is more or less the same. In the first of the Upanishads, Isopanisad, the prayer is based on Atharva-Veda 10, 8, 29:

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णामुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते

Pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇāmudacyate.

Pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate.

The Comment is: That Brahma (Ultimate Reality) is perfect. This universe too is perfect. This perfect universe is born of the Perfect Brahma. When the perfect is taken from the Perfect, what remains is Perfect too. The Upanishad says something exceptional and paradoxical, but perfectly true :

Perfect-Perfect = Perfect, and
Perfect + perfect = Perfect.

The Perfect is constant, it is not variable. Add something, it remains the same. Subtract something, still it remains the same. This is just like the mathematical equation:

Infinity + Infinity = Infinity, and Infinity - Infinity = Infinity.

In the material world, it doesn't happen like this, but the Upanishad doesn't talk of the material world, it talks of the world of the spirit. The mathematics of the material world is different. Spiritual mathematics is different. The Spirit neither increases nor decreases.

The Universe can be analysed across three levels: the world of matter, the world of the soul (jivatma), and the Supreme Soul (God). The world of matter increases as well as decreases with addition and subtraction. The world of the human soul can increase as well as decrease with increase or decrease relatively. For example, if you give love, your love doesn't decrease, it increases, because the other person's love in response is added to yours. But if a person were to 'give' anger to you, but you don't feel angry and instead give him love, his anger decreases. Thus something positive increases by being given away. If a person were to abuse us in anger, but we smile in response, his anger may increase-if he doesn't understand, and our anger decreases toward him. Here, you receive abuse but your anger decreases, while the other man gives away abuse and yet his anger increases.

In the world of God, there is neither increase nor decrease. It is constant. The universe is born of Him, then it goes back to Him, but He remains the same. Hence

Perfect + Perfect = Perfect (The same), and

Perfect - Perfect = Perfect (The same).

Unlike this world of God, the world of matter increases as well as decreases.

The world of matter is without a soul. So it doesn't react just as living beings can react. You add, it increases, you subtract, it decreases.

The World of the human soul is a living world. It reacts according to the good or evil that it faces in the course of life. It is involved, it has its desires, likes and dislikes. It may love, it may not. It may feel angry, it may not. The world of God is uninvolved. It has no desires. It does not increase, nor does It decrease. It is Perfect and constant.

There is no want, no desire, no variation. It is the same, constant, absolute, not relative.

The Upanishad thus presents the world of total reality from matter to God, and gives a vision of the perfect and permanent, and of constant as well as of the changing and the variable. The human soul is in between. It can get involved in the material as well as rise above the material to a vision of the Supreme Reality of God and the Supreme Bliss. It is hoped that the readers of this presentation of the Upanishads will find spiritual solace and peace of mind.

Every work has a purpose. The purpose of this work is to present the truth of the message of the Upanishads as presented by scholars. We have tried to re-present it in simple English for the readers who are interested in matters of the soul for mental peace. It is hoped that they will get over their mental agitations and move towards the love of God and mental peace.

ईशोपनिषद् *Īśopaniṣad*

Īśopaniṣad is the 40th and last chapter of *Yajurveda*. There is a slight difference between the text of the Veda and that of the *Upanishad*, but there is no difference of Content between the two texts. The opening word of the text is *Īśa* (the Lord), therefore it is called *Īśopaniṣad*, i.e. "In Praise of the Lord." We may also call it "The song of the Lord."

This *Upanishad* can be divided into four parts:

- I. The first three mantras form the first part. This part prescribes five conditions which you must fulfil if you wish to realize God. You should not only know these conditions but also follow them in action. These are:-
 1. Know that God is present everywhere, in everything that exists in the world.
 2. While you live and use things of the world, know that these things belong to God, not to you. You can use them, but you don't own them. The Lord is the master, you are not the master.
 3. Not to encroach upon anybody else's rights and property.
 4. To do one's duty and to know, at the same time, that the result is in somebody else's hands.' You must write your exam, but someone else will examine the papers.
 5. Not to act against one's conscience.
- II. The second part of this *Upanishad* is from mantra 4 to 8. These reveal the knowledge of Brahma and the main ideas about the nature of the Supreme Soul and how to attain it.
- III The third part is from mantra 9 to 14. The mantras speak of the path to God and how man should follow that path.

IV. The fourth part puts the whole truth of reality in summary form- the reality of the world which can appear illusive as well as in truth, the realities of God and mans' relation to Him in spirit, the reality of the body and of the spirit, and, lastly, there is a prayer to God that he may lead us both in life and beyond.

Īsopaniṣad is a wonder work. Only in 18 mantras it reveals the truth of the threefold reality of Existence and of our duties on the path of life to Vision and Grace.

इशा वास्यमिदं सर्वं यत्किञ्च जगत्या जगत्।

तेन त्यक्तेन भुञ्जीथा मा गधः कस्य स्विद्धनम्॥१॥

Īśā vāsyamidaṁ sarvaṁ yatkiṁ ca jagatyāṁ jagat.

Tena tyaktena bhujñithā mā gṛdhaḥ kasya sviddhanam.

All this that is, moving in the moving universe, is pervaded by the Ruling Lord of Existence. Therefore, live it as given by Him, enjoy it objectively in a spirit of detachment. Covet not anyone's wealth. It belongs to none (except to the Lord).

Comment: This entire moving world and indeed every particle of it is pervaded by the Lord. Enjoy the world but don't covet anybody's share. Enjoy but only in a spirit of renunciation. The world is a gift from the Lord, remember it is not your property. The entire material world and the intelligent world of man and of other species is pervaded by God, the Omnipresent Lord. He is the Lord glorious, Omnipotent, He is present everywhere and transcends this world. He is watching everything, every moment. Therefore we should love as well as fear him. Enjoy the world in the spirit of renunciation. Never forget Him while you live and enjoy. Fall no victim to temptation. Follow Dharma and be happy in this life as well as be liberated in *Moksha* with God's grace. The matter and wealth of this world all belong to the Lord not to us. Indeed it is His gift in love and grace, given to man according to the karma of each soul. Covet not anybody's property out of injustice or greed. Man is not the master of the world of nature, he can only use and enjoy it as a gift.

कुर्वन्नवेह कर्माणि जिजीविषेच्छतःसमाः।

एवं त्वयि नान्यथा ताऽस्ति न कर्म लिप्यते नरे॥२॥

Kurvanneveha karmāṇi jīviṣecchataṃ samāḥ.

Evam tvayi nānyatheto'sti na karma lipyate nare.

Only doing one's duty here should everyone wish to live for a full hundred years. Only this way—there is no other way—Karma does not smear the soul of man within.

Comment: Man should try to live a full span of a hundred years of life, doing and acting with a sense of duty, without attachment to any selfish motive. This is the message of the Veda, the message of an active life in the service of the just and loving God, and for the betterment of humanity. What is the secret of a long, active and creative life? Walk in the shadow of God, obey His commands, live according to His will, do good works, give up evil works and habits, learn about God and life in education, live a life of *Brahmacarya* discipline, live not a life of indulgent sense dissipation, observe continence, keep a simple diet, avoid drink and other intoxicants. Live a healthy and long life. As you do Vedic actions you get free of bad actions and habits. As you follow the Vedic path of good actions, you get away from non-Vedic and evil actions. Your intelligence grows sharp and pure, character becomes strong, knowledge increases, and you live a long and happy life according to the will of God, good, active and virtuous. This is the Vedic life of happiness and action. If one violates the laws and will of God, and acts against the discipline of good life, one cannot be happy.

असुर्या नाम ते लाकाऽअन्धेन तमसावृताः।

ताँस्ते प्रेत्याभि गच्छन्ति ये के चात्महना जनाः॥३॥

Asuryā nāma te lokā'andhena tamasāvṛtāḥ.

Tāñste pretyābhi gacchanti ye ke cātmahano janāḥ.

Surely after death and even while living, demonical souls sunk in darkness who kill their conscience and live only a physical existence (void of virtue) go to those sunless regions of the world which are covered in the impenetrable darkness of sufferance.

Comment: Who are those who kill their conscience? Those who act against its voice. What happens to them? They are the ignorant and the lost. They are steeped in ignorance and darkness. They act against their conscience in spite of doubt, fear and shame felt within while they do the evil act. If you do toward

others what you don't want to be done to you, this too is the death of conscience. If one follows the path of spiritual fall downward, leaving the path of spiritual progress, this is death of the soul, immortal though the soul is, otherwise. They are self-killers, they are the devils, selfish, *asuras*, *daityas*, *raksasas*, *pishachas*, *satans*. While they live in darkness and evil, they live as devils. After they die, they are reborn as devils, and again live in darkness and evil. They never come to a vision of spiritual light and never enjoy Godly bliss.

On the other hand, those who follow their voice of conscience in thought, word and deed, act without selfish motives, are the good, positive, dynamic, benefactors of mankind. They are happy in the life here, and happy hereafter.

अनजदेकं मनसा जवीया नैनद्देवाऽआप्नुवन् पूर्वमर्शत्।

तद्भावताऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति॥४॥

Anejadekaṁ manaso javīyo nainaddevā' āpnuvan pūrvamarṣat.
Taddhāvato'nyānatyeti tiṣṭhat-tasminnapo mātariśvā dadhāti.

Brahma is constant, unmoving, One and only One, without a second, and faster than the mind. The mind and senses cannot attain to It, although It is present everywhere, already and always. Though still, It surpasses and transcends others who are at the fastest move in nature. Within It the wind holds the waters of the universe. Within the Divine Presence the soul performs its actions. (If something moves faster than the velocity of light, it becomes omnipresent. And what is omnipresent, is still too, because there is no space to move through.)

Comment: What is the nature of the Lord, and how can one attain Him? The Lord vibrates not, wavers not. Unique He is, and remains the same and constant. He is faster than the mind, that is, He is infinite and boundless, and wherever the mind can reach, there He already is. You can't get a vision of Him with the senses such as the eye. Always established eternally in His own nature and character, nothing different and other than the spirit can attain him. He transcends the senses and the mind because they are lower and limited in nature and character. He is unmoved and immovable. He holds the universe in Him and rules and moves the world of men according to His eternal Laws of Nature. The universal wind, the energy, is held in space and remains dynamic. Similarly the human soul remains dynamic and controlled in him. Man acts while he stays in the presence of God.

The Lord is present everywhere. Therefore he watches everything and nothing can be beyond him.

The senses cannot perceive him. They can perceive only those things which are limited. God is infinite; hence the senses cannot reach him.

Being infinite, he is motionless. Others are fast, and move, but he transcends them.

Within Brahma (God) the universal wind hold the waters. Beyond the wind, there is space, and the space too is held in the Lord.

तदेजति तन्नैजति तद् दूरे तद्वन्तिके।

तदन्तरस्य सर्वस्य तद् सर्वस्यास्य बाह्यतः॥५॥

Tadejati tannaijati taddūre tadvantike.

Tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ.

It moves, yet It does not move, (being omnipresent). It is at the farthest of space, even farther, and It is at the nearest. It is within this all, and surely It is outside of all this.

Comment: Brahma doesn't move, though the ignorant feel that it does. In reality He doesn't. Nor can anything move Him, no one can. Since He is present in all space, He doesn't move. How can He? You move in space, but the space is in him. He is away from those who are lost in the senses and pleasure, who are evil, ignorant and off the path or yoga. He is always close to the virtuous and the wise. These who obey him see him in their soul, closest at heart. He is everywhere in the world and in every living being. He is also beyond this world seen and unseen. Inside every particle of matter and outside, in and out of every soul. He watches everyone and dispenses justice to everyone for his/her actions. Everyone should love, fear and worship him alone.

This mantra says that he moves, and he doesn't move. He is far, and he is near. He is within all, and he is outside all. "He moves" means that he gives movement to everything. But he doesn't move from one place to another, and while he moves everything, there is no movement in him. He is far from those who are ignorant and are lost in the material world. But those who have the spiritual eyes, see him at the closest, within themselves.

Even though God is everywhere, yet he is far. How can that be? There is distance of four kinds:

1. Distance of space, for example, the distance between India and America is thousands of miles.
2. Distance of time, for example, between us living now and Rama or Ashoka there is the distance of time.
3. The distance of awareness, for example, something might be in our own house, but we don't know that it is there. So although the thing is there close at hand, yet it is not there for us, because we don't know it is there.
4. Distance/difference of quality and character, for example, between the human soul and the Omniscient and Omnipresent God, the difference is that of character, and that is the distance. We are limited, while God is Infinite, and that is the distance. Unless we improve the quality and character of our soul, we can't attain to him, we remain far away from him.

यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति।

सर्वभूतेषु चात्मानं ततो न वि जगप्सते॥६॥

Yastu sarvāṇi bhūtānyātmannevānupaśyati.

Sarvabhūteṣu cātmanam tato na vi jugupsate.

One who sees all the forms of existence existing within the Supreme Soul, and the Supreme Soul immanent in all the forms of being, suffers from no doubt or illusion (and holds on to faith).

Comment: The man of knowledge, wisdom and virtue sees the entire creation, animate and inanimate, as existing in God. He sees him after learning, with righteousness (Dharma), and practice of yoga. He sees God in all objects existing in creation. He knows and realizes God as Omnipresent, just, Omniscient, eternal, existing in all, the witness of all, watcher of all. He regards all beings as his own self in spite of pleasure and pain, loss or gain. Such a man doesn't suffer from any doubt or suspicion about the reality of God and his creation. He achieves the state of Dharma and achieves *Moksha*. Love and hate, these are the two feelings which join or divide man and man. This is mine, not thine, this creates hatred. This is neither mine nor thine, but it is his, this attitude creates love and trust and

faith. But when does this attitude arise? Only when I believe that you are as I am, and I am as you are, and all are just the same as one, and each one too is as the rest of us are. When this attitude of the mind prevails in all and one equally, then love will reign in the world, and there will be perfect peace. This mantra reveals the secret of the human mind, specially the love and hate existing in our minds. It also reveals the secret of doubt and suspicion on the one hand, and faith on the other.

यस्मिन्सर्वाणि भूतान्यात्मैवाभद्विजानतः।

तत्र को मोहः कः शोकऽएकत्वमनुपश्यतः॥७॥

Yasmintsarvāṇi bhūtānyātmaivābhūdvijānataḥ.

Tatra ko mohaḥ kaḥ śoka'ekatvamanupaśyataḥ.

In the state of knowledge wherein the knower knows all the forms of being as pervaded by the same One Soul, how can there be any illusion or suffering for the person who sees the same Unity in existence everywhere.

Comment: Who gives up ignorance and evil? How? When a man attains knowledge, knows Dharma, realizes the presence of God everywhere and in each one, then for him each and all become equal and alike just like his own soul, existing in God. Then, just as he works for the good of his soul, so does he want and work for the good of the soul of all. Such men attain to the presence of God, and in that presence, the afflictions of the world such as ignorance, attachment or sorrow do not touch them. Knowing the self and having realized God, they are always happy.

This mantra says: Love all living beings as your own self, work for them as for yourself, and join the presence of the Lord with yogic practice. This wealth is mine-this is attachment. It is gone-I am deep in misery. I am the President, Prime Minister, man of power-ok, when the office is gone, I am miserable. For the man of God, and Godly fraternity, this misery is over.

स पर्यगाच्छक्रमकायमन्नमस्नाविरःशब्दमपापविद्धम्।

कविर्मनीषी परिभूः स्वयम्भूर्थातथ्यतोऽथान् व्यदधाच्छाश्वतीभ्यः समाभ्यः॥८॥

*Sa paryagāc-chukram-akāyam-avraṇam asnāviraṃ śuddham-apāpavid-
dham. Kavirmanīṣī paribhūḥ svayambhū-ryāthātathyato'arthān
vyadadhācchāśvatībhyaḥ samābhyaḥ*

The Supreme Soul is omnipresent, omnipotent, without body, without any flaw, without sinews, pure, sinless, visionary poetic creator and omniscient, existent in the heart and mind of all, transcendent, self-existent, who for infinite ages of eternity creates, organises, reveals and sustains all the forms of existence as they are and ought to be.

Comment: This mantra describes the nature and character of God. God is present in every object of existence just like *akasha* or space which is present in each object. He is Omnipotent, free of the causal, subtle or gross body, whole and perfect, no holes in his presence, free of nerves and bounds of body structure, never born in body, free of ignorance, always pure, untouched by sin or evil. He is Omniscient, knows the mind and acts of everyone, punishes the evil ones, is unborn and self-existent, is the original cause of everything. He neither comes into existence with anyone, nor does he go out of existence because of anything or for cause. He never enters a mother's womb, nor is he ever born. He neither grows, nor does he ever diminish.

God is infinitely powerful, unborn, ever and always free, just, pure, all knowing, all witness, ordainer of the universe, beginningless, eternal, the one and only creator, free of birth or death by nature; he has revealed the truth in the form of the four Vedas for his children. The Vedas are the sun, revealed to dispel the darkness of ignorance from the world. Creator and Original teacher, he gave us everything, and knowledge too, in the very beginning of creation. Every other book of knowledge created later cannot be the original scripture. Every other book is historical, conditioned by time and space. Only the Vedas are original and eternal knowledge for all men, of all countries, of all times and all climes.

अन्धन्तमः प्र विशन्ति येऽविद्यामपासते।

तता भूयऽइव ते तमा यऽउ विद्यायाश्चरताः॥१॥

Andham tamaḥ pra viśanti ye'vidyāmupāsate.

Tato bhūya iva te tamo ya'u vidyāyāṃ ratāḥ.

Down into the darkest dark do they fall who worship Avidya, i.e., illusion, or mere karma (action). Still deeper, and darker do they fall who are lost in Vidya, i.e., knowledge without reference to karma or the reality content of it.

Comment: To have misconception and to believe that the temporary material things are eternal, to take the impure as pure, the non- soul as the soul, and pain as pleasure- this is illusion or ignorance. Those ignorant people, who worship the material things instead of the eternal Omniscient God, suffer in lasting darkness. And worse than this darkness, suffer those who believe that they are great scholars because they know the words (and not the things), and who act contrary to the Word of God, the Vedas.

The soul is intelligent and it is the knower. The material, unintelligent world is the known, i.e., the object of knowledge. This is also called ignorance, because the real object of knowledge and worship is God. *Vidya*, or the object of knowledge is God. The material world is *Avidya* or illusion, since it is not the object of the highest knowledge. The material world is to be known and used, God is to be worshipped.

Ignorance, pride, attachment, aversion and love of life (and fear of death) these are the weaknesses which afflict mankind. When a person suffers from these, he falls away from God and starts worshipping money and materials, men and objects of nature. They suffer misery, because all these material things are temporary, they don't last. At the best, they sometimes play with words empty of sense and content, and give up devotion to Dharma and *Ishvara*. and in their pride and ignorance are lost in material darkness. They don't attain to the light of *Ishvara*, the eternal lord of the universe.

अन्यदवाहुविद्यायाऽअन्यदाहुरविद्यया।

इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे॥१०॥

Anyadevāhurvidyāyā'anyadāhuravidyayāḥ.

Iti śuśruma dhirāṇām ye nastadvicakṣire.

Different is the result of Vidya, they say, and different is the result of Avidya, they say. This we have heard from the wise who revealed the difference of both to us.

Comment: This mantra divides the universe into the material and the spiritual part, of course both integrated in existence. The wise men have always spoken of the material part of the world as different from the spiritual, as described in the last mantra. The nature and function of both is different. So is the result of the worship of either different. The wise men have told us of all these differences. The blessings which we receive from the Eternal and Intelligent Spirit that is Brahma, or *Ishvara*, or God are different from the material use we make of the non-spiritual world of nature. Worship of nature cannot give us what the Spirit can give. On the contrary, what we can get from the material world, we cannot get from the spirit. For example, if we are hungry, we need food, and for food we need money. But if we need mental peace, we need dedication to God. The spirit is beneficial in one way, while the matter is useful in another way. Matter cannot be good in the way of the spirit, and the spirit cannot serve the purpose of matter. Therefore wise people should understand the nature of each separately and correctly. If we follow the path of Yoga and Dharma, we shall know the world of the spirit with knowledge of the Veda, and we shall get the benefit of the world of nature/matter with intelligent action. Let us then distinguish between spirit and matter, and the importance of knowledge (*Vidya*), and of the spirit of action in the world of nature (*Avidya*/non-spirit).

विद्यां चाविद्यां च यस्तद्वेदोभयःसह।

अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते॥११॥

Vidyāṁ cāvīdyāṁ ca yastadvedobhayaṁ saha.

Avidyayā mṛtyuṁ tīrtvā Vidyayā' mṛtamaśnute.

One who knows *Vidya*, i.e., the constant reality and the knowledge of it, and *Avidya*, i.e., illusion, for what it really is, and Karma including the order of change, and knows that Supreme Spirit along with both *Vidya* and *Avidya*, masters the reality and meaning of death by *Avidya*, and realises Immortality by *Vidya*.

Comment: This mantra further speaks of the distinction between the world of matter and the spirit. It also says that matter and spirit, and the knowledge of one and of the other are complementary. They are not opposed, they are both necessary.

The man who knows both *Vidya* (i.e., the spirit, the knowledge of the spirit, and does meditation for the realization of the spirit), and *Avidya* (i.e., matter, the knowledge of matter, and the ways of making the right use of matter according to the laws of nature), conquers death through *Avidya* (action) and achieves liberation/salvation through *Vidya* (realization of the spirit). So a man should have both *Vidya* and *Avidya*. *Avidya* means the knowledge of matter and of all those methods and technology by which one can make full use of matter and understand its nature. *Vidya* means the knowledge of the spirit, i.e., God and the human soul. For Success in life, a person should know the nature of the material world and its value. He should also know the nature of God and the human soul, and the eternal value of devotion to God. If you know the material world, you know that things pass and so one day the body too passes away. Once you know this, death is accepted as a part of the system. Having realized this you are closer to God, and with right knowledge, you attain freedom from existential problems and enjoy the bliss of God.

The aim of life is the realization of Dharma, *artha* (i.e., material and social good), *kama* (i.e., the realization of happiness), and *Moksha* (i.e., total freedom from existence, and the realization of God). These aims you achieve if you know nature and how to make use of it, and you also know how to rise above it to the realization of the life of the spirit.

2. Matter and Spirit: In God's creation, matter and spirit both are important. Matter (called *Prakrti*) is the material cause of the world. The world cannot come into existence without it. God is the Supreme Spirit. He is the efficient cause of the universe. If matter alone were there, it couldn't create the world because it is not intelligent. God, the Supreme self-existent Intelligence, alone can bring the world into existence with his will. The human soul is there to live and work and experience pleasure and pain in the world.

Comment: In the mantras 9 to 11 there are three things said:

1. Those who are steeped in ignorance (*Avidya*) and lost in the world of matter (to the negation of the world of the spirit) suffer in sin and darkness. On the other hand, those who are steeped in *Vidya*, the world of the spirit (to the neglect of the world of matter), are lost in deeper darkness.

2. The wise men have said that the fruit of Avidya is separate, and the fruit of Vidya is separate.
3. One who knows both Avidya and Vidya and That with these together really knows. By Avidya he crosses death and with Vidya he attains immortality, i.e., ultimate freedom of the soul.

Now the question arises: What is Avidya, and what is Vidya, Avidya is the un-intelligent matter which is other than God. The material world is temporary, impermanent; hence Avidya is also an attitude of mind which takes the impermanent as permanent, the material as spiritual, pain as pleasure and impure as pure. Vidya is real knowledge, but in mantra 9. it is only knowledge of words and not of the real things' as they a:e. Hence it is said that those who worship the material world as if it is God are ignorant and they are condemned to darkness. On the other hand, those who are proud of their knowledge of words are steeped in greater darkness since they too suffer from ignorance, pride, attachment, aversion, and the fear of death. Proud of themselves, they care not for real knowledge and commit all sorts of wrong acts. This means that for the good of the soul, neither the love of the material world nor of pure words is-useful. Neither of these helps. Only Brahma, *Ishvara* or God is worth the worship of man.

The next question is: Is there any use of Vidya or of Avidya? The answer is given in mantras 10 and 11. Mantra 10 says that the fruit of the study of Avidya, nature (the material world) is different but distinct. Similarly, the fruit of the worship of Vidya/God is different and distinct. Mantra 11 describes the fruits of the two taken together. The human being should pursue Vidya and Avidya both together. Neither is to be left out. Both of them should be pursued according to the Vedas and the words of the wise. Avidya is knowledge other than spiritual, i.e., it is the knowledge of nature. And Vidya is the knowledge of the Spirit, of the human soul and God. If you know nature, you know the secret of life and death. If you know the spirit, you know the secret of immortality and eternal happiness.

Today, the knowledge of science is called Vidya, but the Upanishad calls it Avidya. It may give us the secrets of nature to some extent, but it cannot give us spiritual vision and peace. At the best, science may provide for the alleviation of pain, but it cannot reveal the ultimate reality of life.

Science, the knowledge of nature is great in itself, but it is great only as far as it goes, not beyond. It can give us better food, better drink, better health against disease. It can prolong the span of our life, it has given us the great plan, design, structure and superstructure of modern civilization. But it cannot give us freedom from fear and ambition and the immunity against-death. It is a great means of living well but the end and happiness lies elsewhere. The road to that destination lies not through science but through Vidya-real knowledge of the Ultimate Reality and the truth of existence.

If you are deep in the physical world, its comforts and power, you always need more and more, nothing is enough. You always ask for more and more, which means you are always poor. And then you have to leave it all-the very thought is frightening. You can never attain to a state of immortality. Therefore, don't be lost in power and comfort, not even the knowledge of nature. Keep to your identity as the immortal soul. Life is a journey, the end is to reach the Supreme Spirit which is everywhere, and yet lies covered in our darkness. Break through that darkness, and discover yourself and the Supreme Lord. If science could give peace, the world would have been happy by now.

To know yourself and the Lord is Vidya. If you know that the self alone is permanent, and the Lord alone is our mainstay, you would know the limitations of science through science and recover yourself. You would know that the world is a play, a scene of endless change. Things are moving, changing, shifting like patches of light and shadows. Death is the last change-but, mind you, not the end of life. Death is a part of life, a stage of existence in a larger pattern. Once you realize that death is a part of existence, you conquer it, and you do so through the knowledge of the world. Half the journey is over.

How do you get to Amrtam, immortality? Through Vidya. Vidya means the vision and realization that "I am not the body, I am the spirit, I am immortal, I never die, my heaven is not the physical world but the God of the universe. I am neither man, nor woman, nor child, nor old nor young. My stay with the body is temporary-good as far as it is, not beyond. I'll give it up and report back to the Lord for his further orders. I live according to his will. All things of the world, all relations of family and friends are his gifts, but all the same temporary. I'll do all these duties, do the action I must do, and then retire unto the Lord. And we are all alike, children of one father; we live in one family and in one house which is the

universe. If we get something, if we suffer something, that is in consequence of our performance by order of the father. We come from him, the world comes into existence by him, and we all go back to him." This is vision, this is peace this is immortality.

अन्धन्तमः प्र विशन्ति येऽसम्भूतिमुपासते।

तता भूयऽइव ते तमा यऽउ सम्भृत्याऽ रताः॥१२॥

Andham tamah pra visanti ye'sambhūtim-upāsate.

Tato bhūya iva te tamo ya'u sambhūtyāṁ ratāḥ

Down into the darkest dark do they fall who worship only the primordial *prakriti*. Still deeper and darker do they fall who worship only the existential forms and are lost therein.

Comment: They are lost in darkness who give up the love and worship of the lord, the Supreme Spirit who creates, maintains, and withdraws the universe, and worship, instead, the primordial matter-*Prakriti*, a state integrate of matter, energy and thought/intellect. They are in a state of ignorance and they are miserable. Still more miserable are they who are lost in the created world of nature-which first manifested in the form of Mahat and further evolved into the elements and the various forms of the physical world. Peace and happiness never lies in the physical world. It lies in the Lord Supreme, *Paramesvara*.

अन्यदवाहुः सम्भवादन्यदाहुरसम्भवात्।

इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे॥१३॥

Anyadevāhuḥ sambhavādanyadāhurasam-bhavāt.

Iti śuśruma dhīrāṇām ye nastad-vicakṣire.

Different is the result, they say, from primordial *prakriti*, and different is the result, they say, from the existential forms. This have we heard from the Wise who revealed it to us.

Comment: The learned and the wise have told us, and we heard from them, that the fruit of our dedication to the Original matter is different and the fruit of dedication to the created world of physical reality is different. The Original matter is the material cause and the created world is the effect of the cause. The Lord God is the Efficient cause of the universe.

सम्भूतिं च विनाशं च यस्तद्वेदाभयंसह।

विनाशेन मृत्युं तीर्त्वा सम्भृत्यामृतमश्नुते॥14॥

Sambhūtim ca vināśam ca yastadvedobhayaṃ saha.

Vināśena mr̥tyuṃ tīrtvā sambhūtyā-mṛtamaśnute.

One who knows the immortal/constant primordial and the mortal/mutable existential and knows that Supreme Spirit along with both, masters the facts of death by the mortal and realizes the immortal by the primordial.

Comment: The intelligent man should know the Original material cause of the universe which is here called Asambhuti or vinasa. Alongwith that he should know the world of various forms which is called sambhuti. He should know the nature, character and functioning of the created world as well as the original Prakrti from which all the forms evolve. The original matter is called Vinasa because all the material forms change and in the end are ‘destroyed’. When they are ‘destroyed’, they return unto their original cause Prakrti (Asambhuti). Actually things are never destroyed, they change. From Prakrti (asambhuti) to evolute forms (Sambhuti), and through vinasa or dissolution of the forms back to the original matter is one complete cycle.

Man should learn from sambhuti and asambhuti both. From asambhuti he should learn that things go back to their original cause through change of forms which change is generally known as destruction. Once you accept change and finally change of the entire world back into the original matter which is formless, we accept the fact of death without pain. That is the conquest of death. Thus we should learn from existence (sam-bhuti or the world of forms) all that we can--knowledge of existence and God through practice of yoga. Our body, senses, and mind all are our instruments of action and knowledge. Only in the human form can we think, and know and rise above the world to the realization, of God. Thus through Vinasa or asambhuti, we should learn how to be free of the fear of death, and through knowledge and meditation, while we are alive in the human form, we should attain to the realization of God and the eternal bliss of immortality.

Comment: The three mantras describe, the nature, character and behaviour of the physical world, and how man should behave towards this world in order to achieve his goal. The goal of human life, as described elsewhere at so many places is the pursuit of Dharma (righteous way of living), Artha (material well-

being), kama (mental well-being) and Moksha (the ultimate freedom from the world of experience, and the realization of God. This life itself is the scene of our existence and here alone we can realize our goal. We cannot deny this existence and yet say that we can rise above it. If we want to cross the river we must swim through the river to get across, and to get across we must know the nature of the river.

Change is the law of this world. It is also a world of infinite variety of forms. All these forms arise from one basic and original matter called Prakrti. It is non-descript and eternal. It is here called Asambhuti, i.e., something which is not an evolute of another cause. This state of Prakrti is unmanifest.

All the forms arise from this one matter through the laws of creative evolution. The essence of these laws is change. The one cause changes into many forms, and the many forms change back into the one original matter from which they had arisen. When they come into being as forms, the process is called sambhuti. When the form is disintegrated, they are said to be destroyed. This is called vinasha (going back to the original). In fact, they are never destroyed, they simply go back to their cause. When all things go back to the original matter, that is called--the Doom. So in the world of existence there are two processes simultaneously and constantly at work--coming into being (sambhuti/integration), and going out of form (asanbhuti/vinasha/ disintegration). We have to understand this nature of the changing world. It is all a flux, as said in the first mantra of this Upanishad. But in this flux, there are three entities which are permanent and eternal: Ishvara or God, the soul, and the Original matter. Of these God is unchanging. The Original matter is in a constant flux, always changing and yet remaining constantly what it is. The human soul is eternal, but, Janus- like, it sometimes floats with the flux and sometimes gets free of it. When it is free of the flux, it gets established in its essential nature and enjoys the eternal bliss of God. These three mantras describe how man can live in the flux and yet be free.

Mantra 12 says that matter is never an object of worship, because the object of worship is Ishvara/God alone. Those who worship the original matter (beyond the world of change) are lost souls. Those who worship the world of created forms--money, powers, family, friends, position, reputation--feeling that there is nothing beyond are lost souls, too, even worse than the former ones. But mantra 13 sets the perspective right. It says that you should not reject the world of material

existence, it is real and it has been created for you. Indeed God Himself fulfils his purpose as the creator. So know what it is. It is a world of change arising from One Uncreated Matter. It assumes various forms which evolve from the original, and then goes back through change to the original. Learn from this twofold change. From the original Prakrti, know that all forms are impermanent. Nothing holds, you too will distemperate because the body form will disintegrate. Once you know that change is the law of life, you will realize that death is inevitable. Once you realize this, you will conquer death. The way to conquer death is not to become immortal in this body-because the law of change cannot be suspended in your favour. The way to conquer death is to edge off the pain of it by knowing it as a fact. The way to be immortal is to know and get back to the immortality of the soul. This immortality you can realize while you live in the human body according to the Vedic Dharma, meditating and doing all your duties selflessly and faithfully. The knowledge that things are born, change and die gives you freedom from death through fearlessness. The knowledge of the spirit and God, realized while you are here, gives you a vision of Immortality in Bliss. Sambhuti (coming into existence) and Asambhuti (Vinasa, going out of existence), each serves the spirit in its own way. But remember that the world of nature is not an object of worship. God alone is the object of worship, and you can worship while you live in the human body.

*हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्मयि दृष्टये ॥ १५ ॥*

Hiraṇmayena pātreṇa satyasyāpihitam mukham/

Tattvaṃ pūṣannapāvṛṇu satyadharmāya dr̥ṣṭaye ॥ 15 ॥

The face of truth is covered by a golden veil. That veil, O Lord, remove so that I may see the real Dharma.

Comment: In this mantra there is a warning: O man, do your duty through knowledge, action and worship, but know that the face of reality is covered with a golden veil. Pray that the veil be removed and you may see the reality.

There are a hundred temptations. The beauty of the world is seductive and leads man away from the path of Dharma (righteousness) and well-being in piety. Why does man break the laws of society and of God? Because of temptation, the

golden veil. So there is a prayer in this mantra: "Lord, remove the veil, show me the face of reality. Reveal the truth and take me to the path of right. I am lost in a wonderland of gold. Take me up and save me. I deliver myself into your hand. Show me the light, show me the path."

O Pushan, Lord Supreme of light and life, One, the sole seer, all controller, Lord of your children, shine all round, concentrate the light for me so that I may see your omnificent form, and therein I may see me too.

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह ।

तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

Puṣannekarṣe yama surya prājāpatya vyuha raśmīn samuha. Tejo yatte rupam kalyāṇa-tamam tatte paśyāmi yo'sāvasau puruṣaḥ so'hamasmi.

Comment: In this mantra, there is a prayer to God: Lord, you are existent, intelligent and blissful. Give me the gift of pious intelligence and grant me the Grace of Bliss!" The mantra also shows the way to Bliss.

I. The first way to the Bliss of God is to know the nature and attributes of God and to absorb them into your character and actions. These are:

1. God is the nourisher and protector of all. Man should help, protect and help all. His mind should be so full of love that he should spontaneously help everybody who needs help.
2. The Lord is Unique, his qualities and actions are unique. Man should try to inculcate and possess unique and exceptional qualities of mind and character.
3. Ishvara is the Ordainer and Ruler of all. Man should follow the path of Dharma and never go astray. He should never entertain even the thoughts of injustice and cruelty.
4. Man should keep his mind from darkness and agitation which are the results of tamas and rajas, that is, dulness and restless energy. The mind should be bright with the light of Sattva and knowledge of truth.

5. Man should be prajapati. Ishvara is Prajapati. He protects and supports all living beings. Man too should protect all so that nobody suffers from fear.

II. The second way to the bliss of Ishvara is to follow the path of yamas (social ethics) and niyamas (personal ethics). The yamas are love and non-violence, truthfulness, respect for others rights and property, pious discipline of mind, and non-hoarding. The niyamas are purity of body and mind, contentment, austere discipline, good study, and surrender to Ishvara's will.

III. The third way is devotion and dedication to the Lord. The Love and devotion should become a holy passion so that the devotee is not aware of anything else but of the love of Ishvara. The man sees nothing else, thinks of nothing else, feels the presence of nothing else. Man sees the Lord when he is totally absorbed in him. When man is suffused in light and love, there is nothing else but light and bliss.

When a man achieves these three steps of knowledge, discipline and devotion, then he achieves holy intelligence and divine grace of bliss. In that state, I see the light of the Lord.

वायुरनिलममृतमथदं भस्मान्तःशरीरम् ।

ओ३म् क्रता स्मर । कृतश्स्मर । । क्रता स्मर । कृतश्स्मर ॥१५॥

Vāyuranilam-amṛtam-athedaṁ bhasmāntaṁ śarīram.

Om krato smara. Kṛtaṁ smara. Krato smara. Kṛtaṁ smara.

The end of the body is ash. The prana-vayu merges with the cosmic energy. And this soul is immortal.

O soul, remember Om, Supreme Soul of Existence. Agent of Karma, remember your karma. Remember both these to realise your real form, nature and potential.

Comment: Man should live his span of life in such a manner that when the time of death arrives, he should remember Ishvara and chant His name, the Word Om is peace.

Our individual existence is an integration of three constituents- The soul, energy and matter. The soul is immortal, it never dies, nor is it ever born. When we say someone is born or some has died, we are speaking only of the body and soul coming together. At the time of death the matter- energy part separates from the

soul except the subtle body which carries the soul to the next birth. The body ends in ash. It is cremated and that's the end of it. Whatever else people do in relation to the dead is either custom or superstition. From the Vedic point of view, nothing is required after cremation. The breath joins the universal air and the subtle air/energy joins universal energy. This is the Vedic statement of the law of nature. No one can suspend or violate the law. The first part of the mantra states the law.

The second part of the mantra contains the teaching at the time of death: remember Ishvara and chant the Name Om. Remember your actions. Remember these and Om for the realization of your characteristic self.

The Vedas state the laws of existence, which none can avoid or escape. They also teach how man should live and act. They also say that while man is subject to the laws of existence, he is free to choose to do the actions prescribed. Sometimes he acts according to the teaching, sometimes he does not. Sometimes he deceives himself, he acts wrongly but thinks that he is acting rightly. Now when a man is face to face with death, he cannot tell lies to himself. So he goes over the record book of life and remembers all his actions in a flash-back. He carries this second in his mind and this record conditions his next birth also. And this moment of remembrance is also the last chance of action too. When he remembers Ishvara and chants Om, and remembers the actions done and the life lived, may be that by the grace of the Lord he repents and the life of action pursued by him receives a turn for the better. This possibility is the reason why sacred books are chanted when a person is nearing death. Sometimes a priest also attends a dying person in the hope that the end may be peaceful and the future may be better.

This mantra is relevant not only to death, it is relevant to the whole course of a man's life. It reminds that while the soul is immortal, the body is not, but the story of a soul's existence in the body is written in the actions performed. Therefore it is essential for a good life that man should remember God, chant Om and remember that good actions alone are worth doing. Do evil and you down yourself. Do good and you save yourself. If you do evil, you must suffer. No one can save you, no saint, no prophet, no guru, whatsoever. So do good actions upto the very last moment of life, and remember the Lord-because he is the Ultimate shelter and his grace is the ultimate saviour.

अग्न् नय सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान् ।

ययाध्युस्मज्जुहुराणमेना भूयिष्ठां ते नमऽउक्तिं विधेम ॥१६॥

*Agne naya supathā rāye'asmān viśvāni deva vayunāni vidvān.
Yuyodhyasmaj-juhurāṇameno bhūyiṣṭhām te nama uktiṁ vidhema.*

Agni, brilliant Lord Omniscient of all the laws and ways of existence, lead us to the wealth of life by the right path of honesty and simplicity. Remove from us all sin and crookedness. We sing the most joyous songs of celebration in praise of you. Homage to you again and again.

Comment: The *Upanishad* ends with a prayer. Rightly too. When man has done his best in action according to the teaching of the Veda, even then success and light comes only through the grace and mercy of Ishvara. Take us on and forward on the right path, take us away from the wrong and the crooked path. Ishvara alone can guide us and inspire us. He is the first and the original guru. Follow his Word and pray for his mercy and grace-because he alone can give us the light and the good.

Ishvara gives us not only the final peace and happiness, He alone gives us all the good things of life. He is all knowledge and intelligence, light and grace, power and justice, love and mercy. He blesses us as his children. So we praise Him and pray to Him: Save us from the crooked ways of living, take us to the right path. He gives us knowledge and wisdom. He gives us the virtue of Dharma, the wealth for well-being, happiness of the heart and the final freedom. Therefore, we should praise him, pray to him, love him and worship Him-Him and Him alone.

There are three parts of this mantra:-

1. The name of Ishvara here is Agni, the Lord who leads us onto the right path of progress.
2. Prayer for advancement on the path of good and right.
3. Namaskara and Surrender to the Lord, in heart-felt prayer. Let us think on three aspects:

1. The name of Ishvara in this mantra is Agni, which means 'fire' in the ordinary language. The word here is symbolic, and the symbol can be interpreted in the

light of ordinary fire. Fire burns all the impurities of the physical world. Hence the prayer to Lord Agni to burn the psychic impurities so that man may be pure at heart, in the mind and in the intelligence. Fire goes up. Hence the prayer: Lord, take us onward on the path of the good. Fire dispels darkness. Hence the prayer to the Lord for the light of knowledge.

2. The prayer is for progress on the path of right. Man is by nature subject to desire and the result of desire is suffering. And so powerful is desire that man becomes blind and helpless. Hence the prayer to Lord Agni to give the light, save the self from the darkness, and take the mind onward. In a state of blindness against one's own self, the only way-out is prayer to the Lord of light and purity.

3. Total surrender is the final stage of prayer. If it is natural to fall and difficult to rise on your own, then the right and the only course is to leave yourself at His mercy and disposal. It is for Him then to look after you provided you are honest to yourself and the Lord. Be sincere and honest, and leave the rest to him.

Thoughts on conclusion: The world today is ailing with power and possession. It is frantically fighting for more and more, grabbing wherever anyone can, whatever one can. We are at the best trying to regulate the process of grabbing and hoarding. Everyone's ambition is to declare : This is mine. I am the master owner. All this belongs to me. And I must do something more, be aggressive, in order to win and own.

The Upanishad speaks a poetic and paradoxical language. It challenges the ordinary attitudes. It challenges the doctrine of ownership. It says that all the wealth of the world belongs to none, not even to nations. Things belong to the Lord. Whatever you have is the gift of the Lord. Use it only as a gift. If the doctrine of possession were to be replaced by the philosophy of the universal idea of divine creation and human trusteeship, war would be eliminated. If the ethics of consumption were replaced by the philosophy of renunciation, all mental maladies would be cured.

If we were to understand the language of the Upanishad, we would understand the value of our best ambitions and highest pursuits. What we call Vidya, highest learning, the Upanishad calls Avidya, ignorance of the lowest order. The world regards science and technology as the highest knowledge because it gives us the means and instruments of production and power. Once we get plenty of things we

are lost in comfort and consumption and in the desire for more. The indulgence of the body takes over the form of personal and national ambition and global conflicts. Hence the Upanishad calls it ignorance and slavery and exhorts man to reject this attitude and to aspire for spiritual freedom. The knowledge and pursuit of spiritual well-being is Vidya, real knowledge. Once you live the life of the spirit, you are internally free and eternally happy. In that state of mind, you work with a sense of duty and not for the sake of amassing wealth.

But the Upanishad does not reject the world of physical or material reality. The world is real. It is governed by the eternal laws of nature. None can violate or suspend the laws of nature. But this real world is a changing world and no state of things is permanent. Things are born and they die. Our wealth, our home, our very body, all is changing and perishable. The knowledge of science too tells us of the changing nature of things. The Upanishad says: Take it as it is, take your own death as a reality, and be fearless against it, because you are not the body, you are the spirit. The spirit is immortal and the Lord is blissful. Pray for the bliss of the Lord with a total surrender of the pride of the self. The Upanishad thus prescribes a synthesis of the body and the soul in existence, and of materiality and spirituality of the world.

The Upanishad stands for a world community. Everybody is a soul, not only the human being but also every other creature. Once we accept the idea of this universal family-community, all idea of struggle and conflict becomes unnatural. Once the idea of conflict is gone, the idea of division, deprivation and attachment is gone. Consequently, the idea of loss and regret too is gone, because all production, collection and distribution belongs to humanity. Sounds utopian today, but it has to be the reality of tomorrow if we want to survive.

केनोपनिषद्

Kenopanishad

Introduction

This Upanishad is titled *Kenopaniṣad* because the opening word is 'Kena' which means "by whom". It is a part of the Brahmana commentary on the Sama Veda. The subject of *Kenopaniṣad* is Brahma, the Supreme Reality which is immanent and transcendent both. Brahma, according to this Upanishad is the prime and original cause of all movement and change in the world of existence. Everything, all senses and mind, all the forces of the world move and do their tasks as they are impelled to do by Brahma. This vision of the Supreme and the existential reality is expressed through a series of questions and answers. The questions begin with 'who', 'what', by whom, etc. Thus the Upanishad is an expression of the real and urgent desire to explore and know. The seeds of curiosity are found in the oldest Sanskrit literature specially the Vedas. However, the technique of questions, is only a stylistic device. Otherwise all that the Upanishad says is revealed in the Vedas, but this technique gives to the Upanishad an air of freshness, reality and authenticity.

The subject, as already said, is Brahma. Brahma inspires the world with a living reality and provides the Original source of motion in every creation. All the senses and the mind obey it. Hence Brahma is the only object of worship. If man worships Brahma, he attains the state of bliss and immortality. Brahma is the Supreme end of knowledge, and if one knows a bit of that, it is enough. It frees one from the tangles of sorrow and pain and leads to total freedom from the shackles of existence. If man loses this one opportunity to know Brahma and the nature of existence in this life, then the loss is irreparable. If we know Him, there is nothing more to know. If we do not know Him, we know nothing.

What are the methods of knowing Him? The methods are the preliminaries. These are Tapa (correct vision of things and austere discipline of living), Dama (control over the senses and mind), Karma (doing one's duty as prescribed in the Vedas), Study of the Vedas along with philosophy, and observance of truth and love.

केनोपनिषद्

Kenopaniṣad

Part I.

ॐ केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

*Om Keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ
prathamāḥ praiti yuktaḥ / Keneṣitāṃ vācamimāṃ vadanti
cakṣuḥ śrotraṃ ka u devo yunakti // 1 //*

Comment: Who inspires the mind to move to the object of its desire? Who vitalizes the breath energy first to flow into the stream of life? Who inspires the speech that we all speak? What power or god is that which joins the eye and the ear with their objects in nature?

The disciple begins the dialogue with questions. The one question of all the questions is: What is the original and the very first cause and source of life and movement? Do things move of themselves or is there any deeper reality and power which is the cause? How is it that the mind moves to the object of desire, the eye to form and colour, the ear to sound and speech carries the currents of thought?

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचः स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

*Śrotrasya śrotraṃ manaso mano yadvaco ha vacam sa u prāṇasya prāṇaḥ.
Cakṣuṣas-cakṣur-atimucya dhirāḥ pretyāsmāllokad-amṛtā bhavanti.*

Comment: The Guru says that there is a Power which is Life Itself, which is Intelligence Itself, and which is the Original will Itself. The entire life, energy, movement of the universe flows originally from there. That original life and mover of all movement is Brahma, the Universal, Eternal and Supreme Spirit. Everything, every sign of life, every movement, begins with Brahma, Ishvara, Lord of the Universe.

Without That the mind cannot move, the senses cannot give us any perception, the will cannot move to any action. Therefore, Brahma is the ear of the ear, the mind of the mind, the speech of speech, and the very breath of life's energy. He is the eye of the eye, and the very life of life. The wise know that, and having known, they attain the state of immortality after they depart from this life.

The entire universe is made of or created from *Prakṛti* (nature) and *prakṛti* has no will of its own because it is only matter. The senses and the mind also are created out of matter. But the various life forms are matter plus Jiva, the soul, integrated.

So is the human being an integration of the body and the soul. The mind and the senses work under direction from the soul. But the soul and the mind and senses work under the law of *Ishvara*. The laws of life emanate from Brahma. So Brahma is the Original cause of all life and movement. It is true that the human soul is free in its will and action, and for that reason it is also responsible for its will and actions, but it is free only within the laws of *Ishvara*, and it has no independent existence. It is autonomous no doubt, but it is not sovereign. The sovereign is only One, Brhama, Isha of *Ishopanishad*, the Lord of the universe. Ultimately, all life, all movement, flows from Him and at the end of this creation sets in Him. He is the life of life, mind of mind, sense of the senses.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो यथैतदनुशिष्यादन्यदेव तद्विदितादथो
अविदितादधि । इति शुश्रुम पूर्वेषां ये नस्तद् व्याचक्षिरे ॥ ३ ॥

*Na tatra cakṣur-gacchati na vāg gacchati no mano na vidmo na vijānīmo
yathaitad-anuśiṣyād anyadeva tad veditādatho aviditādadhi. Iti śuśruma
purveṣām ye nastad vyācacakṣire.*

Comment: The eye reaches not there, nor speech approaches It, nor the mind can think of It. We know it not, nor do we know how to explain it or teach about it. It is farther than what is known and higher than what is unknown. This is what we have heard from our forefathers who spoke of it thus far-and no further.

The teacher explains the incomprehensible nature of Brahma. The eye cannot see it because it has no form. The mind can think of only that which is conceptual, an abstraction of natural and material realities. That it is not. If it is not an object of thought, it cannot be spoken of. The speech can only describe or define, but Brahma is neither describable nor definable. The speech can of course indicate, but the reality indicated as reality is beyond the language of indication.

Why is Brahma not an object of the senses and the mind? Because it is formless, changeless and infinite. What you can experience cannot be infinite. Similarly, what you know is also finite because it is within your knowledge. You can feel the presence of it through and in your soul, but that feeling does not limit it because your feeling of it is a flow and the flow will never end. However, the feeling does end, not because the presence has ended but because the experience has ended. So the so-called end is the end of the experience and not of the presence experienced. This much is what the ancients have said for us.

यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

Yadvācanabhyuditam yena vāgabhyudyate.

Tadeva brahma tram viddhi nedam yad-idam-upāsate.

Comment: That which is not revealed by speech, but by which speech comes into being, know you That to be Brahma, and not this reality which is normally described by this speech.

Brahma is beyond words because it is infinite. That which is described in words is limited by the words. The idea is similar to that expressed in the previous mantra: Speech reaches not there. Speech of course describes a lot of the reality of existence, but the reality of this description is not Brahma. It may be history, though, or science or anything else, but not Brahma.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

Yan manasā na manute yenāhur-mano matam.

Tadeva brahma tvam viddhi nedam yadidamupāsate.

Comment: That which is not comprehended by the mind but by which the mind is comprehended, as the wise men say, know that to be Brahma, and not this reality which this mind can think of.

Brahma is not a subject of the mind because the mind can think of those things only which can be perceived with the senses or thought with the mind. Brahma can neither be perceived by the senses, nor can it be thought by the mind. It is beyond the senses and the mind. It can only be apprehended by the soul directly as well as through the mind and then the mind can only indicate or point in its direction.

यच्चक्षुषा न पश्यति येन चक्षूःषि पश्यन्ति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

Yaccakṣuṣā na paśyati yena cakṣūṅṣi paśyanti.

Tadeva brahma tvam viddhi nedam yad-idam-upāsate.

Comment: That which no one sees with the eye, but by which the eyes see what they see, know you that as Brahma, and not this ordinary reality which is the object of the eyes.

Brahma is beyond colour and form. Hence it is not an object of the eye. On the other hand, the eyes see only with help of the light of the sun, and the light is the gift of Brahma to the sun. So the eyes see by virtue of Brahma. So that which gives the eye to the eye, that is Brahma. The world of colour and form is not Brahma.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

*yacchrotreṇa na śṛṇoti yena śrotramidaṃ śrutam /
tadeva brahma tvam viddhi nedaṃ yadidamupāsate // 7 //*

Comment: That which does not hear with the ear, but by which the ear is able to hear, that power and presence, you know, is Brahma, and not the ordinary world perceived and reported by the ear.

Brahma is not sound. It is beyond all sound. Hence It is not the object of the ear. And Brahma experiences nothing with the senses. It knows and watches everything because everything is in It and It is in everything. Its awareness of the universe and time is direct and instantaneous.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

*yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate /
tadeva brahma tvam viddhi nedaṃ yadidamupāsate // 8 //*

Comment: That which does not exist by *prana* energy, but by which the prana energy is sustained, know that to be Brahma, and not this world of nature and man which lives by the energy of breath.

The air or energy or electricity, none of these is Brahma. In fact, they come into existence by virtue of the original thought and will of Brahma. Man should worship only that spirit and power of the universe, and no other power and presence.

In this first section of the Upanishad only Brahma is celebrated as the original source of all existence, energy and experience. There is no other power to which we attribute our existence, experience, knowledge and will. He is not an object of the senses, nor of mind and thought. He is beyond colour and form, sound and touch, but He is-apprehensible and feelable in the soul only as a presence. We should worship Him only and no other object of sense or thought. Therefore if anybody believes that he can see Him or touch Him or hear Him or can obtain Him in thought, he is mistaken. If you shout and sing aloud and feel that you can realize Him that way, you are simply deceiving yourself. The only way to know Him and attain to him is through the discipline of yoga. Control your senses, control your mind, concentrate your entire energy on Brahma-consciousness, and possibly you will feel His presence within.

Section 2

In the first section the Guru answered the question: What is the life and inspiration behind all that moves in life? Brahma, the Guru replied, and continued to speak about Brahma. Brahma is not an object of experience by the senses, nor by the mind. It is beyond the senses, beyond thought and mind. It is without form, changeless, eternal. It is indefinable, indescribable, incomprehensible. Now the problem is: If It is so subtle that the mind and the senses reach It not, can you know It? To what extent?

The discourse continues:

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।

यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥ १ ॥

*Yadi manyase suvedeti da bhramevāpi nūnaṃ tvam vettha
brahmaṇo rūpam/ Yadasya tvam yadasya deveṣvatha nu
mīmāṃsyemeva te manye viditam // 1 //*

Comment: If you believe that you know it well, then surely you know only a bit of the nature of Brahma, only a bit, may be something less than a tip of an immeasurable iceberg. A bit of It, of course, is reflected in you and in all the forms and powers of the universe. But that too is a small bit. That which is

reflected there, may be you know. And I believe that bit is worthy of meditation. Think on and on on It, concentrate on It, meditate on It, and you will do well.

The last section is relevant here. Brahma does not exist or work by the senses and the mind. The mind and the senses exist and work by him. The world of the senses and the mind is not he, but he reflects in the world of existence. That much you should continue to think on, meditate on and you will continue to realize his presence. But don't think you have completely achieved the knowledge. If you think that, then you are proud and blind, and pride shall have a fall. The more you know, the more you discover that he is beyond. Feel the presence and continue to be in that presence. That is the secret, that is the path.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २ ॥

*Nāhaṃ manye suvedeti no na vedeti veda ca /
Yo nastadveda tadveda no na vedeti veda ca // 2 //*

Comment: The Guru had warned against pride and advised the disciple to meditate on what of Brahma is reflected in him and in the universe. The disciple too is worthy of the Guru. He immediately disclaims pride but, in all humility, asserts his self- confidence. He says: I do not believe nor claim that I know Brahma well, but I do not also say that I don't know Him because, after all, I do know that he is there-to that extent I am not an ignorances of us disciples, one who knows that knows what I mean he knows what I know, and claim and what I don't.

This mantra is a wonderful expression of humility, self- confidence and faith. He says to his teacher: I know that I know because I know that He is. But I also know that I don't know because, after all, I cannot know. Man is finite. He knows, yes, but ultimately how can he know the Infinite?

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३ ॥

*Yasyāmatam tasya matam matam yasya na veda saḥ /
Avijñātam vijānatām vijñātamavijānatām // 3 //*

Comment: One who knows that Brahma cannot be known with the mind knows Him. One who claims that he knows Brahma does not know-his claim is an illusion. Brahma remains unknown to those who are proud of their knowledge. But he is known to those simple and humble seekers who know the limitations of their knowledge and feel that they don't know Him.

Pride and presumption are deadly enemies of the knowledge of Brahma. He reveals Himself to those who are humble and meek, and pursue their search for the Lord in silent faith.

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ४ ॥

*pratibodhaviditaṃ matamamṛtatvaṃ hi vindate /
ātmanā vindate vīryaṃ vidyayā vindate'amṛtam // 4 //*

Comment: When you try to realize Brahma by controlling your senses and mind and concentrating upon the inner vision of the spirit, you realize Brahma directly and attain the state of immortality by having the internal experience of the immortal and eternal spirit. From the vision of your soul, you get spiritual strength and faith. And when you get the direct vision of knowledge, you realize the Immortal Itself.

The way to happiness and freedom from pain and death lies through faith and the service and vision of *Ishvara*; and the way to the vision lies not through the senses and the intellect but through the soul. The way to happiness doesn't lie through science also, because science and technology involves us more with materialism. Hence yoga is the right way to knowledge and happiness.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ ५ ॥

*Iha cedavedīdatha satyamasti na cedihāvedīnmahatī
vinaṣṭiḥ / Bhūteṣu bhūteṣu vicitya dhīrāḥ
pretyāsmāllokādamṛtā bhavanti // 5 //*

Comment: If man realized Brahma here in this life itself, then the aim of life has been rightly achieved. But if man fails to realize the Supreme Spirit here in this life, then it is a terrible waste and failure. The wise souls recognize and realize

the presence of Brahma in every form of life and when they leave this world they attain immortality.

Birth of the soul in the human form is rare. Also, man alone has the freedom of choice and action. The other forms of life, birds and beasts for example, are forms of sufferance. They have no freedom of action. They only suffer. Man has the freedom to know, to act and to realize the Supreme Reality, Brahma. So if man realizes the specific goal of knowing Brahma, it is right, a wonderful success. But if man surrenders the privilege of knowledge and reduces life to sufferance and material enjoyment, life is a terrible failure, a sheer failure. One has to go round and round in the maze of existence from one birth to another.

Section 3

In this section, the another creates a story to show that the energy and power of nature and natural forces flows from Brahma. Just as in the first section it is shown that Brahma inspires the mind and the senses to do their own specific work, so here it is shown that Brahma is the inspirer of the powers of nature. His is the power and glory.

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ।
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ १ ॥

*Brahma ha deve yo vijigye tasya ha brahmaṇo vijaye
devā amahīyanta / Ta aikṣantāsmākamevāyaṃ vijayo'
smākamevāyaṃ mahimeti //1//*

Comment: Brahma surely achieved great victory and power and glory for the gods, i.e., the elements and powers of nature. The elements shared the power and the glory of the victory with the Supreme Lord. But in their pride of glory they thought: This is really our own victory, this is really our own glory. We are the victors, great and mighty indeed.

The elements thus grew proud, and in their presumption paraded their might. They forgot that they had received their power from the Lord only.

तद्द्वैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥ २ ॥

***Taddhaisāṃ vijajñau tebhyo ha prādurbabhūva tanna
vyajānata kimidaṃ yakṣamiti // 2 //***

Comment: He (Brahma) perceived this illusion and pride on the part of the gods (the elements). He appeared before them in the form of a *Yaksa*, spirit-cum-bird. They did not recognize who this *Yaksa* was.

Here we should be careful. Brahma is formless. He never assumes a material form, although he reflects in all the material forms. The story is a fiction only to convey a Comment. The Comment is important, not the story that conveys it.

तेऽग्निमब्रुवञ्जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ३ ॥

***Te 'gnimabruvañjātaveda etadvijānīhi kimidaṃ yakṣamiti
tatheti // 3 //***

Comment: They said to *Agni* (fire): Fire, what is this *Yaksa*? Go and find out what this mystery is. And Fire replied: ok I will.

The *Yaksa* was, and looked, glorious. So first of all *Agni* was asked to address the *Yaksa*, *Agni* being the most lustrous of the elements.

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ४ ॥

***Tada yadravattama yavadatko 'sītyagnirvā ahamasmīty-
abravījjātavedā vā ahamasmīti // 4 //***

Comment: *Agni* went post-haste to that *Yaksa*. And the *Yaksa* said to *Agni*: who are you? And *Agni* replied : I am *Agni*, I am the light that reveal the form of any created thing and I universally dwell in all the forms of existence.

तस्मिंस्त्वयि किं वीर्यमित्यपीदः सर्वं दहेयं यदिदं पृथिव्यामिति ॥ ५ ॥

***tasmimstvayi kiṃ vīryamityapīdaṃ sarvaṃ daheyaṃ
yadidaṃ pṛthivyāmiti // 5 //***

Comment: And what power do you possess on your own, asked the *Yaksa*? *Agni* replied: I can burn everything that there is in the world. This is within my power.

तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं
स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ६ ॥

***Tasmai tṛṇaṃ nidadhāvetaddaheti / Tadupapreyāya
sarvajavena tanna śasāka dagdhuṃ sa tata eva
nivavrte naitadaśakaṃ vijñātum yadetadyakṣamiti // 6 //***

Comment: The *Yaksa* put Agni to the test. It put a blade of grass before the Lord of Fire and said: Please to burn it. The fire exerted all his powers but could not burn the blade of grass. Discomfited, Agni retreated from there and came back to his fellow gods (powers of nature), and confessed: I have failed to know what this *Yaksa* is.

The pride, power and presence of *Agni*, the mighty fire that claimed to burn every-thing that there was in the world, was reduced to naught. Nothing has any power on its own except from and through Brahma, the Lord over everything in existence.

The gods, however, did not lay down arms. They tried further. This time Vayu, the lord of wind, the stormy power.

अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ७ ॥

Atha vāyumabruvanvāyavetadvijānīhi kimetadyakṣamiti tatheti // 7 //

Comment: The gods then turned to Vayu, the Lord of wind, and said to him: Vayu, please find out what this *Yaksa* is. And Vayu agreed. Ok I will, he said and accepted the challenge.

तदभ्यद्रवत् तमभ्यवादत् कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ ८ ॥

Tadabhyadravat tamabhyavadat ko'sīti vāyurvā ahamasmīty-abravīnmātariśvā vā ahamasmīti // 8 //

Comment: *Vayu* went up to the *Yaksa* and stood before him. The *Yaksa* sized up the *Vayu* and said: Pray, Who are you? And *Vayu* replied: I am *Vayu*, if you please, the wind, also called *Matarisva*. I blow as a storm across all space in the universe.

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीय यदिदं पृथिव्यामिति ॥ ९ ॥

Tasminstvayi kiṃ vīryamityapīdam sarvamādādiya yadidaṃ pṛthivyāmīti // 9 //

Comment: I see said the *Yaksa*, and pray, what powers do you possess on your own? *Vayu* boasted in reply: I can collect and blow off everything, all that there is in the world.

The *Yaksa* put *Vayu* to the test.

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं स तत एव निववृते नैतदशकं विज्ञातुं
यदेतद्यक्षमिति ॥ १० ॥

*Tasmai trṇaṃ nidadhāvetadādatsveti tadupapreyāya
sarvajavena tanna śasākādatuṃ sa tata eva nivavrte
naitadaśakaṃ vijñātuṃ yadetadyakṣamiti // 10 //*

Comment: Vayu was thus tested: The Yaksa placed a blade of grass before it and said: Take it up and blow it off. Vayu pounced upon the blade of grass with all the might at its command and tried to take it and blow it off. It failed. Discomfited, it came back to its compeers and confessed: I have failed to know what this mysterious Yaksa is.

The power and pride of Vayu came to naught. But the gods persisted:

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति । तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥ ११ ॥

*Athendramabruvan maghavannetadvijānihi kimetady-
akṣamiti, Tatheti tadabhyadravattasmāttiroadhe // 11 //*

Comment: The gods then spoke to Indra, head of the gods. They said: Lord, find out for us who or what this Yaksa is. Ok said Indra, and agreed to do the job. He went fast to Yaksa but found that the Yaksa had disappeared.

Let us, at this point, interpret the allegory to understand the Comment.

What is Indra? Indra in mythology is known as the head of the gods. In Vedic literature, Indra means master of the Indriyas, i.e., master of the organs of sense and Indra is the human soul, the Jivatma. From Agni and wind (Vayu), how do we come to the soul?

Agni is light which is the original material of the eye and eyesight. Vayu is the original material of the sense of touch. So Agni and Vayu may stand for eye and touch. Ishvara, we describe as Brahma, the indescribable. Brahma cannot be seen with the eye, nor can you touch It. It is the power and the presence beyond the senses. That's the reason Agni couldn't know It and the eye failed to see It. So failed Vayu to touch it.

When the senses fail, who tries, next? The master of the senses- Indra, Jivatma, the soul. So Indra went up to the Yaksa.

But Yaksa disappeared. Why? If the soul is a messenger of the senses, it cannot know Brahma for the senses because It cannot be described in the language of the

senses. But the soul can still know-have can experience of Brahma. How? This is described in what follows in the *Upanishad*.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमाः हैमवतीं ताः होवाच किमेतद्यक्षमिति ॥ १२ ॥

***Sa tasminnevākāśe striyamājagāma bahusobhamānāmumām
haimavatīm tāmhovāca kimetadyakṣamiti // 12 //***

Comment: Instead, in the same place, he saw that he came across a woman, extremely beautiful, the golden beauty Uma. He asked her: What was this Yaksa, who was it that disappeared?

Who is Uma here? Indra actually went in search of knowledge in order to communicate to the others what the Yaksa was. So Uma here stands for the knowledge of Brahma. She also stands for the power and grace of the Lord. It is by the power and grace of the Lord of the universe that the human being can learn about the Supreme Reality.

One can know only through the practice of yoga. Control the senses and introvert them into the mind. Then control the mind and invest it into the self. When you look within and go deep into the self, you see the light of the Lord which resides in the sanctum sanctorum of the self. There you see Uma the celestial light and knowledge of the Lord. You can also say she is the poetry or Shakti of the Lord (Ath. 10, 8, 32)

Uma reveals to Indra that the Yaksa was Brahma Itself, the creator who created the elements and invested them with power- thereby sharing the power and the glory with them.

Section 4

The discourse on Brahma-Vidya continues.

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदांचकार ब्रह्मेति ॥ १ ॥

***Sā brahmeti hovāca brahmaṇo vā etadvijaye
mahīyadhvam-iti tato haiva vidāñcakāra brahmeti // 1 //***

Comment: Uma spoke to Indra of Brahma. It was Brahma, she said, His was the glory and the victory. Share that glory and be great. Don't claim and boast of any greatness or grandeur of your own. Then from her alone did Indra learn: Yes, this is Brahma.

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते
ह्येनन्नेदिष्ठं पस्पृशुस्ते ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥ २ ॥

***Tasmādvā ete devā atitarāmivānyāndevānyadagnir-
vāyurindraste hyenannediṣṭhaṃ paspṛśuste
hyenatprathamō vidāñcakāra brahmeti // 2 //***

Comment: For this reason, these powers, i.e., Agni, Vayu and Indra are superior to the other powers because they were able to have a glimpse of Brahma from close quarters. They were the first to try to know Brahma as to what it was like.

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्ठं पस्पर्श स
ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥ ३ ॥

***Tasmādvā indro'titarāmivānyāndevānsa hyenannediṣṭhaṃ
pasparśa sa hyenatprathamō vidāñcakāra brahmeti // 3 //***

Comment: For that same reason Indra is superior to all the other gods because he alone almost touched Brahma at the closest and was the first to know of him direct from the eternal goddess of knowledge and wisdom.

Indra is the human soul. The other gods are the natural elements and the senses, organs of perception and will. The elements and the senses all are just material. They cannot know. At the best they can serve the Jivatma if the Jivatma keeps them under control and uses them in the Lord's service. The Jivatma is a spiritual entity and it is capable of knowing. It can also use the intellect and the intelligence to understand the nature and value of the material world. It can sublimate the intelligence to a state of purity and piety and bring itself to a state of faith wherein the eternal knowledge, wisdom and grace reveal the ultimate knowledge and reality to it just as Uma revealed the truth of the Yaksha to Indra.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदाऽइतीन्द्रमीमिषदाऽइत्यधिदैवतम् ॥ ४ ॥

***Tasyaiṣa ādeśo yadetadvidyuto vyadyutadā3 itīn
nyamīmiṣadā3 ityadhidaivatam // 4 //***

Comment: This is only a sign and a suggestion of Brahma. You see the lightning in the sky which shines and then shuts off. You see this winking of the eye, the eye opens and then shuts off. This is an indication of Brahma through Its reflection in the world of nature.

It has been said in this Upanishad that the elements and the senses have no will and power of their own. They all exist and function because of the presence and power of the eternal and universal Brahma. Here too the nature and power of

Brahma is suggested through its reflections in the elements of nature and the organs of sense. The lightning shines and goes. The eyes open and wink. All light, all movement, every motion shows the powers and presence of Brahma. This is the natural revelation of Brahma, and this is the discourse of nature. Further, Brahma reveals Itself only through reflections. For the constant vision you have to undertake the relentless path of yoga.

अथाध्यात्मं यदेतद् गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णं संकल्पः ॥ ५ ॥

athādhyātmaṃ yadetadgacchatīva ca mano'nena

caitadupasmaratyabhikṣṇam saṅkalpaḥ // 5 //

Comment: After the natural reflections of the power and presence of Brahma in the previous mantra, here is a psychic reflection of the presence of Brahma and this reflection is a suggestive lesson in the knowledge of the spirit.

You see that the mind moves on and on, as if, in the direction of something higher and greater. It also continues to reflect on the inner intimations of the presence and revelations of its light and power. This is the psychic part of the power, presence and revelation of Brahma.

The right way to rise in Brahma consciousness is to dwell on the Divine presence in the mind. Withdraw the senses into the mind from their outside sojourn, stop the flow of ideas outward, hold on to the source of psychic energy and concentrate your attention on the Divine consciousness. As you dwell on the depths of this consciousness, the entire self merges with the Divine. This is the proof of the Divine presence within and also the way to attain the Divine consciousness.

तद्ध तद्धनं नाम तद्धनमित्युपासितव्यं स य एतदेवं वेदाऽभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ ६ ॥

***Taddha tadvanam nāma tadvanamityupāsitavyam sa ya
etadevam vedābhi hainam sarvāṇi bhūtāni samvāñchanti***

Comment: That, Brahma, is surely an object of love and worship, and that should be worshipped with love and faith with full consciousness that He is our dear Lord and He loves us too. He who loves the Lord as such himself becomes an object of love for all people around him.

Brahma is the only object of worship for human beings. And Brahma should be worshipped as an object of love because His love and mercy flows into his creation for all of us. One who worships Him thus becomes an object of love and reverence for others.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद् ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ७ ॥

***Upaniṣadam bho brūhītyuktā ta upaniṣadbrāhmīṃ vāva ta
upaniṣadamabrūmeti // 7 //***

Comment: ‘Pray say the Upanishad to me’ After having been requested by the disciple to speak to him of the knowledge of Brahma, the Guru says: The knowledge of Brahma has been revealed to you. We have spoken to you of the divine knowledge of Brahma. Here probably the disciple had a reservation, he has asked the question again as if he wanted more if the Guru felt that something yet remained. The Guru said: No. The lesson is complete and over. And yet there is something. The listening part of the discourse is over. The practice part remains:

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ८ ॥

***Tasai tapo damah karmeti pratiṣṭhā vedāḥ sarvāṅgāni
satyamāyatanam // 8 //***

Comment: There is a way of confirming and holding the knowledge of Brahma and maintaining the Divine Consciousness. Tapa (austere discipline, not indulgence), damah (Control over the senses, discipline of the mind and self-control), and karma (good actions and living in piety in the very shadow of Brahma). These are the foundations of Brahmic knowledge and life. The Vedas are the record of that knowledge from where this knowledge grows further in human living and in truth (of thought, word and deed). That is the very home where the knowledge abides.

The Guru thus advises the disciple: Follow up, follow up what you have heard and learnt from me. Live it, and it shall be yours. The knowledge of Brahma is the knowledge of the highest truth of life and it is meant for practical realization through persistent living with discipline. Live in the very shade of the Lord, and don't get away. Get away and the knowledge is lost, and you are lost too.

The Vedas are eternal knowledge beginning with the knowledge of Prakrti (nature, matter) and going up to the knowledge of Ishvara (Brahma). For understanding the Vedas we have to know the subsidiaries like language, grammar and prosody, etc., including Darshana philosophy. We must also be true and sincere in our daily life. Hypocrisy is a sin. God loves truth, honesty and sincerity.

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ९ ॥

*yo vā etāmevaṃ vedāpahatya pāpmānamanante svarge
loke jyeye pratitiṣṭhati pratitiṣṭhati // 9 //*

Comment: Verily, one who knows the secret of the knowledge of Brahma this way and pursues it in life in thought, word and deed honestly and sincerely eliminates all sin and evil from his life and soul and resides in the lasting regions of happiness of the highest order. He crosses all tangles of life, pain and death and attains Moksha.

कठोपनिषद्

Kaṭhōpaniṣad

Kaṭhapaniṣad is named after its author the sage Kaṭha. It's a dialogue between a conscientious seeker Naciketa and yama, the god of death of the popular imagination. But yama in the Upanishad is a wise sage who knew the secret of life and death and who had realized the Supreme Reality, Brahma. Yama was also the wisest man of his time in the field of science. He knew the secrets of fire and preached the fire technology of *yajña* to Naciketa.

Yama and Naciketa are not supposed to be historical personages, though. Their dialogue is an imaginary construct and thereby hangs the story of the dialogue. One can, therefore, take the dialogue as an allegory of the human soul stricken with questions and wandering in search of answers, and the god of vision and wisdom answering the questions of the seeker. The qualification of the seeker is conscientious search for spiritual knowledge after all other values have been crossed over and left behind.

Naciketa means the human soul, according to the Vedic dictionary Nighantu. In the Upanishad also the role of Naciketa is that of the human soul out in search of spiritual knowledge. Yama means Paramatma, the Supreme Spirit of the Universe. Svami Dayananda, in his commentary on Rigveda 1,83,5, says that Yama means Ishvara, and the ordainer of the universe (commentary on Yajurveda 35, 1). In the Upanishad itself Yama stands for master of the wealth of the world : Says Naciketa to Yama, "Lord, if we attain to you, we obtain the wealth of the world. You are far above all that is in the world" (1, 27). Yama is the giver of all wealth, may be he is the giver of life itself. Yama thus is the persona in the allegory and stands for Ishvara.

Kaṭhapaniṣad is based on the Yajurveda. It is a part of the Katha school of Yajurvedic studies. It has two chapters, each having three sections called Vallis. The first chapter has 71 mantras and the second 48 (119 mantras in all).

When Naciketa goes to Yama, and he is accepted by the sage as the right seeker, yama grants him three boons of his choice.

Naciketa had gone to Yama after his father, in a fit of temper, had dedicated him to Yama. So Naciketa asks the following boons:

1. Reconcilement with his father.
2. The secret of the five fold sacred fire of *Yajña* (Panchagni Vidya),

3. What happens to the soul after death, does the soul last after death?

Just as Naciketa had to prove his credentials before yama admitted him to his discourse, similarly we too have to prepare ourselves for a Committed and faithful reading of the Upanishadic message.

What is the Sage's Comment of life? What is its value? In his commentary on Nyaya philosophy, Vatsyayana says (4, 1, 59):

Jayamano ha vai brahmanas-tribhir-rnairr navan jayate. brahmacaryena rsibhyo yajnaena devebhyah prajaya pitrbhyah.

That is, the Brahmana (man) who wants to fulfil his duties and know the Ultimate Reality Brahma, has to repay his debts that he owes to Existence. These are: His debt to the sages and wisemen who have given wisdom and education, his debt to the devas who have blessed us with all the good things of life, and his debt to his parents who brought him up. Man repays the sages with study of the scriptures and observance of Brahmacharya; he repays the devas with daily yajnas, and he repays the parents by carrying on the family line and bringing up his children and serving his parents.

The first boon Naciketa asks of Yama is: how to please his father. The second boon is: What is the secret of five fold *yajña* fire? The third boon is: What is the secret of the soul? the nature and character of the Supreme Spirit, Brahma? The man who wants to live a happy life of success and freedom should fulfil this threefold duty in the order in which the questions are posed.

Although the highest question is about the nature of Brahma, one cannot know the highest unless he fulfills the other duties of life and, through discipline and *yajña*, prepare himself for the questions and the answer. Questions about the Ultimate Reality are not questions asked in a press conference. They are asked in those secret corners of the heart into which you retire after passing through all the highways and the bye ways of existence. Naciketa has crossed many stages, and still he has asked two questions which are closest to the highest question. Hence says Yama in 2, 10:

Tato maya naciketas-cito gnir-anityar-dravyaih praptavanasmi nityam.

know that the fruits achieved through yajnas are temporary, even so I have selected the yajna fire for' myself because the observance of yajna leads to a vision of the Supreme Spirit.

Similarly Lord krsna says in the Gita (18, 5):

yajna-dana-tapah-karma na tyajyam karyam-eva tat. yajno danam tapascaiva pavanani manisinam.

Yajña-fire, charity and austere self-discipline, and noble karma, these one must not give up, because they cleanse and purify the wise sages.

Thus the Kathopanisad follows up the philosophy of the Ultimate Spiritual Reality in a comprehensive manner, beginning with the problems of individual and family life and leading to the highest spiritual problems and their solution.

Is the Jiva (human soul) and the Supreme Soul (Paramatma or Ishvara) the same, or are these two similar and yet distinct and separate? This question is repeatedly raised and the answer is sought from the Vedas and the Upanishads.

Jivatma and Paramatma both are similar, but beyond that similarity, they are dissimilar, distinct and separate. Both are *sat*, i.e., existent and eternal. They are neither ever born, nor do they ever die. They are also *cit*, i.e., intelligent. Awareness is a common quality and attribute. Beyond this, the similarity doesn't go, and both are dissimilar in nature and character. Paramatma is *ananda*, all bliss, while Jivatma is not ananda by nature. The human soul has to attain ananda by discipline and worship. Then, Paramatma is Omnipresent, Jivatma is limited in presence, paramatma is present in the grossest as well as in the subtlest objects of the universe while the Jivatma is confined to the body which it attains in existence. And Paramatma is present even in the Jivatma as Kathopanisad itself says in 2, 3, 17. Paramatma (Ishvara) is formless, pure Spirit, and Omniscient. He being present everywhere, knows everything. Nothing can hide itself from him. He is the Creator, ordainer and sustainer, and withdrawn of the universe. He is the giver of the knowledge of the Veda. He is just, and in his eternal justice dispenses the fruits of the actions of Jivatma. He is Omnipotent and self sufficient in his power, since he needs nobody's assistance in the creation, sustenance and the pralaya of the universe. Jivatma is limited in power, free in doing action but bound by the laws of the universe to undergo the results of his actions. It is also

subject to desire, pleasure and pain in its existential journey because it gets involved personally. Paramatma never gets involved in anything although He creates everything.

Kathopanishad itself describes the relation between Jivatma and Paramatma. Jivatma dwells in the sanctum sanctorum of the heart, while Paramatma is present even in the Jivatma as anywhere else. So the relation is that of the pervader and the pervaded. Secondly, the relation is that of the subject and the object. The Jivatma tries for and attains to Paramatma. So Jivatma is the subject that tries to obtain or attain and the Paramatma which is the object of attainment. But Paramatma is attainable not as a logical consequence of the efforts of the Jivatma. If it were, It would become subject to the desire and discipline of the Jivatma and thereby His freedom would' be qualified. Therefore although the Jivatma may try its best to attain. Paramatma yet the Jivatma attains the Paramatma only then when the Lord allows His Grace to the seeker. While the Jivatma is subject to the will of Paramatma, the will of Paramatma is absolute and supreme.

Paramatma reveals himself unto those whose love for him is absolute and without any conditions or reservations. The love and desire of the individual atma for the Lord must cross all other desire and leave it behind as you must leave the milestones behind if you wish to reach the destination. The souls that aspire for the Lord leave everything behind, even the wealth and power of a kingdom, feeling that all this is not even as much as a handful of dust. Then alone did they qualify to seek for Grace.

The story of Naciketa is similar. His father, vajasravas, son of the sage Vajasrava, gave away all in charity in a *yajña*. He had a son too, named Naciketa. Naciketa felt he was the dearest asset of his father. So moved with love for the Lord, he put a bold question: To whom would you give me, father? The father felt annoyed at the child's impertinence and retorted in anger: I'll give you unto Yama (Death)! So Naciketa went out in search of Yama, the Lord dispenser of life and death, a sage of vision and wisdom. Naciketa staked everything he could have in the world on the mystery of the Spirit. He was allowed the Grace and the Revelation. That is the tale wherein lives the message of eternity of existence as well as of the essence.

Chapter I

(Section 1)

The Prayer

The discourse closes with a joint prayer of the teacher and the disciple for mutual enlightenment, well-being and spiritual advancement.

ओम् सह नावतु । सह नौ भुनक्तु । सहवीर्यं करवावहे । तेजस्वि नावधीतमस्तु । मा विद्विषावहे ।

*Om Sahanāvavatu. Sahanau bhunaktu. Sahavīryam karvāvahai.
Tejasvināvadhītam-astu. Māvidviṣāvahai.*

Comment: May the Lord protect us both, teacher and disciple, as the father. May He nurse and nourish us together as the mother. May we, with the Lord's grace, grow from strength to strength together under His kind care. May we ever shine bright in our pursuit of knowledge and study. May we ever work together, keep the tradition alive in faith and cooperation. May we never feel envy or jealousy toward anyone whatever. Peace! Peace! Peace be to all!

ॐ । उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

*Om ~ Uśan ha vai vājaśravaṣaḥ sarvavedasaṃ dadau /
Tasya ha naciketā nāma putra āsa // 1 //*

Comment: Moved with the desire to do well, Vajasravas performed a *yajña* called *serva-medha* (total *yajna*). He gave away all in charity--land, cows, all other wealth, whatever he possessed. He had a son too, named Naciketa. He was keenly watching this *yajña* and the performance of his father in it.

तंहकुमारः सन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश सोऽमन्यत ॥ २ ॥

*Tam ha kumāraṃ santaṃ dakṣiṇāsu nīyamānāsu
śraddhāviveśa so'manyata // 2 //*

Comment: While the cows were brought in for being given to the Brahmas as in charity, the child watched. He was moved with faith and love for the Lord. He was moved with affection for his father. And so, even though he was a child, he

silently thought unto himself that this was not right. The result of such a *yajña* and such charity might be the contrary.

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥ ३ ॥

*Pītodakā jagdhatṛṇā dugdhadohā nirindriyāḥ /
Anandā nāma te lokāstān sa gacchati tā dadat // 3 //*

Comment: Naciketa saw the cows being brought to be given away in charity to the Brahmanas. These were old and past their productive stage. They were past the time when they could chew the grass and drink the water, when they could calve and yield milk. They were every way useless. So Naciketa said unto himself: The man who gives away such cows in charity goes to those regions of darkness where not a ray of light penetrates, nor a breath of happiness blows around. He felt that his father would not be able to get the benefit of the Yajna, instead, he might have to suffer misery.

Afraid and full of dismay, he went up to his father, and -

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तः होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

*Sa hovāca pitaraṃ tata kasmāi māṃ dāsyasīti /
Dvitiyaṃ tṛtīyaṃ tam hovāca mṛtyave tvā dadāmiti // 4 //*

Comment: He said to his father: "Father you are doing sarvavedas yajna. I am your son, the best asset of yours. To whom would you give me as a holy gift?" He said so a second time, the third time too. The father did not like the question and replied. "I shall give you unto Death. " nor did his father feel sorry for having decided to offer him to Death (Yama).

Niciketa pondered over his father's words and said to himself:

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किंस्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ ५ ॥

*Bahūnāmemi prathamō bahūnāmemi madhyamaḥ /
Kim svidyamasya kartavyaṃ yanmayā'dya kariṣyati // 5 //*

Comment: "I am first among many; among many I am the middle. What purpose could yama possibly have that he would have me do?"

Anyway, Niciketa felt that his father must be disturbed, so to relieve him of his affliction Naciketa tried to comfort him, and spoke:

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

Anupaśya yathā pūrve pratipaśya tathā'pare /
Sasyamiva martyaḥ pacyate sasyamivājāyate punaḥ // 6 //

Comment: Naciketa said to his father, "See how our forefathers have been, how they fared. See how others have been and how they fared. Man is mortal. He matures like the grain, matures and falls. Again, just like grain, he is reborn, and follows the cycle of birth and death.

Naciketa was not afraid of going to Death, Naciketa reached the house of Yama. Yama was out. Naciketa waited at his door for three days without food and water. When Yama returned, his wife said to him that Naciketa had been waiting for him for three days and, in his absence, he had not accepted any food or water.

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैताःशान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

Vaiśvānaraḥ praviśatyatithirbrāhmaṇo gṛhān /
Tasyaitām śāntiṃ kurvanti hara vaivasvatodakam // 7 //

Comment: Naciketa, an earnest seeker of wisdom, had been waiting for three days in a state of total dedication. He was a sacred guest. Yama's wife said : "When a seeker of Godly wisdom, a Brahmana, visits the households, he is the very sacred fire of the home that keeps on going. This is a Godly presence come by chance. Therefore the householders offer him such service and hospitality as he might need. Lord Vaivasvata, you too please offer him due hospitality--water, a seat and words of welcome.

Hospitality to a guest, specially a chance guest moving around in search of learning or going on pilgrimage, etc., is a part of the Vedic duties of a household. Denial of hospitality is a sin. Manu also says in his famous work Manusmṛti,

Words of welcome, water and a seat, these are minimum of hospitality one must offer.

आशाप्रतीक्षे सङ्गतं सूनृतां चेष्टापूरुते पुत्रपशूश्च सर्वान् ।
एतद् वृङ्क्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८ ॥

*āsāpratīkṣe saṅgatam sūnṛtām ceṣṭāpūrte putrapaśūm
śca sarvān / etadvṛṅkte puruṣasyālpamedhaso
yasyānaśnan vasati brāhmaṇo gr̥he // 8 //*

Comment: That man is poor at heart indeed in whose house a guest remains unattended, having nothing to eat or drink. The guest is a sacred presence indeed. If you refuse him hospitality, it means you refuse to feed the very fire of homelife. As a result, you deprive yourself of all hopes and expectations, sagely conversation and company, words of truth and wisdom, your desire and fulfilment, even children and all your wealth. Indeed, all your wealth and prosperity, countless though it is, is as good as nothing, if you refuse to share it with others, specially the men of honesty, wisdom and virtue.

So said Yama unto himself.

तिस्त्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन्ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥

*Tisro rātrīryadavātsīrgṛhe me'naśnan brahmannatithir-
namasyaḥ / Namaste'stu brahman svasti me'stu
tasmātprati trīn varānv ṛṇīṣva // 9 //*

Comment: Yama said to Naciketa, "You have stayed at my door for three days and three nights without food and water. You are worthy of reverence. Salutations to you. May God bless me. Since you waited for me for three nights, I grant you three boons. Ask for three things of your choice."

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभि मृत्यो ।
त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

*śāntasaṅkalpaḥ sumanā yathā syād vītamanyurgautamo
mā'bhi mṛtyo / tvatprasṛṣṭam mā'bhivadetpratīta etat
trayaṇām prathamam varam vṛṇe // 10 //*

Comment: Naciketa accepted the offer gratefully and said to Yama : "Lord of death, this is the first of the three boons I ask: Be gracious and grant that when I

go back from you to him, my father, of the line of the Sage Gautama, may be at peace and cheerful at heart and, past anger and annoyance towards me, may speak to me as affectionately as before. This is the first of the three boons I choose.

यथा पुरस्ताद् भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।

सुखं रात्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥ ११ ॥

Yathā purastād bhavitā pratīta auddālakirāruṇirmat-prasṛṣṭaḥ / Sukham rātrīḥ śayitā vītamanyuḥ tvāṃ dadṛśivān mṛtyumukhāt pramuktam //11//

Comment: "Let it be so", said Yama, granting the first boon asked by Naciketa. "When you are back home from here, your father, Auddalaki Aruni, will be extremely happy to see you free from the house of Yama, and he will be pleased with you as before. His anger will disappear and he will sleep peacefully at night."

स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति ।

उभे तीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

Svarge loke na bhayaṃ kiṃcanāsti na tatra tvāṃ na jarayā bibhēti / Ubhe tīrtvā 'śanāyāpipāse śokātigo modate svargaloke //12//

Comment: Naciketa now prepares to ask for the second boon, which is, the secret of Heaven and the secret of Yajna which is the way to Heaven. He says. "Lord Yama, in Heaven there is no fear of any kind whatsoever, no fear of death or of old age, there is no hunger, no thirst, no sorrow. There the Jivatma lives in happiness and bliss. The way to Heaven lies through Yajna. Tell me the secret of Yajna."

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।

स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

Sa tvamagnim svargyamadhyeṣi mṛtyo prabrūhi tvam śraddadhānāya mahyam / Svargalokā amṛtatvaṃ bhajanta etad dvitīyena vṛṇe vareṇa //13//

Comment: Lord of Death, you know the science of fire which leads man to Heaven. Speak of that to me. I have come in faith to you. Those who live in

Heaven enjoy immortality and bliss. This is what I ask of you for the second boon.

Yama was a great sage of the science of fire, i.e., Yajna. And Naciketa was a conscientious soul, all reverence for the teacher and all faith in the subject of his choice. A teacher such as Yama and a disciple such as Naciketa is rare to find.

Here we should be clear about the Vaidic idea of Heaven. Heaven is on the earth itself. When a person masters the secret and reality of the changing world and attains a vision of the Ultimate Spirit, then, as said in the Isopanisad, he crosses the pain of death and realizes the immortality of the soul, enjoying the bliss of the Divine Presence. The way to that Heaven of Happiness lies through the Yajna fire.

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकासिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

*Pra te bravīmi tadu me nibodha svargyamagniṃ
naciketaḥ prajānan/Anantalokāptimatho pratiṣṭhāṃ
viddhi tvametaṃ nihitaṃ guhāyām //14//*

Comment: Lord Yama, impressed by the faith and reverence of Naciketa replied : "Naciketa, your wish is granted. I know the science of yajna fire which leads us on way to Happiness and Bliss. It gives to man innumerable gifts of joy and prosperity of the world and beyond. Indeed, it is the very foundation of society, the world and even the universe. The knowledge of this science of fire lies somewhere deep in the mind. I shall speak to you of the secret of this science. You will know of it from me and you will realize the way to happiness lies through the observance of vaidic discipline and righteousness, Brahmacharya, self-study, company of the wise, fulfilment of the duties of the household, charity, yajna and worship. The fire of yajna is symbolic of the universal fire which lights the sun, sustains the life and indeed maintains the balance of the entire creation. Hence one very important name of Ishvara is Agni. Yama knows the secrets of the science, hence he is called the Lord of life and death.

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

*Lokādimagniṃ tamuvāca tasmai yā iṣṭakā yāvātīrvā
yathā vā/ Sa cāpi tatpratyaavadadyathoktaṃ athāsya
mṛtyuḥ punarevāha tuṣṭaḥ //15//*

Comment: Then Yama taught Naciketa the science of that fire which is the prime cause of the happiness and stability of the world. He also taught him what kind and design of bricks are required for the vedi, how many bricks are needed and how they have to be laid to the best advantage. Naciketa too repeated in confirmation all that had been taught. Yama felt pleased with his performance and further said:

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भवितायमग्निः सृङ्गं चेमामनेकरूपां गृहाण ॥ १६ ॥

*Tamabravit priyamāṇo mahātmā varam tavehādyā dadāmi
bhūyaḥ/ Tavaiva nāmnā bhavitā'yamagniḥ sṛṅkāṃ
cemāmanekarūpāṃ gṛhāṇa //16//*

Comment: Exceedingly pleased with the performance of Naciketa, Yama said further: "And I grant you to-day another gift. In all times to come, this fire will be known after your name as Naciketagni. Also take this garland of many colours and wear it for me." The Comment is that Yama told Naciketa the secret of a course of Yajnas which would bless Naciketa with many gifts and fruits in life for the happiness of mankind. The vaidic course of ritual blesses man and society with happiness and prosperity.

The garland of many colours is also a symbol of the yajnic process from the Sun upto the human life of the household. (Refer to Chhandogya Upanishad, 6, 2, 9-13; Brhadaranyaka Upanishad 5, 4, 2 upto 5, 9, 2)

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मज (य) ङं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यन्तमेति ॥ १७ ॥

*Triṇāciketastribhiretya sandhiṃ trikarmakṛttarati
janmamṛtyū / Brahmajajñam devamīḍyaṃ viditvā
nicāyyemāṃ śāntimatyantameti //17//*

Comment: The person who performs the Naciketa yajna three times, who has initiated into study and culture by three, i.e., mother, father and teacher, who has studied Rigveda, Sama-veda, Yajurveda and Atharva-veda, and who has

performed three acts of virtue, i.e., Yajna, charity and tapa with austere discipline, masters the problems of life and death. And when in faith the man holds on to Ishvara the Lord adorable revealed in the Veda, he realizes the Lord and attains lasting peace and heavenly bliss.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते नाचिकेतम् ।
स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

*Triṇāciketastrayametadviditvā ya evaṃ vidvānścinute
nāciketam/Sa mṛtyupāśān purataḥ praṇodya śokātigo
modate svargaloke //18//*

Comment: The performer of three Naciketa yajnas who knows the three described above, and having known these, performs 'the ritual correctly in every detail, cuts through the chains of death, crosses the miseries of existence and enjoys a heavenly bliss in this very life, a very heaven on earth.

The three are stated above in 17. Man is initiated into three (knowledge of the vedas, acts of virtue and devotion to Ishvara), by three teachers (mother, father and teacher), to practice the good life through yajna, tapa (austere self-discipline), and dana (charity). The method of the yajna, the design and structure of the vedi has been set out in 15 the kind and quality of the bricks to be used in the construction, their size and number, and the way they are laid.

It has to be noted here that the details of the Yajna have not been explained here. The reason probably is that the emphasis in the Upanishad, as in others, is on spiritual knowledge. That knowledge follows in consequence of the third boon asked by Naciketa. Therefore, if any details are to be known of the Naciketa Yajna, they have to be collected from other sources. It might as well be that they are no more available for the reason that they were not recorded and were handed down from the Guru to the disciple as they are here revealed by Yama to Naciketa in personal bond of piety between the two.

एष तेऽग्निर्नाचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नाचिकेतो वृणीष्व ॥ १९ ॥

*Eṣa te'gnirnaciketaḥ svargyo yamavṛṇīthā dvitīyena
vareṇa/Etamagniṃ tavaiva pravakṣyanti janāsaḥ
tṛtīyaṃ varaṃ naciketo vṛṇīṣva //19//*

Comment: O Naciketa, this is the science of fire, the Yajna, which leads to heavenly bliss in this very life. You asked for it as your second boon and that I have granted unto you. people will call it after your name as Naciketagni. And now you are free to ask for the third boon of your choice.

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ।

एतद्विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः ॥ २० ॥

***Yeyaṃ prete vicikitsā manuṣye 'stītyeke nāyamastīti
caike / Etadvidyāmanuśiṣṭastvayā 'haṃ varāṇāmeṣa
varastṛtīyaḥ // 20 //***

Comment: Naciketa now asked for the third boon. He said, "Lord Yama, there is a question, a doubt, conscientious and urgent. Some people say that when a person is dead, the atma lives on after the death of the body. Others say it doesn't. I wish I could be instructed by you in this mystery of the atma. Of the three, this is my last question.

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।

अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

***Devairatrāpi vicikitsitam purā na hi suvijñeyamaṇur-
eṣa dharmah / Anyaṃ varam naciketo vṛṇīṣva mā
moparotsīrati mā sṛjainam // 21 //***

Comment: Yama replied to the conscientious child: "Wise men earlier too have expressed this doubt about the survival of the atma after the death of the body. It is not easy to know, it is a subtle and mysterious question of the nature of the atma. O Naciketa, ask for something else-anything of your choice. Don't force this question on me. Give up this question and render it back to me.

Yama said this only to test the sincerity and determination of Naciketa in matters of the spirit. Hence he said: "Ask for anything else, but don't insist on an answer to this."

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुविज्ञेयमात्थ ।

वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२ ॥

***Devairatrāpi vicikitsitam kila tvaṃ ca mṛtyo yanna
sujñeyamāttha / Vaktā cāsya tvādṛganyo na labhyo
nānyo varastulya etasya kaścit // 22 //***

Comment: Naciketa pondered and replied : "Lord, surely if the wisemen of old have been exercised about this question, and they were unable to give a categorical answer, and if, as you too say it is a mysterious subject not easy to know, then there is none other than you now available who can speak on this question. And as for me, there is no other question so serious and weighty as this. Speak to me of this by your grace, don't put me off, I pray.

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान्।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

*śatāyusaḥ putrapautrān vṛṇīṣva bahūnpaśūn hastihiraṇ-
yamaśvān / bhūmermahadāyatanam vṛṇīṣva svayaṃ ca jīva
śarado yāvadicchasi // 23 //*

Comment: Yama put the child to a harder test of sincerity and determination: "Naciketa, ask for sons and grandsons who would live for hundreds of years. Ask for the wealth of cattle, unlimited, ask for elephants and horses? The best of their kind. Ask for gold and immeasurable tracts of land. You yourself too choose to live for as many years as you please. Ask for anything but this."

No one is immortal, once he/she is born in the human body. All the same, the test is a test, and the question paper has to be hard if the examiner is exceptional.

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥ २४ ॥

*Etattulyaṃ yadi manyase varaṃ vṛṇīṣva vittaṃ
cirajīvikāṃ ca / Mahābhūmau naciketastvamedhi
kāmanāṃ tvā kāmabhājaṃ karomi // 24 //*

Comment: "If there is any other boon, you feel is equally valuable, ask for it. Choose wealth, choose a long life, rule over a large empire on earth. I can make you share the highest pleasures of the world if you like. What would you do with secrets of life after death? Live, that's better. Why worry about death?"

Yama thus tried and tested Naciketa with temptation, only to confirm whether he had crossed the objects of temptation and desire. If you fiddle with the world and claim to love the spirit, it is empty hypocrisy and flirtation of the mind.

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामाःश्छन्दतः प्रार्थयस्व।

इमा रामाः सरथाः सतूर्या न हीदृशा लभनीया मनुष्यैः ।

आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः ॥ २५ ॥

*Ye ye kāmā durlabhā martyaloke sarvān kāmā~śchandataḥ
prārthayasva / Imā rāmāḥ sarathāḥ satūryā na hīdṛśā
lambhaniyā manuṣyaiḥ / ābhirmatprattābhiḥ aricārayasva
naciketo maraṇaṃ mā'nuprākṣiḥ // 25 //*

Comment: Yama now tempts Naciketa with exciting pleasures of the sense. The trial of the seeker continues. He says:

“Naciketa, ask for all the pleasures of the world which are rarely to be had in this transitory world, enjoy them to your heart’s content. Ask for these celestial damsels alongwith these chariots and attendant music. You cannot possibly get such fairy-like damsels. Enjoy yourself with all these gifts of mine. But don’t please ask me what happens after death.” Pleasures of the senses and the love of wealth and luxury, these are two irresistible temptations for ordinary people. But Naciketa was determined. He stood the trial.

श्वोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः ।

अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

*śvobhāvā martyasya yadantakaitat sarveṃdriyāṇāṃ
jarayanti tejaḥ / api sarvaṃ jīvitamalpameva tavaiva
vāhāstava nṛtyagīte // 26 //*

Comment: Naciketa stands the test of temptation. He rejects the pleasures of the senses and the glory of wealth including domestic prosperity and a long long life. He says: “Lord Yama, all this wealth and pleasure and material glory lasts but for a day. It is tempory, comes to-day and disappears tomorrow. They deprive the senses of their sensitivity and lustre. Even the longest life is but short, because it too leads ultimately to death. Therefore all these gifts, chariots, song, dance and the damsels, please keep to yourself. I’ll have none of it. They lead but to you only”

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।

जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥ २७ ॥

*Na vittena tarpaṇīyo manuṣyo lapsyāmahe vittamadrākṣma
cettvā / Jīviṣyāmo yāvadiśiṣyasi tvaṃ varastu me
varaṇīyaḥ sa eva // 27 //*

Comment: Naciketa continued, "Man never feels satisfied or fulfilled with wealth, or power or pleasure. Since I have come and met you, wealth I have obtained and shall anyway obtain. We shall continue to live as long as you wish and continue to govern the world. In fine, the boon I have asked for remains as it is.

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन्वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ॥ २८ ॥

*Ajīryatāmamṛtānāmupetya jīryanmartyaḥ kvadhaḥsthaḥ
prajānan/ Abhidhyāyan varṇaratipramodān atidīrghe
jīvite ko rameta //28//*

Comment: Naciketa knew the value of the pursuit of the senses. So he humbly submitted to the Lord of Death, Yama: "Having attained to the presence of the unaging and the immortal such as you, and knowing full well that man is but mortal and consumed by time moment by moment, who on earth would play with the beauty of women and waste himself in the pleasures of the senses through this long span of his life? None my Lord, none. My question stands, it stands unaltered."

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्सांपराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

*Yasminnidam vicikitsanti mṛtyo yatsāmparāye mahati
brūhi nastat/ Yo'yaṃ varo gūḍhamanupraviṣṭo
nānyaṃ tasmānnaciketā vṛṇīte //29//*

Comment: The greater the temptation offered by Lord Yama, the deeper Naciketa's curiosity about the unknown. Clear and determined at heart, he said finally: "Lord Yama, please speak to me of that great question of the self and the life hereafter about which people are stricken with the doubt whether it survives after death or not. The question is deep and persists with deepest of the mind. Speak to me of that grand mystery of life only, Lord Yama, I ask no other question, I choose no other boon."

Valli 2

Section 2

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषः सिनीतः ।

तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

*Anyacchreyo'nyadutaiva preyaste ubhe nānārthe puruṣam
sinītaḥ/Tayoḥ śreya ādadānasya sādhu bhavati hīyate '
rthādya u preyo vṛṇīte //1//*

Comment: Yama felt convinced that Naciketa was an honest seeker of spiritual knowledge. There was no trace in his mind of any attachment to the powers and pleasures of the world. So he said: "Naciketa, there are two ways of living in the world, Shreya, the way of the good and Preya, the way of temptation. The two are separate and distinct. They both have different goals but each interests man in its own way. Of these, the good one is beneficial to the man who pursues it, but the path of temptation erodes the merit of the man who chooses it and in the end leads the man astray from the real goal."

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योग-क्षेमाद् वृणीते ॥ २ ॥

*śreyaśca preyaśca manuṣyametaḥ tau samparītya
vivinakti dhīraḥ/ śreyo hi dhīro'bhi preyaso vṛṇīte
preyo mando yogakṣemādvṛṇīte //2//*

Comment: The good and the beautiful (tempting) both the ways are available to man. Faced with these, the man of wisdom and stability of mind considers both and weighs each against the other and chooses the good one against the beautiful (tempting). The man of poor understanding, on the other hand, prefers and chooses the beautiful against the good way of spiritual progress and consolidation of attainment.

How do the two ways present themselves to man? The thoughts of good and of temptation arise in the mind. Both assert and fight to possess the human mind. This is also called the battle of the gods and the devils. The gods (devas) are the good thoughts and the devils (asuras) are the evil thoughts arising in the mind. Man is tossed between these two. This is also called the inner conflict in the human mind. In a state of conflict, man requires stability of mind and clarity of understanding. The stability of mind is obtained from meditation and study. The wiseman values the ultimate while the poor mind is tempted by the immediate.

स त्वं प्रियान्प्रियरूपांश्च कामानभिध्यायन्नचिकेतोऽत्यस्त्राक्षीः ।

नैतां सृङ्गां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

*Sa tvam priyānpriyarūpānsca kāmān abhidhyāyannaciketo
'tyasrākṣīḥ/Naitām sṛṅkāṃ vittamayīmavāpto yasyām
majjanti bahavo manuṣyāḥ // 3 //*

Comment: Yama said to Naciketa: Naciketa, having properly considered and weighed the value of the tempting and the beautiful pleasures of the world, you rightly gave them up. You did not get into that chain of wealth into which many people bind themselves helplessly and miserably." Thus did Yama find Naciketa as the right deserving disciple.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।

विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

*Dūramete viparīte viṣūcī avidyā yā ca vidyēti jñātā/
Vidyābhīpsinaṃ naciketasaṃ manye na tvā kāmā bahavo
'lolupanta // 4 //*

Comment: Naciketa, the two which are known as Vidya (knowledge) and Avidya (ignorance) are far different and opposed, and they yield different fruits. I know you now as one dedicated to knowledge, for the many pleasures of the world offered to you could not tempt you.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ।

दन्द्रम्पियमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

*Avidyāyāmantare vartamānāḥ svayaṃ dhīrāḥ paṇḍitaṃ-
manyamānāḥ / Dandramyamāṇāḥ pariyanti mūḍhā andhenaiva
nīyamānā yathāndhāḥ // 5 //*

Comment: Having confirmed the faith, wisdom and dedication of Naciketa to the Spirit, to the good way and to himself as the teacher, Yama here describes the state of the ignorant and the foolish people who follow the way of beautiful temptations. He says: "Naciketa, miserable are the fools and the ignorant. They live steeped in a world of illusions, but they believe that they are great scholars and men of wisdom. These fools go round and round, tossed about from pillar to post in search of a haven just like the blind led by the blind."

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।

अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

*Na sāmparāyaḥ pratibhāti bālaṃ pramādyantaṃ
vittamohena mūḍham /Ayaṃ loko nāsti para iti mānī
punaḥ punarvaśamāpadyate me // 6//*

Comment: The far off, the other world, doesn't interest the childish man, ignorant, negligent, and lost in the love of the wealth of this world. There is nothing beyond this world of immediate reality, this he believes. And self-deceived in this way, he falls into the snares of death and rebirth again and again.

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

*śravaṇāyāpi bahubhīryo na labhyaḥ śṛṅvanto'pi bahavo
yaṃ na vidyuh/ āścaryo vaktā kuśalo'sya labdhā' '
āścaryo jñātā kuśalānuśiṣṭaḥ // 7//*

Comment: "O Naciketa, there are many who do not get a chance to hear about the spirit (atma). There are many who do not understand It even though they hear of it. Wondrous is the man who can speak of it and exceptionally meritorious is the man who attains It. Rare and wondrous indeed is the man, dear Naciketa, who, taught by an expert man of knowledge, knows It in reality." The Spirit is not a reality which can be described in words. One must hear of it, reflect on It, and meditate on It. Then, after long and arduous practice, can one have a chance of realizing It.

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान्हातव्यमणुप्रमाणात् ॥ ८ ॥

*Na nareṇāvareṇa prokta eṣa suvijñeyo bahudhā
cintyamānaḥ/Ananyaprokte gatiratra nāsti aṇīyān
hyatarkyam aṇupramāṇāt // 8//*

Comment: If it is taught by an average man (who knows the words but hasn't realized It), It cannot be properly known even if it is reflected upon again and again. If it is taught by a man of exceptional merit (who too has not realized it), even then the disciple makes no progress in the knowledge and realization of it because this Reality is subtler than the subtle, and It is not a subject of logic or understanding.

For the knowledge of the Spirit and its communication, both the disciple and the teacher should be of exceptional merit.

नैषा तर्केण मतिरापनेया प्रोक्ताऽन्येनैव सुज्ञानाय प्रेष्ठ ।

यां त्वमापः सत्यधृतिर्बतासि त्वादृङ् नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

*Naiṣā tarkeṇa matirāpaneyā proktānyenaiva sujñānāya
preṣṭha / Yāṃ tvamāpaḥ satyadhṛtirbatāsi tvādṛṅno
bhūyānnaciketaḥ praṣṭā // 9 //*

Comment: Dearest Naciketa, the understanding and intelligence that you have attained cannot be attained with logic. It is attainable only when some man of great wisdom and vision speaks to someone who is keen on a proper knowledge of the spirit. Surely you are a seeker of truth with patience and stability of mind. May the Lord give us a disciple like you who have posed very conscientious questions.

जानामिहः शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।

ततो मया नचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

*Jānāmyahaṃ śevadhurityanityaṃ na hyadhruvaiḥ prāpyate
hi dhruvaṃ tat / Tato mayā nāciketaścito'gnir anityair
dravyaiḥ prāptavānasmi nityam // 10 //*

Comment: Yama continued, "Naciketa, I know that all wealth and prosperity of the world is short lived, and with the temporary that Constant Reality of the Spirit can't be attained. For that reason too, the Naciketa fire has been kindled and raised by me and I have attained that One and the Constant Reality by offering into that fire of yajna those materials which are otherwise of temporary nature."

How is this possible? The man who performs yajna, offers the worldly materials into the fire, and thereby serves the Lord of the Universe. Alongwith yajna, he observes tapa (self discipline) and gives things in charity. These pious observances give him patience and stability of mind and the attitude of renunciation. Yajna, tapa, dana (charity) and renunciation strengthen, purify and enlighten the spirit and consequently the man attains a vision of the spirit.

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरनन्त्यमभयस्य पारम् ।

स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्त्राक्षीः ॥ ११ ॥

*Kāmasyāptiṃ jagataḥ pratiṣṭhāṃ kratoranantyamabhaya-
sya pāram / Stomamahadurugāyaṃ pratiṣṭhāṃ drṣṭvā*

dhṛtyā dhīro naciketo'tyasrākṣiḥ // 11 //

Comment: Naciketa, having had a vision of the permanent truth and having attained the stability of mind you have rejected the fulfilment of all desire, recognition of the world, lasting fruits of yajna, the farthest end of fearlessness, the high love of praise, reputation, honour and glory and the regions of happiness. You are really a master of stability and patience of mind.

According to Sanskrit literature, a person generally is moved by three ambitions-putreshana (ambition for children and family), vitteshana (ambition for wealth), and lokeshana (ambition for worldly honour and glory). Naciketa has crossed all these desires and ambitions, and he is established in wisdom.

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

***Taṃ durdarśaṃ gūḍham-anupraviṣṭaṃ guhāhitaṃ gahvare-
ṣṭhaṃ purāṇam / Adhyātmayogādhi gamena devaṃ matvā
dhīro harṣaśokau jahāti // 12 //***

Comment: The Lord Eternal, Spirit of the universe, residing in the heart, in the deepest of the deep, but most difficult to see is known only by living by the yoga of the spirit. And the man of wisdom and stability having known him crosses the world of both joy and sorrow.

The Lord is closest at hand, present in our very heart, and yet farthest because he is not seen with the physical eyes. He is experienced only with the soul directly.

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्म नचिकेतसं मन्ये ॥ १३ ॥

***Etacchrutvā sampariḡhrya martyaḥ pravṛhya dharmyama-
ṇumetamāpya / Sa modate modanīya~ hi labdhvā vivṛta~
sadma naciketasam manye // 13 //***

Comment: When the man, keen on the experience of the Supreme Spirit, hears about and meditates on the Lord, he attains him and realizes him with discrimination. Having attained to that subtlest of the noblest realities and that eternal source of bliss, he rejoices in eternal happiness. O Naciketa, I believe that the heavenly door of the Lord is open to you.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

***Anyatra dharmādanyatrādharmā-danyatrāsmātkṛtākṛtāt /
Anyatra bhūtācca bhavyācca yattatpaśyasi tadvada // 14 //***

Comment: Naciketa's urge to know about the Lord, Supreme Spirit, grew high, higher and higher as Yama spoke about the mysterious Reality. He understood the nature of the Lord too, and he wanted to know about Him for a closer and direct experience for himself. So he said to yama: "Holy sir speak to me of that Supreme Reality which you see. Speak of that as It is, beyond Dharma (good), beyond adharma (evil), beyond all this world of our acts and non- acts (i.e., beyond all that we do and don't do), beyond time past and future."

Dharma here means life lived in the pursuit of good, adharma, a life lived in evil. Both these result in fruits good or evil and involve the soul in sufferance and further existence. The Supreme Spirit exists in all the worlds of creation but It is not contained there, It transcends that, because it is infinite and inexplicable, you cannot describe or define it in words. Therefore it is said that It is beyond good and evil, beyond the world of action, and beyond all-existent time. This state of perception of the spirit is a very high state of intelligential realization. Naciketa has attained to that after he has crossed all bounds of ordinary man's temptations. Since he has attained to this state of mind, he stands at the threshold of .the Ultimate Mystery.

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

***Sarve vedā yatpadamāmananti tapānsi sarvāṇi ca
yadvadanti /Yadicchanto brahmacaryaṃ caranti tatte
padam saṃgrahaṇa bravīmyomityetat // 15 //***

Comment: Lord Yama replied to Naciketa: "Naciketa, the first and direct name of the Supreme Spirit is AUM. All the Vedas sing the praises of that Supreme Reality. People pursue a life of austere self-discipline, they burn off all their impurities, they meditate with that clean and innocent mind, and all this discipline and meditation is meant to lead to that Presence only. People observe a relentless and regular discipline to live the life of Brahmacharya, life of a noble householder, and of meditation in retirement only in search of the Spirit. Of that Reality shall I speak to you in brief. That Reality is AUM"

In this way the aim and end of all vaidic scriptures, of the entire discipline of Yoga, and of the goal of a virtuous and active life from birth to death is the pursuit and attainment of that Supreme Reality.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

*Etaddhyevākṣaram brahma etaddhyevākṣaram param /
Etaddhyevākṣaram jñātvā yo yadicchati tasya tat //16//*

Comment: This AUM is imperishable Brahma, this is the supreme and eternal Spirit, the Lord of the universe and beyond. If one could know this imperishable Reality, one would realize whatever one would desire. The aim of life is happy and virtuous living and realization of the Supreme Spirit Brahma. If one could know and realize the Spirit, nothing is left out. One has everything to one's heart's desire. And one could realize the Supreme Reality with an intelligent chant of AUM and meditation on the Reality to which the name leads.

एतदालम्बिनः श्रेष्ठमेतदालम्बिनं परम् ।
एतदालम्बिनः ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

*Etadāmbanam śreṣṭhametadāmbanam param /
Etadāmbanam jñātvā brahmaloke mahīyate //17//*

Comment: This is the strongest foundation, the highest support on way to the realisation of Brahma. Having known and achieved this foundation and this support, the devotee attains to the highest place in Brahma loka.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

*Na jāyate mriyate vā vipaścinnāyaṃ kutaścinna
babhūva kaścit / Ajo nityaḥ śāśvato'yaṃ purāṇo na
hanyate hanyamāne śarīre //18//*

Comment: The third question of Naciketa was: Does the soul survive after death? That question still stands. So says Lord Yama: "The atma is never born, nor does it ever die. It is pure spirit, awareness, intelligence. It is on its own a reality, from nowhere, from none. It is, just is, unborn, eternal, without beginning or end. The body dies, but it doesn't die on the death of the body.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

*Hantā cenmanyate hantumhataścenmanyate hatam /
Ubhau tau na vijānīto nāyam hanti na hanyate // 19 //*

Comment: Talking on the nature of the atma with reference to the body, Lord Yama continues: The atma is immortal. If the killer feels that it can be killed and he has killed it, if he has destroyed someone's body, he doesn't really know. Similarly, if someone has been killed /murdered, and someone feels that he or she, i.e., the atma has been killed, he too doesn't know. It is the body only which is destroyed. The spirit in the body is not destroyed. Thus death is only separation of the body and the atma. The body is disintegrated, the soul remains integrate and intact, as it is. Similarly, birth, also, means the body and the soul coming together. The soul neither kills, nor is it killed.

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥ २० ॥

*Aṇoraṇīyān mahato mahīyān ātmā'sya jantornihito
guhāyām / Tamakratuḥ paśyati vītaśoko dhātuḥ prasādān-
mahimānamātmanah // 20 //*

Comment: The Supreme Spirit is hidden in the deepest of the heart of the living being. It is subtler than the subtlest, and greater than the greatest. You can't see It because it is infinitely great and beyond your eye. You can't see it because it is infinitely small, again beyond your eye. But you can see it if you enjoy the grace of the Lord. If you are beyond all joy and sorrow, if you have realized the presence of the spirit in faith, then you can experience the grandeur and mystery of the Spirit.

If the Spirit is everywhere and it is present in the deepest of the heart, why can't we 'see' it? The waves of sound broadcast are present around you, yet you can't hear. You can hear it with a receiver, and that too when your receiver is at the right frequency and the current is on. If the flow of grace is on, your heart and mind is at the right frequency, and your soul is not in snares of existence, you can see it in the light of faith.

आसीनो दूरं ब्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

*āsīno dūraṃ vrajati śayāno yāti sarvataḥ /
kastaṃ madāmaḍaṃ devaṃ madanyo jñātumarhati // 21 //*

Comment: While sitting he goes far, sleeping he moves everywhere. That Lord who is all bliss, never feels excited with bliss; who could know him better than I?

The Supreme Lord, Brahma, is Omnipresent. He is also formless, pure Spirit. So he neither sits nor stands nor sleeps. But the Upanishad imagines in everyman's language and describes him in human terms. So it says that while he is sitting, he goes about filling all space. The Comment is that since he is Omnipresent, he doesn't move, and yet he is everywhere as if he has reached all space in no time. Unmoving, he is only a presence, and as a presence he is vibrating everywhere. He is all happiness and bliss but there is no excitement in him. The description here is as it is in Isopansad 4 and 5.

अशरीरः शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

*Aśarīram śarīreṣvanavastheṣvavasthitam /
Mahāntaṃ vibhumātmānaṃ matvā dhīro na śocati // 22 //*

Comment: He is without the body, yet he is present in all those who have the body. He is present firmly in those who are temporarily in existence. When the man steady at heart has realized this great and all pervasive Spirit, he becomes free of all care and sorrow. In fact, the man of divine realization is established in heavenly bliss, and no worry or sorrow can touch him in that state of mind.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूः स्वाम् ॥ २३ ॥

*Nāyamātmā pravacanena labhyo na medhayā na bahunā
śrutena / Yamevaiṣa vṛṇute tena labhyas tasyaiṣa ātmā
vivṛṇute tanūm svām // 23 //*

Comment: This Universal Spirit cannot be attained by one who is merely talking about it, nor by one who is merely thinking about it with the intellect, nor by one who is merely hearing a lot about it. It is attained by one who is chosen and accepted by divine Grace. To him the Spirit reveals the secrets of its nature and being through its very presence without reserve.

And who is worthy of Grace? One who lives a life of faith, charity and purity through yajna and meditation. The Spirit reveals itself in the deepest of the soul. If the mind is impure just like a dusty mirror, it vitiates the soul as well. The result is that the Supreme Spirit too rejects it. If the mind is clean, the soul is clean too, the Supreme Spirit selects it and reflects in it. Thus does one become eligible for the Grace of the Lord, if he chooses. We can try to deserve, but He decides whether we deserve or not. And once He reveals himself, He does so generously.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥ २४ ॥

***Nāvirato duścaritānnāśānto nāsamāhitaḥ /
Nāśāntamānaso vā'pi prajñānenainamāpnuyāt // 24 //***

Comment: In the last mantra, it was said that a person attains the Supreme Spirit if It grants the Grace. Here the means of attainment are further described. By these means one attains purity of the soul. If a person has not given up evil conduct, if he is not at peace, if his senses and will are not under control, if his mind is not at peace, then he can't attain to the Lord even if he has gathered a lot of knowledge. Purity, peace and noble transparency of mind, faith in God, a pious and disciplined living and yogic creativity and meditation, these are necessary preliminaries as well as accompaniments of knowledge for the attainment of the Lord. If a man depends merely on knowledge for divine attainment, he lives in a fool's paradise.

यस्य ब्रह्म च क्षत्रं चोभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

***Yasya brahma ca kṣatram ca ubhe bhavata odanaḥ /
Mṛtyuryasyopasecanaṃ ka itthā veda yatra saḥ // 25 //***

Comment: The Lord is the master-creator, sustainer and 'destroyer' of the universe. In the human world, the Brahmana has the gift of knowledge and knowledge is great, we say. The Kshatriya has the power to protect life and justice-and the protector is great, we say. But both the Brahmana and the Kshatriya are born and die under God's law. He creates as well as destroys them. And not only mankind and other creatures, even death is created and destroyed by Him. When the universe is created, death is created too. When the universe is

dissolved, death too is dissolved. Who can then say where this mighty Lord is or how or what sort He is. So be not proud of knowledge or of power, live in faith, follow the vaidic discipline of yoga, do good acts and be at peace at heart, keep your mind and soul transparent, and wait for the Grace of God for the ultimate vision and bliss of the Lord. Live in obedience, and He will watch and own you as a child.

Valli 3

Section 3

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

*ṛtaṃ pibantau sukṛtasya loke guhāṃ praviṣṭau parame
parārdhe / chāyātapau brahmavidō vadanti pañcāgnayo
ye ca triṇāciketāḥ // 1 //*

Comment: The wise men, who know Brahma, the Supreme Spirit of the universe, tell us, and similarly the householders who perform the Naciketa Yajna thrice and raise the five household fires tell us, that in the human body, which we get as a result of noble deeds, two spiritual realities reside in the sanctum sanctorum : one is the human soul, jivatma, and the other is the Universal Spirit, Brahma or Ishvara or God, both reside with the dynamic truth and law of the Universe, the human spirit under the dispensation of the law, the Universal Spirit watching and dispensing the law. They both exist in the secret recess of the human heart like light and shade, the Universal Spirit is the light and the human soul is like the shadow because it is subject to various kinds of shades of ignorance. The Lord is Omniscient, but the human being is limited in knowledge. The shadow is a shadow because the light is in and around, otherwise there would be all darkness and total nescience.

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।
अभयं तितीर्षतां पारं नाचिकेतः शक्रेमहि ॥ २ ॥

*Yaḥ seturijānānāmakṣaraṃ brahma yat param /
Abhayaṃ titīrṣatāṃ pāraṃ nāciketam śakemahi // 2 //*

Comment: Just as we need a bridge in order to cross a river, so do we need a bridge to cross the river of life. Such bridges are two, one for the people who love the way of worship and meditation, the other for those who love the way of ritual and yajna. May we know and worship the Supreme Reality Brahman who is a bridge for men of faith. May we be able to know and perform the Naciketa yajna which enables people to cross through the problems of life. May we cross the fears of life and death through yajna and worship.

Yama tells Naciketa that the way to the freedom of moksha, lies through worship and yajna, and to move along on this path, the strength comes from prayer.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

*ātmānam rathinaṃ viddhi śarīram rathameva tu /
buddhiṃ tu sārathiṃ viddhi manaḥ pragrahameva ca // 3 //*

Comment: This mantra and the next present life as a pilgrimage. The human soul is the pilgrim moving to the Supreme Lord of the Universe, Ishvara or Brahma, while the human body is the chariot by which the human soul travels to its destination. If a person reaches the goal, he/she is fortunate; if not, he/she is unfortunate. The metaphor of the pilgrimage is self-explanatory. Says Lord Yama:

Naciketa, know that the human soul is the pilgrim, riding a chariot which is the human body. The soul, the pilgrim, is the master of the chariot. The human intelligence is the driver, while the mind is the reins.

The chariot is supposed to serve the master. The body is for the service of the soul. If the soul governs the body, the movement is towards the goal. If the soul is lost in the body and its pleasures, the direction is lost. Consequently, the soul itself is lost. The image and the idea is continued in the next mantra.

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

*indriyāṇi hayānāhurviṣayān steṣu gocarān /
ātmendriyamanoyuktaṃ bhoktetyāhurmanīṣiṇaḥ // 4 //*

Comment: Men of wisdom say that the senses are the horses of the chariot, and the objects of experience are the manifold paths in front of them. The soul, residing in the body with the mind and the senses is the experiencer of the vast scene of existence.

The image of the chariot and the master gives us the Vedic philosophy of life and living. The world around us in good, it is not to be rejected as evil or sinful. But it is not to be accepted as the master either. The human soul is the master of the situation. Man should live the good life and enjoy God's gifts, but one should enjoy life only as a gift. One should not try to hijack it as one's personal right or property. Nor should one be a slave of the senses and the material goods. The mantras say that life has a goal: realization of the Supreme Reality, Brahma or Ishvara. Let us travel through the world and meet the Lord. The body is the chariot, the mode of travel and enjoyment and action. Let life be rational, hence the driver is the intelligence. The intelligence has to obey the soul as the driver obeys the master. The mind is the reins or, if the chariot is to be taken as a car, the mind is the steering wheel. The sense organs are the horses. They go about to their objects of experience. They have to follow the directions of the driver. So, in our sojourn through life, the soul should direct the intelligence, mind and senses. Such a life, i.e., the senses, the mind, and the intelligence following the dictates of the soul, is a life of yoga and freedom. If the direction is reversed and the soul follows the intelligence, the intelligence follows the mind, the mind, the senses, and the senses, the natural objects of experience, then we live a life of Bhoga or sufferance. The life of Dharma means that the soul is its own master in the service of God during its enjoyment of the world. A life of adharma means that the soul falls off from God, becomes a slave of the mind and the senses. Hence man should remain careful through his experience of the world. What is the intelligent way of living? Let us read the mantras following:

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

*Yastvavijñānavānbhavatyayuktena manasā sadā /
Tasyendriyāṅyavaśyāni duṣṭāśvā iva sārathēḥ // 5 //*

Comment: If a person lacks understanding and knowledge, if his mind is not always under control, then his senses are uncontrolled and self-willed just like the unbroken and wild horses of a charioteer. Just as the master of a chariot can never

reach his destination if the horses are wild, similarly the soul can never reach its goal if the senses are not under control. If a person lacks intelligence and self-awareness, he can never control his mind and its fluctuations. For self-realization, control over the mind and senses is essential. As yoga philosophy says, one can realize the self and attain God only if one can control the mind and the senses, not otherwise.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

*Yastu vijñānavānbhavati yuktena manasā sadā /
Tasyendriyāṇi vaśyāni sadaśvā iva sārathēḥ // 6 //*

Comment: If a person has understanding and self-awareness, with his mind always under control, then his senses are under control just like the good and trained horses of a charioteer. There are two ways of sense control as described in this mantra, vijnana and control over the fluctuations of the mind. Vijnana is, as Swami Dayananda says, knowledge of existence from a blade of grass to the Supreme Reality, i.e., God. Vijnana includes knowledge, action and prayer, and doing one's best in this state of mind. With this awareness, the mind can be controlled, because, with knowledge one can have the right sense of values, and that means that the mind is not allowed to go astray. The controlled mind then controls the senses. The senses of a man of self-control are like the well-trained and obedient horses of a charioteer.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति सःसारं चाधिगच्छति ॥ ७ ॥

*Yastvavijñānavānbhavatyamanaskaḥ sadā'śuciḥ /
Na sa tatpadamāpnoti saṁsāraṁ cādhigacchati // 7 //*

Comment: One who always lacks discriminative intelligence and holy knowledge, control over the mind, and purity of the heart, can never attain to that state of divine consciousness which is allowed by the Lord to pious and holy souls. Loaded with impurity and ignorance and shaken by agitations of the mind, they are often tossed about in the world through births and deaths again and again. Lost in the pleasures of the senses, a slave of his agitated mind, indulging in unholy habits of food and drink, he persists in the impious ways of life and

thus deprives himself of the holy vision and experience of immortality and happiness.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥ ८ ॥

*Yastu vijñānavānbhavati samanaskaḥ sadā śuciḥ /
Sa tu tatpadamāpnoti yasmādbhūyo na jāyate // 8 //*

Comment: The man who has attained a steady state of purity of heart, whose mind is cheerful and under control, who has a clear and discriminative intelligence, attains to that state of Divine consciousness and realization in holy grace from where there is no return to the world of birth and death.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

*Vijñānasārathiryastu manaḥ pragrahavānnaraḥ /
So'dhvanaḥ pāramāpnoti tadviṣṇoḥ paramaṃ padam // 9 //*

Comment: The man, who has a discriminative intelligence as his charioteer, whose intelligence controls his mind and its movements, crosses the whirlpool of existence, attains the supreme state of Divine consciousness and always lives in the presence of the supreme Lord Vishnu, i.e., Ishvara. That is the highest state of holiness, freedom and happiness.

The pilgrimage is complete. The pilgrim (human soul) is blessed with a beautiful and efficient chariot. He is endowed with intelligence as the driver. The mind is the reins with which the driver controls the speed and direction of the horses (the senses). The pilgrim, sitting in the chariot, travels through a beautiful and even seductive wonderland of existence. If the pilgrim is wide-awake, if the driver is intelligent and alert, the reins are firmly in hand, and the horses are well trained and obedient, the direction is maintained, the progress is steadily made through the wonderland and the goal is reached. The journey through existence to essence is successfully complete. If the control is lost, the horses go about wildly, the reins are ineffective, the driver is confused, and the master of the chariot goes round and round, and the pilgrimage fails as much ado about nothing.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

*Indriyebhyaḥ parā hyarthā arthebhyāśca paraṃ manaḥ /
Manasastu parā buddhirbuddherātmā mahānparaḥ // 10 //*

Comment: The objects of the senses are subtler and more powerful than the senses (because they attract them). The mind is subtler and more powerful than the objects of sense. The intelligence is subtler and more powerful than the mind because the intelligence can control the mind. The soul is subtler and more powerful than the intelligence because the soul can control the intelligence.

The point is that, in life and meditation, man should keep the proper direction. Let the powerful control and manage the weaker and the subordinate. If the direction is reversed, the course of life itself is reversed and vitiated.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

*Mahataḥ paramavyaktamavyaktātpuruṣaḥ paraḥ /
Puruṣānna paraṃ kiñcitsā kāṣṭhā sā parā gatiḥ // 11 //*

Comment: Beyond and more powerful than the Jivatma (soul) is the power and the glory of the Lord which cannot be comprehended. Beyond that mystery is the Purusa, the Supreme Soul, Ishvara or Brahma. Beyond the Purusa, there is nothing. That is the Supreme Reality, the Ultimate state of Being and the ultimate destination.

The ultimate direction and destination of the human soul is the Supreme Lord, the Spirit of the Universe. The direction of the senses and the mind is the human soul. The total scheme of mental, moral and spiritual life has been summed up in these two mantras. The image of the pilgrim echoes here too. The management of the pilgrimage and the ultimate end and destination of the pilgrim is the Lord, the Spirit Supreme and Ultimate.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।

दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

*Eṣa sarveṣu bhūteṣu gūḍho ' 'tmā na prakāśate / Dṛśyate
tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ // 12 //*

Comment: This Supreme Soul is present in all the living beings but it is hidden rather than manifest. It can be seen by those who can see the subtle reality with

their fine and penetrating intelligence. (It cannot be seen by those who believe only in the perceptible things).

How to see that? If we follow the path of Yoga, cleanse our mind and soul of impurities, sharpen our intelligence, obtain the higher sense of discrimination then only we can realize the Lord.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

*Yacchedvānmanasī prājñastadyacchejjñāna ātmani /
Jñānamātmani mahati niyacchettadyacchecchānta
ātmani // 13 //*

Comment: The man of discriminative intelligence should control his speech and mind, invert and absorb his mind into his intelligence, and his intelligence into his soul which is great. Then he should concentrate his soul on the peaceful presence of the Supreme Soul.

The way to realize God is not to direct your perception and attention onto the outside world. It lies through introspection and meditation. Concentrate your energy and intelligence on the soul and the Lord Infinite present within, and you will realize Him.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत्कवयो वदन्ति ॥ १४ ॥

*Uttiṣṭhata jāgrata prāpya varānnibodhata / Kṣurasya
dhārā niśitā duratyayā durgam pathastatkavayo
vadanti // 14 //*

Comment: Arise, awake, and having reached your goals know the Lord. To take to the way of the Lord is to walk on the razor's edge, difficult and hazardous. This is what the wise men tell us of the rare option.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥ १५ ॥

*Aśabdamaśparśamarūpamavyayaṁ tathā'rasaṁ nityam-
agandhavacca yat / Anādyanantaṁ mahataḥ paraṁ dhruvaṁ
nicāyya tanmṛtyumukhāt pramucyate // 15 //*

Comment: In this mantra, the nature of the Supreme Spirit, Ishvara, is described clearly and without any doubt or ambiguity. Present everywhere in and beyond the universe, He is not the subject of speech, that is, you cannot attain Him in words. He is beyond touch, beyond all sight and form, beyond taste and beyond smell. He is not a subject of the senses, you cannot reach Him with anyone of the senses-you cannot describe him in words, can't touch or see Him as a form, can't taste him as you taste a drink, can't smell him as a flower. Constant, eternal, without beginning, without end, beyond nature, he is the permanent foundation and abode of the universe. Once you establish that Spirit in you and you get established in that Spirit, you are free from the jaws of death.

How do we go about then? Arise higher than those who are lost in the material world, know better, choose the different and extraordinary path, develop your consciousness of him directly in the soul. You will find Him within. You will feel the presence. You may begin with words, with sound, the symbol Om, then meditate on the Spirit of the Word in thought, feel the presence in the soul, and slowly you will be with Him as a child is with the father. You are the child, He is the father, only you don't know. He is in you and you are in him, only you don't know.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

Nāciketamupākhyānaṃ mṛtyuproktam sanātanam /
Uktvā śrutvā ca medhāvī brahmaloke mahīyate // 16 //

Comment: Hearing and speaking of the eternal and eventful discourse taught by Yama to Naciketa, an intelligent man of faith obtains a prestigious place in Brahmaloaka, i.e., the region of bliss in the presence of the Lord.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ॥ १७ ॥

Ya imaṃ paramaṃ guhyaṃ śrāvayed brahmasaṃsadi /
Prayataḥ śrāddhakāle vā tadānntyāya kalpate /
Tadānntyāya kalpata iti // 17 //

Comment: This knowledge of the mysteries of life and death and of the ultimate freedom and happiness of the soul is extremely specialized.

It is not meant for everybody, because only people of faith and piety deserve it and people of clear intelligence understand it. If a person is pure at heart and his body and senses are cleansed, he/she alone should recite it in a company of dedicated people, he alone should speak of it at a time when the hearers can listen in faith and piety. This discourse and this knowledge enables the person to attain an experience of eternity and immortality, a vision of the Divine, vision of the Divine.

Chapter 2

(Section 1)

पराञ्च खानि व्यतृणत्स्वयं भूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ।

कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

*parāñci khāni vyatṛṇat svayambhūs-tasmātparāñpaśyati
nāntarātman/kaścidhīraḥ pratyagātmānamaikṣa-
dāvṛttacakṣuramṛtatvamicchan // 1 //*

Comment: The self-existent Ishvara has created the senses which look outward only. For that reason the human being too looks outward, not within. And, because of that, man does not see the spirit within. Rarely does a man of wisdom and stability of mind, want to have an experience of the immortal soul present in the sanctum sanctorum of the heart. Rarely does a man see the soul 'face to face', rarely does he feel the presence directly. Ishvara is not an object of the senses. So the man, who wants to see, closes the outward eyes and looks within. Immortality does not exist in the life of the senses, it resides in the soul.

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।

अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

*Parācaḥ kāmānanuyanti bālās-te mṛtyoryanti vitatasya
pāśam/ Atha dhīrā amṛtatvaṃ viditvā dhruvamadhruv-
eṣviha na prārthayante // 2 //*

Comment: The simple fools run after the pleasures of the senses in the material world outside, and they fall into the net of death spread far and wide. But the men of wisdom know the bliss of the immortal and the imperishable spirit and they never entertain the fleeting pleasures of the senses.

येन रूपं रसं गन्धं शब्दान्स्पर्शाश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

*Yena rūpaṃ rasaṃ gandhaṃ śabdān sparsāmsca maithunān /
Etenaiva vijānāti kimatra pariśiṣyate / Etadvai tat // 3 //*

Comment: How does the human being experience beauty of form, taste, smell, sound, various kinds of touch, meeting and mating? By and with the body alone? No. If one could have experience of these only by the body, then the body remains even on death, before cremation, but no one has any experience with the dead body. Thus it is clear that on death something departs, and with that departs the power to have experience. Yama says that the power by which man has experience of the world of sense is the soul. By this power also man learns that when it departs, nothing living remains here after death. This power is that about which Naciketa had put the third question.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

*Svapnāntaṃ jāgaritāntaṃ cobhau yenānupaśyati /
Mahāntaṃ vibhumātmānaṃ matvā dhīro na śocati // 4 //*

Comment: The spirit by which man sees (or experiences the world in the state of waking and in the state of dreaming, and the Spirit which is the Supreme and universal and which inspires the human spirit from within, this is the internal world of man. The world of senses and the material world is the external world. If man looks within and lives by the Spirit and holds on to faith in the Spirit, then there is neither care nor sorrow for the man of stable mind there is neither care nor sorrow.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

*ya imaṃ madhvadaṃ veda ātmānaṃ jīvamantikāt / īśānaṃ
bhūtabhavyasya na tato vijugupsate / etadvai tat // 5 //*

Comment: The human soul enjoys the honey of life. It acts and enjoys (or suffers) the fruit thereof. One who knows this soul, the very life itself, at the closest, i.e., in its essential reality, and also Ishvara who is the Universal Spirit Lord of the Universe past, present and future, he never strays from the path of truth and virtue. This spiritual reality is the soul about which you asked the question.

The soul is within. It watches and experiences, it knows, acts and enjoys. It experiences the world, knows itself and knows Ishvara too with virtuous discipline by the Grace of the Lord. This is the Reality which lives after the body.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्यपश्यत, एतद्वै तत् ॥ ६ ॥

*Yaḥ pūrvam tapaso jātam-adbhyaḥ pūrvamajāyata /
Guhāṃ praviśya tiṣṭhantam yo bhūtebhirvyapaśyata /
Etadvai tat // 6 //*

Comment: The Universal Spirit, Ishvara, manifested Itself (as Hiranyagarbha) before the first motion of thought in the pre-creation stage; the same was the Spirit which manifested Itself before the nebulous vapours of water (arnava) were created. The same manifests Itself in the creation/of various elements and forms of existence. The same inspires and exists in the sanctum sanctorum of the human soul. The one (soul/reality) that sees and knows this Spirit is that of which you wanted to know.

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्यजायत, एतद्वै तत् ॥ ७ ॥

*Yā prāṇena sambhavatyaditirdevatāmayī / Guhāṃ praviśya
tiṣṭhantīm yā bhūtebhirvyajāyata / Etadvai tat // 7 //*

Comment: The Spirit of the Universe (aditii, Yajurveda 25, 23) which is the spirit of life and happiness manifests Itself with the energy and vitality of existence, and it also stays in and inspires the human soul, it exists in the very core of the heart. It manifests Itself in all the forms of existence. The spirit that knows It is the spirit you wanted to know of.

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।

दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥ ८ ॥

*Aranyornihito jātavedā garbha iva subhṛto
garbhiṇībhiḥ / Dive diva īdyo jāgṛvadbhir-haviṣmadbhir-
manuṣyebhir-agniḥ / Etadvai tat // 8 //*

Comment: The Spirit of the universe, Ishvara, Paramatma (the Supreme Atma) is present in everything but unseen just as fire is present but unseen in two arani pieces of wood. Just as the fetus is borne and protected by pregnant women but covered, so is the Lord present everywhere in the world of nature. He ought to be felt at the closest with us and worshipped by all human beings who are intelligent and watchful and who offer obeisance to him with yajna. Surely that is the Spirit you wanted to know of.

If Ishvara is present everywhere, why is He not visible? Think of the arani wood pieces. Fire is there but it is not seen, nor does it appear unless the pieces are rubbed hard one upon the other. Rotate one piece hard upon another like a churner and fire lights up. Similarly butter is present in milk but you don't see it. Ferment it into curd and churn the curd with a churner and you get the butter. So, in order to have a vision of the Lord, churn, your soul with Yoga, watchfully and relentlessly, heat up the soul to whiteness, and the Universal Spirit will reveal Itself to you. The Lord is not an object for the ordinary eye. It is for the watchful and penetrating eye of the pious and the sensitive souls.

यतश्चो देति सूर्योऽस्तं यत्र च गच्छति ।

तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

*Yataścodeti sūryo 'stam yatra ca gacchati / Tam devāḥ
sarve 'rpitāstadu nātyeti kaścana / Etadvai tat // 9 //*

Comment: Where from the sun rises every morning and at the dawn of creation, and where it sets and at the end of creation retires, whom all the powers of the universe obey and do obeisance to, him no one can dare to disobey, violate or exceed. That is the Spirit you wanted to know of.

Brahma is the Spirit, the Soul of the Universe, creator, sustainer and 'destroyer'. All powers of the Universe and all the living beings exist within that One Law, and none can violate or exceed that Law. That law itself is what we call the will of God. We can know and live according to that will if we are dedicated to him in faith.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yadeveha tadamutra yadamutra tadanviha/

Mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati //10//

Comment: That which is here, the same is there. And that which is there, that itself is here. The Spirit is One, not two, not many, not divisible. It is one and the same everywhere at all times. He who sees and says It is many goes from death to death, moving round and round in the cycle of birth and death.

There are many who believe in many and different gods of various forms. But the Vedas and the Upanishads say that God is the Spirit, One and the same, everywhere, at all times: That one is Agni, the same is Vayu, the same is Aditya and the same is Candrama. It is one but the wise ones call it by different names. Ignorant are they who say it is many and who believe in a god of their imagination. The God of the entire humanity and of the whole universe is one, and It is a Spirit rather than a form.

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ।

मृत्योः स मृत्युं गच्छति यह इह नानेव पश्यति ॥ ११ ॥

Manasaivedamāptavyaṃ neha nānā'sti kiṃcana/

Mṛtyoḥ sa mṛtyuṃ gacchati ya iha nāneva paśyati //11//

Comment: That same universal Spirit can be realized internally, in our soul through the mind. Then we see that It is One, nothing many or different. Indeed, one who sees and says it is many and different goes round and round in the cycle of existence from birth to death and again to birth and then to death. God is One for all time and space, he is the God of all, and his law is One and universal.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

ईशानो भूतभव्यस्य न ततो विजुगुप्सते, एतद्वै तत् ॥ १२ ॥

Anguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati/īśāno

bhūtabhavyasya na tato vijugupsate/Etadvai tat //12//

Comment: The Spirit of the Universe, the One Lord, God of all living beings pervades everything, every particle of the world in Its essential Being as a presence of living happiness. It is the Lord of the past and of the future, indeed of all time and space. It stays in and informs our soul too as a light illuminating the

sanctum sanctorum of our heart. Having known the Lord as the Lord of us all, one abides by Him and feels neither confusion in the mind nor aversion to anything whatsoever, living or non-living. This is the Lord, the Spirit, Brahma, of which you wanted to know.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः, एतद्वै तत् ॥ १३ ॥

*Aṅguṣṭhamātraḥ puruṣo jyotirivādhūmakaḥ/ īśāno
bhūtabhavyasya sa evādyā sa u śvaḥ/ Etadvai tat //13//*

Comment: The One Spirit of the Universe is the Lord of the past and the future. It is the same to-day and It shall be the same to-morrow. It shines in the universe as the light without a trace of shadow or smoke and it shines in our soul, in the sanctum sanctorum of the heart. This Light, this Presence, this Lord is Brahma, the Spirit you wanted to know of.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।

एवं धर्मान्प्रथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

*Yathodakam durge vṛṣṭam parvateṣu vidhāvati /
Evaṁ dharmān pṛthak paśyamstānevānuvidhāvati //14//*

Comment: The water raining down from the clouds on the mountain tops hurries down into various streams in many directions, but it doesn't get back to the mother top. Similarly, The man who doesn't see the One Lord as One in the many, and, instead, sees the various powers and manifestations of the Lord as many, various and distinct runs after the many and the various. He is lost in the many and doesn't attain to the centre of light and peace. Thus Yama, the Lord of wisdom and vision who has conquered death, advises Naciketa to see the One, abide by the One, and become one with the One.

How? The answer follows in the next mantra.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।

एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

*Yathodakam śuddhe śuddhamāsiktaṁ tādrgeva bhavati /
Evaṁ munervijānata ātmā bhavati gautama //15//*

Comment: Just as pure water joining a tank of pure water becomes expansive as the other and partakes of the largesse and purity of the same, so does the soul of a pious man of purity and vision become pure and enlightened when it merges into the vision of the One Lord.

Naciketa's questions were about the individual soul, whether it survives after death or not; about the Universal Soul that is within and without the world pervading it and ruling it for all time; and about the individual soul realizing the Universal, Yama has answered these.

How does the individual soul realize the Universal, even though the Universal Spirit is present everywhere and in the very deep of the individual soul itself? Yama says that the Lord can be realized only through purity of heart and piety of the soul. If you are pure, you join the Universal Lord of Light and Purity and you take part in the Bliss of the Lord. If you are not pure at heart, neither do you try to purify yourself through the discipline of yoga, you can't have a vision of the Lord.

Valli 5 (Section 5)

पुरमेकादशद्वारमजस्यावक्रचेतसः ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram-ekādaśadvāram-ajasyāvakracetasah / Anuṣṭhāya na śocati vimuktaśca vimucyate / Etadvai tat // 1 //

In this section the first seven mantras speak of the jivatma, the human soul. The other eight speak of the Paramatma, the Supreme Spirit, Ishvara, Brahma. In this mantra Yama speaks of the body which is compared to a sacred city with eleven gates. This body is the abode of the human soul. How should we live in it? Does it rightly serve us? Is it a prison house, or a gift-boon of the Lord to man?

The human soul is free, not a prisoner. If we use the body properly with full control over organs of the senses and mind, we are free. If we lose ourselves in the material goods and sense pleasures, we lose our freedom and become a slave.

Comment: The human soul, eternal and unborn, simple and straight at heart, resides in the sacred city called the human body. This sacred city has eleven gates-the mouth, two nostrils, two eyes, two ears, two organs of excretion, the navel and the top hole on top of the skull called Brahma-randhra, the door of heavenly light. If the soul controls and rules over this city, the soul gets free of fear and sorrow, and when it leaves the city, it is free from all cares and sorrows of existence and enjoys heavenly bliss. This is that you wanted to know of.

हंसः शुचिषट्सुरन्तरिक्षसद्भोता वेदिषदतिथिर्दुरोगसत् ।

नृषद्वरसदृतसद्भ्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

Hamsaḥ śuciṣad-vasurāntarikṣasad-hotā vediṣad-atithir-duroṇasat/Nṛṣad-varasad-ṛtasadv-yomasad abjā gojā ṛtajā adrijā ṛtaṃ bṛhat ॥ 2 ॥

Comment: The human soul is a bird of the universe, moving around and born in many forms. It is free and intelligent, that is, it can distinguish between good and evil. It resides with purity. It resides in the feathery forms and flies in the sky. It sits by the yajna-vedi and offers ahutis in the fire. It resides in the homestead and roams around as a chance guest. It resides in the human form and lives in the company of the gentle and the good' It resides with law and truth and roams about in the air. It lives on land and in the water. It is a child of (is born on/in) the waters, of the earth, of the mountains and of the law of the universe. Verily, it is the very truth and right, great and grand, since it is the child of God and nature.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।

मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

ūrdhvaṃ prāṇamunnayatyapānaṃ pratyagasyati / madhye vāmanamāsīnaṃ viśve devā upāsate ॥ 3 ॥

Comment: It resides in the sanctum sanctorum of the heart within the body. It takes prana, the breath energy, in and upward. It expels the apana bio-winds out. All the organs of the body obey this lord of the system just as all the powers of nature obey the Lord of the universe. As long as it remains, the system works alive, when it leaves the body, the system is dead, nothing remains.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

*Asya visraṃsamānasya śarīrasthasya dehinaḥ / Dehādvim-
ucyamānasya kimatra pariśiṣyate / Etadvai tat ॥ 4 ॥*

Comment: When this resident Lord of the body starts moving out of its abode and, having relinquished it, gets free of it, nothing of it remains behind. This living presence is the soul you wanted to know of.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

*Na prāṇena nāpānena martyo jīvati kaścana /
Itareṇa tu jīvanti yasminnetāvupāśritau ॥ 5 ॥*

Comment: The mortal man lives neither by pranic breath energy that he draws in, nor by the bio-gases that he leaves off. No one lives by these. The human beings all live by virtue of another, the soul. The breath energy as well as the other gases which go out, that is, the entire inputs and outputs of the body system work by virtue of the same, the living spirit, the soul.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

*Hanta ta idaṃ pravakṣyāmi guhyaṃ brahma sanātanam /
Yathā ca maraṇaṃ prāpya ātmā bhavati gautama ॥ 6 ॥*

Comment: O Gautama, now I shall speak to you of this most mysterious and eternal Reality, the Brahma. And further, I shall speak to you of the state of the soul-what happens to it after it leaves the body on death.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

*Yonimanye prapadyante śarīratvāya dehinaḥ /
Sthāṇumanye 'nusamyanti yathākarma yathāśrutam ॥ 7 ॥*

Comment: Speaking of the human soul, Yama says that those who do not get salvation and moksa after death are reborn in the human body. Others are reborn in the immobile forms such as trees. These forms of life they attain according to

their karmas (performance in life). This is as the wise men have said and what we have heard.

The human form is a doer and a sufferer both. The human being has the freedom of choice and action, this is the doer part. But he is responsible for his choice and he must suffer or enjoy the results of his action. This is the sufferance part. So whatever man does conditions his future. And as a result of the action, some are reborn as human beings and others as trees and vegetation. Some attain moksa too.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

*Ya eṣa supteṣu jāgarti kāmam kāmam puruṣo nirmimāṇaḥ/
Tadeva śukraṃ tadbrahma tadevāmṛtamucyate/
Tasmi~llokāḥ śritāḥ sarve tadu nātyeti kaścana/
Etadvai tat // 8 //*

Comment: Yama now speaks of the Supreme and eternal Brahma. He has already described the jivatma, the individual soul. Brahma is the Universal Soul, the spirit and the creator-ruler of the entire universe. And he keeps awake before and after and during the existence of the universe. So yama says that Brahma sleeps not, all others do specially when, before and after the creation, all forms of existence lie in a sleeping state. Brahma is awake, always, among all the others who sleep. He is the Spirit that creates all the forms according to the actions and desires of the individual soul and according to His plan and law. He is the pure origin, He is all-pervasive and transcendent, He is beyond death and pain. In Him are all the worlds resting, all established in their course of existence. Him none can exceed or violate or evade. That is Brahma, the Spirit you wanted to know about.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

*Agniryathaiko bhuvanam praviṣṭo rūpaṃ rūpaṃ pratirūpo
babhūva / Ekastathā sarvabhūtāntarātmā rūpaṃ rūpaṃ
pratirūpo bahiśca // 9 //*

Comment: Just as the fire energy, heat and light, is one and universal but is present in all the forms of the world as if it has taken those very forms, similarly the Universal Soul is one and pervades everywhere, but it pervades every form too, thereby informing and inspiring each and every form of existence. But it is not contained within those forms, it is outside too. In short, It is One, yet in forms the many. It is pervasive and immanent, but transcendent too, in and out, within and without.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

Vāyuryathaiko bhuvanam praviṣṭo rūpaṃ rūpaṃ pratirūpo babhūva / Ekastathā sarvabhūtāntarātmā rūpaṃ rūpaṃ pratirūpo bahiśca // 10 //

Comment: Just as Vayu energy, electricity, is one and all pervasive in the Universe, but informs each and every form of existence individually, so does Brahma, the Universal Soul, inform and inspire every individual form of life, and It is One and all- pervasive. It is immanent, as well as transcendent. It is One and yet appears as many as the forms of existence

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Sūryo yathā sarvalokasya cakṣuḥ na lipyate cākṣuṣair-bāhyadoṣaiḥ / Ekastathā sarvabhūtāntarātmā na lipyate lokaduḥkhena bāhyaḥ // 11 //

Comment: Just as the sun is the eye of all the worlds in the Universe and gives light, but it is not affected by all those ailments which otherwise affect the eyes of the ordinary mortal, so is the Supreme Soul, the One inner light of the entire universe, but It is not affected by the troubles which afflict the mortals just as the sun lights everything but nothing affects it. And It is not only within the universe. It is also beyond the worlds of existence.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

***Eko vaśī sarvabhūtāntarātmā ekaṃ rūpaṃ bahudhā yaḥ
karoti / Tamātmasthaṃ ye'nupaśyanti dhīrāḥ teṣāṃ sukhaṃ
śāśvataṃ netareṣāṃ //12//***

Comment: The Lord is One, not many. He is the controller and ordainer of everything, the sun, the planets and all the elements. Everything moves according to his Law. He lives in everything, the very self of the self. He transforms the one Prakrti, nature, into innumerable forms in the creation. The wise ones experience Him as existing in their very self and attain lasting peace and joy. Others who fail to envision and experience Him miss that peace and joy.

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

***Nityo'nityānāṃ cetanaścetanānāṃ eko bahūnāṃ yo
vidadhāti kāmān / Tamātmasthaṃ ye'nupaśyanti dhīrāḥ
teṣāṃ śāntiḥ śāśvatī netareṣāṃ //13//***

Comment: In the previous mantras, it has been said that the Lord creates, illuminates and inspires all the various forms of existence, but he remains unaffected and unconfined. In this mantra it is said that He is the Constant and Eternal among the constants and eternal, and the Intelligent among the intelligents. Those wise ones who see him residing in the deepest of the soul find lasting peace, not others.

How is He Constant among the constants? There are three eternal entities: Brahma, jivatma and Prakrti (matter). Matter is never destroyed, it assumes many forms and is ever changing. But it remains constant as matter-although the forms are always changing, Similarly the jivatma is constantly changing its material bodies, but it remains constant through all those changes of body-forms. The Lord remains the same eternally. He never changes, never is affected. So among the three eternal entities. He is the One Constant, the other two are changing their existential forms and relations. Similarly, the Lord is the One Intelligent among intelligents. The jivatmas are intelligent but their intelligence is affected by the species and the bodies in which they are born. Brahma does pervade the forms and exists in the very soul, yet He is never affected by any form, He ever remains constant.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

*Tadetaditi manyante'nirdeśyaṃ paramaṃ sukham /
Kathaṃ nu tadvijānīyāṃ kimu bhāti vibhāti vā // 14 //*

Comment:- Having been about Brahma, Naciketa says: Those who know say and believe that It is like this or this. That It is the supreme bliss and it is beyond words or gestures- indescribable, undefinable. How shall I know It? Does it shine by Itself, or does it shine through any bright ones?

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

*Na tatra sūryo bhāti na candratāraṃ nemā vidyuto
bhānti kuto'yamagniḥ / Tameva bhāntamanubhāti sarvaṃ
tasya bhāsā sarvamideṃ vibhāti // 15 //*

Comment: In reply to the question of Naciketa, Yama replies: There the sun shines not, nor moon nor the stars- Brahma shines by Itself, The sun, The moon, the stars do not make It shine. Nor do the lightnings of the sky brighten it, what to speak of this ordinary fire? In fact, Brahma blazes by Itself, and all that shines, shines by virtue of It and reveals Its power and glory. None of the bright ones has light of its own. Everything shines after It and became of It. In other words, Brahma is the light of lights, The life of the world and the inner inspiration of all the living world. Everything else proclaims its grandour and splendour.

Valli 6

Section 6

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ॥
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन, एतद्वै तत् ॥ १ ॥

*ūrdhvamūlo'vāksākha eṣo'śvatthaḥ sanātanaḥ/ tadeva
śukraṃ tadbrahma tadevāmṛtamucyate/ tasmimllokāḥ
śritāḥ sarve tadu nātyeti kaścana/etadvai tat //1//*

Comment: This world is the creation of the Lord. It is eternal, its creation and annihilation is an eternal cycle. In this mantra, this creation is compared to a peepal tree whose roots are upward and branches are downward- since it originates from Brahma and its branches extend and spread all round in all directions with the desires, actions, pleasures and sufferings of the living beings. Its creator is Brahma, the pure seed who is the father of it. He is all-powerful and infinite, He is the eternal bliss and immortal. In Him all the worlds, are firmly established. None can exceed Him, none violate, none evade. That is Brahma, the supreme spirit you wanted to know of.

यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

*Yadidaṃ kiṃ ca jagat sarvaṃ prāṇa ejati niḥsṛtam/
Mahadbhayaṃ vajramudyataṃ ya etadviduramṛtāste
bhavanti //2//*

Comment: Whatever all this wide world is, it lives and breathes and moves in Brahma who gives it the very energy, life and vitality. He is the power and The glory, might and law, and fear. He is lofty and invincible like a mountain of adamant. Those who know Him as such attain bliss and immortality.

The law of the universe emanates from Brahma. The law is inviolable, no exception, no evasion. The application is automatic through nature. There is no plaintiff, no defendant, no local court- the court, the law the judge is all pervasive and omnipresent, ever awake and watchful. Hence the law is perfect as well as fearful. The fear of God is the beginning of wisdom, so the fear of law is the beginning of virtue. If you begin with fear, you end with love and vision of the Lord.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

*Bhayādasyāgnistapati bhayāttapati sūryaḥ/
Bhayādirindraśca vāyuśca mṛtyurdhāvati pañcamah //3//*

Comment:- The fire burns because of the law, the sun shines because of the law, the clouds rain under the law, the winds blow because of the law, and the last and the fifth, time and death obey the dispensation of the same law of God. None can violate or evade because it is inevitable, inexorable, fearful. Know it, observe it and be free. Brahma is the power and the glory. He dispenses the law, all others follow and obey not only for fear but also for the realisation of It.

इह चेदशकद् बोद्धुं प्राक् शरीरस्य विस्त्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

*Iha cedaśakadboddhūṃ prākṣarīrasya visrasaḥ /
Tataḥ sargeṣu lokeṣu śarīratvāya kalpate // 4 //*

Comment: If one fails to know and realize the Lord, the Supreme Spirit, here itself before the fall of this body, then after the loss of this opportunity one passes from one birth to another in various body form for ages and ages and from one world to another in endless succession.

One can realize Him only here in human life. The human being, of all the living forms, is endowed with intelligence and awareness. We also have the message of the Vedas, the eternal knowledge, and the wisdom of the saints and ages. We have the privilege to know. Therefore let us not waste this great opportunity. Let us live fully but intelligently, and be not lost in transitory pleasures and sensations. We should know the reality from the ordinary to the supreme. If we miss this chance we shall have to start the cycle of birth and death again, passing through an endless succession of lives of sufference.

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

*Yathā''darśe tathā''tmani yathā svapne tathā pitṛloke/
Yathāpsu parīva dadṛṣe tathā gandharvaloke chāyātap-
ayoriva brahmaloke // 5 //*

Comment: Just as in the clear mirror you see the reflection of your face, similarly in the clear depths of your heart, in your very self, you see the reflection of Brahma. Just as you see a reflection of your sense experiences and thoughts of the waking state in the dream, so you see a reflection of Brahma in your acts of piety and prayer, Just as you see your reflection vibrating in the gentle ripples of

the water, so you feel the waves of Brahma- presence in your songs of prayer and ecstasy of dance. And when you are in the state of meditation, you see the glimpses of the presence of Brahma and you experience it directly and immediately just as you can distinguish light from shade. And the light of Brahma dispels ignorance just as light dispels the darkness. All the lokas here are nothing other than the states of living here on earth.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथुगुत्पद्यमानानां मत्या धीरो न शोचति ॥ ६ ॥

*Indriyāṇāṃ pṛthagbhāvamudayāstamayau ca yat /
Pṛthagutpadyamānānām matvā dhīro na śocati // 6 //*

Comment: The senses, sense experiences are different from the soul and Brahma. The creation of the senses is from Prakṛti and these, their experiences and the world they experience, all these are transitory- they come into existence and they go out of existence. But the soul is eternal and distinct from the senses, and Brahma is Eternal and all-bliss. The wise man who knows this distinction does not suffer from any fear or sorrow.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

*Indriyebhyaḥ paraṃ mano manasaḥ sattvamuttamam /
Sattvādadhi mahānātmā mahato'vyaktamuttamam // 7 //*

Comment: To express the distinction between the spirit and the world of sense and prakṛti further, the Upanishad describes the different modes of Prakṛti each finer and subtler than the other. The mind is higher, finer and subtler than the senses. The intellect is higher and subtler than the mind. Higher and subtler than the intellect is the first form of created matter, Mahan. And higher, subtler than Mahan is the Intangible original prakṛti. The Upanishad is pointing to the atma and Brahma as beyond prakṛti.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

*Avyaktāttu paraḥ puruṣo vyāpako'liṅga eva ca /
Yaṃ jñātvā mucyate janturamṛtatvaṃ ca gacchati // 8 //*

Comment: Beyond the original Prakṛti is puruṣa, the jivatma, and the subtlest is Brahma (Ishvara) who is all pervasive and beyond all marks of distinction. Having known and realized that, the human soul gets free of all shackles of existence and attains the supreme and eternal bliss of the Lord.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिवलृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

*Na saṁdrśe tiṣṭhati rūpamasya na cakṣuṣā paśyati
kaścanainam/ Hṛdā manīṣā manasā'bhiklṛpto ya
etadvidur-amṛtāste bhavanti // 9 //*

Comment: Brahma is a Reality distinct from Prakṛti. He is present in the world of Prakṛti, but uninvolved, he is not of the form or forms experienced by the senses. No one can see Him with the eye, nor can anyone experience Him with any other sense. He is realized in the very deep of the heart, in the clairvoyance of the intelligence, when His very presence is felt in the mind. Those who get so close to Him in the heart, in the mind and in the intelligence, rise above the crippling shackles of existence and enjoy eternal and supreme bliss in the Lord's presence.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ १० ॥

*Yadā pañcāvatiṣṭhante jñānāni manasā saha/
Buddhiśca na viceṣṭati tāmāhuḥ paramāṃ gatim // 10 //*

Comment: If we cannot realize/experience Brahma with the senses, how to realize His Presence? This mantra describes that state of being in which Brahma can be realized through yoga. That state is the highest of being while man is still in the body. While we are living in our existence, we experience with the senses, mind and intellect. But Brahma cannot be realized with these faculties, in fact these faculties have to be stilled and suspended in order to enter the yogic state of being. Hence the Upanishad says here: When the five senses of perception and the mind-which is the faculty of conception and volition-are all suspended from operation, and when even the operations of the intelligence are stilled, then that state of being is the highest state of experience, that is the state of samadhi.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

***Tām yogamiti manyante sthirāmindriyadhāraṇām /
Apramattastadā bhavati yogo hi prabhavāpyayau //11//***

Comment: That state of the mind in which the operations of the senses are suspended and all their energy is internalized is a state of peace, and that is called the state of yoga. That is Samadhi. Then the mind is free from all disturbances and passions. Yoga is the discipline of the mind in which the passions and even the sanskaras of passions subside, and the state of peace and happiness is born. In that state man experiences the bliss of the presence of Brahma.

In the yogasutras too yoga is defined as suspension (apyaya) of the flow of the energy of the mind and the rise of (prabhava) of experience of the immediate and direct presence of Ishvara.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

***Naiva vācā na manasā prāptuṃ śakyo na cakṣuṣā /
Astīti bruvato'nyatra kathaṃ tadupalabhyate //12//***

Comment: One can attain Brahma neither with words, nor with the mind, nor with the eye. It can be attained only through faith and conviction. First of all, believe that Brahma is a Reality. Then dwell on this conviction and confirm it into faith. Faith in Ishvara's existence is the first and the firm foundation of yoga after you have controlled your senses and mind. When you say He is and have inviolable faith in him, then you attain Him in your soul, not elsewhere or otherwise.

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

***Astītyevopalabdhavyastattvabhāvena cobhayoḥ /
Astītyevopalabdhasya tattvabhāvaḥ prasīdati //13//***

Comment: First of all one should have the conviction that He is. Secondly one should have the confidence that he is attainable in faith in the essence. Then by these convictions and with the elimination of passions and the practice of concentration and meditation, one should try to attain Him. If 'He is', and 'He is attainable', these two convictions lead the yogi to attain Him as they do

invariably, then the vision of the Supreme Reality blesses the yogi with Supreme bliss.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ /
Atha martyo'mṛto bhavatyatra brahma samaśnute // 14 //

Comment: When all the desires and passions residing in the heart of man are eliminated and the mind becomes cleared of them, then the man, otherwise subject to pain and death, enjoys immortal bliss and attains Brahma here itself-in this very life on earth.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्भ्यनुशासनम् ॥ १५ ॥

Yadā sarve prabhidyanṭe hṛdayasyeha granthayaḥ /
Atha martyo'mṛto bhavatyetāvaddhyanuśāsanam // 15 //

Comment: When all the knots and tangles of desires and passions of the heart are untied and cleared, then man, otherwise subject to pain and death, regains the state of bliss and immortality. This is the essence of discipline and discourse, learning and wisdom.

What are the knots and tangles which bind the immortal atma with in the state of mortality, pain and death? Ignorance, forgetfulness and the loss of the awareness of one's real nature. In stead of living as the atma, man lives as the body. "I am young and I enjoy this and that. I must get this and that. There is nothing beyond this moment of joy and ambition. And even if there is, who cares? This is how you close your eyes on the facts of death and life and are caught up in the web. The yogi lives in a state of balance between the facts of life and death, he is wide awake and moves steadily. The snares don't entangle him though he enjoys the gifts of life. He enjoys wisdom and knowledge too, and when death comes, it doesn't come as a terror because he knows he is the immortal atma, not the mortal body. To live in the body along with the awareness that he is the atma-immortal, pure and uninvolved, this is the sum of knowledge, the end of the discourse.

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।

तयोर्ध्वमायन्नमृतत्वमेति विश्वङ्ङन्या उत्क्रमणे भवन्ति ॥ १६ ॥

*śataṃ caikā ca hṛdayasya nādyastāsāṃ mūrdhānam-
abhiniḥsr̥taikā / tayordhvamāyannamṛtatvameti
viṣvaṅṅanyā utkramaṇe bhavanti // 16 //*

Comment: There are one hundred and one nerves of the heart reaching various centres of the body. One of these goes up to the top of the head. Following that and reaching the Brahma-randhra, the entrance in the crown through which divine consciousness descends to the soul, you attain to the consciousness of immortality and, on leaving the body at the end, join the Divine. If your consciousness travels along the rest of them, you are caught up again in the maze and continue to travel in the cycle of death and rebirth, pleasure and pain

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रमृतं तं विद्याच्छुक्रमृतमिति ॥ १७ ॥

*Anguṣṭhamātraḥ puruṣo 'ntarātmā sadā janānāṃ hṛdaye
saṃniviṣṭaḥ / Taṃ svāccharīrātpravṛhenmuñjādiveṣīkāṃ
dhairyaṇa / Taṃ vidyācchukramamṛtaṃ taṃ vidyācchukram-
amṛtamiti // 17 //*

Comment: The self of the self is the atma, always dwelling in the sanctum sanctorum of the heart of all people and occupying space of the size of the thumb-the chamber of light and life. Release that from the body with patience and peace just like the stem of the munja grass from the covering leaves, and let it be free. Know this as the pure and eternal spirit, the pure and eternal spirit.

This mantra may be taken as a practical advice for happy living as well as for a peaceful end to life. Normally people confuse life with the body and feel miserable because, after all, the body is not the self, nor is it ours. It has to be surrendered. If it has to be surrendered to nature let us know it sufficiently in advance. And let us make a distinction between the body and the atma. In this state of knowledge and intelligent living, we shall be saved of the pain of death and illusion.

Secondly, within the self, within the individual atma, dwells the Universal Paramatma, the Brahma, Ishvara that watches us every moment. Let us know that too, because we live and die within His law and dispensation. Once we know

Him, we are free not only from the pain of death but also from death itself. That is the real state of immortality.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

*Mṛtyuproktāṃ naciketo'tha labdhvā vidyāmetāṃ
yogavidhiṃ ca kṛtsnam/Brahmaprāpto virajo'bhūdvi-
mṛtyuranyo'pyevaṃ yo vidadhyātmameva //18//*

Comment: Having received this sacred knowledge of the Spirit and the entire mode of yoga as discoursed by Yama, Naciketa attained the Brahmic state of enlightenment and thus got over the agitations of existence and the pain and fear of death. Even others who hear this discourse and practice the discipline and knowledge as revealed herein attain the state of happiness and immortality as did Naciketa.

The Closing Prayer

The discourse closes with a joint prayer of the teacher and the disciple for mutual enlightenment, well-being and spiritual advancement.

ओम् सह नाववतु । सह नौ भुनक्तु । सहवीर्यं कर्वावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।

*Om Sahanāvavatu. Sahanau bhunaktu. Sahavīryam karvāvahai.
Tejasvināvadhītam-astu. Māvidviṣāvahai.*

Comment: May the Lord protect us both, teacher and disciple, as the father. May He nurse and nourish us together as the mother. May we, with the Lord's grace, grow from strength to strength together under His kind care. May we ever shine bright in our pursuit of knowledge and study. May we ever work together, keep the tradition alive in faith and cooperation. May we never feel envy or jealousy toward anyone whatever. Peace! Peace! Peace be to all!

Praśnopaniṣad

Praśnopaniṣad is part of the Brahmana commentary on Atharva Veda in the line of the sage Pippalada. It consists of question- answer series of a dialogue between six disciples and the teacher, sage Pippalada. The questions are important.

1. How did/do forms of life come into being?
2. What sustains them?
3. How does Prana, vital energy, work and operate across the forms of life?
4. What are the various states of being in the human form and what is the role of Prana in those states?
5. How to worship Brahma with Om, the original and eternal name?
6. What is the Purusa and his potentials?

The answers are scientific and touch the very core of the interaction of matter, creative energy and the original Creative mind, The Supreme Lord of Creation.

Prayer

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ ८ ॥

Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhiryajatrāḥ.

Sthirair-aṅgaistuṣṭu-vāṁsastanūbhivyāśema devahitaṁ yadāyuh.

Comment: O Lord, may we hear the good with our ears; dedicated to good and creative ways of life, may we see the good with our eyes, May we live a full life in a healthy and strong body, serving the Lord and praising His bounty.

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥ ६ ॥

*Svasti na indro vṛddhaśravāḥ svasti naḥ puṣā viśvavedāḥ.
Svasti nastārksyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu.*

Comment: The noble and all pervading Lord of glory, Indra, may be gracious to us, may the all pervading, sustaining and omniscient Lord bless us, may the Lord destroyer of evil, all- pervading ruler word off all evil and misery, may the lord of knowledge and wisdom bless us with knowledge and virtue.

ॐ शान्तिः शान्तिः शान्तिः

Om śāntiḥ śāntiḥ śāntiḥ.

Comment: May peace and happiness prevail all round, Peace! Peace! Peace!

Question 1

ॐ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

*Om ~ Sukeśā ca bhāradvājaḥ śaibyaśca satyakāmaḥ auryāyaṇī
ca gārgyaḥ kausalyaścāśvalāyano bhārgavo vaidarbhiḥ
kabandhī kātyāyanaste haite brahmaparā brahmaniṣṭhāḥ
paraṃ brahmānveṣamāṇā eṣa ha vai tatsarvaṃ vakṣyatīti te
ha samitpāṇayo bhagavantaṃ pippalādamupasannāḥ // 1 //*

Comment: Sukesha son of Bharadvaja, Satyakama son of sivi, Sauryayani born in the line of Garga, Asvalayana of the region of Kausala, Bhargava of Vidarbha, and Kabandhi great grandson of Katya, these young sages were dedicated to Brahma, the Supreme Reality. They were committed to His Eternal knowledge, the Vedas and they roamed about in search of knowledge wherever they could find. Holding samidhas (yajnic wood) in hand, they approached sage Pippalada, in the hope and faith that he would tell them all they wanted to know.

Holding the samidhas in hand is a symbol of purity, dedication and surrender to the Guru and the Lord Brahma. A seeker and a disciple must be a disciple and must be morally and spiritually clean and disciplined, prepared to be consumed in the search like the wood in the Yajna.

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्मृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ २ ॥

Tānha sa ṛṣiruvāca bhūya eva tapasā brahmacaryeṇa śraddhayā saṃvatsaraṃ saṃvatsaraṃ saṃvatsyatha yathākāmaṃ praśnān pṛcchata yadi vijñāsyāmaḥ sarvaṃ ha vo vakṣyāma iti // 2 //

Comment: The sage offered to help. He said, "You are young men of discipline. So stay with us for a year, living again with discipline, celibacy and study, and faith. If I know I shall answer all the question you want to ask without reservation. "

It was necessary for the teacher to confirm that the disciples were sincere and deserving. Hence he asked them and offered that they stay for a year, living a life of austere discipline. The discipline of learning is not entertainment. The discipline is hard, and therefore rewarding.

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ
भगवन् कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

*Atha kabandhī katyāyana upetya papraccha /
Bhagavan kuto ha vā imāḥ prajāḥ prajāyanta iti // 3 //*

Comment: Then Kabandhi, of the Katyaline, approached the teacher and asked: "Sir, what is the original cause of all these forms of life, from which they were born?"

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते ।
रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्येत इति ॥ ४ ॥

*Tasmai sa hovāca prajākāmo vai prajāpatiḥ sa
apo'tapyata sa tapastaptvā sa mithunamutpādayate /
Rayiṃ ca prāṇaṃ cetyetau me bahudhā prajāḥ
kariṣyata iti // 4 //*

Comment: To him, the sage replied, "At the dawn of creation, the Lord of creation of the forms of life, Prajapati, in order that life may come into existence, willed so, and having so willed, he brought into existence the Duo Rayi (matter, the material of various forms) and Prana (generative energy), and brought them into union. He thus created the porcreative couple whose union, he knew, would

produce the great variety of forms of life for Him. This was the original beginning of life and its growth into many forms.

Rayi or matter too later evolved into many stages of evolution as Darsana philosophy says. Prana or generative energy is life force which also includes the various seeds of life, which would feed on matter, water and air for example. These very seeds, nourished on Rayi would evolve into forms of life. We may also say that Rayi, could be called the mother principle and prana the father principle.

In philosophy, Prana, vitality, is also called the consumer, and Rayi, the consumed, that is, the nourishing principle. When the generative energy fertilizes a form of matter, the materials are broken and digested and assimilated by the vital principle and thus the living form grows to maturity and comes into being.

We should be clear here that life is not an evolution strictly and exclusively on natural principles. Nature only provides a specific body. The resident of the body-form is the jivatma which is a distinct and a separate entity, which invests the pranic energy and the body according to the principle of Karma. That of course, is a different subject and adds another dimension to the subject under discussion in this Upanishad.

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा ।

एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

ādityo ha vai prāṇo rayireva candramā rayirvā. Etat sarvaṃ yanmūrtaṃ cāmūrtaṃ ca tasmānmūrtireva rayiḥ

Comment: Aditya, the sun is prana energy, and the candrama, the moon, is rayi, matter, In fact, all that is seen as having form and that which is not visible in form is all rayi, matter, for that reason all matter is rayi.

Matter can be seen, such as earth and water can be seen. But it may not been seen as well, such as akasa (Space) and vayu (air) But what is seen or unseen form is all matter. In Sanskrit, murti also means inert, So all matter is inert. It is worked upon by energy and is converted (eaten up, consumed) into something dynamic and biological to partake in the grand spectacle of the onward surge of life. The sun is all energy, the moon is inert, When the suns energy works upon the inert, then the inert is energized and moves toward the dynamic and the living.

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु संनिधत्ते। यद्दक्षिणां यत्प्राचीं यदुदीचीं, यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान्प्राणान् रश्मिषु संनिधत्ते ॥ ६ ॥

*Athāditya udayanyatprācīm diśaṃ praviśati tena
prācyān prāṇān raśmiṣu sannidhatte / Yaddakṣiṇām yat
praticīm, yadudīcīm, yadadho yadūrdhvaṃ yadantarā diśo
yat sarvaṃ prakāśayati tena sarvān prāṇān raśmiṣu
sannidhatte // 6 //*

Comment: And when the sun, rising, enters the east direction, by that act it collects and bears, in its rays, energies and releases the pranic energy. Similarly when it enters the south, west, north below above and within and lights up all that therein is, it holds, bears, energizes and releases the pranic vitality everywhere. How the sun energizes the earth and air, the atmosphere and the biosphere and extends this energization as far as the mind of man is a subject for scientific research. It is amazing how the ancient sages could visualize what the most modern scientists are concerned about.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते।
तदेतदृचाऽभ्युक्तम् ॥ ७ ॥

*Sa eṣa vaiśvānaro viśvarupaḥ prāṇo'gnirudayate /
Tadetadṛcā'bhyuktam // 7 //*

Comment: And that energy, vitalized by the sun, is universal, indeed as various as the form of things and beings in the world, and it moves everything to do its appointed task. That energy creates the vital heat which takes life and activity forward.

How do things germinate and grow? How do they consume water, air, and other substances (rayi)? How does the sun's light and heat affect the growth of plants? How does heat maintain the body temperature, and how does the digestive system assimilate food for the body? The answer is heat, light, the sun in conjunction with rayi, the moon, the water (cool) principle.

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम्।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८ ॥

*Viśvarūpaṃ hariṇaṃ jātavedasaṃ parāyaṇaṃ jyotirekaṃ
tapantam / Sahasraraśmiḥ śatadhā vartamānaḥ prāṇaḥ
prajānāmudayatyeṣa sūryaḥ // 8 //*

Comment: This is a mantra in praise of the sun which is celebrated as the life of life in the world (on the natural planes, of course let us remember, because, otherwise, it is Brahma or Ishvara that creates, evolves, sustains and devolves the universe. It is from Brahma that the sun itself receives its very being and energy.

The sun, which we see with our eyes, vitalizes all forms of life in the world. It spreads its rays around and lights up everything. It is the one light of light, and shines and blazes a thousand ways with infinite rays. The very energy of life for all the creatures, it rises and shines in its glory everywhere all the time.

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च। तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते। त एव पुनरावर्तन्ते तस्मादेते ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते। एष ह वै रयिर्यः पितृयाणः ॥ ९ ॥

Samvatsaro vai prajāpatistasyāyane dakṣiṇaṃ cottaraṃ ca/ Tadye ha vai tadiṣṭāpūrte kṛtamityupāsate te cāndramasameva lokamabhijayante/Ta eva punarāvartante tasmādetā ṛṣayaḥ prajākāmā dakṣiṇaṃ pratipadyante/Eṣa ha vai rayiryāḥ pitṛyāṇaḥ // 9 //

Comment: Here there is a transition in the subject from the sun to time. The reason seems to be that the sun and time are related. There is no time- measure in our experience except with reference to the sun. Further, so far in the Upanishad there has been mention of Isavara as prajāpati (Lord of the creatures) in the beginning. Then there is mention of Prana as vital energy and of the sun as the reservoir, creator and sustainer of pranic energy in the world for all the forms of life. As we have said, the sun and time are related, just as Brahma and Time (Kala- Brahma) are related. Just as the universe exists in Brahma, so does it exist in Time. Just as the existence of the universe is divided into various stages of evolution and devolution, so is Time divided into various ages, beginning with the moment (ksana) and going upto the age of the universe (Kalpa) . In this measure of time, the year is an important unit since the earth completes one cycle (Parikrama) of its course round the sun in one year. The energy of the sun showered upon the earth also varies according to the mutual position of the earth and the sun and consequently its effect on life also varies. Further, the nature of activities pursued by the human beings also varies according to the seasons. Hence, now Samvatsara (year) is called prajāpati. And the year is divided into

two halves according to the sun being on the north or south of the equator. Hence says the mantra:

The year too is Prajapati, sustainer of the creatures of the earth, its course is divided over two halves, the southern course (when the sun is to the south of the equator) and the northern (when the sun is to the north). The former is Daksinayana and the latter is uttarayana. Those who do Yajnas and give things in charity during the southern course of the sun enjoy the blessings of their forefathers and go to the regions of the moon after death. But they return to the earth, such is the consequence of their performance. They are the people who following the path of rayi, experience material pleasure and well-being.

It is to be noted here that the moon has been called rayi here. Further the Upanishads describe two ways of living: The material world which is equated with the southern, and the spiritual which is equated with the northern, The image implies, in the very terms of nature, that the northern is higher and the southern is lower. The two are also described as the way of the gods (Devayana) and the way of the forefathers (Pitryana).

Next follows a description of the Northern path, the higher one.

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्या-दित्यमभिजयन्ते एतद्वै
प्राणानामायतनमेतदमृतमभयमेतत्प-रायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥ १० ॥

*Athottareṇa tapasā brahmacaryeṇa śraddhayā vidyayā-
tmānāman-viṣyādityam-abhijayante / Etadvai prāṇānāmā-
yatanam-etadamṛtam-abhayam-etat parāyaṇam-etasmān-na
punarāvartanta ityeṣa nirodhas-tadeṣa ślokaḥ // 10 //*

Comment: And those, who seek after the well- being of the atma and for Brahma with the discipline of austerity, Brahmacharya, faith and discriminative knowledge of the spirit versus material good, go by the Northern (higher) path and win for themselves the region of the sun from where they do not return to the earth. This is the region of life, this is immortality. This is freedom from pain and fear and death, This is the highest state of being, This is the and negation, through conquest and grace of mutability.

There are different ways of describing these two paths. The lower one is here called Daksinayana, The southern one. It is also called Pitryana, the way of the forefathers, the path of a good man of the world. It is also called the Preya marga,

the path of beauty. A good man following this path achieves worldly success by the blessings of the forefathers and of God. He attains the region of the moon, the paradise of the popular imagination. The higher path is called Uttarayana, the northern one, It is also called Devayana, the way of the gods, the way of the men of faith and renunciation Through knowledge of the reality. It is also called the 'Sreya Marga' the path of duty and faith. A man following this path achieves spiritual enlightenment by the grace of God and attains the region of the sun, Heaven of bliss and immortality. It is also called the Nirodha, The path of Yoga which ends in the cessation of all fluctuations of pleasure and pain, and the attainment of the ultimate vision of the spiritual Reality. For a detailed explanation of it, one may make a reference to the Yoga-Sutras of Patanjali.

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥

*Pañcapādaṃ pitaraṃ dvādaśākṛtiṃ diva āhuḥ pare ardhe
purīṣiṇam / Atheme anya u pare vicakṣaṇaṃ saptacakre
ṣaḍara āhurarpitamiti // 11 //*

Comment: This is a description of the year which has reflections of the image of the sun too. It has five feet, i.e, it moves over five stages which are five seasons (Normally the seasons are six, but here severe winter and the mild winter following are taken together.) Another interpretation is that these five are divisions of time- the moment (Ksana), muhurta (equal to 30th part of the day, i.e, 48 minutes), Prahara (equal to eighth part of the day, i.e, 3 hrs), the day, and the paksa, i.e, fortnight. It has twelve constituent forms, each of one month and sign of the zodiac. It is the father-power which nourishes the world. It is far above in the other region of light and acts as the creator and bringer of rain. Others say that, watching all the worlds around, it sits high in a chariot with seven wheels, each having six spokes.

In vaidic literature Time is imagined as a horse, as the master of a chariot and sometimes as a wheel. These images are common in world literature .The common feature is the ever-present movement of it.

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः ।
शुक्लः प्राणस्तस्मादेते ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२ ॥

Māso vai prajāpatistasya kṛṣṇapakṣa eva rayiḥ,

***śuklaḥ praṇastasmādetā ṛṣayaḥ śukla iṣṭaṃ kurvanti-
tara itarasmin // 12 //***

Comment: The month is Prajapati and sustains the living beings. The dark half of it is the rayi and the bright half is prana, giver of energy. Therefore the wisemen do all the good things in the bright half, the others do the things of their choice in the other half.

Works done for the sake of pious duty without selfish motives are done preferably in the bright half. The other works for worldly good are done in the dark half.

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते
ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

***Ahorātro vai prajāpatistasyāhareva prāṇo rātrireva
rayiḥ prāṇaṃ vā ete praskandanti ye divā ratyā
saṃyujyante brahmacaryameva tadyadrātrau ratyā
saṃyujyante // 13 //***

Comment: One full day too is Prajapati as it sustains the creatures of God. The day part, being bright, is prana, The night, being dark, is rayi. Those who indulge in nightly acts (sex) during the day waste their vitality. But those who engage in the procreative act in the night remain celibates almost, because the laws of nature help them conserve their energy.

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥ १४ ॥

***Annaṃ vai prajāpatistato ha vai tadretastasmādimāḥ
rajāḥ prajāyanta iti // 14 //***

Comment: Food is prajapati and it sustains the creatures of the world. From food is produced the vital seed from which are born the various creatures.

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ।

तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १५ ॥

***Tadye ha vai tat prajāpativrataṃ caranti te mithunam-
utpādayante / Teṣāmevaiṣa brahmaloko yeṣāṃ tapo
brahmacaryaṃ yeṣu satyaṃ pratiṣṭitam // 15 //***

Comment: Those who observe the discipline and duty enjoined by Prajapati and pursue the path of Brahmacharya and Grhastha in a spirit of piety and faith

produce children and rear a family. Having done the duties of the household, they follow the hermetic life of retirement and then live the life of renunciation in sanyasa. After having lived a full life of dutiful household, Banaprastha and sanyasa, they attain the region of the Lord Brahma in bliss. Sex according to vaidic literature is no sin because it is a part of Godly discipline. Indulgence is sin, no doubt. Disciplined union of man and woman in marriage is part of the union of prana and rayi in the procreative process brought into existence by Prajapati at the dawn of creation.

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्मामृतं न माया चेति ॥ १६ ॥

Teṣāmasau virajo brahmaloko na yeṣu jihmamanṛtaṃ na māyā ceti //16//

Comment: Theirs is the region of Brahma, the Heaven of bliss, whose life is free from crookedness, falsehood and deceit. Their bliss is pure, and lasting with no fear of fall.

Question 2

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ, भगवन्कत्येव देवाः प्रजां विधारयन्ते, कतर एतत्प्रकाशयन्ते, कः पुनरेषां वरिष्ठ इति ॥ १ ॥

Atha hainaṃ bhārgavo vaidarbhiḥ papraccha /Bhagavan katyeva devāḥ prajāṃ vidhārayante katara etat prakāśayante kaḥ punareṣāṃ variṣṭha iti //1 //

Comment: Then Vaidarbhi of the line of sage Bhrgu asked Pippalada: "Sir, how many powers do sustain the creation? How many of these show that life is there? And then which one of these is the highest and best among them?"

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोतं च । ते प्रकाश्याभिवदन्ति वयमेतद् बाणमवष्टभ्य विधारयामः ॥ २ ॥

Tasmai sa hovācākāśo ha vā eṣa devo vāyuragnirāpaḥ pṛthivī vānmanaścakṣuḥ śrotraṃ ca /Te prakāśyābhivadanti vayametadbāṇamavaṣṭabhya vidhārayāmaḥ //2 //

Comment: To him Pippalada replied : "The powers that make up and hold and sustain the creation are akasa (space), vayu (air), fire, water and earth. Further it is speech and other organs of action, i.e., hands, feet and the organs of excretion. There are the organs of perception, eyes, ears, nose, tongue and the skin, then there is mind alongwith the intellect, memory and the ego. These are the materials and the organs which sustain the body. Once they asserted themselves and claimed that abiding in the body they hold and sustain it. As long as they are there, life is there.

In this way, the author creates a story of conflict among the various elements, senses and the prana energy to show which one of the powers is the strongest.

तान्वरिष्ठः प्राण उवाच, मा मोहमापद्यथाहमेवैतत्पञ्चधाऽऽत्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति ।
तेऽश्रद्धधाना बभूवुः ॥ ३ ॥

*Tān varīṣṭhaḥ prāṇa uvāca / Mā mohamāpadyatha
ahamevaitat pañcadhā' 'tmānaṃ pravibhajyaitadbāṇam-
avaṣṭabhya vidhārayāmiti te'śraddadhānā babhūvuḥ // 3 //*

Comment: Upon this pride and presumption of the organs of sense, prana, the chief among them, said: Don't you be under any illusion of self-importance. Only I hold and sustain this body. I have divided myself into five functions, I pervade the body and I sustain it. Know this for your selves and be quiet. They listened but did not feel convinced.

The fivefold division of pranic energy and its functioning in the body system will be taken up later as the idea develops further.

Further, the discussion will also show how we conserve and develop the system: Do we conserve and develop through strengthening the senses or the prana energy?

सोऽभिमानादूर्ध्वमुत्क्रामत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते
तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं
वाङ्मनश्चक्षुःश्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

*So'bhimānādūrdhvamutkrāmata iva
tasminnutkrāmatyathetare sarva evotkrāmante tasminśca
pratiṣṭhamāne sarva eva pratiṣṭhante / Tadyathā makṣikā
madhukararājānamutkrāmantaṃ sarvā evotkrāmante tasmin*

***ṣca pratṣṭhamāne sarvā eva pratiṣṭanta evam vānmanaṣ-
cakṣuḥ śrotram ca te prītāḥ prāṇam stuvanti // 4 //***

Comment: So prana, in order to teach the senses a lesson, out of its own pride of importance, seemed to be going out. As it started moving out, all the others too had to start moving out, and as it stayed in, they too could stay on in their position. Just as when the Queen of the bees goes out of the honey suckle, the bees too follow her out, and when the Queen settles and stays, all the bees too settle down and stay, so did speech, eye, ear and mind, etc. all follow the prana vitality and depend on it for their life. The senses came to their senses, felt satisfied and praised the prana in appreciation and gratitude.

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष
वायुः एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

***Eṣo 'gnistapatyeṣa sūrya eṣa parjanya maghavāneṣa,
Vāyuḥ eṣa pṛthivī rayirdevaḥ sadasaccāmṛtaṃ ca yat // 5 //***

Comment: Prana makes the fire burn, it makes the sun shine, it causes the cloud to rain, and it is, in deed, the cause of all the wealth and power of nature. It makes the wind blow and it sustains the earth. Prana is the power that sustains even the matter. It is all that is, and all that is yet to be. It is indeed the immortal cause of the material world. Nothing comes into existence without it and nothing sustains without it.

Prana is celebrated as the vitality of existence. It is also a constituent of the subtle body and a concomitant of the atma in its sojourn through the world.

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

***Arā iva rathanābhau prāṇe sarvaṃ pratiṣṭhitam /
ṛco yajūṃṣi sāmāni yajñāḥ kṣatraṃ brahma ca // 6 //***

Comment: Just as the spokes are fitted in the nave of the chariot wheel, so everything of the world system is sustained in the prana or vital universal energy. The mantras of the Rigveda, of Yajurveda and of Sama and Atharva-veda exist in prana and the intelligence of the human family, yajna the power and prowess and organization and all the creativity and productive activity is sustained in prana.

Prana thus is described as the universal vital energy which sustains and maintains the economy of the universe.

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।

तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ ७ ॥

*Prajāpatiścarasi garbhe tvameva pratijāyase / Tubhyaṃ
prāṇa prajāstvimā baliṃ haranti yaḥ praṇaiḥ
pratitiṣṭhasi // 7 //*

Comment: O prana, you are parjapati, the life and sustainer of creation. You enter and grow in the womb (Hiranya garbha), i.e., the foetus grows because of vital energy since it consumes the nourishments for the foetus. Then prana itself is born. All the forms of life bring food and homage to you, i.e., they all offer food to the vital energy of the system in order to maintain their vital energy. You live active all along with the different forms of energy and sustain the body system. In other words, prana, vital energy, is universally present in and outside all forms of existence and maintains them.

देवानामसि वह्नितमः पितृणां प्रथमा स्वधा ।

ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

*Devānāmasi vahnitamah pitṛṇāṃ prathamā svadhā /
ṛṣīṇāṃ caritam satyamatharvāṅgirasāmasi // 8 //*

Comment: Of the gods, i.e., powers of nature, you are the first, fire, the fieriest since whatever is offered in the natural cycle of evolution and transformation, the same is consumed and transformed by prana. You are the first inherent power of the pitrs, i.e., the procreators, because it is primarily through the vital energy that any form of life can be produced. And prana is the vision of truth and acts of piety sung by the Atharvangiras sages.

Prana is the vital energy, the life force through which all the powers of nature work. Even among human beings all that happens, happens with the vital energy. It is, as if, the active agent of Lord God in nature, it is through prana that the will of God acts in the universe.

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।

त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

*Indrastvaṃ prāṇa tejasā rudro'si parirakṣitā /
Tvamantarikṣe carasi sūryastvaṃ jyotiṣāṃ patiḥ // 9 //*

Comment: O prana, you are the Lord of power and glory with all the light and fire that you command. You are Rudra, the destroyer of the destructive forces and protector of the constructive forces in the cosmic economy. You move and operate everywhere in the sky, and you are the sun, Lord of the Lights in the galaxies. Nothing lives, nothing moves, nothing shines, nothing grows without the lifebreath of vital energy which is universal and Omnipresent.

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

*Yadā tvamabhivarṣasyathemāḥ prāṇa te prajāḥ /
ānandarūpāstiṣṭhanti kāmāyānnaṃ bhaviṣyatīti // 10 //*

Comment: O prana, when with your bounty, you rain showers of life giving waters from the clouds, then all these living beings, your children indeed, rejoice and say that there will be food in plenty according to their heart's desire.

व्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिः ॥ ११ ॥

*Vrātyastvaṃ prāṇaikarṣirattā viśvasya satpatiḥ /
Vayamādyasya dātāraḥ pitā tvaṃ mātariśva naḥ // 11 //*

Comment: You are pure by nature and in the essence. You are one universally present in all things and in space. You are always on the move and ever watching. You are the eater, consumer, and transformer of everything into something rich and strange. You are indeed the Lord and protector of the world. We are the givers of food unto you and all, but we receive it from you as from the father of all of us. You are indeed Omnipresent and our sustainer.

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि संतता शिवां तां कुरु मोत्कामीः ॥ १२ ॥

*Yā te tanūrvāci pratiṣṭhitā yā śrotre yā ca cakṣuṣi /
Yā ca manasi santatā śivāṃ tāṃ kurū motkramīḥ // 12 //*

Comment: O prana, that power and presence which your bounty showers on us, which energises and vitalizes the speech, the ear, the eye and all the senses, which is present in the mind and pervades everywhere in the universe, make that all full of peace and bliss to all. Leave us not, forsake not your children. Be with us always, advance us and protect us.

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।

मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

*Prāṇasyedaṃ vaśe sarvaṃ tridive yat pratiṣṭhitam /
Māteva putrān rakṣasva śrīśca prajñāṃ ca vidhehi na
iti // 13 //*

Comment: The earth, the sky and the heaven, indeed all this universe and whatever there is in it, all this is under the power and dispensation of prana. It depends for its existence and sustenance upon pranic energy. O Prana, nurse us, protect us all as does the mother her children. Bless us with Intelligence of the highest and noblest and the clearest order. Bless us with all the wealth and honour of life.

Thus did the senses and mind sing in praise of prana and in prayer. We see that beginning with the song of the universal energy, vitality, and creativity of prana, the praise celebrates this vital power as the creative energy of Ishvara and raises it to the status of the universal mother of all.

The real point is : How do we praise and celebrate prana? If we pray to it to nourish, sustain and protect us as a mother protects her children, then we too should conserve our energy and vitality through brahmacarya and yoga. We must not dissipate our vitality through sensual indulgence. We are living an age of sexual dissipation, and the wages of dissipation is aids, which means total denial of protection to the human being. Can prana, the creative energy of nature, be denied to man? Yes, if we play with nature like stupid children, the mother is not going to be indulgent. Nature is liberal, prana is generous, but the law is law. Don't violate it. Let the showers rain naturally. Don't dry the vitality within. Save it. Save yourself.

Question 3

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन्कुत एष प्राणो जायते कथमायात्यस्मिञ्छरीर आत्मानं वा प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥ १ ॥

Atha hainaṃ kausalyaścāśvalāyanaḥ papraccha / Bhagavan kuta eṣa prāṇo jāyate kathamāyātyasmiñcharīra ātmānaṃ vā pravibhajya kathaṃ pratiṣṭhate kenotkramate kathaṃ bāhyamabhidhate kathamadyātmamiti // 1 //

Comment: After the answer to the second question Asvalayana of the kausala region asked Pippalada: Sir, from what cause does prana come into existence? How does it come into this body? Having divided and distributed itself over the body system, how does it stay in it? What is the cause of its leaving the body? How does it hold and sustain the outer world? How does it sustain the inner world of the senses and the mind?

तस्मै स होवाचातिप्रश्नानृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥ २ ॥

Tasmai sa hovācātipraśnān pṛcchasi brahmiṣṭho'sīti tasmātte'haṃ bravīmi // 2 //

Comment: Rsi Pippalada replied to Asvatayana: Difficult questions you ask me. All the same I'll give you the answers. You are dedicated to the Vedas and have faith in Brahma.

आत्मन एष प्राणो जायते । यथैषा पुरुषे छाद्यैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिञ्छरीरे ॥ ३ ॥

ātmana eṣa prāṇo jāyate / yathaiṣā puruṣe chāyaitas-minnetadātataṃ manokṛtenāyātyasmiñcharīre // 3 //

Comment: The prana comes into existence from atma, the self. Just as when a person is there, then the shadow also is there, similarly, since atma is present in the body, so prana too is a creative reflection of its existence. Prana is a universal reality too and it is through and through pervaded by Paramatma. The Prana in the human body (as in other bodies too) is a localized presence (entity) which is concomitant with the body. It comes into the body as a result of the Karmas of the atma whose impressions remain recorded on the mind. The mind, the impressions and the pranas all are part of the subtle body which travels with the soul after death and continues to be with it during the course of its

transmigrations. The universal prana is a creation of Ishvara and the 'individual' prana is there in the body according to the nature and character of the individual self. In this context, it is important to know that the state of mind at the time of death conditions a great deal the future state of the atma as is stated in the vedas, the Upanishads and the Gita.

यथा सम्राडेवाधिकृतान्विनियुङ्क्ते एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान्प्राणान्पृथक्पृथगेव संनिधत्ते ॥ ४ ॥

***Yathā samrādevādhikṛtān viniyuṅkte etan grāmānetān
grāmānadhitiṣṭhasvetyevamevaiṣa prāṇa itarān prāṇān
pṛthak pṛthageva sannidhatte***

Comment: Just as a ruler appoints his officers and allots different villages and regions to each saying, "These villages you hold and govern; these you hold and govern, " in the same way does the chief prana detail its subordinates to govern the sub-systems of the body, each separately in its own way. But it should be kept in mind that no subordinate can break loose of the central authority. The subordinates sustain their part of the territory, but they subsist and function under the main prana all the same.

पायूपस्थेऽपानं चक्षुः श्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः ।
एष ह्येतद्भुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५ ॥

***Pāyūpasthe'pānaṃ cakṣuḥśrotre mukhanāsikābhyāṃ prāṇaḥ
svayaṃ prātiṣṭhate madhye tu samānaḥ/Eṣa
hyetaddhutam-annaṃ samaṃ nayati tasmādetāḥ saptārciṣo
bhavanti // 5 //***

Comment: In the lower part of the stomach region, i.e., in the excretory and generative organs (anus, colon and the genitalia) the apana energy operates; in the mouth and the nostrils and in the eyes and ears the prana itself operates; between the lungs and the stomach organs, i.e., in the stomach around the navel the samana energy operates; the samana receives and digests the food that is eaten, and assimilates it into the system taking it to various organs adequately as is needed by the organs for the system. From the food energy generated by the Samana emanate seven kinds of life energy and feed the various organs.

The seven kinds are explained as the energy feeding the organs (two ears, two eyes, two nostrils and one mouth). But these can also be explained another way

too. The food-energy feeds the seven levels of the bio-system through seven modes of food materials: Rasa (life juice), blood, flesh, meda or the material of the tendons, cartilages, etc. bone, marrow and semen.

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६ ॥

Hṛdi hyeṣa ātmā / Atraitadekaśataṃ nādīnaṃ tāsāṃ śataṃ śatamekaikasyāṃ dvāsaptatirdvāsaptatiḥ pratiśākhānāḍī sahasrāṇi bhavantyāsu vyānaścarati // 6 //

Comment: In the sanctum sanctorum of the heart resides this atma, Jivatma. Here there are one hundred and one nadis, going out of these each one has a hundred branches going around, of these each one has seventy two branches, which again divide into one thousand branches each one. In all these the Vyana part of prana operates.

Let us now calculate the number of veins and arteries circulating the blood through the body. It is $101 \times 100 \times 72 \times 1000 = 727200000$. The vyana operates through these and controls the blood-pressure.

अथैकयोर्ध्वं उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाꣳ भ्यामेव मनुष्यलोकम् ॥ ७ ॥

Athaikayordhva udānaḥ puṇyena puṇyaṃ lokam nayati pāpena pāpamu-bhābhyāmeva manuṣyalokam // 7 //

Comment: There is one more by which the Udana part of prana takes the atma, after death, to heavenly regions by virtue of good performance in life, to regions of evil because of evil actions, and to the human world if the performance is a mix of good and evil actions.

Thus we see that the systems of the body are sustained by pranic energy. The respiratory system is maintained by prana, the digestive system by samana, the excretary system by apana, the circulatory system by vyana, and at the end the atma is transported out by Udana.

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृहणानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टꣳ भ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥ ८ ॥

ādityo ha vai bāhyaḥ prāṇa udayatyēṣa hyenaṃ cākṣuṣaṃ prāṇam-anugṛhṇānaḥ / pṛthivyāṃ yā devatā saiṣā

***puruṣasya apānamavaṣṭabhyāntarā yadākāśaḥ sa samāno
vāyurvyānaḥ // 8 //***

Comment: After describing the prana in the bodysystem, the sage now describes the prana energy in the outer world. He says that the sun represents the universal external prana. It rises and operates and gives light to the eye and strengthens the prana working in the body. The energy that is in the earth is external apana, and pervading the apana in the body, it strengthens the system of excretion. Between the earth and heaven, there is the sky, the same is samana and it helps the samana in the body thereby strengthening the digestive system. The air in the atmosphere is vyana and it helps the vyana in the body thereby maintaining the vital heat.

तेजो ह वा उदानस्तस्मादुपशान्तेजाः । पुनर्भवमिन्द्रियैर्मनसि संपद्यमानैः ॥ ९ ॥

***Tejo ha vā udānas-tasmād-upaśāntatejāḥ / Punarbhavam-
indriyair-manasi sampadhyamānaiḥ // 9 //***

Comment: Heat is Udana. Therefore, the vital heat of the body is a gift of Universal heat energy. When the heat of the body subsides, the organs of sense retire into the mind, and with the udana, the atma alongwith the subtle body travels to its next birth.

Thus the sage has described the universal prana in the external world. He has also described the relation between the external prana and the internal prana. In the next mantra, he explains how the prana comes into the body and how it goes out at the expiry of life.

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः सहात्मना यथासंकल्पितं लोकं नयति ॥ १० ॥

***Yaccittastenaiṣa prāṇamāyāti / Prāṇastejasā yuktaḥ
sahātmanā tathāsaṅkalpitaṃ lokaṃ nayati // 10 //***

Comment: Whatever the state of mind, with that the Jivatma (the soul) gets established in the main prana. Then prana, along with the vital heat (udana) and the soul, takes the soul and the subtle body to the next birth according to the state of the mind.

There is one astery which goes from the heart upward to the head. Similarly the susumna nerve also travels through the spine upward upto the top of the head. At

the time of death the main prana and udana, the vital heat, carry the soul with the subtle body to the next birth according to the state of the mind.

य एवं विद्वान्प्राणं वेद न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥ ११ ॥

Ya evaṃ vidvān prāṇaṃ veda na hāsyā prajā hīyate'mṛto bhavati tadeṣa ślokaḥ // 11 //

Comment: If a man of wisdom and virtue thus knows the secret of prana and lives his life according to the Veda and the rules of conduct, and preserves the health of his body and mind, his family line is maintained and is never eliminated from existence. He becomes immortal.

There is the twofold line of family, the line of children and the line of disciples. The great householders as well as great sages left a family line which maintained the tradition of knowledge and good conduct. Such were sage householders like Janaka, and sage scholars like the Rsis of the Vaidic tradition. Hence the sloka-

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा। अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुते इति ॥ १२ ॥

Utpattimāyatim sthānam vibhutvam caiva pañcadhā / Adhyātmaṃ caiva prāṇasya vijñāyāmṛtamaśnute vijñāyāmṛtamaśnuta iti // 12 //

Comment: If a person knows how prana comes in, how it comes into the system, how it stays and operates in all its fivefold nature and character, both in the universe and in the body, then having known this nature and operation of prana and having lived according to the rules of pranic health, the person attains immortality, attains immortality, here ends the answer to Question 3.

Question 4

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ। भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति, कान्यास्मिन् जाग्रति, कतर एष देवः स्वप्नान्यश्नति, कस्यैतत्सुखं भवति, कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तीति ॥ १ ॥

*Atha hainaṃ sauryāyaṇi gārgyaḥ papraccha / Bhagavan-
netasmin puruṣe kāni svapanti kānyasmiñjāgrati katara
eṣa devaḥ svapnān paśyati kasyaitat sukhaṃ bhavati
kasminnu sarve sampratiṣṭhitā bhavantīti // 1 //*

Comment: Then the great grandson of Surya born in the Garga line asked the sage Pippalada, "In this body system (in which there is the soul, the pranas, mind and senses), who sleep? Who wake? Who dream? Who feels the happiness? In which do the mind and senses all rest?

This question points to the Psychology of sleep, dream and waking and the integration of the inner self.

तस्मै स होवाच, यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति। तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ २ ॥

*Tasmai sa hovaca / Yathā gārgya marīcayo 'rkasyāstaṃ
gacchataḥ sarvā etasmiṃstejomaṇḍala ekībhavanti / Tāḥ
punaḥ punarudayataḥ pracarantyevaṃ ha vai tat sarvaṃ
pare deve manasyekībhavati / Tena tarhyeṣa puruṣo na
śṛṇoti na paśyati na jighrati na rasayate na sprśate
nābhivadate nādatte nānandayate na visṛjate neyāyate
svapitītyācakṣate // 2 //*

Comment: To the great grandson of the sage Surya, of the line of Garga, the sage Pippalada said: Just as all the rays of the setting sun are absorbed into the great orb of its light, and when it rises again, the rays again radiate and illuminate the world, in the same manner, when man retires to sleep then all the senses retire and are absorbed into that supreme sense called mind. In that state of sleep, the Jivatma, i.e., the soul neither hears, nor sees, nor smells, nor tastes, nor touches, nor speaks, nor receives, nor rejoices, nor leaves (excretes), nor moves. He is sleeping, this is how others say of him.

Thus in the state of sleep the conscious mind and all the senses retire and get absorbed in the deeper layers of the mind. When the person wakes up, the senses too return to their jobs. This is the answer to the question: Who sleep?

प्राणाग्रय एवैतस्मिन्परे जाग्रति। गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद् गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

*Prāṇāgraya evaitasmin pure jāgrati / Gārhapatyō ha
vā eṣo 'pāno vyāno 'nvāhāryapacano yadgārhapatyāt
praṇīyate praṇayanādāhavanīyaḥ prāṇaḥ // 3 //*

Comment: In the state of sleep when the senses and the conscious mind are absorbed in the deepest of the mind, then the pranas (vital energy) alone keep awake in this city (the body). The apana which lives in the lower part of the abdomen is garhapatya fire into which the daily ahutis are offered. The point here is that during deep sleep the apana continues its work in the digestion part of the system. Vyana which lives in the entire system and controls the blood circulation is like the anvaharyapacana fire which is used for special purposes such as a special yajna or cooking of special things for the yajna occasion. It is taken out of the permanent domestic fire called garhapatya. Prana is like the ahavaniya fire in which special libations are offered. Because the ahavaniya fire too is brought from garhapatya, therefore the prana energy is ahavaniya. Just as the yajna fires protect the household, so the pranas protect and maintain the body system during sleep as well as in the waking state.

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो ह वाव यजमान । इष्टफलमेवोदानः स एनं
यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

*Yaducchvāsaniḥśvāsāvetāvāhutī samaṃ nayatīti sa
samānaḥ / Mano ha vāva yajamānaḥ / Iṣṭaphalamevodānaḥ/
Sa enaṃ yajamānamaharabrahma gamayati // 4 //*

Comment: The breath that comes in and goes out is twofold offering into the vital fire of the body. The samana vayu is that which carries the prana and the apana energy over the body system. The mind is the yajamana who arranges the yajna programme of the body since the Jivatma's first and necessary instrument is the mind. Udana is the reward expected of the yajna because it carries the mind to the region of its choice day in and day out. During sleep, the udana takes the mind to the region of the soul in the heart where the Supreme Soul is also present and blesses the soul. In these three mantras is described the functioning of the body system through the activity of pranic energy in deep sleep. In deep sleep, the senses and the conscious mind sleep. The involuntary system keeps on working the digestive system through apana, the respiratory system through prana, and the circulatory system through vayana. The samana takes the energy over the body and the udana takes the mind and the soul to the regions of happiness.

The next mantra describes the dream state.

अत्रैष देवः स्वप्ने महिमानमनुभवति, यद्दृष्टं दृष्टमनुपश्यति, श्रुतं श्रुतमेवार्थमनुशृणोति, देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति, दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥ ५ ॥

*Atraīṣa devaḥ svapne mahimānamanubhavati / Yaddr̥ṣṭam
dr̥ṣṭamanupaśyati śrutam śrutamevārthamanuśṛṇoti /
Deśadigantaraiśca pratyānubhūtam punaḥ punaḥ
pratyānubhavati / Dr̥ṣṭam cādr̥ṣṭam ca śrutam cāśrutam
cānubhūtam cānanubhūtam ca sccāsacca sarvaṃ paśyati
sarvaḥ paśyati // 5 //*

Comment: In the dream state the subconscious mind keeps in a state of half wakefulness and reflects the experiences of the waking state. In addition it does its own creative and illusory manipulations. So this sacred entity, the Jivatma, plays with the visions of its power and glory of experience. Whatever it has seen, it sees over again. Whatever it has heard it hears over again. Whatever it has experienced over regions and far directions, it experiences over and over again. Whatever it has seen or not seen, heard or not heard, experienced or not experienced, what is and what is not, all this it sees in recollection. It experiences all this in a state of total self-sufficiency in the dream state.

स यदा तेजसाभिभूतो भवत्यत्रैष देवः स्वप्नात् पश्यत्यथ तदैतस्मिञ्छरीर एतत्सुखं भवति ॥ ६ ॥

*Sa yadā tejasā'bhibhūto bhavatyatraīṣa devaḥ
svapnāna paśyatyatha tadaitasmiñśarīra etatsukhaṃ
bhavati // 6 //*

Comment: This mantra gives the answer to the question: Who feels happy, i.e., feels a pure state of pleasure. The answer is given: The soul feels happy. When? In the state of deep sleep. Then the state of sleep and the condition of the soul in that state is described. When the soul is enveloped in pure light of itself and of Brahma, then it sees no dreams. In that state, the soul feels the bliss of rest and sleep in this body.

The dream state, as we know from the last mantra, is a state of twilight. The soul in that state sleeps not, it plays about with its own experiences and creates its visions too. Dream is no state of rest. Sleep is, hence the pleasure, the bliss, the refreshed energy and the feeling of well-being.

The rest and pleasure is, also, of a quality close to the bliss of samadhi. The difference is that the bliss of samadhi is a waking bliss with full awareness, but the pleasure of sleep is passive. You are not aware of the pleasure at the time, you become aware of it after you wake up.

स यथा सौम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते ॥ ७ ॥

*Sa yathā somya vayāṃsi vasovṛkṣaṃ sampratiṣṭhante /
Evaṃ ha vai tat sarvaṃ para ātmani sampratiṣṭhate // 7 //*

Comment: Dear Gargya, just as the birds, after the day's flight, retire in the evening to their cosy nests among the leaves and branches of the tree, so do all the senses and the mind, after their day's sojourn in the external world, come back and recede into their master, the Jivatma. The Jivatma while awake, partakes of the experience of the outward world through the medium of the senses and the mind. In deep sleep, the senses and the mind are absorbed in the soul. So the soul is self contained on the one hand, and enveloped in the presence of Brahma on the other. Hence the balmy peace and pleasure.

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक् च स्पर्शयितव्यं च वाक् च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्द यितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहंकारश्चाहंकार्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च चिधारयितव्यं च ॥ ८ ॥

Pṛthivī ca pṛthivīmātrā cāpaścāpomātrā ca tejaśca tejomātrā ca vāyuśca vāyumātrā cākāśaścākāśamātrā ca cakṣuśca draṣṭavyaṃ ca śrotraṃ ca śrotavyaṃ ca ghrāṇaṃ ca ghrātavyaṃ ca rasaśca rasayitavyaṃ ca tvakca sparśayitavyaṃ ca vākca vaktavyaṃ ca hastau cādātavyaṃ copasthaścānandayitavyaṃ ca pāyuśca visarjayitavyaṃ ca pādu ca gantavyaṃ ca manaśca mantavyaṃ ca buddhiśca boddhavyaṃ cāhaṅkāraścāhaṅkartavyaṃ ca cittam ca cetayitavyaṃ ca tejaśca vidyotayitavyaṃ ca prāṇaśca vidhārayitavyaṃ ca // 8 //

Comment: In the last mantra it was said that "all these rest in the soul." This mantra describes what "all these" are. It says: The earth and the essence of it, waters and the essence thereof, light/heat and the essence of it, air and the essence of it, space and the essence thereof, the eye and what can be seen, the ear and whatever is the object of hearing, the sense of smell and whatever is the

object of smell, taste and the object of taste, touch and the objects of touch, speech and the objects of speech, the hands and all that they can take, the genitalia and the objects of their experience, the organ of excretion and all that can be excreted, the feet and whatever they can reach, the mind/thought and whatever it can think of, the intellect and the intelligible, the sense of the self and all it grabs for self- identity, memory and whatever it can store, the sense of awareness and whatever it can be aware of, the vital energy and whatever it can hold and sustain, all these rest with the soul.

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः । स परेऽक्षर आत्मनि संप्रतिष्ठते ॥ ९ ॥

***Eṣa hi draṣṭā spraṣṭā śrotā ghrātā rasayitā mantā
boddhā kartā vijñānātmā puruṣaḥ / Sa pare'kṣara ātmani
sampratiṣṭhate // 9 //***

Comment: Surely, this Jivatma which is intelligent and aware of its experience and which is the one who sees, touches, hears, smells, tastes, thinks, knows and does things rests in the Supreme and eternal Soul of the Universe Brahma. Just as in sleep, everything, that the soul hold, in its existence, rests with it, similarly, the soul rests in Ishvara, Apart from sleep also, in the human organism everything rests with the soul and the entire human organism including the soul rests in Ishvara.

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं
वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ॥ १० ॥

***Paramevākṣaraṃ pratipadyate sa yo ha vai tadacchāyam-
āsarīramlohitaṃ śubhramakṣaraṃ vedayate yastu somya /
Sa sarvajñaḥ sarvo bhavati / Tadeṣa ślokaḥ // 10 //***

Comment: Surely, dear, one who knows that pure, eternal, supreme and ever constant Reality, Brahma, that is beyond the body-form, beyond all colour and beyond all shades and shadows, attains, in consequence to the same Reality. Since he knows that, he knows all-because there is nothing more to know; he becomes all because he rests with all and the Supreme Reality. Hence the verse:

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

*Vijñānātmā saha devaiśca sarvaiḥ prāṇā bhutāni
sampratiṣṭhanti yatra /Tadakṣaram vedayate yastu
somya sa sarvajñaḥ sarvamevāviveśeti //11//*

Comment: Surely dear, knowledge and awareness is an essential quality of the Jivatma. If the Jivatma knows the eternal, changeless and Supreme Reality, Brahma, in whom all the elements, and energies of the universe and the Jivatma with all its senses and faculties find rest, then with that knowlege, it knows everything and gets into the reality of everything.

Question 5

Question 5 deals with the symbolic Comment of Aum which is the direct name Word Brahma, the Supreme Reality of the Universe. The Supreme Reality reflects in the universe as well as it transcends it. The Word consists of three matras or syllables or sound segments- A, U, and M. Further, the Reality of the Name, of the Supreme Reality of the world, and the three themes of the (Knowledge), Vedas-Riks, Yajuh verses (Karma) and Sama verses (Upasana), also correspond. So the chanting of Aum, meditation on this word, and the worship of it corresponds to the study of Vedas, virtuous life of action, and knowledge of the world and its beneficent results all these are corresponent. Question 5 describes the correspondence between the name Aum and its significant (Corrospondents).

अथ हैनै शैब्यः सत्यकामः पप्रच्छ । स यो ह वैतद्भगवन्मनुष्येषु प्रायणान्तमोकारमभिध्यायीत । कतमं वाव
स तेन लोकं जयतीति ॥ १ ॥

*Atha hainaṁ śaibyaḥ satyakāmaḥ papraccha /Sa yo ha
vai tadbhagavan-manuṣyeṣu prāyaṇāntam-oṅkāram-abhi-
dhyāyīta /Katamaṁ vāva sa tena lokaṁ jayatīti //1//*

Comment: After the Sage Pippalada had answered the questions of Gargya, Satyakama, son of Sivi asked him: Holy Sir, if among men, a person were to chant, meditate on and worship Aum, which region of existence does he achieve

by that? The Vedas and the Upanishads speak of the transmigration of the soul. The future birth is the result of our actions in this life. The chanting of and meditation on Aum is a holy discipline. Hence the question: What is the result of the worship of Aum for our future?

तस्मै स होवाच एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः । तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

*Tasmai sa hovāca etadvai satyakāma paraṃ cāparaṃ ca
brahma yadonkāraḥ / Tasmādvīdvānetenaivāyatanenaikatar-
amanveti // 2 //*

Comment: Sage Pippalada replied to Satyakama: This word Aum is Brahman Itself-para (Spiritual Knowledge) and apara (knowledge of the world) both. Therefore, by chanting and meditation of Aum a person can attain either the apara or the para as he/she wants.

Let us remember the two terms stand for:

1. a: The name/word Aum and b. The Reality that the word stands for
2. a: The Reality of the Supreme Spirit reflected in this creation, and
b: The transcendent, that is, the Spiritual Reality beyond the world.
3. There are two ways of living:
a: living well here and now a life of knowlege as well as action, thereby achieving knowlege, power and wealth and doing good so that the person attains a good life after death too, and
b: To concentrate on the life of the Spirit within and live a life of identification with the Spiritual Reality here and beyond.

The Sage says: If you choose the Name, you achieve worldly well- being, a life of virtue and prosperity. If you choose the Spirit, you achieve identification with the Spirit. The choice is yours. Chant the Name, achieve virtue and well-being. Meditate on the Spirit, achieve the vision and the Spirit.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभि-संपद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ ३ ॥

*Sa yadyekamātram-abhidhyāyīta sa tenaiva saṃveditas-
tūrṇameva jagatyām-abhisampadyate / Tamṛco manuṣya-*

***lokam-upanayante sa tatra tapasā brahmacaryeṇa
śraddhayā sampanno mahimānam-anubhavati // 3 //***

Comment: Aum, the word, has three segments- a, u, and m. Correspondingly the Reality behind Brahma, has three orders of being for our understanding:

1. Manifest, as the presence and creativity of Brahma is expressed in this wonderful and visible world.
2. The extension of the manifest to the worlds of the imagination such as paradise, heaven, or the world of the angelic and godly spirits.
3. The world of vision and pure light of Being where man stands face to face with God as a Presence. This mantra says that if man worships Aum in the first and one part, he soon, inspired by the acts of virtue and worship, advances in the human world, and progresses by knowledge of Rigveda which reveals the secrets of this world. With the knowledge of the Rigveda he practices a life of discipline and austerity, brahmacarya and faith in God and humanity and achieves greatness and piety.

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते
सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४ ॥

***Atha yadi dvimātreṇa manasi sampadyate so'ntarikṣam
yajurbhirunnīyate somalokam / Sa somaloke vibhūtiman-
ubhūya punarāvartate // 4 //***

Comment: If a person worships Aum to the extent of two matras, A and U, and the love of Brahma gets established in the mind, he rises to the regions of the skies by the verses of the yajurveda and obtains the region of Soma, the moon. There he enjoys the peace and prosperity of the known, but having experienced that for the appointed time, he has to come back (punaravartate).

The three orders of life are prosperity, peace and happiness. One order, prosperity, is obtained through the worship of Aum in the measure of one matra. Prosperity and peace is obtained through the worship of Aum in the measure of two matras A and U. If A stands for Rigveda and the region of the earth, U stands for Yajurveda, the science of good action and the fruit of it in the form of peace of the mind. Antariksa is the sky, and somaloka is the region of the moon and

mental peace and joy. The sky is also associated with the life of the imagination. So a worshipper of Aum in the measure of two matras attains prosperity and peace of mind to the heights of his imagination, still he has to come back.

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीव घनात् परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५ ॥

*Yaḥ punaretaṃ trimātreṇomityetenaivākṣareṇa paraṃ
puruṣamabhi-dhyāyīta sa tejasi sūrye sampannaḥ/Yathā
pādodarastvacā vinirmucyata evaṃ ha vai sa pāpmanā
vinirmuktaḥ sa sāmabhirunniyate brahmalokaṃ sa
etasmājjīvaghanāt parātparam puriśayaṃ puruṣamīkṣate/
Tadetau ślokau bhavataḥ // 5 //*

Comment: The highest way of the worship of Aum is in the measure of three matras A, U and M. This worship covers knowledge, good action and worship, i.e., meditation. He gets established in the highest light of life, the region of the sun. Just as light dispels all darkness, so is the mind of such a person cleansed of all non-self. Just as the snake shakes off its old skin and gets free, so does this man shake off the shackles of the limitations and bondages of the world and, by virtue of the verses of Samaveda, rises to the regions of the Lord Brahma. He realizes and attains, face to face as if, the presence and bliss of the Supreme Spirit beyond the world of mortals, the Spirit that is the highest and yet residing in the human heart itself.

The mind cleansed of darkness and vritis should be understood in terms of psychology. One is evil, to think of evil to others and to harm them. Another is disturbance, lack of concentration and peace. The third is ignorance, illusion and pride. The man of the third (highest) category of the Solarregion (Sama, 31).

तिस्त्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योऽन्यसक्ता अनविप्रयुक्ताः ।
क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पिते ज्ञः ॥ ६ ॥

*Tisro mātṛā mṛatyumatyaḥ prayuktā anyo'nyasaktāḥ
anaviprayuktāḥ/Kriyāsu bāhyābhyantaramadhyamāsu
samyak prayuktāsu na kampate jñāḥ // 6 //*

Comment: The three measures of Aum, whether they are chanted and worshipped together or separately, enable a person to be fearless and cross the pain of death specially when they are chanted, followed and worshipped in all one's acts,

external, internal or mixed. A devotee of Aum knows the secrets of life and death and of all the three worlds of body, mind and soul. Hence he does not fear anything because he is established in Brahma.

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते यतमोंकारे-
पौवायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति ॥ ७ ॥

*ṛgbhiretaṃ yajurbhirantarikṣaṃ sāmabhiryat tat kavayo
vedayante / tamoṅkāreṇaivāyataneṇānveti vidvān yat-
tacchāntam-ajaramamṛtam-abhayaṃ paraṃ ceti // 7 //*

Comment: By the knowledge of Rigveda, a person attains success in this world of human beings. By the knowledge and practice of Yajurvedic verses one attains the regions of the sky and the moon. And by worship of the samaveda, one attains the region of Brahma, the Supreme Spirit which the sages of knowledge and piety know. The man of knowledge and wisdom attains, by the worship of Aum, that region of the Supreme Spirit,

which is the abode of peace and immortality and which is free from age and fear. That is the highest abode of rest and peace and happiness there is nothing beyond that.

Question 6

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ। भगवन् हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत। षोडशकलं भारद्वाज पुरुषं वेत्थ, तमहं कुमारमब्रुवं नाहमिमं वेद। यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति। समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्मिनृतं वक्तुम्। स तूष्णीं रथमारुह्य प्रवव्राज। तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १ ॥

*Atha hainaṃ sukeśā bhāradvājaḥ papraccha / Bhagavan
hiraṇyanābhaḥ kausalyo rājaputro māmupetyaitaṃ
praśnamapṛcchata / ṣoḍaśakalaṃ bhāradvāja puruṣaṃ
vettha / Tamahaṃ kumārambruvaṃ nāhamimaṃ veda /
Yadyahamimam-avediṣaṃ kathaṃ te nāvakṣyamiti / Samūlo
vā eṣa pariśuṣyati yo 'nṛtam-abhivadati tasmānnārham-*

*yanṛtaṃ vaktum/ Sa tūṣṇiṃ rathamāruhya pravavrāja/ Taṃ
tvā pṛcchāmi kvāsau puruṣa iti // 1 //*

Comment: Now Sukesha son of Bharadvaja asked sage Pippalada: "Holy Sir, once Hiranyanabha prince of Kosala approached me and asked me a question. He said, 'Bharadvaja, do you know the Spirit (Person) with sixteen parts (i.e., powers) that lives in the universe? or in the human system? I replied to that youngman, 'No, I don't know that. If I knew that, why won't I tell you? He dries up from the very root who tells lies. For this reason I dare not speak the untrue. He kept silent and, riding his chariot, he went away. I ask of you: Who is that Purusa? Where is he?"

तस्मै स होवाच । इहैवान्तःशरीरे सोम्यस्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥ २ ॥

*Tasmai sa hovāca/ Ihaivāntaḥśarīre somya sa puruṣo
yasminnetāḥ ṣoḍaśakalāḥ prabhavantīti // 2 //*

Comment: To Sukesha, the sage replied: Dear Sukesha, here itself, in the body itself, is that Purusa in whom all the sixteen faculties, realities, potentials exist, manifest and grow to full function. This Purusa is the human at the level of the microcosm (the individual) and the universal Spirit at the level of the macrocosm. The human body is the micro-correspondent of the universe, so the Purusha resides in the human body. The universal soul resides in the individual soul too and informs the individual soul of the universal presence and power of Itself.

स ईक्षांचक्रे । कस्मिन्नहमुत्क्रान्ते उत्क्रान्तो भविष्यामि, कस्मिन्वा प्रतिष्ठते प्रतिष्ठास्यामीति ॥ ३ ॥

*Sa ikṣācakre/ Kasminnahamutkrānta utkrānto bhaviṣyāmi
kasminvā pratiṣṭite pratiṣṭasyāmīti // 3 //*

Comment: He, the Purusha thought: In whose manifestation and evolution shall I manifest myself? In whose settlement and stability, shall I stay manifested? In other words, what is the medium of self-manifestation of the Purusha?

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनोऽन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु
च नाम च ॥ ४ ॥

*Sa prāṇamasṛjata prāṇācchraddhāṃ khaṃ vāyurjyotirāpaḥ
pṛthivīndriyaṃ mano' annamannādvīryaṃ tapo mantrāḥ
karma lokā lokeṣu ca nāma ca // 4 //*

Comment: The creator Ishvara, first created prana, life energy, from energy, sraddha, i.e., the law that would hold and govern the universe, then the five elements, i.e., space, vayu (air), agni (heat and light), the apah (waters), prthivi (earth), the senses, mind, anna (food), vital energy (seed), taps (discipline of mind and sense), mantra (principles of existence and living), Karma (i.e., will and action), loka, beings according to their karma), and in the lokas, different names and categories of existence.

The above are sixteen categories and levels of creation that came into existence before the creation of human beings. This, we can say if we talk of the individual, i.e., the microcosmic creation. The same would be the categories of creation if we talk of the creation of the whole universe.

In the Upanishads there are different ways of saying the same thing. In answer to the first question, the first forms of creation are said to be prana and rayi, i.e., matter and energy (life forces) both of which interact and different forms of existence and life come into being. Here the same story is carried over sixteen stage, manifestation of Purusa being the primary aim. Similarly, in terms of sankhya philosophy, prana may be called the first motion after thought and sraddha, the intelligence stuff called mahan. We have to corelate the different statements in order to appreciate the essential truth of the Upanishads.

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते ।
एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नाम रूपे पुरुष
इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति । तदेष श्लोकः ॥ ५ ॥

***Sa yathemā nadhyaḥ syandamānāḥ samudrāyaṇāḥ samudraṃ
prāpyāstaṃ gacchanti bhidyete tāsāṃ nāmarupe samudra
ityevaṃ procyate / Evamevāsya paridraṣṭurimāḥ ṣoḍaśa-
kalāḥ puruṣāyaṇāḥ puruṣaṃ prāpyāstaṃ gacchanti
bhidyete cāsāṃ nāmarupe puruṣa ityevaṃ procyate sa
eṣo'kalo'mṛto bhavati tadeṣa ślokaḥ // 5 //***

Comment: This mantra describes the integration of the sixteen kalas with the purusa. But before we understand this integration, let us recollect that at the cosmic level, these emanate from Brahma at the dawn of creation and merge into Him at the time of dissolution. At the microcosmic level, the individual, they are made to integrate with the individual soul. They remain integrated with the soul as its potentials during life. But at the time of death they recede from

manifestation and, merged with the subtle body, move off alongwith the soul for the next manifestation in a new body at the time of rebirth.

Just as these streams, moving fast toward the ocean, join, the ocean, and having joined the ocean, drop their names and forms since they are now called "the ocean", similarly these sixteen kalas of the purusa, moving and emerging toward him attain to him and lose their names and forms when they join him since they are all integrated with the entity called purusa. The parusa is not the Kalas, he is distinct, beyond the Kalas and immortal and eternal.

This is a very important mantra on the nature of the entity called man. Man includes all the Kalas, but he is not an aggregate of parts, he exceeds and transcends the parts. Similarly, when the Creator creates the kalas, he holds and masters these, but the universal, cosmic reality, the Virat Purusa is not an aggregate of these kalas. The kalas are creatures and the cosmic purusa exceeds and transcends all that is created in existence.

Thus the kalas constitute but do not make up the whole cosmos. The Purusa makes up the cosmos. Similarly the Kalas at the individual level constitute the individual entity but do not make up the whole man. The whole man is the purusa and the kalas are integrated with Him. At the time of dissolution the cosmic Kalas recede into the Cosmic Purusa Similarly at the time of the individual's death, the individual kalas recede into the soul.

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।
तं वेद्यं पुरुषं वेद यथा मा वो मृत्यु परिव्यथा इति ॥ ६ ॥

*Arā iva rathanābhau kalā yasminpratiṣṭhitāḥ / Tam
vedyaṃ puruṣaṃ veda yatha mā vo mṛtyuḥ parivyathā
iti // 6 //*

Comment: Just as the spokes are fitted into the nave of the wheel, similarly the Kalas are integrated with the purusa, i.e., emerge from and recede unto Him. They have no independent existence of their own. So the Purusa alone is worth knowing, ultimately know that, so that you may not feel afflicted by the pain and fear of death.

तान्होवाचैतावदेवाहमेतत्परं ब्रह्म वेद नातः परमस्तीति ॥ ७ ॥

Tān hovācaitāvadevāhametat paraṃ brahma veda / Nātaḥ

paramastīti // 7 //

Comment: To them the sage Pippalada spoke in conclusion : Thus is what I know of Brahma. There is nothing greater than this, nothing higher, nothing beyond.

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति। नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ८ ॥

*Te tamarcayantastvaṃ hi naḥ pitā yo'smākam-avidyāyāḥ
paraṃ pāraṃ tārayasīti / Namaḥ parama-ṛṣibhyo namaḥ
parama-ṛṣibhyaḥ // 8 //*

Comment: They then offered the sage Pippalada reverence in worship saying: You are our father who have taken us across the sea of ignorance. Salutations to you, sagest of the sages, salutations be to you from us, your disciples.

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ ८ ॥

*Bhadraṃ karṇebhiḥ śṛṇuyāma devā bhadraṃ paśyem-
ākṣabhiryajatrāḥ / Sthirairāṅgaistuṣṭuvām-sastanū-
bhirvyaśema devahitaṃ yadāyuh //*

Comment: Noble people of brilliant, generous and divine nature, help us to hear with our ears what is good and beneficial. Noble people dedicated to yajna, may we, by your favour and kindness see with our eyes what is good and elevating. May we, enjoying with firm and strong bodies and body parts, thanking the Lord Divine and praising the things given by Him, live a full life fit for and blest by the divinities.

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः। स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥ ६ ॥

*Svasti na indro vṛddhaśravāḥ svasti naḥ puṣā
viśvavedāḥ / Svasti nastārksyo ariṣṭanemiḥ
svasti no bṛhaspatirdadhātu //
Om ~ śāntiḥ śāntiḥ śāntiḥ //*

Comment: May Indra, lord of power and majesty, abundant in food, energy and honour, be for our good and bless us with favours. May Pusha, lord of universal growth, be for our good and bless us with progress. May Tarkshya, lord inviolable, worthy of love and friendship, destroyer of suffering, be good for us

and bless us with good fortune. And may Brhaspati, lord of universal knowledge and wisdom be good and bless us with knowledge, wisdom and sweet language.

Mundakopanisad

Mundaka 1, part 1

This Upanishad is based on the Atharva Veda. It is a dialogue between Saunaka, a pious and intelligent householder, and Angira, a great sage in spiritual wisdom. Mundaka is an interesting and significant name. Mundana means shearing, tonsuring of the head. This Upanishad reveals spiritual knowledge of high order which removes all fear, pain and affliction. It is an illumination of the intelligence and strengthening of faith in the spirit and pious living.

The message is as sharp as a razor's edge and presents the knowledge of knowledges. The Upanishad first gives the order of how this knowledge was handed down from Brahma to Saunaka, and then records the dialogue between the sage Angira and the disciple Saunaka.

ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

*Om ~ Brahmā devānāṃ prathamah sambabhūva viśvasya
kartā bhuvanasya goptā / Sa brahmavidyāṃ sarvavidyā-
pratiṣṭhām atharvāya jyeṣṭhaputrāya prāha // 1 //*

Comment: Brahma was the first of the divinities and the original cause of the creation, evolution, sustainance and protection of the world, who revealed the knowledge of the four Vedas for the original sages to whom the four Vedas were given at the dawn of creation. These four were Agni who received the Rgveda, Vayu who received the Yajurveda, Aditya who received the Samaveda, and Angira (Atharva) who received the Atharva-Veda.

How did they receive the Veda? They had it revealed in their mind and soul. Ishvara reveals the knowledge in the soul, where the soul is in direct association with Ishvara.

The four sages passed it on to Brahma who was the first among early sages. He was the one who knew the secrets of life and preached the knowledge of Dharma. He passed on the knowledge of the Spirit of the universe to his eldest son/disciple

Atharva. Verily, the knowledge of the Spirit is the knowledge of knowledges, the highest.

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तां पुरोवाचांगिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥

*Atharvane yāṃ pravadeta brahmā'tharvā taṃ
purovācāngire brahmavidyām/Sa bhāradvājāya
satyavāhāya prāha bhāradvājo'ngirase parāvarām // 2 //*

Comment: The knowledge of the spirit which Brahma passed on to Atharva, was further passed by Atharva to Angira. Angira passed it on to Satyavaha, a sage born in the line of Bharadvaja. Bharadvaja then passed on this traditional knowledge to Angira.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

*śaunako ha vai mahāśālo'ngirasaṃ vidhivadupasannaḥ
papraccha/kasminnu bhagavo vijñāte sarvamidaṃ
vijñātaṃ bhavatīti // 3 //*

Comment: Saunaka, a well-known sage who maintained a large home for scholars, respectfully approached the sage Angira and asked him: Holy sage, what is that knowledge of Reality by knowing which man comes to know all this world? Is there anything supreme beyond which there is nothing?

तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति, परा चैवापरा च ॥ ४ ॥

*Tasmai sa hovāca/Dve vidye veditavye iti ha sma
yadbrahmavido vadanti parā caivāparā ca // 4 //*

Comment: To 'Saunaka, Angira replied: The sages who know the Veda say that there are two kinds of knowledge which ought to be known. One is para, the knowledge of the Spirit, and apara, the knowledge of everything other than the Spirit, i.e., the knowledge of nature man and society, etc. One apara, is the knowledge of the world, and the other, para, is the knowledge of the Spirit which is higher than the world.

तत्रापरा, ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्यौतिषमिति ।
अथ परा, यया तदक्षरमधिगम् [यते ॥ ५ ॥

*Tatrāparā ṛgvedo yajurvedaḥ sāmavedo'tharvavedaḥ
śikṣā kalpo vyākaraṇaṃ niruktaṃ chando jyotiṣamiti/
Atha parā yayā tadakṣaramadhigamyate // 5 //*

Comment: The apara (worldly) knowledge consists of Rgveda, Yajurveda, Samaveda and Atharva-Veda, pronunciation, Grammar, the application of Vaidic knowledge in various Yajnas and the knowledge of their results, Nirukta, the Vaidic specialized dictionary and the science of interpretation, prosody or the knowledge of vedic verse and metre, and astronomy without which the vaidic knowledge of the universe cannot be properly understood. This is the worldly part of knowledge. Then there is para Vidya, the knowledge which reveals the nature of the Supreme Spirit of the universe and how to realize that spirit.

Truly speaking, the Vedas are a reservoir of knowledge of both the types. They reveal complete knowledge of the world, of how to live, of Brahma, and of how to realize Brahma. But the Vedas here are described as apara knowledge because a very large part of the Vedas sets out to teach us the nature and character of the world and how to live in it. The knowledge of matter, nature, mind, happiness, society, human organization into society, state and the world-state, administration, economics, health, education, all this is revealed in the Vedas. In addition, the Vedas also reveal the nature and being of Brahma and the ways of realizing it. The first Upanishad, Isopanesad is exactly the 40th chapter of the Yajurveda, and the closing words are 'Om kham Brahma'. But Vedas are here called apara Vidya because they deal with science, society and worldly happiness. The Upanishads exclusively deal with the soul and are an extension of Brahma Vidya originally revealed in the Vedas.

यत्तद्रे (दृ) श्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

*Yattad-adreśyam-agrāhyam-agotram-avarṇam-acakṣuḥśro-
traṃ tadapāṇipādam/Nityaṃ vibhuṃ sarvagataṃ susūkṣmaṃ
tadavyayaṃ yadbhūtayoniṃ paripaśyanti dhīrāḥ // 6 //*

Comment: What is Brahma like, which the Brahma Vidya reveals? It is beyond description and cannot be spoken of in the language of the senses. If you want to describe it in the language of the senses, and even of the intellect, you can only use negatives. Hence this mantra says: It cannot be known with the senses, you can't touch it, It has no gotra (family name). It has no colour or class, no eyes or

ears, no hands, no feet. It is eternal, omnipresent, all-pervasive, subtler than the subtlest, imperishable and the origin of all the forms of existence. The wise and the patient alone experience it.

यथोर्णनाभि सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति ।

यथा सतः पुरुषात्केशलोमानि तथाक्षरात्संभवतीह विश्वम् ॥ ७ ॥

*Yathorṇanābhiḥ sṛjate gṛhṇate ca yathā pṛthivyāmoṣa-
dhayaḥ saṃbhavanti / Yathā sataḥ puruṣāt keśalomāni
tathā 'kṣarāt saṃbhavatiha viśvam // 7 //*

Comment: How does the creation/universe come into being? It comes into being from its original cause which is Brahma. How? There are three images used to describe this birth of the universe:

Just as a spider creates the web from itself and then withdraws it, so does Brahma bring existence into being and then withdraws it unto itself. Just as vegetation grows from the earth, or the hair of the head and over the body grows from the body of a living person, so does this universe come into being from Brahma which is the original and the efficient cause of it.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।

अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

*Tapasā cīyate brahma tato 'nnamabhijāyate / Annāt prāṇo
manaḥ satyaṃ lokāḥ karmasu cāmṛtam // 8 //*

Comment: With tapas, of thought and will Brahma manifests Itself in its creative role. From its original act of tapas (will and thought), prakṛti comes into being. Then Prakṛti evolves into further forms, prana (i.e., energy and life force), mana (mind and intelligence stuff), satyam (the subtle and gross elements and the laws of further evolution), various lokas (systems of stars, galaxies, planets, etc.), Karma and the sweet and the bitter fruits of karmas upto the experience of the highest bliss of Happiness.

This mantra is a poetic and suggestive indication of how the universe emanates from Brahma and ultimately retires unto Him.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।

तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

*Yaḥ sarvajñāḥ sarvavidyasya jñānamayaṃ tāpaḥ/
Tasmādetadbrahma nāma rūpamannaṃ ca jāyāte // 9 //*

Comment: Brahma is that who knows all, watches all, whose awareness itself is all knowledge, thought and will. From Him emanates great universe of existence with myriad forms, names, food, energy, growth and evolution.

Brahma is the unity, the universe is the variety of forms, existences, and names. And the soul of the universe is Brahma. Hence the universe is one great organism, living, breathing and self sustaining the forms of life.

Part 2

तदेतत्सत्यं मंत्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि ।
तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

*Tadetat satyaṃ mantreṣu karmāṇi kavayo yānyapaśyaṃ-
stāni tretāyāṃ bahudhā saṃtatāni / Tānyācaratha niyataṃ
satyakāmā eṣa vaḥ panthāḥ sukṛtasya loke // 1 //*

Comment: Dear Saunaka, the truth is this: the acts of Dharma which the sages saw and realised in the mantras are variously revealed in the verses of knowledge (Rks), acts of virtue verses (Yajus), and verses of worship (Samans). All the Vedas express these acts of Dharma. Ye lovers of truth and virtue, do all these acts regularly as prescribed. That is the path of the good for you in the world.

Earlier, the sage described two kinds of knowledge, the worldly knowledge of Karma, and the sacred knowledge of the Spirit. In this part of the Upanishad, the sage describes the path of virtuous action.

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेच्छ्रद्धया हुतम् ॥ २ ॥

*Yadā lelāyate hyarciḥ samiddhe havyavāhane/
Tadājyabhāgāvantareṇāhutīḥ pratipādayet // 2 //*

Comment: When the flames start playing up high in the fire fed and raised to carry the offered libations, offer the ahutis well in the centre of the fire except the two ajya-bhaga ahutis of ghee.

The advice of the sage is that an act of yajna should be performed with full faith and according to the rule.

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान्हिनस्ति ॥ ३ ॥

*Yasyāgnihotram-adarsāma-paurṇamāsa-macāturmāsyam-
anāgr-ayaṇam-atithivarjitaṃ ca / Ahutam-avaiśvadevam-
avidhinā hutam-āsaptamāns-tasya lokān hinasti // 3 //*

Comment: If a house holder does not perform a yajna on amavasya (fifteenth of the dark fortnight), purnamasi (fifteenth of the bright fortnight), chaturmasa (four months of rains), agnayana (yajna in the beginning of winter); if a household does not entertain chance guests, or does not feed animals and birds, or does the yajna without faith and without observance of rules and propriety, these acts of omission and commission deprive him of virtue and of happy reward for seven regions of existence and experience. The seven regions, of which he is deprived are : cleansing of the mind, attitude of detachment, peace of the inner self, worship of God, freedom from pain, attainment of happiness and the freedom and bliss of Moksa.

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

*Kālī karālī ca manojavā ca sulohitā yā ca
sudhūmravarṇā / Sphuliṅginī viśvarucī ca devī
lelāyamānā iti sapta jihvāḥ // 4 //*

Comment: In this mantra, the sage describes the seven types of the flames of fire which devour the materials offered and carry them to distant regions of the atmosphere, the sky and space. The flames are dark, fearsome, fast as the mind, red hot, smoky in colour, shooting and sparking, a very goddess of various hues, rising in play, the fire has seven tongues with which it tastes and devours the materials for the benefit of its devotees and the world around them.

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहृतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

*Eteṣu yaścarate bhrājamāneṣu yathākālaṃ cāhutayo
hyādadāyan/Taṃ nayantyetāḥ sūryasya raśmāyo yatra
devānāṃ patireko'dhivāsaḥ // 5 //*

Comment: The man who roams around in piety among these flaming lights of the Yajna fire, offering ahutis according to time and in proper form, goes up high. Him, these flames, turned into rays of the sun, carry (with the rays of the sun) to the regions of happiness and bliss where resides the sole One Lord of the powers of bliss.

In this mantra, the sage describes the fruit of Yajna which is regularly and properly performed. If yajna is performed as a matter of sacred obligation, it takes one higher and closer to Brahma, Lord of the Universe.

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥

*Ehyehīti tamāhutayaḥ suvarcasaḥ sūryasya raśmibhir-
yajamānaṃ vahanti/Priyāṃ vācamabhivadantyo'rcayantya
eṣa vaḥ puṇyaḥ sukṛto brahmalokaḥ // 6 //*

Comment: The ahutis, bright and fragrant, speak words of sweetness and reverence to the Yajamana: "Come, come", they say, and carry him with the rays of the sun to the regions of happiness, "This is the Brahmaloaka, the region of happiness the Lord has granted as a reward for your acts of goodness and virtue. Stay here and be happy." However, if Yajna is performed with desire, this reward is time bound and therefore short. The man has to come back to the world of ordinary mortals. So, to do acts of virtue with a view to the future reward, paradisaal though it be, is short-sightedness. This way is, after all, the way of Avidya, ignorance. This idea is continued further.

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

*Plavā hyete adṛḍhā yajñarūpā aṣṭādaśoktamavaraṃ yeṣu
karma/Etacchreyo ye'bhinandanti mūḍhā jarāmṛtyuṃ te
punarevāpi yanti // 7 //*

Comment: The various kinds of yajna mentioned above are like oars (boats) which can carry the Yajamana (the performer) across the flood of life, its problems and pains. But, if the Yajna is performed with a desire for return, then the oar is unstable and may fail the inmates in the middle of the water. The acts of offering into the yajna are performed by eighteen for eighteen, yet success may still not come. If the fond ones congratulate themselves on the performance, saying, "Verily this act is wonderful the best; it will take us to eternal happiness", they are wrong. They are ignorant of the fact that they will come back to face the pains of old age and death.

Let us explain the term 'astadasoktam'-performed by eighteen for eighteen. There are four functionaries at a yajna, the Brahma, adhvaryu, Udgata and hota. Each is assisted by three. That makes it sixteen. In addition, there is the yajamana and his wife. That's eighteen participants. Next, the Yajna is performed for the health and good of eighteen : five organs of perception (jnanendriyas), five organs of volition and action (Karmendriyas), five energies (pranas), the mind, intellect, and the I-sense or ahankara-all these make up the psychic personality.

Now, if the Yajna is performed for the good of the soul, it is good as a pure act of worship in the service of God and the environment. If it is performed for an express purpose, it is still good but not the good of the higher order. The fruit is time bound, you come back to where you had started from, such a yajna is good for the lower order. Hence the sage continues:

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ।
जंघन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

*Avidyāyāmantare vartamānāḥ svayaṃ dhīrāḥ paṇḍitaṃ
manyamānāḥ / Jaṅghanyamānāḥ pariyanti mūḍhā andhenaiva
nīyamānā yathāndhāḥ // 8 //*

Comment: Living in a state of ignorance (of the highest knowledge of the Supreme Spirit), but believing that they are the wise and the intelligent, the ignorant fools go round and round, suffering the repetitions of life and death-they are blind, as if, led by the blind.

Let us be clear, here, of pessimism. Life is a great experience, no doubt. You get it as a reward of virtue by the Grace of God. But having lived through the experience, you must know that the experience is nothing greater than itself. And

beyond the experience there is the Grace of pure being. So if you repeat the experience for nothing better and feel cheated later by your own presumptions, you are a fool. Having been through the wonderland once, you must know that it is what it is, and your self is greater than your experience.

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ ९ ॥

*Avidyāyaṃ bahudhā vartamānā vayaṃ kṛtārthā
ityabhimanyanti bālāḥ/Yat karmino na pravedayanti
rāgāt tenāturāḥ kṣīṇalokāścyavante // 9 //*

Comment: Ignorant people, after living in a state of darkness, believe that they have achieved the ultimate aim of their life. Involved in acts for the self and afflicted with attachment, they do not really know the Lord of the universe, Brahma. They may get temporary pleasure and happiness as a result of their acts, but when that is over, they fall to lower states of existence.

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वमं लोकं हीनतरं वा विशन्ति ॥ १० ॥

*Iṣṭāpūrtam manyamānā varīṣṭham nānyacchreyo vedayante
pramūḍhāḥ/Nākasya pṛṣṭhe te sukṛte 'nubhūtvemaṃ lokam
hīnataram vā viśanti // 10 //*

Comment: They believe that acts of virtue such as Yajna, and acts of charity such as building wells and public rest homes are the best acts. These ignorant people do not know anything better such as knowledge and worship of Brahma for its own sake as a matter of duty and obligation. As a result of their acts of charity, they do get the reward in states and regions of happiness. But when they have experienced that and the time and pleasure has exhausted, they come back to states of existence worse than before.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्या चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

*Tapahśraddhe ye hyupavasantyaranye śāntā vidvāṃso
bhaikṣyacaryāṃ carantaḥ/Sūryadvāreṇa te virajāḥ
prayānti yatrāmṛtaḥ sa puruṣo hyavyayātmā // 11 //*

Comment: Men of real knowledge and those enjoying the peace of mind, live in the forest and live a life of faith and austerity. They eat whatever little they can get and contemplate the universal Spirit, Brahma, in their state of purity. At the end of life they leave this body through the sun-door, i.e., the upward nadi that leads from the heart to the top of the head and they ascend to the Eternal Spirit to live in Moksa.

Thus the Upanishad speaks of the way of knowledge and renunciation, saying that this is the way of Vidya and it is the superior path. This is the path of light. As compared to this, the path of interested and self-dedicated virtue is the path of ignorance.

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्याणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

*parīkṣya lokān karmacitān brāhmaṇo nirvedamāyānnās-
tyakṛtaḥ kṛtena / tadvijñānārthaṃ sa gurumevābhigacchet
samitpāṇiḥ śrotriyaṃ brahmaniṣṭham // 12 //*

Comment: The man in search of Brahma, the Spirit of the universe, should try and test the value of the reward of self- interested Karmas such as yajna and charity. He will then realize that Brahma can be attained not by doing but by knowing and being. Then to know and attain the Reality of the Spirit, he should rise to a state of renunciation, and, samidha in hands, should approach in all humility the teacher who has heard the very voice of Brahma, i.e., felt the presence of the Lord and is totally dedicated to Him.

To hold'the samidha in hands is a symbol of total surrender and dedication. Just as the samidha gets burnt in the Yajna fire, so is the man prepared to live the life of a samidha.

तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

*Tasmai sa vidvān upasannāya samyak praśāntacittāya
śamānvitāya / Yenākṣaraṃ puruṣaṃ veda satyaṃ provāca
tām tattvato brahmavidyām // 13 //*

Comment: To him, who has approached in a state of perfect peace and discipline, and who prays in humility for knowledge, the Guru should reveal the knowledge

of the Spirit in its reality and essence, so that the disciple may experience Brahma, the eternal and imperishable Spirit of the Universe, in truth.

Mundaka 2

Part-1

In Mundaka-1, the sage Angira has spoken of the two kinds of knowledge: Knowledge of the Eternal Spirit, Brahma, Vidya, and that of the world, Avidya. He has also said that the knowledge of the Spirit is superior to knowledge of the world; the worldly knowledge gives temporary benefit, but the fruit of Brahma Vidya is lasting. In Mundaka-2, the sage speaks of Brahma.

तदेतत्सत्यं यथा सुदीप्तात्यावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।

तथाक्षराद्विविधाः सौ ऽत्र भावाः प्रजायन्ते तत्र चैवापियन्ति ॥ १ ॥

*Tadetat satyaṃ yathā sudīptāt pāvakādvisphuliṅgāḥ
sahasraśaḥ prabhavante sarūpāḥ / Tathā 'kṣarādvividhāḥ
somya bhāvāḥ prajāyante tatra caivāpi yanti // 1 //*

Comment: The sage Angira said, to Saunaka : This is the truth, dear Saunaka, just as from a blazing fire thousands of sparks, alike in form, shoot out, similarly from the Eternal Brahma, innumerable forms of existence emerge and then return unto him.

The universe emanates from Brahma and merges back into Brahma. He is the original cause and He is the ultimate also. He issues the creation forth, He withdraws it.

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ २ ॥

*Divyo hyamūrtaḥ puruṣaḥ sa bāhyābhyantaro hyajaḥ /
Aprāṇo hyamanāḥ śubhro hyakṣarāt parataḥ paraḥ // 2 //*

Comment: Brahma is Light itself, a presence without form, the Spirit of the universe, in and out of everything, unborn; he needs no breath but creates the breath and energy, He works not with the mind but He is the source of the mind, He is pure and unsullied, He is far beyond and far higher than the soul of man. These are but some of the attributes of Brahma, the list can never be exhaustive.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

*Etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca/
Khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī // 3 //*

Comment: From Him is born prana energy, mind, and all the organs of sense/perception; from Him are born all the elements-Akasa (space), air, light, water, and the earth which is the mother who sustains all the creatures.

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यो दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य पद्भ्यं पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

*Agnirmūrdhā cakṣuṣī candrasūryau diśaḥ śrotre vāg
vivṛtāśca vedāḥ/Vāyuḥ praṇo hṛdayaṁ viśvamasya
padbhyāṁ pṛthivī hyeṣa sarvabhūtāntarātmā // 4 //*

Comment: In the last mantra, Brahma was described as purusa, Spirit of the universe. In this mantra, the Universe is described as the body of the Lord. His forehead is fire, the sun and the moon His eyes, the directions of space His ears, the Vedas His reverberating voice. The air is His breath, the universe His mighty heart, the earth His footstool. He is indeed the innermost spirit of the universe. It is a poetic image.

तस्मादग्निः समिधो यस्य सूर्यः सोमात्यर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥ ५ ॥

*Tasmādagniḥ samidho yasya sūryaḥ somā tparjanya
ośadhayaḥ pṛthivyām/Pumān retaḥ siñcati yoṣitāyām
bahviḥ prajāḥ puruṣāt samprasūtāḥ // 5 //*

Comment: Having described Brahma as the spirit and the universe as the body, in poetic form, the sage now describes how life was created and how it continues.

From Him arises the fire. The sun burns as the fuel of this universal Yajna. From heat arises the original vapours which condense as cloud and the rain. From the rain water are born all kinds of vegetation on the earth. Vegetation provides food which through the body system is sublimated into the vital seed. The male sows the seed into the female, and thus are born the innumerable forms of creatures.

This is a poetic as well as scientific account of the evolution of life forms. It is only suggestive and not exhaustive. The purpose of the sage is to say that Brahma is the original and efficient cause of the universe, and for that purpose, the suggestion is enough.

तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥

*Tasmādṛcaḥ sāma yajūṃṣi dīkṣā yajñāśca sarve kratavo
dakṣiṇāśca / Saṃvatsaraśca yajamānaśca lokāḥ somo yatra
pavate yatra sūryaḥ // 6 //*

Comment: By Him were revealed all the verses of the Veda-Rks, Yajus and Samans. All the diksas (initiation), all the yajnas performed as a matter of duty or for a purpose, all obligations of daksinas, years and sessions, yajamanas, and all the regions of the universe fit for habitation where the sun shines and the moon showers its golden light, all these emanated from Brahma.

तस्माच्च देवा बहुधा संप्रसूताः साध्या मनुष्याः पशवो वयँसि ।
प्राणापानौ ब्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

*Tasmācca devā bahudhā samprasūtāḥ sādhyā manuṣyāḥ
paśavo vayāṃsi / Prāṇāpānau vrīhiyavau tapaśca śraddhā
satyaṃ brahmacaryaṃ vidhiśca // 7 //*

Comment: All the good people, saints and sages, seasoned and disciplined, men of average type, animals, birds are created by Him. He created the prana energy, the apana air, grain such as rice and barley, dicipline of life, faith, truth, the observance of continence, all the methods of doing things. He created everything, revealed all wisdom, and taught how to live.

सप्त प्राणाः प्रभवन्ति तस्मात्सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

*Sapta prāṇāḥ prabhavanti tasmāt saptārcaṣaḥ samidhaḥ
sapta homāḥ/Sapta ime lokā yeṣu caranti prāṇā
guhāśayā nihitāḥ sapta sapta // 8 //*

Comment: Seven types of prana issue forth from Him. Seven rays of light, seven types of fuel, and seven types of yajna fire issue forth from Him. The seven lokas in which the seven types of pranas flow issue from Him. All these seven grades of existence established and issuing forth in life from the deepest of the heart flow from Brahma.

The interpretation of the seven types of pranic energy can be on the individual as well as on the cosmic level. At the individual level, the pranas energise the two eyes, two nostrils, two ears and one mouth. These too are the seven rays. Seven types of activity is going on in the organic metabolism. There are seven levels or centres of consciousness as explained in Yogic psychology. The centre of centres is in the heart where the Jivatama and therein the Supreme Soul resides. It is from Him that all energy flows. The same correspondence of seven can be worked out on the cosmic level. The Upanishadic indication is only suggestive.

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

*Ataḥ samudrā girayaśca sarve'smāt syandante sindhavaḥ
sarvarūpāḥ/Ataśca sarvā oṣadhayo rasaśca yenaiṣa
bhūtaistiṣṭhate hyantarātmā // 9 //*

Comment: From Him all the seas come into existence. From Him arise all the mountains. All the rivers, various in form, flow from Him. From Him grow all the herbs where from are distilled the vital juices for the body's health. By virtue of these the soul resides in the heart, surrounded and guarded by the elements that make up the body, a city worthy of its master.

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

*Puruṣa evedaṃ viśvaṃ karma tapo brahma parāmṛtam/
Etadyo veda nihitaṃ guhāyāṃ so'vidyāgranthiṃ
vikiratīha somya // 10 //*

Comment: Indeed dear Saunaka, this entire universe, is purusa only; all action, all tapa (discipline of mind and body), all knowledge, the soul itself, all this is purusa only, Brahma Itself, because all this issues forth from Him and is absorbed into Him ultimately. One who realizes this, and feels the presence of the purusa as He is residing in the core of the self, knows the ultimate secret of existence. Such a man cuts off the gordian knot of ignorance and in this life itself attains immortality.

Earlier, as in Prasnopanisad it has been said that this universe is a matter-energy complex of vitality. Each living form is informed by the soul, and each soul at its deepest is pervaded by the Universal spirit. Indeed, the Universal Spirit is the creator, sustainer and lastly the destroyer of the Universe. The Spirit pervades every little particle of it. By the same Presence the entire universe is one living, breathing, organic system. In other word, the Universal Spirit, Brahma/I'svara is a 'Cosmic Person'-since He is the soul and He lives in the body which is the universe. Hence it is said that the universe is purusa, because without Him it cannot sustain even as matter. Just as fire turns a lump of iron into a ball of fire, and it can be called fire even though it is iron all the same, so is the universe a system of matter and energy and the Jivatma, still it is purusa because it emanates from Him and every particle of it is informed and pervaded by Him. This is the secret of being and knowledge.

Part 2

आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत्समर्पितम् ।

एजत्प्राणन् निमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

*āviḥ samnihitam guhācaram nāma mahatpadam-atraitat
samarpitam/ejatprāṇannimiṣacca yadetajjānatha
sadasadvareṇyam param vijñānādyadvariṣṭham
prajānām // 1 //*

Comment: Manifest as light, closest to us since He is residing in the secret of the heart, He is surely a mighty presence and the highest precedence. All this that is moving, breathing and waking exists in and is wholly dedicated to Him. Highest

of all that is and is yet not, greater than and beyond that which can be known, He is the One worth persuing for all the people. He is the highest Reality of the Universe. Know Him. Know Him.

यदर्चिमद्यदणुभूयोऽणु च यस्मिन्नलोका निहिता लोकिनश्च ।

तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः । तदेतत्सत्यं तदमृतं तद्वेद्व्यं सोम्य विद्धि ॥ २ ॥

*Yadarcimad-yadaṇubhyo 'ṇu ca yasmimllokā nihitā
lokinaśca / Tadetad-akṣaraṃ brahma sa prāṇastadu
vānmanaḥ / Tadetatsatyam tadamṛtaṃ tadveddhavyam
somya viddhi // 2 //*

Comment: He is the Lord of lights, smaller than the smallest particle, and yet all the worlds and their inmates are established in Him. He is eternal and imperishable, He is the Supreme Reality, He is the breath and vitality of existence, He is the voice, He is the mind of the universe. All that is living, breathing, speaking is because of Him. All this that is is He-it is because He is. He is the Truth, He is the Immortality and the Bliss. He alone is the object of our search, He ought to be attained, he is the target, He is the target. Know that.

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत ।

आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

*Dhanur grhītvaupaniṣadaṃ mahāstraṃ śaraṃ hyupāsā
niśitaṃ sandhayīta / āyamyā tadbhāvagatena cetasā
lakṣyaṃ tadevākṣaraṃ somya viddhi // 3 //*

Comment: There is a metaphor of worship and meditation is this mantra. The message of the Upanisad is the great bow from which the arrow has to be shot. The arrow is sharpened on the grinding stone. That arrow is upasana, worship of the Lord. Take the aim at the target and draw the bow with a mind full of faith in the Lord and vibrating with the feeling of love and absolute dedication. The target is the eternal Brahma, nothing short of that. Take the aim and shoot the arrow with all your might of faith at the target and fix it. This is the way of faith and worship.

Now, what is the arrow? and the bow?

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेद्ध्यं शरवत्तन्मयो भवेत् ॥ ४ ॥

*Praṇavo dhanuḥ śāro hyātmā brahma tallakṣyamucyate/
Apramattena veddhavyaṃ śaravat tanmayo bhavet // 4 //*

Comment: The metaphor is carried on further. Aum is the name of Brahma and that is the bow. The soul of the devotee is the arrow. Brahma is the target as is said in spiritual literature. The target can be taken only by the man who has given up mischief and casualness, and who is totally dedicated at heart and in the soul. Just as an arrow asks no questions and has no reservations, similarly the devotee's surrender and concentration should be complete.

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुंचथामृतस्यैष सेतुः ॥ ५ ॥

*Yasmin dyauḥ pṛthivī cāntarikṣamotaṃ manaḥ saha
prāṇaiśca sarvaiḥ/Tamevaikaṃ jānatha ātmānamanyā vāco
vimuñcathāmṛtasyaiṣa setuḥ // 5 //*

Comment: The earth, the sky and Heaven are in Him as the warp and woof in cloth. He is in them and these are in Him. The mind and all the energies of pranas are in Him. Know only that Super Atma. Know with your soul directly by realization within because He is in your very heart and soul. Leave aside all other words and ideas. He alone is the bridge across your existence and immortality.

अरा इव रथनाभौ संहता यत्र नाड्यः । स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

*Arā iva rathanābhau saṃhatā yatra nāḍyaḥ/Sa eṣo'ntaś-
carate bahudhā jāyamānaḥ/Oमित्येवाṃ dhyāyatha ātmānaṃ
svasti vaḥ pārāya tamaśaḥ parastāt // 6 //*

Comment: Just as the spokes of a wheel pass through the hub and extend to the rim, similarly the views and nerves pass through the heart and spread over the body. The spirit of the Universe, Brahma or Ishvara, is present in the heart itself revealing His presence by inspiring you again and again. You and the Lord both are together inside. Worship the Eternal Spirit with the chanting of Om and meditation on It, so that you may cross the ignorance and darkness of existence and attain to the light beyond. May the Lord bless you!

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि । दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः । मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं संनिधाय । तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ ७ ॥

Yaḥ sarvajñāḥ sarvavid yasyaiṣa mahimā bhuvi / Divye brahmapure hyeṣa vyomnyātmā pratiṣṭhitaḥ / Manomayaḥ prāṇaśarīranetā pratiṣṭhito'nne hṛdayaṃ sannidhāya / Tad vijñānena paripaśyanti dhīrā ānandarūpamamṛtaṃ yad vibhāti // 7 //

Comment: Brahma is Omniscient. He is the all-seeing universal eye. His glory and grandeur pervades this entire world. This same Spirit, Brahma, is present in the celestial sacred city which is the sanctum sanctorum of the heart of man and of the Universe. He pervades in the mind, inhabits the secret of the heart and vibrates through the entire body system, giving it energy and motion. The wise and virtuous sages get vision of Him with their knowledge of the Spirit in their own self and the universe, blazing in His immortal beauty, glory and eternal Bliss.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

*Bhidyaṭe hṛdayagrānthischidyante sarvasaṃśayāḥ /
Kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare // 8 //*

Comment: The Lord is beyond the senses, beyond the mind, beyond everything tangible. When the man of knowledge, wisdom and worship has obtained a vision of His glory, the knots and tangles of the heart are undone, all the doubts and reservations evaporate, and all the back-log and burden of the karma is lightened. Man in life is free to act, free to do good as well as evil, but he is subject to the laws of nature which emanate from the Lord. When man leaves the body at the time of death, his soul is taken by pranas with the subtle body to another birth in whatever species the soul deserves. It carries the burden of the past karmas. In the next life, the soul suffers the results of the last life karma and opens a new account too with new karmas. The cycle of birth and death continues until the balance sheet is zero and Moksa is attained.

This mantra says that if the Jivatma can have a vision of the Lord, all burdens of Karma, doubts and reservations are cleared. The ties of the Spirit and the body are severed, and man is blessed with freedom and bliss.

हिरण्मये परे कोशे विराजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

Hiraṇmaye pare kośe virajaṃ brahma niṣkalam/

Tacchubhraṃ jyotiṣaṃ jyotistad yadātmavidō viduḥ // 9 //

Comment: Brahma is the light of lights, pure, free of colour and contamination. He doesn't work with any senses of pranas, in fact all the senses and forces of the body and the universe work with his inspiration. He resides within the soul in the golden light of the heart and in the highest plane of existence.

The Upanishad studies the human system at five planes of existence and activity : The plane of the body or the plane of matter, (annamaya kosa), pranamaya kosa or the plane of energy, manomaya kosa or the plane of mind, vijñanamaya kosa or the plane of intelligence/knowledge, and the anandamaya kosa or the plane of Happiness. This is the highest plane where the Lord's presence can be experienced directly in the spiritual bliss with which the soul feels beatified at that level of experience.

So says this mantra: The presence of Brahma is experienced at that highest plane. Only those who know the Spirit, know and experience the presence.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

*Na tatra sūryo bhāti na candratāraṇam nemā vidyuto
bhānti kuto'yamagniḥ/Tameva bhāntamanubhāti sarvaṃ
tasya bhāsā sarvamiḍaṃ vibhāti // 10 //*

Comment: There the sun shines not, nor the moon, nor the stars, nor the lightings-how can then this fire shine Him? He shines with his own light and glory, and all these lights follow suit and shine. Indeed this entire universe shines with His light only. His is the light, His is the glory.

Nothing can illuminate and show His presence, because His presence is not in the dark. The suns don't shine Him because He is infinitely more bright. He is the

Original light, all else is second hand. So don't take a light to search for Him. Light your own soul, and you will find that He is within that light itself.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

*Brahmaivedamamṛtaṃ purastād brahma paścād brahma
dakṣiṇataścottareṇa / Adhaścordhvaṃ ca prasṛtaṃ
brahmaivedaṃ viśvamiḍaṃ varīṣṭhaṃ // 11 //*

Comment: The sage now concludes this part of the discourse. How to realize Brahma. First, know that the presence is there, then feel It is there, then be one with that feeling and presence. So says he:

All this phenomenal universe is a manifestation of Brahma, the immortal, the Bliss. All that extends before you is Brahma, all that is behind, all on the right, all on the left, all below and all above. All this universe is Brahma, all that is the best and highest radiates His presence and glory. When you realize this for a fact and as experience, then you are close to Him and walk in His presence. Know, and He is there, He is there, the Highest.

Mundaka 3

Part-1

In the last Mundaka it has been said that the entire universe is a manifestation of Brahma. Therefore all that is in existence is Brahma Itself. Now follows a clear distinction between Brahma or Ishvara and the Jivatma, i.e., between Paramatma and the Jivatma. Parmatma creates and pervades the universe, but He is not personally involved. He is only a witness. Jivatma, on the other hand, gets involved personally in the experience of the world and suffers the results, good, bad or indifferent. The choice and the responsibility both are the Jivatma's. Both coexist, but the One is free and suffers not, the other is free to act but subject to

the law of the universe, and hence faces the consequence of his free choice of action.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यश्नन्नन्यो अभिचाकशीति ॥ १ ॥

*Dvā suparṇā sayujā sakhāyā samānaṃ vṛkṣaṃ
pariśasvajāte/Tayoranyaḥ pippalaṃ
svādvattyanaśnannanyo abhicākaśīti // 1 //*

Comment: Two birds, both friends and living together, nest on the same tree. One of them eats the fruit with pleasure, the other doesn't, it only sits and watches. The tree is the universe, the entire creation, total existence. The two birds are Jivatma and Paramatma. Both exist together, both are inmates of the universe and are alike. Jivatma is sat (real) and chit (intelligent). Paramatma is sat, chit and ananda (Bliss). Jivatma is limited in its powers and knowledge, Paramatma is infinite. Therefore Jivatma is involved in the experience of the world. Paramatma creates and pervades, but does not get involved.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

*Samāne vṛkṣe puruṣo nimagno'niśayā śocati muhyamānaḥ/
Juṣṭaṃ yadā paśyatyanyamīśamasya mahimānamiti
vītaśokaḥ // 2 //*

Comment: On the same tree the Jivatma is deeply absorbed in the pleasure of the beauty of the world. But when it emerges, it suffers the bitter of the sweet and regrets. However, when it sees the other, the sovereign master, and His glory and grandeur which all beings praise and worship, it gets free from all the sorrow and regret.

The way to live and enjoy in the world is to act and experience with detachment, as a matter of duty and not for personal pleasure. Still, if you get involved because of limited vision, the way to get free is through love, service and worship of the Lord.

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्प्रिमुपैति ॥ ३ ॥

*yadā paśyaḥ paśyate rukmavarṇaṃ kartāramīśaṃ puruṣaṃ
brahmayonim/tadā vidvān puṇyapāpe vidhūya nirañjanaḥ
paramaṃ sāmīyamupaiti // 3 //*

Comment: When Jivatma with clarity of mind attains a vision of Paramatma who is all light, creator, giver of the Vedas, the sovereign ruler of the universe, pervading every particle of it, then, having been blessed with real knowledge, he gets beyond all good and evil, attains purity and freedom from all colour and opaqueness, and is blessed with perfect peace and equanimity of heavenly bliss.

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वा न्भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

*Prāṇo hyeṣa yaḥ sarvabhūtairvibhāti vijānan vidvān
bhavate nātivādī/ātmakriḍa ātmaratiḥ kriyāvān-eṣa
brahmavidāṃ variṣṭhaḥ // 4 //*

Comment: Paramatma is the very life of the universe and manifests Himself by vitalizing and energizing all the creatures and elements of the world. The man of knowledge who knows this does not become boastful. Content within himself and happy with the spirit of the universe, this man of vision practises meditation and worships and rises to the top among those who know the Veda and Paramatma.

If a person is self-centred and does not live in the very presence of Paramatma, he is spiritually dead, socially selfish and exploitative, and mentally disturbed. To ignore or deny Him is to ignore or deny the highest reality of the universe.

Ok, if you accept He is there, how to realize Him and be close to Him?

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

*Satyena labhyastapasā hyeṣa ātmā samyag-jñānena
brahmacharyeṇa nityam/Antaḥśarīre jyotirmayo hi śubhro
yaṃ paśyanti yatayaḥ kṣīṇadoṣāḥ // 5 //*

Comment: Paramatma is all-pervasive. He is in the very body of yours, all light, the purest you can imagine. But if your mind is muddled and your vision suffers from error, you can't see. He can be seen by saintly souls who have, by constant practice, eliminated their errors of faith and vision.

How to eliminate the errors and break through the limitations? By dedication to truth, see things as they are, not as you say and believe, out of selfishness, and will you find. Your vision will be clear and objective. By tapa, discipline of austerity: With tapa you will stand the difficulties of life calmly. By knowledge of the right kind: Knowledge will give you conviction and faith, and by Brahmacharya, i.e., no indulgence of the body and senses, but ever walking in the shadow of the Lord. Finally, this discipline must be continuous, not fitful or wilful at the behest of your pleasure. Do this exercise and you will see Him here itself. Look within and see.

And if you have doubts, please know :

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाक्रमन्त्यृषयो ह्याप्तमामा यत्र तत्सत्यस्य परमं निधानम् ॥ ६ ॥

*Satyameva jayate nānṛtaṃ satyena panthā vitato
devayānaḥ / Yenākramantyrṣayo hyāptakāmā yatra tat
satyasya paramaṃ nidhānam // 6 //*

Comment: Truth prevails ultimately, not untruth. Don't live under illusions, illusions are short and temporary. The path of the good and the wise is fragrant with truth, the path as well as the goal. The sages are content within themselves and they achieve the goal of their heart's desire because they follow the path of truth and reach the goal which is interminable and infinite, a very ocean of truth. There is the light, the Reality, the ultimate Truth, Paramatma.

बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।

दूरात्सुदूरे तदिहान्तिके च पश्यत्स्वहैव निहितं गुहायाम् ॥ ७ ॥

*Bṛhacca tad divyamacintyarūpaṃ sūkṣmācca tat
sūkṣmataraṃ vibhāti / Dūrāt sudūre tadihāntike ca
paśyantvihaiva nihitaṃ guhāyām // 7 //*

Comment: Vast is that Reality of Paramatma, bright and heavenly, an essence beyond the reach of sense and thought, subtler than all that is subtle, but shining, evident and manifest everywhere. He is farther than the farthest and yet closest at hand; for those who can see he is existing but hiding in the secret of the heart itself. If you have but the eyes to see, you will see. If the eyes are barred by other presences, you won't.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

***Na cakṣuṣā gr̥hyate nāpi vācā nānyairdevaistapasā
karmaṇa vā / Jñānaprasādena viśuddhasattvastatastu taṃ
paśyate niṣkalaṃ dhyāyamānaḥ // 8 //***

Comment: He is not made up of parts, He is nothing tangible. He can't be seen with these physical eyes, nor can He be comprehended with words, nor can He be experienced with any other sense. You can't get him merely by any acts or ritual nor merely by austerity of habit. But if with all your study, action and austere discipline you have cleansed the essence of your intelligence and vision of all pollution and opaqueness, and if you have had the gift of knowledge by the Grace of the Lord, then with constant study, discipline and meditation you can see Him. The attainment depends on:

1. Clarity and purity of intelligence,
2. Study, discipline and meditation,
3. Knowledge by way of the Lord's Grace.

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

***Eṣo'ṇurātmā cetasā veditavyo yasmin prāṇaḥ pañcadhā
saṃviveśa / Prāṇaiścittaṃ sarvamotaṃ prajānāṃ yasmin
viśuddhe vibhavatyēṣa ātmā // 9 //***

Comment: This supreme Spirit, Paramatma, can be known and ought to be known within the mind which is energized by the five kinds of pranic energy. Prana is there in the mind and indeed, this energy emanates from paramatma who is the Universal source of prana. In fact, the mind of the entire humanity is integrated with prana, and with the vitality of this prana the Universal Spirit can be felt as it is present in the mind, provided the mind is clear of all pollution and agitation. The Universal Spirit, Paramatma, reflects in such a mind just as an image is reflected in a clear mirror.

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः ॥ १० ॥

*Yaṃ yaṃ lokam manasā samvibhāti
viśuddhasattvaḥ kāmayate yāṃśca kāmān/
Taṃ taṃ lokam jayate tāṃśca kāmāṃ-
stasmādātmaññaṃ hyarcayet bhūtikāmaḥ // 10 //*

Comment: If a person's mind is clean and pure, then, whatever the future state of existence he thinks on, and whatever the desires he entertains in his mind, he attains those states of existence and realizes all those desires. Therefore, if a person wants to achieve the real glory of life, he should do reverence to the sage who knows the Spirit and follow him in his spiritual endeavours.

Part-2

स वेदैतत्परमं ब्रह्मधाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

*Sa vedaitat paramam brahma dhāma yatra viśvaṃ nihitam
bhāti śubhram/Upāsate puruṣam ye hyakāmāste
Śukrametad-ativartanti dhīrāḥ // 1 //*

Comment: The man whose mind is pure and at peace, who doesn't agitate for material things and who lives with men of spiritual attainment-such a man knows the Supreme Reality, Brahma, who is pure light and life and knowledge, and in whom the entire universe has its abode and existence, and to whom it does homage. Indeed, all those who worship this Lord eternal and infinite with a peaceful and innocent mind cross the maze of existence and attain Him. They are the wise, the patient, the men of Spirit.

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

*Kāmān yaḥ kāmayate manyamānaḥ sa kāmabhirjāyate tatra
tatra/Paryāptakāmasya kṛtātmanastu ihaiva sarve
pravilīyanti kāmāḥ // 2 //*

Comment: The choice is clear for the man of the material world and the man of the spirit. Their paths are distinct and separate. This mantra expresses this distinction of these two ways of life.

The man who concentrates on desires and on the objects of those desires- material, social, political, anything except the Spirit- is born and reborn only to live and struggle for the fulfilment of those desires and their objects. But the man who chooses the Spirit and realizes the Spirit as the ultimate reality has crossed the end of desire already, because, with that choice and the bliss of the Spirit and Grace, all his desires evaporate into nothingness.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥

*Nāyamātmā pravacanena labhyo na medhayā na bahunā
śrutena / Yamevaiṣa vṛṇute tena labhyastasyaiṣa ātmā
vivṛṇute tanūṃ svām ॥ 3 ॥*

Comment: The Lord is attainable only through Grace, you can't attain Him by speech, nor by thought and intellect, nor by listening a lot, not by these means by themselves. He is attainable only by him whom He blesses with His Grace. Who so ever He chooses, to him He reveals His real nature and presence.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४ ॥

*nāyamātmā balahīnena labhyo na ca pramādāt tapaso
vāpyaliṅgāt / etairupāyairyatate yastu vidvānstasyaiṣa
ātmā viśate brahmadhāma ॥ 4 ॥*

Comment: Nor can Brahma be attained by one who is void of strength of body, mind and soul, nor by one who is idle and neglectful, nor by one whose discipline and dedication is vague and casual. But one who dedicates his soul with full awareness and feeling of the Lord's presence, persistently, without asking any question, one who reads, listen and follows the wise in faith; one who doesn't waste his energy and attention on pleasures of the flesh; he enters the presence of the Lord and experiences His presence directly in his soul.

Let us remember that Brahma is present everywhere, He is closest at hand, just within us. But if we are ignorant, neglectful, or if we lack the strength of faith, He is farthest from us. The distance of ignorance is the farthest because if we don't know something is there we don't know it exists there. So let us begin with faith, have self-confidence and strength of conviction, listen to the wise, and persist in our effort with dedication.

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥ ५ ॥

*Samprāpyainamṛṣayo jñānatṛptāḥ kṛtātmāno vītarāgāḥ
praśāntāḥ / Te sarvagaṃ sarvataḥ prāpya dhīrā
yuktātmānaḥ sarvamevāviśanti // 5 //*

Comment: The sages who attain the presence of Brahma in experience and feeling are seers of the final reality on top of the world. They are men of knowledge and wisdom, happy in their state of knowledge. They are pure of soul, since all their attachments, prejudice and preferences are past. They are perfectly at peace with themselves and the world because they are past all conflicts. Patient, wise, and in complete communion of their soul with the omnipresent Spirit of the universe, they enter the omnipresence and all Happiness of the Lord's bliss.

The human soul can experience the Omnipresence and omniscience of the Lord, but for the restrictions it creates for itself out of selfish attachments, love and hate, prejudice and preference. Once it realizes the one Universal Spirit present in everything and in all people, it breaks through its limitations and gets an experience of the unlimited and infinite.

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

*Vedānta-vijñāna-suniścītārthāḥ saṃnyāsayogād yatayaḥ
śuddhasattvāḥ / Te brahmalokeṣu parāntakāle parāmṛtāḥ
parimucyanti sarve // 6 //*

Comment: Those who know the Content of the Veda, the sum of Vedic knowledge without doubt, and have purified their mind, heart and intelligence with dispassionate devotion to duty throughout life, get free of all entanglements

of the world at the time of death and attain release from the cycle of birth and death. Free, happy and released of the bondage of the body, they enjoy their immortality in the presence of Brahma. This is the state of Moksa.

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रति देवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥ ७ ॥

*Gatāḥ kalāḥ pañcadaśa pratiṣṭhā devāśca sarve
pratidevatāsu/Karmāṇi vijñānamayaśca ātmā
pare'vyaye sarva ekībhavanti // 7 //*

Comment: In this mantra, the sage describes the difference between the state of worldly existence and the state of Moksa. In the state of worldly existence we have a material body made of the five elements, we have a vital system consisting of five pranas, we have a psychic system consisting of the senses, mind and intellect. We have also other potentials which constitute our attitudes and faculties called kalas. These are described in prasnopanisad (6,4). Other than the mind and the senses, there are fifteen kalas (potentials). In the state of Moksa, all the paraphernalia of existence is shed off except karma (pure will) and vijnana (awareness and intelligence). Thus the mantra says:

At the time of death prior to Moksa, the soul sheds off the fifteen Kalas and all the senses and mind (which in the state of worldly existence gave the soul its identity). The kalas and the senses including the mind retire and go back to their original subtle causes, i.e., the subtle elements and ahankara. The soul retains itself and pure karma (the will) and vijnana (awareness). And with these the soul continues to be in the presence of the supreme and eternal Brahma in the state of one with It.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

*Yathā nadyaḥ syandamānāḥ samudre'staṁ gacchanti
nāmarūpe vihāya/Tathā vidvān nāmarūpādvimuktaḥ
parātparam puruṣamupaiti divyam // 8 //*

Comment: Just as the streams flowing toward the sea shed off their names and forms on reaching the sea and merge with it, similarly the man of knowledge

casts off his individual name, bodily form and existential identity and attains the presence of the heavenly Purusa, the Supreme Reality of the Universe.

In the state of Moksa, there is no individual identity, no individual existence, the Jivatma in pure Spirit with its karma- potential and intelligence, i.e., consciousness. This is the Jivatma's essential identity which has no particular name and form and which is merged in the bliss of the Supreme Purusa.

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

*Sa yo ha vai tat paramaṃ brahma veda brahmaiva
bhavati nāsyābrahmavitkule bhavati/Tarati śokaṃ
tarati pāpmānaṃ guhāgranthibhyo vimukto'mṛto
bhavati // 9 //*

Comment: One who has realized the Supreme Spirit, Brahma, becomes one with its presence. In his family no one can remain ignorant of Brahma. He crosses sorrow, crosses evil, both in will and action, and, released of the worldly entanglements once present in the mind, becomes totally free. He enjoys his immortality and attains bliss in the presence of Brahma.

तदेतदृचाऽभ्युक्तम् । क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ १० ॥

*Tadetadṛcā 'bhyuktam/Kriyāvantaḥ śrotriyā
brahmaniṣṭhāḥ svayaṃ juhvata ekarṣiṃ śraddhayantaḥ/
Teṣāmevaitāṃ brahmadevyāṃ vadeta śirovrataṃ vidhivad
yaistu cīrṇam //10 //*

Comment: Who deserves to hear a discourse on Brahma? Not anybody and all unless the seeker fulfils certain conditions. So it is said in a Vedic verse:

Those who are dedicated to Brahma in full faith, who listen in reverence and act in dedication to Brahma, who themselves perform yajna in the service of the One Supreme Reality Brahma, to them alone should one discourse on this supreme knowledge of Brahma, provided they have observed properly and faithfully the highest mental and moral discipline, the Brahmacharya of a real seeker. Otherwise, spoken to others of casual faith and fitful dedication, the discourse would be a waste of time, effort and earnestness.

No one is debarred from knowledge, but one must learn to deserve it and deserve it with hard discipline.

तदेतत्सत्यमृषिरंगिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

*Tadetat satyamṛṣiraṅgirāḥ purovāca naitadacīrṇavrato'
dhīte/Namaḥ paramaṛṣibhyo namaḥ paramaṛṣibhyah // 11 //*

Comment: The same truth, BrahmAvidya, did the sage Angira speak to saunka. A person who has not observed the discipline of Brahmacharya cannot study it, he cannot understand it. Salutations in reverence to the highest sages, salutations in faith to the highest men of wisdom and purity.

The Message of the Upanishad thus is: Keep your vision clear and act accordingly. It says: Enjoy the world, acting without attachment. Know Brahma, that is Vidya, the knowledge of the world ultimately is not Vidya, it is Avidya. Kena says that just as behind the body system there is the soul, so behind the universe there is Brahma. Follow the path of Brahma, that is long and difficult, but good. There is the beautiful path too, but it is short and untrue: This is the message of Katha. Prasna says there are two realities in the phenomenal world, Prana (vital energy), and rayi (matter). Ultimately, the source of all vitality is Ishvara, and the same should be worshipped. Mundaka now talks of para Vidya (spiritual knowledge) and apara vidya (knowledge of the world). Live in the world but in the presence of God. The world is ever changing and shifting, but the presence of Brahma remains constant and Supreme. If you run after the world, forgetting the Spirit, you involve yourself in unending sorrow. Live a life of discipline, knowledge and generosity, and you have the best of both, you can experience the beauty and pleasure of the world objectively (without involvement), and you have a vision of the highest reality, Brahma.

An active and living balance between the body and the soul, the Love of the world and dedication to Brahma, is difficult, as difficult as walking on the razor's edge. But it is not impossible. One should have full faith in the Supreme Spirit of the universe which is ever at hand, have reverence for the sages and the saints, dedicate oneself to the Vedas and the Upanishads, follow the discipline of body, mind and morals, and one would cross the world and attain eternal joy beyond the mixed joys and sorrows of the world.

Mandukyopanisad

Introduction

Mandukyopanisad is a part of the Mandukya branch of Vedic studies. Mandukya was a sage in the line of sage Manduka. Mandukyopanisad is the discourse of the sage of the same name.

Mandukyopanisad is the shortest of the Upanishads, and yet, in a sense, it is the greatest of all the Upanishads. The reason is that it is a discourse on the word, the name AUM which is the Name of Ishvara, Brahma, which is the highest reality. So, in form it is the shortest, in content and importance it is the greatest.

This word comprises three phonemes, A,U and M; together these three sounds form the word Aum. Aum is the object of meditation, since a chant of Aum is prescribed in the practice of meditation. In Kenopanisad (3-12), Indra, Agni and Vayu learn from Uma that the Yaksha, a mysterious being that stood before them was Brahma. Aum is the name of the same. In Kathopanisad (1,2, 15-17), Yamacharya discourses on Brahma to Nachiketa and says:

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

*Sarve vedā yatpadamāmananti tapānsi sarvāṇi ca
yadvadanti / Yadicchanto brahmacaryaṃ caranti tatte
padam saṅgrahaṇa bravīmyomityetat //15//*

That is, the Reality which all the Vedas celebrate, which is the end and aim of all austerities, for which all the yogis practise brahmacarya, that Reality is Aum. In Prasnopanisad (5,1,5) Satyakama asks his teacher : What is the result of chanting and meditating on Aum throughout life upto death? The teacher replies: Whatever is in existence, and whatever is beyond, all that is Aum, i.e., Brahma. In Mundakopanisad it is said (2,2,3-4): Aum is the bow, and the human soul is the arrow. Brahma is the target. Aim your consciousness with the bow (chant of Aum) on the target Brahma, and you will attain the highest goal of life.

The Importance of Aum : Although in a sense Aum is merely a word, and may be that we can meditate on another word or sound for concentration, yet the word Aum has a unique value according to the sages. According to them, the word for

meditation should be that which is essentially related to life. Such a word alone would be natural and effective. It appears that they felt that such a word alone would be natural and effective. It appears that they felt that such a word was Aum alone.

Aum is the very warp and woof of our breath of life. When we breathe in, a sound is produced. That is so. When we breathe out, the sound produced is ham. So the natural and vital sound of breath is so'ham. The word so'ham is mentioned again and again in the Upanishads. If we ignore the sound s and h, the word that remains is Om. In meditation, the shorter and simpler the sound, the better the concentration. Hence the sages prescribe the name Aum for meditation.

The life of man begins with Aum and ends with Aum. When the baby is born, then the word Aum is written on its tongue in Jatakarma Sanskara which is performed immediately after birth. When a person is about to die, the Veda prescribes the chant of Aum (Yajurveda, 40,15): it says Aum Krato smara, i.e., O man, remember Ishvara and chant Aum. Thus life begins and ends with Aum.

In the Rigveda there is a mantra:

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।

गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥ ४५ ॥

Catvāri vāk parimitā padāni tāni vidurbr-āhmaṇā ye manīṣiṇaḥ.

Guhā trīṇi nihitā neṅgayanti turīyaṁ vāco manuṣyā vadanti.

The Comment is that Language has four levels or modes, of which three (para, pashyanti, and madhyama) exist in the mind/intelligence embedded in the subconscious and in the unconscious. These one can know only through meditation. The fourth is the surface level, which ordinarily people speak in social discourse.

The four levels or modes of language are a part of the mystique of the Word and of Mind which is related to the Science of Chakras or Centres of Consciousness. Of the four, para resides in the Muladhara at the end of the spine in the form of silence. The same is pashyanti in the heart centre. In the intellect at the subconscious, it is madhyama. And at the level of speech it is Vaikhari.

Four levels of language and Aum:

Language thus has four levels:

1. The deepest is Para;
2. The next is Pashyanti;
3. The next is Madhyama, and
4. The surface level is Vaikhari.

Of these the deeper ones, the first three, are articulated but in silence. Hence it is said that they are hidden in the cave of the psyche. The fourth is used in speech. These four are related to Aum and meditation as follows:

Vaikhari. The Chant of Aum at the conscious level of the mind: According to the Science of meditation, the vocal chant of Aum is the first stage. When we chant Aum, all our attention is collected and concentrated on the word we chant with our tongue. Indeed all our consciousness is centred on the name-sound. Our consciousness generally is scattered in the extrovert state of the mind, the same is withdrawn and concentrated on one object-The Name-sound Aum.

5. **The Madbyama level of Aum Chant:** This is a comparatively advanced stage of chant-meditation. Aum is chanted but silently. The sound is not released, it is contained in the throat itself. You cannot hear it. The lips don't move, they remain still. The chant is with the mind, in the consciousness. It is called Madhyama because it is in the middle of the other three modes/levels. As we move deeper into consciousness, we collect the energy of the mind from the outside world and concentrate it within. Thus we concentrate all our mind and energy on the self with the deep of the silent chant of Aum.
6. **The Pashyanti level of Aum-chant:** The Pashyanti level is deeper than Madhyama. At this level, we neither chant with the tongue, nor with the mind. Aum, in this state of chant and meditation, is a presence. It is not a physical presence. It is not a form. Nor is it anything else which is an object of sense or thought. It is a presence in the sense that it is a living experience, a state of consciousness in which our consciousness and the cosmic consciousness interpenetrate, fuse and become one. There is no

other consciousness but the consciousness of the infinite Spirit of Aum. In other words, we are in and under the power and presence of Aum that is Ishvara. Just as in a worldly state, worry can catch hold of us and we are consumed by it although we can't physically see it, similarly, in this state of meditation, we are absorbed in the presence of Aum, Ishvara, which rolls within us and in whose bliss we forget everything else. There is nothing but the presence of Aum.

7. **The Para level of Consciousness in Aum-meditation:** This is the deepest and the last level of consciousness in meditation. The practitioner breaks through all layers of existential awareness. He crosses even that stage where he is conscious of the presence of Aum as a distinct experience. At this level, the practitioner comes to the condition of pure self after the elimination of all adjuncts of existence, duality and multiplicity. That state is the state where man is established in the real self. There is no division of awareness. He is the self absorbed in Aum, the Infinite Spirit, Ishvara, Brahma. Here there is no chant. The Chant was only a ladder. Once you are on the roof, the ladder is left behind. This is the Turiya state of consciousness which is described in Mandukya Upanishad.

Aum is a Universal Word. Among the Muslims and Christians, this same name is 'Amen'. The Mandukya Upanishad is a discourse on the Content and importance of **Aum**.

The word consists of three phonemes A, U, and M. These three are compared to three states of existence, three states of the psyche and three states of language itself. The three states of the psyche are the conscious, the sub-conscious and the unconscious. There is supposed to be the fourth too which transcends the three and is something like an interminable termination/extension of the others from which the others originate and issue forth toward manifestation. The three are also compared to the waking, the dreaming and the sleeping states of the mind. Similarly in the world of existence there is the objective world of phenomena. Behind it is the subtle world of vital but abstract forms that and beyond is the Avyakta, the non-evolutionary reality in the heart of Eternity. And still beyond is Eternity Itself by Itself. In language too, there are four stages or modes. Going from this side of language manifest, the first and the immediate that is spoken is **Vaikhari**. Next is **Madhyama** where it is half accentuated and the other half is

unrealized. The next is **Pasyanti** which is unrealized, and the last is **Para** which is the eternal, silent, infinite reservoir from which the ripples of silence, thought and articulation originate. In short, Aum is a sound of mystic grandeur which is an object of meditation which may, if you enjoy the Grace of the Lord, terminate into the interminable, an infinite ocean of music, Content and Bliss.

In the field of meditation too, as we have said before, Aum has various levels of chant which involves corresponding modes of consciousness. The first is the articulate chant which energizes your nerves, the vibrations tingling and awakening your mind into divine consciousness. The second is silent chant where the role of the first-level articulation is performed by the vibrations of thought.

The third is the mode of consciousness where the sound, the Content and the awareness are all integrated. The fourth is where the self alone is there rolling in the ocean of the Eternal Self, a state inarticulate and inarticulable, only pure Being.

Aum is the universal Word. The word ‘Aum’ and ‘amen’, you can say, is the same.

ओमित्येतदक्षरमिदं सर्वं तस्योपाख्यानं भूतं भवद् भवष्यदिति सर्वमोँकार एव ।
यच्चान्यत् त्रिकालातीतं तदप्योँकार एव ॥ १ ॥

*Om ~ Ityetaḍakṣaraṃ idaṃ sarvaṃ tasyopākhyānaṃ bhūtaṃ
bhavad bhaviṣyaditi sarvamoṃkāra eva / Yaccānyat
trikālātītaṃ tadapyoṃkāra eva // 1 //*

Comment: ‘Aum’ this is the Word, eternal and imperishable. All this that is is its extension, manifestation, and personification in objective realization. All past, all present, all future, all that too is Aum only. Anything else that may be beyond the three divisions of time, that too is Onkara only.

Here, Aum is described as a sound symbol of reality in terms of time. Aum is the reality and the reality is Au., time divisions-- past, present and future are equal to A, U, and M of Aum. If there is anything beyond the three divisions or modes of time, that too is Aum, it corresponds to the fourth and inaudible phonym or mantra of Aum.

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

*Sarvaṃ hyetaḍ brahmāyamātmā brahma so'yamātmā
catuṣpāt // 2 //*

Comment: All this is Brahma. This Atma (Param Atma) is Brahma. So this Atma has four modes of being.

It is understood here that the name and the reality called by the name are taken as one. Hence in mantra-1 it was said that all this is Aum. Aum is all this, and all this is Aum. The existence, the Universe, past, present and future and even beyond-all is Aum. All this is Brahma. Therefore Aum is Brahma and Brahma is Aum.

Brahma is the Cosmic Atma of the Universe, and the universe is the 'body' of Brahma. Therefore, this Atma, is Brahma, the spirit and the body both taken together. This reality-now the Name, the body, and the Atma-all this is going to be described in terms of the four modes of Being.

All existence is called Brahma, because the universe is the body and Brahma or Ishvara as Atma pervades it. The state of the universe, whatever it is in its evolution, also means a corresponding state of the Atma, Brahma, that pervades it.

Similarly, the human soul too is pervaded by Brahma. So the various states of the human soul too are studied correspondingly.

Then,

First, in relation to prakṛti (the objective manifestation):

1. The Prakṛti in its original, causal but un-evolute form which can not be described, which is Avyakta.
2. The second but the first evolute form is the subtle stages from Mahan to subtle elements.
3. The third stage is the evolute form of gross elements from which all the forms are constituted.

The first and original form of Prakṛti is pervaded by Brahma, but it is not in active form. Hence it is the 'Sleep state'.

The second stage of the subtleties from Mahan to the subtle elements is the state of Dream.

The third stage of gross elements and the evolution of forms of phenomena is the Waking State.

Beyond these is the state which has no name, no words of description, but which can be apprehended only as transcendence. This is Turiya.

Similarly the modes of awareness of the Jivatma can be described as Waking, Dreaming, Sleeping and Turiya states.

जागरितस्थानो बहिष्प्रज्ञः सप्तांग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

*jāgaritasthāno bahiṣprajñāḥ saptāṅga ekonaviṁśatim-
ukhaḥ sthūla bhugvaiśvānaraḥ prathamāḥ pādaḥ // 3 //*

Comment: Existent in the waking state in the universe, Conscious awareness of the objective world, having seven organs and nineteen mouths, eating solid food, and of the nature of Vaisvanara, i.e., sustaining and holding the universe in the form of vital heat-energy, this is the first mode, the State of Waking.

Here, a correspondence can be worked out between the state of the human atma and the Atma of the Universe, Brahma. However, no clear indication is given here. Therefore the thought has to be structured with ideas from elsewhere in the Upanishad.

The seven integrative constituents or parts of the world of Prakrti, which is the Lord's body, are: The original prakrti; the first evolute Mahan or intelligence stuff; ahankara or the psychic stuff; the subtle elements; Universal mind; the sense materials; and the gross elements. On the plane of the individual, these are: The causal body, the intelligence, the I-sense or identify, mind, senses, sense objects, and the gross body. Another way to say the same thing is: Dyuloka, the region of light is the forehead, the sun and moon are eyes, the sky is the stomach, the directions are the extended arms, the middle region is the chest, the earth is feet, and space is its general extension. Still another way is:

The light is its head, sun and moon are eyes, the air its breath, Veda its voice and tongue, the directions ears, space its navel, earth its feet.

Similarly the metaphor of nineteen mouths is to be interpreted: These mouths are: five tanmatras or subtle elements, ten directions, three divisions of time, and original prakrti. The same metaphor, correspondingly, is worked out at the individual level. Five sense organs, five organs of will, five pranas, and four aspects of the self, i.e., mind, intellect, memory and the sense of identity, these are nineteen mouths. The metaphor is illustrative of the fact that the macrocosm (the universe) and the microcosm (the individual) are correspondent. "Yatha pinde tathabrahmande", as in the individual, so in the cosmos. The same powers and forces, the elements are working in both, at the individual as well as at the cosmic level. But it does not mean that the individual soul is cosmic. The Universal Atma, Brahma/Ishvara is pervasive everywhere, it pervades the individual atma too, but, as said in the Mundakopanisad, the two are distinct. The Universal atma is Vaisvanara, as it pervades over all the universal system.

The Spirit all-pervasive in the objective and the working state of existence is metaphorically called the waking state of Brahma. (Chhandogya, 5, 11-5, 18).

स्वप्नस्थानोऽन्तःप्रज्ञः सप्तांग एकोनविंशतिमुखः प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥ ४ ॥

*svapnasthāno'ntaḥprajñāḥ saptāṅga ekonaviṁśatimukhaḥ
praviviktabhuktaijaso dvitīyaḥ pādaḥ // 4 //*

Comment: Existent in the dream (contemplative) state of the universe, i.e., in the subtle and potential state when the distinct and discreet diversity of the universe is clear in the universal mind, constituted of seven parts and having nineteen mouths, presiding in and over the world within, clear and distinct, All-light, that is the second mode. The Taijasa here is a Hiranyagarbha.

The metaphor is extended to the potential state of the universe which emerged in the universal mind. Although the universe is thought of as a concept here, the conceptual state was complete in all its diversity. The Spirit of the Universe was pervasive in the conceptual model, and the model was in the mind. In other words, the Spirit was immanent as well as transcendent. So the Lord looked within and while He was aware, all light and knowledge, He materialized the objective world (as mentioned in mantra 3). The immanent and the transcendent Lord at the conceptual level of the universe, is the second mode of Divine Existence. The contemplative state of the individual in Vichara Samadhi can be similar at the micro level.)

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् ।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

*Yatra supto na kañcana kāmam kāmāyate na kañcana
svapnam paśyati tat susuptam / Susuptasthāna ekībhūtaḥ
prajñānaghana evānandamayo hyānandabhuk cetomukhaḥ
prājñastrīyaḥ pādaḥ // 5 //*

Comment: The metaphor is further extended to the state of dreamless sleep. It is a state of existence in which the Cosmic Atma does not feel any desire for anything whatsoever, nor does one dream any dream. The human atma too is absorbed in the causal body and, free from the agitations of the conscious and the subconscious mind, exists in a complete state of rest. This part of the metaphor is only illustrative.

The metaphor helps to describe the mode of Brahmic existence in the state of the absence of the objective creation. It is the state of Pralaya, i.e., the state when creation has receded into its original cause Prakrti. Then the 'Existence' sleeps but the Spirit Universal, Brahma, is awake. It exists in a state of 'waking sleep', Sole Self, by Itself, with all Its Power and Potential, Omniscience Itself, total and pure Bliss, enjoying by Itself the Bliss in complete self-awareness. This is the non-qualified self-existent and blissful mode of Brahma's self awareness. This is the third mode. (In the case of the individual, the micro level, it is Nirvichara Samadhi.)

This mode is there after, or before the Divine Samkalpa of the lord's creation of the universe. It is not a state of non-being, not a state of nescience. It is a state of Being, awareness, and bliss which is non-relative and self-existent. We may say that while the Spirit is awake, the next creation is in a state of non-descript incubation, as if Nature is recuperating and the Spirit of the Universe is resting in a state of wakeful sleep. (Rg Veda, Nasadiya Sukta)

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्यामिष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

*eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām // 6 //*

Comment: This same spirit is the Lord of all, Omniscient, immanent and in forming (inspiring), this is the origin of the birth of all creation, the beginning and the end of all the forms of existence. (Rg. 10, 129, 2)

The three mode of existence of Brahma are ‘Saguna’, i.e., relative to the creation, sustenance and annihilation of the universe. We can think of these three, imagine, and realise them through study and discipline, and try to define, the nature of Brahma in these modes, partially though.

Then there is the fourth, which is absolute, unqualified and beyond all thought and speech.

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृश्यमव्यवहार्यमग्राह्यमलक्षणम-
चिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

*Nāntaḥprajñam na bahiṣprajñam nobhayataḥprajñam na
prajñānaghanam na prajñam nāprajñam / Adṛṣam-avyavahār-
yam-agrāhyam-alakṣaṇam acintyam-avyapadeśyam-ekātm-
apratyayasāraṃ prapañcopaśamaṃ śāntaṃ śivam-advaitaṃ
caturthaṃ manyante sa ātmā sa vijñeyaḥ // 7 //*

Comment: Now the sage gives a negative description of the fourth and the indescribable mode of Brahma in the transcendent state, the Turiya-state. It is beyond all reference to the world of existence. It is also beyond all language of existence as well.

This mode of the nature of Brahma is beyond all reference to knowledge, action or the system of existence. It neither looks nor knows within nor without (outward) nor both ways. It is neither introvert, nor extrovert nor ambivert (since there is no existence of subjective or objective character). You can't call it intelligent because there is no distinction of intelligence (the attribute) and intelligent (who possesses the attribute). It neither knows nor doesn't know (because there is no distinction of the knower, the known and the knowledge). It can't be seen. It can't be dealt with in any practical way. It can't be caught, handled or thought of. It has no sign or form. It is unimaginable. It is indescribable and incommunicable. It is only the sole self, that is Its essence. It is beyond all system or system of existence. It is all silence and peace, all good, sole, unique, Itself. That which is what the sages believe It is in the fourth mode. It is the Sole Self, the Atma, Brahma, which ought to be realized.

But how? If by the grace of the Lord one can attain the Turiya state in meditation then one can hope to realize that state, mode of Being. If it is to be thought of in terms of language, one can try to imagine, theoretically, as pure speculation, the

original silent state of language when it is in the womb of Brahma. That is the state you can neither say it is, nor it is not. The only language of that is silence.

सोऽयमात्माऽध्यक्षरमोङ्करोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

*So 'yamātmā' dhyakṣaramoṅkaro 'dhimātram pādā mātrā
mātrāśca pādā akāra ukāro makāra iti // 8 //*

Comment: Now the Upanishad works out the relation between the name and the thing, that is, between Aum (Om) which is the name and Brahma which is the thing. In ordinary language there is correspondence between the name and the thing, but in the matter of meditation on the Supreme Reality, Brahma, the Upanishad underlines the identity of the name and the Reality. It also works out a parallel between the four (3-M) modes of Brahma and the three phonemes of Aum (A, U, M) and the fourth 'phoneme' which is the interminable termination in 'm' which is a nasal sound and continues to vibrate into the silence of the inarticulate and the inarticulable. So says the Upanishad:-

So this same Self/Atmal/Spirit/Brahma is correspondent with and indeed identical with Its name 'Aum'. Its modes are correspondent with, indeed identical with, the matras/phonemes of Aum. The modes are the phonemes and the phonemes are the modes. These phonemes/matras/sounds are 'A', and 'U' and 'M'. ('A' and 'U' join according to the laws of sandhi into 'O').

Then follows an explanation of how the modes of Brahma and the phonemes are identical. One can experience the identity in meditation. Those who, short of meditation, wish to work out the identity in logic, may understand the correspondence of the two.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वा द्वाऽऽप्नोति ह वै
सर्वान्कामानादिश्च भवति य एवं वेद ॥ ९ ॥

*Jāgaritasthāno vaiśvānaro 'kāraḥ prathamā mātrā' 'pte-
rādimattvād vā' 'pnoti ha vai sarvān kāmānādiśca
bhavati ya evaṃ veda // 9 //*

Comment: The first mode of Brahma pervades the objective universe and vitalizes it as the spirit of the system, Vaisvanava, is the phoneme/matra 'A'. The reason is that it is pervasive and it is the first. Brahma is the first and the original efficient cause that sets the process of creation moving. So is 'A' the first and the original sound that sets all articulation moving. Secondly, as the creation comes into being, simultaneously Brahma pervades the Universe. Similarly the

Phoneme 'A' is all pervasive because 'A' being the original sound, no other sound can be produced without this sound. 'A' in fact, marks the opening of the speech mechanism. Similarly the first mode of the Waking State of Brahma marks the beginning of the universe. If a person meditates on this mode, one understands all the ways of the working of the universe, and realizes the pervasive spirit. He realizes also the value of the desire and efforts of living and shines as the first among all men and women.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्दोत्कर्षति ह वै ज्ञानसंततिं समानश्च भवति
नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

*Svapnasthānastaijasa ukāro dvitīyā mātrotkarṣād
ubhayatvādvotkarṣati ha vai jñānasantatiṃ samānaśca
bhavati nāsyābrahmavitkule bhavati ya evaṃ veda //10//*

Comment: The second mode of Brahma which is all-light and pervades the dream-state of the Universe (when it lies in its potential but full state in Omniscient thought) is the second phoneme/matra 'U' kara of the name 'Aum'. The dream state is the medial stage between the causal state and the fully realized objective system of the universe. In the sound structure of 'Aum', 'U' is the middle sound between 'a' and 'm'. 'A' is low and open, while 'U' is half-open, and high and labial, and 'm' is close, and labial. So 'U' is between the 'a' and 'm', and while it lengthens and raises the sound to a reverberating volume, it also draws the word towards its close with 'm'. Thus the 'U' matra of Brahma raises and sustains the universe as well as draws it towards its close, towards 'm'. To chant the Name means to feel the identity with Brahma and realize the grand enactment of creation (opening), sustenance and closure of the universe. The man who knows this identity of the reality of the Word and that of Brahma advances the tradition of spiritual knowledge and transforms his own spirit closer to Brahma. No one born in his family is ignorant of the Supreme Reality and of the Supreme knowledge.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा
मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

*Suṣuptasthānaḥ prājño makārastrīyā mātrā
miterapītervā minoti ha vā idaṃ sarvamapītiśca
bhavati ya evaṃ veda //11//*

Comment: The Being (Brahma) in the state of universal sleep, fully conscious and aware of Itself, is 'M' the third phoneme of Aum, as it completes the measure of the sound and also terminates it. Brahma in this mode marks the whole measure of the creation and sustenance of the universe and also terminates the process into the interminable. The phoneme 'm', similarly, completes the word Aum and terminates it into silent music. One who knows this course of progression and regression of the universe and the corresponding modes of Brahma measures the course of reality and of knowledge and at the end recedes into the self and into the Supreme Self.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोंकार
आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद य एवं वेद ॥ १२ ॥

*amātraścaturtho 'vyavahāryaḥ prapañcopaśamaḥ
śivo 'dvaita evamoṅkāra ātmaiva saṁviśatyātmanā ' '
tmānaṁ ya evaṁ veda //12//*

Comment: The fourth mode of Being (Brahma), if it can be called mode at all, is beyond all sound and Content, beyond all measure, beyond all language-articulation. It never can be thought of in terms of the business of the world. It is beyond all system and concept of the world. It is all peace, silence, all by Itself, Self-Existent. So is the fourth measure of the sound of Aum, silent voice of eternity into which the three phonemes 'a', 'u' and 'm' terminate. This too is para language, the silent and infinite womb of Word, Comment and reality-the non-descript as well as the beginning of the name, the reality, and the universe. This is the Silent Brahma and the Silent Onkara. One who knows this, knows the self, and with his individual self enters the silent and unfathomable Self.

This Upanishad presents a triangular correspondence between the existential states of the universe, the Spirit of the universe and the name of the Spirit, Aum. For an illustration it uses the states of the human soul but only in part. It works out four modes of Being or Brahma, and the corresponding four matras or phonemes of 'Aum' (Om). To summarise:

1. The first mode is the waking state of Brahma pervasive in the universe of diversity. It is omniscient and omnipotent. Similarly, the first matra of 'Aum' is A which marks the opening of the articulation and which is all-pervasive also. One who knows this, knows the secrets of the universe.

2. The second mode is the Dream state of Brahma, existent and pervasive in the potential universe of forms at the conceptual stage. It is light, omniscient, self-aware. So the second matra of Aum is 'u' which joins the beginning and end of the sound. One who knows this knows what ought to be known from the beginning till the end.
3. The third mode is the Sleep state which exists in the causal state of the universe. The universe arises from there and recedes into that. So is 'M' of Aum. The sound terminates into silence and arises from silence. One who knows this, rises above all modifications of existence and transcends existence.
4. The last mode is Turiya, non-descript, silence. So is Aum, silent music. One who knows this, joins the silent Infinity,

Taittirīyopaniṣad

Taittirīyopaniṣad is a part of the Taittiriya branch of Yajurvedic studies, called Aranyakas. It comprises the 7th, 8th and 9th prapathakas out of the ten which comprise the Aranyakas. The first six prapathakas are concerned with the ritual part, the tenth comprises Maha-narayanopaniṣad.

This Upanishad in certain ways is comprehensive knowledge. It deals with education and science, philosophy and the art of living including the duties and obligations of the householder.

There are three chapters called Vallis. Vallis means a creeper. Since the studies were pursued in forest-retirement they were called Aranyakas (of the forest), and the chapter are called Vallis. The first chapter deals with education and instruction, the subjects of study, teacher-student relationship and corporate living. The second deals with Brahma, the Supreme spiritual Reality and the happiness flowing from the Spirit. It insists on the acquisition of knowledge and performance of action in practical living. One must know, and one must act according to the knowledge of the reality of life in all its departments.

Of Instruction

Anuvaka 1

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । ॐ शान्तिः, शान्तिः, शान्तिः ॥

Om ~ śaṃ no mitraḥ śaṃ varuṇaḥ / śaṃ no bhavatvāyamā / śaṃ na indro bṛhaspatiḥ / śaṃ no viṣṇururukramaḥ / namo brahmaṇe / namaste vāyo / tvameva pratyakṣaṃ brahmāsi / tvāmeva pratyakṣaṃ brahma vadiṣyāmi / ṛtaṃ vadiṣyāmi / satyaṃ vadiṣyāmi / tanmā mavatu / tadvaktāramavatu / avatu mām / avatu vaktāram / Om ~ śāntiḥ śāntiḥ śāntiḥ // 1 //

Comment: The instruction starts with a prayer for peace, protection and progress. The prayer invokes the various powers of Lord Brahma, Ishvara and sings in prayer with salutations. The various names of the same one Lord of the Universe:

Mitra, the Lord that presides over and bestows the pranic energy (which inspires us with strength), be kind and blissful! Varuna, the Lord of Apana, the energy that cleanses, be good and benevolent. Aryama, the Lord of light, sun and the eyes, be good and kind to us. Indra, the Lord of strength and glory, be kind and generous to us all. Brhaspati, the Lord of intelligence and speech, may bless us with His bounty in peace. May Lord Visnu who is vast, pervasive and presides over motion and energy, bless us with energy and movement and progress. We bow to the Spirit of the Universe, Lord Brahma. Salutations to Lord Vayu who holds all things in the Universe. You are the true and real presiding power which we all experience. I shall say you are the Lord, the power, the truth, the Law, the Reality. May the Lord protect me! May the Lord protect the teacher who speaks to me of the truth of life and the universe. Peace to me! Peace to the teacher! Peace to one and all in the universe.

The prayer is for energy, intelligence, peace, protection and progress in knowledge, and joint advancement of the teacher and the disciple.

It is significant here that the prayer is for protection against all kinds of obstacles and disturbances in the life of the body, mind and soul.

Anvaka 2

ॐ शीक्षां व्याख् यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम संतानः । इत्युक्तः शीक्षाध्यायः ॥ १ ॥

*Om ~ śīkṣāṃ vyākhyāsyāmaḥ / varṇaḥ svaraḥ / mātrā balaṃ /
sāma santānaḥ / ityuktaḥ śīkṣādhyāyaḥ // 1 //*

Comment: The medium of instruction is speech. So the first instruction is in speech/language. Let us then begin with Language. The basic unit of language is varna, the basic units of speech, the phoneme. (In written language they are known as the alphabet). The next item is accent/svara, accent or stress. In Sanskrit, there are five order or degrees of stress: strong stress (Udatta), weak stress (anudatta), mixed (svarita), weaker (sannatara), and inaudible or disappearance (lopa). Next comes matra or quantity, three grades-short (hrasva), long (dirgha) and still long (pluta). Then comes- Bala (strength or effort) or quality of the phoneme such as open or close, high or low, aspiration, plosion voice or absence of voice, etc. Thus comes sama or intonation and balance, then santana or combination and variations of sounds in speech combination. That is

about instruction in speech. It may be noticed that the very beginning is comprehensive and sophisticated speech training.

Anuvaka 3

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः संहिताया उपनिषदं व्याख्यास्यामः ।
पंचस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधि विद्यमधिप्रजमध्यात्मम् । ता महासंहिता इत्याचक्षते ॥ १ ॥

*Saha nau yaśaḥ/saha nau brahmavarcasam/athātaḥ
sa~hitāyā upaniṣadam vyākhyāsyāmaḥ/pañcasvadhikaraṇe-
ṣu/adhilokam-adhi jyautiṣam-adhividya-adhiprajam-
adhyātmam/Tā mahāsamhitā ityācakṣate // 1 //*

Comment: First the joint prayer of the disciple and the teacher: May God grant us honour and success together, may we grow in intellectual and spiritual wealth. Then says the teacher: Let us now begin the study of the secrets of Samhita, i.e., combination and integration. The fields of study are five: The science of the lokas in the universe, the science of heat and light, the science of knowledge, the science of society and family, and the science of the individual body and personality. These combinations and integrations in the five fields are called the great combinations, or grand integrations.

The last mantra presented a study of language, the medium, beginning with the basic sounds and going up to the total complex through joining of sounds in combinations. This mantra presents the fields and subjects of study.

अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः संधिः । वायुः संधानम् । इत्यधिलोकम् ॥ २ ॥

*Athādhilokam/pr̥thivī pūrvarūpam/Dyauruttararūpam/
ākāśaḥ sandhiḥ/Vāyuḥ sandhānam /Ityadhilokam // 2 //*

Comment: Let us study the Lokas as part of the science of the cosmos. The Earth is the first, the former, the region of light the latter form. Space/sky is the region that joins the two. Vayu or prana or universal energy is the agent of the integration. This is the secret of the integration of the Lokas/regions as a system.

We should keep in mind that the image of sandhi in speech works in the great combinations as well. In language when two sounds of a particular quality and quantity come together, the two join and change into a third joint sound. For

example, take the first word of this mantra : Athadhilokam. It is a compound of two words-atha and adhilokam. The last phoneme of atha is 'a'. The first phoneme of the latter word too is 'a'. Now 'a' is short in length. So two short 'a's join into a long 'a'. This is sandhi. The rules of sandhi are the rules of nature operative in the field of language, these rules are sandhana.

According to this mantra, the earth and the region of light join by the space and they join according to the operation of universal energy, vayu, which is operative everywhere.

We must confess that great though this science of the cosmos sounds, the scientific content is lost because the details are not available. All the same, the idea of integration and unity is great, similarly the indication of the integrative principle is great and highly suggestive.

अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् ।
आपः संधिः । वैद्युतः संधानम् । इत्यधिज्यौतिषम् ॥ ३ ॥

***Athādhijautiṣam/Agniḥ pūrvarūpam/āditya uttararūpam/
āpaḥ sandhiḥ/Vaidyutaḥ sandhānam/Ityadhijyautiṣam// 3 //***

Comment: Now the science of light. Fire is the first part/form. Sun is the latter part/form. Cosmic waters join and integrate the two. Electrical energies/discharges are the cause of the integration. This is the science of light and heat.

अथाधिविद्यम् । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तररूपम् ।
विद्या संधिः । प्रवचनः संधानम् । इत्यधिविद्यम् ॥ ४ ॥

***Athādhividyam/ācāryaḥ pūrvarūpam/Antevāsyuttararūpam/
Vidyā sandhiḥ/Pravacanamsandhānam/ Ityadhividyam // 4 //***

Comment: Now the system of education. The teacher is the former part. The disciple is the latter part. They join in the pursuit of knowledge. Discussion is what keeps them together and of the tradition. This is about education, knowledge and tradition.

अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् ।
प्रजा संधिः । प्रजननः संधानम् । इत्यधिप्रजम् ॥ ५ ॥

Athādhīprajam/Mātā pūrvarūpam/Pitottararūpam/Prajā sandhiḥ/Prajananamsandhānam/Ityadhīprajam // 5 //

Comment: Now the science of family and society. The mother is the first part. Father is the latter part. The two join in the children. The desire to create, produce and nourish is the cause of the integration. This is about the science of the species.

अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तरा हनुः उत्तररूपम् ।
वाक् संधिः । जिह्वा संधानम् । इत्यध्यात्मम् ॥ ६ ॥

Athādhyātmam/Adharā hanuḥ pūrvarūpam/Uttarā hanūttararūpam/Vāksandhiḥ/Jihvāsandhānam/Ityādhyātmam // 6 //

Comment: Now the individual system. The lower jaw is the former part. The upper jaw is the latter part. Speech is the sandhi, the joint production. The tongue is the instrument. This is about the union in the individual body.

The speech mechanism and the production of speech is only one instance of the cooperative and organismic activity of one system in the body. There are other systems in the body which work according to the principles of sandhi, i.e., two forces joining together and a third factor of life, coming into being.

Let us look back. The sandhi has been described at the level of the individual (adhyatmam), family (adhiprajam), education (adhividyam), light and heat which maintain life (adhijyautisam) and the cosmic home of creatures (adhilokam). The entire cosmos thus is a system, working and living at different and ascending levels. Sandhi is a process and Sandhana is a law of nature emanating from Brahma. Through sandhana and sandhi, cooperation and integrative procreation, the system of the universe goes on and on. It is an organic, living, breathing interpretation of the cosmic system.

Insistence on individuality and the individual and the individual as an autonomous social unit is unnatural. With this insistence to-day the individual has split in character, the family is disintegrating, the society is breaking up, and the global equilibrium is under threat of the cosmic imbalances caused by the search for power, and thus global and atmospheric disturbances are threatening life on

earth. If we continue to vitiate the balance of nature, we might have to face global disasters.

इतीमा महासंहिताः । य एवमेता महासंहिता व्याख्याता वेद ।
संधीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्गेण लोकेन ॥ ७ ॥

*Itīmāmahāsanhitāḥ / Ya evametā mahāsamhitā vyākhyātā
veda / Sandhīyate prajayā paśubhiḥ / Brahmavarcasenān-
nādyena suvargeṇa lokena // 4 //*

Comment: These are the great conjunctions, integrations, unions. One who knows these, as we have described them, and realizes these in life is blessed with children, all kinds of wealth, spiritual glory, plenty and prosperity, in the happiest regions of existence.

The Upanishad thus describes the universe as one, living, organismic system. At one end of the system is the Macrocosm, at the other is the microcosm. The spirit of the macrocosm is Brahma/Isvara/God. The spirit of the microcosm is the individual atma/Jivatma. The whole universe is a grand integration and interaction of spirit, energy and matter. One who knows this integration knows how to live-not only here but also hereafter.

Anuvaka 4

यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्संबभूव । स मेन्द्रो मेधया स्पृणोतु ।
अमृतस्य देव धारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् ।
ब्रह्मणः कोशोऽसि मेधया पिहितः । श्रुतं मे गोपाय ॥ १ ॥

*Yaśchandasāmṛṣabho viśvarūpaḥ / Chandobhyo 'dhyamṛtāt-
sambabhūva / Sa mendro medhayā sprṇotu / Amṛtasya deva
dhāraṇo bhūyāsam / śarīraṃ me vicarṣaṇam / Jihvā me
madhumattamā / Karṇābhyāṃ bhūrivīśruvam / Brahmaṇaḥ
kośo 'si medhayā pihitaḥ / śrutam me gopāya // 1 //*

Comment: He is the voice of the veda. He is the spirit of the universe. He manifests Himself even before the eternal voice of the Veda is heard. May He, the Lord of glory, bless me with intelligence of high order. Lord of all, may I

hold in my heart the voice and spirit of Immortality. May my body be strong and active. May my tongue be the sweetest possible. May I hear ever more and more with my ears. You are the treasure-house of the wisdom of the Veda treasured in the intelligence. Protect and preserve in me what I hear.

Knowledge through instruction is available to one who is strong and smart in body and sharp in intelligence. The learner should be perceptive in the senses, receptive of mind and holy and faithful of heart. He must have inviolable faith in God, who is the spirit of the Universe and prime origin of the Veda and knowledge. He should also listen in faith and listen a lot, and he should preserve in the memory whatever he hears and reads. For all these gifts of the body, senses, mind and heart, the learner should pray to God. The teacher and the taught should pray together.

आवहन्ती वितन्वाना। कुर्वाणाऽचीरमात्मनः। वासांसि मम गावश्च। अन्नपाने च सर्वदा। ततो मे श्रियमावह। लोमशां पशुभिः सह स्वाहा ॥ २ ॥

*āvahantī vitanvānā / kurvāṇā 'cīramātmanah / vāsānsi mama
gāvaśca / annapāne ca sarvadā / tato me śriyamāvaha /
lomaśāṃ paśubhiḥ saha svāhā // 2 //*

Comment: Lord of life, after the gifts of body, sense, intelligence, faith and knowledge, bless me with that wealth of life which may invest me with clothes, cows, food and drink, other cattle with woolly sheep and goats. The wealth of life may ever and ever create more, bring to me and ever increase the prosperity of life. I offer oblations to the spirit of wealth for plenty and prosperity.

आ मा यन्तु ब्रह्मचारिणः स्वाहा। वि मा यन्तु ब्रह्मचारिणः स्वाहा। प्र मा यन्तु ब्रह्मचारिणः स्वाहा। दमायन्तु ब्रह्मचारिणः स्वाहा। शमायन्तु ब्रह्मचारिणः स्वाहा ॥ ३ ॥

*āmāyantu brahmacāriṇaḥ svāhā / vimā yantu brahmacāriṇaḥ
svāhā / pramā 'yantu brahmacāriṇaḥ svāhā / damāyantu
brahmacāriṇaḥ svāhā / śamāyantu brahmacāriṇaḥ svāhā // 3 //*

Comment: This mantra expresses the teacher's desire and prayer for the arrival of disciples and prescribes that the teacher should offer oblations in yajna for the disciples. May the disciples with discipline of brahmacarya come to me, prays the teacher. May the disciples, simple and innocent at heart, come to me. May the disciples come to me in search of definite knowledge. May my disciples be

masters of their senses and mind. May the disciples blest with peace at heart come to me!

Simplicity, innocence, faith, discipline, peace and search for knowledge are the qualities of a disciple. Doubt, cleverness, agitation, etc. are not the qualities of a seeker of knowledge.

यशो जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा । तं त्वा भग प्रविशानि स्वाहा ।

स मा भग प्रविश स्वाहा । तस्मिन् सहस्रशाखे । नि भगाहं त्वयि मृजे स्वाहा ॥ ४ ॥

*Yaśo jane'sāni svāhā/śreyān vasyaso'sāni svāhā/
Taṃ tvā bhaga praviśāni svāhā/Sa mā bhaga praviśa
svāhā/Tasmin sahasraśākhe /Nibhagā'haṃ tvayi mṛje
svāhā // 4 //*

Comment: O Lord, may I win honour among the people. May I win honour and wealth among the prosperous. Lord of glory, may I enter their holy presence. May the glory and bliss of the Lord shine in me. This world of infinite variety and form is a manifestation of the Lord. May I too merge into the glory. May I thus cleanse myself in the light of the Lord and be pure of mind and spirit. May the Lord grant me the Grace and glory, may I perform all these holy acts in the service of the Lord!

यथाऽऽपः प्रवता यन्ति । यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणः ।

धातरायन्तु सर्वतः स्वाहा । प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥ ५ ॥

*Yathā''paḥ pravatā''yanti/Yathā māsā aharjaram/
Evaṃ māṃ brahmacāriṇaḥ/Dhātarāyantu sarvataḥ svāhā/
Prativeśo'si pra mā bhāhi pra mā padyasva // 5 //*

Comment: Just as the waters flow downward into the sea, just as the months pass into and merge with time day by day in succession, similarly, O Lord of the Universe, I pray the brahmacaries may come to me from all around. You are the Ultimate heaven of us all, shine in me in all glory, come into me and bless me with knowledge and grace.

The teacher thus prays to the Lord for success as a teacher. At one end of the system is the Lord of the universe, all Glory and Happiness. At the other end are the disciples, children of the world around. In the middle and as the medium of the Lord is the teacher. So the teacher prays for knowledge and the Lord's Grace.

Only with the Lord's Grace can he shine. And if the Lord is kind and blesses the teacher, the teacher will pass on the knowledge, the power and the glory to his disciples.

In this Anuvaka, there are prayers for a life of happiness here and hereafter, at the individual level and in the society. For individual success and well-being, one should have strength of body, intelligence, sweetness of manners and speech, love of reading and listening, and approbation and honour among society. For a happy family life, one should have plenty of food, clothes, cattle and wealth, and all other things one needs for a good living. At the same time man should have control over his mind and senses and be generous in giving to brahmacharis, teachers and visitors. One should be hospitable and not selfish or mean. Finally man should have faith in God. Then man shines in society- because the light of holiness and the glory of the Lord shines in him.

At the end of each mantra, the word svaha is there. Svaha stands for offering, dedication. Everyone should work for the sake of duty and society in the service of the Lord, not for the service of the ego. Service before self, that is the holy message.

Anuvaka 5

भूर्भुवः सुवरिति वा एतास्त्रिस्तो व्याहृतयः । तासामु ह स्मैतां चतुर्थीम् । माहाचमस्यः प्रवेदयते । मह इति । तद्ब्रह्म । स आत्मा । अंगान्यन्या देवताः । भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः । आदित्येन वा व सर्वे लोका महीयन्ते ॥ १ ॥

*bhūrbhuvaḥ suvariti vā etāstisro vyāhṛtayaḥ / tāsāmu ha
smai tām caturthīm / mähācamasyaḥ pravedayate / maha iti /
tadbrahma / sa ātmā / aṅgānyanyā devatāḥ / bhūrīti vā ayaṃ
lokaḥ / bhuva ityantarikṣam / suvarityasau lokaḥ / maha
ityādityaḥ / ādityena vāva sarveloka mahīyante // 1 //*

Comment: Bhuh, Bhuvah, suvah, these are three vyahrtis, i.e., great mystic utterances which are pronounced after 'Om' and before the utterance of a mantra

or prayer. Of these-i.e., beyond these there is the fourth one too which was realized and uttered by the great sage mahacamasya (of the line of the sage mahacamasa) who worshipped and praised the Lord of the Universe. That fourth is Mahah. Maha stands for Brahma, the same is Brahma, who is the Spirit of the Universe. All other gods, i.e., powers of the universe are parts of Brahma, maha, the Great. This earth is Bhu. The middle region is Bhuva. Dyau, the region of light is Svah. Maha is aditya. By aditya, all the regions are great and glorious.

To understand the Comment of the three utterances we have to appreciate that in Upanishadic thought, as in the Veda, the name is a sound-correspondent of the thing. So the four utterances (vyahrtis) are now explained as names of four orders/fields of existence : Bhuh is this loka, the earth, bhuvah is the sky; Suvah is the heaven, the region of light and bliss beyond the earth and the sky (the middle region). Mahah then is the Sun, the Lord of light, It is from the Sun that all other lokas, regions of the universe, receive their sustenance and glory. So Brahma for all the things and regions of the universe is the Spirit and light and energy just as the sun is the source of light and energy for the earth and the sky. The earth and the sky are great because of the sun, the universe is great because of Brahma. Worship Brahma, the Spirit, and the earth, the sky and the sun by chanting the four grand utterances.

भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः ।
मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतिषि महीयन्ते ॥ २ ॥

*Bhūrīti vā agniḥ / Bhuva iti vāyuh / Suvarityādityaḥ /
Maha iti candramāḥ / Candramasā vāva sarvāṇi jyotīṣi
mahīyante // 2 //*

Comment: 'Bhu' this is agni, fire/light. 'Bhuva' is air. Suva is the sun. Maha is Chandrama. From Chandrama only all the lights receive their energy and grandeur.

To explain : Agni/heat is the presiding deity of speech and speech expresses, communicates, illumines. So it is light. Vayu or air moves/ blows. It is the presiding deity of touch and illuminates the qualities of a thing through touch. Sun is light and the presiding deity of the eye/sight. So it illuminates. Speech, touch and eye all these illuminate. Moon or Soma is another name for that stuff of nature which feeds energy and thus illuminates the powers which bring things to light. So Maha is the source of light and life in terms of energy and

illumination with light. The chandrama also stands for the mind which controls the senses.

भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूंषि । मह इति ब्रह्म ।
ब्रह्मणा वा व सर्वे वेदा महीयन्ते । ॥ ३ ॥

***Bhūrīti vā ṛcaḥ / Bhuva iti sāmāni / Suvariti yajūṅṣi /
Maha iti brahma / Brahmaṇā vāva sarvevedā mahīyante // 3 //***

Comment: Bhu stands for the verses of the Rigveda. Bhuva is the verses of Sama. Suva stands for the Yajus verses. Maha is Brahma, the original source of the Veda. It is because of Brahma that the Vedas are great. So to worship bhu, bhuva, suva and maha is to worship the Vedas and the Lord of the Vedas.

भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते ॥ ४ ॥

***Bhūrīti vai prāṇaḥ / Bhuva ityapānaḥ / Suvariti vyānaḥ /
Maha ityannam / Annena vāva sarve prāṇa mahīyante // 4 //***

Comment: Bhu is prana, the breath and energy. Bhuva is apana, the energy and air that controls the cleansing and cleaning of the body. Suva is vyana, the energy which controls the distribution of energy over the body. Maha is the food for the energy system. It is by virtue of food that all the energies of the system are great.

ता वा एताश्चतस्रश्चतुर्धा । चतस्रश्चतस्रो व्याहृतयः । ता यो वेद । स वेद ब्रह्म ।
सर्वेऽस्मै देवा बलिमावहन्ति ॥ ५ ॥

***tā vā etāścatasraścaturdha / catasraścatasro
vyāhṛtayaḥ / tā yo veda / sa veda brahma / sarve'smaidevā
balimāvahanti // 5 //***

Comment: These four that have been described above, they are the four vyahrtis, each of the four having four dimensions. One who knows these, knows Brahma because he knows the nature of the universe and he knows the Spirit of the universe. To him and for him all the powers of nature as well as the good people of the earth bring valuable and life-giving gifts.

Vyahrtis, as said above, are mystic utterances. But in the light of this mantra, specially because of the word 'avahanti' 'they bring', we may explain it as the words that bring special gifts to the devotee who chants them in faith and love and understands and observes their Content. Vyahrtis are normally three (bhu,

bhuva, suva/sva), but here they are four, the fourth being maha. They are seven too, the other three being janah, tapah and satyam.

The number 'four' is important. There are four Vedas, four sub-vedas, four varnas (socio-economic class divisions), four asramas (stages of life, each of 25 years), four ages (sat, treta, dvapara and kali), four directions, four sub-directions, and four characteristic types of human beings.

The vedas are four, but here Rks, Samam, Yajus-these three-are counted. The reason is that the four vedas contain three kinds of verses-Verses of praise, verses of prayer and verses of communion. Moreover, Brahma is described as the Original source of the Veda, and the Atharva-veda is also known as Brahma Veda.

Bhur Bhuva and Suva/sva also stand for the three attributes of the Divine Spirit, Bhu for existence, Bhuva for intelligence, and Suva for happiness (divine bliss). Maha stands for the Divine greatness and glory. Maha therefore is the chief of the Vyahrtis, because everything emanates from the Lord's grandeur and glory.

We may sum up the four dimensions of each of the four vyahrtis:

Bhu: Earth, fire, Rk verses, prana energy.

Bhuva: Sky, air, Sama verses, apana energy.

Suva: Heaven of light, sun, Yaju verses, vyana energy.

Maha: Sun, Moon, Brahma, anna (food).

The worship of these means understanding of the name/word and the reality behind the word, chanting of the name, identifying the name and the thing and direct experience of the reality, and its operation in the universe, and finally, living as a part of that holy reality which is one and one only. To integrate oneself with the reality means getting the reality as one's own self.

Anuvaka 6

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः ॥ १ ॥

*Sa ya eṣo'ntarṛdaya ākāśaḥ/Tasminnayaṃ puruṣo
manomayaḥ/ Amṛto hiraṇmayah // 1 //*

Comment: In the sanctum sanctorum of the heart, there it is, the recess, and in that recess or cave resides the spirit, Jivatma, intelligent, immortal, the light that it is (if it enjoys the grace of God).

The sage thus describes where the atma resides in the body. Then he describes how it travels out of the body at the time of death and where it rests according to the way and quality of its worship of the Lord through active living and meditation.

अन्तरेण तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले ।
भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह इति ब्रह्मणि ॥ २ ॥

*Antareṇa tāluke/ Ya eṣa stana ivāvalambate/
Sendrayoniḥ/yatrāsau keśānto vivartate/ Vyapohya
śīrṣakapāle/Bhūrityagnau pratitiṣṭhati/ Bhuva iti
vāyau/suvarit-yāditye/ Maha iti brahmaṇi // 2 //*

Comment: After describing the place of the residence of the atma, now the sage describes how the atma travels out to depart.

Between the two palates in the mouth, there is a bit of flesh like an udder hanging down, this is the glottis. The root of it is the place where it reaches from the heart through the susumna nerve in the spine. Then it travels to where at the root of the hair on top of the head at the joint of the two parts of the skull, there is the hole called Brahma-randhra, the gateway, of the atma. There it breaks through the gate and goes out. If the Jivatma has worshipped Brahma with Bhu, it stays in fire (Agni). If it has worshipped Bhuva, it abides in air (Vayu). If it worshipped Sva, it resides in the Aditya, the sun. If it worshipped Maha, it sets in Brahma in a state of Moksa. Agni, Vayu and Aditya are not the physical fire or air or the sun.

These are states of Brahma which the Jivatma attains according to the state of its own nature during its spiritual journey through and from the world.

आप्नोति स्वराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति ॥ ३ ॥

*āpnoti svarājyam / āpnoti manasapatim / ākpatiścakṣuṣ-
patiḥ / śrotrapatirvijñānapatiḥ / etattato bhavati // 3 //*

Comment: The atma in the state of Moksa attains freedom from the shackles of the world. It attains the Lord of the Mind. So he becomes the master of the mind. He becomes master of speech and of the eye. He becomes master of the ear and of knowledge. In short, nothing of the world controls him, he rules over all his mind and powers. He becomes master of the self. This is the result of his worship of Brahma by Vyahrtis.

आकाशशरीरं ब्रह्म । सत्यात्म-प्राणारामं मन आनन्दम् । शांतिसमृद्धममृतम् । इति प्राचीनयोग्योपास्व ॥ ४ ॥

*ākāśaśarīraṃ brahma / satyātma prāṇārāmaṃ mana
anandam / śāntisamṛddhamamṛtam / iti prācīna
yogyopāsva // 4 //*

Comment: Brahma is vast, His body is akasa all space. His existence is true, real and absolute. He is all peace and tranquillity with His cosmic energy. He is all bliss with His cosmic mind. Immortal and Infinite as He is, He is all peace and bliss. O Pracina-yogya, worship That, only That. (Pracina yogya appears to be the ever able, intelligent, deserving discipline,)

Anuvaka 7

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय
आकाश आत्मा । इत्यधिभूतम् । अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक्
त्वक् । चर्म मांसस्नावास्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ्क्तं वा इदं सर्वम् । पाङ्क्तेनैव
पाङ्क्तं स्पृणोतीति ॥ १ ॥

*Pṛthivyantarikṣaṃ dyaurdiśo'vāntaradiśāḥ / Agnirvāyur-
ādityaścandramā nakṣatrāṇi / āpa oṣadhayo vanaspataya
ākāśa ātmā / Ityadhibhūtam / Athādhyātmam / Prāṇo vyāno '*

*pāna udānaḥ samānaḥ/Cakṣuḥ śrotraṃ mano vāk tvak/
Carma mām sam snāvāsthi majjā/Etadadhividhāya
ṛṣiravocat/ Pāṅktaṃ vā idaṃsarvam/Pāṅktenaiva pāṅktag
sprṇotīti //1//*

Comment: In this anuvaka, the sage describes a vital relation between the individual's inner system and the external bio physical system of the world. He uses three instances of the relationship. These three instances consist of a series of five constituents or parts, each; and the five parts of the external are related to the other five of the internal system. The point of this description and relationship is to teach the disciple how to understand this relationship and how to benefit from it. The sage thus asserts the correspondence between the microcosm and the macrocosm.

The earth, the sky/middle space, the region of light/outer space, the directions and the medial directions (North-east, south-east, etc.) are one series of five physical entities which provide space for the physical and bio-physical objects to live in. The other series of five is agni (heat/light), vayu (air and energy), aditya (sun or the source of light and energy), Chandrama (the moon or the cool principle which balances heat), and the stars- this is the series of lights and energy. The third series is bio- physical: waters including vapours, osadhis or herbs, vanaspatis or vegetation, space and atma, i.e., the cosmic vitality. This is a three-fold description of five-fold series of the bio-physical reality of the world, the scale of the three being matter and space, light and energy, and the biological sphere of physical reality. This is a description of adhibhutam, i.e., the world of physical reality (including the biological).

There the sage comes to the individual level. There is a threefold description of a series of five again, pertaining to the energy, the senses and the body organism. There are prana (breath energy), vyana (the energy that maintains the system's balance), the apana (which controls cleansing and excretion), udana (which controls the upward movement of the system from the heart to the brain), and samana that produces energy from the intake of food. This is the energy series. Then the eye, the ear, the mind, the tongue and the skin, these form the series of five senses (sight, hearing, thought, speech and touch). Then there is the series of five that make up the body organism : the skin, the flesh, the tendons, the bones, and the marrow.

Having said this much, the sage continued : This entire world is a series of series (which is a matter of research. The sage has given an illustrative example of three series relating to the individual and the cosmos.)

Then the sage indicates, only suggests, a mutual and dynamic interaction of one series with another, and of one set of series with another (that is, interaction of the cosmic with the individual series). Hence he says that one series intracts, energizes and realizes another.

To understand this, we should remember that the five elements of the body and the five senses are materially related to the cosmic elements. Thus akasa and ear, vayu and touch, agni and eye, water and taste, earth and smell, all these are related. Thus man should understand the nature of the body and relate it to the cosmos. Thus, also, he should nourish and strenghten the body by absorbing strength and vitality from the elements and he should strengthen and maintain the balance of nature. If man strengthens himself but disturbs the balance of nature, he makes a mistakes and as a result has to suffer.

In this anuvaka, of the two sets-of-five, one is related to four, two to five and three to six.

Anuvaka 8

ओमिति ब्रह्म। ओमितीदः सर्वम्। ओमित्येतदनुकृति ह स्म वा अप्योः श्रावयेत्याश्रावयन्ति। ओमिति सामानि गायन्ति। ओ शोमिति शस्त्राणि शंसन्ति। ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति। ओमिति ब्रह्मा प्रसौति। ओमित्यग्निहोत्रमनुजानाति। ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति। ब्रह्मैवोपाप्नोति ॥ १ ॥

*Omiti brahma / Omitīdamsarvam / Omityetadanukṛtir ha sma
vā apyom śrāvayetyāśrāvayanti / Omiti sāmāni gāyanti /
Om̃śomiti śastrāṇi śamsanti / Omityadhvaryuḥ pratigaram
pratigrṇāti / Omiti brahmā prasauti / Omityagnihotram-
anujānāti / Omiti brāhmaṇaḥ pravakṣyan-nāha brahmopāpn-
avānīti / Brahmaivopāpnoti // 1 //*

Comment: When a person has strengthened his body and mind and sees the correspondence between himself and the world, then he also realizes the One spirit of the universe. The name-word of Brahma/Isvara is Om. The whole world for a man of faith is a manifestation of God, and the name being Om, the whole reality becomes Om for him. Hence the sage says:

Om is Brahma. All this reality is Om. Surely Om is another form of brahma. When the disciple requests the teacher for a lesson in Divinity, the teacher says 'Om', invokes the Lord by the name-and then begins the discourse. Those who sing the Sama verses sing Om. When they begin the reading of sacred books, they begin with "Om shom". The adhvaryu, a yajna functionary, says 'Om' before he chants the pratigara verse. The Brahma, the presiding functionary of Yajna, says 'Om' when he permits, inaugurates and directs the ceremony. He says Om when he permits and confirms the yajna oblations. When a Brahmana prepares to study the Veda and 'Shastras, he says Om and prays with Om that he may attain Brahma. And when he begins the study of Brahma with Om, he attains Brahma, attains sure success.

This anuvaka is in praise of Om. Om is the name. Om is the Lord. Om is everything and everything is Om. Thus a man of faith is wholly dedicated to Brahma, and when he begins any mission or ritual or routine with Om, he is successful, surely.

This is the worship of Om.

Anuvaka 9

ऋतं च स्वाध्यायप्रवचने च। सत्यं च स्वाध्यायप्रवचने च। तपश्च स्वाध्यायप्रवचने च। दमश्च स्वाध्यायप्रवचने च। शमश्च स्वाध्यायप्रवचने च। अग्नयश्च स्वाध्यायप्रवचने च। अग्निहोत्रं च 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। तद्धि तपस्तद्धि तपः ॥ १ ॥

*ṛtaṃ ca svādhyāyappravacane ca/satyam ca svādhyāyappra-
vacane ca/tapaśca svādhyāyappravacane ca/damaśca
svādhyāyappravacane ca/śamaśca svādhyāyappra-cane ca/
agnayaśca svādhyāyappravacane ca/agnihotraṃ ca
svādhyāyappravacane ca/atithayaśca svādhyāyappravacane
ca/mānuṣaṃ ca svādhyāyappravacane ca/prajā ca
svādhyāyappravacane ca/prajanaśca svādhyāyappravacane
ca/prajātiśca svādhyāyappravacane ca/satyamiti
satyavacā rāthītarah/tapa iti taponityaḥ pauruśiṣṭih/
svādhyāyappravacane eveti nāko maudgalyaḥ/taddhi
tapastaddhi tapaḥ //1//*

Comment: The sage now speaks of karmayoga, the householders duties, the way of good and virtuous living. He speaks of various duties, but with every duty whatsoever, he enjoins the study of good and sacred literature and discussion and propagation of virtue. Hence he says: Do the right, and study and speak. Follow the truth, study and speak. Follow austerity of discipline and endurance, and maintain self-study and propagate the truth. Observe self-control, study and carry on the discussion. Be forgiving, study and speak on of the tradition. Maintain and raise the holy fires, study and speak. Do the agnihotra (offer oblations in the fire) and study and speak. Be hospitable to the guests, and study and speak of the truth and virtue. Observe decent human conduct and keep on the study and discussion. Look after your family and your people and maintain study and discussion. Continue the family line with children, and study and discuss. Be good to the human community and keep the tradition of self-study and discussion. This is verily true, says Satyavaca, son of Rathitara. This is the tapa, discipline of the household, says Taponitya of the line of Purusisti. One must study good books by one self and speak of truth and goodness to others, says Naka of the line of sage Mudgala. This is discipline, this is tapas, the discipline of austerity.

Thus the study of the sacred books and of the self is a life-long discipline. Mutual discussion and propagation of virtue is a life-long duty. The various duties of the household like Love, affection, maintaining family and community service and harmony, human solidarity, truth of thought, conduct and social integrity, all this is part of the truth and duty of life. Marriage, and child-rearing is sacred. Love,

conjugal and family fidelity is part of virtue and dharma. But all this is serious and natural. Nothing is casual. This is tradition.

Anuvaka 10

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविणः सुवर्चसम् । सुमेधा अमृतोक्षितः । इति त्रिशंकोर्वेदानुवचनम् ॥ १ ॥

*Ahaṃ vṛkṣasya rerivā / Kīrtiḥ pṛṣṭhaṃ gireriva /
Ūrdhvapavitro vājinīva svamṛtamasmi / Draviṇam
suvarcasam / Sumedhā amṛtokṣitaḥ / Iti trīśaṅkorvedān-
uvacanam // 1 //*

Comment: I can cut at the roots of the tree of karmic existence. My virtue and honour is firm as the top of a mountain. I am a child of immortality, possessed of a high quality of purity like that in the sun. I am the wealth of the Lord, I am the light and glory of the world, I am the height of intelligence, imperishable, inviolable. This is what the sage Trisanku spoke of the human soul, following the word of the Veda.

This is a verse in praise of the human atma when it lives a life of purity, faith, virtue, duty and discipline of Dharma. Selfish karma is adharma, something negative in violation of the basic nature of the atma. Man is basically good, not fallen nor sinful. Therefore when a man lives in harmony with the law of God and His creation and observes the discipline of faith and virtue, he cuts at the roots of karmic bondage and ultimately becomes free.

Anuvak 11

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य
प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न
प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् ॥ १ ॥

*Vedamanūcyācāryo'ntevāsinamanuśāsti / Satyaṃ vada /
Dharmaṃ cara / Svādhyāyānmā pramadaḥ / ācāryāya priyaṃ
dhanamāhṛtya prajātantuṃ mā vyavacchetsiḥ / Satyāna
pramaditavyam / Dharmāna pramaditavyam / Kuśalāna
pramaditavyam / Bhūtyai na pramaditavyam / Svādhyāyapr-
avacanābhyāṃ na pramaditavyam / Devapitṛkāryābhyāṃ na
pramaditavyam // 1 //*

Comment: The education and instruction of the disciple is complete. The disciple has offered the best of gifts to the teacher and is on the threshold of a householder's life, the second phase, after brahmacarya. Having taught the Veda, the teacher says to the disciple by way of parting instruction : Speak the truth. Follow dharma in your life and conduct. Don't neglect study of sacred books and of your self. Having offered the dearest of gifts to the teacher, settle down in the home and continue the family line, don't sever the line of progeny. Truth must not be neglected. Dharma must not be neglected. Social welfare and progress must not be neglected. Means of prosperity must not be neglected. Study and discussion must not be neglected. Acts of worship to Ishvara and duties of reverence to the parents and other seniors must not be neglected.

Duties to the self, the family, to the seniors and the children, to the society are acts of piety and faith. Casualness and neglect is remiss, downright violation of Dharma. Life is a matter of alertness and regularity, joy and progress.

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि, तानि
सेवितव्यानि, नो इतराणि । यान्यस्माकः सुचरितानि, तानि त्वयोपास्यानि नो इतराणि ॥ २ ॥

*Māṭṛdevo bhava / Pitṛdevo bhava / ācāryadevo bhava /
Atithidevo bhava / Yānyanavadyāni karmāṇi / Tāni
sevitavyāni / No itarāṇi / Yānyasmākamsucaritāni / Tāni
tvayopāsyāni no itarāṇi // 2 //*

ये के चास्मच्छ्रेयाःसो ब्राह्मणाः, तेषां त्वयाऽऽसनेन प्रश्वसितव्यम्। श्रद्धया देयम्। अश्रद्धया देयम्। श्रिया देयम्। ह्रिया देयम्। भिया देयम्। संविदा देयम् ॥ ३ ॥

*Ye ke cārumacchreyāṅso brāhmaṇāḥ / Teṣāṃ tvayā ' 'sanena
praśvasitavyam / śraddhayā deyam / Aśraddhayā 'deyam /
śriyā deyam / Hriyā deyam / Bhiyā deyam / saṃvidā
deyam // 3 //*

Comment: The mother is a very goddess. Do reverence unto her. The father is a very god. Do reverence unto him. The teacher is a very god. Do reverence unto him. The guest is a very god. Treat him with generous hospitality. Those acts of ours which are laudable (not unspeakable) ought to be followed/emulated, no others. Those habits of ours which are good, may be adopted by you, not others. Those Brahmanas and gentle scholars who are distinguished among us deserve your hospitality. Give them a good seat and rest and make them comfortable. Give in charity, give with faith and love. Even if you have no faith, even then give. Give with grace. Give as social obligation. Give for fear of God. But do give as a conscious act of goodness.

These are the vaidic obligations of a householder, all acts of natural piety, social and religious obligations.

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात्। ये तत्र ब्राह्मणाः संमर्शिनः। युक्ता आयुक्ताः। अलूक्षा धर्मकामाः स्युः। यथा ते तत्र वर्तेरन्। तथा तत्र वर्तेथाः। अथाभ्याख्यतेषु। ये तत्र ब्राह्मणाः संमर्शिनः। युक्ता आयुक्ताः। अलूक्षा धर्मकामाः स्युः। यथा ते तेषु वर्तेरन्। तथा तेषु वर्तेथाः। एष आदेशः। एष उपदेशः। एषा वेदोपनिषत्। एतदनुशासनम्। एवमुपासितव्यम्। एवमु चैतदुपास्यम् ॥ ४-६ ॥

*Atha yadi te karmavicikitsā vā vṛttavicikitsā vā
syāt / Ye tatra brāhmaṇāḥ saṃmarśinaḥ / Yuktā āyuktāḥ /
Alūkṣā dharmakāmāḥ syuḥ / Yathā te tatra varteran /
Tathā tatra vartethāḥ / Athābhyākhyāteṣu / Ye tatra
brāhmaṇāḥ saṃmarśinaḥ / Yuktā āyuktāḥ / Alūkṣā
dharmakāmāḥ syuḥ / Yathā te teṣu varteran / Tathā teṣu
vartethāḥ / Eṣa ādeśaḥ / Eṣa upadeśaḥ / Eṣā vedopaniṣat /
Etadanuśāsanam / Evamupāsitavyam / evamu
caitadupāsyam // 4-6 //*

Comment: The sage now advises the disciple what to do in a situation of doubt. In such a situation, he says, follow the wise and the good:

If ever you are in doubt what to do and what not to do, or whether something is right or not, then look for the Brahmanas, men of goodness and wisdom, dedicated to truth and right action, gentle and intelligent lovers of Dharma. Follow them and do as they do in that situation. Then, if you face controversial people and you are in doubt as to how to deal with them, again look for the wise, men of intelligence and virtue, dedicated to truth and right, gentle and sympathetic, lovers of Dharma. follow them and deal with the controversial as they would do unto them. This is the command; this is the instruction, this is the essence of the Veda and the upanisat. Observe this. Follow this in life.

Anuvaka 12

शं नो मित्रः शं वरुणः । शं नो भवत्वर्थमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

*śaṃ no mitraḥ śaṃ varuṇaḥ / śaṃ no bhavatvaryaṃ / śaṃ na
indro bṛhaspatiḥ / śaṃ no viṣṇururukramaḥ / namo
brahmaṇe / namaste vāyo / tvameva pratyakṣaṃ brahmāsi /
tvāmeva pratyakṣaṃ brahmāvādiṣam / ṛtamavādiṣam /
satyamavādiṣam / tanmāmāvīt / tadvaktāramāvīt / āvīnmām /
āvīdvaktāram / Om śāntiḥ śāntiḥ śāntiḥ // 1 //*

Comment: This mantra is similar to that in Shiksha Valli. There the chapter begins with a prayer for peace, protection and progress. Here it is a thanks giving for the Lord's grace. It says

The Lord of prana (energy) may bless us, the Lord of apana (cleansing) bless us. The Lord of light and sight may bless us. The Lord of glory may bless us. The Lord of intelligence and speech may bless us. May the Lord Omnipresent bless us. We bow to the Lord of the universe. We bow to the Lord who holds and sustains us. You are the Lord of the Universe. I praised you as the Lord creator

and protector. I sang of you as the Law, the truth. You protected me. You protected the teacher. You saved me. You saved the teacher. Peace! Peace! Peace!

Brahmananda Valli

Prayer for Peace:

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहे ।
तेजस्वि नावधीतमस्तु मा विद्विषावहे । ॐ शान्तिः शान्तिः शान्तिः ॥

*Om Saha nāvavatu / Saha nau bhunaktu / Saha vīryaṃ
karavāvahai / Tejasvināvadhītamastu mā vidviṣāvahai /
Om śāntiḥ śāntiḥ śāntiḥ //*

Comment: May the Lord protect us both, the teacher and the disciple. May we both grow under His care. May we together achieve great things. May our studies prosper and shine. May we never think ill of others, may we love all. Grant us peace, O Lord, peace be to us, peace BE to all!

The prayer is for total identification and harmony between the teacher and the disciple.

Anuvaka 1

ॐ ब्रह्मविदाप्नोति परम् । तदेषाभ्युक्ता ।

Om Orahmavidāpnoti param / Tadeṣābhuktā // 1 //

Comment: To know Brahma is to attain Him. Hence it has been said :

सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति ॥ २ ॥

*Satyaṃ jñānāmanantaṃ brahma / Yo veda nihitaṃ guhāyāṃ
parame vyoman / so 'śnute sarvān kāmānsaha / Brahmaṇā
vipaściteti // 2 //*

Comment: Brahma is truth, knowledge itself, infinite. He who knows brahma, the supreme presence in the highest of space, and at the same time, close at hand in the very temple of the heart, knows everything, every secret of the world. He attains all his desires for knowledge and wealth of the world. The reason is, there is nothing beyond Brahma, the omniscient, you know everything. To know Him is to Love Him, to be close to Him.

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।
पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नाद्रेतः । रेतसः पुरुषः । स वा एष पुरुषोऽन्नरसमयः ॥ ३ ॥

*Tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ /
ākāśādvāyuḥ / Vāyoragniḥ / Agnerāpaḥ / Adbhyaḥ pṛthivī /
Pṛthivyā oṣadhayaḥ / Oṣadhībhyanam / Annādretāḥ /
Retasaḥ puruṣaḥ / Sa vā eṣa puruṣo 'nnarasamayaḥ // 3 //*

Comment: The sage said earlier that one who knows Brahma knows everything. What then is the Content? What is it to know Brahma? To know Brahma means to know everything from the physical and biological upto the Supreme Spirit of the universe. Here he describes how the purusa, the body, came into existence, that is, how the process of evolution began with and from Brahma and how it culminated in the evolution of the human body. He says: From that Spirit Brahma, or from this Atma which is hidden in the heart of man, came into existence the first element, akasa or space. From akasa evolved energy, gaseous and electric, that is vayu. From Vayu emerged heat and light, agni, from agni were born the waters, a vast mass of vapour, suspended in space. From the waters was born the earth. From the earth arose vegetation. From vegetation evolved food, and from food the vital seed, and from seed arose the body. So the body is made up of food and rasa, that is, solid bio-matter and liquid, say plasma.

This mantra describes in general the evolution of all basic vital materials, whatever the species. It is pure science, but, as science, it does not rule out the

Cosmic Spirit which is the origin of the process of creation, i. e., a conscious, intelligent programme of the process of creative evolution.

तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा ।

इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ ४ ॥

*Tasyedameva śiraḥ / Ayam dakṣiṇaḥ pakṣaḥ / Ayamuttaraḥ
pakṣaḥ / Ayamātmā / Idam puccḥam pratiṣṭhā / Tadapyeṣa
śloko bhavati // 4 //*

Comment: Of the body, this is the head. This is the right wing (side), i.e., the right arm is compared to a bird's right wing. This left arm is the left wing. This trunk is the main body (where in the heart resides the soul). This spine to the lowest part is the tail whereby the body is held together. For this there is a verse.

In this mantra, there are two things said : Brahma, and the knowledge of Brahma which brings the knower close to Brahma. Brahma is the Spirit and the creator, and He creates through natural evolution of the physical world with the spirit integrated with the various forms. The process of evolution is indicated, because the sages used only suggestive and aphoristic language. First there was aksas, space. Then Vayu, the Kinetic and gaseous stage, followed, then agni, the ignition state, waters the aqueous state, and then the solid terrestrial state, Prthivi. Then followed the organic and the biological world, the climax being purusa, the living, human body. The metaphor of creation as envisioned in Aitareyopanisat begins with the human body, a fit home for the atma and its powers.

Anuvaka 2

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीः श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः ।
अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वोषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ॥ १ ॥

*Annādvai prajāḥ prajāyante/ Yāḥ kāśca pṛthivīmśritāḥ/
Atho annenaiva jīvanti/ Athainadapi Yantyantataḥ/
Annam hi bhūtānāṃ jyeṣṭham/ Tasmāt sarvauśadham-
ucyate/ Sarvaṃ vai te'nnamāpnuvanti/ Ye'nnam
brahmopāsate // 1 //*

Comment: All the forms of life are born from food, whichever they are sustained on the earth. They all sustain and survive on food. Ultimately they all go back into food. Food is the best and first among the created materials. Hence it is called the remedy of all remedies, the essence of all the herbs that nourish life. Indeed, food is the form in which Brahma manifests Itself. So those who revere and promote food really worship Brahma, and all of them attain Brahma.

It is described that bio-forms evolve from and sustain on food. Therefore it is the prime source of life, nourishment and health. And when the life-span of a body form is over, it is consumed back into food, that is matter-energy complex of Prakṛti. The elements of the body disintegrate, separate, and merge back into the cosmic elements. Then again the elements reintegrate and re-emerge into forms of life.

Creation and evolution and devolution of forms is a part of cosmic metabolism. Food is the life-stuff and, according to the laws of cosmic metabolism, it changes into various forms of life. Therefore food is a manifestation of the Cosmic Spirit. It should be respected, not violated, not wasted. It should be valued and 'worshipped' like God. Those who promote it, promote the purpose of the Lord and attain close to Him. There cannot be any greater tribute to food than this.

अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वोषधमुच्यते । अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।
अद्यतेऽस्ति च भूतानि । तस्मादन्नं तदुच्यते इति ॥ २ ॥

*Annamhi bhūtānāṃ jyeṣṭham/ Tasmāt sarvauśadhamucyate/
Annād bhūtāni jāyante/ Jātānyannena vardhante/
Adyate'tti ca bhūtāni/ Tasmādannam taducyate iti // 2 //*

Comment: Food is the best among the created forms of materials. For that reason, it is called the remedy of remedies, the secret of health. From food are born all the forms of life. The born ones grow and thrive on food. It is anna (food)

because it is consumed (eaten) by and in turn consumes (devours) all forms of life. For the reason that it eats and is eaten, it is called 'anna'.

Matter, food and life forms are a cycle. Matter becomes food, food is eaten and converted into life forms (living bodies), the bodies die, disintegrate into matter forms. The bodies eat the materials and the materials consume the bodies after they are dead.

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर 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 । तदेष्टेष श्लोको भवति ॥ ३ ॥

*Tasmādvā etasmād-annarasamayāt/Anyo'ntara ātmā
prāṇamayah/Tenaiṣa pūrṇah/Sa vā eṣa puruṣavidha eva/
Tasya puruṣavidhatām/Anvayaṃ puruṣavidhah/Tasya
prāṇa eva śirah/Vyāno dakṣiṇah pakṣah/Apāna uttarah
pakṣah/ākāśa ātmā/pṛthivī pucchaṃ pratiṣṭhā/
Tadapyeṣa śloko bhavati // 3 //*

Comment: From that same body-complex made up of flesh and blood, and another than that and inside that, is the body consisting of prana, i.e., energy. The gross body (which is called annamaya kosa) is full of i.e., pervaded by the pranamaya kosa. That too is of the form and shape of the gross body. Of this pranic body, prana (breath energy) is the head. Vyana energy which energises blood circulation and the nervous system is the right side. Apana is the left side. Akasa or samana which resides in the middle part is the chest, prthivi or the udana is the spine which firmly supports the system. Hence there is a verse.

This chapter of the Upanisat describes the various planes of the body complex. The most obvious is the body made up of flesh and blood. This is annamaya kosa or the plane of matter. Inside this, of the same form in structure, is the pranamaya kosa, i.e., the plane of energy. The plane of energy is subtle and pervades and informs the plane of matter.

Anuvaka 3

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यत इति । तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

*Prāṇam devā anu prāṇanti / Manuṣyāḥ paśavaśca ye /
Prāṇo hi bhūtānāmāyuh / Tasmāt sarvāyuṣamucyate /
Sarvameva ta āyuryanti / Ye prāṇam brahmopāsate / Prāṇo
hi bhūtānāmāyuh / Tasmāt sarvāyuṣamucyata iti / Tasyaiṣa
eva śārīra ātmā / Yaḥ pūrvasya // 1 //*

Comment: All the devas (powers and faculties of men and nature), humans and animals derive their breath of life and energy from prana. Prana is the life and age of all species of the living. For that reason it is called the very life itself. All those who worship prana brahma receive a gift of long life. Prana being a manifestation of brahma, it is heavenly energy, the very breath of life. All living beings should preserve and promote their vitality and energy. Yes, prana is the very life of all, hence it is life itself. And the atma that exists in the pranic body, i.e., the energy plane of the body complex is the same soul which informs the gross body of flesh and blood.

Thus while the sage studies the various planes of the body- system, he makes it clear that they are the various sheaths of the same one atma.

तस्माद्वा एतस्मात्प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग् दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

*Tasmādvā etasmāt prāṇamayāt / Anyo'ntara ātmā
manomayaḥ / Tenaiṣa pūrṇaḥ / Sa vā eṣa puruṣavidha eva /
Tasya puruṣavidhatām / Anvayaṃ puruṣavidhaḥ / tasya
Yajureva śiraḥ / ṛgdakṣiṇaḥ pakṣaḥ / Sāmottaraḥ pakṣaḥ /
ādeśa ātmā / Atharvāṅgirasah pucchaṃ pratiṣṭhā /
Tadapyeṣa śloko bhavati // 2 //*

Comment: And beyond that pranamaya kosa, that is, beyond the plane of energy, there is another, different and deeper kosa, plane of body. That is manomaya, the plane of the mind. The pranamaya kosa is pervaded by the plane of the mind. The manomaya too is like the body. Because the manomaya exists within the pranamaya, and the pranamaya is of the shape and stucture of the body, so the manomaya too is of the shape and structure of the pranamaya body. Of this, the Yajuh verses are the head. The Rk verses are the right side, the Sama verses are the leftside. The vaidic commands do's and don'ts are the middle part. The verses of Atharva are the spine, the main support. In praise of this, the sloka is there.

The mind and the Vedas are related. The mind is structured of the universal mind stuff, and the universal mind stuff is the cosmic memory. The four Vedas exist as recorded in the universal mind, and if, through meditation, you can link your individual mind with the universal mind, you can partake of the cosmic memory and find that the Vedas exist in your mind too. Secondly, the dominant themes of the Veda are connected with coeval tendencies of the mind. Yajurveda deals with giving, and it is connected with the generous impulse of the mind, and it is the head, being the most liberal. The Rks and Samas are concerned with the Lord's praise and devotion, hence they are like the hands of the mind which lift up in praise. The Atharva is concerned with peace, prosperity and spirituality. Hence it is the spine, the very support of the mind system. The commandments of the Vedas are the practical message, hence these are seated in the heart, the seat of faith.

Anuvaka 4

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

*Sato vāco nivartante / Aprāpya manasā saha / ānandaṃ
brahmaṇo vidvān / Na bibheti kadācaneti / Tasyaiṣa eva
śārīra ātmā / Taḥ pūrvasya // 1 //*

Comment: From where the words return, alongwith the mind, not attaining it. That is Brahma. Brahma is Happiness. Happy is the man who knows that. Of that manomaya, plane of the mind, the spirit/atma Is the same as that of the former.

The last part of this mantra is like that in the beginning of Anuvaka 3 which says that the atma of the pranamayakosa is the same as that of the former, i.e., the annamaya. Here it says that the atma of the manomaya is the same as that of the former, pranamaya. It describes Brahma as Ananda, Supreme Bliss, which is beyond words and thought. One can know It only through realization in the soul. Then one who knows it enjoys Supreme Bliss. The man who dedicates himself to Brahma manifestation in anna (food), prana (energy), or mana (thought) enjoys health, long life, and knowledge in terms of language and thought, but he cannot have that bliss which is beyond words and thought, energy and health. That bliss comes only from direct spiritual communion in Samadhi.

तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

*Tasmādvā etasmānmanomayāt / Anyo'ntara ātmā
vijñānamayaḥ / Tenaiṣa pūrṇaḥ / Sa vā eṣa puruṣavidha
eva / Tasya puruṣavidhatām / Anvayaṃ puruṣavidhaḥ / Tasya
śraddhaiva śiraḥ / ṛtaṃ dakṣiṇaḥ pakṣaḥ / Satyamuttaraḥ
pakṣaḥ / Yoga ātmā / Mahaḥ pucchaṃ pratiṣṭhā / Tadapyeṣa
śloko bhavati // 2 //*

Comment: Beyond that manomaya kosa, different and distinct, is another, that is the vijnanamaya kosa. That is the plane of intelligence. The manomaya is pervaded by the vijnanamaya which too is of the shape and structure of the body, since it is contained in and takes after the mental body. Of this 'body' faith is the head, dynamic truth of the law of nature emanating from God is the right part, the constancy of truth is the left side. Application, commitment and dedication is the middle part. Maha, the intelligence stuff, is the back bone which gives it firmness and stability.

Another interpretation is possible too. Rtam is the truth of action. Styam is the truth of word. Maha is the Lord Supreme. One who is committed to the Lord is committed to truth in word and deed.

The difference between mind and intelligence is that the mind has a lot of rajas stuff, i.e., colour and fluctuation. The stuff of intelligence is sattva, the transparency of vision and thought which is the dominant quality of the intelligence stuff called mahat or mahan in Sankhya philosophy. When the fluctuations and the relativities of the mind (mana) crystallize into definite and conclusive knowledge, then you are above the plane of the mind and you are on the plane of intelligence.

Anuvaka 5

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते ।
विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान्कामान्समश्नुत इति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

*Vijñānaṃ yajñaṃ tanute / Karmāṇi tanute'pi ca / Vijñānaṃ
devāḥ sarve / Brahma jyeṣṭhamupāsate / Vijñānaṃ brahma
cedveda / Tasmāccenna pramādyati / śarīre pāpmano hitvā /
sarvāṅkāmān samaśnuta iti / Tasyaiṣa eva śārīra ātmā /
Yaḥ pūrvasya // 1 //*

Comment: Vijnana, i.e., intelligence and knowledge promotes Dharma and yajnas of social and sacred nature. It also promotes acts and programmes of creative, constructive and developmental nature. All 'devas', people of knowledge, wisdom and virtue promote science and technology and its programmes with a sense of dedication to the highest mission of life, Brahma. If you believe that vijnana is Brahma, i.e., a real manifestation of Brahma, and that the service of knowledge is the service of God, then you don't ever neglect it. Then you leave off all the sins of contradictions and fluctuations in this body

(life) itself, and obtain fulfilment in all your intellectual, scientific and creative programmes. And the soul of your body at this plane of intelligence is the same as that of the former plane of the mind.

If you are dedicated to intelligence and science in the spirit of truth and holiness, you achieve your goals in life but of a worldly nature. Brahma, however, is still beyond. Scientific and intellectual progress is valuable, no doubt, personal and social promotion is necessary, but the highest reality and happiness is still beyond.

तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर 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 ॥ २ ॥

Tasmādvā etasmād-vijñānamayāt/Anyo'ntara ātmā' ' nandamayah/ Tenaiṣa pūrṇah/Sa vā eṣa puruṣavidha eva/ Tasya puruṣavidhatām/Anvayaṃ puruṣavidhaḥ/ Tasya priyameva śirah/Modo dakṣiṇah pakṣah/Pramoda uttarah pakṣah/ ānanda ātmā/ Brahma pucchaṃ pratiṣṭhā/Tadapyeṣa śloko bhavati // 2 //

Comment: Beyond the vijnanamaya kosa, there is another and deeper plane, and that is the plane of Ananda, bliss, with which the vijnanamaya is pervaded. And that too is of the form and structure of the body, because the pervader corresponds to the form and structure of the pervaded just as the contained corresponds to the form and structure of the container. Love is the head, joy is the right side of it, ecstasy is the left, bliss is the very heart of it, and Brahma the backbone that holds it firm and gives it inviolability. There is a sloka for it.

Thus the five planes of bio-psychic existence of man have been described by means of a metaphor of the body-planes in an ascending order of correspondences. The gross body, plane of matter, is the outermost. It consists of flesh and blood. This is annamaya, the stuff of it being food. The next subtler and deeper is the plane of energy, pranic body. Still subtler and deeper is the plane of the mind, mental body. Still next is the plane of intelligence or vijnanamaya. The deepest that is closest to the atma and Brahma is the plane of bliss, anandamaya, where the Jivatma rejoices in direct communion with Brahma.

Five kosas (planes) at a glance

	Kosa (Plane)	Head	Right side	Left side	Middle	Main support	Body
1	Annamaya (Matter)	Head	Right side	Left side	middle (trunk)	back bone	The gross body
2	Pranamaya (Energy)	Prana	Vyana	apana	samana	Udana	
3	Manomaya (Mind)	Yajur veda	Rgveda	Sama veda	adesa (obser vance)	Atharva veda	
4	Vijnana maya (Intelligence)	Sraddha (faith)	rtam (true action)	satyam (truth of word)	Yoga (applica- tion)	Mahat Intelli- gence stuff	
5	Ananda maya (Bliss)	Prana (Love)	moda Joy	Pramoda Ecstasy	Ananda Bliss	Brahma	The Causal Body

The gross body is made of five gross elements, earth, water, heat, air and ether. The sages knew that there was a substance 'ether' in addition to the other four. This is the annamaya kosa.

The pranamaya kosa is mode of energy of the pranic order. Prana also is universal energy. In Prasnopanisat it has been said that in the beginning Prana and Rayi, i.e., energy and matter were created. In Atharva Veda 11,4, 53, prana is described as a real substance. Similarly mind too is a substance which is a variation of Ahankara. Intelligence too is a substance which is a sattva variation of Mahat, the first variation of Prakrti. The state of equilibrium of sattva, rajas and tamas is the original form of Prakrti which is the Ananda substance.

If we look at the nature of these kosas (planes), we find that they move from the gross to the subtle. Of these, the material (annamaya), pranic (pranamaya) and the mental (manomaya) are related to the body and the Indriyas (organs of perception and volition). Therefore, those who live at these planes can enjoy good health and well-being of the mind. But they cannot attain Brahma and Moksa which they can through the plane of intelligence and of happiness. In fact, the plane of intelligence is the meeting point of the introvert and the extrovert tendencies of the mental and the intelligential character of the human being. If your psychic movement is from the mind toward the atma, your life is yogic and you can attain Brahma. If the movement is from the atma and intelligence through the mind outward, you become a man of the world. The former a yogi; the latter, a bhogi.

How to attain the strength of body and mind in order to strengthen your atma?

1. First cultivate the body with good food, exercise and self-control through 'brahmacarya'. You will have strength of body and mind.
2. Man should cultivate the pranamaya kosa through good food, brahmacarya and pranayama, and the pranic energy will maintain the vitality and efficiency of every system of the body- breathing, digestion, assimilation, excretion, circulation and the nervous system.
3. If you cultivate the mind in the direction of intelligence and the atma, you get knowledge of the Vedas. It is necessary to accept adesa-application and observance-for self-culture. Adesa means the teacher's orders, religious commandments, advice, instruction, discipline and rules of good conduct.
4. The cultivation of the atma is to be achieved through the intelligence. For this you need faith (sraddha), truth of action and obedience to God's law (rtam), truth of speech (satyam) and thought, discipline of mind and meditation (yoga), and cultivation of transparent intelligence and control over pride and selfishness (Mahat) to dedicate the self to Brahma, the experience of celestial bliss (ananda).
5. Last is the love of God with perfect devotion. Then one can experience the joy, ecstasy and bliss of the vision of God. This Godly bliss, one experiences in a state of samadhi.

Anuvaka 6

असन्नेव स भवति । असद् ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ॥ १ ॥

*Asanneva sa bhavati / Asadbrahmeti veda cet / asti
brahmeti cedveda / Santamenaṃ tato viduriti // 1 //*

Comment: He, who believes that Brahma is not, i.e., Brahma is non-existent, he himself becomes naught, non-existent. If one believes that Brahma is, i.e., is existent, then he too is existent. For that reason, they say that this man is, and they recognize his presence as a holy presence.

One who believes in God's existence in faith, is firmly on way to positive achievement in body, mind and soul. To believe in God, the Supreme Existence, is to be an astika, a positivist. One who denies God's existence denies all existence including his own existence. Once you start with faith in God, you are on way to the Supreme virtue and bliss.

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ २ ॥

Tasyaiṣa eva śārīra ātmā / Yaḥ pūrvasya // 2 //

Comment: Of that Anandamaya kosa, the plane of Happiness, the atma, soul, is the same as of the former Vijnanamaya kosa.

It is thus that the one and the same atma which is in habits, vitalizes and controls all the five kosas (planes) of the human organism.

अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छती ३ । आहो विद्वानमुं लोकं प्रेत्य ।

कश्चित्समश्नुता ३ उ ॥ ३ ॥

*Athāto 'nupraśnāḥ / utāvidvānamuṃ lokaṃ pretya / kaścana
gacchatī3 / āho vidvānamuṃ lokaṃ pretya /
kaścitsamaśnutā3 u // 3 //*

Comment: Now, from this, arise certain questions by implication. Does a man who doesn't know of Brahma attain to Brahmaloaka (the region of bliss) after death? Or, does a man who knows Brahma attain to His presence after death?

The answer has been given in Anuvaka-5. "If a person knows Brahma that manifests in the intelligence, in the soul, and in knowledge, and if he does not transgress his knowledge and the will of the Lord, he attains bliss." If a person doesn't know, or having known about Him, doesn't devote himself to His service, he wont attain Him. The Rshi now begins with the beginning:

सोऽकामयत। बहु स्यां प्रजायेयेति। स तपोऽतप्यत। स तपस्तप्त्वा। इदं सर्वमसृजत। यदिदं किंच। तत्सृष्ट्वा। तदेवानुप्राविशत्। तदनु प्रविश्य। सच्च त्यच्चाभवत्। निरुक्तं चानिरुक्तं च। निलयनं चानिलयनं च। विज्ञानं चाविज्ञानं च। सत्यं चानृतं च। सत्यमभवत्। यदिदं किंच। तत्सत्यमित्याचक्षते। तदप्येष श्लोको भवति ॥ ४ ॥

So 'kāmayata / Bahusyām prajāyeyeti / Sa tapo'tapyata / Sa tapastaptvā / Idamsarvamasṛjata / Yadidaṃ kiñca / Tatsṛṣṭvā tadevānuprāviśat / Tadanu praviśya sacca tyaccābhavat / Niruktaṃ cāniruktaṃ ca / Nilayanaṃ cānilayanaṃ ca / Vijñānaṃ cāvijñānaṃ ca / Satyaṃ cānṛtaṃ ca satyamabhavat / Yadidaṃ kiñca / Tatsatyam-ityācakṣate / Tadapyeṣa śloko bhavati ॥ 4 ॥

Comment: Before the creation, he thought, "Let me create. I shall be many", that is, Brahma/Isvara would manifest through the many forces of creation. So He willed and through will, created a sort of incubation period. Having undertaken the tapas of creation, He created all, what-ever there is. As He created, simultaneously he pervaded all that. Having pervaded, He became all that is real and manifest, and yet remained unmanifest too, real as well as beyond the real, articulated and beyond articulation as well. He was the stay and support of all and yet beyond the stay and support of creation. He manifested through all the intelligents, i.e., Jivatmas, and through the unintelligent forms too. He thus became manifest through the real and the trans-real, and the real as well as the trans-real became Real, because through the real we can feel that there is something beyond as well. What is is all real, this is what they say. To this effect, there is a sloka.

Anuvaka 7

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानः स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

*Asadvā idamagra āsīt / Tato vai sadajāyata / Tadātmāna
svayamakuruta / Tasmāttatsukṛtamucyata iti // 1 //*

Comment: Before the creation came into existence, the world was non-existent in the manifest form-it was in a state of original, unmanifest Prakṛti and the Jivas in a dormant state, everything unmanifest bying in the womb of God who too was not manifest. From the unman ifest arose the manifest world through God's act of thought and will. Through creation, the Lord also became manifest. For that reason, it is said of God's creation. "Sure, it is well-done, beautiful indeed." The Lord too is a wondrous maker.

Sometimes this mantra is interpreted to mean that the world came into existence from nothing. This is not the correct way of describing the nature of the world. Nothing can come out of nothing. Therefore 'asat' means unmanifest. But all the same, the cause is described as 'asat'-non-real-because that state of reality is not a subject for thought and language. Thought and language pertain to the world of experience. The world arose from the unmanifest causes, hence the original Prakṛti is called 'asat'-unmanifest. But 'asat' does not mean "Nothing". It only means something that cannot be described or defined as anything because in a non-creation or non-existence state the language of creation or existence does not exist as it does to-day. Hence 'asat', i.e., unmanifest. Secondly the Lord is One. He doesn't become many, He manifests through the many, hence the poetic way of saying that He became many.

यद्वै तत्सुकृतम् । रसो वै सः । रसः ह्येवायं लब्ध्वानन्दी भवति । को ह्येवान्यात्कः प्राणयात् । यदेष आकाश
आनन्दो न स्यात् । एष ह्येवानन्दयाति ॥ २ ॥

*Yadvai tat sukṛtam / Raso vai saḥ / Rasaḥ hyevāyaṃ
labdhvā ' 'nandī bhavati / Ko hyevānyātkah prāṇyāt /
Yadeṣa ākāśa ānando na syāt / Eṣa hyevā ' 'nandayāti // 2 //*

Comment: Surely that wondrous artificer is the very essence and beauty of the universe. He is rasa, the Happiness and the Bliss, like that of the beauty and pleasure of art. The Jivatma too feels celestial happiness when it attains the bliss of the Lord. But for Him, who can survive, and who could breathe? Vast as is the space and sky, He blesses all with Happiness. He alone is the cause and source of Bliss. The Lord is thus existent, all- intelligent and blissful, the true, the good and the beautiful.

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ॥ ३ ॥

*Yadā hyevaiṣa etasminnadṛśye 'nātmnye 'nirukte '
nilayane 'bhayaṃ pratiṣṭhām vindate / Atha so 'bhayaṃ
gato bhavati ॥ 3 ॥*

Comment: And when this jivatma attains full and fearless stability in this invisible, in-corporeal, intangible and self-abiding spirit of the universe, it attains total freedom from fear and worry of existence. The human soul feels totally free.

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्या तदप्येष
श्लोको भवति ॥ ४ ॥

*Yadā hyevaiṣa etasminnudaramantaram kurute / Atha
tasya bhayaṃ bhavati / Tatveva bhayaṃ viduṣo '
manvānasya / Tadapyeṣa śloko bhavati ॥ 4 ॥*

Comment: And whenever the human atma feels the slightest doubt in the Lord and distances itself even in the least from Him-then immediately the doubt/distance becomes the cause of fear of suffering and death. And this fear strikes even the learned especially those who feel proud of their learning. Faith, Love and surrender must be complete and unreserved. On this too there is a sloka.

Anuvaka 8

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥ १ ॥

*Bhīṣā 'smādvātaḥ pavate / Bhīṣodeti sūryaḥ / Bhīṣā '
smādagniścendraśca / Mṛtyurdhāvati pañcama iti // 1 //*

Comment: For fear (pressure of the Law) of Brahma the wind blows. For fear rises the sun. For fear of this the fire burns and the electric energy works in nature. Death too, which is the fifth in order, acts on the dot for fear of the Lord.

In the field of nature 'fear' means law. The forces of nature do not transgress the law because they act as part of the will of the Lord, will being the total law. In the human world, the will of man transgresses the law of the Lord if man chooses to doubt the existence of Brahma or distances himself from Him. This doubt/distance causes fear. So fear in the life of man is the result of disobedience. But fear in the field of nature means the same thing as law and obedience. Man can break the Law of God, temporarily though, but nature doesn't break the Law and it cannot, because the Law is inviolable, and in nature, Will is the same as Law.

Now follows a detailed study of ananda. The unit and degree of standard measure is the ideal happiness of man on the earth. The study begins with a mundane sort of happiness and ends with a speculative view of Brahmananda.

सैषाऽऽनन्दस्य मीमांसा भवति । युवा स्यात् साधुयुवाध्यायकः । आशिष्ठो द्रढिष्ठो बलिष्ठः । तस्येयं पृथिवी
सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः ॥ २ ॥

*Saiṣā 'nandasya mīmānsā bhavati / Yuvā syāt sādhyuvā '
dhyāpakaḥ / āśiṣṭho dṛḍhiṣṭho baliṣṭhaḥ / Tasyeyam
pṛthivī sarvā vittasya pūrṇā syāt / Sa eko mānuṣa
ānandaḥ // 2 //*

Comment: Let us now study ananda, its nature. First, the earthly ananda of man: Let the man be young, gentle, educated, most cultured, strongest and most determined. For this young man, let this whole earth be saturated with wealth, full of all possible means of happiness. This is one human ananda, the basic unit of ananda.

ते ये शतं मानुषा आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ३ ॥

*Te ye śataṃ mānuṣā ānandāḥ / Sa eko
manuṣyagandharvāṇām-ānandāḥ / śrotriyasya
cākāmahatasya // 3 //*

Comment: The nature of human ananda has been described above, imagine concentration of human ananda hundred-fold. That is the ananda of man-gandharvas provided that the man we think of is a man who has heard and read the Vedas and is not afflicted by desires and sense of deprivation.

‘Gandharva’ is a special category of human beings gifted with art and the expression of beauty, love and music. Theirs is aesthetic joy and happiness.

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ४ ॥

*Te ye śataṃ manuṣyagandharvāṇāmānandāḥ / Sa eko deva-
gandharvāṇāmānandāḥ / śrotriyasya cākāmahatasya // 4 //*

Comment: Multiply a manusya gandharva ananda by hundred and you have an idea of deva-gandharva ananda, provided that the devagandharva has heard and assimilated the Veda and has risen above all conflict and desire.

ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितृणां चिरलोकलोकानामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ५ ॥

*Te ye śataṃ devagandharvāṇāmānandāḥ / Sa ekaḥ pitṛṇām
ciralokalokānāmānandāḥ / śrotriyasya cākāmahatasya // 5 //*

Comment: Increase the ananda of devagandharvas a hundred times, and you have the idea of one ananda of the pitrs who have lived in regions of happiness for a long long time, provided that the pitrs are men of Veda and unafflicted by desire and passion.

ते ये शतं पितृणां चिरलोकलोकानामानन्दाः । स एक आजानजानां देवानामानन्दः । श्रोत्रियस्य
चाकामहतस्य ॥ ६ ॥

*Te ye śataṃ pitṛṇām ciralokalokānāmānandāḥ / Sa eka
ājānājānām devānāmānandāḥ / śrotriyasya*

cākāmahatasya // 6 //

Comment: One hundredfold ananda of the pitrs of the regions of the blessed is equal to one ananda of the devas born and blessed in regions of paradise, provided that the deva is a man of the Veda and above all desire and passion.

ते ये शतमाजानजानां देवानामानन्दाः । स एकः कर्मदेवानामानन्दः । ये कर्मणा देवानपियन्ति । श्रोत्रियस्य चाकामहतस्य ॥ ७ ॥

*Te ye śataṃ ājānajānāṃ devānāmānandāḥ / Sa ekaḥ
karmadevānāṃ devānāmānandāḥ / ye karmaṇā
devānapiyanti / śrotriyasya cākāmahatasya // 7 //*

Comment: One hundred anandas of ajanaja devas equal one ananda of karmadevas-karmadevas who attain to that godly nature by virtue of their own actions and discipline, provided, of course, that the karmadeva is a man of the Vedas and doesn't fall a prey to desire and passion.

ते ये शतं कर्मदेवानामानन्दाः । स एक इन्द्रस्यानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ८ ॥

*Te ye śataṃ karmadevānāṃ devānāmānandāḥ / Sa eko
devānāmānandāḥ / śrotriyasya cākāmahatasya // 8 //*

Comment: One hundred karmadeva devas anandas equal one ananda of the devas, provided the deva is dedicated to the Veda and is not afflicted with desire and passion.

ते ये शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ९ ॥

*Te ye śataṃ devānāmānandāḥ / Sa eka indrasyānandāḥ /
śrotriyasya cākāmahatasya // 9 //*

Comment: One hundred devanandas put together are equal to one ananda of Indra, provided Indra is dedicated to the Vedas and is not afflicted with desire and passion.

ते ये शतमिन्द्रस्यानन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ १० ॥

*Te ye śatamindrasyānandāḥ/Sa eko bṛhaspaterānandāḥ/
śrotriyasya cākāmahatasya // 10 //*

Comment: Concentrate Indra's ananda a hundred times and that is one ananda of Vṛhaspati, provided Vṛhaspati is a man of the Veda and above all desire and passion.

ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ११ ॥

*Te ye śataṃ bṛhaspaterānandāḥ/ Sa ekaḥ
prajāpaterānandāḥ/ śrotriyasya cākāmahatasya // 11 //*

Comment: One hundred Vṛhaspati's anandas equal one ananda of Prajapati provided prajapati is dedicated to the Veda and has conquered all desire and passion.

ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ॥ १२ ॥

*Te ye śataṃ prajāpaterānandāḥ/ Sa eko brahmaṇa
ānandāḥ/ śrotriyasya cākāmahatasya // 12 //*

Comment: A hundred anandas of prajapati equal one ananda of brahma, provided the man who wants to experience it is dedicated to the Veda and is free of all desire and passion-free even of the desire for brahmananda.

The best that you can imagine on earth--glowing health, education, culture, firmness of mind, determination of will and all the wealth mother earth can bestow, all this is one measure of happiness for man.

Multiply human happiness by hundred and then raise hundred to the power ten, and you can have an idea of the happiness one can feel in the presence of brahma. But there is a condition. The man who can experience it is the one who is dedicated to the Veda, hears the Veda and acts upon the Vedic knowledge of brahma. Lastly, the man must be free from all desire and passion. The pursuit of brahma is absolute, no strings attached, love for its own sake.

Brahma is the sum of the Vedas, the highest end. And the unit of measure is the happiness of man on earth. Brahmananda does not rule out human happiness. So

the search for Brahmananda is based on health, wealth, education, culture and strength of character. A man of Brahma does not deny the earthly happiness, he is true to the kindred points of Heaven and home. The earthly happiness is the first rung of the ladder, Brahmananda is the last. The Upanishad thus prescribes a synthesis of earth and heaven, man and God, experience and transcendence, existence and Essence.

स यश्चायं पुरुषे यश्चासावादित्ये स एकः। स य एवंविदस्माल्लोकात्प्रेत्य। एतमन्नमयमात्मानमुप-
संक्रामति। एतं प्राणमयमात्मानमुपसंक्रामति। एतं मनोमयमात्मानमुपसंक्रामति। एतं विज्ञानमय-
मात्मानमुपसंक्रामति। एतमानन्दमयमात्मानमुप-संक्रामति। तदप्येष श्लोको भवति ॥ १३ ॥

*Sa yaścāyaṃ puruṣe yaścāsāvāditye sa ekaḥ / Sa ya
evaṃvidasmāllokātpretya / Etamannamayamātmānamupasañ-
krāmati / Etaṃ prāṇamayamātmānamupasañkrāmati / Etaṃ
manomayamātmānamupasañkrāmati / Etaṃ vijñānamayamātm-
ānamupasañkrāmati / Etamānandamayamātmānamupasañ-
krāmati / Tadapyeṣa śloko bhavati //13//*

Comment: The Supreme Atma that lives in the atma of man and that which is in the Sun is one. One who knows this, leaves this world at the time of death in a state of happiness and fulfilment. He attains the spirit that pervades and vitalizes the annamayakosa, the plane of matter. He attains the spirit that energizes and pervades, the plane of energy, the pranamayakosa. He attains the spirit that pervades and inspires the manomayakosa, the plane of mind. He attains the spirit that illuminates and pervades the vijñanamayakosa, the plane of knowledge. He attains the Spirit that pervades and blesses the anandamayakosa, the plane of Happiness. He that is in the State of Brahmananda reaches beyond all these stages and experiences the undesirable. In this context there is a sloka (which follows).

Anuvaka 9

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्द ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

*Yato vāco nivartante / Aprāpya manasā saha / ānandaṃ
brahmaṇo vidvān / Na bibheti kutaścaneti // 1 //*

Comment: The Brahmi Happiness is a subject for direct realization of the atma. It is not a subject words or thought because words and thought fail to grasp it. Hence the sage says: From there, the words return along with the mind, not attaining It. And one who has realized the Happiness of the Brahmic order fears none, fears from no-where. There is no fear, no worry, in the presence of the Lord.

एतः ह वाच न तपति किमहः साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानः स्पृणुते । उभे ह्येवैष एते आत्मानः स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

*Eta~ha vāva na tapati / Kimahamsādhu nākaravam / Kimahaṃ
pāpamakaravamiti / Sa ya evaṃ vidvānete ātmānam
spr̥ṇute / Ubhe hyevaiṣa ete ātmānam spr̥ṇute / Ya evaṃ
veda / Ityupaniṣat // 2 //*

Comment: It is certain that it doesn't disturb the man of brahma whether something right he omitted or something wrong and sinful he committed. One who knows Brahma and has experienced the happiness of the divine order knows that good and evil do not affect him and he maintains the quality of his atma. Indeed, one who knows Brahma knows that both good and evil do not touch the atma, he saves and preserves his essential self.

The man of God acts for God, and thus all his actions are free from the colour of good and evil both. They are colourless and do not bind his atma. This is the message of the upanisat.

Bhrgu Valle

Anuvaka 1

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानिभूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

Bhṛgurvai vāruṇiḥ / Varuṇaṃ pitaramupasasāra / Adhīhi bhagavo brahmeti / Tasmā etatprovāca / Annaṃ prāṇaṃ cakṣuḥ śrotraṃ mano vācamiti / Tamhovāca / Yato vā imāni bhūtāni jāyante / Yena jātāni jīvanti / Yatprayantyaabhisamviśanti / Tadvijijñāsasva / Tadbrahmeti / sa tapo'tapyata / Sa tapastaptvā // 1 //

Comment: Once Bhrgu, son of the sage Varuna, went to his father and said, "Sir, teach me of Brahma." Varuna said to him in response, "There is food, prana energy, the eye, the ear, the mind, the speech. Begin with these. Study these for these are the manifestations of Brahma and these show the path of the Lord." He continued, "From whom/where all these forms of life are born and by which all those that are born sustain themselves, and unto whom all these return at the end of their life, know that. That is Brahma." Bhrgu observed the discipline of brahmacarya with all other austerities and studied. And having studied in the full discipline of a disciple he realized something.

Here there is an echo of the second chapter: Food points to the annamaya kosa, prana to the pranamayakosa, and the senses and the mind to the manamayakosa. These are, of course, the beginnings of the study. They are not Brahma, they are manifestations only. But if you wish to reach the highest rung of the ladder, you must begin with the first and the others follow in the ascending order. So the disciple began and came to some conclusion, which follows.

Anuvaka 2

अन्नं ब्रह्मेति व्यजानात्। अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते। अन्नेन जातानि जीवन्ति। अन्नं प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तं होवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा ॥ १ ॥

*Annaṃ brahmeti vyajānāt/ Annāddhyeva khalvimāni
bhutāni jāyante/ Annena jātāni jīvanti/Annaṃ
prayantyaḥhisamviśantīti/ Tadvijñāya/punareva varuṇaṃ
pitaramupasasāra/Adhīhi bhagavo brahmeti/ Tamhovāca/
Tapasā brahma vijijñāśasva/ Tapo brahmeti/ Sa
tapo'tapyata/ Sa tapastaptvā // 1 //*

Comment: Bhrgu concluded as a result of his tapa and study that anna (food that is eaten for sustenance) is brahma, that surely all the forms of life are born from anna. They sustain on anna and at the end of life they go back and enter into anna, i.e., they are consumed by nature and converted into anna. This is the cycle of birth and death at the material level. Having known this much Bhrgu again went to his father in all faith and said, "Sir, Teach me of brahma." Varuna replied his son, the disciple, "know brahma by tapa. Tapa is brahma." Varuna again studied and observed the discipline of austerity, and having studied with full discipline came to the next conclusion.

Anuvaka 3

प्राणो ब्रह्मेति व्यजानात्। प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते। प्राणेन जातानि जीवन्ति। प्राणं प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तं होवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा ॥ १ ॥

*Prāṇo brahmeti vyajānāt/ Prāṇāddhyeva khalvimāni
bhūtāni jāyante/ Prāṇena jātāni jīvanti/Prāṇaṃ*

*prayantyaḥśaṃviśantīti / Tadvijñāya / Punareva varuṇaṃ
pitaramupasasāra / Adhīhi bhagavo brahmeti / Tamhovāca /
Tapasā brahma vijijñāśasva / Tapo brahmeti / Sa tapo'
tapyata / Sa tapastaptvā // 1 //*

Comment: Bhrgu realized at this stage that prana (energy) is brahma, that from prana are all the forms of life born, and by prana they sustain. At the end of their life they go back to prana and are assimilated into prana. Having realized this much, he again went up to his father Varuna and said, "Sir, teach me of brahma further." Varuna replied, "Go and study with austerity of tapa. You know brahma only by tapa, discipline and hard study (and research). Tapa is brahma indeed." So Brgu again studied with discipline for long, and, having studied, came to further conclusion.

This is the second stage of knowledge. The first stage was when Bhrgu had realized that anna (nourishment with food) is brahma. Now he has realized that prana (energy) is brahma, because when the prana leaves the body, the body is dead.

Anuvaka 4

मनो ब्रह्मेति व्यजानात्। मनसो ह्येव खल्विमानि भूतानि जायन्ते। मनसा जातानि जीवन्ति। मनः प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तं होवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा ॥ १ ॥

*Mano brahmeti vyajānāt / Manaso hyeva khalvimāni
bhūtāni jāyante / Manasā jātāni jīvanti / Manaḥ prayan-
tyaḥśaṃviśantīti / Tadvijñāya / Punareva varuṇaṃ
pitaramupasasāra / Adhīhi bhagavo brahmeti / Tamhovāca /
Tapasā brahma vijijñāśasva / Tapo brahmeti / Sa tapo'
tapyata / Sa tapastaptvā // 1 //*

Comment: Bhrgu came to know that mind is brahma. Surely, all the forms of life are born from mind, and they sustain by the mind. At the end of their life-time they go back to mind and are absorbed therein. Having known this much, he again repaired unto his father Varuna. He said, "Sir, teach me of brahma." He replied to him, "Know brahma by tapa, the discipline or study and research. Tapa indeed is brahma. He studied with tapa and discipline. Having studied with discipline, he came to another and a higher conclusion.

Anuvaka 5

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

*Vijñānaṃ brahmeti vyajānāt / Vijñānādध्येeva khalvimāni
bhūtāni jāyante / Vijñānena jātāni jīvanti / Vijñānaṃ
prayantyaabhisamvisantīti / Tadvijñāya / Punareva varuṇaṃ
pitaramupasasāra / Adhīhi bhagavo brahmeti / Tamhovāca /
Tapasā brahma vijijñāsasva / Tapo brahmeti / Sa tapo'
tapyata / Sa tapastaptvā ॥ 1 ॥*

Comment: Bhrgu further discovered that vijnana, intelligence and knowledge, is brahma. All the forms of life are born from vijnana, live by it, and at the end of their life-time go back to and enter into vijnana. Having known this much, he again went up to his father Varuna and said, "Sir, teach me of brahma." The father replied, "Try to know brahma by study and research with tapa, discipline of austerity. Tapa is brahma. You can't know by any other lesser means." He again studied and observed tapa. Having observed tapa he came to a still higher conclusion.

Anuvaka 6

आनन्दो ब्रह्मेति व्यजानात्। आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति।
आनन्दं प्रयन्त्यभिसंविशन्तीति। सैषा भार्गवीवारुणी विद्या। परमे व्योमन् प्रतिष्ठिता। स य एवं वेद
प्रतितिष्ठति। अन्नवानन्नादो भवति। महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान् कीर्त्या ॥ १ ॥

*ānando brahmeti vyajānāt/ ānandādhyeva khalvimāni
bhūtāni jāyante/ ānandena jātāni jīvanti/ ānandaṃ
prayantyaḥhisamviśantīti/ saiṣā bhārgavī vāruṇī
vidyā/ parame vyomanpratiṣṭhitā/ sa ya evaṃ veda
pratitiṣṭhati/ annavānannādo bhavati/ mahānbhavati
prajayā paśubhirbrahmavarcasena/ mahān kīrtyā // 1 //*

Comment: Bhrgu now discovered that brahma is ananda, divine Happiness. It is from divine Happiness that all the forms of life are born, and it is by divine Happiness that they live and sustain. At the end of their life, they go back to and are absorbed in the divine Happiness. It is in the Supreme Spirit Brahma, vast and infinite as space, that this divine knowledge resides for all time, since Brahma is knowledge too. The guidance of his father varuna. One who knows this, he too is established in knowledge and Brahma. If, however, one is interested in and is dedicated to the anna-manifestation of Brahma, since Brahma pervades and vitalizes anna too, enjoys food and is blessed with all the prosperity of life-children, cattle-wealth, the lustre of health and honour.

The sage has thus completed the study of Brahma in its various ascending manifestations. These are food (matter), energy or prana, mind, intelligence and happiness. All these manifestations are parallel to the kosas or planes described earlier. Each one of these manifestations is right and correct at its own level and may be realized by devotee according to their own interest, capacity, dedication and divine grace. A person gets the fruit of his dedication according to the nature and degree of his devotion. For example, one who worships the Lord in His manifestation at the material level is blessed with excellence at the material level.

But the highest manifestation of brahma is ananda. That is why Bhrgu goes back to his father again and again, because though he is satisfied with his progress, he

is not contented with the achievement as the end resort. Therefore he does not stop in his study and search until he discovers that brahma is ananda.

अन्नं न निन्द्यात्। तद् व्रतम्। प्राणो वा अन्नम्। शरीरमन्नादम्। प्राणे शरीरं प्रतिष्ठितम्। शरीरे प्राणः प्रतिष्ठितः। तदेतदन्नमन्ने प्रतिष्ठितम्। स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति। अन्नवानन्नादो भवति। महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान् कीर्त्या ॥ १ ॥

*Annāṃ na nindyāt / Tadvratam / Prāṇo vā annam / śarīram-
annādam / Prāṇe śarīraṃ pratiṣṭhitam / śarīre prāṇaḥ
pratiṣṭhitah / Tadetadannamanne pratiṣṭhitam / Sa ya
etadannamanne pratiṣṭhitam veda pratitiṣṭhati /
Annavānannādo bhavati / Mahānbhavati prajayā paśubhir-
brahmavarçasena / Mahān kīrtyā ॥ 1 ॥*

Comment: Having said that everything-food (matter), prana (energy), mana (mind), vijnana (intelligence), ananda (happiness), is a manifestation of Brahma, and therefore everything is holy and sacred, the sage speaks in praise of food. He says: Despise not food. Treat it as sacred. This is the rule of life and conduct. Prana also is food, since, while prana consumes food, it is consumed by the body in turn. Thus the body is the consumer of food. The body abides on prana and the prana abides in the body. Thus the body and prana are interdependent, each one abides by virtue of the other. One who knows this interdependence of body and prana (and of matter and energy) understands and abides firmly in life. He is blessed with food and energy. He is blest with greatness, with progeny, wealth and the divine glow of health, and with honour and reputation. Therefore, follow the dictum : Food is sacred, holy, divine.

Anuvaka 8

अन्नं न परिचक्षीत। तद् व्रतम्। आपो वा अन्नम्। ज्योतिरन्नादम्। अप्सु ज्योतिः प्रतिष्ठितम्। ज्योतिष्यापः प्रतिष्ठिताः। तदेतदन्नमन्ने प्रतिष्ठितम्। स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति। अन्नवानन्नादो भवति। महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान्कीर्त्या ॥ १ ॥

*Annaṃ na paricakṣīta / Tadvratam / āpo vā annam / Jyotir-
annādam / Apsu jyotiḥ pratiṣṭhitam / Jyotiṣyāpaḥ
pratiṣṭhitāḥ / Tadetadannamanne pratiṣṭhitam / Sa ya
etadannamanne pratiṣṭhitam veda pratitiṣṭhati /
Annavānannādo bhavati / Mahānbhavati prajayā
paśubhirbrahmavarcasena / Mahān kīrtyā // 1 //*

Comment: Neglect not food. This is the rule of life. Waters are food. Heat and light is the one that consumes the waters. Heat and light abides in the waters. The waters abide in heat and light. Thus the waters and heat/light are interdependent. One who understands and knows this interdependence and mutual stability abides in life. He is blessed with food and energy. He is blessed with greatness, with progeny, wealth and the divine glow of health, and with honour and reputation. Therefore follow the dictum : Food is holy, sacred and divine.

This mantra describes the interaction and interdependence of heat and water.

Anuvaka 9

अन्नं बहु कुर्वीत। तद् व्रतम्। पृथिवी वा अन्नम्। आकाशोऽन्नादः। पृथिव्यामाकाशः प्रतिष्ठितः। आकाशे पृथिवी प्रतिष्ठिता। तदेतदन्नमन्ने प्रतिष्ठितम्। स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति। अन्नवानन्नादो भवति। महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान्कीर्त्या ॥ १ ॥

*Annaṃ bahu kurvīta / Tadvratam / Pṛthivī vā annam /
ākāśo'nnādaḥ / Pṛthivyāmākāśaḥ pratiṣṭhitāḥ / ākāśe
pṛthivī pratiṣṭhitā / Tadetadannamanne pratiṣṭhitam / Sa
ya etadannamanne pratiṣṭhitam veda pratitiṣṭhati /
Annavānannādo bhavati / Mahānbhavati prajayā paśubhir-
brahmavarcasena / Mahān kīrtyā // 1 //*

Comment: Increase food. That is the sacred rule of living. And the earth is food (since food is the product of the earth). The space is the consumer (because it

holds the earth). The space abides in the earth and the earth abides in the space. Both are thus interdependent. One who knows that the earth and space are interdependent knows and abides in life with prosperity. The one who increases food is blessed with prosperity. He is blessed with greatness, with progeny, wealth, and divine glow of health. And he becomes great with honour and glory.

Anuvaka 10

न कंचन वसतौ प्रत्याचक्षीत। तद् व्रतम्। तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात्। अराध्यस्मा अन्नमित्याचक्षते। एतद्वै मुखतोऽन्नं राद्धम्। मुखतोऽस्मा अन्नं राध्यते। एतद्वै मध्यतोऽन्नं राद्धम्। मध्यतोऽस्मा अन्नं राध्यते। एतद्वा अन्ततोऽन्नं राद्धम्। अन्ततोऽस्मा अन्नं राध्यते ॥ १ ॥

*Na kañcana vasatau pratyācakṣīta / Tadvratam /
Tasmādyayā kayā ca vidhayā bahvannaṃ prāpnuyāt /
Arādhyasmā annamityācakṣate / Etadvai mukhato 'nnam-
rāddham / Mukhato 'smā annamrādhyate / Etadvai madhyato '
nnamrāddham / Madhyato 'smā annamrādhyate / Edadvā
antato 'nnamrāddham / Antato 'smā annamrādhyate // 1 //*

Comment: Refuse not hospitality to anyone at your door. This is the rule of good life. Therefore with your best efforts get a lot of food and other materials so that no one remains without food. Therefore the sages and the wise say that food is prepared for the guests and chance visitors. The best part that you have collected and prepared, is collected and prepared for others. The middle part of that is what you have collected and prepared for others. The duty of the householder is for all, it is collective. His obligations are toward all. If things are collected and prepared for others, they are collected and prepared for him (the host) too.

य एवं वेद। क्षेम इति वाचि। योगक्षेम इति प्राणापानयोः। कर्मेति हस्तयोः।
गतिरिति पादयोः। विमुक्तिरिति पायौ। इति मानुषीः समाज्ञाः ॥ २ ॥

*Ya evaṃ veda/ Kṣema iti vāci/ Yogakṣema iti
prāṇāpānayoḥ/ Karmeti hastayoḥ/ Gatiriti pādayoḥ/
Vimuktiriti pāyau/ Iti mānuṣiḥ samājñāḥ // 2 //*

Comment: If one knows this, then in his speech there is power and good for all, in his breath movement there is promotion and protection for all, i.e., every breath of his life is for the good of all, in his hands there is action and good for all, in his legs there is movement for the good of all, in his system, there is health and strength for all. These are the rules of nature which work in the human beings of good nature and noble intentions for collective welfare. This man ought to know. All are reflections of Divinity in the man who knows.

अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति । यश इति पशुषु ।
ज्योतिरिति नक्षत्रेषु । प्रजापतिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ॥ ३ ॥

*Atha daivīḥ/ Tr̥ptiriti vṛṣṭau/ Balamiti vidyuti / Yaśa
iti paśuṣu/ Jyotiriti nakṣatreṣu/ Prajātiramṛtamānanda
ityupasthe/ Sarvamityākāśe // 3 //*

Comment: Now reflections of Divinity in the rules of nature which operate in the natural forces for the man of noble character and intentions. The rain blesses him with all satisfaction. The lightning is powerful and he is blessed with as much strength as lightning. Herds of cattle are there and provide for his prosperity and honour. The stars are sources of light for him. His home is a centre for the joy of children, happiness and immortality of the family line. The very sky and space contains everything for him and showers all that he wants for him.

तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान् भवति । तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद्ब्रह्मेत्युपासीत । ब्रह्मवान् भवति । तद्ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परि येऽप्रिया भ्रातृव्याः ॥ ४ ॥

*Tatpratiṣṭhetyupāsīta/ Pratiṣṭhāvān bhavati/ Tanmaha
ityupāsīta/ Mahānbhavati/ Tanmana ityupāsīta/ Mānavān-
bhavati/ Tannama ityupāsīta/ Namyante'smai kāmāḥ/
Tadbrahmetyupāsīta/ Brahmavān bhavati/ Tadbrahmaṇaḥ
parimara ityupāsīta/ Paryeṇaṃ mriyante dviṣantaḥ
sapatnāḥ/ Pari ye'priyā bhrātr̥vyāḥ // 4 //*

Comment: The Lord is the source and support of the universe: if man worships Him feeling that He is thus, he becomes firm in his own foundations of life.

The Lord is Great : worship Him thus, and you attain greatness too. The Lord is the mind and intelligence of the universe: Worship Him thus, and you too attain a high order of mind. The Lord is the master and all powers bow to Him : Worship Him thus in obedience and humility, and all you want bows to you fulfilling your desires for happiness. The Lord is Brahma, the highest Reality : Worship Him thus and you are blessed with His Grace. The Lord is the end of existence : Worship Him thus and all those who entertain thoughts of hate and enmity toward you no more survive as your enemies.

स यश्चायं पुरुषे। यश्चासावादित्ये। स एकः। स य एवंवित्। अस्माल्लोकात्प्रेत्य।
एतमन्नमयमात्मानमुपसंक्रम्य। एतं प्राणमयमात्मा-नमुपसंक्रम्य। एतं मनोमयमात्मानमुपसंक्रम्य। एतं
विज्ञानमयमात्मान-मुपसंक्रम्य। एतमानन्दमयमात्मानमुपसंक्रम्य। इमांल्लोकान्कामात्रीका-
मरूष्यनुसंचरन्। एतत्साम गायन्नास्ते ॥ ५ ॥

*Sa yaścāyaṃ puruṣe / Yaścāsāvāditye / Sa ekaḥ / Sa ya
evaṃvit / Asmāllokātpretya / Etamannamayamātmānamupas-
aṅkrāmya / Etaṃ prāṇamayamātmānamupasaṅkrāmya / Etaṃ
manomayamātmānamupasaṅkrāmya / Etaṃ vijñānamayamātm-
ānamupasaṅkrāmya / Etamānandamayamātmānamupasaṅkrāmya /
Imānllokankāmānnī kāmārūpyanusāñcaran / Etat sāma
gāyannāste // 5 //*

Comment: The Supreme Atma that pervades in man at the heart core as well as in the sun there, It is the Same One Spirit of the Universe-Brahma, Ishvara, God. One who knows this, attains the soul of the annamayakosa, the plane of matter, attains the spirit of the pranamaya kosa, the plane of energy, attains the spirit of manomaya kosa, the plane of mind, attains the spirit of vijnanamaya, the plane of intelligence, attains the spirit of anandamayo kosa, the plane of happiness. And having thus attained the Spirit at the individual as well as at the Universal level, feels what he wants to feel, happy and blessed, and becomes what he wants to be. Going about, sojourning in the creation of the Lord, he sings the songs of Sama in praise of the Lord, in freedom and ecstasy.

हा३वु हा३वु हा३वु। अहमन्नमहमन्नमहमन्नम्। अहमन्नादो३ऽहमन्नादो३ऽहमन्नादः। अहः श्लोककृदहः श्लोककृदहः श्लोककृत्। अहमस्मि प्रथमजा ऋता३स्य। पूर्वं देवेभ्योऽमृतस्य ना३भयि। यो मा ददाति स इदेव मा३वाः। अहमन्नमन्नमदन्तमा३दिम। अहं विश्वं भुवनमभ्यभवा३म्। सुवर्णज्योतीः। य एवं वेद। इत्युपनिषत् ॥ ६ ॥

*Hā 3 vu hā 3 vu hā 3 vu / Ahamannamahamannamahamannam /
ahamannādo '3hamannādo '3ahamannādaḥ / aha~ślokakṛdaham
ślokakṛdahamślokakṛt / Ahamasmi prathamajā ṛtā3sya / Pūrvaṃ
devebhyo 'mṛtasya nā3bhāyi / Yo mā dadāti sa ideva mā3'
vāḥ / Ahamannamannamadantamā3dmi / Ahaṃ viśvaṃ
bhuvanamabhyabhavā3m / Suvarna jyotīḥ / Ya evaṃ veda /
Ityupaniṣat // 6 //*

Comment: This is the song of ecstasy on the vision of the total Reality of the universe. It is an expression of wonder, praise and joy at the beauty of existence and the creative cycle set in motion by the Lord.

Wondrous is the Lord's creation, wondrous is His power, wondrous is His glory. I am anna, I am anna, I am anna-food of the Lord to be loved and absorbed by the Lord into His presence. I eat, I eat, I eat, as I drink the nectar of the love of the Lord. I am a child of the Lord, the power and the glory, the power and the glory, that power and the glory through which nature and the presence of the Lord flow in time. I am the first of the forms and powers of creation brought into a state of existence by the Lord. I am the first of the realities and powers come into existence at the dawn of creation. I am a centre of immortality. He who blesses me with life and joy protects me too. I enjoy what is enjoyable, and I enjoy also that which enjoys the beauties and blessings of nature. I am on top of the world and nothing except the Lord can overcome me. I am the light of gold, as the light of the Lord shines on me. One who knows the secrets of creation and has a vision of the Lord really knows. This is the sum of Upanisat.

Aitareyopaniṣat

Aitareyopaniṣat is based on the Rigveda and deals with the creation of the universe, of man, procreation and the nature of the atma. It appears to be an act of meditation on Rgveda, 10, 190, 1-3.

Of the three chapters of this Upanisat, the first deals with creation of the universe and the creation of man, the second deals with procreation, and the third deals with the nature of the Atma. Jivatma and Paramatma with the distinction that the former Jivatma, is the worshipper and the latter, Paramatma is the object of worship.

Invocation

वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि। वेदस्य म आणीस्थः श्रुतं मे मा
प्रहासीरनेनाधीतेनाऽहोरात्रान्संदधाम्म्र्यमृतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु तद्वक्तारमवत्ववतु
मामवतु वक्तारमवतु वक्तारम्। ॐ शान्तिः शान्तिः शान्तिः ॥

*Om vān me manasi pratiṣṭhitā mano me vāci pratiṣṭhi-
tamāvirāvirma edhi / Vedasya ma āṇīsthaḥ śrutam me mā
prahāsīranenādhitēnāhorātrān saṃdadhāmyṛtam
vadiṣyāmi / Satyaṃ vadiṣyāmi / Tanmānavatu / Tadvaktār-
amavatuavatu māmavatu vaktāram avatu vaktāram//
//Om śāntiḥ śāntiḥ śāntiḥ//*

Comment: Lord Almighty! May my words be true expression of my mind. May my mind control my words. O Lord, reveal thyself in my mind and speech. Bless me with the vision of the Veda. What I have heard may stand by me and never forsake me. May I stand by what I have read, day and night. I shall speak the truth and stand by the law of truth. May the Lord protect me! May the Lord protect the teacher! May the Lord protect me and the teacher both! May the Lord advance us both together.

Chapter-1

Part-1

ॐ आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किञ्चन
मिषत् स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

*Om ātmā vā idameka evāgra āsīnnānyatkiṃcana miṣat/ sa
īkṣata lokānnu sṛjā iti //1//*

Comment: In the beginning before this creation came into being, Atma, the Spirit, alone was there. There was nothing else that moved, not even a wink of motion. The Spirit then thought: Let me create the lokas (various regions of the universe).

Thought, awareness and will are the essential attributes of Ishvara. So the universe begins with the act of thought and will by which Ishvara by Himself starts the creation. He is the efficient and independent cause. The material cause, Prakriti, lay in its primordial state, and it was indescribable. Hence the primordial Prakriti is sometimes called 'asat', i.e., trans-existence, and the Spirit, Ishvara, is described as 'sat', the Presence that is.

स इमंल्लोकानसृजत । अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः ।
पृथिवी मरो या अधस्तात्ता आपः ॥ २ ॥

*Sa imānllokānasṛjata/ Ambho marīcīrmaramāpo 'do 'mbhaḥ
pareṇa divaṃ dyauḥ pratiṣṭhā 'ntarikṣaṃ marīcayaḥ
pṛthivī maro yā adhastāttā āpaḥ //2//*

Comment: He created these lokas: The region of mists (arnava), the region of rays of light, the regions of mortals and the region of waters. The region far out in space is Divyaloka (Parmevyoman) which is the **locale** of the mists and which also includes the lokas higher and farther than svah, these are maha, jana, tapa and satyalokas. The region of the rays of light is cosmic antariksha, the middle region between the earth and the region of mists. This is generally called the sky/space through which the rays of light pass from the sun to the earth. The

region of the mortals is the earth, and the other parts of the earth are the region of waters, such as the oceans.

From light and mists to earth and water, nature was ready for the creation of life. So in the next mantra the sage describes the creation of the aschetypal man.

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति । सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्च्छयत् ॥ ३ ॥

*Sa īkṣateme nu lokā lokapālānnu sṛjā iti / So'dbhya
eva puruṣaṃ samuddhṛtyāmūrchayat // 3 //*

Comment: He then thought: Yes, these are the lokas. Let me create the lokapalas, i.e., the resident protectors of the lokas. So he raised man (Purusha, Hiranyagarbha) from the waters and gave him form and shape.

‘Waters’ here stands for all the materials that make up the body. Moreover, this creation is still at the conceptual level as if ‘purusha’ is the archetypal form or seed of universal life. Having thus conceived of ‘man’, the Lord further thought and creatively worked out definite outlines of the ‘human (living) organism’ and the environs.

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डम् । मुखाद्वाग्वाभ्चोऽग्निर्नासिके निरभिद्येतां
नासिकाभ्यां प्राणः प्राणाद्वायुरक्षिणी निरभिद्येतामक्षिभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां
कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशस्त्वङ्निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो हृदयं निरभिद्यत
हृदयान्मनो मनसश्चन्द्रमा नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत शिश्नाद्रेतो रेतस
आपः ॥ ४ ॥

*Tamabhyatapat-tasyābhitaṣṭasya mukhaṃ nirabhidyata
yathā'ṇḍam / Mukhād-vāgvāco'gnir-nāsike nirabhidyetaṃ
nāsikābhyāṃ prāṇaḥ prāṇād-vāyurakṣiṇī nirabhidyetaṃ
akṣibhyāṃ cakṣuścakṣuṣa ādityaḥ karṇau nirabhidyetaṃ
karṇābhyāṃ śrotraṃ śrotraddiśas-tvañnirabhidyata
tvaco lomāni lomabhya oṣadhivanaspatayo hṛdayaṃ
nirabhidyata hṛdayānmano manasaścandramā nābhirnir-
abhidyata nābhyā apāno'pānānmṛtyuḥ śiśnaṃ nirabhid-
yata śiśnādreto retasa āpaḥ // 4 //*

Comment: The Lord vitalized the purusa, the archetypal/conceptual man. From this vitalized man, as from a fertilized egg, the mouth burst open. From the mouth was born speech and from speech was born fire. Then the nostrils burst forth. From the nostrils was born prana, the breath. From prana was born air.

Then the eyes burst forth and from the eyes was born sight, and from sight was born aditya, the sun and source of light, then the ears burst forth, and from the ears was born hearing and from hearing the space directions came into being. Then the skin was formed and from skin arose the hair and from hair all the herbs and vegetation. Then the heart formed up and from the heart was born the mind and from mind, the moon. Then the navel was formed, and from the navel apana air which controls the movement of the digestive system. From the apana, death came into existence. Then the genitalia came into existence. From the genitalia arose life seed and from life seed the waters of life/plasma.

From this conceptual evolution of man and his faculties, one can appreciate the blue-print of life as it slowly evolved and formed up its faculties. At the same time the sage is describing the cosmic evolution. There is a saying : as in the case of the individual (microcosm), so in the macrocosm. Here the purusa is not a single individual, he is the archetype, in a way the conceptual ancestor/progenitor of all existing individuals. And since the entire cosmos is an organism, so the evolution of the cosmos too is being shown as simultaneous with the emergence of the cosmic man.

Part 2

ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतंस्तमशनायापिपा-साभ्यामन्ववार्जत्। ता एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन्प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

*Tā etā devatāḥ sṛṣṭā asmin mahatyarṇave prāpatan/
Tamaśanāpipāsābhyāmanvavārjat/ Tā enamabruvannāyatanam
naḥ prajānihi yasminpratiṣṭhitā annamadāmeti // 1 //*

Comment: Those gods, the faculties of the cosmic purusa, having been created, fell into this mighty ocean of existence as it then was. The Lord also invested them with hunger and thirst. That is, each deity of the faculty-Agni, Vayu (prana), Aditya (light), space, vegetation, moon and death-wanted a medium of existence and self-realization, since they were invested with hunger and thirst. Hunger and thirst stand for the desire to live. So they said to the Lord: Tell us where our home is so that we may live there and eat, i.e., sustain ourselves.

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति । ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥ २ ॥

*Tābhyo gāmānayattā abruvanna vai no'yamalamiti/
Tābhyo'śvamānayattā abruvanna vai no'yamalamiti // 2 //*

Comment: He brought to them the body of a cow. They said to Him, "No, this is no good for us." Then he brought the body of a horse. They said again, "No, this too is not good enough."

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति पुरुषो वाव सुकृतम् ।

ता अब्रवीद्यथाऽऽयतनं प्रविशतेति ॥ ३ ॥

*Tābhyaḥ puruṣamānayattā abruvan sukrtaṁ bateti
puruṣo vāva sukrtaṁ/ Tā abravīd-yathāyatanam
praviśateti // 3 //*

Comment: The Lord brought for them the body of man. They immediately proclaimed : Surely this is fine. The body of man is a wonderful piece of creation. The Lord then replied to them, "Enter and live wherever you please."

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधि-वनस्पतयो लोमानि भूत्वा त्वचं प्राविशंश्चन्द्रमा मनो भूत्वा हृदयं प्राविशन् मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्रुं प्राविशन् ॥ ४ ॥

Agnirvāgbhūtvā mukhaṃ prāviśad-vāyuh prāṇo bhūtvā nāsike prāviśadādityaścakṣurbhūtvā'kṣiṇī prāviśad-diśaḥ śrotraṃ bhūtvā karṇau prāviśannoṣadhivanas-patayo lomāni bhūtvā tvacaṃprāviśaṃścandramā mano bhūtvā hṛdayaṃ prāviśanmṛtyurapāno bhūtvā nābhiṃ prāviśadāpo reto bhūtvā śiśraṃ prāviśan ॥ 4 ॥

Comment: Agni (fire) became speech and entered the mouth. Vayu (air) became breath and entered the nostrils. Aditya (sun/light) became sight and entered the eyes. The Directions (of space) became the hearing and entered the ears. The herbs and vegetation became hair and entered the skin. Chandrama (moon) became mind and entered the heart. Death became apana air and entered the navel. Waters became the creative energy-fluid, and entered the genitals. Thus did the cosmic powers of the cosmic personality enter the human body and invested it with the dignity and nobility of the divine gifts of power. It is rightly said : What a piece of work is man! How noble! How god-like in faculty.

तमशनायापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति । ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनायापिपासे भवतः ॥ ५ ॥

Tamaśanāyāpipāse abrūtām-āvābhyāmabhiprajānīhīti te abravīdetāsveva vāṃ devatāsvābhajāmyetāsu bhāginnyau karomīti / Tasmādyasyai kasyai ca devatāyai havir-gr̥hyate bhāginyāvevāsyāmaśanāyāpipāse bhavataḥ ॥ 5 ॥

Comment: Hunger and thirst, being two facts of the life of nature, they spoke to the Lord, "Lord, provide for us too something as you have done for others." The Lord said to them both, "I place you both in company with the other powers. You will partake of their life, place and food." For that reason, where offerings are made to anyone of the gods, hunger and thirst too get their due share from the offering as the god gets.

This allegory of the creation of the house for the gods and the part of hunger and thirst in the offerings of the gods is a story of the cosmic metabolism worked from the level of nature and the universe down to the individual.

Part-3

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्त्रमेभ्यः सृजा इति ॥ १ ॥

*Sa īkṣateme nu lokāśca lokapālāścānnamebhyaḥ sṛjā
iti // 1 //*

Comment: The Lord now thought: "The lokas (regions) and their resident guards (lokapalas) have been created. Now let me create food for them."

सोऽपोऽभ्यतपत् तांयोऽभितप्तांयो मूर्तिरजायत या वै सा मूर्तिरजायतान्नं वै तत् ॥ २ ॥

*So 'po 'bhyatapattābhyo 'bhitaptābhyo mūrtirajāyata/
Yā vai sā mūrtirajāyatānnaṃ vai tat // 2 //*

Comment: The Lord heated the waters, i.e., he activated the elements and from these arose a shape and form, a definite form of existence. That was food.

तदेतत्सृष्टं पराङ्मत्यजिघांसत् तद्वाचाऽजिघृक्षत्तन्नाशक्नोद्वाचा ग्रहीतुम् ।

स यद्धैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ ३ ॥

*tadenatsrṣṭaṃ parāṅmtyajighāmsattadvācā 'jighṛkṣat
tannāśaknodvācā grahītuṃ/ sa yaddhainadvācā '
grahaiṣyadabhivyāhṛtya haivānnamatrapasyat // 3 //*

Comment: The created food was not automatically available, it, as if, tried to get off from the purusa (man). He failed to get at it by words. Had he been able to get it through words, he would have been able to satisfy his hunger only by catching it in words, that is, by describing it like a poet.

तत्प्राणेनाजिघृक्षत् तन्नाशक्नोत्प्राणेन ग्रहीतुम् ।

स यद्धैनत्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥ ४ ॥

*Tatprāṇenājighṛkṣat tannāśaknotprāṇena grahītuṃ sa
Yaddhainat-prāṇenāgrahaiṣyadabhiprāṇya
haivānnamatrapasyat // 4 //*

Comment: He tried to get at food, to catch it with the breath (by smelling it). He was not able to get it. Had he been able to get at it and have it with the breath, he would have felt satisfied only by smelling it. That way he would have been able to quench his hunger.

तच्चक्षुषाऽजिघृक्षत् तन्नाशक्नोच्चक्षुषा ग्रहीतुम् ।
स यद्धैनच्चक्षुषाऽग्रहैष्यद् दृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ५ ॥

*Taccakṣuṣā'jighṛkṣat tannāśaknoccakṣuṣā grahītuṃ/ Sa
yaddhainaccakṣuṣā'grahaiṣyaddr̥ṣṭvā haivānnamatra-
psyat // 5 //*

Comment: He tried to get at it and have it with the eye. He failed to have it with the eye. Had he been able to get it with the eye, he would have satisfied his hunger only by seeing the food with his eye, i.e., by only by the sight of it.

तच्छ्रोत्रेणाजिघृक्षत् तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम् ।
स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥ ६ ॥

*Tacchrotreṇājighṛkṣat tannāśaknocchrotreṇa grahītuṃ/
Sa yaddhainacchrortenāgrahaiṣyacchrutvā
haivānnamatrappsyat // 6 //*

Comment: He tried to get at it and have it with the ear. He failed to have it with the ear. Had he been able to get it with the ear, he would have satisfied his hunger only by hearing the food with his ear, i.e., by only the sound of it.

तत्त्वचाऽजिघृक्षत् तन्नाशक्नोत्त्वचा ग्रहीतुम् ।
स यद्धैनत्त्वचाऽग्रहैष्यत्स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ७ ॥

*Tattvacā'jighṛkṣat tannāśaknottvacā grahītuṃ/ Sa
yaddhainattvacā'grahaiṣyat spr̥ṣṭvā
haivānnamatrappsyat // 7 //*

Comment: He tried to get it and have it with his skin. He could not get it with the skin. Had he been able to have it by means of his skin, he would have satisfied his hunger only by touching food.

तन्मनसाऽजिघृक्षत् तन्नाशक्नोन्मनसा ग्रहीतुम् ।
स यद्धैनन्मनसाऽग्रहैष्यद्भ्रूयात्वा हैवान्नमत्रप्स्यत् ॥ ८ ॥

*Tanmanasā'jighṛkṣat tannāśaknonmanasā grahītuṃ/ Sa
yaddhainanmanasā'grahaiṣyaddhyātvā
haivānnamatrappsyat // 8 //*

Comment: He tried to catch it and take it with his mind. He could not get it with the mind. Had he been able to do so, he would now have only to think of food and his hunger would be satisfied.

तच्छिश्नेनाजिघृक्षत्तन्नाशक्नोच्छिश्नेन ग्रहीतुम् ।
स यद्धैनच्छिश्नेनाग्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत् ॥ ९ ॥

*Tacchiśnenājighṛkṣat tannāśaknocchiśnena grahītuṃ/
Sa yaddhainacchiśnenāgrahaiṣyadvīsrjya
haivānnamatrapsyat // 9 //*

Comment: He tried to catch it and take it with his genitals. He could not get it with the genitals. Had he been able to do so, he would have only to discharge food and his hunger would be satisfied.

तदपानेनाजिघृक्षत् तदावयत् ।
सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः ॥ १० ॥

*Tadapānenājighṛkṣat tadāvayat saiṣo'nnasya graho
yadvāyuranāyurvā eṣa yadvāyuh // 10 //*

Comment: He tried to catch it and take it through the mouth with the out breath that resides in the navel region. This time he was able to take the food. The air that helps food to pass from the mouth to the stomach is the means by which food is taken, and the same helps in digestion. Hence the apana is called the food-carrier and the giver of life.

स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत कतरेण प्रपद्या इति । स ईक्षत यदि वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि शिश्नेन विसृष्टमथ कोऽहमिति ॥ ११ ॥

*Sa īkṣata katham nvidam madṛte syāditi sa īkṣata
katareṇa prapadyā iti/ Sa īkṣata yadi vācā'bhivyā-
hṛtaṃ yadi prāṇenābhiprāṇitaṃ yadi cakṣuṣā dṛṣṭaṃ
yadi śrotreṇa śrutaṃ yadi tvacā sprṣṭaṃ yadi manasā
dhyātaṃ yadyapānenābhyapānitaṃ yadi śiśnena
visrṣṭamatha ko'hamiti // 11 //*

Comment: The biological system of the body upto the instincts of hunger and thirst and the senses has been described above. Now the sage raises the higher question: Whether man is only a biological system or the atma living in a biological and psychological dwelling place (the body).

So he thought: How will it last without me? By which way should I enter it? If with the tongue alone it were possible to speak, if with the breath alone it could breath and smell, if with the eyes alone it were possible to see, if with the ear alone it were possible to hear, if with the skin alone it were possible to touch, if with the mind alone it were possible to think, if with the apana alone it were possible to eat and digest food, if with the genitals alone it were possible to release the seed and procreate, then who am I? Having so deeply thought, he planned to enter and said Which way shall I enter?

So the atma decided and entered the body. This follows in the next mantra.

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनम् । तस्य त्रय आवसथास्त्रयः स्वप्ना
अयमावसथोऽय-मावसथोऽयमावसथ इति ॥ १२ ॥

*Sa etameva sīmānaṃ vidāryaitayā dvārā prāpadyata / Saiṣā
vidṛtirnāma dvāstadetannā'ndanam / Tasya traya
āvasathāstrayaḥ svapnā ayamāvasatho'yamāvasatho'
yamāvasatha iti //12//*

Comment: He, the atma, broke open the joint of the skull on top and, through that door, he entered the body. So this 'door' is called vidrti, that is, the break through. It is also known as the gateway to happiness, nandana. The dwelling places of the atma are three, one is the centre of the forehead between the eyebrows, another is the pit of the throat, and yet another is the heart. The states of its being too are three, the waking state, the dream state, and the sleep state.

The mantra does not state but it implies what the upanisat implies else-where: That the 'Atma' stands for the Jivatma as well as the Paramatma. Paramatma entered and pervaded the Jivatma. Paramatma entered and dwells in the body through the Jivatma. Hence the dwelling of the Jivatma and of Paramatma in the body is the same. When the Jivatma realizes the presence of Paramatma in itself, then it spontaneously proclaims in ecstasy: This is the place, this is the place, this is the abode of the Lord!

What happened when man became fully evolved?

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति ।
स एतमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमिती३ ॥ १३ ॥

*Sa jāto bhūtānyabhivyaikhyat kimihānyaṃ vāvadiṣaditi/
Sa etameva puruṣaṃ brahma tatamamapaśyat/
Idamadarsāmitī 3 //13//*

Comment: Fully born and woke up to his existence, man saw all the forms of things around. And he said : What/who else is here? He looked around and within carefully and he saw the same one Spirit, Brahma, present and pervasive everywhere. He exclaimed in spontaneously joy and ecstasy: I have seen It! yes, I have! I have seen!

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण ।
परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि देवाः ॥ १४ ॥

*Tasmādidandro nāmedandro ha vai nāma/Tamidandraṃ
santamindra ityācakṣate parokṣeṇa/Parokṣapriyā iva hi
devāḥ parokṣapriyā iva hi devāḥ //14//*

Comment: Therefore, from the human point of view, Brahma is of the name and description 'Idandra'. His name is Idandra, yet, the Brahma of this name is called Indra for the reason that He is invisible and mysterious and should not be described as obvious, i.e., seen directly. The Divine is invisible and mysterious, loves to be invisible and mysterious except to those on whom He shows His Grace.

Man thus is the quintessence of the universe and the glory of created forms. He is the darling of the creator and the only child of the father who can realize the Infinite presence of the Lord.

Chapter 2

This chapter describes the descent of man into earthly existence and the ascent of the atma to the divine presence.

पुरुषे ह वा अयमादितो गर्भो भवति । यदेतद्रेतस्तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः संभूतमात्मन्येवात्मानं विभर्ति
तद्यदा स्त्रियां सिञ्चत्यथै-नज्जनयति तदस्य प्रथमं जन्म ॥ १ ॥

*Puruṣe ha vā ayamādito garbho bhavati yadetadretaḥ/
Tadetatsarvebhyo'ṅgebhyastejaḥ saṃbhūtamātmanyeva'
tmānaṃ bibharti tadyadā striyāṃ siñcatyathainajjan-
ayati tadasya prathamam janma // 1 //*

Comment: In its existential journey, the Jivatma, in the beginning, becomes the foetus. The semen is the repository of it. The semen is the essence of the human organism distilled by the system from all parts of the body. Man bears it, that is, in the semen form man bears himself in himself. When man releases it into the woman, thereby fertilizing the ovum and bringing the foetus into existence, that is the first birth of the Jivatma.

तत् स्त्रिया आत्मभूतं गच्छति यथा स्वमङ्गं तथा ।
तस्मादेनां न हिनस्ति साऽस्यैतमात्मानमत्र गतं भावयति ॥ २ ॥

*Tatstriyā ātmabhūtaṃ gacchati yathā svamaṅgaṃ tathā/
Tasmādenāṃ na hinasti / sā'syāitamātmānamatra gataṃ
bhāvayati // 2 //*

Comment: That foetus becomes a part of the very self of the mother, as much as her own body and soul. For that reason it does not hurt the mother. The mother holds and nourishes this very self and soul of her husband now reposing within her body.

सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं बिभर्ति । सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति । स यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मानमेव तद्भावयत्येषां लोकानां सन्तत्या । एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ॥ ३ ॥

*Sā bhāvayitrī bhāvayitavyā bhavati / Taṃ stri garbha
bibharti / So'gra eva kumāraṃ janmano'gre'dhibhāvayati /
Sa yatkumāraṃ janmano'gre'dhibhāvayatyātmānameva
tadbhāvayatyēṣāṃ lokānāṃ santatyā / Evaṃ santatā hīme
lokāstadasya dvitīyaṃ janma // 3 //*

Comment: The mother bearing and nourishing the foetus ought to be protected and nourished. The woman holds the foetus till it is born. After the birth and even before the father looks after the baby and the child. In deed, the father that looks after the child before and after birth looks after himself, his own soul, and the humanity and the world. He looks after his own advancement and of the world

with procreation. In fact, the world has advanced through procreation and parentage. This birth of the child is the second birth of the soul.

सोऽस्यायमात्मा पुण्येभ्यः कर्मिभ्यः प्रतिधीयतेऽअथास्याऽयमितर आत्मा कृतकृत्यो वयोगतः
प्रेति स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ ४ ॥

*So 'syāyamātmā puṇyebhyaḥ karmabhyaḥ pratidhīyate'
athāsyāyāmitara ātmā kṛtakṛtyo vayogataḥ praiti/
Sa itaḥ prayanneva punarjāyate tadasya tṛtīyaṃ
janma // 4 //*

Comment: This soul, that is, the son with his good and virtuous actions is a representative of the father. He is an extension of the parents. And this other soul, that is the father, having fulfilled himself in life and having attained a full age relinquishes this life and moves on to the next life. He is reborn in the next life, and that is the soul's third birth.

The journey of life has been described, but not completely yet. The journey is complete only when, having lived well with knowledge, good actions, and worship of Ishvara, man attains to the presence of Brahma. To attain that presence and happiness, birth here as a human being is a boon. The noble souls move close to God while they live and act here. The fortunate ones are close to God from their very birth, just like Vamadeva. This idea follows.

तदुक्तमृषिणा । गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा । शतं मा पुर आयसीररक्षन्नधः श्येनो
जवसा निरदीयमिति । गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ ५ ॥

*Taduktamṛṣiṇā garbhe nu sannanveṣāmedamaham
devānāṃ janimāni viśvā / śataṃ mā pura āyasīrarakṣan-
nadhāḥ śyeno jvasā niradīyamiti / Garbha evaitac-
chayāno vāmadeva evamuvāca // 5 //*

Comment: Thus it has been said by the sage Vamadeva who said it while he was in the womb of the mother: while I was still in the womb, I knew the many births of the noble souls, virtuous of the highest order. Me too a hundred forms of existence held me down as if in cast-iron chains. But now I am free, having broken the chains, with a single leap upward, just like the tempestuous leap of an eagle.

If you live a life of action and meditation, your life is a very paradise on earth. You break through the dust of time and the layers of ignorance as did Vamadeva. You know of mysterious things unknown otherwise. You are free and enjoy the Grace of the Lord and enjoy His presence. Having completed your journey successfully, you arrive at the final destination.

One thing we must understand: Life is not a prison house. It is a way unto the Lord. The body is not a cage. It is an abode of the gods, got of their own choice. We have speech, intelligence, faith only in this body. Let us use it as an asset while we may. Let us not throw it away, nor reject it.

स एवं विद्वानस्माच्छरीरभेदादूर्ध्वं उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान्
कामानाप्त्वाऽमृतः समभवत् समभवत् ॥ ६ ॥

*Sa evaṃ vidvānasmāccharīrabhedādūrdhva
utkramyāmuṣmin svarge loke sarvān kāmānāptvā'mṛtaḥ
samabhavat samabhavat // 6 //*

Comment: Thus he, Vamadeva, having known all the secrets of life and death, and having fulfilled all his desires and missions, rose up at the fall of his body on death and attained a state of immortality in the regions of Divine Happiness.

Chapter 3

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा येन वा रूपं पश्यति येन वा शब्दं शृणोति
येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

*Ko'yamātmēti vayamupāsmāhe katarah sa ātmā/ Yena
vā rūpam paśyati yena vā śabdāṃ śṛṇoti yena vā
gaṃdhānājighrati yena vā vācaṃ vyākaroti yena vā
svādu cāsvādu
ca vijānāti // 1 //*

Comment: in this mantra the sage raises a question about the nature of atma and Paramatma. Paramatma is the Cosmic Atma, atma (i.e., Jivatma) is the individual soul. Paramatma is the object of our worship. Jivatma is the one who experiences and worships.

What is the Atma whom we worship or ought to worship? And man sees, hears, smells all kinds of smell, speaks to communicate, and knows whether something is good in taste or unpleasant?

यदेतद्बुद्धयं मनश्चैतत् । संज्ञानमाज्ञानां विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः
संकल्पः ऋतुरसुः कामो वश इति सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

*Yadetaddhṛdayaṃ manaścaitat / Saṃjñānamājñānaṃ
vijñānaṃ prajñānaṃ medhā dr̥ṣṭirdhṛtimatirmanīṣā
jūtiḥ smṛtiḥ saṃkalpaḥ kraturasuḥ kāmo vaśa iti /
Sarvāṅgyevaitāni prajñānasya nāmadheyāni bhavaṃti // 2 //*

Comment: The sage says that the human atma is the individual's consciousness and will including perception and foresight. He says: You know there is the heart. The same is the seat of the soul. The same is called the mind as well. Proper knowledge, will and faith, science, intuition, intelligence, vision, patience, understanding, drive and impulse, memory, determination, purpose, energy and enthusiasm, desire, love and power, all these are various names of the expression of consciousness. All these are attributes of the atma, the chief of these being consciousness.

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो
ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव । बीजानीतराणि चेताराणि चाण्डजानि च जारुजानि च स्वेदजानि
चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किंचेदं प्राणि जंगमं च पतत्रि च यच्च स्थावरं सर्वं
तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

*Eṣa brahmaiṣa indra eṣa prajāpatirete sarve devā
imāni ca pañcamahābhūtāni pṛthivī vāyurākāśa āpo
jyotīṃṣītyetānimāni ca kṣudramiśrāṇīva / Bījānītarāṇi
cetarāṇi cāṇḍajāni ca jārujāni ca svedajāni
codbhijjāni cāśvā gāvaḥ puruṣā hastino yatkiñcedaṃ
prāṇi jaṅgamaṃ ca patatri ca yacca sthāvaram sarvaṃ
tatprajñānetraṃ prajñāne pratiṣṭhitam prajñānetro
lokaḥ prajñā pratiṣṭhā prajñānaṃ brahma // 3 //*

Comment: In this mantra, the sage describes Brahma. Brahma, the Universal Atma which is the object of worship is the Cosmic Consciousness, the watchful eye, the law of the universe. In that Cosmic Consciousness is the entire universe established. The Universe has its base, support and its very existence in that Cosmic Intelligence. That Consciousness is Brahma, that is Indra the power and

the glory, that is Prajapati, the father who creates and nurtures. All the powers of the Universe, all the five great elements-earth, air, space, waters, fire and lights--all these, and the great and small forms of life mixed together, all the seeds of life forms, all those born of eggs, born from womb, born from sweat and born from the earth, the horses, cows, humans, elephants, all the living beings, this world of moving, unmoving and flying creatures, all this has its life and existence in that Cosmic Intelligence. It has its being, base and support in Brahma. That is, and ought to be, worshipped.

स एतेन प्रज्ञेनात्मनाऽस्माल्लोकादुत्क्रम्[द्यामुष्मिन् स्वर्गे लोके सर्वान्कामानापत्वाऽमृतः
समभवत् समभवत् । इत्योम् ॥ ४ ॥

*Sa etena prājñenā ' 'tmanā 'smāllokādutkramyāmuṣmin-
svarge loke sarvān kāmānāptvā 'mṛtaḥ samabhavat
samabhavat // 4 //*

Comment: He who knows this Universel Atma, Brahma, he by the Grace of the Lord, having realized all his desires and missions, rises from this world, and in the region of Divine Happiness attains the state of bliss and immortality.

वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि । वेदस्य म आणीस्थः श्रुतं मे मा
प्रहासीरनेनाधीतेनाऽहोरात्रान्संदधाम्[म्यमृतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु तद्वक्तारमवत्ववतु
मामवतु वक्तारमवतु वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥

*Om vān me manasi pratiṣṭhitā mano me vāci pratiṣṭhi-
tamāvirāvirma edhi / Vedasya ma āṇīsthaḥ śrutam me mā
prahāsīranenādhitēnāhorātrān saṁdadhāmyṛtam
vadiṣyāmi / Satyaṁ vadiṣyāmi / Tanmānavatu / Tadvaktār-
amavatuavatu mānavatu vaktāram avatu vaktāram //
// Om śāntiḥ śāntiḥ śāntiḥ //*

Comment: Lord Almighty! May my words be true expression of my mind. May my mind control my words. O Lord, reveal thyself in my mind and speech. Bless me with the vision of the Veda. What I have heard may stand by me and never forsake me. May I stand by what I have read, day and night. I shall speak the truth and stand by the law of truth. May the Lord protect me! May the Lord protect the teacher! May the Lord protect me and the teacher both! May the Lord advance us both together.

Śvetāśvataropaniṣad

Śvetāśvataropaniṣad is a comprehensive discourse on the nature of Brahma/Isvara, Jiva, and Prakrti (nature). It deals clearly and distinctly with the three which are eternal realities, and all these three, each in its own way is a cause of the universe. Ishvara is the efficient cause, Prakrti is the material cause, and Jiva is the general cause, the one for which existence comes into being, according to whose karma-cycle things are ordained in the world.

The Upanishad has six chapters. The first chapter deals with Ishvara, Jiva and Prakrti and the Moksa of the Jiva with the attainment of the knowledge of Ishvara. The second sets out a practical yogic programme of worship. The third and fourth deal with the nature of Ishvara and the three modes of worship: stuti (praise), prarthana (prayer) and upasana (meditation). The fifth deals with a description of the specific nature of Jiva and Isvara.*The sixth concludes with a description of the nature of Moksa, the freedom of the atma after the full experience of active life.

Śvetāśvataropaniṣad is a unique work among the Upanishads since the verses are mostly from the Veda, specially the Yajurveda.

Chapter 1

ब्रह्मवादिनो वदन्ति । किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च सम्प्रतिष्ठाः ।
अधिष्ठिताः केन सुखेतरेषु वर्तमहे ब्रह्मविदो व्यवस्थाम् ॥ १ ॥

*Brahmavādino vadanti / Kiṃ kāraṇaṃ brahma kutaḥ sma
jātā jīvāma kena kva ca sampratiṣṭhāḥ / Adhiṣṭhitāḥ
kena sukhetareṣu vartāmahe brahmaido vyavasthām // 1 //*

Comment: The lovers of Brahma, the ultimate reality of the world, come together and discuss: What is the original and ultimate cause of the universe? Is it Brahma

or something else? What is It like? Where from do we come? Who sustains us through life? Where do we abide? Under whose care and superintendence do we, the seekers of knowledge, live through this mixed order of pleasure and pain?

The questions are basic. They are raised not because the speakers are sceptics or agnostics, but because, although they are men of faith and knowledge, the questions are important and never too oft repeated. The questions are raised to confirm faith, not to doubt the reality of Brahma. Neither the question nor the answers are exhaustive.

कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्यम् ।

संयोग एषां न त्वात्मभावा दात्माप्यनीशः सुखदुःखहेतोः ॥ २ ॥

***Kālah svabhāvo niyatiryadṛcchā bhūtāni yoniḥ puruṣa
iti cintyā / Saṃyoga eṣāṃ na tvātmabhāvā-dātmāpyanīśaḥ
sukhaduḥkhahetoḥ ॥ 2 ॥***

Comment: They thought and said : May be Time is the ultimate cause--since things happen according to an order in time. May be it is nature--things are and happen according to their nature. May be it is Destiny--things are destined to be what they are and that Destiny is the law. Or may be it is an inherent will which controls the march of time and events. May be the five elements themselves are the cause. May be that forms of life are eternal and these forms are what they are just because they are. May be the Jivatma is the cause. May be that these all jointly are the cause by themselves. But except the Jivatma, they are inanimate and unintelligent, and the inanimate cannot be the cause because they are passive. However the Jivatma is intelligent. So? No, no, not all of them even alongwith the Jivatma, because even Jivatma is not sovereign. It is itself subject to sufferance of pleasure and pain. What is the ultimate, independent and sovereign cause of the universe? In spite of all these the question stands.

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् ।

यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

***Te dhyānayogānugatā apaśyan devātmaśaktiṃ svaguṇair-
nigūḍhām / Yaḥ kāraṇāni nikhilāni tāni Kālātmayuktān-
yadhitiṣṭhatyekāḥ ॥ 3 ॥***

Comment: They went deep in meditative thought and saw that the ultimate, independent and sovereign cause was Brahma, Lord Ishvara, the heavenly power and presence which is universal and vested with its own potential but still veiled by the operation of those powers. That presence is the reality which presides over all those causes, from time to the Jivatma, which have been mentioned earlier.

The ultimate cause, they saw, is a universal, sovereign, intelligent and self-existent Presence which controls the operation of all the natural causes with the Jivatma involved with nature and going through the experience of existence. Everything is subject to the law and will of the Universal Lord.

तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धरं विंशतिप्रत्यराभिः ।

अष्टकैः षड्भिर्विश्वरूपैकपाशं त्रिमार्गभिदं द्विनिमित्तैकमोहम् ॥ ४ ॥

Tamekanemiṃ trivṛtaṃ ṣoḍaśāntaṃ śatārdhāraṃ viṃśati-pratyarābhiḥ/Aṣṭakaiḥ ṣaḍbhirviśvarūpaikapāśaṃ trimārgabhedam dvinimittaikamoham ॥ 4 ॥

Comment: They saw existence too whirling in circular motion like a wheel. It has one rim or circumference, i.e., Prakrti/nature, since the world of existence is formed of Prakrti and the movement is within the laws of nature. The rim is threefold. It has sixteen segments, fifty spokes and twenty sub-spokes. It consists of eight groups of six entities each (8X6) and is held together by one single bond of infinite variety. It has three different paths or motion, two purposes and one axis.

Let us explain and understand: The one rim is Prakrti, manifest and unmanifest. The three folds of the rim are satvas (thought and intellect), rajas (energy) and tama (matter). The sixteen segments are five gross elements with five subtle elements, five senses, five organs of volition and mind. There are fifty kinds of mental operations (five kinds of ignorance/illusions, twentyeight kinds of powers, nine varieties of pleasure and satisfaction, and eight kinds of success and achievement). The twenty sub-spokes are five senses, five volitions, five pranas and five objects of perception. The 8X6 complex is: eight varieties of Prakrti, eight varieties of vital biological stages, eight varieties of power, of pride, of good, and of evil. Three are three paths or stages creation, sustenance and destruction, or Dharma (virtue), artha (wealth) and kama (desire), two purposes are love and hate, and the one bond of infinite variety is the will-to-live.

This mantra is highly symbolic and the metaphor can be explained in other ways too. The central point is movement and change, and the involvement of the mind with the world of matter and motion.

पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्रां पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम् ।
पञ्चावर्ता पञ्चदुःखौघवेगां पञ्चाशब्देदां पञ्चपर्वामधीमः ॥ ५ ॥
**Pañcasrotombum pañcayonyugravakrām pañcaprāṇormiṃ
pañcabuddhyādimūlām/Pañcāvartām pañcaduḥkhaughavegām
pañcāśadbhedām pañcaparvāmadhīmaḥ ॥ 5 ॥**

Comment: In this mantra existence is described through the metaphor of a turbulent river. A river arises from a source, passes through its course and then joins the sea. It is continuously fed from the source and the source too is continuously fed by rain or snow whose source is the ocean water and the vapours. The river too is a cycle, just as a wheel is, in constant motion.

The waters of this river arise from five sources, i.e., the five subtle elements of Prakṛti which 'consolidate' into five gross elements and which we experience with our senses. It is turbulent and moves in a meandering mazy manner, since it arises from five sources. The five pranas, five energies, play fiercely as waves on the surface of life, since all its activity is fuelled from prana. Its turbulent course is perceived by our five senses, which five senses arise and are controlled by one agent, the mind. It passes through five whirl-pools which are the five great objects of perception and experience. Objects of sound, touch, sight, taste and smell are the passions which ensnare the human being and snare him into moral and spiritual death. Here we experience five kinds of suffering, each throws us about as the forces of the currents beat us about, these are ignorance, pride, attachment, aversion and fear of death. It has fifty variations of colour and form, which are the unlimited variety of temptations and sensations for the mind. We are just like blades of grass floating on the surface of this flood, whirling, sinking, shooting up and down, specks of existence in a mighty maze. This is we know and study.

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥ ६ ॥

***Sarvājīve sarvasamsthe bṛhante asmin haṃso bhrāmyate
brahmacakre/Pṛthagātmānaṃ preritāraṃ ca matvā
juṣṭas-tatas-tenāmṛtatvameti // 6//***

Comment: In this grand wonderland created by Brahma the human atma roams around, happy, suffering, but fascinated by its bitter-sweet of beauty. The world is for all, a means of life and living, the solace and mainstay for all. If the human being herein realizes the distinction between its own nature (with its limitations) and the infinite nature of Ishvara who inspires and blesses all, then it enjoys the bliss and grace of the Lord and attains immortality, i.e., freedom from the cycle of birth and death.

***उद्गीतमेतत्परमं तु ब्रह्म तस्मिंस्त्रयं सुप्रतिष्ठाऽक्षरं च ।
अत्रान्तरं ब्रह्मविदो विदित्वा लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥ ७ ॥
Udgītametatparamaṃ tu brahma tasmimstrayaṃ
supratiṣṭhā'kṣaraṃ ca/Atrāntaraṃ brahmadevīdo viditvā
līnā brahmaṇi tatparā yonimuktāḥ // 7//***

Comment: Thus we have sung of the Supreme Reality, the Trinity which comprises the Supreme Soul (Paramatma, the Creator), the Prakrti with its variety, and the Jivatma. in this world of existence those who know the eternal Brahma the Innermost Reality, and are dedicated to Him, are absorbed into His presence and thus, free from the cycle of existence become immortal.

***संयुक्तमेतत् क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते भोक्तृ भावाज् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ ८ ॥
Samyuktametāt kṣaramakṣaraṃ ca vyaktāvyaktaṃ bharate
viśvamīśaḥ/Anīśaścātmā badhyate bhoktṛbhāvāj jñātvā-
devaṃ mucyate sarvapāśaiḥ // 8//***

Comment: This world of existence is an integration of the perishable forms of Prakrti and the imperishable, i.e., Original Prakrti and Jivatma, both integrated by Ishvara. The world is a part manifestation of the total reality which remains unmanifested. And this world, the Lord, Paramatma, sustains and nourishes. The human soul is not the master, it is limited in power and it is subject to God's dispensation. Interested in experience, pleasure and pain, it gets involved in the

cycle of birth and death. But when it realizes the Lord Supreme, it gets free of all the snares of sufferance.

ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका भोक्तृभोग्यार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥ ९ ॥
Jñājñau dvāvajāvīśānīśāvajā hyekā bhoktṛbhogyārtha-
yuktā / Anantaścātmā viśvarūpo hyakartā trayam yadā
vindate brahmametāt ॥ 9 ॥

Comment: In this verse the sage describes the nature and character of the three eternal constituents of the Triad-Paramatma, Jivatma and prakṛti. It is also said that spiritual freedom is attained when man realizes the distinct nature of each and gets established in Paramatma. Paramatma is Omniscient, Jivatma is limited in knowledge, Paramatma is the Omnipotent ruler, Jivatma is not so, it is subject to the law of the universe. But both are eternal and unborn. Paramatma is infinite and pervades the infinite forms of creation, but He does nothing directly, whatever He does He does through the operation of the Laws of Prakṛti which emanate from Him. In addition to these two, there is the third entity, Prakṛti, which too is eternal and possesses the value of being the object of the experience and enjoyment (which includes suffering also) of the Jivatma which is the experiencer. When the Jivatma realizes the essential nature of the Triad, with the characteristic and essential (as well as contingent) character of itself and of Prakṛti and Paramatma, then it attains to the presence of Paramatma. Then it attains the state of freedom.

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात्तत्त्व भावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥
Kṣaram pradhānam-amṛtākṣaram haraḥ kṣarātmānāvīśate
deva ekaḥ / Tasyābhidyānād-yojanāt-tattvabhāvāt
bhūyaścānte viśvamāyanivṛttiḥ ॥ 10 ॥

Comment: The variety of forms of nature in existence is perishable. Jivatma is eternal and imperishable. Paramatma is the saviour and the ruler of both Jivatma and the variety of Prakṛti. By meditation on Paramatma, yoga practice and direct realization in Samadhi, constantly and vigilantly, the Jivatma progresses across

the world of change and suffering and gets free of the sufferance of mutability. It transcends the cycle of birth and death and attains Paramatma.

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः वलेशेर्जन्ममृत्युप्रहाणिः ।

तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकामः ॥ ११ ॥

***Jñātvā devaṃ sarvapāśāpahāniḥ kṣīṇaiḥ kleśairjanm-
amṛtyuprahāniḥ / Tasyābhidhyānāt-tṛtīyaṃ dehabhede
viśvaiśvaryaṃ kevala āptakāmaḥ ॥ 11 ॥***

Comment: When one knows the Lord of the Universe, the Lord of man and nature, all the shackles of pain and sufferance drop off. All sufferance, nescience, ego, attachment, aversion, fear of death and the pain of birth and death is eliminated. And it is important to meditate on the nature and presence of the Supreme Lord of the universe and realize in vision that the Jivatma, the soul, is different, distinct and other than the body. Once you realize this, you attain the final goal of life and are admitted to the glory and the grace of the Lord of all the three worlds. Until such realization, the soul continues roaming about in the world of change and suffering through a chain of births and deaths.

एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित् ।

भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ १२ ॥

***Etajjñeyaṃ nityamevātmasamsthaṃ nātaḥ paraṃ
veditavyaṃ hi kiñcit / Bhoktā bhogyam preritāraṃ ca
matvā sarvaṃ proktaṃ trividhaṃ brahmametat ॥ 12 ॥***

Comment: This Supreme Soul of the Universe, eternal Paramatma, is worthy of being pursued and meditated upon for real and highest knowledge, and It is ever present in the very self of man. Beyond this, there is nothing worth knowing. Once you know the three--the experiencer (Jivatma), the object of experience (bhogyam), that is the world of nature, and Paramatma, the saviour and source of all knowledge and inspiration, you know all the three eternal of Brahma and all that has been said and described in the Vedas, Sastras and all other works of wisdom.

वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्य स्तद्वोभयं वै प्रणवेन देहे ॥ १३ ॥

**Vahneryathā yonigatasya mūrtirna dṛśyate naiva ca
liṅganāśaḥ/Sa bhūya evendhanayonigr̥hyas-tadvobhayam
vai praṇavena dehe ॥13॥**

Comment: This verse describes the eternal presence of God in the human soul and the whole universe, although It is not visible to the physical eye. It says : Just as the grass and active form of fire, when it has gone back to its original source, or when it lies potentially in the firewood is hidden and indivisible, but it doesn't still die or go out of existence and can be reclaimed from the wood, similarly the human soul and the Supreme Soul Paramatma lie unseen in the body itself and can be realized through chanting of Om and meditation on the presence.

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासादेवं पश्यन्निगूढवत् ॥ १४ ॥
**Svadehamaraṇiṃ kṛtvā praṇavaṃ cottarāraṇim/
Dhyānanirmathanābhyāsādevaṃ paśyannigūḍhavat ॥14॥**

Comment: How to see God? How to realize Paramatma who is but hidden? This is described here by two metaphors-one, the production of fire with friction, and the other, the production of butter by churning of milk or curd.

Fire is produced by the friction of two pieces of arani wood, one at the base and the other held perpendicularly on it. The upper piece is rotated fast on the base. Thus friction is produced, and the friction produces heat and then fire. Similarly, when curd or milk is churned with a churner, butter or cream is produced, that is, separated from the curd/milk. So, the verse says that though Paramatma is present everywhere just as fire is present in the wood and cream/butter is present in the milk. But It is not visible just as fire is not visible and the cream is hidden too. To see and realize Paramatma, treat your body, as the lower arani wood at the base. Let the chant of Om and meditation on the presence be the upper arani. Practice meditation and the Supreme Lord will appear. Let meditation be the churning

process of your atma and body, and you will see the Lord's presence, which is otherwise hidden like the presence of cream in the milk/curd.

तिलेषु तैलं दधनीव सर्पिं रापः स्रोतःस्वरणीषु चाग्निः ।
एवमात्माऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसायोऽनुपश्यति ॥ १५ ॥

***Tileṣu tailaṃ dadhanīva sarpi-rāpaḥ srotaḥsvaraṇīṣu
cāgniḥ/Evamātmā'tmani gṛhyate'sau satyenainam
tapasāyo'nupaśyati //15//***

Comment: Just as oil is present but hidden in the sisamum seeds, butter in the curd, waters in the sources of the streams, and fire in the arani wood, so is the Supreme Soul present but hidden in the individual soul, Jivatma. One who can believe thus and see if within he can realize It, he will realise It with the practice of truth and the discipline of Yoga. Yoga and the practice of truth is the churning process of the soul. The Supreme Soul, happy and pleased with the devotee, reveals Itself first-hand.

सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत् परम् तद्ब्रह्मोपनिषत् परम् ॥ १६ ॥
***sarvavyāpinamātmānaṃ kṣīre sarpirivārpitam/
ātmavidyātapomūlaṃ tadbrahmopaniṣat param
tadbrahmopaniṣat param //16//***

Comment: One who knows that the Supreme Soul, Paramatma, is all pervasive just as cream is present everywhere in milk, and who also knows that the secret of Its realization is in the knowledge of the self and the discipline of yoga in an austere life, to the elimination of all indulgence, one who knows this knows the Supreme Reality revealed in the Upanisad-revealed as the highest knowledge in the Upanisad.

Chapter 2

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।

अग्नेज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥ १ ॥

Yuñjānaḥ prathamam manastattvāya savitā dhiyaḥ /

Agnerjyotirnicāyya pṛthivyā adhyābharat ॥ 1 ॥

Comment: May the Lord Creator, worthy of our love and choice, first bless our mind and intellect, our senses and energy, with the light of vision. May He sublimate our body and its potentials with instant efficiency so that we may use our mind and senses to discover the Supreme Reality of the world by concentrating and focusing on that light within!

In the last chapter, the way to realize the Lord of the Universe has been suggested: Look within and you will find. In this verse it has been suggested that we must collect all mind and energy and focus it on the Supreme Soul within. We need light and energy for our mind and senses. We need sublimation of our body and its needs, hence first of all the prayer that the Lord may bless our mind and senses with vision so that we concentrate and see.

युक्तेन मनसा वयं देवस्य सवितुः सवे ।

सुवर्गेयाय शक्त्या ॥ २ ॥

Yuktena manasā vyaṃ devasya savituḥ save /

Suvargeyāya śaktyā ॥ 2 ॥

Comment: May we all with a dedicated mind concentrate all our energy and attention in meditation on Lord Savita's presence within ourselves and attain a vision of the Lord for the sake of spiritual bliss.

The prayer for dedication to the Lord and concentration on His presence within continues.

युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम् ।

बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥ ३ ॥

Yuktvāya manasā devān suvaryato dhiyā divam /

Bṛhajjyotiḥ kariṣyataḥ savitā prasuvāti tān // 3 //

Comment: Lord Savita, the Creator, inspires the earnest seekers of the vision and Happiness of the Supreme Spirit, those who concentrate with their mind and intellect on the power and the glory of the Lord and move closer and closer to His presence.

The prayer itself has an effect of concentration as it moves on from one mantra to the next.

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।

वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥ ४ ॥

***Yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato
vipaścitaḥ/Vi hotrā dadhe vayanāvideka inmahī
devasya savituḥ pariṣṭutiḥ // 4 //***

Comment: Men of dedication and learning concentrate their mind and intellect on Lord Savita, Creator, the great, the source of knowledge, the ever-watchful presence in and over the universe. He has ordained all the great yajnas, acts of creation and of service to man and the entire world. All praise to Him, all praise to Him!

युजे वां ब्रह्म पूर्वं नमोभिर्विश्लोक एतु पथ्येव सूरेः ।

शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ ५ ॥

***Yuje vāṃ brahma pūrvyaṃ namobhirviśloka etu pathyeva
sūreḥ/śṛṇvantu viśve amṛtasya putrā ā ye dhāmāni
divyāni tasthuḥ // 5 //***

Comment: I use both my mind and intellect to concentrate with all my spirit on the Eternal Lord of the Universe. I bow unto Him in dedication with words of praise. May these words in praise of the Lord, reverberate in all directions as do the words of a great man of knowledge and wisdom. Hear ye all, children of immortality, the praises of the Lord, all those who live in the inner regions of spiritual happiness. May the Lord bless us all.

These five verses are holy words of prayer. The sage prays for inspiration and vision of the Lord, Brahma, in the Samadhi state of Yoga. The Samadhi state is

achieved when the mind and intellect, all the senses, perceptions and conceptions are internalized and concentrated on the Spirit within. The mantras are, also, prayers for the gift of concentration of both the mind and intellect. Above all, they are prayers for Grace. The last mantra, no. 5, is also a lyrical expression of joy and ecstasy when the yogi is able to concentrate his mind and consciousness on the Lord and to enter the state of concentrate-meditation. He bursts out in a cry of praise and calls on all around : Listen ye all, children of immortality! Listen, for the words reverberate in all directions, in the paths of the blessed ones.

*अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते ।
सोमो यत्रातिरिच्यते तत्र सञ्जायते मनः ॥ ६ ॥*

***Agniryatrābhimathyate vāuryatrādhirudhyate /
Somo yatrātiricyate tatra sañjāyate manaḥ // 6 //***

Comment: This verse carries forward the theme of yogic realization, a state of consciousness in which the vision of purity and bliss is attained. This is the state of samadhi. The verse says: In the state of mind where the mind and soul is churned for the emergence of a vision of light, wherein the very motion of breath (all pranas) is suspended, wherein the bliss of the Lord rains in showers, there the mind emerges in its original purity. Therein the vision of truth is obtained in reality, in the self itself.

*सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम् ।
यत्र योनिं कृणवसे न हि ते पूर्यमक्षिपत् ॥ ७ ॥*

***Savitrā prasavena juṣeta brahma pūrvyam /
Yatra yoniṃ kṛṇavase na hi te pūrtamakṣipat // 7 //***

Comment: By the inspiration of Lord Savita, the Lord of light and energy, meditate on the Eternal Brahma, the absolute Lord of the Universe. Dedicate yourself to His service. Find your rest and heaven there. If you totally surrender unto Him, your earlier errors of omission and commission will not disturb you. You will be happy with yourself and you will find a Comment against all crippling sense of guilt which you might have and which might smother your sense and will for action.

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा सन्निवेश्य ।
ब्रह्मोदुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयानकानि ॥ ८ ॥
Trirunnataṃ sthāpya samaṃ śarīraṃ hr̥dīndriyāṇi
manasā sanniveśya / Brahmodupena pratareta vidvān
srotāṃsi sarvāṇi bhayānakāni ॥ 8 ॥

Comment: For the practice of meditation, sit with the body straight and comfortable, the head, the throat/neck, and the chest held erect. Then concentrate all the senses alongwith the mind into the heart where the light and life of the world, Paramatma, resides in the self. Chant Om and be with the Presence. The man of knowledge and wisdom crosses over all the fearsome floods and whirlpools of existence by the boat which the Name and chant of the Lord is. This hverse describes in summary form the yoga of the Name-chant. The Name is the real thing and the chant of the Name can lead us to the Presence of the Lord. The name Om is a mystical symbol and is vested with powers of grace and bliss.

प्राणान् प्रपीड्येह संयुक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत ।
दुष्टाश्वयुक्तमिव वाहमेनं विद्वान् मनो धारयेताप्रमत्तः ॥ ९ ॥
Prāṇān prapīḍyeha saṃyuktaceṣṭaḥ kṣīṇe prāṇe
nāsikayocchvasīta / Duṣṭāśvayuktamiva vāhamenaṃ
vidvān mano dhārayetāpramattaḥ ॥ 9 ॥

Comment: This verse describes the method of mind-control with pranayama, i.e., control and regulation of breath and the management of the vital economy of energy. The mind is described as mischievous, just like a wild horse. The verse says that the mischief of the mind can be reined in through breath control. Control the energy of prana by holding the breath. Stop all operations of thought and will by concentrating all flow of the mind on the sound and consciousness of the name. When the energy of the breath has been consumed/exhausted/spent, let the breath flow out slowly through the nose. This way, a man of knowledge and wisdom, consciously and intelligently can control the mind horses.

Kathopanisad uses the metaphor of the chariot to describe the body mind-spirit complex of man in 1, 3, 2-8. The atma is the master-owner of the chariot (the body). The Intellect/understanding is the driver. The mind is the reins. The senses are the horses. Thus it goes on. Here the mind is described as a chariot drawn by

wild horses. Indeed, one may describe the mind itself as a wild horse which refuses to be tamed except through persistent discipline.

समे शुचौ शर्करावह्निवालुका- विवर्जिते शब्दजलाश्रयादिभिः ।
मनोनुकूले न तु चक्षुपीडने गुहानिवाताश्रयणे प्रयोजयेत् ॥ १० ॥

**Same śucau śarkarāvahnivālukā-vivarjite śabdajalāśr-
ayādibhiḥ/Manonukūle na tu cakṣupīḍane guhānivātā-
śrayaṇe prayojayet ॥10॥**

Comment: Describing the seat and place for pranayam and meditation, the sage advises: Practice pranayam and meditation sitting on a level seat in a place free from gravel, sound and fire, pleasing to the mind in respect of sound, water and comfort, not hurtful to the eye, and safe, secluded and undisturbed.

नीहारधूमाकारनिलानलानां खद्योतविद्युत्स्फटिकशशीनाम् ।
एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ ११ ॥
**Nīhāradhūmārkānilānalānām khadyota-vidyut-
sphaṭikaśa-śīnām/Etāni rūpāṇi puraḥsarāṇi
brahmaṇyabhivyaktikarāṇi yoge ॥11॥**

Comment: In the practice of meditation on Brahma, before you have a vision of success in the presence of the Lord, you have certain indications of the coming vision : certain forms and visions pass through your mind as harbingers of the Divine visions, these are like mist, smoke, the sun, the wind, the fire, fireflies, crystals, and the moon. When you see these, the success is close at hand.

पृथिव्यप्तेजोऽनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते ।
न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम् ॥ १२ ॥
**Pṛthivyaptejō'nilakhe samutthite pañcātmake yogaguṇe
pravṛtte/Na tasya rogo na jarā na mṛtyuḥ prāptasya
yogāgnimayaṃ śarīram ॥12॥**

Comment: In this verse, the Upanisat speaks of the yogi's mastery over the five elements of his body, five senses and the metabolism of the body. The yogi can control his health and life span by conquering disease and death. It says: When

the yogi, through yama and niyama, pranayam and higher meditation, has cleansed all the five elements and got knowledge of these and mastery over their behaviour, when he has sublimated the quality of his perception and raised it to mystical heights, then he raises his body and senses to the quality of celestial fire and he becomes free from disease, age and death. In other words, he can control his life and death according to his will.

Reference may be made to Patanjali's Yoga Sutras dealing with knowledge of the elements and control over and sublimation of the senses in chapter III, i.e., the siddhipada, sutras 44-48.

*लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादः स्वरसौष्टवं च ।
गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥ १३ ॥*
**Laghutvamārogyamalolupatvaṃ varṇaprasādaḥ
svarasauṣṭhavaṃ ca / Gandhaḥ śubho mūtrapurīṣamalpaṃ
yogapravṛttiṃ prathamāṃ vadanti ॥ 13 ॥**

Comment: This verse describes the first order of achievement in health and manners. The lightness of body, good health, freedom from indulgence of the senses, lustre of body, grace and sweetness of speech, fragrant emanations of smell from the body, little excretions, these are indications of the first and basic reward of yoga practice.

*यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत् सुधान्तम् ।
तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥ १४ ॥*
**Yathaiva bimbaṃ mṛdayopaliptaṃ tejomayaṃ bhrājate
tat sudhāntam / Tadvā ' 'tmatattvaṃ prasamīkṣya dehī
ekaḥ kṛtārtho bhavate vītaśokaḥ ॥ 14 ॥**

Comment: Just as a mirror of crystal or of gold, soiled in mud, loses its lustre, but shines in its original purity and brilliance after it is washed and cleansed with pure water, so does the soul, though confined in the body, shine in its original purity of happiness and freedom after its pollutions are burnt in the furnace of yoga and it sees itself as it is, pure spirit. In that state of purity and happiness it achieves its goal of experience and transcendence.

This is the reclamation of the pure self. It is a higher achievement than the sublimation of the body and the senses.

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपापैः ॥ १५ ॥
**Yadātmātattvena tu brahmatattvaṃ dīpopameneha yuktaḥ
prapaśyet/Ajaṃ dhruvaṃ sarvatattvairviśuddhaṃ jñātvā
devaṃ mucyate sarvapāpaiḥ ॥15॥**

Comment: Just as a man finds an object of his search with the light of the lamp, in the same manner does a yogi, meditating on the reality of Brahma, see a vision of the Lord in the light of his self within. Light the lamp of the atma and you will see the greater light within. Having realized the Supreme Light and Presence-unborn, inviolable, free and unsullied by all excrescences of the material world of change the yogi drops off all the shackles and limitations of life.

एषो ह देवः प्रदिशोऽनु सर्वाः । पूर्वो ह जातः स उ गर्भे अन्तः ।
स एव जातः स जनिष्यमाणः प्रत्यङ् जनास्तिष्ठति सर्वतोमुखः ॥ १६ ॥
**Eṣo ha devaḥ pradiśo'nu sarvāḥ/Pūrvo ha jātaḥ sa u
garbhe antaḥ/Sa eva jātaḥ sa janiṣyamāṇaḥ pratyaṅ
janāstiṣṭhati sarvatomukhaḥ ॥16॥**

Comment: Such is the Lord Supreme, Brahma, that pervades all space and all the directions. He first manifested at the dawn of creation, and He exists at the heart of all existence. He manifests in whatever is born, and He would manifest in whatever is and will ever be born. Omnipresent and Omniscient He is. He faces all directions and exists within the heart and soul of the living beings.

यो देवो अग्नौ योऽप्सु यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥ १७ ॥
**Yo devo agnau yo'psu yo viśvaṃ bhuvanamāviveśa/
Ya oṣadhīṣu yo vanaspatiṣu tasmai devāya namo
namaḥ ॥17॥**

Comment: The Lord pervades the fire, He is in the waters, He inspires the entire universe, He lives in all the herb and all the vegetation on earth. Salutations to the Lord! salutations to Him again and again!

Chapter 3

(In Praise of the Lord)

य एको जालवानीशत ईशनीभिः सर्वाँल्लोकानीशत ईशनीभिः ।

य एवैक उद्भवे सम्भवे च य एतद् विदुरमृतास्ते भवन्ति ॥ १॥

**Ya eko jālavānīśata īśanībhiḥ sarvāṁllokānīśata
īśanībhiḥ/Ya evaika udbhave sambhave ca ya etad
viduramṛtāste bhavanti ॥ 1 ॥**

Comment: The Lord Brahma is One, unique and sovereign. He is the creator of the warp and woof of the universe and He reigns supreme in His power and glory. He rules over all the worlds with His Omnipresence and Omnipotence. He was the one sovereign at the dawn of creation, and He is the sole ruler of the Universe while it lasts with its elements holding together by His power and presence. Those who know Him as such attain immortality and bliss beyond this existence.

एको हि रुद्रो न द्वितीयाय तस्थु र्य इमाँल्लोकानीशत ईशनीभिः ।

प्रत्यङ् जनाँस्तिष्ठति सञ्चुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥ २॥

**Eko hi rudro na dvitīyāya tasthu-rya imāṁllokānīśata
īśanībhiḥ/Pratyañ janāñstiṣṭhati sañcukocāntakāle
saṁsṛjya viśvā bhuvanāni gopāḥ ॥ 2 ॥**

Comment:- The Lord is one and self-existent, self-sufficient, He needs no assistance from another. He rules over all these worlds with His power and glory.

He resides in the heart and soul of all living beings. Having created all the worlds of the universe in the beginning. He sustains and protects all these, and when they have run their full span of existence, He withdraws all these unto Himself. He is thus the sole Lord of creation, sustenance and protection upto the end.

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
 संबाहुभ्यां धमति सम्पतत्रै द्यावाभूमी जनयन् देव एकः ॥ ३ ॥
**Viśvataścakṣuruta viśvatomukho viśvatobāhuruta
 viśvataspāt / Saṃ bāhubhyāṃ dhamati sampatatrair-
 dyāvābhūmī janayan deva ekaḥ ॥ 3 ॥**

Comment:- The Lord is the all watchful eye of the world, He is the power that faces all, the speech that addresses all the universe. He is the arm and strength of the entire creation, and He is the very base and stay of all the creatures- all the rest and stay in Him. He whirls the elements with his power and presence and shapes them together into infinite forms. He flies the atoms around and blows them into shapes and designs of the created things. He is One and only One Lord that brings the earth and heaven into existence.

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
 हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥ ४ ॥
**Yo devānāṃ prabhavaścodbhavaśca viśvādhipo rudro
 maharṣiḥ / Hiraṇyagarbhaṃ janayāmāsa pūrvaṃ sa no
 buddhyā śubhayā saṃyunaktu ॥ 4 ॥**

Comment: The Lord Brahma brings about the birth and growth of all the divine powers of the universe.. He is the presiding power, the ruler and the absolute seer of all. In the beginning of creation He generated the hiranyagarbha, the inception of the universe, the golden egg of existence. May He bless us with the gift of right intelligence so that we may know Him and follow the right ways of living.

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।
 तथा नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥ ५ ॥
Yā te rudra śivā tanūrāghorā'pāpakāśinī /

Tayā nastanuvā śantamayā giriśantābhicākaśihi // 5 //

Comment:- Lord Ruler of the universe, Rudra, you manifest yourself in various forms, all full of love, kindness, charity and blessedness, free from fear and terror, you bless the world with peace and happiness on the mountains and the plains. Bless us too with kindness, peace, bliss and happiness.

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।

शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ ६ ॥

yāmiṣuṃ giriśanta haste bibharṣyastave /

śivāṃ giritra tāṃ kuru mā hiṃsīḥ puruṣaṃ jagat // 6 //

Comment: Lord of the earth and protector of all on top, you wield a power in your hands for use in the universe for the protection and advancement of life. May that power be for our good. May all living things in the universe enjoy the boon of life and happiness. May nothing in the changeful livingworld come to grief.

ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्वभूतेषु गूढम् ।

विश्वस्यैकं परिवेष्टितार-मीशं तं ज्ञात्वाऽमृतामि भवन्ति ॥ ७ ॥

Tataḥ paraṃ brahma paraṃ bṛhantaṃ yathānikāyaṃ

sarvabhūteṣu gūḍham/Viśvasyaikaṃ pariveṣṭitāram-iśaṃ

taṃ jñātvā 'mṛtā bhavanti // 7 //

Comment: Beyond the changeful world of forms and living beings there is the Supreme Reality of Spirit, Brahma , the greatest, who pervades all the forms of the universe according to the nature and character of each. That is the one sovereign all round protector of the universe, Lord Rudra, the Ruler, those who know that Power and Reality conquer the fear of death and become immortal.

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

Vedāhametaṃ puruṣaṃ mahāntam-ādityavarṇaṃ tamasaḥ

parastāt/Tameva viditvātimṛtyumeti nānyaḥ panthā

vidyate 'yanāya // 8 //

Comment: I know this Lord Supreme, bright and glorious as the Sun, who is beyond all darkness and ignorance. Only on having had the vision of that, one crosses the fear of death. There is no other way to freedom and bliss, no other way !

यस्मात् परं नापरमस्ति किञ्चिद् स्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येक स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ ९ ॥
**Yasmāt paraṃ nāparamasti kiñcid-yāsmānnaṇīyo na
jyāyo'sti kaścit/Vṛkṣa iva stabdho divi tiṣṭhatyekas-
tenedaṃ pūrṇaṃ puruṣeṇa sarvam ॥ 9 ॥**

Comment: There is nothing beyond that. There is nothing like that hither. There is nothing smaller or greater than that. That pervades the entire universe, alone by itself, and abides in it firm as a tree (centre-post) in all space, in the highest regions too.

ततो यदुत्तरतरम् तदरूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ॥ १० ॥
**Tato yaduttarataram tadarūpamanāmayam/Ya etadvidur-
amṛtāste bhavanti athetare duḥkhamevāpiyanti ॥ 10 ॥**

Comment: That which is far far above the universe, the same is beyond form and beyond any variation and corruption. Those who know Him as eternal and inviolate everywhere cross the fear of death and become immortal. Others suffer pain and death.

सर्वानन शिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी स भगवांस्तस्मात् सर्वगतः शिवः ॥ ११ ॥
**Sarvānana śirogrīvaḥ sarvabhūtaguhāśayaḥ /
Sarvavyāpī sa bhagavāṃstasmāt sarvagataḥ śivaḥ ॥ 11 ॥**

Comment: His face is everywhere, His head is everywhere, His neck is everywhere in the universe.. He resides in the deepest of the heart of every being.

He is present everywhere, He is the Lord of glory and power, and He is the giver of happiness and bliss to all everywhere.

महान् प्रभुर्वै पुरुषः सत्वस्यैष प्रवर्तकः ।

सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥ १२ ॥

Mahān prabhurvai puruṣaḥ satvasyaīṣa pravartakaḥ /

Sunirmalāmimāṃ prāptimīśāno jyotiravyayaḥ //12//

Comment: The Lord is Great, ruler of the universe, the soul of the cosmos, the law and ordainer, the light, the imperishable. He it is that solely by Himself inspires the good in man toward the attainment of His purest glory.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।

हृदा मनीषा मनसाभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति ॥ १३ ॥

Aṅguṣṭhamātraḥ puruṣo'ntarātmā sadā janānāṃ hṛdaye

sanniviṣṭaḥ/Hṛdā manīṣā manasābhiklṛpto ya etad

viduramṛtāste bhavanti //13//

Comment: The Lord is a presence, intimately residing in the very heart of man, in the deepest recess of the size of the thumb only. Lord and ruler of the heart and soul of man, He is realized only by those who are pure at heart and sincerely love Him and adore Him in the mind. Those who know Him as such, as the Soul of their soul, become immortal in bliss and cross all fears of death and pain.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशाङ्गुलम् ॥ १४ ॥

Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt /

Sa bhūmiṃ viśvato vṛtvā atyatiṣṭhaddaśāṅgulam //14//

Comment: Brahma, the Universal Spirit, is all pervasive and extends infinitely beyond the Universe. This verse gives a description of Brahma in a metaphor showing-as if It is a spirit in a body. It says that while Brahma is the Spirit, the universe is the body. However, the Spirit is not contained within the body just as

the human spirit is contained in the human body. Brahma exceeds and transcends the universe infinitely. The verse says:

Brahma, Purusa, the Spirit, has a thousand heads, a thousand eyes, a thousand feet, He envelopes the universe, covering it from all sides and exceeds it infinitely transcending all the ten directions of the Universe.

पुरुष एवेदम् सर्वं यद् भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदत्रेनातिरोहति ॥ १५ ॥

*Puruṣa evedam sarvaṃ yad bhūtaṃ yacca bhavyam /
Utāmṛtatvasyeśāno yadannenātirohati // 15 //*

Comment: All that this is, all that is going to be, all abides in and by Purusa. Nothing can be without Him. He is the Lord Ruler of all this world, which grows and expands by the consumption of materials (food) by prana (energy), and He is the Lord who governs man's freedom and release in the state of immortality.

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १६ ॥

*Sarvataḥ pāṇipādaṃ tat sarvato'kṣiśiromukham /
Sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati // 16 //*

Comment: His hands and feet are all round. His eyes, head and mouth work everywhere. His ears are universal, hearing everything everywhere. He pervades the Universe and covers and protects it from all directions.

The metaphor is continued. Brahma is without form, He is the Spirit that pervades the universe. He has no body, no organs, no senses of the physical order. But since He pervades in the universe, things become as He wills just as our body works as we will. We use no tools to lift our hands. Our hands go up as they obey our spirit. Similarly, Brahma works without hands and feet and without eyes, ears and other organs of sense. The metaphor serves a poetic function and is not meant to state a literal truth.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ॥ १७ ॥

***Sarvendriyaguṇābhāsaṃ sarvendriyavivarjitam /
Sarvasya prabhumiśānaṃ sarvasya śaraṇaṃ suhṛt //17//***

Comment: He has none of the senses which we have, yet he perceives everything which can be perceived with the senses. He is the father of all, ruler and protector of all, and He is the ultimate shelter, rest and haven for all the creatures of the universe.

***नवद्वारे पुरे देही हंसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ १८ ॥
Navadvāre pure dehī haṃso lelāyate bahiḥ /
Vaśī sarvasya lokasya sthāvarasya carasya ca //18//***

Comment: The human soul resides in the body which is like a city or cage with nine doors/gates, and though it is the master within, it looks out and is fascinated by the things outside. On the other hand, the universal soul that pervads the universe controls every-thing and every living being and every region of the universe. It is the lord over all things moving and not moving.

This verse contrasts the Jivatma and Paramatma in nature and character and behaviour. The heaven of the Jivatma is Paramatma, but it is interested in the world of sense. Paramatma watches everything without the eyes and still is uninvolved.

***अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥
Apāṇipādo javano grahītā paśyatyacakṣuḥ sa
śṛṇotyakarnaḥ / Sa vetti vedyam na ca tasyāsti vettā
tamāhuragryam puruṣam mahāntam //19//***

Comment: He is without hands and feet, and yet he reaches everywhere in no time. He has no eyes, yet he sees all, He has no ears yet He hears everything. He knows everything that can be known but there is none that knows Him in entirety. He is rightly indeed called the first and highest Lord of everything that is.

अणोरणीयान् महतो महीयान्-नात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुम् पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥ २० ॥
**Aṇoraṇīyān mahato mahīyā-nātmā guhāyāṃ nihito'sya
jantoḥ/Tamakratum paśyati vītaśoko dhātuḥ
prasādānmahimānamīśam ॥ 20 ॥**

Comment: The Lord is smaller than the smallest. He is greater than the greatest. And this greatest soul lies hidden in the deepest recess of the heart of the human soul. When man has a vision of this Great Soul, which is not obliged to do anything as the human, he feels blessed with happiness past all possible. You can have the vision of the Great Lord only by the Grace of the Lord who has created everything for us.

वेदाहमेतमजरं पुराणं सर्वात्मानं सर्वगतं विभुत्वात् ।
जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥ २१ ॥
**Vedāhametamajaram purāṇam sarvātmānaṃ sarvagataṃ
vibhutvāt/Janmanirodham pravadanti yasya brahmavādino
hi pravadanti nityam ॥ 21 ॥**

Comment: I know this Great Spirit, Brahma, age and time affect Him not. The very Soul of all in the Universe, He pervades everywhere by virtue of being infinite. The wisemen who know the Vedas say He is free from birth and death, and they say He is eternal, subject to no change, yes, no change at all.

Chapter 4

This chapter describes the nature of the Jivatma and of Paramatma. it also describes the character of the world of nature (Prakrti), and says, further, that while Paramatma is the creator and creates from Prakrti, Jivatma experiences the world of prakrti. While Paramatma creates, He only watches while He rules,

Jivatma lives in Prakrti and enjoys and suffers the result of his experience. The chapter thus describes the three-Paramatma, Jivatma and Prakrti,

य एकोऽवर्णो बहुधा शक्तियोगाद् वर्णा नेकान् निहितार्थो दधाति ।
 विचैति चान्ते विश्वमादौ च देवः स नो बुद्ध्या शुभया संयुनक्तु ॥ १ ॥
**Ya eko'varṇo bahudhā śaktiyogād varṇānanekān nihitār-
 tho dadhāti/Vicaiti cānte viśvamādau ca devaḥ sa no
 buddhyā śubhayā saṃyunaktu ॥1॥**

Comment: Paramatma is One, unique, sovereign, and without form and colour. With His potential and power, He creates many forms for the purpose best known to Him and sustains them in many ways. He creates the world in the beginning, He gathers it and when the world has run its course of life then, at the end, back unto Himself. The same Lord who creates and withdraws the universe, may bless us with right and virtuous understanding and intelligence.

तदेवाग्निस्तदादित्य स्तद्वायुस्तद् चन्द्रमाः ।
 तदेव शुक्रं तद् ब्रह्म तदापस्तत् प्रजापतिः ॥ २ ॥
**Tadevāgnistadādityas-tadvāyustadu candramāḥ ।
 Tadeva śukraṃ tad brahma tadāpastat prajāpatiḥ ॥2॥**

Comment: Paramatma is agni (omniscient), He is aditya because while He creates, He withdraws also at the end, He is vayu because He sustains all, He is Chandrama because He is the source of Happiness and bliss, He is Sukra because He is pure and creative, He is Brahma because He is the greatest and the highest, He is apa because He is omnipresent, He is Prajapati because He is the father and sustainer of all the creatures.

All the names mentioned here are names of natural forces too, but here being the names of the same one Paramatma, they are names as well as attributes of God. Thus God according to Vedas and Upanisad is One and not more than one.

Another interpretation : That is the fire, that is the sun, that is the air, that is the moon. That is the generator (the seed), the Infinite Spirit, the waters, since that is the life of the universe acting in everything. The One God thus reflects is all force of nature.

त्वं स्त्री पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥

Tvaṃ strī pumānasi tvaṃ kumāra uta vā kumārī /
Tvaṃ jīrṇo daṇḍena vañcasi tvaṃ jāto bhvasi
viśvatomukhaḥ ॥ 3 ॥

Comment: You are the woman, you are the man, you are the boy, you are the girl, you are the tottering old man walking unsteadily with the stick. You bring about this creation of varied forms when you manifest yourself in the beginning. You manifest yourself in all the forms, born, growing and then going out of existence. The Upanisat says that the Spirit of the Universe, Brahma, is neither man, nor woman, nor body, nor girl, neither young nor old. It is not subject to birth, growth and age, nor to sex. This way it is 'nothing', and yet it is everything, since it manifests in everything from the dawn -of creation to the end of it.

नीलः पतङ्गो हरितो लोहिताक्षः स्तडिद्गर्भः ऋतवः समुद्राः ।
अनादिमत् त्वं विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥ ४ ॥

Nīlaḥ patāṅgo harito lohitaākṣas-taḍidgarbha ṛtavaḥ
samudrāḥ/Anādimat tvaṃ vibhutvena vartase yato
jātāni bhuvanāni viśvā ॥ 4 ॥

Comment: You are in the blue moth and the green bird with red eyes. You are in the cloud that thunders with lightning, in the cycle of the seasons and the rolling oceans. You are the Lord of eternal nature and pervade everything because you are infinite and unbound. Indeed, it is from you that all the worlds of existence have proceeded.

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

Ajāmekāṃ lohitaśuklakṛṣṇāṃ bahvīḥ prajāḥ sṛjamānāṃ
sarūpāḥ/Ajo hyeko juṣamāṇo'nuśete jahātyenāṃ
bhuktabhogāmajo'nyaḥ ॥ 5 ॥

Comment: This verse states that there are three eternal entities in the universe: Paramatma (Brahma/Isvara), Jivatma (the individual soul), and Prakrti (nature).

Prakrti evolves into many forms and colour under Paramatma's dispensation. Jivatma gets involved with the forms of prakrti and experiences, and thereby undergoes pleasure and pain, and Paramatma creates many forms with Prakrti, the material cause, but does not get involved, He is immanent and transcendent. The verse says: Prakrti is an eternal entity, red, white and dark, and out of itself structures many and various forms of creatures. There is another eternal entity, Jivatma, which gets involved with the forms of Prakrti and thus binds itself into pleasure and pain. There is yet another eternal entity, Paramatma, which vitalizes and energizes Prakrti into many forms in combination with Jivatma as well as into independent inorganic and organic forms, but He doesn't get involved with any forms. It pervades and vitalizes Prakrti but leaves it, for the experience and enjoyment or suffering of Jivatma.

Why is Prakrti described as red, white and dark? The colours refer to three mutations of Prakrti, Sattva (white), Rajas (red), and tamas (dark). The first is thought and understanding, the second is energy, motion and passion, the third is inert matter. These qualities are described In Patanjali's Yoga Sutras, II, 18.

*द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ ६ ॥*
***Dvā suparṇā sayujā sakhāyā samānaṃ vṛkṣaṃ pariśas-
vajāte / Tayoranyaḥ pippalaṃ svādvattyanaśnan-nanyo
abhicākaśīti ॥ 6 ॥***

Comment: This verse continues the idea of the previous verse and further tells us the difference of nature between Paramatma and Jivatma. The verse uses an image : the world of Prakrti is like a tree. Paramatma and Jivatma are like two birds. Both are companions, friends, and live together on the same tree. One of them, Jivatma, eats the fruit and enjoys it. The other one, Paramatma, doesn't eat, It only watches. Thus while Paramatma creates the universe, He doesn't feel involved, nor does He suffer any pleasure or pain. But the Jivatma gets involved with the world, experiences the objects created and, as a result, suffers pleasure and pain.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ ७ ॥

*Samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ/
Juṣṭaṃ yadā paśyatyanyamīśamasya mahimānamiti
vītaśokaḥ ॥ 7 ॥*

Comment: This verse describes the involvement of the Jivatma with Prakṛti and its deliverance from it by the grace of God. It says: On the same tree, i.e., the world, the Jivatma is deeply involved in experience, and not being its master, feels deeply worried too in a state of confusion and hypnosis. But when by the Grace of God, it realizes the presence, power and glory of the other, i.e., the Lord of the Universe, Paramatma, then the Chains of bondage drop off and it is delivered of all sorrows and worries.

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्वे निषेदुः ।

यस्तं न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥ ८ ॥

*ṛco akṣare parame vyoman yasmindevā adhi viśve
iṣeduḥ/yastaṃ na veda kimṛcā kariṣyati ya
ittadvidusta ime samāsate ॥ 8 ॥*

Comment: All the powers of the world rest in that Supreme Lord. All the Vedas exist in Him and sing of Him. So He is the prime object of knowledge and realization. So if one recites the Vedas but does not acknowledge, know and realize Him, nothing will help him, even recitation will fall short, because while he acknowledges the words, he ignores the Reality behind the words. The right course of happiness then is to study the Vedas and realize the Spirit which the Vedas celebrate.

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।

अस्मान् मायी सृजते विश्वमेत तस्मिंश्चान्यो मायया सन्निरुद्धः ॥ ९ ॥

*Chandāṃsi yajñāḥ kratavo vratāni bhūtaṃ bhavyaṃ yacca
vedā vadanti/Asmān māyī sṛjate viśvametat-tasmiṃ-
ścānyo māyayā sanniruddhaḥ ॥ 9 ॥*

Comment: All the Vedas, noble acts of yajna and charity, whether as pure acts of worship or as for a purpose, all the vows and observances, all that has been and all that shall be, and all that of which the Vedas speak, all this universe, indeed, the Lord of Prakrti creates out of Prakrti. And in this world of Prakrti the other, the Jivatma, stands bound by the beauty and the fascinating variety of it.

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् । या
तस्या व्यवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

**Māyāṃ tu prakṛtiṃ vidyānmāyinaṃ ca mahēśvaram /
Tasyāvayavabhūtaistu vyāptaṃ sarvamidaṃ jagat ॥10॥**

Comment: Know that Prakrti is Maya, i.e., The material cause and the laws of mutability, and the Lord of it, Mahesvara, Paramatma, is Mayavi, the Master who creates and plays with His creation as does a poet. This entire universe comprises the parts and things created out of Prakrti, and since the Paramatma pervades every atom of the world of Prakrti, all the things are parts of His 'body' too.

यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं सं च विचैति सर्वम् ।
तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति ॥ ११ ॥

**Yo yoniṃ yonim-adhitiṣṭhatyeko yasminnidaṃ saṃ ca
vicaiti sarvam/Tamiśānaṃ varadaṃ devamīḍyaṃ
nicāyyemāṃ śāntimatyantameti ॥11॥**

Comment: The Lord of the universe is one and unique, He rules over each and every form of life and being. In Him the entire universe finds its stability and growth and into Him it retires after it has run its course of existence. He is the Lord and Master, giver of all that is good, the God adorable. Having realized Him, man finds ultimate peace and happiness.

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं स नो बुद्ध्या शुभया संयुनक्तु ॥ १२ ॥

***Yo devānāṃ prabhavaścodbhavaśca viśvādhipo rudro
maharṣiḥ/Hiraṇyagarbhaṃ paśyata jāyamānaṃ sa no
buddhyā śubhayā saṃyunaktu //12//***

Comment: From Him the powers of the universe have their birth and growth. He is the presiding power of the world. He is the ruler and seer of all. Watch That who in the dawn of creation watches the generation of the primordial embryo and superintends its birth and growth. May He bless us with the gift of right intelligence and right vision.

***यो देवानामधिपो यस्मिन्ल्लोका अधिश्रिताः ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ १३ ॥
Yo devānāmadhipo yasminllokā adhiśritāḥ/Ya īśe asya
dvipadaścatuspadaḥ kasmāi devāya haviṣā vidhema //13//***

Comment: The Lord of the Universe, Brahma, rules over all the powers and elements. All the worlds and regions and forms of being find rest and support in Him. He rules over and sustains all the humans, animals and others. Let us worship Him with all the best words of praise and the best offer of materials in the fire of yajna.

***सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ १४ ॥
Sūkṣmātisūkṣmaṃ kalilasya madhye viśvasya sraṣṭhāram-
anekarūpam/ Viśvasyaikaṃ pariveṣṭitāraṃ jñātvā śivaṃ
śāntimatyantameti //14//***

Comment: He is subtler than the subtlest, and creator of the universe who manifests Himself in the innumerable forms of being in the world. All alone, He comprehends the entire creation. Lord of power and bliss, He can be realized in the deepest core of the heart, and one who knows and realises Him thus and there, achieves ultimate peace and happiness.

स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः ।
यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥ १५ ॥
**Sa eva kāle bhuvanasya goptā viśvādhipaḥ sarvabhūteṣu
gūḍhaḥ/ Yasmin yuktā brahmarṣayo devatāśca tamevaṃ
jñātvā mṛtyupāśāṃśchinatti ॥ 15 ॥**

Comment: He alone is the protector of the world through all time. Lord of the universe, He is present in all the forms of being. Seers of the divine order and men of highest virtue are dedicated to Him, and anyone, having known and realized Him, snaps the chains of death.

घृतात् परं मण्डमिवासूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १६ ॥
**Ghṛtāt paraṃ maṇḍamivāsisūkṣmaṃ jñātvā śivaṃ
sarvabhūteṣu gūḍham/ Viśvasyaikaṃ pariveṣṭitāraṃ
jñātvā devaṃ mucyate sarvapāśaiḥ ॥ 16 ॥**

Comment: The Lord is extremely subtle and fine, just like the thin layer of the essence of clarified butter on the surface of it. Lord of bliss, He pervades all the forms of being at heart, he is the sole protector of the universe from all around. Having known and realized such a Lord and Power, man is delivered of all the chains of suffering and slavery to fear and passion.

एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति ॥ १७ ॥
**Eṣa devo viśvakarmā mahātmā sadā janānāṃ hṛdaye
sanniviṣṭaḥ/ Hṛdā manīṣā manasābhiklṛpto ya etad
viduramṛtāste bhavanti ॥ 17 ॥**

Comment: This Lord is the most magnanimous Cosmic Atma, Visvakarma, the creator, maker of the universe. He is always present in the core of the heart of all the creatures. Meditating on Him in the heart and mind and realizing Him with love and faith, men of virtue cross the pain of death and become immortal. They don't have to pass through the cycle of birth and death any more.

यदाऽतमस्तन्न दिवा न रात्रिः न सन्नचासच्छिव एव केवलः ।
तदक्षरं तत् सवितुर्वरेण्यं प्रज्ञा च तस्मात् प्रसृता पुराणी ॥ १८ ॥

**Yadā'tamastanna divā na rātriḥ na sannacāśacchiva eva
kevalaḥ/ Tadaḥsaram tat saviturvareṇyaṃ prajñā ca
tasmāt prasṛtā purāṇī ॥18॥**

Comment: When in meditation the mind is cleansed of its darkness and ignorance then you have a vision of the Divine. That vision is neither like the day nor like the night, nor like what is, nor like what is not. It is like nothing else but Itself, alone and blissful. It is imperishable, the one vision of the Divine which we should opt for. It is from this Divinity that even before the beginning of time knowledge and awareness flowed into the heart of man.

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये न परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः ॥ १९ ॥

**Nainamūrdhvaṃ na tiryāñcaṃ na madhye na parijagr-
abhat/ Na tasya pratimā asti yasya nāma mahad
yaśaḥ ॥19॥**

Comment: The Divine is without form or icon, there is nothing else like It. Its Name is Great and Glorious, greater than one can imagine. You cannot comprehend it from above, or from the sides, or from the middle. It is one, great and incomprehensible, eternal by Itself.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य एन मेवं विदुरमृतास्ते भवन्ति ॥ २० ॥

**Na saṃdṛśe tiṣṭhati rūpamasya na cakṣuṣā paśyati
kaścanainam/ Hṛdā hṛdisthaṃ manasā ya enamevaṃ vidur-
amṛtāste bhavanti ॥20॥**

Comment: The vision of it stays not for the eye, nor can anyone catch It or hold It with the eye. Abiding in the heart as It is, you can realize it with conviction in the mind and faith with love in the heart. Those who know It thus and realize It thus, become blessed and immortal.

अजात इत्येवं कश्चिद्भीरुः प्रपद्यते ।

रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥ २१ ॥

**Ajāta ityevaṃ kaścīdbhīruḥ prapadyate/ Rudra yatte
dakṣiṇaṃ mukhaṃ tena mām pāhi nityam ॥ 21 ॥**

Comment: Rudra, the Lord Brahma that rules the world, is law and justice on the one hand and love and forgiveness on the other. In other words, one side of the Lord is power and justice and the other is protection and grace. The Upanisat here says that only a few fortunate ones know that the Lord is unborn and eternal. Only a few fear the wages of sin-and run to Him for Love and protection. Hence the prayer is: Lord Rudra, take me unto thy care, save me and protect me always with thy Love and grace.

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा न अश्वेषु रीरिषः ।

वीरान् मा नो रुद्र भामितो वधीर्हविष्मन्तः सदामित् त्वा हवामहे ॥ २२ ॥

**Mā nastoke tanaye mā na āyūṣi mā no goṣu mā na aśveṣu
rīriṣaḥ/ Vīrān mā no rudra bhāmito vadhīr-haviṣmantaḥ
sadamit tvā havāmahe ॥ 22 ॥**

Comment: The chapter closes with a prayer for protection. It says : Lord of power and universal presence, protect our children, grand children, age and health, cows, horses and the brave youth inspired with courage and magnanimity. Be not angry, strike them not. We pray you and always worship you with best offering in yajna. Vedic prayers are prayers to God as well as exhortations to man because the Vedic concept of justice and mercy is integrated. Hence if we pray, we must also act well.

Chapter 5

(Of Jiva and Brahma)

द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे ।

क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः ॥ १ ॥

**Dve akṣare brahmapare tvanante vidyāvidye nihite
yatra gūḍhe/Kṣaraṃ tvavidyā hyamṛtaṃ tu vidyā
vidyāvidye īśate yastu so'nyaḥ ॥1॥**

Comment: In the Supreme Brahma, eternal and imperishable, subtle and invisible, but infinite, exist two realities, Vidya and Avidya (the reality that is conscious, and the other which is not conscious but which is an object of consciousness). Avidya is mutable and Vidya is immutable and immortal. There is yet another who rules over both Vidya and Avidya.

The ruler is Paramatma (Ishvara), Vidya is Jivatma (the individual soul), and Avidya is Prakrti (the nature) material which takes a variety of forms and changes from one mode and form to another.

यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः ।

ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

**yo yoniṃ yonimadhitiṣṭhatyeko viśvāni rūpāṇi yonīśca
sarvāḥ/ṛṣiṃ prasūtaṃ kapilaṃ yastamagre jñānair-
bibharti jāyamānaṃ ca paśyet ॥2॥**

Comment: That 'yet another' of the previous verse is described here: Ishvara is the same power and presence which creates and rules over all the different forms and species of being of the world.

He also ordains all the material and general causes of the forms and species. He is the Supreme Creator who, in the beginning of creation, created the one whole prototype of the universe, the Great Embryo Hiranya garbha, and watched it grow. It is He who watched the birth of the immaculate sage Kapila (Brahma) and blessed him with the eternal knowledge of the Vedas.

एकैकम् जालं बहुधा विकुर्वन् तस्मिन् क्षेत्रे संहरत्येष देवः ।

भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥ ३ ॥

**Ekaikam jālaṃ bahudhā vikurva-nnasmin kṣetre
saṃharatyēṣa devaḥ / Bhūyaḥ sṛṣṭvā patayastatheśaḥ
sarvādhityaṃ kurute mahātmā ॥ 3 ॥**

Comment: The Lord of the universe creates each one of the forms of being in specific designs in this universe and then, at the time of ‘pralaya’, withdraws all of them. Then again in the next cycle He creates all the forms and powers as before and rules over these. Such is the power and the glory of the Master Creator.

सर्वा दिश ऊर्ध्वमधश्च तिर्यक् प्रकाशयन् भ्राजते यद्वनड्वान् ।
एवं स देवो भगवान् वरेण्यो योनिस्वभावानधितिष्ठत्येकः ॥ ४ ॥

**Sarvā diśa ūrdhvamadhaśca tiryak prakāśayan bhrājate
yadvanaḍvān / Evaṃ sa devo bhagavān vareṇyo
yonisvabhāvānadhitiṣṭhatyekah ॥ 4 ॥**

Comment: Just as the sun illumniates all the directions up, down, and sideways- and rules the space in the glory of light, so does Ishvara rule all the forms and natures of various creatures of the world. His is the power and the glory, and He ought to be the sole object of our choice, love and worship.

यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान् परिणामयेद् यः ।
सर्वमेतद् विश्वमधितिष्ठत्येको गुणांश्च सर्वान् विनियोजयेद् यः ॥ ५ ॥

**Yacca svabhāvaṃ pacati viśvayoniḥ pācyāṃśca sarvān
pariṇāmayed yaḥ / Sarvametaḍ viśvamadhitiṣṭhatyeko
guṇāṃśca sarvān viniyojayed yaḥ ॥ 5 ॥**

Comment: The original cause of the universe, Isvara, creates and confirms the forms of being, each form with its own specific nature and behaviour. He then places all the forms, man included, into a system, a chain of action and reaction, a cycle of cause and effect, performance, responsibility and results to be enjoyed or suffered. He puts all the individual souls and the modes of material life together. The world of prakrti reacts according to the choice and performance of the

individual soul. And this complex world of man and nature and other forms of life moves on its course under the watchful eye of the Lord. The system is thus created by the Lord, the choice and responsibility is ours. Even the first generation of creation had its birth in consequence of actions done during the previous creation.

तद् वेदगुह्योपनिषत्सु गूढं तद् ब्रह्मा वेदते ब्रह्मयोनिम् ।
ये पूर्व देवा ऋषयश्च तद् विदु- स्ते तन्मया अमृता वै बभूवुः ॥६॥
***Tad vedaguhyopaniṣatsu gūḍhaṃ tad brahmā vedate
brahmayonim/ Ye pūrvaṃ devā ṛṣayaśca tad vidu-ste
tanmayā amṛtā vai babhūvuḥ ॥6॥***

Comment: The upanisat is the essence of the Vedas, and the verses of the Upanishads sing the praise of the One Lord creator and ruler of the universe. The man who knows the Vedas and is dedicated to the Vedas knows Him too. Indeed all those sages of old, poets and seers, who knew that Lord were deeply absorbed in Him, and by virtue of the Vedas and Upanishads, and by His grace they became immortal.

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता ।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ ७ ॥
***Guṇānvayo yaḥ phalakarmakartā kṛtasya tasyaiva sa
copabhoktā/ Sa viśvarūpas-triguṇas-trivartmā
prāṇādhipaḥ sañcarati svakarmabhiḥ ॥ 7 ॥***

Comment: This verse describes the nature and character of Jivatma. It says that Jivatma (man especially, for example) lives in association with the three modes of Prakṛti which affect him. Sattva affects him with clarity of understanding, Rajas with will and passion, and Tamas with sloth or attachment. Man does actions in search of certain goals and results, and he also has to undergo the consequences of his acts. The Jivatma takes all the forms of being in existence according to the dominance in his character and actions of sattva, rajas or tamas, and consequently has to follow one of the three paths in life and hereafter. He lives the life of a sage, or average human being or even of an animal or bird

according to his karma. All the time it remains in possession of the prana, existential energy.

अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः ।
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥ ८ ॥
Āṅguṣṭhamātro ravitulyarūpaḥ saṅkalpāhaṅkārasamanvito
yaḥ / Buddherguṇenātmaguṇena caiva ārāgramātro '
pyaparo'pi dṛṣṭaḥ ॥ 8 ॥

Comment: The Jivatma is of the size of the thumb and bright like the light of the Sun. It is coupled with the qualities of the mind and intellect, and of course, it has its own qualities too (i.e., love of pleasure, sufferance of pain, will, passion of hate and love, knowledge and effort). Involved in all this maze of will and passion in the variety of colours and forms of Prakṛti, it may suffer a sea change. Hence certain sages say that it can be reduced to the size of the point of a needle. The size of the jivatma is not to be understood in the physical sense. The size refers to that core of the heart in which it resides and shines and which is of the size of the thumb. When it is said that it is reduced in size, what is meant is that it gets covered with the darkness of ignorance. Consequently its brightness is reduced.

बालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥ ९ ॥
Bālāgrasatabhāgasya śatadhā kalpitasya ca /
Bhāgo jīvaḥ sa vijñeyaḥ sa cānntyāya kalpate ॥ 9 ॥

Comment: Divide the end of a hair into a hundred parts and imagine that it is further divided each into hundred parts. That size is the size of the Jivatma. This is worth knowing, and this infinitesimal entity has the potential to associate with Infinity when it enjoys the Grace of God and spiritually exists with Him in bliss.

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद्यच्छरीरमादत्ते तेनतेन स युज्यते ॥ १० ॥
Naiva strī na pumāneṣa na caivāyaṃ napuṃsakaḥ /

Yadyaccharīramādatte tena tena sa yujyate // 10 //

Comment: Essentially the Jivatma is neither female nor male nor euncuch. Whatever kind of body it receives according to its karma, with that it is joined by nature.

*सङ्कल्पनस्पर्शनदृष्टिमोहैः ग्रसाम्बुवृष्ट्या चात्मविवृद्धिजन्म ।
कर्मनिगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसम्प्रपद्यते ॥ ११ ॥
Saṅkalpana-sparśana-dr̥ṣṭimohar-grāsāmbuvṛṣṭyā
cātmavivṛddhijanma / Karmānugānyanukrameṇa dehī
sthāneṣu rūpāṅyabhisamprapadyate // 11 //*

Comment: This verse describes how Jivatma gets birth in a particular body and how the Jivatma realizes itself through the life and growth of the body.

Some people realize themselves through the life of the body, others do so through meditation. Ordinary people enjoy the life of the body, but the exceptional ones rise above the body to meditate. The life of the body leads to another birth, the life of meditation might end the cycle. Here it is described how an ordinary Jivatma grows, expands and realizes itself through the body and how it then moves, on to another body in the next birth.

Man lives on thought (sainkalpana) and builds castles in the air. He loves to touch things soft and soothing (Sparshana). You love to see things beautiful and you feel fascinated. You live to eat, drink the drink of your choice, love to play in the rain and love to grow and expand in life. Thus living in body is self-expansion and self-extension. All these thoughts and fascinations determine your actions and further ambitions. These get recorded in the mind. According to these thoughts and desires flowing from Karma the Jivatma travels from one birth to another in one place or another, in one form of living being or another. The order of birth and growth follows the order of Karma.

*स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥ १२ ॥*

*Sthūlāni sūkṣmāni bahūni caiva rūpāni dehī svaguṇair-
vṛṇoti / Kriyāguṇair-ātmaguṇaiśca teṣāṃ saṃyogahetur-
aparo'pi dṛṣṭaḥ // 12 //*

Comment: The Jivatma chooses many forms of being, gross as well as fine and subtle, according to its own character, qualities of its actions and the nature of the body it lives in. But this choice means responsibility. That is, choice is not a matter of its independent will, it is in accordance with the responsibility which it incurs on account of the choice of its actions and ambitions. This choice, responsibility, and the resultant birth and body is a part of the natural law of God. therefore, the other, i.e., Ishvara is the cause of the association of the Jivatma and its body. The Jivatma in the human form can choose to will and act, and according to that choice, the law of Ishvara will operate and enable the Jivatma to move to the next birth.

*अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥
Anādyanantaṃ kalilasya madhye viśvasya sraṣṭhāram-
anekarūpam / Viśvasyaikaṃ pariveṣṭitāraṃ jñātvā devaṃ
mucyate sarvapāśaiḥ // 13 //*

Comment: If the future is a matter of choice as is said in the previous verse, what is the right choice? This verse gives the answer.

If in the midst of this life, man knows the Lord, Brahma, he gets free of all the snares and limitations and becomes immortal in association with the bliss of the Infinite Spirit-the Spirit that is without beginning or end, creator of the universe, one that manifests in the innumerable variety of forms and, sole master of the world, comprehends and transcends the entire existence. The idea is : In stead of choosing confinement in a body, why not choose to be with

Infinity? It is better to watch the spectacle of existence from a distance and meditate on the Spirit of it residing in the very heart.

*भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥ १४ ॥*

*Bhāvagrāhyam-anīḍākhyam bhāvābhāvakaram śivam/
Kalāsargakaram devam ye viduste jahustanum //14//*

Comment: If you want to fly into the bliss of Infinity, leave the body behind. How? The verse says: know and realize the Lord of the Universe, the Spirit that pervades and transcends all space. That is Siva, the Lord and source of Happiness and Grace. You can realize His presence only with the feeling of love. He is universally present, He is not confined to a particular place. He creates and also withdraws the entire existence. He is the Supreme Artist who creates this wonderful world. Those who know Him thus relinquish the body and become free from all limitations of life.

Chapter 6

*स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥ १॥
Svabhāvameke kavayo vadanti kālam tathānye
parimuhyamānāḥ/Devasyaiṣa mahimā tu loke yenedam
bhrāmyate brahmacakram //1//*

Comment: In this verse there is an echo of chapter 1,2 and 4, and then of the third verse. The reflection is : There are certain persons, intelligent though, who say that the cause of the creation and support of the universe is the nature of things. Others say that it is time. But they don't really know, they are under illusion. In fact, the power that really moves this wheel of existence is the presence and power of Brahma, the Lord and master above all and every thing.

*येनावृतं नित्यमिदं हि सर्वज्ञः कालकारो गुणी सर्वविद् यः ।
तेनेशितं कर्म विवर्तते ह पृथिव्यप्तेजोनिलखानि चिन्त्यम् ॥ २॥*

*Yenāvṛtaṃ nityamidaṃ hi sarvaṃ jñāḥ kālakāro guṇī
sarvavid yaḥ/Teneśitaṃ karma vivartate ha
pṛthivyaptejoni lakhāni cintyam // 2 //*

Comment: The One Spirit pervades and covers all that is, eternal and always present, not a moment does It wink. It is conscious and intelligent and knows all and everything. All the qualities and attributes inhere in It, and it is infact the creator of time itself. Everything happens because it is this which energizes and inspires everything- earth, water, fire, air and ether-to spring into existence and action. Think of that, meditate on It.

*तत्कर्म कृत्वा विनिवर्त्य भूय स्तत्त्वस्य तत्त्वेन समेत्य योगम् ।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥ ३ ॥
Tatkarma kṛtvā vinivartya bhūya-stattvasya tatvena
sametya yogam/Ekena dvābhyāṃ tribhiraṣṭabhirvā
kālena caivātmaguṇaiśca sūkṣmaiḥ // 3 //*

Comment: Having initiated the process of creation, the Lord, as if, stopped to think. Then again, in action, He joined one tattva (reality) with another, that is, He joined prakṛti with Jivatma. Thus, having energized nature, He now vitalized it. Then one was joined with two (say good and evil, or prana and rayi), three (i.e., the three gunas or modes of Prakṛti called Sattva or intellect, rajas or motion, and tamas or inertia), eight (i.e., the five elements and mind, intellect and sense of identity). Then He joined all these with time and a subtle sense of the qualities of consciousness and superconsciousness. Thus came into being the universe of matter, motion and mind with all forms of being with man.

*आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान् विनियोजयेद्यः ।
तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः ॥ ४ ॥
ārabhya karmāṇi guṇānvitāni bhāvāṃśca sarvān
viniyojayedyah/teṣāmabhāve kṛtakarmanāśah karmakṣaye
yāti sa tattvato'nyah // 4 //*

Comment: This verse describes one cycle of existence for one individual person. When the Jivatma is born as human being, it is born with will and desire. It realizes its urge for action for the fulfilment of its will to live. It can lose itself in action and passion. It can act intelligently and dispassionately, it can also act, in addition, in a state of piety and devotion. If it adopts the intelligent, dispassionate and the pious way of living, then it can have full experience and complete its sojourn in life successfully. At the end of the sojourn, it joins back the Supreme Atma and thus completes the cycle: It comes from Him, plays about its part in the drama, and at the end of its part, joins back the Master creator of the play. How to achieve this way of life and success? The verse says: Having begun the life of karma in the midst of existence where he interacts with the three modes of Prakrti (understanding, passion and stability), if he concentrates all his thoughts and feelings on the Lord of Creation, he becomes free of the results of his actions. He does not suffer, because he has acted for God. Thus the record of his karma is erased, and when this account is closed, then at the end of life he joins God. He is a Spirit in reality, not matter. So he goes through the world of matter, goes across it, and joins the Supreme Spirit. This is the way. The jivatma is not prakrti. It is different, another, pure consciousness.

आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥ ५ ॥
ādiḥ sa saṁyoganimittahetuḥ parastrikālādakalo'pi
dr̥ṣṭaḥ / taṁ viśvarūpaṁ bhavabhūtamīḍyaṁ devaṁ
svacittasthamupāsya pūrvam ॥ 5 ॥

Comment: The Lord is the beginning of every-thing, the first and foremost cause of the natural causes which bring about the permutations and combinations of the phenomenal world. He is beyond all time past, present and future, and since He works through natural causes, which are energized and vitalized, He is also an artless artist, or free from being an expert agent. He manifests in the infinite variety of the world and lives in all the forms of being. Thus the Lord is in the very heart of man at the closest. If man dedicates himself to Him (in action, meditation, worship and faith), he obtains a vision of the Lord and becomes immortal.

स वृक्षकालाकृतिभिः परोऽन्यो यस्मात् प्रपञ्चः परिवर्ततेऽयम् ।
धर्मावहं पापनुदं भगेशं ज्ञात्वात्मस्थममृतं विश्वधाम ॥ ६ ॥
**sa vṛkṣakālākṛtibhiḥ paro'nyo yasmāt prapañcaḥ
parivartate'yam/dharmāvahaṃ pāpanudaṃ bhageśaṃ
jñātvātmasthamamṛtaṃ viśvadhāma ॥ 6 ॥**

Comment: The wheel of existence moves on and on because of Him and yet He is beyond and other than all the forms of the tree, i.e., the universe and beyond all time. He is the life of Dharma and destroyer of sin, Lord of power and the ruler of the world. The world exists in Him and lives by Him. When man knows and realizes Him, he conquers death and pain and becomes immortal.

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्ताद्-विदाम देवं भुवनेशमीड्यम् ॥ ७ ॥
**Tamīśvarāṇāṃ paramaṃ maheśvaraṃ taṃ devatānāṃ paramaṃ
ca daivatam/Patiṃ patināṃ paramaṃ parastād-vidāma
devaṃ bhuvaneśamīdyam ॥ 7 ॥**

Comment: We know Him, the adorable Lord, Master of the universe, the greatest of the great powers and holiest of the holies. He is the protector of the protectors and higher than the highest we know.

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥
**Na tasya kāryaṃ karaṇaṃ ca vidyate na tatsamaścābhy-
adhikaśca dṛśyate/Parāsyā śaktirvividhaiva śrūyate
svābhāvikī jñānabalakriyā ca ॥ 8 ॥**

Comment: There is nothing for Him to do (since all that happens happens according to the laws and forces of nature that He has energized and vitalized). There is nothing He uses as an instrument (as we use our intellect, mind hands and feet, because things become what they become by virtue of His presence in them). There is nothing equal to or greater than He His characteristic power,

strength, knowledge and potential for action is far too great and various beyond our imagination. This is what we hear of Him from the wise and the virtuous.

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।

स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

**Na tasya kaścit patirasti loke na ceśitā naiva ca
tasya liṅgam/Sa kāraṇaṃ karaṇādhipādhipo na cāsya
kaścijjanitā na cādhipaḥ ॥ 9 ॥**

Comment: In the universe, there is none that protects Him, none that rules Him, none that is His master, none His father. There is no mark of identification about Him. He is the first cause of all other causes and He rules over all those powers which rule in nature within their respective spheres.

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः ।

देव एकः स्वमावृणोति स नो दधाद् ब्रह्माप्ययम् ॥ १० ॥

**Yastantunābha iva tantubhiḥ pradhānajaiḥ svabhāvataḥ/
Deva ekaḥ svamāvṛṇoti sa no dadhād brahmāpyayam ॥ 10 ॥**

Comment: Just as a spider covers itself with the fibres of the cobweb spun out of itself by itself, so does Brahma covers Itself with the warp and woof of the universe created by Him naturally from Prakṛti. The One and Only Lord of the world, may He with His Grace, grant us ultimate peace and happiness in Him.

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

**Eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtān-
tarātmā/Karmādhyakṣaḥ sarvabhūtādhivāsaḥ sākṣī cetā
kevalo nirguṇaśca ॥ 11 ॥**

Comment: Brahma is the Sole Spirit intimately present in all forms of life, all pervasive, the innermost light and Super-spirit of all creatures. He is the Master of the entire world of Karma in whose supreme consciousness all forms of life have their being. He watches all, knows all and blesses them with awareness, One

and only Lord, Lord of powers and attributes and yet beyond all powers and attributes, the Transcendent.

एको वशी निष्क्रियाणां बहूनां मेकं बीजं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीराः स्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

***Eko vaśī niṣkriyāṇāṃ bahūnām-ekaṃ bījaṃ bahudhā yaḥ
karoti / Tamātmasthaṃ ye 'nupaśyanti dhīrās-teṣām sukhaṃ
śāśvataṃ netareṣām ॥ 12 ॥***

Comment: Brahma is the One Lord and Master who rules over the many many individual jivatmas (who do act but in whose essential nature as Jiva, there is no variation as there is in the forms of nature). Prakrti is the one seed of the universe, but He creates an infinite variety of forms from that one seed. That Lord abides in the deepest core of the self of the Jivas. Those wise and patient ones who see Him there (in themselves) attain lasting peace and Happiness, not others.

नित्यो नित्यानां चेतनश्चेतनानां मेको बहूनां यो विदधाति कामान् ।

तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

***Nityo nityānām cetanaścetanānām-eko bahūnām yo
vidadhāti kāmān / Tatkāraṇaṃ sām̐khyayogādhigamyam
jñātvā devaṃ mucyate sarvapāśaiḥ ॥ 13 ॥***

Comment: He is the One foremost Eternal among eternal. (Prakrti is eternal too. So is Jivatma. But Prakrti is subject to change and mutability under His law and Jivatma gets involved with the changing forms of Prakrti and loses sight of its eternal nature.) Brahma is eternally intelligent and aware among all the intelligent Jivas-because the awareness of Jivatma is often covered by ignorance. He is the One who dispenses the karma-fruit and provides for the fulfilment of the many Jivatmas. He is the first and foremost cause of the universe and can be known and realized through Sankhya, dispassionate knowledge according to sankhya philosophy (revealed also in the Gita) and yoga practice. When Jivatma knows and realizes this Supreme Soul, it is freed from all chains and involvements of pleasure and pain and attains a state of blessedness.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

**Na tatra sūryo bhāti na candratāraḥ nemā vidyuto
bhānti kuto'yamagniḥ/Tameva bhāntamanubhāti sarvaṃ
tasya bhāsā sarvamidam vibhāti ॥ 14 ॥**

Comment: There in the presence of Brahma the sun shines not, because a thousand suns cannot reveal Him whole. There the moon shines not, nor the stars. There the lightning shines not, how can this fire reveal Him in entirety? Since He shines, everything shines in consequence because of His light. Only with His light this universe comes into existence and shines in His glory.

एको हंसः भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः ।
तमेव विदित्वा अतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ १५ ॥

**Eko haṃsaḥ bhuvanasyāsya madhye sa evāgniḥ salile
saṃniviṣṭaḥ/Tameva viditvā atimṛtyumeti nānyaḥ panthā
vidyate'yanāya ॥ 15 ॥**

Comment: There is only one Spirit, Brahma, that is the Light of life in the midst of the universe. The same is life and vitality among the waters. Having known That alone, man can cross the bounds of death. There is no other path to freedom and immortality.

स विश्वकृद् विश्वविदात्मयोनिर्ज्ञः कालकालो गुणी सर्वविद् यः ।
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ १६ ॥

**Sa viśvakṛd viśvavidātmayonir-jñāḥ kālakālo guṇī
sarvavid yaḥ/Pradhāna-kṣetrajña-patir-guṇeśaḥ
saṃsāra-mokṣa-sthiti-bandhahetuḥ ॥ 16 ॥**

Comment: Brahma is the creator of the universe, Omniscient, self-existent, self manifesting, all-aware, the maker of time knowing every detail of the universe and the repository of all the attributes and qualities working in the creation. Lord of Prakṛti and of all the Jivatmas, He rules over all the mutations of nature. And

He is the cause and dispenser of all involvement, freedom, stability and release of the Jivatmas born in the universe.

स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।
य ईशे अस्य जगतो नित्यमेव नान्यो हेतुर्विद्यत ईशनाय ॥ १७ ॥
**Sa tanmayo hyamṛta īśasaṁstho jñāḥ sarvago
bhuvanasyāśya goptā/Ya īśe asya jagato nityameva
nānyo heturvidyata īśanāya ॥17॥**

Comment: Brahma pervades as the soul of the universe. Immortal, self-existent ruler, Omniscient, all pervasive and omnipresent, He is the protector and sustainer of the universe. He is the ruler of this universe for all time, and there is none other than He who sustains and rules this world.

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥
**Yo brahmāṇaṁ vidadhāti pūrvaṁ yo vai vedāṁśca
prahiṇoti tasmai/Taṁ ha devaṁ ātmabuddhiprakāśaṁ
mumukṣurvai śaraṇamaham prapadye ॥18॥**

Comment: This is a verse of self-surrender by man in search of freedom and immortality. The individual, wholly dedicated to the presence and service of Brahma says : In search of freedom and immortality I come unto the presence of the Lord, Brahma, and surrender. The Lord at the dawn of creation creates Brahma, the primordial man of exceptional merit and wisdom and reveals the Vedas to him. The Lord is self-revealing through manifestation in the universe. To that Lord I come for freedom, peace and immortality. It is He who reveals his light in the mind and vision of the earnest seeker.

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्दनमिवानलम् ॥ १९ ॥
**Niṣkalam niṣkriyaṁ śāntaṁ niravadyaṁ nirañjanam/
Amṛtasya paraṁ setuṁ dagdhendanamivānalam ॥19॥**

Comment: I sing in praise of the Lord who transcends all arts, action and change, who is all peace without agitation, free from anything blameable or unspeakable and from all spots of colour and prejudice. He is immortality itself and the only path to immortality. He is pure light just like the brilliance of smokeless fire. Praise be to Him.

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

**Yadā carmavadākāśaṃ veṣṭayīṣyanti mānavāḥ /
Tadā devamavijñāya duḥkhasyānto bhaviṣyati ॥ 20 ॥**

Comment: The mantra says that peace and happiness is impossible without the love and grace of Brahma. To this effect it makes use of a poetic image of the impossible. It says: The day all men are able to wrap all space around them like a shawl of fire, the same day they will be free of all pain and sufferance without knowing and realizing Brahma.

That is, just as it is impossible for us to wear all space as a shawl, similarly it is impossible to be free from pain and death without devotion to God.

तपःप्रभावाद् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥ २१ ॥

**Tapahprabhāvād devaprasādācca brahma ha śvetāśvataro '
tha vidvān / Atyāśramibhyaḥ paramaṃ pavitraṃ provāca
samyagrṣisaṅghajuṣṭam ॥ 21 ॥**

Comment: It is well known that the sage Svetasvatara got the knowledge of Brahma by virtue of austere discipline of study and yoga and by the Grace of the Lord, and he preached in faith and full this most sacred message of Reality to the members of his hermitage the gospel of Brahma, always loved and adored by assemblies of sages and holy men.

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् ।
नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥ २२ ॥

Vedānte paramaṃ guhyaṃ purākalpe pracoditam /

Nāprasāntāya dātavyaṃ nāputrāyāśiṣyāya vā punaḥ // 22 //

Comment: This message of the Upanisat is most holy and sacred, indeed mysterious and it is the very essence of the Vedas. It has been spoken and passed on in confidence since time immemorial. But it should be passed on to disciples and seekers who have faith. It is wasted if it is spoken to a person whose mind is not at peace, or who like son or as a true disciple does not love and trust the teacher.

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः प्रकाशन्ते महात्मनः ॥ २३ ॥

***Yasya deve parā bhaktiḥ yathā deve tathā gurau/
Tasyaite kathitā hyarthāḥ prakāśante mahātmanaḥ
prakāśante mahātmanaḥ // 23 //***

Comment: To the man whose devotion to the Lord of the universe is ultimate, and whose faith in the teacher is no less, to him have these words of Vaidic message been spoken. For such a man of noble mind, love and faith, the words reveal themselves, the words reveal themselves.

No one whose mind is disturbed, no one who is skeptical, casual, indifferent, secretive, argumentative and distrustful can receive and benefit from this message.