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CHAPTER 4

STUDY OF SOME OF THE UPANISHADS

The ‘principal Upanishads’ and also some of the minor Upanishads discuss the great body of knowledge known as ‘Brahmavidya’ or ‘knowledge of Brahman’. However, each Upanishad proceeds in its own manner and from its own direction in explaining about Brahman (sort of attempting to reach the fortress through different gates). The ‘Ten Upanishads’ are discussed in this chapter, many of them along with the Devanagiri scripts. It is hoped that the reader will enjoy the beauty of the passages in these Upanishads. Unable to stop with this brief write-up provided herein, it is hoped, many readers would be propelled to study the works of great scholars on Upanishads and thus would partake of the additional enjoyment of the beauty of this Upanishadic literature.

The Dasopanishads (the ten Upanishads), as already discussed in Chapter 2, are:

Isavasya, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya and Brihadaranyaka. To this list, sometimes, few more are added, like, Svetashvatara, Kaivalya and Jabala Upanishads as meriting same or similar status accorded to the ten.

Isavasya Upanishad because it is also known as ‘Mantropanishad’ and appears at the end of the Samhita portion of ‘Shukla-Yajur-Veda’; **Kena Upanishad** is part of Talavakara Brahmana of the Jaimini Saakha of Sama Veda. The Isavasya and Kena Upanishads are concerned with the same problem, the winning of the State of Immortality, the relations of the divine, all-ruling Brahman to the world and to the human-consciousness, the means of passing out of our mundane existence to the ultimate. However, Isa & Kena approach this differently. The Isa is concerned with the whole problem of the world and life and works and human destiny in their relation to the supreme truth of Brahman. The oneness of all existences is its dominating note. In Kena Upanishad, Ambika herself imparts the divine wisdom to Indra, the king of the Devas. Kena closes with Brahman as the Delight and exhorts the reader to worship and seek after That as the Delight. **Katha Upanishad** is part of Krishna Yajur Veda. This Upanishad describes a dialogue between God of Death (Lord Yama) and Nachiketas, a brahmachari boy who finds himself in the predicament of being sent to the Lord of Death (by the command of his father) but who, nonetheless, utilizes the opportunity afforded to him to find out what happens to the soul after death. Passages from this Upanishad are used in the Bhavad Gita. Mandukya Upanishad belongs to the Atharva Veda. **Prashna Upanishad** deals with six disciples posing six questions to seer Pippalada that they hope will help them realize the Supreme. Manduka means frog, probably so named because this Upanishad, the **Mandukya Upanishad**, like jumping of the frogs, shows us how to jump from the first stage, transcend the three stages (Jagrat - waking, Swapna - dream and Sushupti – deep sleep) and go directly to the fourth stage or Turiya. More than any other Upanishad, **Taittiriya Upanishad** has been widely studied and is used in most of the rituals as well. In that sense, here is ‘another’ example of the fusion of the ‘Jnana’ and ‘Karma’ parts, in that ‘karmaanushthana’ is achieved by the chanting of Taittiriya. Adi

Sankara, the Advaitic philosopher-saint who has written Bhasyas on all Principal Upanishads has referenced over 100 times the Taittiriya Upanishad. Precepts like '*sathyam vada*' (tell the truth) and '*dharmam chara*' (follow the dharma) appear only in this Upanishad. **Chandogya Upanishad** belongs to the Sama Veda and is one of the oldest Upanishads. **Brihadaranyaka** belongs to the Sukla Yajur Veda and is one of the biggest and important Upanishads. These two Upanishads together are bigger than the rest of the 'eight principal Upanishads' put together. The Mahavakya, '*tat tvam asi*' (Thou art That) appears in **Chandogya Upanishad**. The frequently repeated prayer '*asato ma sad gamaya, tamaso ma jyotir gamaya, mrithyor ma amritham gamaya*' (lead me from the "not-real" to the "real", lead me from darkness to light, lead me from death to immortality) appears in **Brihadaranyaka** Upanishad. It is in this Upanishad the Atman is described as '*neti neti*' meaning 'not this, not this' – the neti vaada or negative argument. It is felt that the abstract provided here of these Upanishads will provide the readers a sense of the beauty, elegance and philosophical underpinnings of what are contained in these Upanishads and motivate the readers to pursue independent and detailed study of ALL of the Upanishads and to make it part of the learning of the rest of their lives.

ISAVASYA UPANISHAD

This Upanishad belongs to the Shukla-Yajur-Veda. There are two versions of Yajur-Veda, one known as 'Shukla-Yajur-Veda- or Vajasayeni' and the other known as 'Krishna-Yajur-Veda'.

This is the only Upanishad that is part of the Samhita portion of the Vedas; the 'slokas' of this Upanishad are also the mantras of the last chapter (the 40th chapter) of the 'Samhita' portion of the 'Shukla-Yajur-Veda'. Since the contents of the 'Samhita' portion of the Upanishad are also known as 'mantras', this Upanishad is also known as 'Mantropanishad'. This name can be used to mean several things: First, since 'mantra' is used to perform 'rituals' or the 'Karma' portion of the Vedas and since Upanishads are the 'Jnana' portion of the Vedas, the 'complementary' nature of Karma and Jnana is brought out by this Upanishad. Second, the 'distinct' and 'separate' parts of Karma and Jnana are in reality trying to exhort the seeker to reach the same goal of 'moksha' or 'liberation' and thereby emphasizing, again, the 'unity' of these paths.

There are 18 'slokas' or 'mantras' in this Upanishad according to the Kanva rescension. The Madhyandhina rescension includes only 15 slokas, the first 14 being common but the 18th verse of the Kanva rescension becoming the 15th verse here. The Upanishad discussed here is the Kanva rescension.

All Upanishads begin with a Peace Invocation. The peace invocation is intended to remove the three kinds of obstacles that are normally present in any major undertaking – *Adhi Bhouthika* (the external obstacles), *Adhi Daivika* (natural obstacles like storm, rain, earthquake, sudden flooding etc.), *Adhyathmika* (internal obstacles like disturbing thoughts, worries etc.). By removing such obstacles, the peace invocation creates a peaceful atmosphere and environment so that the teacher and the student are able to focus and concentrate on their studies. In summary, this peace invocation (or Prayer) blesses both the Master and the Student in their search for Truth and in helping them fully understand and absorb the answers to the various subjects discussed in the Upanishad. The Peace-invocation is first presented:

PEACE INVOCATION OR SHANTHI PATHA

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

om pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate ।
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

Meaning: That is Whole, This is Whole; from the Whole comes (or manifests) the Whole. From the Whole, when the Whole is removed (or taken away), what remains is Whole alone.

Analysis: The literal meaning of the peace-invocation given above may confound many persons and may appear to be contradictory; however, as this passage is referring to the All-Encompassing Supreme, there is no contradiction at all.

In the above statement, ‘That’ refers to the Invisible Brahman which is ‘Whole’; ‘This’ refers to the ‘visible phenomenal world’. Thus the meaning is: From the ‘Invisible Brahman which is Whole’ has come ‘the visible phenomenal world which is also Whole’. Though the visible whole has come out from the Invisible whole, yet the ‘whole’, the invisible Brahman remains unaltered. The Mundaka Upanishad states: “Just like the spider creates the web out of itself, and withdraws the same unto itself, the ‘phenomenal universe’ has sprung out of Brahman at the time of its origin and is withdrawn into the Supreme Brahman at the time of its dissolution.”

The Changeless Reality or Supreme or Brahman is Truth and Infinite. If any quantity (including ‘infinity’) is taken away from Infinity, what remains is Infinity indeed! This peace invocation seems to drive home the point that the study of Vedanta (Upanishads) that the student is just commencing is the study of Brahman (Whole).

MAIN PARTS OF THE UPANISHAD

This Upanishad conveys two broad lines of thought – the Jnana Marg (or the Path of Knowledge) and the Karma Marg (Path of Action) – with a third line of thought of a prayer invoking the blessings of the Supreme. The verses are grouped as follows:

- Verses 1 and 3 to 8: These seven verses exhort the seeker to follow the Jnana Marg (or Path of Knowledge) and explain the essence of Jnana (or Knowledge).
- Verses 2 and 9 to 14: These seven verses describe the Karma Marg (Path of Action) and explain how to lead life following the Karma Path.
- Verses 15 to 18: These four verses form the prayer section invoking the blessings of the Supreme for the seeker to achieve his goal. It is also mentioned as the prayer of the dying person; as one nears death, it is quite natural that one seeks to realize the Self and achieve the final goal of life, which is liberation or moksha from the cycle of births and deaths.

Verse 1

ॐ ईशा वास्यमिदसर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ १ ॥

om īśā vāsyamidamsarvaṁ yatkiñca jagatyāṁ jagat ।

tena tyaktena bhujñithā mā gṛdhaḥ kasyasviddhanam ॥ 1 ॥

Meaning: Om! In this movable and changing universe, whatsoever exists – all that exists - is indeed pervaded, covered or clothed by the Lord (Divine Consciousness). Therefore (the word ‘Tena’ has various meanings, By Him or That or Therefore; here, the ‘therefore’ meaning is used) renouncing (it or that) – or, by detachment, you should enjoy. Do not covet anybody’s (others’) wealth. (Another equivalent translation to the last line is: Do not covet, whose wealth is it, anyway?)

Analysis: This verse is one of the most well-stated and articulated verses in this Upanishad. In fact, one can take the position that indeed this verse is perhaps one of the very few verses in all of Upanishads that succinctly states and epitomizes the Vedantic philosophy. It summarizes the central theme of all Upanishads, namely, **spiritual unity of all existence**. Simply stated, it seems to directly inform the reader that everything in this movable and moving universe is enveloped (or clothed or covered or pervaded) by God, so do not claim ownership for yourself of anything, just enjoy whatever is given to you by God, protect (your) Self by detachment or renunciation (of the fruits of action) and so on.

Once we renounce a personal proprietary relationship to the things that we own, and instead understand that He owns everything, or everything in this world is covered or enveloped by Him, we will be able to enjoy these things better. We do NOT have to worry about guarding these things from being taken away from us or stolen by others because everything belongs to Him. Enter into unity and harmony with all the things, with the Universe and enjoy. When one is free of all selfish desires, one is free to enjoy without any attachment.

One must not covet (anything) because everything is pervaded and owned by God. Moreover, one is free to enjoy, whatever is given to him by God or by one’s work without any attachment to one’s work or the feeling of doership; in fact, such enjoyment is likely to be greater because one does not have any responsibility of worrying about one’s own possessions etc. The powerful question ‘Whose is wealth (anyway)?’ serves to remind the seeker that the sum-total of everything in this universe belongs to Him and Him only.

“Tena Thyakthena Bhunjitha”: This passage has been interpreted in various ways; one such was given above. Another interpretation is given here. If the meaning for the word ‘Tena’ as ‘By Him’ and the meaning of the word ‘thyakthena’ as ‘dhatthena (or given by)’ is used, the beautiful meaning given by Sri Madhavacarya results: Whatever is given (or gifted away) by Him is to be enjoyed by us. In other words, Offer unto the Lord everything – everything you have, your all actions etc. and then whatever you get – your share or your reward or your salary or whatever – is to be treated as His ‘prasada’, His gifts to you, is to be enjoyed by you.

If one takes the view as stated above, it is easy to develop ‘detachment’ – because everything is ‘given by Him’. In other words, nothing is ‘earned by you’, thus we develop detachment.

Yet another interpretation is: Protect (that Self) by that detachment, by renouncing.

If the meaning of ‘danena (giving or sharing)’ is used for ‘thyakthana’, we can explain the impact of this statement as: “By sharing and/or giving (*danena*), enjoy whatever you have”, thus emphasizing that everything in this universe belongs to Him, whatever we have does not really belong to us but to Him so share it with others who do not have etc.

We thus see that this single verse so powerfully and eloquently conveys the simple yet elegant thought that we are all part of that single world-family or ‘*vasudhaiva kutumbhakam*’.

Dr. Radhakrishnan (ref. 1) relates Gandhiji’s comment on this verse that Gandhiji delivered in an address at Kottayam, Kerala State (the then Travancore State) in 1937, and reported in “Harijan”, as follows:

“Since God pervades everything, everything belongs to Him, nothing belongs to you, not even your body. I find ‘universal brotherhood’ in this mantra – not only that of all people but of all living beings. If it is unshakable faith in Lord and Master, I find it in this mantra. If it is complete surrender to God and that He will supply all I need, I find it in this mantra. Since he pervades every fibre of my being and that of all of you, I derive from it the doctrine of equality of all creatures on earth. This mantra tells me that I cannot hold as mine anything that belongs to God and that, if my life and that of all who believe in this mantra has to be a life of perfect dedication, it follows that it will have to be a life of continual service of fellow creatures”.

This verse can thus be stated to show the way to inward freedom – by renunciation, by detachment. Inward freedom then leads to enjoyment – *thyaktena bhunjita*. We are all being cared by our Creator, Lord or God as you call Him, everything belongs to him, everything in this world is ‘covered, enveloped, by Him, do NOT covet, renounce, do not assume ownership of anything, enjoy. Whose is wealth, any way? His and His alone!

Ramakrishna Paramahansa is said to be fond of quoting that God smiles on two occasions: “When two brothers survey a piece of their ‘ancestral’ land and state to each other – this half is mine, the other half is yours”. This is the first time that God smiles. “A physician tells the mother of a small child who is very sick. ‘Don’t worry, I will take care of your child and save the child’ ”. This is the second time that God smiles. It is clear that Paramahansa wishes to communicate to his disciples that anybody taking ownership of assets or actions do NOT realize that all is owned by Him, only by giving up ownership, by renouncing, by detachment, we will be free to enjoy! He frequently has said that “ ‘I’ and ‘Mine’ – that is ignorance. But ‘O God! Thou and Thine’ – that is knowledge.

Quoting Ramakrishna Paramahansa with another exquisite analogy that explains clearly the intent and meaning of this verse (see page 561, Vol II, The Gospel of Sri Ramakrishna by M) – “Live in the world like a maidservant in a rich man’s house. She performs all her duties, but just the same her mind dwells on her native place. Likewise, do your worldly duties but fix your mind on God. And know that house,

family, and son (*children*, added for emphasis by the author) do not belong to you; they are God's. You are only His servant.”

Quoting Ramakrishna Paramahansa with another exquisite analogy that explains clearly the intent and meaning of this verse (see page 208, Vol I, The Gospel of Sri Ramakrishna by M) – “It is God alone who has become everything. But in man, He manifests Himself the most. God is directly present in the man who has the pure heart of a child and who laughs and cries and dances and sings in divine ecstasy.”

Verse 2

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतसमाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

kurvanneveha karmāṇi jijīviṣecchatasamāḥ ।

evaṁ tvayi nānyatheto'sti na karma lipyate nare ॥ 2॥

Meaning:

By doing Karma (by performing work), indeed, should one wish to live here for a hundred years. For one, such as you, there is no way other than this, whereby Karma may not cling to you.

Analysis:

This verse postulates the essence of Karma Marg or Path of Action/Work. One must perform the prescribed Karmas. The householder (or grihastha) is to tend fires, perform Agnihotra and similar rituals and must be a contributing member to his society or community. Actions must be performed without getting attached to its fruits (or '*nishkama karma*') so that Karma will not cling to the individual.

kurvan eva karmani : By doing, by performing, actions alone (implies thereby ‘not wanting or waiting or for the sake of’ the results of such works for performing these works).

Notice similar refernces in Bhagavad Gita:

“*karmaNyevAdhikArasthe ma phaleshu kadachana, ma karma phala hethurbhUrma te sangOthsvakarmaNi*” (Ch. II, Ver. 47)

(*You have only right to perform actions; do not be after the fruits of your actions; Phala or fruits of your action should not be your motive for your actions; at the same time, do not be inactive*)

“*yogastha kuru karmaNi sangam thyakthvA dhananjaya*

sidhya-Asidhyayoh samo bhUthva samatvam yoga ucchyathe” (Ch. II, Ver.48)

(*Being steadfast in yoga, Arjuna, perform actions, abandoning attachment, and even minded in success and failure Equanimity, or evenmindedness in success and failure, or equality (of thoughts and feelings) in mind, is known as yoga*).

*“thasmad asakthah sathatham karyam karma samachara
asaktho hyAcharan karma paramApnothi pUrushah” (Ch. III, Ver. 19)
(Perform your obligatory duty without attachment; by doing (performing) duty without
attachment, man attains the supreme)*

From these statements, we see the importance of performing actions without regard to its fruits; such actions do not attach themselves to the doer. This is what this second verse is stating as the essence of Karma yoga by which the person will be able to live the full human life-span of one hundred years.

Life Span of one hundred years: Frequent references in the Vedas to living a life of one hundred years: ‘Pasyema sharadassatham (may we see and submit ourselves to That Solar Orb for a hundred years), jivema sharadassatham (may we live thus for a hundred years), nandama sharadassatham (may we rejoice thus for a hundred years), modama sharadassatham (may we be joyous thus for a hundred years), bhavama sharadassatham (may we shine with fame thus for a hundred years), shrunuvama sharadassatham (may we pleasant things for a hundred years), prabhavama sharadassatham (may we speak pleasant things for a hundred years)’ etc.

The aseervada mantra “shathamAnam bhavathy shathayuh purushah ...” (one hundred times returns of your offerings to you, one hundred year life, ...)

The main purpose of this verse can be summarized as follows: To those who are not able to or in a position to, or cannot, follow the ‘jnana’ path of renunciation (and enjoyment thereby), the approach of works without seeking its fruits is emphasized as a means to achieve salvation. The works, performed without regard to its fruits, will not attach to the person, thus allow the purification of one’s mind and thoughts. Also, it is emphasized that we must continue doing works. No one can remain without doing works even for a moment. ‘ma tey sangostu akarmani’, so says Lord Krishna, let your attachment be not to inaction!

VERSES 3 TO 8

Verse 3

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।

ताप्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

asuryā nāma te lokā andhena tamasā"vṛtāḥ ।

tāpretyābhigacchanti ye ke cātmahano janāḥ ॥ 3॥

Meaning: Those worlds of devils are covered by blinding darkness. Those people that kill the Self (Atmahano Janah) go to them after giving up this body.

Analysis: Verses 3 to 8 are related to verse 1 in propounding additional ideas on Jnana Marg (or Path of Knowledge). Verse 3 states what will happen to those who do not utilize this human life opportunity to realize the Self or attain moksha; such persons are referred to in this verse as the ‘slayers of Atman (Atmahano Janah)’.

It is interesting to note in this context Sankara’s statement in Vivekachudamani, ver 4,
“*Labdhva Kathamchinnarajanma Durlabham,
Thathrapi Pumsthvam Sruthiparadarshanam,
Yasthvathmamuktho Na Yathetha Mudhadheeh,
Sa Hyathmaha Svam Vinihanthyasadgrahath*”
(Is there a man, who having somehow
Gained a human embodiment and there having a masculine temperament and also a complete knowledge of the scriptures is foolish enough not to strive hard for Self-Realization? He verily commits suicide, clinging to things unreal).

This verse also exhorts seekers to strive for Self-Realization rather than slaying the Atman by spending one’s life in trivial and material pursuits.

Asurya: Two meanings – pertaining to Asuras, those who delight only in physical life (asu), those who delight only to the nourishing of their lives and addicted to sensual pleasures. Another meaning is ‘sunless’ from sun for surya.

Verse 4

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।

तद्धावतोऽन्यानत्येति तिष्ठत्स्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

anejadekam manaso javiyo nainaddeva apnuvanpurvamarṣat |
taddhāvato'nyānatyēti tiṣṭhattasminnapo mātariśvā dadhāti || 4||

Meaning: The Self is motionless (unmoving) One, and faster than the mind. The senses could not overtake It (the Self), since It had run ahead. Remaining stationery, It outruns all other runners. It being there, Matarisva (the element Air) allots (or supports) all activities.

Analysis: This is an attempt to define, and explain, the nature of the Individual Self.

Verse 5

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

tadejati tannaijati taddūre tadvantike |
tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ || 5||

Meaning: It moves and It moves not; It is far and It is near; It is within all this and It is also outside all this.

Analysis: This again is, as in the earlier Verse 4, an attempt to define, and explain, the nature of the Individual Self.

Verse 6

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

yastu sarvāṇi bhūtānyātmanyevānupaśyati ।
sarvabhūteṣu cātmaṇaṁ tato na vijugupsate ॥ 6 ॥

Meaning: He who sees everything in his own self and his own self in everything, thereafter he does not feel hatred towards anything.

Bhagavad Gita, Ch. VI, Ver 30:

*'yo mam pashyati sarvatra sarvam ca mayi pashyati
tasyAham na praNashyAmi sa ca mey na praNashyati'*

(One who sees Me in all beings and all beings in Me, such a one never becomes separated from em nor I become seaparated from him or her).

Verse 7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

yasminsarvāṇi bhūtānyātmaivābhūdviajānataḥ ।
tatra ko mohāḥ kaḥ śoka ekatvamanupaśyataḥ ॥ 7 ॥

Meaning: When, to the knower, in whom, all beings have become one with his own Self and one who sees oneness everywhere, where is the delusion or where is the sorrow (for that realized person).

Analysis: Verses 6 and 7 are the marks and characteristics of a person who has realized! The person who has realized his Self as One with the Supreme Being is always in a state of bliss and hence there is no room for delusion, sorrow or hatred in such a realized person.

Seeing unity or oneness everywhere and in everything is the mark of a realized person. Where is sorrow or delusion for him/her? Such persons are always in happiness, peace, Bliss. Duality is the cause for confusions, unhappiness and misery. See the big picture of God (or one's Self) in everything and everywhere!

Verse 8

स पर्यगाच्छुक्रमकायमव्रण-

मस्त्राविरशुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भू-

याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

sa paryagācchukramakāyamavraṇa-

masnāviraśuddhamapāpavidddham ।

kavirmanīṣī paribhūḥ svayambhū-

ryāthātathyato'rthān vyadadhācchāśvatībhyaḥ samābhyah ॥ 8 ॥

Meaning: He, the Self or Atman, is all-pervading (has filled all); He is radiant (bright), bodiless, invulnerable, devoid of sinews or muscles, pure, untouched by evils, wise, omniscient, transcendent and self-existing. He alone allotted (or distributed) their respective functions (or duties) according to their natures through endless years (Creators).

Analysis: Thus, verse 1, and verses 3 thru 8, discuss the 'jnana marg' and suggest steps for upAsana related to acquisition of 'jnana', leading to the realization of the 'Self'.

VERSES 9 TO 14

Verses 9 to 11 – Avidya (Ignorance) and Vidya (Knowledge)

Verse 9

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायारताः ॥ ९ ॥

andham tamah praviśanti ye'vidyāmupāsate ।

tato bhūya iva te tamo ya u vidyāyārataḥ ॥ 9 ॥

Meaning: Those who worship Avidya (or Ignorance) go into areas of blinding darkness; those who delight in Vidya (or Knowledge) enter into still greater darkness, as it were.

Analysis: Verses 2 and 9 to 14 discuss the Karma Marg.

Avidya or Ignorance generally refers to the 'lower knowledge' including all scientific and material knowledge, karma marg (Path of Action and Works) from Vedas and so on. Vidya generally refers to knowledge of Brahman; however, it is difficult to attribute that Vidya in the context of this verse refers to knowledge of Brahman because such knowledge cannot lead to greater darkness. Vidya in the context of this verse can only mean the knowledge of the deities and the selfish pursuit of spiritual wisdom associated

with the deities; seekers of such selfish spiritual wisdom, in the absence of works (Karma), will enter into greater darkness. The verse seems to suggest that those who follow the path of Avidya or Ignorance in the larger scheme of things but refers to Karmas (or works) without the wisdom of spiritual knowledge go to 'blinding darkness' whereas those who go after selfish pursuit of spiritual wisdom, even the selfish pursuit of Vidya without practice of Karmas (or works), enter into still greater darkness. The suggestion is that both Karma or works (selfless actions and all actions without regard to the fruits thereof) and selfless pursuit of spiritual wisdom are needed to obtain enlightenment. Effectively, then, this verse, and this Upanishad, refute both schools of thought, the Jnana Marg (Path of Knowledge) and Karma Marg (Path of Action), if they claim that their path alone will lead to salvation. Contrary to these schools of thought, this verse, and this Upanishad, seem to state that one or the other path is not adequate but that the seeker must practice and experience both paths simultaneously and harmoniously. It thus supports Kumarila's thesis that combination of knowledge and works is needed to realize the Self. Kumarila seems to say that just like birds require both wings so also man can attain salvation only by the combined pursuit of knowledge and works.

Verse 10

अन्यदेवाहर्विद्ययाऽन्यदाहुरविद्यया ।

इति शुश्रुम धीराणां ये नस्तद्विचचविशरे ॥ १० ॥

anyadevāhurvidyayā'nyadāhuravidyayā ।

iti śuśrūma dhīrāṇām ye nastadvicacakśire ॥ 10॥

Meaning: Distinct and different is the result of Vidya or Knowledge and distinct and different is the result of Avidya or Ignorance. So we have heard from the wise who have explained thus to us about these.

Analysis: Vidya or knowledge used herein is identified with knowledge of deities; avidya or ignorance with karma.

Verse 11

विद्यां चाविद्यां च यस्तद्वेदोभयसह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

vidyām cāvidyām ca yastadvedobhayasaha ।

avidyayā mṛtyum tīrtvā vidyayā'mṛtamāśnute ॥ 11॥

Meaning: He who knows both Vidya or Knowledge and Avidya or Ignorance together crosses death through Avidya (Ignorance) and attains life eternal through Vidya (Knowledge).

Many authors (see, for example, Dr. S. Radhakrishnan in 'The Principal Upanishads') make a case for Avidya as having a natural place in the life of the seeker. They consider Avidya as an essential pre-requisite for spiritual life. One has to become conscious of oneself and one's ego by Avidya; then only will he be able to cleanse himself of his ego by spiritual practices. Conversely, if one starts at the intellectual level and goes on to spiritual level without first possessing ego and a sense of himself and trying to rid oneself of these impurities, one is likely to suffer intellectual pride and selfish spiritual pursuit. Avidya has to be transcended to Vidya and such acquisition of Vidya will then lead to immortality. In that sense, Avidya has its place; without it, there is no individual, no bondage and no liberation.

Verses 12 To 14 - The Manifest And The Unmanifest

The Vedantic teacher perhaps is not satisfied in the explanations already provided to the student in verses 9 to 11 by pointing out the paths of avidya (ignorance) and vidya (knowledge). Similar ideas are now attempted to be explained using the Manifest (Hiranyagarbha) and the Unmanifest (Prakriti).

Verse 12

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।

ततो भूय इव ते तमो य उ सम्भूत्यारताः ॥ १२ ॥

andham tamah pravisanti ye'sambhūtimupāsate ।

tato bhūya iva te tamo ya u sambhūtyārataḥ ॥ 12॥

Meaning: Those who worship the unmanifest go into blinding darkness; those who worship the manifest go into still greater darkness, as it were.

Asambhuthi – word used in the verse may be defined as referring to those who do not believe in re-birth. Another way of referring to these persons is by referring to them as 'non-becoming'. Also used to denote those who believe that the world has no creator, the world was produced, preserved and destroyed of its own nature.

Sambhuthi – word used in this verse refers to the lord of the phenomenal world or Hiranyagarbha.

ParaBrahman or the Supreme Brahman or simply Brahman is neither of the above. Clearly, Brahman is not Asambhuthi. Brahman cannot also be Sambhuthi because Brahman is not part of the phenomenal world, is not changing just like the phenomenal world is changing and in fact, Brahman is the Changeless Reality.

Verse 13

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।

इति शुश्रुम धीराणां ये नस्तद्विचचविशरे ॥ १३ ॥

anyadevāhuḥ sambhavādanyadāhurasambhavāt |
iti śuśruma dhīrāṇām ye nastadvicacakṣire || 13||

Meaning: Distinct and different is what results from the manifest; distinct and different is what results from the unmanifest. Thus, we have heard from the wise who have explained thus to us about these.

Verse 14

सम्भूतिं च विनाशं च यस्तद्वेदोभयसह ।

विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ १४ ॥

sambhūtim ca vināśam ca yastadvedobhayasaha |
vināśena mṛtyuṁ tīrtvā sambhūtyā'ṁṛtamāśnute || 14||

Meaning: He, who understands the manifest and the unmanifest both together, crosses death through the unmanifest and attains the life eternal through the manifest.

The similarities between verses 9 to 11 on the one hand and verses 12 to 14 on the other may be noted. Just like Avidya and Vidya both together is required, so also Asambhuthi and Sambhuthi both together are required to be practiced for the seeker to attain Realization and Moksha. If one leads a life fully engrossed in the manifested world without turning or trying to understand the principle underlying this world is equally as bad as leading a life of contemplation on the transcendental with total indifference to the manifested world. This verse instructs us to live in this manifested world with a spirit of non-attachment to our actions or the fruits thereof and the mind centered on the unmanifest.

Verses 15 To 18 - Prayer For The Vision Of God

The Kanva rescension of Isavasya Upanishad has 18 verses with verses 15 to 18 consisting of prayers for the vision of the Lord. The Madhyandina rescension has only 15 verses with the 18th verse of the Kanva rescension as the 15th verse.

Verse 15

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

hiraṇmayena pātreṇa satyasyāpihitam mukham |
tattvaṁ pūṣannapāvṛṇu satyadharmāya dṛṣṭaye || 15||

Meaning: The face of Truth is covered with a golden disc. O Pusan, You, uncover (open) that (disc) so that I, who am a lover (or practitioner) of Truth, may behold the Truth.

Verser 16

पूषन्नेकर्षे यम सूर्य प्राजापत्य

व्यूह रश्मीन् समूह तेजः ।

यत्ते रूपं कल्याणतमं तत्ते पश्यामि

योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

pūṣannekarṣe yama sūrya prājāpatya
vyūha raśmīn samūha tejaḥ ।
yatte rūpaṁ kalyāṇatamaṁ tatte paśyāmi
yo'sāvasau puruṣaḥ so'hamasmi ॥ 16॥

Meaning: O Pusan, the sole seer, O Controller, O Sun, off-spring of Praja-Pathi, disperse Thy rays and gather up your radiant light so that I may behold your loveliest form, the Purusha within Thee; He am I.

Verse 17

वायुरनिलममृतमथेदं भस्मांतशरीरम् ।

ॐ क्रतो स्मर कृतस्मर क्रतो स्मर कृतस्मर ॥ १७ ॥

vāyuranilamamṛtamathedaṁ bhasmāntaśarīram ।
om krato smara kṛtasmara krato smara kṛtasmara ॥ 17॥

Meaning: May this life (air or prana) enter into the Immortal (Universal or all-pervading) Breath (air); now (or afterwards) may this body be reduced to (or turned into) ashes (by the fire). Om, Oh, my mind, remember what has been done. Remember, O my mind, what has been done, remember, remember!

Verse 18

अग्ने नय सुपथा राये अस्मान्

विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुराणमेनो

भूयिष्ठां ते नमौक्तिं विधेम ॥ १८ ॥

agne naya supathā rāye asmān
viśvāni deva vayunāni vidvān ।
yuyodhyasmajjuhurāṇameno

bhūyiṣṭhām te namauktim vidhema || 18||

॥ इति ईशोपनिषत् ॥

|| iti īśopaniṣat ||

Meaning: O Agni (God of Fire), lead us, along the good (auspicious) path to prosperity, O God, who knowest all our deeds (who also know all the many ways of leading one through good and auspicious paths). Take away from us deceitful (or crooked) sins. We offer to you our best (and many) namaskarms (or we prostrate before you many times).

Analysis: Verses 15 to 18 are prayer songs addressed to God. Verses 15 and 16 - to remove the veil or shield and to show the face of Truth (the Always Pure Self or Brahman), verse 17 to lead us to Immortality (the soul going to Immortality) and the body burnt to ashes, verse 18 – to Agni to lead us to prosperity through good and auspicious ways. The concluding verse, verse 18, for prosperity by good and auspicious means and the offer of salutations are typical of the worldly aspect of works enjoined by this Upanishad.

Verses 15 to 18 are uttered at the time of death. Hindus use these verses in their funeral rites (this Upanishad is part of Shukla Yajur Veda Samhita).

Verses 15 and 16 can also be explained as prayer to Lord Sun; at the same time, many of the epithets used to address the Sun as Seer, Controller, all-knowing also applies to the Self. The request to Sun to remove the veil (the golden lid) or covering so that the seeker may see the brightness of Truth inside can also be considered as the request by the seeker to his own Inner Self as brightness and Truth itself, the analogy being that the gross body of the seeker is the veil (or the golden lid) or covering with the Self inside as the Truth. The right of the seeker to demand of the Supreme that the veil be removed so that seeker can see the bright Truth inside is established by the seeker claiming himself as ‘the practitioner of Truth’. The theme of Sun as the ‘visible or directly-seen Brahman’ implied by verses 15 and 16 are also established by the three passages from the MahaNarayana Upanishad describing Sun as Brahman as follows:

AdithyO vA Esha Ethan mandalam thapathi thathra thA richasthadhrudhucha mandalagum sa richAm lOkOthaya Esha EthasminmandalErchir-deepyathe thAni sAmAni sa sAmnAm lOkOthaya Esha Ethasmin mandalErchishi purushasthAni yajUgumshi sa yajushA mandalagum sa yajushAm lOkah saishA thrayyEva vidyA thapathi ya EshOntharAdithyE hiranmayah purushah.

Verily Aditya is He; This orb of His gives light and heat. The well-known Rik verses are there; therefore the orb is the collection of Riks; He is the abode of Rik verses (RigVeda). Now this flame which is shining in the orb of the sun is the collection of Saman chants; That is the abode of Saman chants. Now He who is the Person in the flame within the orb of the sun (is to be meditated as) the collection of Yajus; that part of the orb is the collection of the Yajus; That is the abode of Yajus. Thus be these three the threefold knowledge alone shines. He who is within the orb is the Golden Person.

*Adithyo vai tEja Ojo balam yashah chakshuh srOthram Atma manO manyur manur
mrithyuh sathyO mitrO vAyurAkAshah pranO lOkapAlah kah kim kam thath sathyam
annam amritho jeevi vishwa kathamah swayambhu Brhmai thadha-mritha Esha purusha
Esha bhUthAnAm adhipathir brahmaNAh sAyujyagum salOkathAm ApnOthyEthA-
samEva dechathanagum sAyujyagum sArshTithAgum sAman lOkathAm Apnothi ya Evam
vedEthyupanishath.*

The sun alone is verily all these: - energy, splendour, strength, renown, sight, hearing, body, mind, anger, Seer, The Deities Death, Sathya, Mitra, Wind, Ether and Breath, the Rulers of the world, Prajapathi, the Indeterminable One, happiness, that which transcends the senses, truth, food, (span of life), liberation or Immortality, Individual Soul, Universe, the essence of bliss and the self-born Brahman. This person in the sun is eternal. He is the Lord of all creatures. He who meditates thus upon Him attains union with Brahman and lives in the same region of enjoyment with Him; he attains union, co-residence and like-enjoyment with these gods in their worlds. The secret knowledge is thus imparted.

*grini sUrya Adithyo-marchayanthi thapah sathyam madhu ksharanthi thadBrahma
thadApa Apo jyotI rasO-mritham Brahma bhUrbhuvah suvarom.*

Aditya (Sun) the supreme cause of the universe, is the giver of light and water and is the source of all energy. He is denoted by the syllable OM, Gods worship Him as Tapas and truth. (Being worshipped thus) He grants bliss to the worshippers. That form of the sun is Brahman. That is the pervading cause of all. That is water, fire, flavour and ambrosia. The three vyahriti-s representing the three worlds and the ‘pranava’ representing the cause of the universe denote that Brahman.

Sun verily is the Vedas (The RigVeda, YajurVeda and SamaVeda). Sun is everything – energy, splendor, Seer, Deities of Death, Truth, Wind etc. In short, sun is Brahman. As stated in verses 15 and 16 as well as in a number of other Upanishads, Sun is considered as the ‘perceptible Brahman’ or the ‘directly-seen-Brahman’. It is therefore natural that human beings who are seekers after the Truth and who seek moksha or liberation worship the Sun and implore him to remove the golden veil covering the Truth so that the seeker, who is a practitioner of Truth, can witness the Para Brahman (Supreme Reality).

This Upanishad emphasizes unity of works and contemplation or the simultaneous and harmonious following of the world of works (Karma) and world of meditation, contemplation and reflection leading to knowledge (Jnana). Practice of one without the other will lead the seeker to worlds of blinding darkness (*andham tamah*) inhabited by devils (*asuryah*) and slayers of souls (*atmahanah*). Spiritual love does not justify neglect of works.

The Upanishad concludes with the Peace Invocation.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

om pūrṇamadaḥ pūrṇamidam pūrṇātpūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

ॐ शांतिः शांतिः शांतिः ॥

om śāntiḥ śāntiḥ śāntiḥ ||

Meaning: That is Whole, This is Whole; from the Whole comes (or manifests) the Whole. From the Whole, when the Whole is removed (or taken away), what remains is Whole alone. Om, Peace, Peace, Peace!

॥ अथ ईशोपनिषत् ॥

|| atha īśopaniṣat ||

KENA UPANISHAD

This Upanishad concerns itself with the relationship of mind-consciousness to Brahman-consciousness. The external world is projected to us by virtue of our internal self. Whatever our mind and sense organs tell us and with the aid of the intellect is understood by us is the world as we understand it. The question posed by this Upanishad, therefore, is: Are the mind, senses and intellect the last witnesses, the supreme and final power? Or, are these working at the instigation and direction of something greater, mightier, more remote and unknown and unseen by it? Indeed, the Upanishad replies, that there is such a mightier force behind which is to the mind, senses and intellect what these are to the external world. In other words, the external world does not know the individual's mind (and senses, intellect etc.) but mind (and its adjuncts or 'upaadhis') knows about the external world. Similarly, mind does not know That (the Brahman or Brahman-consciousness) but That knows the mind. Only when the being involved in Mind can deliver out of its appearances his true Self that he can become That. How to achieve this becomes the supreme aim for the human being. This is the challenge posed by this Upanishad.

This Upanishad got the name 'Kena Upanishad' because it starts with the word 'Kena' meaning 'By whom'. The Upanishad begins with a series of questions, each beginning with 'kena' or 'by whom'. This Upanishad belongs to the Jaimini Saakha of Saama Veda.

This Upanishad is divided into four parts with a total of thirty-four (34) verses, eight verses in first part, five verses in second part, twelve verses in third part and nine verses in fourth part. (some versions split verse 3 of First part into verses 3 and 4 and claim that this Upanishad has thirty-five verses, nine verses in first part and the rest as earlier).

॥ अथ केनोपनिषत् ॥

॥ atha kenopaniṣat ॥

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ

श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

śrotramatho balamindriyāṇi ca sarvāṇi ।

Meaning: May my limbs grow vigorous, my speech, breath, eye, ear as also my strength and all my senses.

सर्वं ब्रह्मोपनिषदं

sarvaṁ brahmaupaniṣadaṁ

माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म

mā'ham brahma nirākuryām mā mā brahma
निराकारोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।
nirākārodanirākaraṇamastvanirākaraṇam me'stu ।

Meaning: All is the Brahman of the Upanishads. May I never discard Brahman. May the Brahman never discard me. May there be no discarding. May there be no discarding of me.

तदात्मनि निरते य
tadātmani nirate ya
उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।
upaniṣatsu dharmāste mayi santu te mayi santu ।

Meaning: Let those truths which are in the Upanishads live in me dedicated to the self.

ॐ शान्तिः शान्तिः शान्तिः ॥
om śāntiḥ śāntiḥ śāntiḥ ॥

Meaning: Om, let there be Peace, Peace, peace!

FIRST PART

Verse 1

ॐ केनेषितं पतति प्रेषितं मनः
om keneṣitaṁ patati preṣitaṁ manaḥ
केन प्राणः प्रथमः प्रैति युक्तः ।
kena prāṇaḥ prathamah praiti yuktaḥ ।
केनेषितां वाचमिमां वदन्ति
keneṣitām vācamimām vadanti
चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥
cakṣuḥ śrotraṁ ka u devo yunakti ॥ 1 ॥

Meaning: By whom willed falls the mind shot to its mark? By whom yoked moves the first life-breath forward on its paths? By whom impelled is this word that men speak? What God set eye and ear to their workings?

Verse 2

श्रोत्रस्य श्रोत्रं मनसो मनो यद्

śrotrasya śrotram manaso mano yad

वाचो ह वाचं स उ प्राणस्य प्राणः ।

vāco ha vācam sa u prāṇasya prāṇaḥ ।

चक्षुषश्चक्षुरतिमुच्य धीराः

cakṣuṣaścakṣuratimucya dhīrāḥ

प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

pretyāsmāllokādamṛtā bhavanti ॥ 2॥

Meaning: Hearing of our hearing, mind of our mind, speech of our speech, life of our life-breath and sight of our sight is all That. The wise (knowing which) are released beyond and they pass from this world and become immortal.

Verse 3

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।

na tatra cakṣurgacchati na vāggacchati no manaḥ ।

न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ ३ ॥

na vidmo na vijānīmo yathaitadanuśiṣyāt ॥ 3॥

Meaning: The eye does not go there (means eye-sight does not reach there), nor speech, nor mind. We do not know (Brahman to be such and such), hence we are not aware of how to instruct about It.

Verse 4

अन्यदेव तद्विदितादथो अविदितादधि ।

anyadeva tadviditādatho aviditādadhi ।

इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥ ४ ॥

iti śuśruma pūrveṣāṃ ye nastadvyācchakṣire ॥ 4॥

Meaning:

It is other than the known; It is also above (or different from) the unknown. It is so we have heard from men of old (ancient persons) who declared (explained clearly) It to our understanding.

Verse 5

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ।

yadvācā'nabhyuditaṁ yena vāgabhyudyate ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate ॥ 5॥

Meaning: That which is not uttered (or expressed) by speech, That by which speech is uttered (or revealed or expressed), know that alone to be Brahman, and not what people worship as an object.

Verse 6

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

yanmanasā na manute yenāhurmano matam ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate ॥ 6॥

Meaning: That which is not understood with the aid of the mind, that by which the mind is comprehended, know that alone to be Brahman, and not what people worship as an object.

Verse 7

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति ।

yaccakṣuṣā na paśyati yena cakṣūṣi paśyati ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate ॥ 7॥

Meaning: That which (man) does not see with the eye, that by which man perceives (or eyes see) the activities (of sight), know that alone to be Brahman, and not what people worship as an object.

Verse 8

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।

yacchrotreṇa na śṛṇoti yena śrotramidaṁ śrutam ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate ॥ 8॥

Meaning: That which (man) does not hear with the ear, that by which man hears (or ears hear) the activities (of sound), know that alone to be Brahman, and not what people worship as an object.

Verse 9

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।

yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ९ ॥

tadeva brahma tvam viddhi nedaṁ yadidamupāsate ॥ 9॥

Meaning: That which (man) does not smell with the organ of smell, that by which the organ of smell is able to do its job (smell the various items before it), know that alone to be Brahman, and not what people worship as an object.

(Note: Some people translate ‘prANa used herein as life-breath instead of smell and organ of smell. However, life-breath is usually denoted by ‘prathamah prANah’ or the ‘First Prana’; in the absence of the word ‘prathamah’, the menaing of ‘smell’ is used herein).

Analysis: Passages similar to verse 5 thru 9 describing Brahman are also described in verses 54 to 56 in the ‘Atma Bodha’ text by Adi Sankara (reference 13).

॥ इति केनोपनिषदि प्रथमः खण्डः ॥

॥ iti kenopaniṣadi prathamah khaṇḍaḥ ॥

Meaning: Thus ends the First Part of Kena Upanishad.

SECOND PART

Verse 1

यदि मन्यसे सुवेदेति दहरमेवापि

yadi manyase suvedeti daharamevāpi

नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।

nūnaṁ tvam vettha brahmaṇo rūpam ।

यदस्य त्वं यदस्य देवेष्वथ नु

yadasya tvam yadasya deveṣvatha nu

मीमांस्येमेव ते मन्ये विदितम् ॥ १ ॥

mīmāṁsyemeva te manye viditam ॥ 1॥

Meaning: (Teacher): If you think, 'I know Brahman well enough', then you know little indeed the form of Brahman that It has in the human body and the little expression It has amongst the Gods. Therefore, Brahman is still to be deliberated upon, thought through, by you. (Disciple): (Having been told by the teacher that Brahman is to be deliberated upon. Sat in solitude with his mind concentrated, deliberated on the traditional teaching as imparted by the teacher and concluded) 'I think It known'.

Verse 2

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।

nāhaṁ manye suvedeti no na vedeti veda ca ।

यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २ ॥

yo nastadveda tadveda no na vedeti veda ca ॥ 2॥

Meaning: (Teacher): 'How (is Brahman known to you)?'

(Disciple): 'Listen'

I do not think, "I know (Brahman) well enough". (I consider) "Not that I do not know; I know and I do not know as well". He among us who understands the utterance, "Not that I do not know; I know and I do not know as well" knows that (Brahman).

Verse 3

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

yasyāmatam tasya matam matam yasya na veda saḥ ।

अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३ ॥

avijñātam vijānatām vijñātamavijānatām ॥ 3॥

Meaning: After the first two stanzas of dialogue between the teacher and the disciple, the Upanishad now steps forth with its own assessment.

It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well, and known to those who do not know.

(He by whom It is not thought out, has the thought of It; he by whom It is thought out, knows It not. It is unknown to the discernment of those who discern of It, by those who seek not to discern of It, It is discerned.)

Verse 4

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।

pratibodhaviditam matamamṛtatvam hi vindate ।

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ४ ॥

ātmanā vindate vīryam vidyayā vindate'mṛtam || 4||

Meaning: It (Brahman) is really known when It is known with each state of consciousness; by such knowing, one gets immortality; by the Self, one finds the force to attain It; and by the knowledge one finds immortality.

Verse 5

इह चेदवेदीदथ सत्यमस्ति

iha cedavedidatha satyamasti

न चेदिहावेदीन्महती विनाष्टिः ।

na cedihāvedīnmahatī vinaṣṭiḥ ।

भूतेषु भूतेषु विचित्य धीराः

bhūteṣu bhūteṣu vicitya dhīrāḥ

प्रेत्यास्माल्लोकादमृता भवन्ति ॥ ५ ॥

pretyāsmāllokādamṛtā bhavanti || 5||

Meaning: If one has realized here (if one comes to Brahman knowledge in this world), then one truly is; if one does not come to the knowledge here, then great is the great loss or perdition (there is great destruction). The wise ones, having realized (Brahman) in all beings (in other words, seeing and seeking the Real in all Beings) , and they pass forward from this world and become immortal.

॥ इति केनोपनिषदि द्वितीयः खण्डः ॥

|| iti kenopaniṣadi dvitīyaḥ khaṇḍaḥ ||

Thus ends the Second Part of Kena Upanishad.

THIRD PART

Verse 1

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो

brahma ha devebhyo vijigye tasya ha brahmaṇo

विजये देवा अमहीयन्त ॥ १ ॥

vijaye devā amahīyanta || 1||

Meaning: It was Brahman, indeed, that achieved victory for the sake of the gods. In that victory, which was Brahman's, the gods became elated.

Verse 2

त ऐकशन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ।

ta aikśantāsmākamevāyaṃ vijayo'smākamevāyaṃ mahimeti ।

तद्वैष्ठां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत

taddhaisāṃ vijajñau tebhyo ha prādurbabhūva tanna vyajānata

किमिदं यक्षामिति ॥ २ ॥

kimidaṃ yakśamiti ॥ 2॥

Meaning: They thought, 'Our, indeed, is this victory, ours, indeed, is the glory'. Brahman knew this pretension of theirs. It (Brahman) did appear before them. They could not make out about that thing (in other words, could not solve this riddle about Brahman appearing in the form of yaksha), as to what this yaksha (venerable Being) might be.

Verse 3

तेऽग्निमब्रुवञ्जातवेद एतद्विजानीहि

te'gnimabruvañjātaveda etadvijānīhi

किमिदं यक्षामिति तथेति ॥ ३ ॥

kimidaṃ yakśamiti tatheti ॥ 3॥

Meaning: They said to Fire, 'O, Jaataveda, find out thoroughly about this thing as to what this Yaksha is'. He said, 'So be it'.

Verse 4

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा

tadabhyadravattamabhyavadatko'sītyagnirvā

अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ४ ॥

ahamasmītyabravījjātavedā vā ahamasmīti ॥ 4॥

Meaning: To It (Brahman), he (Agni) went. To whom, It (Brahman) said, "Who are you?". He said, 'I am known as Fire or I am Jaataveda'.

Verse 5

तस्मिंस्त्वयि किं वीर्यमित्यपीदसर्वं

tasmiṁstvayi kim vīryamityapīdasarvaṁ

दहेयं यदिदं पृथिव्यामिति ॥ ५ ॥

daheyam yadidaṁ pṛthivyāmiti ॥ 5॥

Meaning: (It – Brahman - said), ‘What power is there in you, such as you are? (fire said), ‘I can burn up all this that is on the earth’.

Verse 6

तस्मै तृणं निदधावेतद्दहेति ।

tasmai tṛṇaṁ nidadhāvetaddaheti ।

तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव

tadupapreyāya sarvajavena tanna śaśāka dagdhum sa tata eva

निववृते नैतदशकं विज्ञातुं यदेतद्यक्शमिति ॥ ६ ॥

nivavr̥te naitadaśakam vijñātum yadetadyakśamiti ॥ 6॥

Meaning: (Yaksha) placed a straw for him saying, ‘Burn this’. (Fire) approached the straw with full speed. He could not consume it (ie, burn it). (He) returned from the Yaksha (to tell the gods), ‘I could not ascertain It fully as to what this Yaksha is’.

Verse 7

अथ वायुमब्रुवन्वायवेतद्विजानीहि

atha vāyumabruvanvāyavetadvijānīhi

किमेतद्यक्शमिति तथेति ॥ ७ ॥

kimetadyakśamiti tatheti ॥ 7॥

Meaning: Then (the gods) said to Vayu (Air), ‘O Vayu, find out thoroughly about this thing as to what this Yaksha is’ (Vayu said), ‘So be it’.

Verse 8

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा

tadabhyadravattamabhyavadatko'sīti vāyurvā

अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ ८ ॥

ahamasmītyabravīnmātariśvā vā ahamasmīti ॥ 8॥

Meaning: He rushed upn That; It said to him, ‘Who are you?’ He said, ‘I am known as Vayu (Air) or I am Matharishva’.

Verse 9

तस्मिँस्त्वयि किं वीर्यमित्यपीदं

tasmiṁstvayi kiṁ vīryamityapīdaṁ

सर्वमाददीय यदिदं पृथिव्यामिति ॥ ९ ॥

sarvamādadiya yadidaṁ pṛthivyāmiti ॥ 9॥

Meaning: (It said), ‘What power is there in you, such as you are?’, (Air said), ‘I can blow away all this that is on the earth’

Verse 10

तस्मै तृणं निदधावेतदादत्स्वेति

tasmai tṛṇaṁ nidadhāvetadādatsveti

तदुपप्रेयाय सर्वजवेन तन्न शशाकादतुं स तत एव

tadupapreyāya sarvajavena tanna śaśākādātum sa tata eva

निववृते नैतदशकं विज्ञातुं यदेतद्यक्शमिति ॥ १० ॥

nivavṛte naitadaśakaṁ vijñātum yadetadyakśamiti ॥ 10॥

Meaning: (Yaksha) placed a straw for him saying, ‘Take this up’. (Air) approached the straw with full speed. He could not take it up (ie, blow it away). (He) returned from the Yaksha (to tell the gods), ‘I could not ascertain It fully as to what this Yaksha is’.

Verse 11

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्शमिति तथेति

Athendramabruvanmaghavannetadvijānīhi kimetadyakśamiti tatheti

तदभ्यद्रवत्तस्मात्तिरोदधे ॥ ११ ॥

tadabhyadravattasmāttirodadhe ॥ 11॥

Meaning: Then (the gods) said to Indra, ‘O Maghavan, find out thoroughly about this thing as to what this Yaksha is’ (He said), ‘So be it’. He approached It. From him (Yaksha) vanished away.

Verse 12

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमाँ

sa tasminnevākāśe striyamājagāma bahuśobhamānāmumāṁ

हैमवतीं ताँहोवाच किमेतद्यक्शमिति ॥ १२ ॥

haimavatīm tāṁhovāca kimetadyakśamiti || 12||

Meaning: In that very space he came across a lady, approached her, the superbly charming woman, Uma Haimavathy. To her (he said), ‘What is this Yaksha?’

॥ इति केनोपनिषदि तृतीयः खण्डः ॥

|| iti kenopaniṣadi tṛtīyaḥ khaṇḍaḥ ||

Thus ends the Third Part of Kena Upanishad.

FOURTH PART

Verse 1

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति

sā brahmeti hovāca brahmaṇo vā etadvijaye mahīyadhvamiti

ततो हैव विदाञ्चकार ब्रह्मेति ॥ १ ॥

tato haiva vidāñcakāra brahmeti || 1||

Meaning: ‘It was Brahman’ said She. ‘In Brahman’s victory, indeed, you became elated thus’. From this (utterance) alone, to be sure, Indra learned that It was Brahman. (Brahman, here and in this context is Isvara, the Personal God, who governs the Universe. See the four aspects of Brahman – Brahman, Isvara, HiraNya Garbha, Virat on page 30).

Verse 2

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते

tasmādvā ete devā atitarāmivānyāndevānyadagnirvāyurindraste

ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २ ॥

hyenannediṣṭhaṁ pasparśuste hyenatprathamō vidāñcakāra brahmeti || 2||

Meaning: Therefore, indeed, these gods, viz., Agni (Fire), Vayu (Air) and Indra (god of devas), did excel other gods, for they indeed touched It most proximately and they knew It first as Brahman.

Verse 3

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स

tasmādvā indro'atitarāmivānyāndevānsa

ह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ ३ ॥

hyenannediṣṭhaṁ pasparśa sa hyenatprathamō vidāñcakāra brahmeti || 3||

Meaning: Therefore, indeed, did Indra (god of devas), excel other gods. For he indeed touched It most proximately and he knew It first as Brahman.

Verse 4

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदाशैधतरा ंआडकार सिुसेद नि तहे सेनसे of

comparison इतीन् न्यमीमिषदा३

tasyaiṣa ādeśo yadetadvidyuto vyadyutatadā3Extra `aa'kaar is used in the sense of comparison itīn nyamīmiṣadā3

इत्यधिदैवतम् ॥ ४ ॥

ityadhidaivatam || 4||

Meaning: This is Its instruction (about meditation) through analogy. It is like that which is (known as) the flash of lightning, and It is also as though the eye winked. These are (illustrations) in a divine context. (The usage of “flash of lightning” is symbolic of the sudden sense of joy and ecstasy that occurs in one when something superb and brilliant is suddenly discovered. Or, “the instantaneous enlightenment or the sudden expanse of the mind etc.” that occurs when one suddenly “understands” something that one was struggling with to understand for a long time. Like, as we say colloquially, the “electric bulb got turned on in one’s head” etc.)

Verse 5

अथाध्यात्मं यद्देतद्गच्छतीव च मनोऽनेन

athādhyātmaṁ yaddetadgacchatīva ca mano'nena

चैतदुपस्मरत्यभीक्शणं सङ्कल्पः ॥ ५ ॥

caitadupasmaratyabhīkṣṇaṁ saṅkalpaḥ || 5||

Meaning: Then is the instruction through analogy in the context of the (individual) self: This known fact, that the mind seems to go to It (Brahman), and the fact that It (Brahman) is repeatedly remembered through the mind; as also the thought, (that the mind has with regard to Brahman).

Verse 6

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि

taddha tadvanaṁ nāma tadvanamityupāsītavyaṁ sa ya etadevaṁ vedābhi

हैनः सर्वाणि भूतानि संवाञ्छन्ति ॥ ६ ॥

hainaṃ sarvāṇi bhūtāni saṁvāñchanti ॥ 6॥

Meaning: The Brahman is well known as the one adorable to all creatures; (hence) It is to be meditated on with the help of the name tadvanam (dearest of all). All creatures surely pray to anyone whoever knows It in this way.

Verse 7

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्रह्मीं वाव त

upaniṣadam bho brūhītyuktā ta upaniṣadbṛāhmīm vāva ta

उपनिषदमब्रूमेति ॥ ७ ॥

upaniṣadamabrūmeti ॥ 7॥

Meaning: (Disciple); ‘Sir, speak of the secret knowledge’, (Teacher): ‘I have told you of the secret knowledge; I have imparted to you that very secret knowledge of Brahman’.

Verse 8

तसै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि

tasai tapo damaḥ karmeti pratiṣṭhā vedāḥ sarvāṅgāni

सत्यमायतनम् ॥ ८ ॥

satyamāyatanam ॥ 8॥

Meaning: Concentration (Austerities), cessation from sense-objects (self-control), rites (work), etc. are its legs (supports); the Vedas are all its limbs (or untis); truth is its abode.

Verse 9

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे

yo vā etāmevaṃ vedāpahatya pāpmānamanante svarge

लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ९ ॥

loke jyeye pratitiṣṭhati pratitiṣṭhati ॥ 9॥

Meaning: Anyone who knows this thus, he, having dispelled sin, remains firmly seated (established) in the boundless, blissful, and highest Brahman (or in the Supreme world of Heaven). Yes, he remains firmly seated (there).

॥ इति केनोपनिषदि चतुर्थः खण्डः ॥

॥ iti kenopaniṣadi caturthaḥ khaṇḍaḥ ॥

Thus ends the Fourth Part of Kena Upanishad.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ

श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

śrotramatho balamindriyāṇi ca sarvāṇi ।

सर्वं ब्रह्मोपनिषदं

sarvaṁ brahmaupaniṣadam

माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म

mā'haṁ brahma nirākuryāṁ mā mā brahma

निराकारोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।

nirākārodanirākaraṇamastvanirākaraṇaṁ me'stu ।

तदात्मनि निरते य

tadātmani nirate ya

उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।

upaniṣatsu dharmāste mayi santu te mayi santu ।

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

॥ इति केनोपनिषद् ॥

॥ iti kenopaniṣad ॥

Analysis: The name of the Upanishad, Kena Upanishad, is due to the first word being , 'Kena' meaning 'by whom'. The disciple poses a series of questions to his teacher, 'By whom propelled the mind falls on its thought? By whom directed, the life's first breath does it job? By whom propelled is the word spoken? By whom willed the eyes and ears do its functions? The mind, the life-force or prana, the senses of knowledge (eyes for sight, ears for hearing, nose or prana for smell, skin for touch and tongue for taste) are all

referred to as ‘instruments of the mind’. Essentially, then, the disciple wants to know whether the mind and the senses are supreme controllers or there is ‘someone’ else more powerful and more responsible (than the mind and the senses) for overall functioning of the various sense organs who directs and controls.

It is commonly known and believed from ancient times that our material existence is formed from the five elements – *pancha bhutha* – earth, water, fire, air, ether; everything that has to do with our material existence is called elemental (due to these five elements), the *adhibhuta*. In the body formed out of these five elements, move non-material powers – the mind-force (can also be called as mind, intellect and/or combination of these) and the life-force (also known as ‘*mukhya prana*’ or the chief prana) that work upon body consisting of matter; these are called *gods or devas* and are called *adhidaiva*. Beyond and above and higher to (or interior to, whichever way one may want to look at it) these non-material powers is the ‘spirit’ or ‘Atman’ and everything that has to do with the highest ‘existence’ is called the ‘spiritual’ or ‘*adhyatma*’. We thus divide the individual person as consisting of ‘adhibhuta, adhidaiva and adhyatma’. Upanishads are not concerned with the adhibhuta; it is interested to find the connection between the ‘subtle’ and ‘spiritual’, the ‘adhidaiva and adhyatma’. The disciple thus wants to find ‘by whom propelled ...’ do the mind and the senses work? Are the mind, the mind-force and life-force (the body and the gods, Agni, Vayu, Indra) responsible for everything or are they being directed by ‘another superior power’?

The teacher replies that indeed there is a greater power, controller, who directs body, senses, mind, mind-force, life-force etc. It is the ‘Brahman-consciousness’, the ‘eye of the sight’, ‘the ear of the hearing’, ‘the thinker of the thought’ etc. Words do not go there, neither sight nor hearing. The Upanishad states that there is a greater existence behind, which is to the mind and its instruments what they are to the material world. Matter does not know mind; mind knows matter. Only when matter ‘develops’ the mind is matter able to be known; similarly Mind does NOT know That – the Brahman - (which is interior to, or greater and more powerful than, Mind) but That knows the Mind. Just like Matter has to develop the Mind so that we, the human beings, through the faculty known as mind know that the body or the outer shell consists ONLY of matter, so also Mind has to come out of itself - or better still, something ‘interior to’ mind and superior to it, simply referred to as “That” has to be developed by the ‘individual human being’ so that “That” of the human being will be able “to know the mind”, just like the “mind” found out about the “matter”; thus, we MUST try to ‘find’ That - our true self - with the result that the individual can become “That” which in turn can know the “mind” which we all know and which knows the “matter” etc. How to achieve this – how to “realize That” -, then, becomes the great challenge and the all-important problem of existence. This is what was presented as questions in the Kena Upanishad by the students (disciples), which questions then were addressed (and answered) by the teacher.

Once the problem is presented thus, it is inescapable that we will be satisfied with anything other than going after the challenge. In other words, once we know that there is a ‘greater and more real existence’ than the pleasures and enjoyments we seek in the

outward external world, the latter, the lower life, can no longer be the object of desire for the awakened spirit. The individual must aspire for something beyond mere worldly life!

The challenge, then, is to wean the individual away from whatever he knows about the external world into what is utterly within. For this challenge to succeed, the attraction has to be lot more powerful. We have all conditioned our living by such statements as ‘A bird in the hand is worth two in the bush’. Here and now, we know of our possessions, we value them, however imperfect, insecure and transient they may be. At least we have them in our hands, we see them, we possess them and to get those ‘other material possessions’ that are not yet possessed, the individual is prepared to pay the price of toil, hardwork etc., the steps that are known to those who live and play by the rules of the material world for material success. Of course, the result of living such a ‘traditional life’ may be continued suffering, mortality and whatever else are part of the world and its sufferings. At least we know the rules that are set for us to succeed, we think we can play by the rules (or if we have to cheat a little, we are prepared to so cheat – of course, without getting caught, obviously -) and try to get them etc. Is the alternative – the alternative of “realizing That” - worth going after, worth giving up everything what one knows that one gets from this world. Is there any guarantee that one will get what one seeks, if he directs the attention inward? Is the reward so great as to drop all one’s possessions, to seek renunciation of everything that one has ‘struggled all one’s life to attain’ and all that? What, then, is the reward or what does one get for giving up all these? One does not even know whether one will get anything (even though the ‘teacher’, and all the ‘realized masters’, seem to imply that it is worth getting). The Upanishad makes it clear that what is offered is not any ‘abstraction’ but the infinite life, light and consciousness. **In other words, we renounce ourselves to find ourselves.** In the mental life, we only seek but never get to an ultimate finding. We never get to an ultimate finding because the moment we get the goals that we have set for ourselves, we set higher goals worth reaching. In other words, the goal is only worth reaching until we reach. The moment we reach our goal, or we approach our goal and we are sure of achieving our goal, we set our goal still higher, in other words, the ‘goal post’ of the goal we are after gets constantly changing. We thus are seeking victory in a game of soccer where the goal post keeps on moving; thus we never reach our ‘ultimate finding’ as long as we are seeking material successes. **Ultimate finding cannot, and will not occur, till mind is passed over. ‘Drop the mind’ thunders another Upanishad!** In the world of objects and forms, we are a constant becoming; by knowing That, we become our eternal being.

Arjuna asks Lord Krishna in Bhagavad Gita, “kachchinnObhaya vibrashtah chchinnabram iva nashyathy. aprathishtO mahAbAhO vimUdO brahmaNah pathy”

Fallen from both, does he not perish like a rent cloud, without any hold, O mighty-armed, deluded in the path of Brahman? Lord Krishna replies that there is no destruction for him neither in this world nor the next, he will never come to grief. It is therefore worth attempting the lofty ideal of looking internal and attaining That in this birth itself. This is the message of Kena Upanishad. Even if we do not attain That in this birth, Lord Krishna has assured us that such a person will never come to grief, so, with the firm conviction that there is no destruction for those who pursue the path of attaining That even if they do not attain That in this birth, let us seek That – as conveyed by Kena Upanishad.

KATHA UPANISHAD

Katha Upanishad, also known as Kaathakopanishad, belongs to the *Taittiriya* school of Yajur Veda. The setting used is the story of a boy, the story originally appearing in the Rig Veda. Vaajasravasa, a pious Brahmin, performs a sacrifice where he gives away everything he has. Seeing the giving away by his father of old cows, cows that are not likely to provide much milk, Nachiketas, the boy, repeatedly asks his father whether he is going to give away him as well. Unable to concentrate on his yajna due to the repeated queries of his son, Vajasravasa says that he plans to give Nachiketas to Lord Yama, the Lord of Death. Nachiketas goes to Yama's house. Yama was away and came to his house only after three nights. Since it is not proper to keep a Brahmin waiting in one's home and since the Brahmin boy has waited for three nights, Lord Yama gives Nachiketas three boons. For the first, Nachiketas asks that his father's anger towards him be lessened and that his father will receive him with happiness. For the second, Nachiketas asks that his good works (ishta-poortha) not be exhausted. For the third, he wants to know when a person dies, some say he is and some say he is not, so he wants Yama to instruct him the 'correct' answer. In other words, he wants Yama to clarify the status of the 'soul' of the person after the person dies. The dialogue that follows between Yama and Nachiketas where Yama first tries to dissuade Nachiketas from pressing his question but instead asking for whatever else he might want, later on finding that Nachiketas will not be satisfied with anything other than the answer to the question gradually provides detailed answers that are noted for 'pure enlightenment' value of the knowledge provided and the manner of Yama's answers.

Many passages in the Katha Upanishad appear in Bhagavad Gita also.

॥ कठोपनिषत् ॥

॥ kaṭhōpaniṣat ॥

om

Peace Invocation

ॐ सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।

om saha nāvavatu | saha nau bhunaktu | sahavīryam karavāvahai |

तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

tejasvi nāvadhītamastu | mā vidviṣāvahai ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

Meaning: May (He - Brahman) protect us both together; may He nourish us together; may we work together with great energy; may our study be vigorous and effective; may we not dispute (or hate any). Let there be peace, peace, peace.

Analysis: Imparting of knowledge or education itself is possible only when we are free of anger, hatred or jealousy towards anyone or any creature. Great energy and intellect is needed to learn the Brahma Vidya. Closeness between the teacher and the taught, friendly and peaceful atmosphere and vigor are required to understand the subtle truths taught. No ill-feeling between the teacher and the taught either due to imparting of the subject matter by the teacher or the receiving of the instruction by the disciple must occur. Study and learning can, and must, proceed only under these circumstances. Hence this joint prayer by the teacher and the disciple to Brahman that they be protected together etc.

ॐ उशन् ह वै वाजश्रवसः सर्वविदसं ददौ ।

om uśan ha vai vājaśravasah sarvavedasam dadau ।

तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

tasya ha naciketā nāma putra āsa ॥ 1॥

Meaning: Desirous (of the fruits of sacrifice) Vajasravas gave away all that he possessed. He had a son by name Nachiketas.

Analysis: The yajna or sacrifice described in the ‘sambhita’ and ‘brahmana’ portion of the Vedas provides for earthly and heavenly gain and prosperity. Beyond that, Vajasravas probably also had the idea of giving up everything – surrendering everything he had – to become perhaps a ‘sannyasin’. The name Nachiketas for his son is significant; it means – ‘Na’ means negation, ‘ciketa’ means knowledge, thus Nachiketas means ‘no knowledge and hence seeks to know’.

तँ ह कुमारँ सन्तं दक्षिणासु

taṁ ha kumāraṁ santam dakṣiṇāsu

नीयमानासु श्रद्धाविवेश सोऽमन्यत ॥ २ ॥

nīyamānāsu śraddhāviveśa so'manyata ॥ 2॥

Meaning: As the gifts were taken to the priests, faith entered him even though he was just a boy; he thought.

Analysis: Boys generally do not pay attention whatever dad is doing, more so when it involves matters of yajna or sacrifice and priests more learned and older than the boy. Due to his curiosity and abiding faith, he started thinking of what is going on.

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।

pītodakā jagdhatṛṇā dugdhadohā nirindriyāḥ ।

अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ ३ ॥

anandā nāma te lokāstān sa gacchati tā dadat ॥ 3 ॥

Meaning: (Their) water drunk, grass eaten, milk (already) milked, sense organs spent – who gives such cows goes to worlds devoid of happiness.

Analysis: The cows were so old, who have difficulty drinking the water, do not eat lots of grass, do not yield much milk (if at all any), many of the (sense) organs seem to be past their prime – simply put, these are old cows, well past their prime, not of much use or benefit to mankind. Why give such cows as gifts? If one were to give gifts, one would hope, the recipient of these gifts must benefit by such gifts; here the opposite seems to be true. Not only the recipients are not likely to benefit but these gifts may end up as liabilities. Cows that do not yield milk mean added expenditure to take care of them in their old age. Those who give gifts that do not benefit the recipients (and adding to their woes) will end up in misery themselves. It is lot better that one does not make any gifts at all, rather than making ‘worthless’ gifts.

स होवाच पितरं तत कस्मै मां दास्यसीति ।

sa hovāca pitaram tata kasmai mām dāsyasīti ।

द्वितीयं तृतीयं तँ होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

dvitīyaṁ tṛtīyaṁ taṁ hovāca mṛtyave tvā dadāmiṭi ॥ 4 ॥

Meaning: He asked his father: Whom are you going to give me? He asked a second and third time. (His father): I am going to give you to Death.

Analysis: Seeing the aged cows being given, Nachiketas couldn’t help himself but ask his dad. Or, seeing that his father is determined to give everything away, he wanted to know to whom is he going to be given away? Scholars have interpreted this in several ways, herein lies the beauty of these passages. There are many hidden meanings in these verses. It may well be that Nachiketas wanted to ‘embellish’ the sacrifices of his father by ‘volunteering’ himself to be offered. Or, Nachiketas wanted to bring to his father’s attention the futility of ‘mere ritualism’ of offering gifts for gift’s sake – the inadequacy of soulless ritualism and wanted to offer himself. Or, finding that his father is giving away everything, he wanted to know whether and to whom he is being offered (as gift). Not receiving answer for the question, he persisted a second and third time, as impatient children and teenagers keep on asking their parents until they get an answer. Whether his father really wanted to give his son to Mrithyu or Lord of Death or he felt angered at the persistence of his son’s repeated questioning, he blurted out that he is going to give away his son to Lord of Death.

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।

bahūnāmemi prathamo bahūnāmemi madhyamaḥ ।

किं स्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥ ५ ॥

kiṁ svidyamasya kartavyam yanmayā'dya kariṣyati ॥ 5॥

Meaning: Nachiketas: Among many, the first; among many, the middle. What duty towards Yama (my father hopes to accomplish) today does he accomplish by giving me away to Yama?

Analysis: The first perhaps refers to the fact that Nachiketas considers himself as among the first among the sons and disciples of his father to be offered to Yama. The middling perhaps may refer to Nachiketas feeling that among dead people, he is in the middle, meaning thereby that many have died before him and many more are going to die after him, thus he is sort of in the middle among the dead.

In the Sanatana Dharma way of life, those sons who anticipate their parents' wish and act accordingly are said to be 'excellent'; those who act per their orders are doing 'good' and those who do not obey are considered as bad and unworthy. Nachiketas certainly is going to belong to the good category if not to the excellent category.

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।

anupaśya yathā pūrve pratipaśya tathā'pare ।

सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

sasyamiva martyaḥ pacyate sasyamivājāyate punaḥ ॥ 6॥

Meaning: See how it was with elders (forefathers); look again how it is going to be with the later (men). Like corn, man decays and dies; like corn is born (again).

Analysis: Undoubtedly, Nachiketas was taken aback by his father's words of giving him away to Lord Yama. He then told his father, who, by now, was in a repentant mood that nothing is gained by going back on his word. Nachiketas points out that his forefathers never broke their word. Moreover, nothing is going to be gained by breaking the word because men have to decay and die just like corn, so why break the word and live few more years longer. It is best that he goes to Yama. Nachiketas thus tries to console his father who now feels sad for his utterance out of anger at the persistent questioning of his son.

Another reason may be that Nachiketas really wanted to know what happened to his forefathers (and many others) who have died before him. He may have thought that there is no better way of finding this out than by meeting the Lord of Death himself. Moreover,

such a chance has come to him unsought. Simply follow his dad's command (see the many benefits accruing to him: following dad's command, opportunity to learn, and find out, what happens at death – whatever happened to his forefathers and perhaps to him as well when the time comes -, being able to meet face to face with Lord of Death etc.) and benefit several ways.

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।

vaiśvānaraḥ praviśatyatithirbrāhmaṇo gṛhān ।

तस्यैताँ शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

tasyaitāṁ śāntim kurvanti hara vaivasvatodakam ॥ 7॥

Meaning: A Brahmana guest enters the house like fire. For him (such a guest), they accomplish this kind of propitiation. O Death, carry water (for him).

आशाप्रतीक्षे संगतँ सूनृतां

āśāpratīkṣe saṅgataṁ sūnṛtām

चेष्टापूर्ते पुत्रपशूँश्च सर्वान् ।

ceṣṭāpūrte putrapaśūṁśca sarvān ।

एतद्वृङ्क्ते पुरुषस्याल्पमेधसो

etadvṛṅkte puruṣasyālpamedhaso

यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८ ॥

yasyānaśnanvasati brāhmaṇo gṛhe ॥ 8॥

Meaning: Wish (or hope) and expectation, fruits of association with holy persons and sweet discourse, fruits of sacrifices and good actions (like service to mankind), sons, cattle and all are taken away from men of little intelligence in whose house a Brahmin spends time unattended and unfed.

तिस्त्रो रात्रिर्यदवात्सीगृहे मे-

tisro rātriryadavātsīgṛhe me-

ऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।

'naśnan brahmannatithirnamasyaḥ ।

नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु

namaste'stu brahman svasti me'stu

तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥

tasmātprati trīnvarānvṛṇīṣva ॥ 9॥

Meaning: Three nights you have stayed in my house , unfed and uncared for, as a guest. Worthy of salutations as you are, my obeisance (and salutations) to you, O Brahmana. Let everything be well with me (by averting any fault arising) from that (lapse of not attending to your needs for the past three nights when you were in my house). Ask three boons – one in respect of each (night of your stay when you were unattended to).

शान्तसंकल्पः सुमना यथा स्याद्

śāntasaṅkalpaḥ sumanā yathā syād

वीतमन्युर्गौतमो माऽभि मृत्यो ।

vītamanyurgautamo mā'bhi mṛtyo ।

त्वत्प्रसृष्टम् माऽभिवदेत्प्रतीत

tvatprasṛṣṭam mā'bhivadetpratīta

एतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

etat trayāṇāṃ prathamam varam vṛṇe ॥ 10॥

Meaning: That (my father) Gautama may be freed from anxiety, calm of mind, freed from anger towards me, and he may recognise me and talk to me when freed by you – this is the first of three boons that I seek.

यथा पुरस्ताद् भविता प्रतीत

yathā purastād bhavitā pratīta

औद्दालकिरारुणिर्मत्प्रसृष्टः ।

auddālakirāruṇirmatprasṛṣṭaḥ ।

सुखं रात्रीः शयिता वीतमन्युः

sukhaṃ rātrīḥ śayitā vītamanyuḥ

त्वां ददृशिवान्मृत्युमुखात् प्रमुक्तम् ॥ ११ ॥

tvām dadṛśivānmṛtyumukhāt pramuktam ॥ 11॥

Meaning: Just like previously, (your father) Aruni's son Auddalaki will recognise you, (and) through my favor, sleep happily (and peacefully) at night, free of anger on seeing you released from the face (jaws) of death.

Analysis: Lord Yama is honoring his own word of the boons offered by him to Nachiketas and says that by the grant of this boon to Nachiketas and the request of Nachiketas that the first boon accomplish these things, such things will happen; and these are: his relations with his dad to remain as it was prior to Nachiketas questioning his dad, the mental frame and makeup of his dad remains peaceful and calm as previously and that Nachiketas be received with happiness by his dad. Other interpretations of the names of Uddalaki Aruni as the son of Uddalaka Aruna are also there (which will make Uddalaka Aruni as Nachiketas and Uddalaka Aruna as his dad – again pointing out the very many ways Sanskrit words and verses can be interpreted when referring to events of thousands of years ago).

स्वर्गे लोके न भयं किञ्चनास्ति

svarge loke na bhayaṁ kiñcanāsti

न तत्र त्वं न जरया बिभेति ।

na tatra tvaṁ na jarayā bibheti ।

उभे तीर्त्वाऽशनायापिपासे

ubhe tīrtvā'śanāyāpipāse

शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

śokātigo modate svargaloke ॥ 12॥

Meaning: (Nachiketas now asks his second boon): In Swarga Loka (heaven), there is no fear (no one has any fear); there you are also not making people afraid to become old (because you are not there, implying that there is no death, so why is there need for Lord of Death). Having transcended (or having won over or crossing over) both hunger and thirst, free from mental unhappiness (having crossed over sorrow and grief), one rejoices in Swarga Loka (heaven).

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो

sa tvamagniṁ svargyamadhyeṣi mṛtyo

प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।

prabrūhi tvaṁ śraddadhānāya mahyam ।

स्वर्गलोका अमृतत्वं भजन्त

svargalokā amṛtatvaṁ bhajanta

एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

etad dvitīyena vṛṇe vareṇa ॥ 13॥

Meaning: O Death, you know that Fire sacrifice which leads to heaven. Of that (Fire) you tell me who am full of faith. Those who live in heaven attain immortality. This I ask for through the second boon.

Analysis: The Vedas (the ‘sāmhita’ and the ‘brahmana’ portions, also known as the Karma Kanda or the Path of Action) extoll the virtues of ‘karma (or rituals)’ involving yajna and sacrifices. The fire sacrifices are among the highest yajnas. Nachiketas wants to know details of that Fire sacrifice that will aid the seeker get to heaven.

प्र ते ब्रवीमि तद् मे निबोध

pra te bravīmi tadu me nibodha

स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।

svargyamagniṁ naciketaḥ prajānan ।

अनन्तलोकाप्तिमथो प्रतिष्ठां

anantalokāptimatho pratiṣṭhām

विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

viddhi tvametaṁ nihitaṁ guhāyām ॥ 14॥

Meaning: O Naciketa, being wellaware of the Fire that is conducive to heaven, I shall tell you of it. Learn it (understand it) from me. Know the Fire to be the means of attainment of the boundless (or infinite) world, as the support (of the universe) and as hidden in the cave or secret place (of the heart or the intellect).

लोकादिमग्निं तमुवाच तस्मै

lokādimagniṁ tamuvāca tasmai

या इष्टका यावतीर्वा यथा वा ।

yā iṣṭakā yāvatīrvā yathā vā ।

स चापि तत्प्रत्यवदद्यथोक्तं

sa cāpi tatpratyaavadadyathoktaṁ

अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

athāsya mṛtyuḥ punarevāha tuṣṭaḥ ॥ 15॥

Meaning: He (Yama) told him (Nachiketas) the details of the Fire (sacrifice) (the beginning of) the world, about the bricks, what kind, how many, how to arrange (in what manner). He (Nachiketas) repeated all that was told to him in exactly the same manner which made (lord of) Mrithyu (Death) very happy and spoke again.

तमब्रवीत् प्रीयमाणो महात्मा

tamabravīt prīyamāṇo mahātmā

वरं तवेहाद्य ददामि भूयः ।

varam tavehādyā dadāmi bhūyaḥ ।

तवैव नाम्ना भविताऽयमग्निः

tavaiva nāmnā bhavitā'yamagniḥ

सृङ्गां चेमामनेकरूपां गृहाण ॥ १६ ॥

sr̥ṅkāṁ cemāmanekarūpāṁ gr̥hāṇa ॥ 16॥

Meaning: Feeling happy and delighted (at the fitness of the disciple and the disciple's ability to grasp quickly whatever was taught to him), that high-souled person said to him (Nachiketas): here (out of favor) to you I now offer another (fourth) boon. This fire will be known by your name indeed. And accept this multiformed necklace as well.

Analysis:

Teacher becomes happy and delighted in seeing the prowess of the student. The happiness of the teacher when the disciples understand the 'precepts and concepts' being taught to them is simply great – and that too, when the explanation of the teacher is fully grasped and explained back to the teacher a sNachiketas has done here. Out of such delight, teacher immediately grants another boon (the fourth, because he has already offered three boons to atone for his failure to attend on his guest for three nights). Other scholars provide an extended meaning to the offer of 'srinkam' – one meaning is that of 'necklace', the meaning used here; it can also mean 'rites' in the context of 'good karma'; in that sense, it will mean Yama taught him another set of rites for his welfare.

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं

triṇāciketastribhiretya sandhim

त्रिकर्मकृत्तरति जन्ममृत्यू ।

trikarmakṛttarati janmamṛtyū ।

ब्रह्मजज्ञं देवमीड्यं विदित्वा

brahmajajñam devamīdyam viditvā

निचाय्येमाँ शान्तिमत्यन्तमेति ॥ १७ ॥

nicāyyemāṁ śāntimatyantameti ॥ 17॥

Meaning: Getting connected with the three, piling up the Naciketa Fire three times, and underates three kinds of work, (such a person) crosses over death. Knowing the Deity

born of Brahman, the illumined one, the epraiseowrthy one and realizing Him, one attains this peace fully.

Analysis: This verse implies many things. The use of ‘three’s is the words must be craefully understood. While the ‘implications’ of the ‘three’ themselves are opne to various interpretations, the explanations by Adi Sankara are followed by many. ‘Tri-naciketa’ has been translated as ‘one who has lit the Nacikets Fire three times’; Adi Sankara provides alternative meaning (see ref. 1): one who knows about Nachiketas, studies about him and practises what he has learnt. ‘Getting connected with the three’ – ‘mother, father, teacher’ as set of three or alternately ‘sruti (vedas), smriti (derived texts like Manu Smriti, Puranas etc.), sad (satvic aspects including good persons or association with good persons)’ or also ‘direct perception, inference, scriptures’. Aruna Prashnah (used in Surya Namaskar) states “ Sruti Pratyaksham Eithihyam. Anumana schthushtayam” – Sruti, Direct Perception, Ancient or Purana and Anumana or Inference are the four ways of obtaining knowledge. Eithihyam or Puranas are part of Smrithis which are derived texts from Sruti, so if we consider them as a subset included under Sruti, then the three methods stated previously and Aruna Prashna would have said the same thing. ‘Three acts’ to refer to ‘sacrifices (yajna), study of scriptures (svaadhyayana) and alms-giving (dana)’. Dr. Radhakrishnan in refernce 1 further states that the twin tendencies that characterise Upanishads, namely loyalty to tradition and the spirit of reform, must be noted in these verses. Gambhirananda in refernce 4 states that the number of bricks in the Fire sacrifice (named after Nachiketas) is 720 – which also is equal to the number of days and nights in a year (which is identified with Virat Prajapati). ‘nicaayya’ – meditating on (that Virat Purusha) as one’s own self is thus ‘connected to’ the Fire (720 bricks) and Virat Prajapathi (number of days & nights in the year).

त्रिणाचिकेतस्त्रयमेतद्विदित्वा

triṇāciketastrayametadviditvā

य एवं विद्वाँश्चिनुते नाचिकेतम् ।

ya evaṁ vidvāṁścinute nāciketam ।

स मृत्युपाशान् पुरतः प्रणोद्य

sa mṛtyupāśān purataḥ praṇodya

शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

śokātigo modate svargaloke ॥ 18 ॥

Meaning: One who performs the Naciketa (Fire) sacrifice three times after having known these three factors, and he having known thus, accomplishes the Naciketa sacrifice, casts off the snares of Death even earlier, and crossing over sorrow rejoices in Heaven.

एष तेऽग्निर्नाचिकेतः स्वर्ग्यो

eṣa te'gnirnaciketaha svargyo

यमवृणीथा द्वितीयेन वरेण ।

yamavṛṇīthā dvitīyena vareṇa ।

एतमग्निं तवैव प्रवक्ष्यन्ति जनासः

etamagniṁ tavaiva pravakṣyanti janāsaḥ

तृतीयं वरं नचिकेतो वृणीष्व ॥ १९ ॥

ṭṛtīyaṁ varaṁ naciketō vṛṇīṣva ॥ 19॥

Meaning: This is your Fire (sacrifice), O nacikeats, which leads to Heaven and which you have chosen by the second of your boons. People will call this fire by your name only. O Naciketa, ask for the third boon.

येयं प्रेते विचिकित्सा मनुष्ये-

yeyaṁ prete vicikitsā manuṣye-

ऽस्तीत्येके नायमस्तीति चैके ।

'stītyeke nāyamastīti caike ।

एतद्विद्यामनुशिष्टस्त्वयाऽहं

etadvidyāmanuśiṣṭastvayā'haṁ

वराणामेष वरस्तृतीयः ॥ २० ॥

varāṇāmeṣa varastrītyaḥ ॥ 20॥

Meaning: This doubt arises – when a man dies, some say ‘It exists’ and others say ‘It does not exist’. I would like to know this knowledge under instruction by you. Of all the boons, this is the third boon.

Analysis: One has to wonder at the ‘imagery’ and the ‘manner’ of posing the question. This is the Ultimate Knowledge, the Knowledge of the Self and here he is, just a teenage lad, talking to Lord of Death and seeking answers to questions that has befuddled generations of persons before him as well as after him. Moreover, one has to be struck by the choice of the first two boons – the knowledge and information that are readily available in the Karma Kanda of the Sruti or Vedas and now, with his third boon, asking details of the Ultimate Knowledge that will ‘liberate’ him! Implied in his question are the facts that Nachiketas knows that the Self is distinct from the body, senses, mind and intellect, and that it gets connected with a new body (in its next life). Nachiketas also seems to imply that this knowledge about what happens to the Self when persons die is

not able to be obtained by direct perception or inference or sruti and a teacher like Lord of Death, who knows to persons when they die, is the only person who will be able to instruct him about this.

दैवैरत्रापि विचिकित्सितं पुरा

devairatrāpi vicikitsitaṁ purā

न हि सुविज्ञेयमणुरेष धर्मः ।

na hi suvijñeyamaṇureṣa dharmah ।

अन्यं वरं नचिकेतो वृणीष्व

anyaṁ varam naciketo vṛṇiṣva

मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

mā moparotsīrati mā sṛjainam ॥ 21 ॥

Meaning: With regard to this, even the gods entertained doubts in days of yore; because it is subtle, this substance (Self) is not truly comprehended. O Naciketa, ask for another boon; do not press me; give up this (boon) that is asked of me.

Analysis: Couple of points must be noted in this reply by Lord of Death. First, Lord Yama wants to test whether Nachiketas is ready to receive this knowledge or he is serious and sincere and insistent in receiving this knowledge (Or, is he like many of us – who just pose a question and generally are satisfied with any answer given by the teacher; in other words, we just wanted to ask a question, we asked, teacher gave an answer – end of discussion! Or, there is ‘quest’ or burning desire to find the answer to this question. Second, it is not that Lord Yama does not know the answer to this question that he asks Nachiketas to ask another boon; he knows the answer, he just wants to find out whether Nachiketas is ready to receive this answer or can be easily coaxed to seek another boon.

दैवैरत्रापि विचिकित्सितं किल

devairatrāpi vicikitsitaṁ kila

त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।

tvaṁ ca mṛtyo yanna sujñeyamāttha ।

वक्ता चास्य त्वादृगन्यो न लभ्यो

vaktā cāsya tvāḍṛganyo na labhyo

नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२ ॥

nānyo varastulya etasya kaścit ॥ 22 ॥

Meaning: Even the gods entertained doubts with regard to this thing; and, O Death, you also say that it is not truly comprehended and any other instructor, like you, is not to be had, (therefore) there is no other boon equal to this one.

शतायुषः पुत्रपौत्रान्वृणीष्व

śatāyusaḥ putrapautrānvṛṇīṣvā

बहून्पशून् हस्तिहिरण्यमश्वान् ।

bahūnpaśūn hastihiraṇyamaśvān ।

भूमेर्महादायतनं वृणीष्व

bhūmermahadāyatanaṁ vṛṇīṣva

स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

svayaṁ ca jīva śarado yāvadicchasi ॥ 23॥

Meaning: Ask for hundred-year living sons and grandsons; ask for many cattle, elephants, gold and horses; ask for vast expanses of the earth; and you yourself live for as many years as you like (and want).

एतत्तुल्यं यदि मन्यसे वरं

etattulyaṁ yadi manyase varaṁ

वृणीष्व वित्तं चिरजीविकां च ।

vṛṇīṣva vittaṁ cirajīvikāṁ ca ।

महाभूमौ नचिकेतस्त्वमेधि

mahābhūmau Nachiketastvamedhi

कामानां त्वा कामभाजं करोमि ॥ २४ ॥

kāmānāṁ tvā kāmabhājaṁ karomi ॥ 24॥

Meaning: If you think some other boon to be equal to this, ask for that; ask for wealth and long life. Naciketa, you become a ruler over a vast region. I make you fit for the enjoyment of all delectable things.

ये ये कामा दुर्लभा मर्त्यलोके

ye ye kāmā durlabhā martyaloke

सर्वान् कामाँश्छन्दतः प्रार्थयस्व ।

sarvān kāmāṁśchadataḥ prārthayasva ।

इमा रामाः सरथाः सतूर्या

imā rāmāḥ sarathāḥ satūryā

न हीदृशा लम्भनीया मनुष्यैः ।

na hīdṛśā lambhaniyā manuṣyaiḥ ।

आभिर्मत्प्रत्ताभिः परिचारयस्व

ābhirmatprattābhiḥ paricārayasva

नचिकेतो मरणं माऽनुप्राक्शीः ॥ २५ ॥

naciketo maraṇaṁ mā'nuprākśīḥ ॥ 25॥

Meaning: Whatever things there be that are desirable but difficult to get – pray for all those cherished things according to your choice. Here are these women with chariots and musical instruments – such are surely not to be had by mortals. With these, who are all offered by me, you get served. O Naciketa, do not inquire about death.

Analysis: Look at how hard Lord Yama tries to dissuade Nachiketas from persisting with his question. Lord Yama knows that he is honor and duty bound to answer that question if Nachiketas persists. Afterall, that is the third of three boons granted to him by Lord Yama. Yama recognises that his only chance (not to provide answer to Naciketa's question) is to plead with Nachiketas to seek another boon and Yama tries his best by offering many things that he thinks a teenage boy would fall for. Nachiketas however is made of sterner stuff; listen to his answer below:

श्वोभावा मर्त्यस्य यदन्तकैतत्

śvobhāvā martyasya yadantakaitat

सर्वेन्द्रियाणां जरयन्ति तेजः ।

sarvendriyāṇāṁ jarayanti tejaḥ ।

अपि सर्वं जीवितमल्पमेव

api sarvaṁ jīvitamalpameva

तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

tavaiva vāhāstava nṛtyagīte ॥ 26॥

Meaning: O Death, transient and temporary are these and they waste away the vigor of all the organs that a man has. All life, without exception, is short indeed. Let the vehicles be yours alone; let the dances and songs be yours (I have no need for any of these is the thrust).

न वित्तेन तर्पणीयो मनुष्यो

na vittena tarpaṇīyo manuṣyo

लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।

lapsyāmahe vittamadrākśma cettvā ।

जीविष्यामो यावदीशिष्यसि त्वं

jīviṣyāmo yāvadīśiṣyasi tvam

वरस्तु मे वरणीयः स एव ॥ २७ ॥

varastu me varaṇīyaḥ sa eva ॥ 27॥

Meaning: Man will never be satisfied with wealth. Now that I have met you, I will get wealth. I shall live as long as you rule. But the boon that is worth praying for by me is that alone.

अजीर्यताममृतानामुपेत्य

ajīryatāmamṛtānāmupetya

जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।

jīryanmartyaḥ kvadhaḥsthaḥ prajānan ।

अभिध्यायन् वर्णरतिप्रमोदान्

abhidhyāyan varṇaratipramodān

अतिदीर्घे जीविते को रमेत ॥ २८ ॥

atidīrghe jīvite ko rameta ॥ 28॥

Meaning: Having reached near the undecaying immortality, what decaying mortal on this earth below but knows of higher goals will take delight in long life while conscious of the worthlessness of music, dance and their joy

Analysis: The beauty and majesty of Nachiketas question above is unparalleled wisdom for a boy, indeed!

यस्मिन्निदं विचिकित्सन्ति मृत्यो

yasminnidam vicikitsanti mṛtyo

यत्साम्पराये महति ब्रूहि नस्तत् ।

yatsāmparāye mahati brūhi nastat ।

योऽयं वरो गूढमनुप्रविष्टो

yo'yaṁ varo gūḍhamanupraviṣṭo

नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

nānyaṁ tasmānnaciketā vṛṇīte ॥ 29 ॥

॥ । इति काठकोपनिषदि प्रथमाध्याये प्रथमा वल्ली ॥

॥ । iti kāṭhakopaniṣadi prathamādhyāye prathamā vallī ॥

Meaning: O Death, tell us about that thing about which people entertain doubt in the context of the next world and whose knowledge leads to a great result. Apart from this boon, Naciketa does not pray for any other.

**** Thus ends the First Chapter First Section of Katha Upanishad ****

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-

anyacchreyo'nyadutaiva preya-

स्ते उभे नानार्थे पुरुषं सिनीतः ।

ste ubhe nānārthe puruṣaṁ sinītaḥ ।

तयोः श्रेय आददानस्य साधु

tayoḥ śreya ādadānasya sādhu

भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

bhavati hīyate'rthādya u preyo vṛṇīte ॥ 1 ॥

Meaning: The preferable is different indeed; and so, indeed, is the pleasurable different. These two, serving divergent purposes, bind men. Of these two, good befalls him who accepts the preferable. He, who selects the pleasurable, gets alienated from the human goal (from the objective) or he falls from the eternal supreme purpose.

Analysis: Lord Yama has tried to dissuade Nachiketas from persisting in his quest to find the answer to what happens when a person dies and found that Nachiketas is not interested in any such offers that would have allowed him to lead a life of pleasure and prosperity. Since Nachiketas was firm in his determination to know the answer to that question only, Lord Yama begins to discuss the essence of realization of the Self. The rest of the Upanishad, two more sections in the first chapter and all three sections of the second chapter, essentially consists of this great teaching. Both for the content and the vivid imagery and the excellent analogies intended to convey the most difficult aspects of the Brahma Vidya (Knowledge of Brahman), what follows next is unparalleled for its

enlightenment, instruction and fundamental clarity of the teachings. Who else is there other than Lord Yama who can state these ideas so well? Who else, other than Nachiketas, would be so insistent that he wants to know That and That only?

श्रेयश्च प्रेयश्च मनुष्यमेतः

śreyaśca preyaśca manuṣyametaḥ

तौ सम्परीत्य विविनक्ति धीरः ।

tau samparītya vivinakti dhīraḥ ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते

śreyo hi dhīro'bhi preyaso vṛṇīte

प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

preyo mando yogakṣemādvṛṇīte ॥ 2 ॥

Meaning: The preferable and the pleasurable approach man. The wise man, after considering fully, separates the two. The wise man chooses the preferable over the pleasurable. The man of poor intelligence (because of lack of discrimination) selects the pleasurable for the welfare of (growth and protection of) his body etc. (cattle, sons)

Analysis: Yama concludes that Nachiketas is determined to get the answer for his third question that will lead to knowledge of the Self and is not going to change the question in spite of Yama's best efforts. Yama's purpose was to verify whether Nachiketas is a fit student for Self-Knowledge. Having determined that the boy is indeed ready, Yama starts his exposition of Self-knowledge by starting at the very beginning. These two verses broadly divide the options available to seeker as consisting of preferable (leading to ultimate good because such actions do not bind persons) and of pleasurable (leading to welfare of body, family, children, cattle and household good necessary for a 'materially' prosperous life in this world – the life sought by majority of ordinary mortals. These two paths are also sometimes called as electable and delectable. Yama goes on to say that these two paths are no easy to distinguish for 'men of ordinary intelligence', though it is claimed that 'men of intellect' will easily be able to separate the two paths. Implication here is that ordinary folks take the easy way out and choose the pleasurable without surveying all options and because they lack in discrimination. The verses following the first two are used to explain further these points and to state that Yama considers Nachiketas as belonging to the 'men of intellect' category because he chose the preferable and that the 'pleasurable path, even when offered to him, was firmly rejected by him'.

स त्वं प्रियान्प्रियरूपांश्च कामान्

sa tvaṁ priyānpriyarūpāṁśca kāmān

अभिध्यायन्नचिकेतोऽत्यस्त्रावशीः ।

abhidhyāyannaciketo'tyasrākśīḥ ।

नैतां सृङ्कां वित्तमयीमवाप्तो

naitāṃ sṛṅkāṃ vittamayīmavāpto

यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

yasyāṃ majjanti bahavo manuṣyāḥ ॥ 3 ॥

Meaning: O Nachiketas, you, being you, have discarded, after due consideration, all the desirable things that produce delight and are delightful. You have not accepted the path of wealth in which many persons have come to grief.

दूरमेते विपरीते विषूची

dūramete viparīte viṣūcī

अविद्या या च विद्येति ज्ञाता ।

avidyā yā ca vidyeti jñātā ।

विद्याभीप्सिनं नचिकेतसं मन्ये

vidyābhīpsinaṃ Nachiketasam manye

न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

na tvā kāmā bahavo'lolupanta ॥ 4 ॥

Meaning: These two, known as knowledge (vidya) and ignorance (avidya), are widely separated (dūram), contradictory (viparīte), and have divergent courses (produce different results- viṣūcī). I consider Nachiketas to be desirous of getting knowledge, because the enjoyable things (Kama), many though they be, did not tempt you.

अविद्यायामन्तरे वर्तमानाः

avidyāyāmantare vartamānāḥ

स्वयं धीराः पण्डितमन्यमानाः ।

svayaṃ dhīrāḥ paṇḍitammanyamānāḥ ।

दन्द्रम्यमाणाः परियन्ति मूढा

dandramyamānāḥ pariyanti mūḍhā

अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

andhenaiva nīyamānā yathāndhāḥ || 5||

Meaning: Living inside ignorance (avidya), senseless people (mūḍhā) think themselves as intelligent (dhīrāḥ), knowledgeable and enlightened (paṇḍitam) go round and round (pariyanti), following crooked courses (dandramyamāṇāḥ), just like the blind led by the blind.

न साम्परायः प्रतिभाति बालं

na sāmparāyaḥ pratibhāti bālaṁ

प्रमाद्यन्तं वित्तमोहेन मूढम् ।

pramādyantaṁ vittamohena mūḍham ।

अयं लोको नास्ति पर इति मानी

ayaṁ loko nāsti para iti mānī

पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

punaḥ punarvaśamāpadyate me || 6||

Meaning: The (scriptural) means to attain the other world (after falling off the body) – sāmparāyaḥ – does not become revealed (or does not shine) - na pratibhāti – to a non-discriminating person (bālaṁ – literally means a ‘little boy’, used in the context of an adult whose discriminating power is only that of a boy) who blunders (pramādyantaṁ) being befooled by lure of wealth. One who thinks that this world (alone) exists and considers (the existence) no other world (hereafter) comes under (my) sway (vaśam) again and again.

श्रवणायापि बहुभिर्यो न लभ्यः

śravaṇāyāpi bahubhiryo na labhyaḥ

शृण्वन्तोऽपि बहवो यं न विद्युः ।

śṛṅvanto'pi bahavo yaṁ na vidyuh ।

आश्चर्यो वक्ता कुशलोऽस्य लब्धा

āścaryo vaktā kuśalo'sya labdhā

आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

āścaryo jñātā kuśalānuśiṣṭaḥ || 7||

Meaning: Even though they hear about It (the Self), it is not obtained by many who hear It; many, who hear about It, do not understand It. The expounder, the person who instructs

about It, is wonderful and one who is proficient (or smart – kuśalā) gets It. Wonderful it is when one gets It under the instruction (ānuśiṣṭaḥ) of a knowledgeable person (jñātā).

Analysis: Topics in Brahma Vidya are difficult topics indeed. Many persons who hears about these are unable to understand it. One who can explain these topics is wonderful indeed (being possessed of knowledge). One who gets It must be a smart and proficient person. See the qualities for study of Brahma Vidya stated in Adi Sankara's Vivekachudamani (discussed in chapter 2 of this book). It is indeed rare and wonderful if such a smart person (like Nachiketas) is being instructed by a knowledgeable person (like Lord Yama).

न नरेणावरेण प्रोक्त एष

na nareṇāvareṇa prokta eṣa

सुविज्ञेयो बहुधा चिन्त्यमानः ।

suvijñeyo bahudhā cintyamānaḥ ।

अनन्यप्रोक्ते गतिरत्र नास्ति

ananyaprokte gatiratra nāsti

अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

aṇīyān hyatarkyamaṇupramāṇāt ॥ 8 ॥

Meaning: That (the Self) spoken (or taught) by an inferior person (āvareṇa nareṇā) (a person of worldly understanding – in the language of Brahma Vidya, worldly knowledge is 'avidya or ignorance', only the language that helps persons to understand, and to help, to attain Brahma Vidya is said to be 'right or proper knowledge'; persons not possessing such knowledge or possessing the opposite kind of knowledge, that is worldly knowledge, are said to possess 'inferior knowledge' and hence themselves are said to be 'inferior persons') is not capable of being understood well (na suvijñeyo) because It is thought of variously. When spoken (or taught) by a non-different person (ananyaprokte) (meaning a person who does not see non-duality between His Self and the Rest of the world or who has become identified with the Brahman) here, there is no cogitation or doubts (gati) of various kinds as to whether It exists or not. Because It is beyond argumentation, being subtler even than atom.

Analysis: Various indeed are the ways with which the words in this verse can be, and are, interpreted by scholars. This again is due to the power of the Sanskrit language. Few alternate meanings by scholars seen in references 1 and 4 are shown as follows:

Alternative meaning 1: When the (Supreme) Self is taught to be non-different from one's very Self (in other words, no duality at all!), there is no other way of comprehending It. Once you understand your Self, there is nothing else to be known! Realization of the Self

is the culmination of knowledge.

Alternative meaning 2: When the non-different Self is being spoken of or taught, there is nothing else to be taught. One is fully freed immediately.

Alternative meaning 3: When the Self is spoken of or taught by a teacher who has attained Brahman or who is master of Brahma Vidya and who speaks about It, there is no room for non-comprehension because the student will immediately be able to grasp that “I am that (very) Self” and attains, like his teacher, Brahman knowledge.

नैषा तर्केण मतिरापनेया

naiṣā tarkeṇa matirāpaneyā

प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।

proktānyenaiva ya preṣṭha ।

यां त्वमापः सत्यधृतिर्बतासि

yām tvamāpaḥ satyadhṛtirbatāsi

त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

tvādr̥ṅno bhūyānnaciketaḥ praṣṭā ॥ 9 ॥

Meaning: This wisdom (that you have) is not to be attained by argumentation, O dearest one, this wisdom which leads to sound knowledge (sujñānā) when taught by someone who is versed in Vedas (other than a logician) – proktānyena - . You are a compassionable one (batā), O Nachiketas, endowed with true resolution (satyadhṛti). May our questioner (all our questioners) be like you.

जानाम्यहं शेवधिरित्यनित्यं

jānāmyahaṁ śevadhirityanityam

न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।

na hyadhruvaiḥ prāpyate hi dhruvaṁ tat ।

ततो मया नाचिकेतश्चितोऽग्निः

tato mayā nāciketaścito'gniḥ

अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

anityairdravyaiḥ prāptavānasmī nityam ॥ 10 ॥

Meaning: I know this treasure to be impermanent. Permanent things cannot be attained through impermanent things. Therefore I piled up the Naciketa fires. By impermanent things,

I have attained ‘permanent’ things (sort of relative permanence as the Lord of Death etc.).

Analysis: It would appear there is a conflict in Yama’s statement here of not being able to attain permanent status or knowledge (nithyam) thru impermanent things (anithyai dravyaihi) and his claim that by piling up the Nachiketas fire with impermanent things, he has sort of achieved permanence; but there is none, that’s why the word ‘relative permanence’ is used & that he is Lord of Death (and reached the relative permanent abode called Heaven) and subject to act to mete out death ‘truly, correctly and in the strictest dharmic manner’ to all living beings.

कामस्याप्तिं जगतः प्रतिष्ठां

kāmasyāptim jagataḥ pratiṣṭhām

क्रतोरानन्त्यमभयस्य पारम् ।

kratorānantyamabhayasya pāram ।

स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा

stomamahadurugāyaṁ pratiṣṭhām dṛṣṭvā

धृत्या धीरो नचिकेतोऽत्यस्त्रावशीः ॥ ११ ॥

dhṛtyā dhīro naciketo'tyāsrākṣīḥ ॥ 11 ॥

Meaning: O Nachiketas, having seen the end of desires (having seen the knowledge of the infinite as beyond all material desires), the infinite as the support of all things worldly (jagataḥ pratiṣṭhām) , the infinitude Supreme Being (anantyaṁ), the result of meditation (and sacrifices) – krato - , the other shore (the utmost limit) – pāram -, fearlessness (abhayasya), the vast and extensive course (of the Supreme Purusha, Hiranyagarbha) (urugāyaṁ), and super excellent (stoma – pariseworthy, mahad – great); having seen your own state, excellent though it is (pratiṣṭhām), you have seen these patiently (dhṛtyā) and renounced all these, you have become intelligent (O Nachiketas, what a great personality you are! – that is the idea).

Analysis: Lord Yama extolls Nachiketas as brave and intelligent, as someone who has seen the end of all desires (kaamasya aaptim) and who knows of the support of all worldly things as Hiranyagarbha (literally, the ‘golden seed in the womb’ or the Anda or egg that contains all world and worldly things and from which the world has evolved at the beginning and into which it will dissolve at the end, when ‘pralaya’ or waters surround everything. The four aspects of the Supreme Being, the Para Brahman, as Brahman, the all pervading consciousness, Isvara, the personal God, the Hirnayagarbha, the egg/seed that contains everything and that expands, and expresses, itself as the world, and the Virat Purusha, the manifested world. The idea is that the manifested world will dissolve itself at the end of the world in the ‘pralaya’, the sea of water that overwhelms everything. Nachiketas knows all these, according to Yama, because if he doesn’t know

all these by his ‘patiently seeing all these and understanding what is permanent and what are impermanent and his becoming intelligent (dheerah)’, he would have fallen for the earlier offerings of material comforts offered by Lord of Death. Instead, Nachiketas spurns all such offers and states to Yama that he only wants to know the answer to his question of ‘some say it exists, some say it doesn’t’ as his third boon etc.

तं दुर्दर्शं गूढमनुप्रविष्टं

taṁ durdarśaṁ gūḍhamanupraviṣṭaṁ

गुहाहितं गह्वरेष्ठं पुराणम् ।

guhāhitaṁ gahvareṣṭhaṁ purāṇam ।

अध्यात्मयोगाधिगमेन देवं

adhyātmayogādhiḡamena devaṁ

मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

matvā dhīro harṣaśokau jahāti ॥ 12॥

Meaning: The intelligent man gives up happiness and sorrow (harṣaśokau) by meditating on the Self, (and thereby meditating on) the old Deity (puraanam) who is difficult to understand (goodham), difficult to see (durdarsham), located in an inaccessible place (anupravishtam), located in the intellect (guhahitam) – some would translate this as located in the heart (guha – meaning strictly a cave) – and seated in the midst of misery (gahvaresththam) – this seats in the midst of mind and senses and hence in the midst of the misery to which the mind and senses are subjected to, that is the idea.

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः

etacchrutvā sampariḡrḡhya martyaḥ

प्रवृह्य धर्म्यमाणुमेतमाप्य ।

pravṛḡhya dharmyamaṇumetaṁāpya ।

स मोदते मोदनीयं हि लब्ध्वा

sa modate modanīyaṁ hi labdhvā

विवृतं सद्म नचिकेतसं मन्ये ॥ १३ ॥

vivṛtaṁ sadma naciketasam manye ॥ 13॥

Meaning: After hearing this, (and) understanding it fully, (and) separating the right thing (that is the knowledge of Self) from the body, senses etc., and attaining this subtle thing (etam aṇum āpya), he rejoices (sa modate) after obtaining what is the cause of delight

(modaneeyam). (I) consider (manye) that this mansion of Brahman (sadma) is wide open (vivruatham) (for access) to Nachiketas. (in other words, Yama thinks, and says, that Nachiketas is ready, and fit, to receive knowledge that leads to liberation).

अन्यत्र धर्मादन्यत्राधर्मा-

anyatra dharmādanyatrādharmā-

दन्यत्रास्मात्कृताकृतात् ।

danyatrāsmātkṛtākṛtāt ।

अन्यत्र भूताच्च भव्याच्च

anyatra bhūtācca bhavyācca

यत्तत्पश्यसि तद्वद ॥ १४ ॥

yattatpaśyasi tadvada ॥ 14॥

Meaning: (If you consider, and say, so), please tell me that which is different from dharma (virtue, good, right) and adharma (vice, bad, improper), that which is different from cause and effect (akrita and krita), that which is different from the past and the future (bhuthath and bhavyath).

सर्वे वेदा यत्पदमामनन्ति

sarve vedā yatpadamāmananti

तपासर्वाणि च यद्वदन्ति ।

tapāsarvāṇi ca yadvadanti ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति

yadicchanto brahmacaryam caranti

तत्ते पदसंग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

tatte padasaṅgrahena bravīmyomityetat ॥ 15॥

Meaning: I tell you briefly (saṅgrahena) that goal (that attainable thing – yat padam) that Vedas propound (aamananthi), that goal that all austerities speak of, that goal desiring which people follow brahmacharyam (lifelong celibacy or living and studying in the house of a learned teacher); it is this, Om. (Om iti ethath) (and that has Om as its symbol).

एतद्धयेवाकशरं ब्रह्म एतद्धयेवाकशरं परम् ।

etaddhyevākśaram brahma etaddhyevākśaram param ।

एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

etaddhyevākśaram jñātvā yo yadicchati tasya tat ॥ 16॥

Meaning: This (the letter OM and the symbol OM) is the inferior Brahman and this is the Superior Brahman. One who understands this letter and desires whatever obtains those (if he desires inferior Brahman, he gets that; if he desires superior Brahman, he gets that etc.).

Analysis: What we realize or think of when we utter a word is signified by that word also. When we hear the word ‘mother’, we think of our mother; thus the word ‘mother’ immediately brings to our attention the sight, thoughts, our love and all that towards our mother. In the same manner, the word OM that signifies Hiranyagarbha and Supreme Brahman invokes the understandings and knowledge of those to those who have realized.. One should therefore meditate thus; “I am Brahman signified by the letter/word OM”. Those who are not able to do so are asked to superimpose Brahman on to OM. Based on the levels that each person has attained, some meditate on Brahman without hearing the word OM, some with the help of OM, and some worship Brahman in the symbol OM.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।

etadālambanam śreṣṭhametadālambanam param ।

एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

etadālambanam jñātvā brahmaloke mahīyate ॥ 17॥

Meaning: This medium (aalambanam) is the best; this medium is the supreme, and inferior, Brahman. Meditating on, and understanding about, this Brahman, one becomes adorable (and gets worshipped) in the world of Brahman.

न जायते म्रियते वा विपश्चिन्

na jāyate mriyate vā vipaścīn

नायं कुतश्चिन्न बभूव कश्चित् ।

nāyam kutaścīna babhūva kaścit ।

अजो नित्यः शाश्वतोऽयं पुराणो

ajo nityaḥ śāśvato'yaṁ purāṇo

न हन्यते हन्यमाने शरीरे ॥ १८ ॥

na hanyate hanyamāne śarīre ॥ 18॥

Meaning: The Intelligent Self (vipaschith) is neither boen nor does It die. It did not Originate form anything and nor did anything originate from It. It is birthless, permanent, eternal and evrlasting and undecaying, ancient. It is not killed (or suffer any injuries) when the body is killed.

Analysis: Similar sloka appears in Bhagavad Gita. Lord Krishna tells Arjuna essentially the same sloka in Ch. II, verse 20. The last word of the first line and the second line show changes: Instead of “na jāyate mriyate vā vipaścin, nāyaṁ kutaścinna babhūva kaścit |”, “na jāyate mriyate vā kadacit, nāyambhutvabhavita va na bhuyah |”. The third and fourth lines remain the same.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।

hantā cenmanyate hantuṁ hataścenmanyate hatam |

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

ubhau tau na vijānīto nāyaṁ hanti na hanyate || 19||

Meaning: If the killer thinks (of It) in terms of killing and if the killed thinks (of It) as killed, both of them do not know. It neither kills nor is It killed.

अणोरणीयान्महतो महीया-

aṇoraṇīyānmaḥato mahīyā-

नात्माऽस्य जन्तोर्निहितो गुहायाम् ।

nātmā'sya jantornihito guhāyām |

तमक्रतुः पश्यति वीतशोको

tamakratuḥ paśyati vītaśoko

धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

dhātuprasādānmahimānamātmanaḥ || 20||

Meaning: The Self that is subtler than the subtle (anoh anīyan) and greater than the great (maḥato mahīyan) is lodged (or located) in the hearts of every creature or living beings or anything that is born (jantoh). A desireless person (akrathuh) sees that glory of the Self through the serenity of the organs and thereby becomes free from sorrow (vitashokah).

आसीनो दूरं व्रजति शयानो याति सर्वतः ।

āsīno dūraṁ vrajati śayāno yāti sarvataḥ |

कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

kastaṁ madāmadam̐ devaṁ madanyo jñātumarhati ॥ 21॥

Meaning: While sitting, It goes far way; while lying down (and sleeping), to goes everywhere. Who, other than me, can know that Deity who is both joyful and joyless (madāmadam̐).

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।

aśarīraṁ śarīreṣvanavastheṣvavasthitam ।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

mahāntaṁ vibhumātmānaṁ matvā dhīro na śocati ॥ 22॥

Meaning: Meditating on the Self as bodiless in the midst of bodies, as permanent among impermanent things, and as great and pervasive, the wise man does not grieve.

नायमात्मा प्रवचनेन लभ्यो

nāyamātmā pravacanena labhyo

न मेधया न बहुना श्रुतेन ।

na medhayā na bahunā śrutena ।

यमेवैष वृणुते तेन लभ्यः

yamevaiṣa vṛṇute tena labhyaḥ

तस्यैष आत्मा विवृणुते तनूस्वाम् ॥ २३ ॥

tasyaiṣa ātmā vivṛṇute tanūsvām ॥ 23॥

Meaning: This Self is not available by talking (or study or discussion or lectures), not by intellect or intellectual reasonings, not by hearing a lot. It can be known only through the Self alone that the aspirant prays to; this Self of that Seeker then reveals Its true nature (to that seeker).

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।

nāvirato duścāritānnāśānto nāsamāhitaḥ ।

नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

nāśāntamānaso vā'pi prajñānenainamāpnuyāt ॥ 24॥

Meaning: One who has not desisted from bad conduct (duscarithan), who is not peaceful or quiet (whose senses are not under control), whose mind is not concentrated (asamahithah), whose mind is not peaceful (or free from anxiety) – such a person cannot attain this Self through knowledge.

Analysis: There is no better way to put this down. The Realized person is known as Jnani – one with Knowledge (or Vidya) or one who Knows etc. Yet, this verse clearly says the pre-requisites before such Knowledge will come to that person and they are: desist from bad conduct, be peaceful, control your senses (don't let them wander over the various 'objects' the senses are after always), control your mind (don't let mind control you, force you to do things whatever it wants you to do etc.). These are the same things that Vivekachoodamani states as prerequisites for study of Brahma Vidya, this is the same question Lord Krishns poses in Bhagavad Gita, “Ashanthasya Kutha Sukham – what happiness to one whose mind is not at peace?” etc. etc. There is no use running after books, going to hear lectures, free yourself of all these 'unwanted and unnecessary baggage' and clean the place (free your mind of all unwanted clutter of daily life in this world of names and forms) before starting to meditate to realize your Self! What a simple, yet elegant and poignant, statement that is at once so easy to implement if one is ready, yet so difficult and impossible to start taking those steps if one is fully immersed in worldly thoughts and material possessions!!

यस्य ब्रह्म च क्शत्रं च उभे भवत ओदनः ।

yasya brahma ca kśatram ca ubhe bhavata odanaḥ ।

मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

mṛtyuryasyopasecanam ka itthā veda yatra saḥ ॥ 25॥

Meaning: How can one know thus as to where It (the Self) is, for which both the Brahmana and the Kshatriya become food, and for which death takes the place of a supplement to the food (like curry etc.) – upasechanam.

इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

iti kāṭhakopaniṣadi prathamādhyāye dvitīyā vallī ॥

Thus ends the First Chapter, Second Section of the Katha Upanishad.

ऋतं पिबन्तौ सुकृतस्य लोके

ṛtam pibantau sukṛtasya loke

गुहां प्रविष्टौ परमे परार्धे ।

guhām praviṣṭau parame parārdhe ।

छायातपौ ब्रह्मविदो वदन्ति

chāyātapau brahmavido vadanti

पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

pañcāgnayo ye ca triṇāciketāḥ ॥ 1॥

Meaning: The knowers of Brahman (brahmavido), the worshippers of the five fires (pancha agnayoh) and the performers of the Naciketa sacrifice thrice (tri naciketah) speak of (vadanthi) shade and light (chaya tapau), the two enjoyers of the benefits of what one has done (sukritasya) and the two drinkers of truth (rtam pibanthau), who have entered within the body, into the cavity (of the heart) which is the supreme abode (para ardhe) of the most high (Brahman).

Analysis: Five fires are: Gaarhapatya (heaven), Aahavaneeya (cloud), Dakshinagni (erath), Sabhya (man) and Aavasathya (woman), so states refernce 4 quoting Brihadaranyaka Upanishad.

Two Selves: Paramatma & Jivatma; the Brahman and the Atman (the Supreme Self and the Individual Self); The enjoyer and the observer; Knowledge (Vidya) and Ignorance (Avidya). Always the comparison between the Supreme Being and the Individual Soul under Maya going after worldly things and enjoyments are discussed and pointed out by analogies in the various Upanishads. The idea is to explain the ‘difficult’ aspects of who we are, our Individual Self and the Supreme being, the world of names and forms, vidya and avidya etc. Note the refernce in Mundaka Upanishad – “Duau Suparna ... “ - Two birds sitting on a tree, one bird enjoying the fruits and the other simply observing. everything etc.

यः सेतुरीजानानामक्शरं ब्रह्म यत् परम् ।

yaḥ seturījānānāmakśaraṁ brahma yat param ।

अभयं तितीर्षतां पारं नाचिकेत्तं शक्रेमहि ॥ २ ॥

abhayaṁ titirṣatām pāraṁ nāciketam śakremahi ॥ 2॥

Meaning: We have known that Naciketa Fire, which is the bridge (sethu) for the sacrificers (or worshippers of rites) – eejaanaanaam – as also that which is the undecaying supreme Brahman beyond fear for those who want to cross over (the world) – paaram thitheershatham.

Analysis: The inferior Brahman and the transcendental or supreme Brahman – the first is the refuge or goal of those who perform the rites (inferior Brahman to mean deities in Heaven, and going to heaven etc.) and the second is the goal of seekers of realization are the twin objectives stated in the ‘rtam pibanthau’ first verse. That one among the two

Selves, which is bound by the limiting adjuncts of body, mind, senses etc. is fit for knowledge or ignorance. The next verses describe the analogy of a chariot and how seekers of knowledge and ignorance differ. (No one in his/her right mind will seek ignorance but seeking of worldly and material comforts is described by Upanishads as seeking 'ignorance' – one has to be ignorant to seek such pleasures when one could have been wiser to have sought Self Realization and Liberation from the cycle of births and deaths, that is the idea).

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।

ātmānaṁ rathitaṁ viddhi śarīraṁ rathameva tu ।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

buddhiṁ tu sārathiṁ viddhi manaḥ pragrahameva ca ॥ 3॥

Meaning: Know the individual self as the master of the chariot and the body as the chariot. Know the intellect as the charioteer and the mind verily as the bridle.

इन्द्रियाणि हयानाहुर्विषयाँ स्तेषु गोचरान् ।

indriyāṇi hayānāhurviṣayāṁ steṣu gocharān ।

आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

ātmendriyamanoyuktaṁ bhoktetyāhurmanīṣiṇaḥ ॥ 4॥

Meaning: The organs are called the horses; the organs (having been imagined as horses) know the objects as the roads (gocharaan). The discriminating people (manishinah) call that Self the enjoyer when It is associated with the body, mind and the senses.

Analysis: The Absolute Self can have no enjoyership. As seen from earlier verses, it neither enjoys nor suffers; it neither kills nor gets killed. Then, why this reference to the 'enjoyership and enjoyment' etc. fo the Self? The Self, bounded by the limiting adjuncts of body, mind, intellect and senses, and covered by Maya or illusion, seeks enjoyment and the resulting joys and sorrows of life in the material world. The analogy of chariot is used to explain what the Self of the aspirant who seeks enjoyment versus knowledge has to do to attain what is sought.

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।

yastvavijñānavānbhavatyayuktena manasā sadā ।

तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

tasyendriyāṇyavaśyāni duṣṭāśvā iva sāratheḥ ॥ 5॥

Meaning: But the organs of the intellect, which, after having associated with an uncontrolled mind, becomes devoid of discrimination, are unruly like the vicious horses of the charioteer.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।

yastu vijñānavānbhavati yuktena manasā sadā ।

तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

tasyendriyāṇi vaśyāni sadaśvā iva sārathēḥ ॥ 6॥

Meaning: But the organs of the intellect, which, after having associated with a restrained mind, is full of discrimination, are controllable like the good horses of the charioteer.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।

yastvavijñānavānbhavatyamanaskaḥ sadā'śuciḥ ।

न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

na sa tatpadamāpnoti saṁsāraṁ cādhigacchati ॥ 7॥

Meaning: But he, (the master of that chariot), does not attain that goal through that intellect, who, being associated with a non-discriminating intellect and an uncontrollable mind, is ever impure and he attains a worldly existence (involving births & deaths – samsaaram).

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।

yastu vijñānavānbhavati samanaskaḥ sadā śuciḥ ।

स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥

sa tu tatpadamāpnoti yasmādbhūyo na jāyate ॥ 8॥

Meaning: But he, (the master of that chariot), does attain that goal through that intellect, who, being associated with a discriminating intellect and endowed with a controlled mind, is ever pure and he attains that goal from which he is not born again.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।

vijñānasārathiryastu manaḥ pragrahavānnaraḥ ।

सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

so'dhvanaḥ pāramāpnoti tadviṣṇoḥ paramaṁ padam ॥ 9॥

Meaning: The man, however, who has as his charioteer a discriminating intellect and who has under his control the reins of the mind, attains the end of the road; and that is the highest place of Vishnu.

Analysis: The verses five thru nine explain in simple terms the pre-requisite of control of mind, senses and intellect for one to realize one's Self.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

indriyebhyaḥ parā hyarthā arthebhyaśca paramṁ manaḥ ।

मनसस्तु परा बुद्धिबुद्धैरात्मा महान्परः ॥ १० ॥

manasastu parā buddhirbuddherātmā mahānparaḥ ॥ 10॥

Meaning: The sense-objects (arthaah) are higher than (or subtler than) the sense organs; the mind is higher (subtler) than the sense-objects; the intellect is higher (subtler) than the mind and the Great Soul is higher (subtler) than the intellect.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

mahataḥ paramavyaktamavyaktātpuruṣaḥ paraḥ ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

puruṣānna paramṁ kiñcitsā kāṣṭhā sā parā gatiḥ ॥ 11॥

Meaning: The Unmanifested (avyaktham) is higher (subtler) than the Great Soul (mahat or mahan aatma); the Purusha is higher (subtler) than the Unmanifested. There is nothing higher than the Purusha. He is the culmination. He is the highest goal.

Analysis: There is a similar verse in Bhagavad Gita, Ch. III, verse 42:

“Indriyaani paraanyaahu indriyebhyaḥ param manaḥ

Manasasthu paraa buddhi yo buddheh parthasthu saḥ

The sense organs are superior to the body; the mind is superior to the sense-organs; the intellect is superior to the mind and that which is superior to the intellect is He (the ever pure and the ever-free Self, the Atman”.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।

eṣa sarveṣu bhūteṣu gūḍho"tmā na prakāśate ।

दृश्यते त्वग्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

ḍṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ ॥ 12॥

Meaning: He (this Purusha) is hidden in all beings and hence He does not appear as the Self (of all). But by the seers of subtle things, He is seen through a pointed and fine (subtle) intellect.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।

yacchedvāṅmanasī prājñastadyacchejjñāna ātmani ।

ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

jñānamātmani mahati niyacchettadyacchecchānta ātmani ॥ 13॥

Meaning: The discriminating man (prajnah) should merge the speech (and the organ thereof) into the mind; he should merge the mind into the intelligent self; he should merge the intelligent self into the Great Soul; he should merge the Great Soul into the peaceful Self (shaantha aatmani).

उत्तिष्ठत जाग्रत

uttiṣṭhata jāgrata

प्राप्य वरान्निबोधत ।

prāpya varānnibodhata ।

कशुरस्य धारा निशिता दुरत्यया

kśurasya dhārā niśitā duratyayā

दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

durgam pathastatkavayo vadanti ॥ 14॥

Meaning: Arise, awake, and learn by approaching the excellent ones (or the adorable ones – varaan). The wise ones describe that path to be as improbable as a razor’s edge, which when sharpened, is difficult to tread on.

Analysis: You ignorant folks, who are sleeping in, and full of, ignorance, arise (uththishtha)! Turn towards knowledge. Jaagratha – awake! End this sleep of ignorance. How to end this? By approaching the adorable ones, the learned ones and the excellent ones. Understand the all-pervading Self as “Thou art That” – as the Upanishad explains. This should not be neglected and is able to be realized by a fine intellect and a peaceful mind!!

अशब्दमस्पर्शमरूपमव्ययं

aśabdamaśparśamarūpamavyayaṁ

तथाऽरसं नित्यमगन्धवच्च यत् ।

tathā'rasaṁ nityamagandhavacca yat ।

अनाद्यनन्तं महतः परं ध्रुवं

anādyanantaṁ mahataḥ paraṁ dhruvaṁ

निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

nicāyya tanmṛtyumukhāt pramucyate ॥ 15॥

Meaning: One becomes freed from the face (or the jaws) of death (mrithyu mukhaath) by knowing That which is soundless, touchless, colourless (or formless - aroopam), undiminishing (avyayam) and also tasteless (arasam), eternal, odourless, without beginning, and without end, distinct from Mahat and ever constant.

नाचिकेतमुपाख्यानां मृत्युप्रोक्तं सनातनम् ।

nāciketamupākhyānaṁ mṛtyuproktaṁ sanātanam ।

उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

uktvā śrutvā ca medhāvī brahmaloke mahīyate ॥ 16॥

Meaning: This verse, and the next verse, are intended to emphasize and eulogize the knowledge imparted by the Upanishad and its value by offering a phala (or fruit) for hearing, listening, understanding and trying to implement the ideas and thought contained in this Knowledge and thus take steps towards Self realization.

Relating and hearing this eternal anecdote – as received by Nachiketas and as told by Death – the intelligent man becomes glorified in the region that is Brahman.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।

ya imaṁ paramaṁ guhyaṁ śrāvayed brahmasaṁsadi ।

प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।

prayataḥ śrāddhakāle vā tadānantiyāya kalpate ।

तदानन्त्याय कल्पत इति ॥ १७ ॥

tadānantiyāya kalpata iti ॥ 17॥

Meaning: Should anyone, after purification, get this highest secret recited before an assembly of Brahmanas, or at the time of ceremonies for the dead, then that ceremony becomes conducive to eternal result

इति काठकोपनिषदि प्रथमाध्याये तृतीया वल्ली ॥

iti kāṭhakopaniṣadi prathamādhyāye tṛtīyā vallī ॥

Thus ends the First Chapter, Third Section of the Katha Upanishad.

पराञ्चि खानि व्यतृणत् स्वयम्भू-

parāñci khāni vyatṛṇat svayambhū-

स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।

stasmātparāṅpaśyati nāntarātman ।

कश्चिद्धीरः प्रत्यगात्मानमैकश-

kaściddhīraḥ pratyagātmānamaikśa-

दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

dāvṛttacakṣuramṛtatvamicchan ॥ 1 ॥

Meaning: The Self-existent Lord (svayambhu) destroyed (vyatrunath) the outgoing (paraanchi) senses (strictly, ‘khaani’ from ‘kha’ means orifice, cavity etc., here it refers to ear cavity etc. and is used to signify, as a group, all the sense organs ears, eyes, nose etc.). Therefore, one sees the outer things (paraan), not the inner Self. Some (rare) discriminating man (kah cit dheerah) sees (aikshat – literally, saw, the past tense; Vedas sometimes does not adhere to proper tense) the inner Self (pratyak aatmanam) with his eyes covered (avritta chakshuh) – the meaning being that all sense organs are closed because sense organs would go outwards, so by closing these sense organs, all outward journey of the senses is stopped and thus allowing the person to look inwards, that is the idea – being desirous (ichchan) of immortality (amrithatvam).

Analysis: Lord Yama stated previously in Ch. I, Sec. III, verse 12 that “He is hidden in all beings and so he does not appear as the Self (of all beings). But He is seen through a fine and pointed intellect”. The question must therefore be posed why is it that He is hidden and what is that fine and pointed intellect that allows He to be seen and how will one be able to develop such pointed intellect. This Chapter seems to start responding to these questions in verses 1 and 2.

पराचः कामाननुयन्ति बाला-

parācaḥ kāmānanuyanti bālā-

स्ते मृत्योर्यन्ति विततस्य पाशम् ।

ste mṛtyoryanti vitatasya pāśam ।

अथ धीरा अमृतत्वं विदित्वा

atha dhīrā amṛtatvaṁ vīditvā

ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

dhruvamadhruveṣviha na prārthayante ॥ 2॥

Meaning: The unintelligent people (balaah) follow (anuyanthi) external desires (parachah kaaman). They get entangled in the snares of widespread death. Therefore, the discriminating people (dheerah) having known the immortality as the sure thing (dhruvam) among impermanent things (adhruvam), do not pray for anything here (na prārthayante iha).

Analysis: Again, those who go after external things, due to their thirst for things seen and unseen in the external world, have their efforts to look inwards, and on to the Self, blocked (because they set their sights outward). Hence this is what blocks their vision of the Self and this is due to ignorance, and the thirst, in going after external things. Wise men seeking immortality as the sure thing are not attracted to impermanent things and set their sights inward and are able to realize the Self, that is the idea.

येन रूपं रसं गन्धं शब्दान् स्पशमिथुनान् ।

yena rūpaṁ rasaṁ gandhaṁ śabdān sparśāmaithunān ।

एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

etenaiva vijānāti kimatra pariśiṣyate । etadvai tat ॥ 3॥

Meaning: That by which (by the Self which is consciousness by nature) people know about color, taste, smell, sound, touch and sexual sensations – what remains here (as unknowable to the Self)? This indeed is That (Self about which Nachiketas has asked for).

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।

svapnāntaṁ jāgaritāntaṁ cobhau yenānupaśyati ।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

mahāntaṁ vibhumātmānaṁ matvā dhīro na śocati ॥ 4॥

Meaning: Having realized the great and all-pervading Self, through which a man perceives the objects in the sleeping and the waking states, a wise man (dheerah) does not grieve (na shochathi)

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।

ya imam madhvadam veda atmānam jīvamantikāt ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

īśānam bhūtabhavyasya na tato vijugupsate । etadvai tat ॥ 5 ॥

Meaning: Anyone who knows in close quarters (in good proximity – antikaat) this Self (in other words, the Self is not different from oneself, that is why it is in close proximity etc.) as the enjoyer of the fruits of works (madhvadam) and the supporter of life (jivam), as the lord of the past and future (bhutabhavyasya isanam) does not want to save (na vijugupsate) (the Self) just because of that knowledge. This indeed is that (Self asked for by Nachiketas).

Analysis: What is meant by ‘one does not have to save the Self’ is because it is understood that the Self is the Lord of the past and the future, the all-knowing and thus identified with God, so where is the need to save or help the Self?

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।

yaḥ pūrvam tapaso jātamadbhyaḥ pūrvamajāyata ।

गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्यपश्यत । एतद्वै तत् ॥ ६ ॥

guhām praviśya tiṣṭhantaṁ yo bhūtebhirvyapaśyata । etadvai tat ॥ 6 ॥

Meaning: Anyone who sees this Brahman as the First Born (purvam jatam) – the Hiranyagarbha – born earlier than (purvam) the five elements (strictly water – adbhyah; but this word has to be read in the broad ontext of not only earlier than water but also earlier than the five elements including water) (born) from Brahman (tapasah) as existing in the cavity of the heart (guhān praviśya) in the midst of the elements (bhutheshu thishtantham) – any one who sees thus, he sees (yah vyapashyatha). This indeed is that (Self asked for by Nachiketas).

या प्राणेन संभवत्यदितिर्देवतामयी ।

yā prāṇena sambhavatyaditirdevatāmayī ।

गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्यजायत । एतद्वै तत् ॥ ७ ॥

guhām praviśya tiṣṭhantīm yā bhūtebhirvyajāyata । etadvai tat ॥ 7 ॥

Meaning: He sees that very Brahman who sees that Aditi, comprising all the deities (devataamayī) who takes birth (sambhavathi) as Hiranyagarbha (praanena – as Supreme Brahman) who is seen in association with the elements (bhuthebhīh) was created

(vyajayatha) and who is seated in the cavity of the heart, after entering there (guham pravishya thishtanthi). This indeed is that (Self asked for by Nachiketas).

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।

araṇyornihito jātavedā garbha iva subhr̥to garbhīṇībhiḥ ।

दिवे दिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥ ८ ॥

dive dive īdyo jāgr̥vadbhirhaviṣmadbhirmanuṣyebhiragniḥ । etadvai tat ॥ 8 ॥

Meaning: The sacrificial Fire lodged between two pieces of firewood (aranyo nihitha jaathaveda) and which is well protected (subrithah) just as the foetus (garbhah) is well protected by pregnant women (garbhiniḥ) and the Fire that is adorable (idya) by vigilant men (jagrivadhbhiḥ manushyebhyah) with oblations (havishmadhbhiḥ) – that Fire too is this Brahman. This indeed is that (Self asked for by Nachiketas).

Analysis: Fire in ancient days was created by the rubbing of two pieces of wood against each other. Hence the ‘dual’ aranyoh is used to signify two pieces of wood. In all these verses, Lord Yama is trying to point out that the all pervading Supreme Being – Brahman – is everywhere and one can, and has to, see Brahman in all these things.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।

yataścodeti sūryo'staṁ yatra ca gacchati ।

तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

taṁ devāḥ sarve'arpitāstadu nātyeti kaścana । etadvai tat ॥ 9 ॥

Meaning: That from which (yathah ca) the sun rises (surya udeti) and in which it sets (yatra ca astham gachchathi), on that, the Prana which is the Self (tam), all gods (sarve devah) rest or are fixed (arpithah). None ever transcends that (na kah cana atyeti). This indeed is that (Self asked for by Nachiketas).

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

yadeveha tadamutra yadamutra tadanviha ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati ॥ 10 ॥

Meaning: What, indeed, is here is there; what is there is here likewise. He who sees difference (in other words, he is different from another, different from Brahman etc.) goes from death to death (mrithoyh mrithyum).

Analysis: Lord Yama is trying to suggest that one must be able to see the all-pervading Brahman in everything and that is also inside one as one's Self. Persons who instead of being able to see that but focusses their sense organs outward to the world of name and form do not get it, waste away their life and go round and round in the worldly existence of birth, living, death, birth again, living again, death again. This is simply stated as 'one goes from death to death'.

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।

manasaivedamāptavyam neha nānā'sti kiñcana ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

mṛtyoḥ sa mṛtyuṁ gacchati ya iha nāneva paśyati ॥ 11॥

Meaning: This is to be attained through the mind indeed (manasa eva idam aapthavyam). There is no difference here. One who sees the difference goes from death to death. (See the explanation under analysis of the previous verse – similar explanation holds here also).

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

aṅguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

īśānaṁ bhūtabhavyasya na tato vijugupsate । etadvai tat ॥ 12॥

Meaning: The Purusha (the Supreme Being), of the size of a thumb (angushta matrah) resides in the center of the body (atmani madhye tishtathi) as the Lord (isaanam) of the past and the future. One does not to save the Self. This indeed is that (Self asked for by Nachiketas).

Analysis: One does not want to save the Self because Self indeed is the ruler of the past and future and is the all-pervading Brahman. Who can or should save such an all-knowing and permanent entity that is Self – that's the idea.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

aṅguṣṭhamātraḥ puruṣo jyotirivādhūmakāḥ ।

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

īśāno bhūtabhavyasya sa evādyā sa u śvaḥ । etadvai tat ॥ 13॥

Meaning: The Purusha (technically, He by whom everything is filled), of the size of a thumb, is like Light (or fire) without smoke. He is the ruler (Lord) of the past and the

future. He exists today (adya) and He will exist tomorrow (svah). This indeed is that (Self asked for by Nachiketas).

Analysis: By this Upanishadic statement that “He will exist tomorrow”, Upanishad seems to be directly answering Nachiketas’s third-boon question with the affirmation of “It exists”. Otherwise, how can the Upanishad say that He will exist tomorrow? The forceful statement of ‘permanence’ thus affirming once and for all that “It exists” when the person dies. The Self can’t die with the person, in which case nobody can say that “He will exist tomorrow”. See also the ‘analysis’ under Ch. II, Sec. 2, verse 4.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।

yathodakam durge vṛṣṭam parvateṣu vidhāvati ।

एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

evam dharmān pṛthak paśyaṁstānevānuvidhāvati ॥ 14॥

Meaning: As water (udhakam) rained on an inaccessible height (durge) gets dispersed to lower hilly regions (parvatheshu), similarly one who perceives the Selves (dharman) differently (prithak) runs after them only (thaan eva anudhavathi).

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।

yathodakam śuddhe śuddhamāsikṭam tādr̥geva bhavati ।

एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

evam munervijānata ātmā bhavati gautama ॥ 15॥

Meaning: O Gautama, just as pure water (shudhdham udakam) poured (asiktham) on pure water (shudhdhe) becomes verily the same (tadr̥k eva), so also does become the Self of the man of knowledge who is given to deliberation (on the Self).

Analysis: One should see the unity and not the diversity. Give up ideas of differences that you see. Behind all these difference is the same all pervading Self – variously stated as praana, Hiranyagarbha, Inferior Brahman, Superior Brahman, which are all essentially the same and aspects of the Supreme Being. One who sees that in everything and everywhere is in the right path and will Realize.

इति काठकोपनिषदि द्वितीयाध्याये प्रथमा वल्ली ॥

iti kāṭhakopaniṣadi dvitīyādhyāye prathamā vallī ॥

Thus ends The Second Chapter, First Section of Katha Upanishad.

पुरमेकादशद्वारमजस्यावक्रचेतसः ।

puramekādaśadvāramajasyāvakracetasah ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

anuṣṭhāya na śocati vimuktaśca vimucyate । etadvai tat ॥ 1॥

Meaning: Of the unborn (ajasya) One, whose consciousness (chetasah) is unflickering (avakra), there is a city (puram) with eleven gates (ekadasa dwaram). Meditating (anushtaya) (on Him), one does not grieve (na shochathi) and becoming freed (vimukthascha), one becomes emancipated (vimuchyathe). This indeed is that (Self asked for by Nachiketas).

Analysis: Difficult as the task of instructing about Brahman, Lord Yama now tries to provide another anlogy, that of a city with eleven gates.

हंसः शुचिषद्वसुरान्तरिक्षसद्-

haṁsaḥ śuciṣadvasurāntarikśasad-

होता वेदिषदतिथिदुरोणसत् ।

hotā vediṣadatithirduroṇasat ।

नृषद्वरसदृतसद्योमसद्

nṛṣadvarasadṛtasadvyomasad

अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

abjā gojā ṛtajā adrijā ṛtaṁ bṛhat ॥ 2॥

Meaning: As a mover (hamsah), He is pure and lives in a pure place (sucisad). (Sun will be considered as being referred by this word, the mover' and the pure place being Heaven, so this part can also be translated as 'As the moving Sun, He dwells in Heaven); as air (vasuh), He pervades all and dwells in the inter-space (antharikshasad); as the Hotah (Fire), he resides in the earth (vedisad); as the Soma juice (athithih) he dwells in the jar (duronasad); or as a dweller, he resides as Brahmana's guests in houses (durona) among men (nrsad); as a dweller among adorable ones, the gods (varasad); as a dweller among rta or truth or sacrifice (rtasad); as a dweller in space (vyomasad); he is born (ja) in water (ap) as pearls or as conch; He is born on earth (goja); He is born in the sacrifice or rta (rtaja); He is born from mountains (adrija)as rivers etc.; He is unchanging (rtam); and He is great (brihat).

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।

ūrdhvam prāṇamunnayatyapānaṁ pratyagasyati ।

मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

madhye vāmanamāsīnaṁ viśve devā upāsate ॥ 3॥

Meaning: All deities worship that adorable One (vaamanam) sitting in the middle (madhye aasinam) who pushes the prana upward (urdhvam unnayathi) (after exhalation and for discharge) and impels the apaana downward (prathyak asyathi).

Analysis: Sitting in the middle – the seat of the Self as hidden in the cavity of the heart, the location of the heart being in the middle of the body. Sometimes the Self is also referred as seated in the intellect, though noone can state precisely where in the body the mind and the intellect reside!

अस्य विस्त्रंसमानस्य शरीरस्थस्य देहिनः ।

asya visraṁsamānasya śarīrasthasya dehinaḥ ।

देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

dehādvimucyamānasya kimatra pariśiṣyate । etadvai tat ॥ 4॥

Meaning: When this dweller in the body becomes loosened or detached (visramsamaanasya), when he is freed from this body (dehaath vimuchyamaanasya), what else remains here - kim atra parishishyathe - (in this body)? This indeed is that (Self asked for by Nachiketas).

Analysis: In a sense, this can also be considered as directly answering Nachiketas' third-boon question, namely: Some say, 'It exists', others say, 'It doesn't exist' (when a person dies etc.). Yama seems to imply that when the body gets detached from this Self, what else remains is indeed the Self, thus answering that 'It exists'. (see the explanation under Ch. II, Sec. 1, verse 13 where it says that "He exists today and He will exist tomorrow", thus answering Nachiketas third-boon question with a confirmation that "It exists" when the person dies; otherwise, how can the Upanishad say that He will exist tomorrow?)

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।

na prāṇena nāpānena martyo jīvati kaścana ।

इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

itareṇa tu jīvanti yasminnetāvupāśritau ॥ 5॥

Meaning: No mortal (na marthyo) lives (jeevathi) by prana or apaana; but (all) live by

something else (itharena) on which these two (prana and apaana) depend or rely upon (upaashrithau).

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।

hanta ta idam pravakśyāmi guhyam brahma sanātanam ।

यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

yathā ca maraṇam prāpya ātmā bhavati gautama ॥ 6॥

Meaning: O gautama, I shall tell you of this secret (idam guhyam) eternal Brahman (sanatanam brahma) and also how the soul or Self (atma) fares after death. (In a sense, this indeed was Nachiketas's third-boon question)

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।

yonimanye prapadyante śarīratvāya dehinaḥ ।

स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

sthāṇumanye'nusamyanti yathākarma yathāśrutam ॥ 7॥

Meaning: Some souls (anye dehinaḥ) enter the womb (yonim prapadyanthey) for the purpose of bodies (sareerathvaya). Others follow (anye anusamyanti) the motionless (sthanum) (like trees etc.), according to their karma or hwat they have accomplished in this life (yatha karma) and according to the nature of knowledge acquired by them (yathaashrutham).

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्ममाणः ।

ya eṣa supteṣu jāgarti kāmam kāmam puruṣo nirmimāṇaḥ ।

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।

tadeva śukram tadbrahma tadevāmṛtamucyate ।

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

tasmimllokāḥ śritāḥ sarve tadu nātyeti kaścana । etadvai tat ॥ 8॥

Meaning: That Purusha indeed (ya purusha eva) who keeps awake (jagarthi) and goes on creating desirable things (kaamam kaamam nirmimaanah) when persons fall asleep (esha suptheshu) is pure (thad shukram); He is Brahman (thad brahma) and He indeed is said to be immortal (thad eva amritham uchchyathey). All the worlds are fixed in Him (sarve lokaah thasmin shrithaah).none can transcend Him (thad na atyeti kah ca na). This indeed is that (Self asked for by Nachiketas).

अग्निर्यथैको भुवनं प्रविष्टो

agniryathaiko bhuvanaṁ praviṣṭo

रूपं रूपं प्रतिरूपो बभूव ।

rūpaṁ rūpaṁ pratirūpo babhūva ।

एकस्तथा सर्वभूतान्तरात्मा

ekastathā sarvabhūtāntarātmā

रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

rūpaṁ rūpaṁ pratirūpo bahiśca ॥ 9॥

Meaning: Just like Agni (Fire), though One, assumes the form of different shapes on entering the world, so also the Self, though One assumes the form in respect of each shape; and yet It is outside (really means It maintains its originality and separateness etc.; in other words, It is transcendental etc.).

वायुर्यथैको भुवनं प्रविष्टो

vāyuryathaiko bhuvanaṁ praviṣṭo

रूपं रूपं प्रतिरूपो बभूव ।

rūpaṁ rūpaṁ pratirūpo babhūva ।

एकस्तथा सर्वभूतान्तरात्मा

ekastathā sarvabhūtāntarātmā

रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

rūpaṁ rūpaṁ pratirūpo bahiśca ॥ 10॥

Meaning: Analogous verse to no. 9 with analogous meaning. The word Vayu (Air) replaces Agni (Fire) of the previous verse.

Just like Vayu (Air), though One, assumes the form of different shapes on entering the world, so also the Self, though One assumes the form in respect of each shape; and yet It is outside (really means It maintains its originality and separateness etc.; in other words, It is transcendental etc.).

Analysis: These two verses, numbers 9 and 10, are intended to emphasize the unity of Brahman – stated many times in many different ways. One more attempt to emphasize the unity of Brahman.

सूर्यो यथा सर्वलोकस्य चक्षुः

sūryo yathā sarvalokasya cakśuḥ

न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

na lipyate cākśuṣairbāhyadoṣaiḥ ।

एकस्तथा सर्वभूतान्तरात्मा

ekastathā sarvabhūtāntarātmā

न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

na lipyate lokaduḥkhena bāhyaḥ ॥ 11 ॥

Meaning: Just as the Sun, which is the eye of the whole world (sarva lokasya chakshuh) is not tainted by the mistakes or sins of sight or other external defects (chaakshuhshaih bahyadoshah), similarly, the Self, that is but one in all beings, is not tainted by the sorrows of the world (loka dukhena) because It is transcendental (bahyah).

Analysis: People suffer sorrows due to ignorance and the superposition of the ego or delusion on the Self. Such ignorance and delusion does not affect the Self.

एको वशी सर्वभूतान्तरात्मा

eko vaśī sarvabhūtāntarātmā

एकं रूपं बहुधा यः करोति ।

ekam rūpaṁ bahudhā yaḥ karoti ।

तमात्मस्थं येऽनुपश्यन्ति धीराः

tamātmasthaṁ ye'nupaśyanti dhīrāḥ

तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

teṣāṁ sukhaṁ śāśvataṁ netareṣāṁ ॥ 12 ॥

Meaning: Eternal peace (shashvatham sukham) is for those, and not for others, who are discriminating (dheerah) and who realize Him in their hearts. He, who being One, the controller (vasi) and the inner Self of all (sarva bhutha antharaatma) makes a single form into many (ekam rupam bahuda karoti).

नित्योऽनित्यानां चेतनश्चेतनानाम्

nityo'nityānāṁ cetanaśchetanānām

एको बहूनां यो विदधाति कामान् ।

eko bahūnām yo vidadhāti kāmān ।

तमात्मस्थं येऽनुपश्यन्ति धीराः

tamātmaṣṭhaṁ ye'nupaśyanti dhīrāḥ

तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

teṣāṁ śāntiḥ śāśvati netareṣām ॥ 13॥

Meaning: Very similar to the meaning of verse 12, the last two lines of verses 12 and 13 are the same.

Eternal peace (shashvatham sukham) is for those, and not for others, who are discriminating (dheerah) and who realize Him in their hearts. He, who being One, the eternal (nityah) among the impermanent (anithyaanaam) and the consciousness (chetanah) among the conscious (chetanaanaam) whi provides or dispenses the desired objects to many.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।

tadetaditi manyante'nirdeśyaṁ paramaṁ sukham ।

कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

kathaṁ nu tadvijānīyāṁ kimu bhāti vibhāti vā ॥ 14॥

Meaning: How shall I know that Supreme (katham nu thad vijaaneeyaam), undescribable bliss (anirdeshyam sukham) which they realize directly as “This”. Is It self-effulgent – does It shine distinctly (bhaathi vibhathi) or does It not (va).

न तत्र सूर्यो भाति न चन्द्रतारकं

na tatra sūryo bhāti na candratāraḥ

नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

nemā vidyuto bhānti kuto'ayamagniḥ ।

तमेव भान्तमनुभाति सर्वं

tameva bhāntamanubhāti sarvaṁ

तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

tasya bhāsā sarvamidaṁ vibhāti ॥ 15॥

Meaning: There the Sun does not shine, neither the moon, nor the stars. Nor do these

flashes of lightning shine. How can this fire? He shining, all these shine (or they are reflecting); through his lustre, all these are variously illumined.

इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

iti kāṭhakopaniṣadi dvitīyādhyāye dvitīyā vallī ॥

Thus ends the Second Section of the Second Chapter of Katha Upanishad

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।

ūrdhvamūlo'vākśākha eṣo'śvatthaḥ sanātanaḥ ।

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।

tadeva śukraṁ tadbrahma tadevāmṛtamucyate ।

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

tasmiँllokāḥ śritāḥ sarve tadu nātyeti kaścana । etadvai tat ॥ 1 ॥

Meaning: This is the eternal (sanaatana) Ashwaththa (or peepul) tree with its roots above and branches below. That (which is its root) is pure (shukram; also means white, so in a sense we can say white and pure), that is Brahma, that is said to be immortal. On that are fixed all the worlds; none transcends that. This is verily That (which Nacikeats asked for).

Analysis: There is a very similar verse in Bhagavad Gita where Lord Krishna says:

Ūrdhvamūlam adhaḥ śākham aśvattham prahuravyayam ।

The teaching is that the universe is like a tree, but a very unique tree in that its roots are above and the branches are below – just the opposite of what we see in nature. The idea is to describe the world as a tree – to give another analogy to describe the ‘unmanifested’ (avyaktha) and the visible world of names and forms. The tree itself is said to be ‘aswaththa’, its nature is unsteady, shaken as it is by the winds (of desire and deeds) and its branches are downward – branches to represent heaven, hell, states of beasts, ghosts, birth, death, old age, diseases etc. everything that we see in the world of beings. Then it says that ‘the root’ is pure, Brahman and immortal whereas the branches and the flowers include everything that we see in this world.

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।

yadidaṁ kiṁ ca jagat sarvaṁ prāṇa ejati niḥsṛtam ।

महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

mahadbhayaṁ vajramudyataṁ ya etadviduramṛtāste bhavanti ॥ 2 ॥

Meaning: All this universe, having emerged (nihsritham) moves or acts regularly (ejati) because there is the Brahman (praana) standing there like an uplifted diamond or thunderbolt (udyatam vajram) and causing great fear (mahad bhayam) (on the universe for it to act, like the sun, moon, stars, the seasons, time and everything that goes with the world doing their things precisely and at the appointed hour out of fear, just like servants do their job due to fear of their masters who stand supervising and watchinh them do the allotted work etc.). Those who know this (etad viduhu) become immortal (amritah they).

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।

bhayādasyāgnistapati bhayāttapati sūryaḥ ।

भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

bhayādindraśca vāyuśca mṛtyurdhāvati pañcamaḥ ॥ 3॥

Meaning: Out of Fear of Him, Fire burns (asya bhayad agnih tapati); out of Fear (of Him), the Sun shines; out of fear (of Him) Indra (the Lord of Devas) and Vayu (Air) (perform their duties); Death, the fifth, runs (again, out of fear of Him).

Analysis: Five entities, who are demi-gods and without whose performance, life as we know in this world is impossible, Fire, Sun, Air, Indra (Lord of Devas or demi-gods; also the Devas are synonymous with the senses of human beings and in that sense all senses and their leader amongst senses), and Death – all these Five entities – are performing their duties out of fear of the Supreme Being. Such refrains are stated in the Bhagavad Gita and also in other Upanishads – see, for example, Taittiriya Upanishad, Sec II Brahmananda Valli, Lesson 8 “bheeshasmad vatah pavate, bheeshodeti sooryah, bheeshasmad agni shca indrashca, mṛityur dhaavati panchama iti” which essentially means what this verse is saying here.

इह चेदशकद्वोद्धुं प्राक्शरीरस्य विस्त्रसः ।

iha cedaśakadboddhum prākśarīrasya visrasaḥ ।

ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

tataḥ sargeṣu lokeṣu śarīratvāya kalpate ॥ 4॥

Meaning: If one succeeds (ashakad) in knowing (bodhdhum), really means in realizing Him, before the disintegration of the body (praak sareerarasya visrasah), (one becomes liberated or freed, that is the intent and meaning); (if, on the other hand,) due to non-realization (tatah, really tatah only means there but in the context of what follows in this line, the meaning as stated is used) one becomes fit for assuming body (sareeratvaya) in the world of creatable things (sargeshu lokeshu).

Analysis: The idea here is that one, having gotten a human body – that alone has the

ability for discrimination unlike other living things like animals, worms etc. - must strive for realization in this life, the alternative being subjected to repeated births and deaths etc.

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।

yathā"darśe tathā"tmani yathā svapne tathā pitṛloke ।

यथाऽप्सु परीव दद्रुशे तथा गन्धर्वलोके

yathā'psu parīva dadṛśe tathā gandharvaloke

छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

chāyātapayoriva brahmaloke ॥ 5॥

Meaning: As (one sees) in a mirror (aadarshe), so in one's Atman or Self or Intellect (the idea here is that when the intellect becomes spotlessly clean like a mirror, there springs a distinct vision of the Self); as in a dream (svapne), so in the world of manes; as it is seen in water (apsu), so it is seen in the world of Gandharvas without clear demarcation (parīva dadrushe). As it is in the case of shade and light, so in the Brahma Loka.

Analysis: Only in Brahma Loka, the world of Brahma, will the vision of Self very clear. However, attainment of Brahma Loka is not at all easy. In all other cases, whether in the world of Pitrus or manes (departed ancestors), or in the world of Gandharvas, which are likely to be the abode of those who depart from this world, one would not be able to get a clear vision of the Self. Attainment of Brahma Loka where such clear visions are available is not easy. The sum total of what this verse is trying to say is that as stated in the previous verse, one must strive to realize the Self in this human birth!

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।

indriyāṇāṃ pṛthagbhāvamudayāstamayau ca yat ।

पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

pṛthagutpadyamānānām matvā dhīro na śocati ॥ 6॥

Meaning: Having known the dissimilarity (pṛthakbhāvam) of the senses that originate separately (pṛthak utpadyamaanaanaam), as also their rising and setting (udaya astamayau), the wise man (dheerah) does not grieve (na socati).

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।

indriyebhyaḥ param mano manasaḥ sattvamuttamam ।

सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

sattvādadhi mahānātmā mahato'vyaktamuttamam ॥ 7॥

Meaning: Mind is superior to the senses, the intellect (satvam) is superior to the mind; the Mahat (or Great Soul) is superior to the intellect; the ‘unmanifested (avyaktham)’ is superior to the Mahat.

Analysis: Similar verses appear in the Bhagavad Gita, Ch. III, verses 42: “indriyaani paraanyahu indriyebhyah param manah, manasasthu paraa budhdhi, yo budhdheh paratah tu sah” (The sense organs are said to be superior (to the body), the mind is superior to the sense organs, the budhi or intellect is superior to the mind, and that which is superior to the intellect is He - the ever free Self, the Atman).

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।

avyaktāttu paraḥ puruṣo vyāpako'liṅga eva ca ।

यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

yaṁ jñātvā mucyate janturamṛtatvaṁ ca gacchati ॥ 8॥

Meaning: Superior to the ‘unmanifested’ is the Purusha who is pervasive (vyaapaka) and devoid of all worldly attributes (alingah). Knowing Whom (yam jnatvaa), creatures become freed (mucyate) and attains immortality (amritatvam gachchathi).

न संदृशे तिष्ठति रूपमस्य

na sandrśe tiṣṭhati rūpamasya

न चक्षुषा पश्यति कश्चनैनम् ।

na cakṣuṣā paśyati kaścanainam ।

हृदा मनीषा मनसाऽभिक्रुप्तो

hr̥dā maṇiṣā manasā'bhikṛpto

य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

ya etadviduramṛtāste bhavanti ॥ 9॥

Meaning: His form does not exist (na thishtati) as an object of vision (sandrse); nobody sees Him with the eye. By that which is in the heart (hrda), that is by the intellect (manisha), when it is confirmed (abhikrupto) by the vision by the mind (manasa), (then the Self can be realized – this meaning has to be added). Those who know this become immortal.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

yadā pañcāvatiṣṭhante jñānāni manasā saha ।

बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

buddhiśca na viceṣṭate tāmāhuḥ paramāṁ gatim ॥ 10॥

Meaning: When the five senses, along with mind, come to rest together (this than they) and the intellect also does not function (na viceshtatey), that state they call the highest.

Analysis: When the sense organs are not going outward but are resting along with the mind (meaning mind also is not travelling but rests within), and the intellect also does not function – all organs of knowledge have stopped functioning and can be focussed inward to see the Self – such a state is the highest.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।

tām yogamiti manyante sthirāmindriyadhāraṇām ।

अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

apramattastadā bhavati yogo hi prabhavāpyayau ॥ 11॥

Meaning: They consider that keeping of the senses, mind and intellect steady as the state of yoga. One becomes vigilant at that time, for yoga is subject to growth and decay. (really, vigilance is needed to ensure that this still state is a state of growth & that one must take care to see that the state does not fall into decay).

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।

naiva vācā na manasā prāptuṁ śakyo na cakṣuṣā ।

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

astīti bruvato'nyatra katham tadupalabhyate ॥ 12॥

Meaning: It cannot be attained (na praptum shakyo) through speech, through mind or by eyes (by sight). How can It be known by anyone apart from him who speaks of It as existing? (asti iti bruvatah).

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।

astītyevopalabdhavyastattvabhāvena cobhayoḥ ।

अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

astītyevopalabdhasya tattvabhāvaḥ prasīdati ॥ 13॥

Meaning: The Self is to be realized as existing (asti iti eva upalabdavya) and (then) as It really is. Of these two, the real nature of the Self that has been known as merely existing

becomes favorably disposed (for self-revelation).

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

atha martyo'mṛto bhavatyatra brahma samaśnute ॥ 14॥

Meaning: When all desires clinging to one's heart fall off, then the mortal becomes immortal (and the mortal) attains Brahman here.

यथा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।

yathā sarve prabhidyante hṛdayasyeha granthayaḥ ।

अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १५ ॥

atha martyo'mṛto bhavatyetāvaddhyanuśāsanam ॥ 15॥

Meaning: When all knots (granthayah) of the heart are destroyed, even while a man is alive, then a mortal becomes immortal. This much alone is the instruction (anushasanam – command) of the Upanishad).

शतं चैका च हृदयस्य नाड्य-

śataṁ caikā ca hṛdayasya nāḍya-

स्तासां मूर्धानमभिनिःसृतैका ।

stāsāṁ mūrdhānamabhiniḥsṛtaikā ।

तयोर्ध्वमायन्नमृतत्वमेति

tayordhvamāyannamṛtatvameti

विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ १६ ॥

viṣvaṅṅnyā utkramaṇe bhavanti ॥ 16॥

Meaning: The nerves of the heart are one hundred and one in number. Of these, one passes through the crown of the head (murdhaanam). Going up through that nerve, one gets immortality. (Going up through) The other nerves that branch out in different directions become the causes of death (and re-birth into this world).

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा

aṅguṣṭhamātraḥ puruṣo'ntarātmā

सदा जनानां हृदये संनिविष्टः ।

sadā janānām hṛdaye sanniviṣṭaḥ ।

तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।

taṁ svāccharīrātpravṛhenmuñjādiveṣīkāṁ dhairyeṇa ।

तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

taṁ vidyācchukramamṛtaṁ taṁ vidyācchukramamṛtamiti ॥ 17॥

Meaning: The Purusha, the indwelling Self, of the size of a thumb, is ever seated in the hearts of men. One should unerringly separate Him from one's body like a stalk from the Munja grass. Him one should know as pure and immortal. Him one should know as pure and immortal.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा

mṛtyuproktāṁ naciketo'tha labdhvā

विद्यामेतां योगविधिं च कृत्स्नम् ।

vidyāmetāṁ yogavidhiṁ ca kṛtsnam ।

ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-

brahmaprāpto virajo'bhūdvimṛtyu-

रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

ranyo'pyevaṁ yo vidadhyātmameva ॥ 18॥

Meaning: Naciketa, first becoming free from virtue and vice, as also desire and ignorance, by acquiring this knowledge imparted by Death, as also the process of yoga in totality, attained Brahman. Anyone else, too, who becomes a knower thus (like Nachiketas) of the indwelling Self, (attains Brahman).

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

saha nāvavatu । saha nau bhunaktu । saha vīryaṁ karavāvahai ।

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ १९ ॥

tejasvināvadhītamastu mā vidviṣāvahai ॥ 19॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

Meaning: May He protect us both (by revealing knowledge). May he protect us both (by vouchsafing the results of knowledge). May we attain vigor together. Let what we study be invigorating. May we not cavil at each other. Om! Peace! Peace! Peace!

इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

Iti kāṭhakopaniṣadi dvitīyādhyāye tṛtīyā vallī ॥

Thus ends the third section of the Second Chapter of Katha Upanishad

THE THREE BOONS - THE REAL SIGNIFICANCE

An Analysis (May 24, 2009)

Background:

Vajasravas decided to donate all his possessions with a view to gain the benefits of 'daan'. Seeing Vajasravas donating old cows, literally with skin and bones only and unable to yield any milk, his son Nachiketas, taken by Faith, asked to whom he will be donated. Not getting an answer from his dad, the boy Nachiketas repeatedly posed the question to which Vajasravas angrily said, "to Death". No sooner did he utter these words than he became remorseful but Nachiketas, not wanting his dad to go back on his word, 'sasyamiva marthyah pavhyathe sasyamiva ajayathey punah' (Man, mortal, withers like plants and like the same plants is again born) decided to go to Death & honor his father's word.

When he arrived at Yama's abode, Yama was not in his home, so waited for three nights before Yama returned. Seeing this Brahmin boy waiting for him & sorry that he had to make a Brahmin, who is in the from of Vaishvanara flame, wait unattended for 3 nights, decided to give the boy 3 boons to atone for his failure to do obeisance to the Brahmin boy. For the first boon, Nachiketas wanted that his dad '*shantha-sankalpah* (quiet sankalpah, free of anxiety), *sumanaa* (good mind or calm of mind), *vitamanyuh* (devoid of anger), *pratheethah* (getting his memory revived, sort of realizing that my son who I thought is dead, is the same person who is back now)' *tvatprathishtam* (when I am sent home by you). Yama grants this boon saying that his father, Gautama, will be freed from anxiety and will happily receive him realizing him to be the same Nachiketas after being freed from the jaws of death. For his second boon, Nachiketas asks, "You know that Fire which leads to heaven – where you are not present, nobody is struck with fear because of old age, one rejoices there, who get immortality. Teach me that, this I ask for through the second boon". Yama grants this boon, teaches him about the Celestial Fire, for Yama knows it, further describing it as the possession of infinite existence, foundation of all things and the thing concealed in the secret cave of our being. Yama tells him of Fire, the world's beginning, of what the bricks are to him, their number, the manner of his building, Nachiketas repeats what he was taught. Yama is pleased with Nachiketas and gives an additional boon saying that the Fire would be named after him and offers him a necklace of many figures. Yama also tells him that whoever lights the three fires of Nachiketas and unites himself with the three and does the triple works crosses beyond birth and death for ever. The third boon is interesting as it is the question about death, "yeyam prete vichikitsa manushye (There is this doubt, when a man dies), astheethyeke (some say, 'he is'), nayam astheethi cheke (and some, 'this he is not'). Taught by thee, I would like to know this, this is the third of the boons". Yama asks him to choose another boon, the question about death is a riddle, even the gods debated this, the law of it is very subtle etc. But Nachiketas persists and refuses to take any other boon, resists all temptations offered by Yama. Yama is gratified to know that Nachiketas is single in his purpose and has with firm faith turned towards the Path of Knowledge, of Truth. The rest

of the Upanishad is an exposition of the answer to this third boon, the great secret of Immortality and the means of its attainment.

Analysis:

This analysis is based on the essay on 'Katha Upanishad' by Mr. T. V. Kapali Sastry from his book 'Light on the Upanishads' published by Aurobindo Ashram and printed in Chennai, first edition 1947 and the Fourth edition 1985. Mr. Swaminathan Ramadas loaned this book to me couple years ago. Though I started to read it soon after, I was short of time, didn't allocate the quite time needed to understand the first few essays which were, and are, little bit hard with the result that I didn't make much progress, hence put the book aside. I remembered about the book more recently and completed reading it. As I myself have been spending the last year and half in inquiring in to the teachings of the Dasopanishad, these essays from this book provided an added impetus for me to emphasize, once again, the need for 'deep inquiry' in the study of Vedanta.

The story of Nachiketas is narrated in the 'Kathaka' section of the Taittiriya Brahmana (TB) in succinct form in a short section. There is also the view of 'modern scholarship' especially in the West that considers the second section and parts of the first section as a later addition to the Katha Upanishad (KU). Western scholarship comes to such conclusion by judgments based on the form of the language of the KU as later than that of the Brahmanas. We have to state that such questions of form and language do not invalidate the authentic nature of the Upanishads many of which are as old as the Brahmanas.

The points of 'inquiry' emphasized in this write-up are:

- Understand the nature of the three boons separately. Do we see any connection or continuity amongst the three?
- Are these boons asked at random? In other words, are these boons merely some questions conjured up by the whims of the boy while he was face-to-face with death? Or, Nachiketas had thought about these points and wanted to pose these questions which will fully and finally answer all his questions and concerns?
- Our normal and natural tendency is to gloss over the first 2 boons (either we think they are not very important or we think these are just part of the story) but that the third is the most important question (as seen by the major part of the Upanishad being devoted to providing the answer to this question). Is this a proper way to study, and understand, the teachings of the Upanishad? Or, one must pay full attention to each of the questions that are part of the boons and fully understand each question, and the answer provided by Yama, before we move on to the next question?

The steps in the inquiry and how we go about the inquiry:

If we delve deeply, as opposed to treating that Katha U starts with a story, we must note the words of the Upanishad as Nachiketas was watching the 'daan process' unfolding before his eyes. The Upanishad uses the word, Possessed of Faith, the boy Nachiketas

wondered why his father is donating cows that are not of any use to the recipient. The keyword here is ‘possessed of faith’. In other words, though a boy, Nachiketas had ample ‘faith’ – one of the pre-requisites for study of brahma vidya. We can see that later as well, when Yama tries to offer him material plenty & tries to steer him away from the choice of the third boon to some other boon. We must notice and understand fully this faith; then we will realize that the 3 boons are not posed at random but are part of a deep inquiry By Nachiketas.

Kapali Sastry makes the point that we can rest assured that if we miss the significance of the first and second boons, and the answers given by Yama to the questions posed by Nachiketas, we can rest assured that we will fail to grasp the import of the third boon (to which we pay all our attention).

Let us examine the first boon – the real significance of the first boon.

The story part, as such, does not take us anywhere, even granting that there were such persons like Vajasravas & Nachiketas and such an event as described took place. Moreover, except that the Upanishad gives a special emphasis & a detailed exposition to the third boon, the same passages are seen in the Kathaka section of TB. So now we have an added problem – not only why the Upanishad started with the story but also why the story is there in the Brahmanas in the first place. It is well known that Brahmanas narrate stories to serve a purpose – either to exhort people to perform in a particular way or to desist from performing in certain other ways. Brahmanas generally expound the externals of the Vedic religion, the Vedic rite and worship & the Upanishads represent some phases of the inner meaning, the spiritual & occult knowledge, the sadhanas and practical means of developing the inner life – that are embodied in the Vedic hymns. Thus, we must understand the inner meaning or truth or value of this story.

To understand more, Kapali Sastry states that we need to see whether there is any earlier reference to Nachiketas in the Brahmanas or Rig Veda. In fact, there is earlier reference to Nachiketas in the Taittiriya Brahmana while there is a reference to one Rishi Kumara Yamayana in the Rik Samhita – both of these references have relevance to Ku and hence we must try to understand both these in greater detail.

In the section preceding where the story of Nachiketas appears in the TB, there is a reference to Nachiketas as a Fire or Flame that bridges Heaven and earth; it is the Celestial Fire that carries safely the fit soul across Death to the other side of the border of the earthly life, to the higher worlds upwards and this is called the Swargya Agni or Nachiketas Fire. The description of this Agni quite well agrees with what is spoken of him in Yama’s exposition of this Fire in answer to Nachiketas second boon.

Also, in the Rik Samhita, there is a hymn of seven verses ascribed to Rishi Kumara Yamayana, who, in the course of his self-development and spiritual achievement, by his self-exceeding occult knowledge, transcends the barriers of material life, of the earthly encasement, of the physical consciousness, develops and moves in his spiritual and subtle body in a higher consciousness to the vaster worlds above and perceives the Father, the

Lord of creatures in the company of the God. This provides a close similarity to Nachiketas journey to Yama. The 7 verses are:

The Rishi says, “here in this tree of goodly leaves (or flowers), Yama drinks with the Gods; (He) our Father, Lord of the creatures lovingly tends our ancient ones.”

“Detracting, and in an evil (impure) way, I looked upon him who with love tends our ancient ones; and then I longed for him again.”

Yama says: “O child, you do not see the chariot you mount, wheelless, one-poled, new, that you fashioned with mind, the chariot that turns excellently on all sides”

“Child, the chariot that you have urged from above the enlightened ones turn towards me, that the Saman has closely come upon, placed in a ship.”

“Who begot the boy? Who made the chariot to roll on? Who will declare to us this day how the restoration was made?”

“As the restoration (gift in due order) was made, the front appeared; ahead (in the front) was spread the foundation (above), behind (below) the passage was made clear.”

“This is the house of Yama called the mansion of the Gods; here for him the flute is blown: here he is glorified with hymnal songs.”

The similarity to Nachiketas first boon is striking. Rishi Kumara goes forward – shall we say upward – in a car fashioned by his mind, which is wheelless, one-poled, moving on all sides (verse 3) and in the very act of his going ahead, the passage behind is made (verse 6), the opening is effected so that his return journey from Yama to the earth life is made easy and the communication between this life and whatever is on the other side is natural and settled.

Nachiketas asks in the first boon that he may be allowed to return to his father and that his father, who has given him up for dead, is able to recognize, and receive, him. Yama grants the boon. In other words, Nachiketas, the Soul flaming up beyond towards the higher and vaster worlds above could retain the thread of his personal consciousness in recovering his material encasement, and so readjust himself in his changed inner condition to the demands of physical and outer life. This is the real significance of the question of the first boon by Nachiketas & the granting of the boon by Yama, sort of getting such occult powers to transcend to the other world and retain his connection in the physical world when he returns from such transcendence.

Significance of names: Vajasravas – one known for material plenitude or one who is open to inspired hearing even in the midst of material plenty. Nachiketas is the Flame of the Soul released from the physical being offered as the last gift of Vajasravas. The boy Rishi Kumara is Nachiketas, not conscious of what he was being prepared for or what he himself was asking for when he offered himself as a gift in the sacrifice of his father,

Nachiketas is the Flame (Upanishad says he was the ‘Vaishwanara fire). Awake as the flame of the rising Soul, he rises from the Earth-life to the abode of Yama – known as ‘mrithyu’ (Lord of Death), Vaivaswatha (son of Vivaswan, sun of Truth, hence ‘dharma putra’) or Yama, the Restrainer, one who controls, by keeping the Cosmic Law, Dharma (he is the son of Truth from which the Cosmic Law is born).

Thus the real significance of the first boon is: a capacity by which he can come back from the higher plane to the physical plane with the connection between the life on earth and the life beyond established, maintaining the thread of consciousness (for the opening is already made and the passage clear, according to the Vedic phrase). Soul is referred to as *Sutratma*– soul in the *linga deha* or subtle body – very well answers to description of the soul retaining the thread of personal consciousness to the other side of Life and discovering the exit passage to return to the Earth-life. Thus the first boon provides the initial gain to Nachiketas, every soul aspiring to re-live a fuller life has to win by completely dying first in order to emerge into the Kingdom of the Keeper of the Law (Yama’s abode) by which the Cosmic existence is preserved, through which one has to ascend the heights of existence above the cycle of life and death to the Eternal Life, Freedom, Immortality. By this first boon, he has only entered into the Kingdom of the Keeper of the Law but has not mastered it (which is what is planned for by the second boon).

Further inquiry: Is there a modern equivalent to Nachiketas’s first boon or Rishi Kumara Yamayana going forward in a wheelless chariot fashioned by the mind? Are Ramakrishna Paramahansa’s frequent ‘samadhi’ trips analogous?

Let us now look into the significance of the second boon in the light of the first boon. The significance of the second boon lies in the fact that the soul, which has gained the initial release from the net of physical consciousness and earth-bound life and has maintained contact with the God, the higher power administering the Cosmic Law, could, through it gain the further knowledge of the Divine Being that presides over the Cosmic constitution of the Universe which begins with the Heaven above and earth at this end. That Divine Being is called here the Celestial Fire, the ‘*swargya agni*’, the source and foundation of world-existence. He is not the Brahman beyond but is born of that Brahman, he is the Divine Being Omniscient, resides in heaven, rules over the Cosmos. High above, and therefore superconscient to us, he transcends the earthly nature. But here, within the human being he is concealed in the secret cave, in the subliminal parts. By kindling him, by lighting that Fire, hidden in the subconscious and by the proper arrangement of the various parts and building him in right order in tune with the Cosmic Law, he is revealed as the Divine manifested out of the Brahman. At his revelation, the soul attains to a surprising peace. Once he is intensely realized in the 3 Soul-states, on the three levels, effecting points of contact in the triple being unified with him (trichiketas), one crosses beyond birth and death. Therefore when a man has attained to this triple Nachiketas, the cords of mortality are loosened and drop altogether. It is the instruction in this occult knowledge that Nachiketas received from Yama for the second boon. To such a soul as attained to the Divine existence, the Power of Prakriti, creative

Nature, comes unasked for. This is the sense of Yama favoring Nachiketas with an additional boon, unasked, the grant of the name of Nachiketas to this fire and also the Necklace of many forms (multiformed because it leads to various results)- this is sort of a fourth boon, three given by Yama & asked by Nachiketas, the fourth granted by Yama – not promised in the beginning, hence no questions asked by Nachiketas for this fourth boon – which was awarded by Yama, unasked for by Nachikeats, due to Yama’s appreciation for Nachiketas’s ability to learn fast whatever was taught to him by Yama and repeating them verbatim.

Thus, the real significance of the second boon, if we understand the first boon’s real significance of being able to gain initial release from physical consciousness and earth-bound life and maintained contact with God, who is the administrator of the Cosmic Law, (and returning to earth-bound life when needed), is that such a person can stay connected with the Divine (seated in one’s secret cave) who presides over the Cosmic constitution of the Universe, which begins with Heaven above and earth below it, called the ‘swargya agni’, the Celestial Fire (Note that the section in the TB before where the Kathaka section discusses the Nachiketas story, there is a reference to Nachiketas as the ‘swargya agni’), enjoys immortality. To such a person who has knowledge of the Celestial Fire obtains, unasked, the Power of Prakriti, creative Nature.

Please note that by these two boons, the first and second, Nachiketas may have attained Immortality but does not have the ‘true knowledge’ of reality, called the Self. In a sense, thus we can say that the real meanings of these two boons, provided for in the Vedas (Rik Samhitas) and Taittiriya Brahmana are concerned with injunctions and prohibitions (which are concerned with ignorance). Hence for the elimination of the natural ignorance, which is the seed of mundane existence, which consists in superimposing activity, agentship, and enjoyment on the Self, and which has for its contents those objects of prohibition and injunction (the subject matter of the scriptures), it is necessary to speak of the knowledge of the unity of the Self and Brahman – which knowledge is opposed to this ignorance, this knowledge is devoid of any tinge of superimposition (on the Self) of activity etc., and has for its object absolute emancipation. This is the purport of the third boon.

It is interesting to note that even when a heavenly being, a god, a deva, is said to be immortal (as seems to be the case of Nachiketas after the granting by Yama of the second boon), he is not so (immortal) in his own right, his immortality is not absolute, but derived from the Eternal One, by his Cosmic status, by his proximity in Consciousness to his own Origin which is the Origin of all the gods and powers, of all the worlds and beings.

Now, we attempt to understand the real meaning of the third boon – the question about death.

Is it Nachiketas’s desire to know what happens to man after death?

Does he not know (especially after asking for, and getting answers, explanations, guidance etc. for the first two boon questions from no less a person than Yama)? (By the second boon, he has attained his place in a divine existence, having crossed beyond life and death).

Is there anything in man different from body, senses and mind which survives their disintegration and assumes contact with another body of the same or different kind either here on earth or elsewhere in another existence?

If there is such a thing – let us call it by some name, say, spirit or purusha or soul – that survives, how can we say it is the same being, the same person, that survives death and continues to be in an after-existence or takes birth?

We only call the totality as the person – body, senses, mind, spirit or purusha or soul. If it is the survival of the spirit or purusha or soul alone, uncoupled with one's human personality (whatever we may mean by this) characteristic of the man that dies, how are we justified in calling the survival as that of the man that dies?

Are we then analogous to the '*ghata*' (the mud pot), which, when disintegrated, the mud of the pot gets absorbed in the mud and the '*akasa*' (or space inside) gets absorbed in the wider space outside?

If the Katha Upanishad talks only of this spirit or purusha or soul, then Nachiketas is justified in saying that his third question is not answered. Upanishad can, and does, explain in detail about the Eternal One, the Absolute, but, we must carefully note that Yama also answers Nachiketas's third question almost as suggestions and hints indicated in a few verses (assuming Nachiketas's question – the third boon – refers to death of men in general, not necessarily apply to Nachiketas who is a special case, having already won relative immortality by second boon etc., still seeking the highest and absolute form of Immortality as answers to third boon question from Yama). Thus, we may say that Yama answers Nachiketas third boon question in two ways, one sort of general answer to what happens to men after death and the other about the Eternal One, the Absolute.

Back to the third boon question: "When man has passed away, some say, 'He is', while some others say, 'This he is not'"

Those who give the answer in the affirmative, (that is, 'He is') hold that there is one who is called '*bhoktha*' (enjoyer) by virtue of his being yoked to the soul, senses, mind (and perhaps, body?) and it is he who survives death.

Those who say that, 'This he is not', contend that personality is a developing proposition, it is subject to change in the world-existence, which itself is in a state of perpetual flux. If it is the Eternal One, Brahman, that resides in and supports the individual lives, minds and souls, that survives, It being Immortal and in that sense, It certainly survives, continues untouched by man's mortality, survives and 'he, referring to the Immortal It, certainly is'. But, then, if by 'he' is meant the man's personality, some say that man's

personality does not survive his death (as it is ever-changing) & say that 'this he is not'; this is the argument of those who say, 'this he is not' because the personality is ever-changing.

How Yama responds to this question:

A single answer to this question about the death, survival and immortality of man will be misleading, is not possible at all; the question is complicated, not simple; men are many, all are not at the same level and development, of equal wisdom and capacity for knowledge and action; for these are the factors that contribute to and are assimilated by that nature, that power, that element in man's being which survives. Hence the Upanishad says, "Subtle is the Law". Yama says, "Gautama, I will tell you the Secret, Eternal, Brahman, and also what happens to the Soul after one die". Again, "Some enter the womb for re-embodiment of the Spirit, some follow after the motionless according to their deeds, according to their knowledge" (V 6,7) What it is that actually survives and prepares for the embodiment of the Spirit is not stated, even though from other passages, it can be concluded that it is *atman*. Even then it has to be determined what exactly is the relation of the soul that takes re-birth to the Secret, the Eternal, Brahman, of which Yama promises to instruct Nachiketas.

How is the soul that takes re-birth related to the Brahman, The Eternal, the Immortal One?

The two selves - soul and God, or, the individual self and the universal self, or, the lower self and the higher spiritual being

Famous Rik (from the Rig Veda) of the mystic Dirghatamas bodily taken and included in **Mundaka Upanishad – *duau suparna two birds etc.*** – to illustrate the relation of the Twin-Souls. Two birds, eternal companions, dwelling in a common tree of life, one bird tastes the delicious fruits of the tree while the other bird, not eating but simply watches the bird that eats the delicious fruit is used to illustrate the relation of the Twin-Souls. The bird that eats is the lower Self that dwells in the common tree of Life with God, the higher Self, who does not eat but watches. The bird that eats has fallen from his lordship but when he sees the other bird, who is the Lord and Beloved, he realizes that all this is His greatness and his grief leaves him. But how does the bird (the lower self or the soul) take part in and taste the fruits of life without the sanction of the other, the Lord (or the Higher Self)? To imply His sanction, it is said that he watches; for his very seeing (*abhi-chakashithi*) carries with it all that is necessary to actuate the other to take part in life and therefore in that sense and to that extent he too is a sharer of the fruits of life; but he is not moved by it as the other fellow, therefore it is said that he simply watches.

Katha Upanishad makes it still more explicit, '*rtam pibanthau* (III. 1) that there are two who drink deep of the truth of good deeds; they dwell in the highest half of the most High (*parame paraarde*); they have entered into and lodged in the secret cave. Therefore they are not far from each other and separate. If their plenary home is in the supreme half at the summit of the creation and therefore far from us, they are also close within us, in

the secret depths, in the heart of the creature they have entered into. **One can know Him, the eater of the sweetness, *madhvadam*, the *jiva* ever close as the Self within, that is the Lord of what was and what shall be (IV, 5); thus if the higher Self is a close companion, the Self of the lower self lodged in the heart and can be seen within the self as in a mirror, high above they are both one together, inseparable as Light and Shade in the high heights of the Cosmic ladder.** For the One in His manifestation as creation is said to be the Eternal Tree, Ashwattha, whose roots are above and branches are downward and it is He who is called Brahman, Immortal, the Shining One in whom all the worlds are established, and there is nothing beyond him, none can go beyond it.

Therefore, in considering the relation of the re-incarnating soul to the higher self which is both within us and above us, it is not easy to confine to a single view-point because that will be a partial truth misleading & hence an untruth. **The Upanishad describes how the Atman is perceived.**

- **Here, within the self – as in a mirror**
- **Above in the world of Fathers (*pithru loka*) – as in a dream**
- **Still higher – as in water, one sees the surface of an object**
- **In the highest Heaven of the Spirit – as Light and Shade**

The same thing applies to the question of the re-birth of the soul; we can say that the soul chooses and prepares for re-embodiment and enters the womb. But the soul is neither born nor dies; or, stated differently,

The Self within the soul is the real Soul, is the Lord seated within it, has no birth or death; or the Higher Self above watches and therefore presides over the soul here, is born not, dies not. But that truth does not apply to the re-incarnating soul. In other words, the Upanishad talks of two halves – the higher or *para ardha*, that of knowledge and the lower, *aparaardha*, dominated by Ignorance; the former has neither birth or death but the latter falls under the control of Death, *mrityu*. As long as one remains in Ignorance, the soul's embodiment and reincarnation is actual and runs the full gamut of life. The Upanishad speaks of the generality of human beings as bound by the spell of Ignorance under the rule of Death (birth, death repeats itself in the cycle of life) and that a rare one turns inward and attains to Immortality. **Therefore, what happens to the soul when a man dies is a question to which the answer depends upon the man as to how far by his knowledge and works he has helped or hindered the soul in its circuit of life and upward march towards the truth of its Being.**

For any soul to take birth or re-birth it must have a vehicle to move in; for essentially the soul is Spirit and does not move in vacuum but chooses by its own inherent power, which is the power of the Spirit, a natural vehicle, a body, an inseparable garb, however subtle and psychic in its kind and character it be. It is this that absorbs as much as it can of the essentials of experiences in life for which it takes birth. **Therefore the condition of the soul after death is determined by the direction towards which the summation of its experiences subtly lodged in its natural vehicle and body gravitates.**

Thus the Upanishad proclaims that the fate of the soul, after death, is determined by what it learns to do and know, and has done and known. One can immediately pose the question how or why the soul chooses to do or know in a particular way different from others. Katha U has a ready answer: It is the One, Eternal in all that is transitory that orders the desires of the many; the calm and the strong behold that One within the self and theirs is the Peace of God; others may be earth-bound, desire-ridden, submerged in thoughts and feelings and passions, possessed by things material, have neither time nor the inclination to seek the One. This should answer the question, for He is the One who is the *prerita*, moving the many and lodged in the many. (RN Notes: Even while accepting that He, the One, is the propeller, or prerita, do we see elements of ‘free will’? – the ‘calm and the strong’ behold the One within, others have neither the time nor the inclination to seek the One. Point worth ‘inquiring’ into).

Therefore, Katha U and other U say that ‘to know Him’ before the soul slowly loosens itself from the body is imperative and cannot be postponed by anyone who is determined not to die like a worm. How to know Him is the question to which the U throws hints about the Yoga sadhana needed to achieve this. **But in the last resort one makes an exclusive choice of the Truth, the Supreme, the Self; it is then that the One, the Self, reveals the substance of Reality, its own body to the soul. But that is the ultimate step. For the initial seeking of the Truth by one in Ignorance, Faith is the first indispensable.** Nachiketas had it. Even before asking his father whom he plans to give Nachiketas away, Nachiketas was possessed of Faith. Also, before asking Yama to teach him, Nachiketas says, I have Faith. But faith in what? Faith in the existence of Him in all manifestations, in one’s self. Therefore, with faith in His presence, one must proceed to discover Him within one’s own being, in the depths, in the heart. Not by mental seeking, not by vital strength, but by an experience related to the material body; it is not a metaphysical separation – U states: **“One must separate Him with patience from one’s body as one separates the main fiber from a blade of grass” (tham svaat shareeraath pravruhet munjaath iva isheekaam dhairyena – VI. 17) – in such concrete terms, Katha U delivers the authentic words in regards to the lodging of the Spirit in the physical body of man.**

We thus summarize the significance of the three boons:

First boon:

- From the possession of faith, comes the initiative for Truth Knowledge.
- This gives the momentum for a self-exceeding effort to go beyond the common run of life and to come face-to-face with the Power that knows the secrets of Cosmic existence.
- In that sense, this is a gain; just a primary gain.
- Such gain gives courage to make further choices for outreaching the routine life, the power to open the passage leading to the other side of life and to link it with the bodily life here and to return consciously through the new-found way, the opening, to material existence.
- This is the meaning and significance of the first boon, the first gain of an occult power and knowledge.

Second boon:

- The gain from the first boon is limited in its scope, is confined to a select portion, to a fragment of its own being.
- Therefore, the second boon – the knowledge of Fire, the Divine Being who is the origin of the worlds, the foundation of world-existence, whose Home is above, in the heights of the Cosmos, who is yet hidden within man.
- The gain of this knowledge includes the method of waking up this Force, lighting up this Fire **within one's being** by which the soul becomes conscious of the Divine Being of the Cosmos and **builds Him in himself**. One attains heavenly immortality, which is relative (and not absolute). However, this is shaky or falls and fails without a true and firm basis, this is derived from the Eternal One.
- This is a greater gain than the gain from the first boon, remarkable and grand in its conception and achievement.
- However, this gain could rest permanently upon only one thing – Knowledge of the One Immortal from which the Divine Being of the Cosmos is born (which is the purpose of the third boon).

Third boon:

- While Nachiketas's third boon question is primarily aimed to find the answer for the question, 'he exists' or 'he does not exist', Yama answers by saying that 'I will tell you the Secret, the Eternal, Brahman, and also what happens to the Soul after one dies'. In that sense, Yama's explanation of the Secret, Eternal, Brahman, is:
- The winning of Immortality by the realization of the One who transcends the All, above Life and Death, yet hidden in the heart, in the deepest depths of the human being.
- If one knows him here before the body withers away, then he lives in the Light, and surviving the earth-life and one in consciousness with that One of whom all world-existence is embodiment, he is competent to shine forth as an embodied center of that Immortal Light, the Purusha, the One.
- Regarding what happens to the soul after one dies, whether 'he exists' or 'he does not exist', Upanishad says, it is difficult to directly answer this question, it is complicated, men are many, all are not of the same level and development, of equal capacity for knowledge and action. Hence the Upanishad says, "subtle is the law". 'Some enter the wombs for re-embodiment of the Spirit, some follow after the motionless according to their deeds, according to their knowledge'.

Thus, by 'inquiry', we understand the real significance of the three boons. By further 'inquiry', more complete understanding will result.

Personal Observations:

When we study and try to learn the teachings of Upanishads, indeed whenever we learn any new subject, we must proceed slowly and cautiously, question in our own minds whenever any new term is introduced or whenever any word is explained to us using words that need further clarifications. In other words, unless whatever is attempted to be learned is learned with deep interest, full awareness and total understanding, our learning becomes incomplete and imperfect. Perhaps due to our past ways of learning in the secular world, in the mass medium of University education and in the context of the varying and various subjects as our semester work-load, we are unable to conduct in depth reflections on any and every new term or terminology that we come across. This can be due to several reasons – first and foremost, our not having time to devote to fully understand these terms.

When it comes to learning Vedanta, we need to be careful in a number of ways. First and foremost we are not learning Vedanta to complete the requirements of a course of study leading to a degree, which, in turn, may lead us to a job, to salary, to positions of power etc. along with the attendant constraints and pressures. Therefore, we must study Vedanta in a way unlike we studied any of our secular subjects that ended up as our mainstay of professional life and benefits. Vedanta study, viewed in this context, must be completed with a dedication to ‘inquire’ and understand’ the terms, terminology and concepts stated therein.

Secondly, we must have a burning desire to understand about Brahman, the study of Brahma Vidya, if we have to have any chance of success in Vedantic studies. Developing a desire to understand Brahman itself is difficult, so what to speak of developing a ‘burning desire’? In other words, out of curiosity, passing interest or desire to know of our hoary scriptures, we may have entered into the study of Vedanta but, perhaps, are unwilling to make this inquiry as our main or only goal or pursuit.

Additional reasons include lack of Sanskrit knowledge and understanding, lack of willingness to take the time to study Sanskrit in greater detail so that we may be able to understand the Vedantic texts in better light, lack of access to Vedic and Vedantic books with simple or good translations, lack of availability of different and differing write-ups by well-known masters, lack of regular and full-time access to learned masters. Last, but not least, perhaps, maybe our busy and involved living in a highly materialistic society with family commitments and the distractions inherent in these preventing us from our ability to make Vedantic study as our prime objective.

The result: We accept the first boon of Nachiketas as part of a story and accept the second boon answers as some mystical ways of arrangement of the bricks to light the Nachiketas fire. Literally, thus, little or no inquiry is conducted into these two boon questions and the answers. If any attention is paid, such attention is made exclusively to the explanations, and teachings, of Yama about Death, Immortality etc. In the process, we lost out on the real meaning of the first boon, second boon and absent the full understanding of the first two boons, the teachings of Yama with respect to the third boon

question of Nachiketas takes us only to a superfluous understanding of Yama's teachings. The purpose of these series of lectures is many fold, first and foremost, to emphasize the 'inquiry' aspects when we study Vedanta, and, additionally, to introduce the listeners to the need to understand the first two boons thoroughly before trying to understand the third boon, and, furthermore, to introduce the listeners to the depth of actual and contextual material in the Vedas and Brahmanas that are the basis of the Upanishads. The simplistic categorization that Vedas (the Samhitas) and the Brahmanas are the Karma Kanda with the Aranyakas & Upanishads forming the Jnana Kanda, while true, must give way to a deeper understanding that Jnana Kanda literature has sprung up from Vedas only. In that sense, our Seers and Rishis have used Vedas as the basis for 'setting up of rituals' to form the Karma aspects and appealing to the external aspects in, and of, man while at the same time have also set up the Jnana or Knowledge aspects using the same Vedas. We must not lose sight of this simple and powerful aspect, namely, that Vedas are the basis for both the Purva and Uttara Mimamsas (the Karma Kanda and the Jnana Kanda). Upanishads as part of 'sruti' can only be fully understood when we look at our Seers and Rishis in this dual role as the masters of rituals and jnana.

PRASHNA UPANISHAD

Prasna Upanishad belongs to the Atharva Veda. 'Prashna (or Prasna)' means 'question' and hence the name for this Upanishad because the Upanishad describes the 'Prasna's or 'questions' posed by disciples to their teacher. There are six disciples, who, each posed one question, for a total of six questions to their teacher, the purpose of all these questions being the seeking of Brahma-Vidya or 'knowledge of (about) Brahman'. The teacher was Pippalad and the disciples were:

- Sukesha, son of Bharadvaja
- Satya-kaama, son of Sibi
- Gargya, grandson of Surya
- Kausalya, son of Asvala
- Bhargava of Vidarbha country
- Kabandi, son of Katya

They were devoted to realizing Brahman and obtaining 'Brahma-Vidya' from the teacher, who, in turn asked them to live with him for one year by practicing austerity and brahmacharya before posing their questions. There are several reasons why teachers used to prescribe such strict discipline to the disciples who approached them. First and foremost, it was to verify whether the disciples are committed to the study, whether they would follow through whatever was prescribed to them to obtain the knowledge that they were seeking. Second, of course, is that such rigor and discipline is needed to learn the very difficult knowledge related to Brahma.

The six questions were:

1. First question concerned the source of creatures on earth, whence these creatures came etc.
2. Second question about the supporting powers on earth, who supports, and how many support, the created world, who among these powers is the greatest etc.
3. Third concerned from where the life is born, how does it get into the body, how does it establish itself, how does it distribute itself, how does it depart the body etc.
4. Fourth question about sleep, who sleeps in this body, how they keep awake, who sees the dreams etc.
5. Fifth question pertained to the benefits of meditating on the syllable 'Aum'
6. Sixth and last question pertained to details of the Purusha with sixteen limbs.

One can see that the questions posed by these students proceed from the 'gross' to the 'subtle', with the first question posing questions of the earth, creatures on the earth etc. (the 'gross' forms that we see and hear about in this 'world of names and form') to the sixth question being about the 'Purusha' (the most 'subtle' form). Only if we start asking questions about the world around us about which we think we know (the most 'gross' form) and understand how the things here have come about, what are its relationships etc., do we have any chance at all of delving deeper into the subtle forms and being able to understand and experience such subtle forms.

Pippalada answers all these questions and the disciples thanked him for taking them to the other shore (showing them knowledge and crossing the 'samsara' of cycle of births and deaths) and acclaiming the teacher as their 'spiritual father'.

॥ प्रश्नोपनिषत् ॥

॥ praśnopaniṣat ॥

Peace Invocation

ॐ भद्रं कर्णेभिः शृणुयाम देवा

om bhadrāṁ karṇebhiḥ śṛṇuyāma devā

भद्रम् पश्येमाक्षभिर्यजत्राः ।

bhadram paśyemākṣabhiryajatrāḥ ।

स्थिरैरङ्गैस्तुष्टुवादेवहितं यदायुः ॥

sthirairāṅgaistuṣṭuvādevahitaṁ yadāyuh ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः

svasti na indro vṛddhaśravāḥ

स्वस्ति नः पूषा विश्ववेदाः ।

svasti naḥ pūṣā viśvavedāḥ ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः

svasti nastārksyo ariṣṭanemiḥ

स्वस्ति नो बृहस्पतिर्दधातु ॥

svasti no bṛhaspatirdadhātu ॥

Meaning: This is the Peace Invocation.

Peace Invocations are made prior to the study of such an important topic as Upanishad. Om! O gods, may we hear auspicious (bhadrām) words with the ears (karṇebhiḥ); while engaged in sacrifices, may we see auspicious things with the eyes; while praising (the gods) with steady limbs (sthiraiḥ angaiḥ), may we enjoy a life that is beneficial to the gods.

May Indra of ancient fame (vridhdha sravaah) be auspicious to us; may the all-knowing (vishwa vedaah) Pusha (Sun god, who is god of earth) be propitious to us; may Garuda, the destroyer of evil (arishtanemi), be well-disposed towards us; may Brihaspati ensure our welfare.

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

Meaning: Let there be Peace! Peace! Peace!!

ॐ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी

om sukeśā ca bhāradvājaḥ śaibyaśca satyakāmaḥ sauryāyaṇī

च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी

ca gārgyaḥ kausalyaścāśvalāyano bhārgavo vaidarbhiḥ kabandhī

कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं

kātyāyanaste haite brahmaparā brahmaniṣṭhāḥ param

ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह

brahmānveṣamāṇā eṣa ha vai tatsarvaṁ vakśyatīti te ha

समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

samitpāṇayo bhagavantaṁ pippalādamupasannāḥ ॥ 1 ॥

Meaning:

Sukesa, son of Bharadvaja (sukeśā ca bhāradvājaḥ);

Satyakama, son of Sibi (śaibyaśca satyakāmaḥ);

Grandson of Surya, bron of the family of Garga (sauryāyaṇī ca gārgyaḥ);

Kausalya, son of Asvila (kausalyaścāśvalāyano);

A scion of the line of Bhrgu, born in Vidarbha (bhārgavo vaidarbhiḥ); and,

Kabandhi, descendant of Katya (kabandhī kātyāyanaste)

All these men, who were devoted to the (inferior) Brahma (brahmaparā), engaged in realizing the (inferior) Brahma (brahmaniṣṭhāḥ), and intent on a search of the superior Brahman (param brahmānveṣamāṇā), approached, with faggots in hand, the venerable Pippalada, with the belief, ‘This one will certainly tell us all about It’.

तन् ह स ऋषिरुवच भूय एव तपसा ब्रह्मचर्येण श्रद्धया

tan ha sa ṛṣiruvaca bhūya eva tapasā brahmacaryeṇa śraddhayā

संवत्सरं संवत्स्यथ

samvatsaram samvatsyatha

यथाकामं प्रश्नान् पृच्छत यदि विज्ञास्यामः सर्वं ह वो

yathākāmaṁ praśnān pṛcchata yadi vijñāsyāmaḥ sarvaṁ ha vo

वक्ष्याम इति ॥ २ ॥

vakśyāma iti ॥ 2 ॥

Meaning: To them (thaan) the seer (rishih) said: Live (here) for a year observing austerity (tapasaa) and celibacy with devotion and interest towards studies (brahmacharya) and faith (sradhdhaya). Then ask questions (prashnaan prichchathah) as you desire (yathaa kaamam), ‘if we know (yadhi vijnaasyaamah), we shall explain all that you ask’.

अथ कबन्धी कत्यायन उपेत्य पप्रच्छ ।

atha kabandhī katyāyana upetya papraccha ।

भगवन् कुते ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

bhagavan kute ha vā imāḥ prajāḥ prajāyanta iti ॥ 3॥

Meaning: Then (atha – really means after a year, which was the time period specified by the master) Kabandhi, descendant of Katya, having approached (upethya) (him, the seer) asked (paprachcha), “O Bhagavan (used to specify ‘god’, here used in the context of ‘venerable sir’, ‘bhagavan’ really means the one with (or possessing) the ‘bhaga’s; bhagas refer to these six qualities), from what indeed are all these beings born?”

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत

tasmai sa hovāca prajākāmo vai prajāpatiḥ sa tapo'tapyata

स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिं च प्रणं

sa tapastaptvā sa mithunamutpādayate । rayim ca praṇam

चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ ४ ॥

cetyetau me bahudhā prajāḥ kariṣyata iti ॥ 4॥

Meaning: To him Kabandhi), he (the seer) said: “Prajapathi (means ‘pathi’ Lord of ‘praja’ all creatures), desirous of progeny (praja kaamah) (I shall create by becoming the ‘soul’ of all), deliberated on (past) Vedic Knowledge; having brooded on that knowledge, created a couple (mithunam utpādayathey) – food (rayi) and prana – with the idea that these two will produce creatures for me in various (bahudhaa) ways.

Analysis: Swami Ghambhirananda (reference 4) explains past Vedic Knowledge as: In His previous life, He was a human aspirant for the position of ‘Prajapathi’ and meditated on the Hiranyagarbha. That intense meditation made him Prajapathi in this cycle of creation, He then used His past Vedic Knowledge to create creatures by first creating couple, food and prana (symbolism being food as the moon to sustain ‘physical body’ and prana, the sun, the eater of the food, to sustain ‘life’). After creating the cosmic egg (Hiranyagarbha), He projected the couple, the sun and moon, and became identified with them. Then He created the Year, and identified with the Year. Then He created successively the half-year, the month, the half-month or fortnight, the day and the night

etc., food, foodstuff, semen and creatures etc. How creation occurred. “Prana” and “Rayi” can also said to convey the ideas of energy and matter.

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्

ādityo ha vai prāṇo rayireva candramā rayirvā etat

सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

sarvaṁ yanmūrtaṁ cāmūrtaṁ ca tasmānmūrtireva rayiḥ || 5||

Meaning: The Sun is verily Prana; the food is verily the Moon. Whatever is formed or gross (murtham) is food and also whatever is formless (amurtham) or subtle is also food. That gross (murthih) which is different from that (the subtle) is indeed food (rayihi eva).

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान्

athāditya udayanyatprācīm diśaṁ praviśati tena prācyān

प्राणान् रश्मिषु सन्निधत्ते । यद्विशणां यत् प्रतीचीं

prāṇān raśmiṣu sannidhatte | yaddakṣiṇām yat pratīcīm

यदुदीचीं

yadudīcīm

यदधो यदूर्ध्वं यदन्तरा दिशो यत् सर्वं प्रकाशयति

yadadho yadūrdhvaṁ yadantarā diśo yat sarvaṁ prakāśayati

तेन सर्वान् प्राणान् रश्मिषु सन्निधत्ते ॥ ६ ॥

tena sarvān prāṇān raśmiṣu sannidhatte || 6||

Meaning: The Sun, while rising, enters into the eastern direction, thereby it absorbs into its rays (rashmishu sannidaththey) all the creatures in the east. That it enters into the south, into the west and into the north, that it reaches the nadir and the zenith, that it enters the intermediate points (of the zodiac), that it illumines all (sarvam prakaashayathi), thereby it absorbs all living things into its rays.

Analysis: As each hour, and each day, passes, the creatures have that much less time to live (in general, the total life span of each and every creature decreases by each hour, and each day, that passes; in that sense, the Sun is said to take away, and deduct, the ‘prana’ of all living creatures during each hour and each day from their total life span.). See, for example, Aruna Prashna, Prayer to Surya not to take the ‘pranas’ of mine or my relatives or my cattle as the Sun rises (ma mey ee prajaayaa ma pshoonaam. Ma mama praanaan aadaaya udagaah – do not rise by taking my praana!).

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।

sa eṣa vaiśvānaro viśvarupaḥ prāṇo'gnirudayate ।

तदेतदृचाऽभ्युक्तम् ॥ ७ ॥

tadetadṛcā'bhyuktam ॥ 7॥

Meaning: That very one, (the Sun), rises up who is Prana and Fire who is identified with all creatures and who is possessed of all forms (vishwa roopah). This very one that has been referred to, is spoken of by the mantra:

विश्वरूपं हरिणं जातवेदसं

viśvarūpaṁ hariṇaṁ jātavedasaṁ

परायणं ज्योतिरेकं तपन्तम् ।

parāyaṇaṁ jyotirekaṁ tapantaṁ ।

सहस्ररश्मिः शतधा वर्तमानः

sahasraraśmiḥ śatadhā vartamānaḥ

प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८ ॥

prāṇaḥ prajānāmudayatyeṣa sūryaḥ ॥ 8॥

Meaning: (The realizers of Brahman knew, as their own souls,) the one that is possessed of all forms (vishwa roopam), full of rays (harinam), endowed with illumination (jata vedasam), the resort of all (prayanam), the single light (of all) (ekam jyothih), and the radiator of heat (tapantham). It is this Sun that rises (eshah suryah udayathi), the sun that possesses thousand rays (sahsra rashmih), exists in a hundred forms (shathadha varthamaanah) and is the life of all creatures (prajaanam pranah).

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च ।

sānvatsaro vai prajāpatistasyāyane dakṣiṇaṁ cottaraṁ ca ।

तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव

tadye ha vai tadiṣṭāpūrte kṛtamityupāsate te cāndramasameva

लोकमभिजयन्ते । त एव पुनरावर्तन्ते तस्मादेत ऋषयः

lokamabhijayante । ta eva punarāvartante tasmādetā ṛṣayaḥ

प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः

prajākāmā dakṣiṇaṁ pratipadyante । eṣa ha vai rayiryāḥ

पितृयाणः ॥ ९ ॥

pitryāṇaḥ ॥ 9॥

Meaning: The year (samvatsarah) verily is the Lord of Creatures (Prajapathi). Of Him, there are two paths, the Southern and the Northern. Those that follow actions that lead to one's satisfaction of wishes (or desires) (ishtapurthey kritham ithi upasathey) would get the world of moon (chaandramasam eva lokam abhijayanthey). They return again (they come back) because they are desirous of progeny, they attain the Southern Path. This path, or Course, is verily the course of the Manes, the path of food (rayi).

Analysis: How the food (rayi) and the eater of the food, prana (Sun), who were originally created to produce all creatures, achieve the objective is further discussed in this and following statements – how the year, the two half years of Southern and Northern Paths etc.

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया

athottareṇa tapasā brahmacaryeṇa śraddhayā

विद्ययाऽऽत्मानमन्विष्यादित्यमभिजयन्ते । एतद्वै

vidyayā"tmānamanviṣyādityamabhijayante । etadvai

प्राणानामायतनमेतदमृतमभयमेतत् परायणमेतस्मान्न

prāṇānāmāyatanametadamṛtamabhayametat parāyaṇametasmānna

पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥ १० ॥

punarāvartanta ityeṣa nirodhastadeṣa ślokaḥ ॥ 10॥

Meaning: Then also, those by virtue of brahmacharya, austerity, faith and meditation search for the Self (atman), they conquer the Sun by proceeding in the Northern Path. This is the support (and refuge or resort) of all creatures (praanaanaam aayathanam); this is immortal (ethadh amritham); this is fearless (ethadh abhayam); this is the highest goal (ethadh paraayanam); from this, they do not come back (asmath na punah aavarthantha); this is not realizable (ithi nirodhah) (to the ignorant – to those who do not try to understand the Self – na atmavicharah). There is a verse connected with this:

पञ्चपादं पितरं द्वादशाकृतिं

pañcapādam pitaram dvādaśākṛtiṁ

दिव आहुः परे अर्धे पुरीषिणम् ।

diva āhuḥ pare ardhe puriṣiṇam ।

अथेमे अन्य उ परे विचक्षणं

atheme anya u pare vicakṣaṇam

सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥

saptacakre ṣaḍara āhurarpitamiti || 11||

Meaning: Some talk (of this Sun) as consisting of five feet (pancha paadam), as the father, as possessed of twelve forms (dwaadasha aakrithim), and as full of water in the high place of the sky. But there are others who call (ahuh) him omniscient (vichakshanam) and on him, as possessed of seven wheels and six spokes is fixed (arpitham) (the whole universe).

Analysis: Full of water in the high place of the sky? Where is water in the Sun? The reference is that Sun takes water from the ocean etc. and forms clouds up in the sky from which we get rain etc. Five feet etc. may be referring to five seasons – the late autumn and winter being combined into one to make it five, instead of the usually six. So much symbolisms – seven wheels, six spokes etc. referring to the motion of time, the Lord of Creatures, constituted by the Sun and the Moon. Ardhe pare dive (third place, referring to heaven) etc.

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः

māso vai prajāpatistasya kṛṣṇapakṣa eva rayiḥ

शुक्लः प्रणस्तस्मादेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर

śuklaḥ praṇastasmādetā ṛṣayaḥ śukla iṣṭam kurvantītara

इतरस्मिन् ॥ १२ ॥

itarasmin || 12||

Meaning: The month is verily the Lord of all Creatures. The dark fortnight (leading to the New Moon) is His food and the bright fortnight (that leads to the Full Moon) is His Prana. Therefore the seers perform the sacrifices in the bright fortnight; the others perform it in the other fortnight.

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः

ahorātro vai prajāpatistasyāhareva prāṇo rātrireva rayiḥ

प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते

prāṇam vā ete praskandanti ye divā ratyā saṃyujyante

ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

brahmacaryameva tadyadrātrau ratyā saṁyujyante || 13||

Meaning: Day and night are verily the Lord of all Creatures. Day surely is His Prana and the night is verily His food. Those who indulge in passion (ratya samyujyanthey), that is unite with women during the daytime, waste away (praskandhanthi) Prana. Those who give vent to passion during night are as good as practising celibacy (brahmacharyam).

Analysis: Since union at night is praised, this is to be considered as vedic injunction, man uniting with his wife to follow His command of producing creatures.

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः

annam vai prajāpatistato ha vai tadretastasmādimāḥ prajāḥ

प्रजायन्त इति ॥ १४ ॥

prajāyanta iti || 14||

Meaning: Food is nothing but the Lord of all Creatures. From that indeed issues that human seed. From that are born these beings.

तद्ये ह वै तत् प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ।

tadye ha vai tat prajāpativratam caranti te mithunamutpādayante ।

तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं

teṣāmevaiṣa brahmaloko yeṣāṁ tapo brahmacaryam yeṣu satyam

प्रतिष्ठितम् ॥ १५ ॥

pratiṣṭitam || 15||

Meaning: This being so, those who undertake the well-known vow of the Lord of all Creatures, beget both sons and daughters. For them alone is this world of the moon in whom there are the vows and continence, and in whom is found for ever avoidance of falsehood.

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न

teṣāmasau virajo brahmaloko na yeṣu jihmamanṛtam na

माया चेति ॥ १६ ॥

māyā ceti || 16||

Meaning: For them is that taintless (virajah) world of Brahman, in whom there is no crookedness (na jihmam), no falsehood (anritham) and no illusion (na maaya).

इति प्रश्नोपनिषदि प्रथमः प्रश्नः ॥

iti praśnopaniṣadi prathamah praśnah ॥

Meaning: Thus ends the First Question of this Prashna Upanishad.

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन् कत्येव

atha hainam bhārgavo vaidarbhīḥ papraccha | bhagavan katyeva

देवाः प्रजां विधारयन्ते कतर एतत् प्रकाशयन्ते कः

devāḥ prajāṁ vidhārayante katara etat prakāśayante kaḥ

पुनरेषां वरिष्ठ इति ॥ १ ॥

punareṣāṁ variṣṭha iti ॥ 1 ॥

Meaning: Then (after question of Katya was completely answered by Seer Pippalada), a scion of the line of Bhṛgu (Bhargava) of Vidarbha asked (the question to the Seer): “Oh Bhagavan (literally meaning ‘God’ but addressed to teacher who is treated with great respect and as God by disciples per the Upanishadic injunction in Taittiriya Upanishad: ‘Aacharya Devo Bhava – Treat your Acharya or Guru, the one who knows all ‘aacharas or practices to be followed’, as you treat God), how many gods (devaah meaning devas) sustain (vidhaarayanthey) the creature? Which among them shine (prakaashayanthey)? Which, again, is chief (varishtah) among them?”

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः

tasmai sa hovācākāśo ha vā eṣa devo vāyuragnirāpaḥ

पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति

pr̥thivī vāṅmanaścakṣuḥ śrotram ca | te prakāśyābhivadanti

वयमेतद्वाणमवष्टभ्य विधारयामः ॥ २ ॥

vayametadbāṇamavaṣṭabhya vidhārayāmaḥ ॥ 2 ॥

Meaning: To him (Bhargava), he (seer Pippalada) said: Space (Aakaasa) in fact is this deity, as are also, air (vayu), fire (agni), water (aapah), earth (prithvi), the organs of speech (vaang), mind (manah), sight (chakshuh), hearing (srotram). Exhibiting their glory, they say, “It is we unquestionably hold this body together (vidhaarayaamah) by holding it aloft without disintegrating (avashtabhya)”.

Analysis: Each one of the above organs think that it is that organ, and that organ alone, that is holding this body together. That may be why the specific question of Bhargava (of wanting to know which among these deities is the Chief or foremost) was not answered.

तान् वरिष्ठः प्राण उवाच । मा मोहमापद्यथ अहमेवैतत्
 tān varīṣṭhaḥ prāṇa uvāca | mā mohamāpadyatha ahamevaitat
 पञ्चधाऽऽत्मानं प्रविभज्यैतद्वाणमवष्टभ्य
 pañcadhā"tmānaṁ pravibhajyaitadbāṇamavaṣṭabhya
 विधारयामीति
 vidhārayāmīti
 तेऽश्रद्धधाना बभूवुः ॥ ३ ॥
 te'sraddadhānā babhūvuḥ || 3 ||

Meaning: To them, the Chief Prana said: ‘Do not be deluded thus (or thinking this way that you are all holding this body together etc.) (ma aapadh moham yatha). It is I who do not allow It to be disintegrated by sustaining it by dividing myself fivefold’. They remained incredulous (asradhdhadhaanah babhoovuhu – without paying attention to it and thinking how could that be etc.) (the reference to the five-fold division is the five componenets to which the chief prana, Prana’ divides itself in the body and performs the various aspects – prana, apaana, vyana, udana, samaana)

सोऽभिमानादूर्ध्वमुत्क्रामत इव तस्मिन्नुत्क्रामत्यथेतरे सर्वं
 so'bhimānādūrdhvamutkrāmata iva tasminnutkrāmatyathetare sarva
 एवोत्क्रामन्ते तस्मिश्च प्रतिष्ठमाने सर्व एव प्रतिष्ठन्ते ।
 evotkrāmante tasmiśca pratiṣṭhamāne sarva eva pratiṣṭhante |
 तद्यथा मक्शिका मधुकरराजानमुत्क्रामन्तं सर्व एवोत्क्रामन्ते
 tadyathā makśikā madhukararājānamutkrāmantaṁ sarva evotkramante
 तस्मिष्च प्रतष्ठमाने सर्व एव प्रतिष्ठन्त एवम्
 tasmiṣca pratṣṭhamāne sarva eva pratiṣṭanta evam
 वाङ्मनश्चक्षुः
 vāṅmanaścakśuḥ
 श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥
 śrotraṁ ca te prītāḥ prāṇaṁ stunvanti || 4 ||

Meaning: He (the chief Prana) appeared to be rising up (out of the body) (oordhvam utkramatha) out of indignation (or self-respect or pride – abhimaanath). As he (the chief prana) rose up, all other deities started rising up, when he (chief paran) sat

(prathishtamaane), all others also sat. How? Just like all the bees (makshikaa) rise up with the king bee (madhukararaajanam – those who create or produce honey, meaning bees, raajanam, king) when the king rises and stays put (sits) when the king bee sits. Thus, deities of (or organs of) speech, mind, sight and hearing became happy (preethah) (how did they become happy? When they found that they have to rise up and leave if the chief prana leaves, thus understanding and acknowledging the ‘superiority’ of chief prana and understanding that if the chief prana doesn’t stay in the body, they would not be able to stay etc.) and started praising (sthuvathi) the chief prana.

एषोऽग्निस्तपत्येष सूर्य

eṣo'gnistapatyēṣa sūrya

एष पर्जन्यो मघवानेष वायुः

eṣa parjanya maghavāneṣa vāyuh

एष पृथिवी रयिर्देवः

eṣa pṛthivī rayirdevaḥ

सदसच्चामृतं च यत् ॥ ५ ॥

sadasaccāmṛtaṁ ca yat ॥ 5 ॥

Meaning: This one (esha, that is the chief Prana) burns like fire, this one is the sun, this one is the rain-producing cloud (parjanya), this one is Indra (maghavaan), this one is air (vayu), this one is the earth and food. This god is the gross and the subtle as well as that which is nectar. (As earth, He supports all; as food, He nourishes all etc.)

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।

arā iva rathanābhau prāṇe sarvaṁ pratiṣṭhitam ।

ऋचो यजूसामानि यज्ञः कशत्रं ब्रह्म च ॥ ६ ॥

ṛco yajūsāmāni yajñāḥ kśatraṁ brahma ca ॥ 6 ॥

Meaning: Like spokes on the hub of a chariot wheel, all things are fixed on Prana – rik, yajus, saama, sacrifice, Kshatriya and Braahmana.

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।

prajāpatiścarasi garbhe tvameva pratijāyase ।

तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति

tubhyam prāṇa prajāstvimā balim haranti

यः प्रणैः प्रतितिष्ठसि ॥ ७ ॥

yaḥ praṇaiḥ pratitiṣṭhasi ॥ 7 ॥

Meaning: It is you who move about the womb (garbhey charasi) as the Lord of Creation (prajapathih). It is you who take birth as the image (of the parents) (pratijayasey). O Prana, it is for you, who reside with the organs (pranaihi pratithishtasi), that all these creatures carry presents. (the implication here is that since you are the eater, all else is food for you are eaten by you, everyone pays obeisance to you etc.).

Analysis: Dr. Radhakrishnan quotes: “*pitur garbhe reto-rupena, matur garbhe putra rupena*” (Prajapati moves in the form of ‘the seed’ (*reto*, strictly means semen) in the father and in the form of the son (strictly, the child) in the womb of the mother. Look at the extent of ‘scientific knowledge’ even in those days!

देवानामसि वह्नितमः पितृणां प्रथमा स्वधा ।

devānāmasi vahnitamaḥ pitṛṇāṃ prathamā svadhā ।

ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

rṣiṇāṃ caritaṃ satyamatharvāṅgirasāmasi ॥ 8 ॥

Meaning: You are the best carrier or transmitter (vahnitamaḥ) to the deities. You are the food-offering to the pithrus (manes, the departed) that precedes other offerings. You are the right conduct of the organs that constitute the essence of the body and which are known as the ‘atharvas’.

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।

indrastvaṃ prāṇa tejasā rudro'si parirakṣitā ।

त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

tvamantarikṣe carasi sūryastvaṃ jyotiṣāṃ patiḥ ॥ 9 ॥

Meaning: O prana, you are Indra. Through your valor, you are Rudra. You are the preserver on all sides. You move in the sky. You are the sun, the Lord of all illuminaries.

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।

yadā tvamabhivarṣasyathemāḥ prāṇa te prajāḥ ।

आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

ānandarūpāstiṣṭhanti kāmāyānnaṃ bhaviṣyatīti ॥ 10 ॥

Meaning: O Prana, when you pour down (as rain), then these creatures of yours continue to be in a happy mood thinking ‘Food will be produced to our hearts’ content’.

व्रात्यस्त्वं प्राणैकर्षरत्ता विश्वस्य सत्पतिः ।

vrātyastvaṁ prāṇaikarṣarattā viśvasya satpatiḥ ।

वयमाद्यस्य दातारः पिता त्वं मातरिश्च नः ॥ ११ ॥

vayamādyasya dātāraḥ pitā tvam mātariśva naḥ ॥ 11 ॥

Meaning: O Prana, you are unpurified (vraathyah) – the refernce here is you are the first born or the creator, you are pure, there is no need for you to go through purification, baptism or whatever, you are always and already pure), you are the fire Ekarshi, you are the eater and you are the lord of all that exists. We are the givers of (your) food. O Matarisva (Air), you are our father. (Since you are identified with space or Aakasa which is the source of air, hence the name matarisva, thus establishing your fatherhood of the whole universe).

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।

yā te tanūrvāci pratiṣṭhitā yā śrotre yā ca cakṣuṣi ।

या च मनसि सन्तता शिवां तां कुरू मोत्क्रमीः ॥ १२ ॥

yā ca manasi santatā śivāṁ tāṁ kurū motkramīḥ ॥ 12 ॥

Meaning: Make calm (sivaam) that aspect of yours that is included in speech, in the ear (organs of hearing), that is in the eyes and that which permeates the mind. Do not rise up (ma utkrameeh)

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।

prāṇasyedaṁ vaśe sarvaṁ tridive yat pratiṣṭhitam ।

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

māteva putrān rakṣasva śrīśca prajñāṁ ca vidhehi na iti ॥ 13 ॥

Meaning: All this (in this world) and also all that in heave is under the control of prana. Protect us just as mother protects her sons and ordain for us splendour and intelligence (srrehi ca prajnaam).

Analysis: The second question, and the answers, provide obeysance to Prana, the Life Force and the Life Principle. Without Prana, the ‘life’ does not exist, without prana, the sense organs do not function and so on and on. Prana is compared to Prajpati, the first born. Prana is pure, Prana is Sun, Prana is Brahman, prayers to Prana to take care of us

just like ‘mother takes care of her children’, Prana, thou art our father.

इति प्रश्नोपनिषदि द्वितीयः प्रश्नः ॥

iti praśnopaniṣadi dvitīyaḥ praśnaḥ ॥

Thus the second question of Prashna Upanishad.

अथ हैनं कौशल्यञ्चाश्वलायनः पप्रच्छ । भगवन् कुत

atha hainam kauśalyaṣcāśvalāyanaḥ papraccha । bhagavan kuta

एष प्राणो जायते कथमायात्यस्मिञ्शरीर आत्मानं वा

eṣa prāṇo jāyate kathamāyātyasmiñśarīra ātmānam vā

प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते कथं बह्यमभिधते

pravibhajya katham pratiṣṭhate kenotkramate katham bahyamabhidhate

कथमध्यात्ममिति ॥ १ ॥

kathamadhyātmamiti ॥ 1 ॥

Meaning: Then, Kausalya, the son of Asvalayana, asked: O Bhagavan, from where is this Prana born? How does he come into this body? How again does he dwell by dividing himself? How does he depart? How does he support the external things and how the physical?

तस्मै स होवाचातिप्रश्चान् पृच्छसि ब्रह्मिष्ठोऽसीति

tasmai sa houvācātipraścān pṛcchasi brahmiṣṭho'sīti

तस्मात्तेऽहं ब्रवीमि ॥२॥

tasmātte'haṁ bravīmi ॥2॥

Meaning: To him, he said: You are asking supernormal questions (atiprasnaan) – questions that are really too deep, too intricate and about transcendental matters like origin of Prana etc. – since you are preeminently a knower of Brahman. Hence I speak to you (means that I shall answer your question. Lot of meaning here, you know about Brahman, you are qualified to know about Brahman, these questions and its answers will lead you to Brahman, so I shall answer your questions and make it easy for you to attain that Brahman knowledge. These dialogues show that kindness, respect and trust between the teacher and disciple – incomparable for its beauty and eloquence).

आत्मन एष प्राणो जायते । यथैषा पुरुषे

ātmana eṣa prāṇo jāyate | yathaiṣā puruṣe

छायैतस्मिन्नेतदाततं

chāyaitasminnetadātataṁ

मनोकृतेनायात्यस्मिञ्शरीरे ॥३॥

manokṛtenāyātyasmiñśarīre ||3||

Meaning: From the Self alone, Prana is born. Just as there can be this shadow when a man is there, so this Prana is fixed on this Self. He comes to this body owing to the actions of the mind.

Analysis: Having stated that Prana is everything the life giver, sustainer, when he rises from the body, all other (minor) deities like sense organs and everybody else also rise from this body etc. and essentially pointing that Prana is Lord of Creatures (Prajapathi, Hiranyagarbha etc.), when the question is put where does this Prana come from, we get the answer that Prana is attached to the Self just like one's shadow is attached to one – thus we are going in circles or we are in a catch-22; we want to know the Self, we understand that Prana is everything and making things happen, so we feel that if we find out where this Prana comes from, who this Prana is and the question is asked about this Prana, we are told that Prana attaches itself to the Self just as the shadow of a person attaches to a person. There is no easy answer to Self-Realization other than trying to spend one's everything in meditating to know about the Self!!.

यथा सम्रादेवाधिकृतान् विनियुङ्क्ते । एतन् ग्रामानोतान्

yathā samrādevādhikṛtān viniyuṅkte | etan grāmānotān

ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथक्

grāmānadhitiṣṭasvetyevamevaiṣa prāṇa itarān prāṇān pṛthak

पृथगेव सन्निधत्ते ॥४॥

pṛthageva sannidhatte ||4||

Meaning: Just like the king (samrat) alone employs authorities charged with administering by saying to them 'Rule over these villages, and these villages', so also this Prana engages the other organs and assigns tasks to them to be performed etc.

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः

pāyūpasthe'pānaṁ cakṣuḥśrotre mukhanāsikābhyāṁ prāṇaḥ

स्वयं

svayaṁ

प्रातिष्ठते मध्ये तु समानः । एष ह्येतद्धुतमन्नं समं

prātiṣṭate madhye tu samānaḥ | eṣa hyetaddhutamannaṁ samaṁ

नयति

nayati

तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५ ॥

tasmādetāḥ saptārciṣo bhavanti || 5||

Meaning: He (Prana) places Apana in the two lower apertures (payu and upastha). Prana, himself, issuing out of the mouth and nostrils, resides in the eyes and ears. In the middle, however, is Samaana. Since Samaana distributes equally all food that is eaten (etat hutam annam – the food that is eaten and digested by the fire in the stomach, this fire is known as jatara agni), therefore, these issue out of these seven flames.

Analysis: The imagery is as follows: Just like fire burns food (or for that matter anything that is put on the fire), so also the food eaten by the creatures get burned, that is properly digested etc., (hutam) by the fire in the belly (or stomach; literally, the sense-knowledge is the flame). The seven flames that are lodged in the head (the two eyes, the two ears, two nostrils and the mouth - the organs of sight, hearing etc. reporting their observations to the central place in the brain and then establishing cognition of these forms, shapes, colors, sight, hearing etc.) is a reference to state that Prana is the one controlling all these. Another way to state this is that these organs derive their capacity for cognition etc. from the energy obtained by food, made possible by Prana etc.

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनं तासां शतं

hṛdi hyeṣa ātmā | atraitadekaśataṁ nāḍīnaṁ tāsāṁ śataṁ

शतमेकैकस्या द्वासप्ततिर्द्वासप्ततिः

śatamekaikasyā dvāsaptatirdvāsaptatiḥ

प्रतिशाखानाडीसहस्राणि

pratiśākhānāḍīsahasrāṇi

भवन्त्यासु व्यानश्चरति ॥ ६ ॥

bhavantyāsu vyānaścarati || 6||

Meaning: The Atman (Self) is placed (or surely existing) in the heart (in the space in the heart, which is circumscribed by the lump of flesh shaped like a lotus. Here (atra),

meaning in this heart, there are one-hundred-and one (eka shatam) chief nerves (naadinaam). Each of them has a hundred divisions or branches (shatam shatam). Each division or branch is further divided into seventy-two thousand sub-branches. Among these moves Vyana.

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन बय तहे

athaikayordhva udānaḥ puṇyena puṇyaṁ lokam nayati pāpena

पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

pāpamubhābhyāmeva manuṣyalokam || 7||

Meaning: Now then (atha), Udana, when it is in its upward trend through the one (nerve) (ekaya) leads to a virtuous world (punyam) as a result of virtue (punyena), to a sinful world (paapam) as a result of sin (paapena), and to the human world (manushya lokam) as a result of both (ubhabhyaam).

Analysis: The refernce in the previous three verses is to the division of Chief Prana into its five constituents, Prana, Apana, Vyana, Udana and Samana. Prana, the component, acts in the eyse and nostrils and in the upper parts of face etc. Apana deals with the downward motion (and that of feces, urine etc. through the two lower apertures of the human body – payu and upastha). Vyana that moves in all the veins of the human body (totalling seventy-two thousand – both according to this Upanishadic statement by Seer Pippalada and by modern medical science). Udana, at the time of one’s death, how the Prana (the Chief Prana) leaves this human body goinhg upwards through the opening in the skull. Samaana that distributes the flow of air (and all digested food) equally into all parts of the body. Thus, the earlier statement that Chief Prana, in the form of Prajapati, enters the womb (garbha) to give life and leaves as Udana at the time of one’s death.

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्शुषं

ādityo ha vai bāhyaḥ prāṇa udayatyēṣa hyenaṁ cākśuṣam

प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्य

prāṇamanugrḥṇānaḥ | pṛthivyām yā devatā saiṣā puruṣasya

अपानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥ ८ ॥

apānamavaṣṭabhyāntarā yadākāśaḥ sa samāno vāyurvyaṇaḥ || 8||

Meaning: The sun indeed is the external Prana. It rises up favoring this Prana in the eye (of the creature). (The idea here is that the Sun helps the eyes see etc.). That deity that is in the earth (pṛthivyaam yaa devathaa) attracts (keeping under control by pulling down etc.) the vital function called apana. (otherwise, the humans may fly off or fall down; earth’s gravity keeps the creature in check, under control etc.). The space (that is the air)

that is in the middle is Samaana. The (common) air is Vyana.

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः । पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥ ९ ॥

tejo ha vā udānastasmādupaśāntatejāḥ | punarbhavamindriyairmanasi
sampadhyamānaiḥ || 9||

Meaning: That which is well-known as (common) luminosity is Udana. (The word, ‘common’ luminosity is used to describe Udana as opposed to the luminosity that is always present in the Sun). Therefore (tasmaad), one who gets his light extinguished (upashantha tejaah), attains rebirth (punah bhavam) together with the organs (indriyai) that enter into his mind (manasi sampadyamaanaiah).

Analysis: The time of leaving the body, the person is said to see a flash of lightning; the reference here of Udana, which is associated with the person’s death when Udana leaves the body, when losing its luminosity (upashantha tejaah), person dies etc.

यच्चित्तस्तेनैष प्राणमायाति । प्राणस्तेजसा युक्तः सहात्मना

yaccittastenaisha prāṇamāyāti | prāṇastejasā yuktaḥ sahātmanā

तथासङ्कल्पितं लोकं नयति ॥ १० ॥

tathāsaṅkalpitaṁ lokaṁ nayati || 10||

Meaning: Together with whatever thought he had (yath chiththah), he enters into Prana (esha praanam aayaathi). Prana, in association with Udana (tejasaa yukthah) and along with soul (aatmana saha) leads him (nayathi) to the world desired (yatha sankalpitham lokam) desired by him.

Analysis: It is customary in the Hindu way of life, where the four ashramaas or stages in life are prescribed – brahmacharya or period of celibacy and study for the first twenty to twenty-five years, grihastha for the next twenty to thirty years or so married and family life, strictly this lasts until the persons’ children are all educated, settled in life and children born to them (his children) or that he has seen grand-children (and the sacrifices performed by him during the grihastha asram), vanaprastha, withdrawing from the world, and, sannyasa total renunciation – and that in the last stage one spends one’s time in meditation and thinking of sattvic and pure thoughts, so, when the time for Prana (with Udana and Atman) to leave this body, the Prana will be leading him to the world of his thoughts at the time of death will ensure to him an excellent world for his re-birth because he is spending all his time during this last ashrama of his life, the sannyasa ashrama, are spent in meditation and pure, sattvic thoughts.

य एवं विद्वान् प्राणं वेद न हास्य प्रजा हीयतेऽमृतो

ya evaṁ vidvān prāṇaṁ veda na hāsya prajā hīyate'mṛto

भवति तदेषः श्लोकः ॥ ११ ॥

bhavati tadeṣaḥ ślokaḥ || 11||

Meaning: The line of progeny of any man (asya praja) of knowledge (vidwan) who knows Prana thus, certainly, sustains no break. He becomes immortal (amrita bhavathi). Pertaining to this, there occurs this mantra.

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।

utpattimāyatim̄ sthānaṁ vibhutvaṁ caiva pañcadhā ।

अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते

adhyātmaṁ caiva prāṇasya vijñāyāmṛtamaśnute

विज्ञायामृतमश्नुत इति ॥ १२ ॥

vijñāyāmṛtamaśnuta iti || 12||

Meaning: Having known the origin (uthpaththim), coming (aayathim), lodgement (sthaanam) and the five-fold overlordship (Prana, Apana, Vyana, Udana and Samana) and the physical existence (adhyathmam), one achieves immortality (amritham ashnuthey). Having known, one achieves immortality.

Analysis: The third question, and its answers, provide further insight into the Life Force, Prana, its division into its five components, and how it enters into the beings, how it sustains itself, how it leaves etc. Anyone who knows the birth of life, how it enters the body, how are its five divisions, how it is related to the inner Self – enjoys eternal life.

इति प्रश्नोपनिषदि तृतीयः प्रश्नः ॥

iti praśnopaniṣadi tṛtīyaḥ praśnaḥ ||

Thus the third question of Prashna Upanishad

अथ हैनं सौर्यायणि गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन्

atha hainaṁ sauryāyaṇi gārgyaḥ papraccha । bhagavannetasmin

पुरुषे कानि स्वपन्ति कान्यस्मिञ्जाग्रति कतर एष देवः

puruṣe kāni svapanti kānyasmiñjāgrati katara eṣa devaḥ
स्वप्नान् पश्यति कस्यैतत् सुखं भवति कस्मिन्नु सर्वे
svapnān paśyati kasyaitat sukhaṁ bhavati kasminnu sarve
सम्प्रतिष्ठिता भवन्तीति ॥ १ ॥
sampratiṣṭitā bhavantīti ॥ 1 ॥

Meaning: Then, (after the questioning by Kausalya), the grandson of Surya, born of the family of Garga, asked him: “Oh, Bhagavan (adorable sir), which are the organs (kani)that go to sleep (svapanthi) in this person (asmin puruṣhe)? Which keep awake (jagrathi) in him? Which is the deity that experiences the dream (svapnan pashyathi)? To whom occurs this happiness (sukham bhavathi)? In whom do all get merged (samprathishtitha bhavanthi)?

Analysis: These questions, four thru six, in a sense can be said to be different than the first three questions. The first three questions are said to relate to the mundane, impermanent existence, to manifested existence and to belong to lower Brahman or lower knowledge (or ignorance in the language of Vedanta). The next three questions deal with Purusha, the auspicious, calm, unchanging and immutable Truth, is birthless, exists everywhere internally and externally and is the subject-matter of higher (superior) knowledge.

There are five sub-questions in this fourth question. These five sub-questions are:

- Who is the perceiver of the waking state? In other words, whose cessation from activity leads one to ‘deram state’?
- Whose job or function is to maintain the body in all three states – waking, dream and deep sleep?
- Who is the perciever in the dream state?
- Who is the nejoyer during sleep?
- In whom do all the organs merge? Indirectly, asking about the Fourth state or Turiya or that of the Self, free from the three states of waking, dream and deep sleep.

From the nature of these questions, one can see that answers to these questions will lead one to Brahman (or Superior) knowledge.

तस्मै स होवच । यथ गार्ग्य मरीचयोऽर्कस्यास्तं

tasmai sa hovaca | yatha gārgya marīcayo'rkasyāstaṁ

गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति । ताः पुनः

gacchataḥ sarvā etasmim̐stejomaṇḍala ekībhavanti | tāḥ punaḥ

पुनरुदयतः प्रचरन्त्येवं ह वै तत् सर्वं परे देवे

punarudayataḥ pracarantyevaṁ ha vai tat sarvaṁ pare deve

मनस्येकीभवति

manasyekībhavati

तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न

tena tarhyeṣa puruṣo na śṛṇoti na paśyati na

जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते

jighrati na rasayate na spr̥śate nābhivadate nādatte nānandayate

न विसृजते नेयायते स्वपितीत्याचक्षते ॥ २ ॥

na visṛjate neyāyate svapitītyākṣate || 2 ||

Meaning: To him (Gargya), he (the venerable seer Pippalada) said: O Gargya, just as all the rays (mareechayah) of the setting (astham gachchathah) sun (arkasya) become unified (ekee bhavanthi) in this orb of light (etasmin tejomandala), and they disperse (pracharanthi) from the sun as the sun rises up again (udayathah punah), similarly all the organs (of speech, sight etc.) unified in the high deity, the mind (pare deve manasi). Hence this person does not then hear (na srnothi), does not see (na pashyathi), does not smell (na jighrathi), does not taste (na rasayathey), does not touch (na sprushathey), does not speak (na abhivadathey), does not grasp (na aadaththey), does not enjoy (na aanandayathey), does not excrete or eject (na visrujathey), does not move (na iyayate). They, the common people say (aachakshathey), “ he is asleep” (svapiti iti).

प्राणाग्रय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह

prāṇāgraya evaitasmin pure jāgrati | gārhapatyo ha

वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते

vā eṣo'pāno vyāno'nvāhāryapacano yadgārhapatyāt praṇīyate

प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

praṇayanādāhavanīyaḥ prāṇaḥ || 3 ||

Meaning: It is the fires (that is the function of the fires) of Prana that really keep awake in this city of the body. That which is Apana really resembles the Gaarhapatya, Vyana resembles the Anvaahaaryapacana. Since Aahavaneeya is obtained from Gaarhapatya which is Aahavaneeya's source of extraction and (since Prana is issuing out of Apana – the reference here being that Apana draws the inbreath and fills up the lungs; from that inner air in the lungs, Prana comes out as the outgoing breath), therefore Prana conforms to Aahavaneeya.

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः ।

yaducchvāsaniḥśvāsāvetāvāhutī samaṁ nayatīti sa samānaḥ ।

मनो ह वाव यजमानः । इष्टफलमेवोदानः । स

mano ha vāva yajamānaḥ । iṣṭaphalamevodānaḥ । sa

एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

enam yajamānamaharaharbrahma gamayati ॥ 4॥

Meaning: That Samaana (is the priest called Hota) because it strikes a balance (samam nayathi iti) between exhalation (uchchvasa) and inhalation (nishshvasa) which are but (comparable to) two oblations (ahooti) (of the Agnihotra sacrifice). The mind is verily the master or sacrificer. The desired fruit (ishtaphala) is Udana. He (Udana) leads this master or sacrificer (enam yajamaanam) every day (ahah ahah) to Brahman.

Analysis: This passage is in answer to the question of sleep of an illumined person. Such sleep of an illumined person is compared to the Agnihotra sacrifice. It reinforces the Vedic statements that all the component parts of the body and organs of an illumined man perform sacrifice at all times even when during sleep.

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं

atraiṣa devaḥ svapne mahimānamanubhavati । yaddṛṣṭam

दृष्टमनुपश्यति

drṣṭamanupaśyati

श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च

śrutam śrutamevārthamanuśṛṇoti deśadigantaraiśca

प्रत्यनुभूतं

pratyanubhūtam

पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं

punaḥ punaḥ pratyanubhavati drṣṭam cādrṣṭam ca śrutam

चाश्रुतं

cāśrutam

चानुभूतं चाननुभूतं च स्वासच्च सर्वं पश्यति सर्वः

cānubhūtam cānanubhūtam ca scāsacca sarvaṁ paśyati sarvaḥ

पस्यति ॥ ५ ॥

pasyati || 5||

Meaning: This passage seems to answer the question, “Which is the deity who experiences the dream?”. In this dream state (svapne), this deity (esha devah) (that is, the mind) experiences greatness (mahimaanam anubhavathi). Whatever was seen (yad drishtam), it sees again (drishtam anupasyathi); whatever was heard, it hears again; whatever was perceived in the different places and directions, it experiences again and again; it perceives all by becoming all that was seen or not seen, heard or not heard, perceived or not perceived, and whatever is real and unreal.

स यदा तेजसाऽभिभूतो भवति । अत्रैष देवः स्वप्नान्न

sa yadā tejasā'bhibhūto bhavati | atraiṣa devaḥ svapnānna

पश्यत्यथ यदैतस्मिञ्शरीर एतत्सुखं भवति ॥ ६ ॥

paśyatyatha yadaitasmiñśarīra etatsukhaṁ bhavati || 6||

Meaning: When that deity (the mind), becomes overwhelmed by the sun’s rays, then, in this state, the deity does not see dreams. Then, at that time, there occurs this happiness in this body.

स यथा सोभ्य वयांसि वसोवृक्षं संप्रतिष्ठन्ते । एवं

sa yathā sobhya vayānsi vasovṛkṣaṁ sampratiṣṭhante | evaṁ

ह वै तत् सर्वं पर आत्मनि संप्रतिष्ठते ॥ ७ ॥

ha vai tat sarvaṁ para ātmani sampratiṣṭhate || 7||

Meaning: To illustrate this point: As the birds, O goodlooking one, proceed towards the tree that provides lodging, just so all these proceed to the supreme Self.

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च

pṛthivī ca pṛthivīmātrā cāpaścāpomātrā ca tejaśca

तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा

tejomātrā ca vāyuśca vāyumātrā cākāśaścākāśamātrā

च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च ग्राणं च

ca cakṣuśca draṣṭavyaṁ ca śrotraṁ ca śrotavyaṁ ca grāṇaṁ ca

घ्रातव्यं च रसश्च रसयितव्यं च त्वक्क स्पर्शयितव्यं च

ghrātavyaṁ ca rasaśca rasayitavyaṁ ca tvakca sparśayitavyaṁ ca

वाक्क वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं

vākca vaktavyaṁ ca hastau cādātavyaṁ copasthaścānandayitavyaṁ

च पायुश्च विसर्जयितव्यं च यादौ च गन्तव्यं च मनश्च

ca pāyuśca visarjayitavyaṁ ca yādau ca gantavyaṁ ca manaśca

मन्तव्यं च बुद्धिश्च बोद्धिव्यं चाहङ्कारश्चाहङ्कर्तव्यं च

mantavyaṁ ca buddhiśca boddhivyāṁ cāhaṅkāraścāhaṅkartavyaṁ ca

चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च

cittaṁ ca cetayitavyaṁ ca tejaśca vidyotayitavyaṁ ca prāṇaśca

विद्यारयितव्यं च ॥ ८ ॥

vidyārayitavyaṁ ca ॥ 8॥

Meaning: Earth and the rudiment of earth (prithivee ca prithiveemaatraa),

Water and the rudiment of water (aapah ca aapomaatraa),

Fire and the rudiment of fire,

Air and the rudiment of air,

Space and the rudiment of space,

The organ, and the object, of vision,

The organ, and the object, of hearing,

The organ, and the object, of smell,

The organ, and the object, of taste,

The organ, and the object, of touch,

The organ, and the content, of speech,

The hands, and the object, grasped,

Sex and the enjoyment,

The organof excretion and the excreta,

The feet, and the space, walked,

The mind and the content of thought,

Understanding and the content of understanding,

Egoism and the content of egoism,

Awareness and the content of awareness,

The shining skin and the object revealed by that,

Prana, and all that has to be held by Prana.

Analysis: All these merge in the Supreme Self, that is the idea.

एष हि द्रष्ट स्पृष्टा श्रोता घ्राता रसयिता मन्ता

eṣa hi draṣṭa sprāṣṭā śrotā ghrātā rasayitā mantā

बोद्धा कर्ता विज्ञानात्मा पुरुषः । स परेऽक्षर आत्मनि

boddhā kartā vijñānātmā puruṣaḥ । sa pare'kśara ātmani

संप्रतिष्ठते ॥ ९ ॥

sampratiṣṭhate ॥ 9 ॥

Meaning: Ans this one is the seer, feeler, hearer, smeller, taster, thinker,ascertainer, doer – who is he? The Purusha, the knower of the Self (vijnana atma). He becomes wholly established in the Supreme, Immutable Self (pare akshare aatmani).

परमेवाक्षरं प्रतिपद्यते स यो ह वै

paramevākśaraṁ pratipadyate sa yo ha vai

तदच्छायमशरीरम्लोहितं

tadacchāyamaśarīramlohitaṁ

शुभ्रमक्षरं वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति ।

śubhramakśaraṁ vedayate yastu somya । sa sarvajñaḥ sarvo bhavati ।

तदेष श्लोकः ॥ १० ॥

tadeṣa ślokaḥ ॥ 10 ॥

Meaning: He who realizes that shadowless, bodiless, colorless,pure, Immutable attainthe Supreme Immutable Itself, O amiable one (somya). He becomes all-knowing (sarvajnah) and omnipresent (sarvo bhavathi). There is this verse (connected to this):

विज्ञानात्मा सह देवैश्च सर्वैः

vijñānātmā saha devaiśca sarvaiḥ

प्राणा भूतानि संप्रतिष्ठन्ति यत्र

prāṇā bhūtāni sampratiṣṭhanti yatra

तदक्षरं वेदयते यस्तु सोम्य

tadakśaraṁ vedayate yastu somya

स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

sa sarvajñaḥ sarvamevāviveśeti || 11||

Meaning: O amiable one (somya), he who knows that Immutable into which the cognizing Self (the Purusha who is naturally a knower) as also the organs and the elements together with all the deities merge, that omniscient one enters into everything.

Analysis: The fourth question, and the answers, provide obeysance to the Immutable and Unmanifest on which rests everything – the waker, the dreamer and the deep leeper, everything. One who understands about the Immutable and Unmanifest gets everything.

इति प्रश्नोपनिषदि चतुर्थः प्रश्नः ॥

iti praśnopaniṣadi caturthaḥ praśnaḥ ||

Thus the fourth question of the Prashna Upanishad

अथ हैनं सैव्यः सत्यकामः पप्रच्छ । स यो ह

atha hainaṁ saibyaḥ satyakāmaḥ papraccha | sa yo ha

वै तद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत ।

vai tabhdagavanmanuṣyeṣu prāyaṇāntamoṅkāramabhidhyāyīta |

कतमं

katamaṁ

वाव स तेन लोकं जयतीति । तस्मै स होवाच ॥ १ ॥

vāva sa tena lokaṁ jayatīti | tasmai sa hovāca || 1||

Meaning: Then, Satyakama, son of Sibi, asked him, ‘O venerable one (Bhagavan), which world does he really win thereby, who among men, intently meditates)abhidhyaayeetha) on Om in that wonderful way till death (praayanaantham)?’ To him, he said:

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।

etadvai satyakāma paraṁ cāparaṁ ca brahma yadoṅkāraḥ |

तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

tasmādvīdvānetenaivāyatanenaikataramanveti || 2||

Meaning: O Satyakama, this very Brahman – both superior and inferior (param ca aparam) – is this Om (sound of OM – Onkaara). Therefore, the illumined one attains (anveti) either of the two through this means only (etena aayatanena eva).

Analysis: One might wonder how, and why, Om is identified with Brahman. The Supreme Brahman cannot be described by words or attributes. The ‘neti vada’ or the ‘negative statements, not this, not this’ is the answer when Brahman is tried to be compared to other things by which one tries to explain who/what Brahman is. Any known or imagined thing is neti (na iti – this is not It, the Brahman) is how it is best described. Hence the mind by itself cannot imagine It, explore about It, or think or meditate Upon It – without knowing the shape, form or contents, how can mind focus itself on It? But to those who meditate on Om, which is comparable to the Vishnu and other deities and on which is fixed the ‘idea of Brahman’ and that too if the one who meditates on this Om is an illumined one, it is possible to attain Brahman by such meditation. Hence the reference of Om as the inferior Brahman (due to its similarity to Vishnu and other deities) and Superior Brahman (the ‘idea of Brahman’ being fixed on it).

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव

sa yadhyekamātramabhidhyāyīta sa tenaiva saṁveditastūrṇameva

जगत्याभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र

jagatyābhisampadyate | tamṛco manuṣyalokamupanayante sa tatra

तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ ३ ॥

tapasā brahmacaryeṇa śraddhayā sampanno mahimānamanubhavati || 3||

Meaning: If he meditates on Om as consisting of one letter (eka maatram – can be translated as one moment or one or first letter (of OM), the ‘a’), by that alone (tena eva) and very quickly (toornam eva) he becomes enlightened (samveditah) and attains (abhisampadyate) the earthly abode (jagaty). By Rik mantras, he attains human birth and there endued by (sampannah) practice of brahmacarya and by faith (sraddhayaa), he attains greatness (mahimaanam anubhavathi).

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं

atha yadi dvimātreṇa manasi sampadyate so'ntarikṣam

यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभुतिमनुभूय

yajurbhirunnīyate somalokam | sa somaloke vibhutimanubhūya

पुनरावर्तते ॥ ४ ॥

punarāvartate || 4||

Meaning: If he meditates on the mind by two letters (of Om) (dwi maatrena – can be translated as two moments or two letters (of OM), the ‘a’ and ‘u’), he becomes identified

with the mind. By Yajur mantras, he is lifted (unneeyate) to the intermediate world of the Moon (somalokam). Having experienced greatness in the Lunar world, he turns round again. (punah aavarthathey).

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्शरेण परं पुरुषमभि-

yaḥ punaretam trimātreṇomityetenaivāksareṇa param puruṣamabhi-

ध्यायीत स तेजसि सूर्ये संपन्नः । यथा पादोदरस्त्वचा

dhyāyīta sa tejasi sūrye sampannaḥ | yathā pādodarastvacā

विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स

vinirbhucyata evaṁ ha vai sa pāpmanā vinirbhuktaḥ sa

सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं

sāmabhirunnīyate brahmalokaṁ sa etasmājjīvaghanāt parātparam

पुरुशयं पुरुषमीकशते । तदेतौ श्लोकौ भवतः ॥ ५ ॥

puruśayam puruṣamīkśate | tadetau ślokau bhavataḥ || 5||

Meaning: If he meditates on the Supreme Purusha (Purusham abhi dhyayeetha) using the three letters (of Om) (tri maatreṇa – can be translated as three moments or three letters (of OM), the ‘a’, ‘u’, and ‘m’) becomes unified in the Resplendent Sun (tejasi surye sampannaḥ). Just as a snake (paadodarah) becomes freed from its slough (casts away the dead skin when a new skin arrives), exactly in the same manner, he becomes freed from sin (paapmanā vinirmukthah) and he is lifted (unneeyathey) to the world of Brahma by Sama mantras. From this total mass of creatures (etasmaath jeevaghanath) (also the refernce to Hiranyagarbha that he has become by being lifted to the Brahma loka), he sees the Purusha who penetrates every being and is higher than the higher one (paraath param) (Hiranyagarbha). Bearing on this, there occur two verses:

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता

tisro mātrā mṛatyumatyaḥ prayuktā

अन्योन्यसक्ताः अनविप्रयुक्ताः ।

anyonyasaktāḥ anaviprayuktāḥ |

क्रियासु बाह्याभ्यन्तरमध्यमासु

kriyāsu bāhyābhyantaramadhyamāsu

सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥ ६ ॥

samyak prayuktāsu na kampate jñāḥ || 6||

Meaning: The three letters, ‘a’, ‘u’, ‘m’, (by themselves) are within the range of death (mrityumatyah). But if they are closely joined (anyonyasakthaah), one to another, are not divergently applied to different objects (anaviprayukthaah) and are applied to the three courses of actions – external, internal and intermediate – that are properly resorted to, then the man of enlightenment (jñah) does not shake (na kampahey).

Analysis: The letters a, u, and m by themselves have no great power. But if they are united together, and the illumined person meditates on the three joined letters as OM which represents the ‘idea of Brahman’, then the enlightened one reaches the Supreme, that is the idea.

ऋग्भिरेतं यजुर्भिरन्तरिक्षं

ṛgbhīretam yajurbhīrantarikṣam

सामभिर्यत् तत् कवयो वेदयन्ते ।

sāmabhīryat tat kavayo vedayante ।

तमोङ्कारेणैवायतनेनान्वेति विद्वान्

tamoṅkāreṇaivāyatanenānveti vidvān

यत्तच्छान्तमजरममृतमभयं परं चेति ॥ ७ ॥

yattacchāntamajaramamṛtamabhayaṁ paraṁ ceti ॥ 7 ॥

Meaning: The intelligent (person) knows this world attainable by the Rk mantras, the intermediate space attainable by the Yajur mantras and that which is reached by the Sama mantras. The enlightened one attains that three-fold world by meditation on Om alone; and through Om as an aid, he reaches that also which is the Supreme Reality that is quiet beyond old age, death and fear.

Analysis: The fifth question about Aum, and the answers, state that the Supreme is beyond the three worlds. The *Turiya* state (‘turiya’ really means fourth) while including elements of the three states is beyond the three states, and transcends the three states. One who meditates on the Turiya state attains the Turiya or Supreme or Brahman state.

इति प्रश्नोपनिषदि पञ्चमः प्रश्नः ॥

iti praśnopaniṣadi pañcamaḥ praśnaḥ ॥

Thus the fifth question of Prashna Upanishad

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन्

atha hainaṁ sukeśā bhāradvājaḥ papraccha । bhagavan

हिरण्यनाभः

hiraṇyanābhaḥ

कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं

kausalyo rājaputro māmupetyaitaṁ praśnamapṛcchata । ṣoḍaśakalam

भारद्वाज पुरुषं वेत्थ । तमहं कुमारम्ब्रुवं नाहमिमं

bhāradvāja puruṣaṁ vettha । tamahaṁ kumārambruvaṁ nāhamimaṁ

वेद ।

veda ।

यध्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा

yadhyahamimamavediṣaṁ kathaṁ te nāvakśyamiti । samūlo vā

एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हम्यनृतं वक्तुम् ।

eṣa pariśuṣyati yo'nṛtamabhivadati tasmānnārhamyanṛtaṁ vaktum ।

स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ

sa tūṣṇīṁ rathamāruhya pravavrāja । taṁ tvā pṛcchāmi kvāsau

पुरुष इति ॥ १ ॥

puruṣa iti ॥ 1 ॥

Meaning: Then Sukesha, son of Bharadvaja, asked him, ‘Oh Bhagavan, venerable sir, a prince of Kosala by name Hiranyanabha, approached me and put this question, “Bharadvaja, do you know the Purusha possessed of sixteen limbs?” I said to that prince, ‘I do not know him. If I knew, why would I not tell you? Anyone who utters a falsehood dries up completely, root and all (samoola va parishushyathi). Therefore, I cannot afford to utter a falsehood’. Silently (tooshneem), he rode away on the chariot. Of that Purusha, I ask you, where does He exist?’

तस्मै स होवाच । इहैवान्तःशरीरे सोभ्य स पुरुषो

tasmai sa hovāca । ihaivāntaḥśarīre sobhya sa puruṣo

यस्मिन्नताः षोडशकलाः प्रभवन्तीति ॥ २ ॥

yasminnatāḥ ṣoḍaśakalāḥ prabhavantīti ॥ 2 ॥

Meaning: To him, he said thus: Here itself (iha eva), inside this body (sareere anthah), O adorable one (somya), this sixteen limbed (shodashakalaah) Purusha exists.

स ईक्शाचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि

sa īkśācakre | kasminnahamutkrānta utkrānto bhaviṣyāmi

कस्मिन्वा प्रतिष्ठिते प्रतिष्ठस्यामीति ॥ ३ ॥

kasminvā pratiṣṭite pratiṣṭasyāmīti || 3||

Meaning: He (the sixteen-limbed Purusha) deliberated: As a result of whose departure, shall I rise up? And as a result of whose continuance, shall I remain established?

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः

sa prāṇamasṛjata prāṇācchraddhāṁ khaṁ vāyurjyotirāpaḥ

पृथिवीन्द्रियं मनः । अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म

pr̥thivīndriyaṁ manaḥ | annamannādvīryaṁ tapo mantrāḥ karma

लोका

lokā

लोकेषु च नाम च ॥ ४ ॥

lokeṣu ca nāma ca || 4||

Meaning: He (this Purusha, after deliberations) created Prana (praanam asrujatha); from Prana, (He created) faith, space, air, fire, water, earth, organs, mind, food; from food, (He created) vigor, self-control, mantras, rites, worlds, and name in the worlds.

स यथेमा नध्यः स्यन्दमानाः समुद्रायणाः समुद्रं

sa yathemā nadhyaḥ syandamānāḥ samudrāyaṇāḥ samudraṁ

प्राप्यास्तं

prāpyāstaṁ

गच्छन्ति भिध्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते ।

gacchanti bhidhyete tāsāṁ nāmarupe samudra ityevaṁ procyate |

एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः

evamevāsya paridraṣṭurimāḥ ṣoḍaśakalāḥ puruṣāyaṇāḥ

पुरुषं

puruṣam

प्राप्यास्तं गच्छन्ति भिध्येते चासां नामरूपे पुरुष इत्येवं

prāpyāstaṁ gacchanti bhidyete cāsāṁ nāmarupe puruṣa ityevaṁ

प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५ ॥

procyate sa eṣo'kalo'mṛto bhavati tadeṣa ślokaḥ || 5||

Meaning: It is like this (as an illustration, for example): Just as the flowing rivers have the sea as their goal, get absorbed after reaching the sea, and their names and forms are destroyed, and they are merely called the sea (in other words, after the rivers merge with the ocean, the individual names, identity etc. of these rivers are lost and they all become part of the sea), so also these sixteen parts (that is the constituents of the sixteen-limbed Purusha) of the all-seeing Purusha, which constituents (the sixteen parts) have Purusha as their goal, disappear on reaching the Purusha, when their names and forms are destroyed and they are simply called the Purusha. Anyone who realizes thus becomes free from the parts and is immortal. On this point, there occurs this verse:

Analysis: The sixteen limbs – the mind, five organs of perception, five organs of actions, intellect, the tanmaatras etc. – have no separate identity or existence; they all do the assigned work under the overall direction and command of the central controller, when the controller leaves, they all leave etc. Purusha, the Self, the Chief Prana by whichever name you call them doesn't matter, the 'essence' or 'chaitanya' is where everything else gets merged etc.

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।

arā iva rathanābhau kalā yasminpratiṣṭitāḥ ।

तं वेध्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥ ६ ॥

taṁ vedhyaṁ puruṣam veda yatha mā vo mṛtyuḥ parivyathā iti || 6||

Meaning: You should know that Purusha who is worthy to be known and in whom are transfixed the parts like spokes in the nave of a chariot wheel, so that death may not afflict you anywhere.

Analysis: The parts, sixteen limbs as they were, are sort of appended or affixed to the Supreme Self. The parts have no separate existence; when Purusha leaves the body, so do these parts; when He stays in the body, they stay etc.

तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेद । नातः

tān hovācāitāvadevāhametat param̄ brahma veda | nātaḥ

परमस्तीति ॥ ७ ॥

paramastīti || 7||

Meaning: To them, he (the venerable seer Pippalada) said: ‘I know this Supreme Brahman thus far only. Beyond this there is nothing’.

Analysis: The sixth question about the Purusha with sixteen limbs, and the answer that that Purusha is in this being, provide the essential knowledge of origin, sustenance and dissolution. The sixteen limbs, as explained in verse 4 of this section, indicate the process of origin of beings from the subtle (Brahman) to the gross forms (the world of names and forms). The analogy that rivers, with distinct name and form lose them, when they merge with the sea and becomes the sea, so also the world of names and forms (the grossest form) projected out of the Pure Consciousness of Brahman (the subtlest form) when ultimately merge back into Brahman lose its name and form status. One who meditates on this Purusha with sixteen limbs attain the highest.

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविध्यायाः

te tamarcayantastvaṁ hi naḥ pitā yo'smākamavidhyāyāḥ

परं परं तारयसीति । नमः परमऋषिभ्यो नमः

param̄ param̄ tārayasīti | namaḥ paramaṛṣibhyo namaḥ

परमऋषिभ्यः ॥ ८ ॥

paramaṛṣibhyaḥ || 8||

Meaning: While worshipping him (the seer Pippalada), they (the six disciples) said: ‘You indeed are our father who have ferried us across nescience or ignorance (avidya) to the other shore (of knowledge and vidya – param). Salutation to the great seers. Salutation to the great seers’

Analysis: You are our father and to be adored. Salutation to all rishis, the great seers, including you as one of those great seers. You have transported us across the ocean of birth, living, disease, sorrow, misery, death, re-birth etc. ad infinitum to the other shore of complete freedom, fearlessness and total emancipation with no birth at all. The father who gives us birth in this body in this life himself is to be adored, so how much more, you, our father who has emancipated us, given us Brahman knowledge are to be adored. We adore you immensely for answering all our questions and teaching us this Superior knowledge (Vidya). That is the idea.

इति प्रश्नोपनिषदि षष्ठः प्रश्नः ॥

iti praśnopanīṣadi ṣaṣṭhaḥ praśnaḥ ॥

Thus the sixth question of the Prashna Upanishad.

ॐ भद्रं कर्णेभिः शृणुयाम देवा

om bhadrāṁ karṇebhiḥ śṛṇuyāma devā

भद्रं पश्येमाक्षभिर्यजत्राः ।

bhadrāṁ paśyemākṣabhiryajatrāḥ ।

स्थिरैरङ्गैस्तुष्टुवादेवहितं यदायुः ॥

sthirairāṅgaistuṣṭuvādevahitaṁ yadāyuh ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः

svasti na indro vṛddhaśravāḥ

स्वस्ति नः पूषा विश्ववेदाः ।

svasti naḥ pūṣā viśvavedāḥ ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः

svasti nastārksyo ariṣṭanemiḥ

स्वस्ति नो बृहस्पतिर्दधातु ॥

svasti no bṛhaspatirdadhātu ॥

Meaning: This is the Peace Invocation.

Peace Invocations are made prior to the study of such an important topic as Upanishad.

Om! O gods, may we hear auspicious (bhadrām) words with the ears (karnebhīḥ); while engaged in sacrifices, may we see auspicious things with the eyes; while praising (the gods) with steady limbs (sthiraiḥ angaiḥ), may we enjoy a life that is beneficial to the gods.

May Indra of ancient fame (vṛidhdha sravaah) be auspicious to us; may the all-knowing (vishwa vedaah) Pusha (Sun god, who is god of earth) be propitious to us; may Garuda, the destroyer of evil (arishtanemi), be well-disposed towards us; may Brihaspati ensure our welfare.

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

Om, Peace, Peace, Peace

MUNDAKA UPANISHAD

muNDakopanishhat.h Send corrections to Kim Poulsen at poulsen@dk-online.dk or
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॥ श्रीः ॥

॥ śrīḥ ॥

॥ मुण्डकोपनिषत् ॥

॥ muṇḍakopaniṣat ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।

om bhadrāṁ karṇebhiḥ śruṇuyāma devā bhadrāṁ paśyemākṣabhiryajatrāḥ ।

स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर्व्यशेम देवहितं यदायुः ।

sthirairāṅgaistuṣṭuvāꣳsastanūbhirvyaśema devahitaṁ yadāyuh ।

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ ।

स्वस्ति नस्ताकश्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ।

svasti nastākśyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

॥ om śāntiḥ śāntiḥ śāntiḥ ॥

॥ ॐ ब्रह्मणे नमः ॥

॥ om brahmaṇe namaḥ ॥

Meaning:

Om! (O Gods), may we hear auspicious words with the ears;
while engaged in sacrifices, may we see auspicious things with the eyes;
while praising the gods with steady limbs (sthirairāṅgai), may we enjoy a life that is
beneficial to the gods.

May Indra of ancient fame be auspicious to us;

May the all-knowing (vishva veda) Pusa (god of the earth) be propitious to us;

May Garuda, (stārksya), the destoryer of evil (arishtanemi), be propitious to us;

May Brihaspathi be propitious to us.

Om, Peace ! Peace ! Peace !
Om! Prostrations to Brahman!

OVERVIEW OF THE UPANISHAD:

Mundaka Upanishad belongs to the Atharva Veda. The name Mundaka is derived from the root 'mund' meaning 'to shave'. Some scholars have therefore stated that one who fully understands the teachings of this Upanishad is 'shaved' or 'liberated' from 'avidya' or ignorance, in other words become a 'jivanmuktha' or liberated person. Some other scholars interpret the word 'Mundaka' as indicating that the teachings of this Upanishad are best followed by those who have renounced, who have taken to 'sannyasa', who have shaved their heads and who devote their life seeking 'brahmavidya'.

The Upanishad contains three chapters with two sections in each chapter for a total of six sections. The Upanishad states clearly the distinctions and differences between the 'higher knowledge' consisting of the 'Supreme or Para Brahman' and the lower knowledge (sometimes also referred to as the 'inferior knowledge') of the world of names and forms. It is only by the higher knowledge or wisdom that one attains Brahman. Sannyasins who have renounced, who are devoting their life for study of scriptures, japa, meditation, *satsang* or company of good people (like learned persons, other sannyasins etc.), prayers and selfless service to others, are best positioned to benefit by the teachings of this Upanishad.

Few memorable lines from this Upanishad are:

- which is that, by knowing which, all other things become known
- the knower of Brahman becomes Brahman.

Chapter One, Section One:

॥ प्रथममुण्डके प्रथमः खण्डः ॥

॥ prathamamuṇḍake prathamah khaṇḍah ॥

ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता

om brahmā devānāṃ prathamah sambabhūva viśvasya kartā

भुवनस्य गोप्ता । स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय

bhuvanasya goptā | sa brahmavidyāṃ sarvavidyāpratiṣṭhāmatharvāya

ज्येष्ठपुत्राय प्राह ॥ १ ॥

jyeṣṭhaputrāya prāha ॥ 1 ॥

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तं

atharvaṇe yāṃ pravadeta brahmā'tharvā taṃ

पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।

purovācāṅgire brahmavidyām ।

स भारद्वाजाय सत्यवाहाय प्राह

sa bhāradvājāya satyavāhāya prāha

भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥

bhāradvājo'ṅgirase parāvarām ॥ 2॥

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।

śaunako ha vai mahāśālo'ṅgirasam vidhivadupasannaḥ papraccha ।

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

kasminnu bhagavo vijñāte sarvamidaṁ vijñātaṁ bhavatīti ॥3॥

तस्मै स होवाच ।

tasmai sa hovāca ।

द्वे विद्ये वेदितव्ये इति ह स्म

dve vidye veditavye iti ha sma

यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४ ॥

yadbrahmavido vadanti parā caivāparā ca ॥ 4॥

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः

tatrāparā ṛgvedo yajurvedaḥ sāmavedo'tharvavedaḥ

शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।

śikṣā kalpo vyākaraṇaṁ niruktaṁ chando jyotiṣamiti ।

अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

atha parā yayā tadakṣaramadhigamyate ॥ 5॥

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-

yattadadreśyamagrāhyamagotramavarṇa-

मचक्षुःश्रोत्रं तदपाणिपादम् ।

macakṣuḥśrotraṁ tadapāṇipādam ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं

nityaṁ vibhuṁ sarvagataṁ susūksmaṁ

तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

tadavyayaṁ yadbhūtayoniṁ paripaśyanti dhīrāḥ ॥ 6॥

यथोर्णनाभिः सृजते गृह्णते च

yathorṇanābhiḥ sṛjate gṛhṇate ca

यथा पृथिव्यामोषधयः संभवन्ति ।

yathā pṛthivyāmoṣadhayaḥ sambhavanti ।

यथा सतः पुरुषात् केशलोमानि

yathā sataḥ puruṣāt keśalomāni

तथाऽक्षरात् संभवतीह विश्वम् ॥ ७ ॥

tathā'kṣarāt sambhavatīha viśvam ॥ 7॥

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।

tapasā cīyate brahma tato'nnamabhijāyate ।

अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

annāt prāṇo manaḥ satyaṁ lokāḥ karmasu cāmṛtam ॥ 8॥

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।

yaḥ sarvajñaḥ sarvavidyasya jñānamayaṁ tāpaḥ ।

तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

tasmādetadbrahma nāma rūpamannaṁ ca jāyāte ॥ 9॥

॥ इति मुण्डकोपनिषदि प्रथममुण्डके प्रथमः खण्डः ॥

॥ iti muṇḍakopaniṣadi prathamamuṇḍake prathamāḥ khaṇḍaḥ ॥

॥ प्रथममुण्डके द्वितीयः खण्डः ॥

॥ prathamamuṇḍake dvitīyāḥ khaṇḍaḥ ॥

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो
tadetat satyaṁ mantreṣu karmāṇi kavayo
यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि ।
yānyapaśyaṁstāni tretāyāṁ bahudhā santatāni ।
तान्याचरथ नियतं सत्यकामा एष वः
tānyācaratha niyataṁ satyakāmā eṣa vaḥ
पन्थाः सुकृतस्य लोके ॥ १ ॥
panthāḥ sukṛtasya loke ॥ 1॥

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
yadā lelāyate hyarciḥ samiddhe havyavāhane ।
तदाऽऽज्यभागावन्तरेणाऽऽहुतीः प्रतिपादयेत् ॥ २ ॥
tadā"jyabhāgāvantareṇā"hutīḥ pratipādayet ॥ 2॥

यस्याग्निहोत्रमदर्शमपौर्णमास-
yasyāgnihotramadarśamapaurṇamāsa-
मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
macāturmāsyamanāgrayaṇamatithivarjitaṁ ca ।
अहुतमवैश्वदेवमविधिना हुत-
ahutamavaiśvadevamavidhinā huta-
मासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥
māsaptamāṁstasya lokān hinasti ॥ 3॥

काली कराली च मनोजवा च
kāli karālī ca manojavā ca
सुलोहिता या च सुधूम्रवर्णा ।
sulohitā yā ca sudhūmravarṇā ।
स्फुलिङ्गिनी विश्वरुची च देवी
sphuliṅginī viśvarucī ca devī

लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

lelāyamānā iti sapta jihvāḥ ॥ 4॥

एतेषु यश्चरते भ्राजमानेषु यथाकालं

eteṣu yaścarate bhrājamāneṣu yathākālāṁ

चाहुतयो ह्याददायन् ।

cāhutayo hyādadāyan ।

तं नयन्त्येताः सूर्यस्य रश्मयो यत्र

taṁ nayantyetāḥ sūryasya raśmayo yatra

देवानां पतिरेकोऽधिवासः ॥ ५ ॥

devānāṁ patireko'dhivāsaḥ ॥ 5॥

एह्येहीति तमाहुतयः सुवर्चसः

ehyehīti tamāhutayaḥ suvarcasaḥ

सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।

sūryasya raśmibhiryajamānaṁ vahanti ।

प्रियां वाचमभिवदन्त्योऽर्चयन्त्य

priyāṁ vācamabhivadantyo'rcayantya

एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥

eṣa vaḥ puṇyaḥ sukṛto brahmalokaḥ ॥ 6॥

प्लवा ह्येते अट्टा यज्ञरूपा

plavā hyete aṭṭhā yajñarūpā

अष्टादशोक्तमवरं येषु कर्म ।

aṣṭādaśoktamavaraṁ yeṣu karma ।

एतच्छ्रेयो येऽभिनन्दन्ति मूढा

etacchreyo ye'bhinandanti mūḍhā

जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

jarāmṛtyuṁ te punarevāpi yanti ॥ 7॥

अविद्यायामन्तरे वर्तमानाः

avidyāyāmantare vartamānāḥ

स्वयं धीराः पण्डितं मन्यमानाः ।

svayaṁ dhīrāḥ paṇḍitaṁ manyamānāḥ ।

जङ्घन्यमानाः परियन्ति मूढा

jaṅghanyamānāḥ pariyanti mūḍhā

अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

andhenaiva nīyamānā yathāndhāḥ ॥ 8॥

अविद्यायं बहुधा वर्तमाना वयं

avidyāyaṁ bahudhā vartamānā vayaṁ

कृतार्था इत्यभिमन्यन्ति बालाः ।

kṛtārthā ityabhimanyanti bālāḥ ।

यत् कर्मिणो न प्रवेदयन्ति रागात्

yat karmino na pravedayanti rāgāt

तेनातुराः कशीणलोकाश्च्यवन्ते ॥ ९ ॥

tenāturāḥ kśīṇalokāścyavante ॥ 9॥

इष्टापूर्तं मन्यमाना वरिष्ठं

iṣṭāpūrtam manyamānā varīṣṭham

नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।

nānyacchreyo vedayante pramūḍhāḥ ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं

nākasya pṛṣṭhe te sukṛte'nubhūtvemaṁ

लोकं हीनतरं वा विशन्ति ॥ १० ॥

lokaṁ hīnataraṁ vā viśanti ॥ 10॥

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये

tapasḥśraddhe ye hyupavasantyarāṇye

शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।

śāntā vidvāṁso bhaikśyacaryāṁ carantaḥ ।

सूर्यद्वारेण ते विरजाः प्रयान्ति

sūryadvāreṇa te virajāḥ prayānti

यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

yatrāmṛtaḥ sa puruṣo hyavyayātmā ॥ 11॥

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो

parīkśya lokān karmacitān brahmaṇo

निर्वेदमायान्नास्त्यकृतः कृतेन ।

nirvedamāyānnāstyakṛtaḥ kṛtena ।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्

tadvijñānārthaṁ sa gurumevābhigacchet

समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

samitpāṇiḥ śrotriyaṁ brahmaniṣṭham ॥ 12॥

तस्मै स विद्वानुपसन्नाय सम्यक्

tasmai sa vidvānupasannāya samyak

प्रशान्तचित्ताय शमान्विताय ।

praśāntacittāya śamānvitāya ।

येनाक्षरं पुरुषं वेद सत्यं प्रोवाच

yenākṣaraṁ puruṣaṁ veda satyaṁ provāca

तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

tāṁ tattvato brahmavidyām ॥ 13॥

॥ इति मुण्डकोपनिषदि प्रथममुण्डके द्वितीयः खण्डः ॥

॥ iti muṇḍakopaniṣadi prathamamuṇḍake dvitīyaḥ khaṇḍaḥ ॥

॥ द्वितीय मुण्डके प्रथमः खण्डः ॥

॥ dvitīya muṇḍake prathamāḥ khaṇḍaḥ ॥

तदेतत् सत्यं

tadetat satyam

यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः

yathā sudiptāt pāvakādvisphuliṅgāḥ

सहस्रशः प्रभवन्ते सरूपाः ।

sahasraśaḥ prabhavante sarūpāḥ ।

तथाऽक्शराद्विविधाः सोम्य भावाः

tathā'kśarādvividhāḥ somya bhāvāḥ

प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

prajāyante tatra caivāpi yanti ॥ 1॥

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

divyo hyamūrtaḥ puruṣaḥ sa bāhyābhyantaro hyajaḥ ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्शरात् परतः परः ॥ २ ॥

apraṇo hyamanāḥ śubhro hyakśarāt parataḥ paraḥ ॥ 2॥

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।

etasmājjāyate praṇo manaḥ sarvendriyāṇi ca ।

खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 3॥

अग्नीर्मूर्धा चक्षुषी चन्द्रसूर्यौ

agnīrmūrdhā cakṣuṣī candrasūryau

दिशः श्रोत्रे वाग् विवृताश्च वेदाः ।

diśaḥ śrotre vāg vivṛtāśca vedāḥ ।

वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां

vāyuḥ praṇo hṛdayaṁ viśvamasya padbhyāṁ

पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

pṛthivī hyeṣa sarvabhūtāntarātmā ॥ 4॥

तस्मादग्निः समिधो यस्य सूर्यः

tasmādagniḥ samidho yasya sūryaḥ

सोमात् पर्जन्य ओषधयः पृथिव्याम् ।

somāt parjanya oṣadhayaḥ pṛthivyām ।

पुमान् रेतः सिञ्चति योषितायां

pumān retaḥ siñcati yoṣitāyām

बह्वीः प्रजाः पुरुषात् संप्रसूताः ॥ ५ ॥

bahvīḥ prajāḥ puruṣāt samprasūtāḥ ॥ 5 ॥

तस्मादृचः साम यजूंषि दीक्शा

tasmādṛcaḥ sāma yajūṃṣi dikśā

यज्ञाश्च सर्वे क्रतवो दक्शिणाश्च ।

yajñāśca sarve kratavo dakṣiṇāśca ।

संवत्सरश्च यजमानश्च लोकाः

saṁvatsaraśca yajamānaśca lokāḥ

सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥

somo yatra pavate yatra sūryaḥ ॥ 6 ॥

तस्माच्च देवा बहुधा संप्रसूताः

tasmācca devā bahudhā samprasūtāḥ

साध्या मनुष्याः पशवो वयांसि ।

sādhyā manuṣyāḥ paśavo vayāṃsi ।

प्राणापानौ व्रीहियवौ तपश्च

prāṇāpānau vṛīhiyavau tapaśca

श्रद्ध सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

śraddha satyam brahmacaryam vidhiśca ॥ 7 ॥

सप्त प्राणाः प्रभवन्ति तस्मात्

sapta prāṇāḥ prabhavanti tasmāt

सप्तार्चिषः समिधः सप्त होमाः ।

saptārciṣaḥ samidhaḥ sapta homāḥ ।

सप्त इमे लोका येषु चरन्ति प्राणा

sapta ime lokā yeṣu caranti prāṇā

गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

guhāśayā nihitāḥ sapta sapta ॥ 8॥

अतः समुद्रा गिरयश्च सर्वेऽस्मात्

ataḥ samudrā girayaśca sarve'smāt

स्यन्दन्ते सिन्धवः सर्वरूपाः ।

syandante sindhavaḥ sarvarūpāḥ ।

अतश्च सर्वा ओषधयो रसश्च

ataśca sarvā oṣadhayo rasaśca

येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

yenaiṣa bhūtaistiṣṭhate hyantarātmā ॥ 9॥

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।

puruṣa evedaṁ viśvaṁ karma tapo brahma parāmṛtam ।

एतद्यो वेद निहितं गुहायां

etadyo veda nihitaṁ guhāyām

सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

so'vidyāgranthim vikiratīha somya ॥ 10॥

॥ इति मुण्डकोपनिषदि द्वितीयमुण्डके प्रथमः खण्डः ॥

॥ iti muṇḍakopaniṣadi dvitīyamuṇḍake prathamāḥ khaṇḍaḥ ॥

॥ द्वितीय मुण्डके द्वितीयः खण्डः ॥

॥ dvitīya muṇḍake dvitīyaḥ khaṇḍaḥ ॥

आविः संनिहितं गुहाचरं नाम

āviḥ sannihitaṁ guhācaraṁ nāma

महत्पदमत्रैतत् समर्पितम् ।

mahatpadamatraitat samarpitam ।

एजत्प्राणान्निमिषच्च यदेतज्जानथ

ejatprāṇannimiṣacca yadetajjānatha

सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

sadasadvareṇyaṁ paraṁ vijñānādyadvariṣṭhaṁ prajānām ॥ 1 ॥

यदर्चिमद्यदणुभ्योऽणु च

yadarcimadyadaṇubhyo'ṇu ca

यस्मिँल्लोका निहिता लोकिनश्च ।

yasmimllokā nihitā lokinaśca ।

तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः

tadetadakṣaraṁ brahma sa prāṇastadu vāṅmanaḥ

तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥ २ ॥

tadetatsatyam tadamṛtaṁ tadveddhavyam somya viddhi ॥ 2 ॥

धनुर् गृहीत्वौपनिषदं महास्त्रं

dhanur ḡhītvaupaniṣadaṁ mahāstraṁ

शरं ह्युपासा निशितं सन्धयीत ।

śaraṁ hyupāsā niśitaṁ sandhayīta ।

आयम्य तद्भावगतेन चेतसा

āyamyā tadbhāvagatena cetasā

लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

lakṣyaṁ tadevākṣaraṁ somya viddhi ॥ 3 ॥

प्रणवो धनुः शारो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

praṇavo dhanuḥ śāro hyātmā brahma tallakṣyamucyate ।

अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥ ४ ॥

apramattena veddhavyaṁ śaravat tanmayo bhavet ॥ 4॥

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं

yasmin dyauḥ pṛthivī cāntarikśamotaṁ

मनः सह प्राणैश्च सर्वैः ।

manaḥ saha prāṇaiśca sarvaiḥ ।

तमेवैकं जानथ आत्मानमन्या वाचो

tamevaikaṁ jānatha ātmānamanyā vāco

विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

vimuñcathāmṛtasyaiṣa setuḥ ॥ 5॥

अरा इव रथनाभौ संहता यत्र नाड्यः ।

arā iva rathanābhau saṁhatā yatra nāḍyaḥ ।

स एषोऽन्तश्चरते बहुधा जायमानः ।

sa eṣo'ntaścarate bahudhā jāyamānaḥ ।

ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः

omityevaṁ dhyāyatha ātmānaṁ svasti vaḥ

पाराय तमसः परस्तात् ॥ ६ ॥

pārāya tamaśaḥ parastāt ॥ 6॥

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।

yaḥ sarvajñaḥ sarvavid yasyaiṣa mahimā bhuvi ।

दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥

divye brahmapure hyeṣa vyomnyātmā pratiṣṭhitaḥ ॥

मनोमयः प्राणशरीरनेता

manomayaḥ prāṇaśarīranetā

प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।

pratiṣṭhito'nne hṛdayaṁ sannidhāya ।

तद् विज्ञानेन परिपश्यन्ति धीरा
tad vijñānena paripaśyanti dhīrā
आनन्दरूपममृतं यद् विभाति ॥ ७ ॥
ānandarūpamamṛtaṁ yad vibhāti ॥ 7॥

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
bhidyate hṛdayagranthiśchidyante sarvasaṁśayāḥ ।
क्शीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥
kśīyante cāsyā karmāṇi tasmin dr̥ṣṭe parāvare ॥ 8॥

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
hiraṇmaye pare kośe virajaṁ brahma niṣkalam ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥
tacchubhraṁ jyotiṣaṁ jyotistad yadātmavido viduḥ ॥ 9॥

न तत्र सूर्यो भाति न चन्द्रतारकं
na tatra sūryo bhāti na candratāraḥ
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
nemā vidyuto bhānti kuto'ayamagniḥ ।
तमेव भान्तमनुभाति सर्वं
tameva bhāntamanubhāti sarvaṁ
तस्य भासा सर्वमिदं विभाति ॥ १० ॥
tasya bhāsā sarvamidaṁ vibhāti ॥ 10॥

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
brahmaivedamamṛtaṁ purastād brahma paścād brahma dakṣiṇataścōttareṇa ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥
adhaścordhvaṁ ca prasṛtaṁ brahmaivedaṁ viśvamidaṁ variṣṭham ॥ 11॥

॥ इति मुण्डकोपनिषदि द्वितीयमुण्डके द्वितीयः खण्डः ॥

॥ iti muṇḍakopaniṣadi dvitīyamuṇḍake dvitīyaḥ khaṇḍaḥ ॥

॥ तृतीय मुण्डके प्रथमः खण्डः ॥

॥ tṛtīya muṇḍake prathamāḥ khaṇḍaḥ ॥

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

dvā suparnā sayujā sakhāyā samānaṁ vṛkṣaṁ pariśasvajāte ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

tayoranyaḥ pippalaṁ svādvattyanaśnannanyo abhicākaśīti ॥ 1 ॥

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।

samāne vṛkṣe puruṣo nimagno'niśayā śocati muhyamānaḥ ।

जुष्टं यदा पश्यत्यन्यमीशमस्य

juṣṭaṁ yadā paśyatyanyamīśamasya

महिमानमिति वीतशोकः ॥ २ ॥

mahimānamiti vītaśokaḥ ॥ 2 ॥

यदा पश्यः पश्यते रुक्मवर्णं

yadā paśyaḥ paśyate rukmavarṇaṁ

कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।

kartāramīśaṁ puruṣaṁ brahmayonim ।

तदा विद्वान् पुण्यपापे विधूय

tadā vidvān puṇyapāpe vidhūya

निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

nirañjanaḥ paramaṁ sāmyamupaiti ॥ 3 ॥

प्रणो ह्येष यः सर्वभूतैर्विभाति

praṇo hyeṣa yaḥ sarvabhūtairvibhāti

विजानन् विद्वान् भवते नातिवादी ।

vijānan vidvān bhavate nātivādī |
आत्मक्रीड आत्मरतिः क्रियावा-
ātmakrīḍa ātmaratiḥ kriyāvā-
नेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥
neṣa brahmavidām variṣṭhaḥ || 4||

सत्येन लभ्यस्तपसा ह्येष आत्मा
satyena labhyastapasā hyeṣa ātmā
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
samyagjñānena brahmacaryeṇa nityam |
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
antaḥśarīre jyotirmayo hi śubhro
यं पश्यन्ति यतयः कशीणदोषाः ॥ ५ ॥
yaṁ paśyanti yatayaḥ kśīṇadoṣāḥ || 5||

सत्यमेव जयते नानृतं
satyameva jayate nānṛtaṁ
सत्येन पन्था विततो देवयानः ।
satyena panthā vitato devayānaḥ |
येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा
yenā"kramantyrṣayo hyāptakāmā
यत्र तत् सत्यस्य परमं निधानम् ॥ ६ ॥
yatra tat satyasya paramaṁ nidhānam || 6||

बृहच्च तद् दिव्यमचिन्त्यरूपं
bṛhacca tad divyamacintyarūpaṁ
सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
sūkśmācca tat sūkśmataraṁ vibhāti |
दूरात् सुदूरे तदिहान्तिके च
dūrāt sudūre tadihāntike ca

पश्यन्त्विहैव निहितं गुहायाम् ॥ ७ ॥

paśyantvīhaiva nihitaṁ guhāyām ॥ 7॥

न चक्षुषा गृह्यते नापि वाचा

na cakṣuṣā gṛhyate nāpi vācā

नान्यैदेवैस्तपसा कर्मण वा ।

nānyairdevaistapasā karmaṇa vā ।

ज्ञानप्रसादेन विशुद्धसत्त्व-

jñānaprasādena viśuddhasattva-

स्ततस्तु तं पश्यते निष्कलं

statastu taṁ paśyate niṣkalaṁ

ध्यायमानः ॥ ८ ॥

dhyāyamānaḥ ॥ 8॥

एषोऽणुरात्मा चेतसा वेदितव्यो

eṣo'ṇurātmā cetasā veditavyo

यस्मिन् प्राणः पञ्चधा संविवेश ।

yasmin prāṇaḥ pañcadhā saṁviveśa ।

प्राणैश्चित्तं सर्वमोतं प्रजानां

prāṇaiścittaṁ sarvamotaṁ prajānāṁ

यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

yasmin viśuddhe vibhavatyēṣa ātmā ॥ 9॥

यं यं लोकं मनसा संविभाति

yaṁ yaṁ lokaṁ manasā saṁvibhāti

विशुद्धसत्त्वः कामयते यांश्च कामान् ।

viśuddhasattvaḥ kāmayate yāṁśca kāmān ।

तं तं लोकं जयते तांश्च कामां-

taṁ taṁ lokaṁ jayate tāṁśca kāmān-

स्तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥ १० ॥

stasmādātmaññam hyarcayet bhūtikāmaḥ ॥ 10॥

॥ इति मुण्डकोपनिषदि तृतीयमुण्डके प्रथमः खण्डः ॥

॥ iti muṇḍakopaniṣadi tṛtīyamuṇḍake prathamah khaṇḍaḥ ॥

॥ तृतीयमुण्डके द्वितीयः खण्डः ॥

॥ tṛtīyamuṇḍake dvitīyah khaṇḍaḥ ॥

स वेदैतत् परमं ब्रह्म धाम

sa vedaitat paramam brahma dhāma

यत्र विश्वं निहितं भाति शुभ्रम् ।

yatra viśvam nihitam bhāti śubhram ।

उपासते पुरुषं ये ह्यकामास्ते

upāsate puruṣam ye hyakāmāste

शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

śukrametadativartanti dhīrāḥ ॥ 1॥

कामान् यः कामयते मन्यमानः

kāmān yaḥ kāmāyate manyamānaḥ

स कामभिर्जायते तत्र तत्र ।

sa kāmabhirjāyate tatra tatra ।

पर्याप्तकामस्य कृतात्मनस्तु

paryāptakāmasya kṛtātmanastu

इहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

ihaiva sarve praviliyanti kāmāḥ ॥ 2॥

नायमात्मा प्रवचनेन लभ्यो

nāyamātmā pravacanena labhyo

न मेधया न बहुना श्रुतेन ।

na medhayā na bahunā śrutena ।
यमेवैष वृणुते तेन लभ्य-
yamevaiṣa vṛṇute tena labhya-
स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥
stasyaiṣa ātmā vivṛṇute tanūṁ svām ॥ 3॥

नायमात्मा बलहीनेन लभ्यो
nāyamātmā balahīnena labhyo
न च प्रमादात् तपसो वाप्यलिङ्गात् ।
na ca pramādāt tapaso vāpyaliṅgāt ।
एतैरुपायैर्यतते यस्तु विद्वां-
etairupāyairyatate yastu vidvāṁ-
स्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४ ॥
stasyaiṣa ātmā viśate brahmadhāma ॥ 4॥

संप्राप्यैनमृषयो ज्ञानतृप्ताः
samprāpyainamṛṣayo jñānatṛptāḥ
कृतात्मानो वीतरागाः प्रशान्ताः
kṛtātmāno vītarāgāḥ praśāntāḥ
ते सर्वगं सर्वतः प्राप्य धीरा
te sarvagaṁ sarvataḥ prāpya dhīrā
युक्तात्मानः सर्वमैवाविशन्ति ॥ ५ ॥
yuktātmānaḥ sarvamevāviśanti ॥ 5॥

वेदान्तविज्ञानसुनिश्चितार्थाः
vedāntavijñānasuniścītārthāḥ
संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
sannyāsayogād yatayaḥ śuddhasattvāḥ ।
ते ब्रह्मलोकेषु परान्तकाले
te brahmalokeṣu parāntakāle

परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥
parāmṛtāḥ parimucyanti sarve ॥ 6॥

गताः कलाः पञ्चदश प्रतिष्ठा
gatāḥ kalāḥ pañcadaśa pratiṣṭhā
देवाश्च सर्वे प्रतिदेवतासु ।
devāśca sarve pratidevatāsu ।
कर्माणि विज्ञानमयश्च आत्मा
karmāṇi vijñānamayaśca ātmā
परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥
pare'vyaye sarve ekībhavanti ॥ 7॥

यथा नद्यः स्यन्दमानाः समुद्रेऽ
yathā nadyaḥ syandamānāḥ samudre'
स्तं गच्छन्ति नामरूपे विहाय ।
staṁ gacchanti nāmarūpe vihāya ।
तथा विद्वान् नामरूपाद्विमुक्तः
tathā vidvān nāmarūpādvimuktaḥ
परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥
parātparam puruṣamupaiti divyam ॥ 8॥

स यो ह वै तत् परमं ब्रह्म वेद
sa yo ha vai tat paramaṁ brahma veda
ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
brahmaiva bhavati nāsyābrahmavitkule bhavati ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो
tarati śokaṁ tarati pāpmānaṁ guhāgranthibhyo
विमुक्तोऽमृतो भवति ॥ ९ ॥
vimukto'mṛto bhavati ॥ 9॥

तदेतदृचाऽभ्युक्तम् ।

tadetadṛcā'bhyuktam ।

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः

kriyāvantaḥ śrotriyā brahmaniṣṭhāḥ

स्वयं जुह्वत एकार्षिं श्रद्धयन्तः ।

svayaṁ juhvata ekarṣiṁ śraddhayantaḥ ।

तेषामेवैतां ब्रह्मविद्यां वदेत

teṣāmevaitāṁ brahmavidyāṁ vadeta

शिरोव्रतं विधिवद् यैस्तु चीर्णम् ॥ १० ॥

śirovrataṁ vidhivad yaistu cīrṇam ॥ 10॥

तदेतत् सत्यमृषिरङ्गिराः

tadetat satyamṛṣiraṅgirāḥ

पुरोवाच नैतदचीर्णव्रतोऽधीते ।

purovāca naitadacīrṇavrato'dhīte ।

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

namaḥ paramaṛṣibhyo namaḥ paramaṛṣibhyaḥ ॥ 11॥

॥ इति मुण्डकोपनिषदि तृतीयमुण्डके द्वितीयः खण्डः ॥

॥ iti muṇḍakopaniṣadi tṛtīyamuṇḍake dvitīyaḥ khaṇḍaḥ ॥

॥ इत्यथर्ववेदीय मुण्डकोपनिषत्समाप्ता ॥

॥ ityatharvavedīya muṇḍakopaniṣatsamāptā ॥

ॐ भद्रं कर्णेभिः ॥ ॥शान्तिः ॥

om bhadrāṁ karṇebhiḥ ॥ ॥śāntiḥ ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

॥ om çāntiù çāntiù çāntiù ॥

MAANDUKYA UPANISHAD

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॥ अथ माण्डुक्योपनिषत् ॥

॥ atha māṇḍukyopaniṣat ॥

ॐ इत्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं

om ityetadakṣaramidaṁ sarvaṁ tasyopavyākhyānaṁ

भूतं भवद् भविष्यदिति सर्वमोङ्कार एव

bhūtaṁ bhavad bhaviṣyaditi sarvamoṅkāra eva

यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

yaccānyat trikālātītaṁ tadapyoṅkāra eva ॥ 1॥

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṁ hyetad brahmāyamātmā brahma so'yamātmā catuspāt ॥ 2॥

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूल

jāgaritasthāno bahiṣprajñāḥ saptāṅga ekonaviṁśatimukhaḥ sthūla

भुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

bhugvaiśvānaraḥ prathamāḥ pādaḥ ॥ 3॥

स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः

svapnasthāno'ntaḥ prajñāḥ saptāṅga ekonaviṁśatimukhaḥ

प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

praviviktabhuktaijaso dvitīyaḥ pādaḥ ॥ 4॥

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्

yatra supto na kañcana kāmāṁ kāmāyate na kañcana svapnaṁ paśyati tat

सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो
suṣuptam | suṣuptasthāna ekībhūtaḥ prajñānaghana evānandamayo
ह्यानन्दभुक् चेतो मुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥
hyānandabhuk ceto mukhaḥ prājñastrītiyaḥ pādaḥ || 5||

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य
eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ sarvasya
प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥
prabhavāpyayau hi bhūtānām || 6||

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं
nāntaḥprajñam na bahiṣprajñam nobhayataḥprajñam na prajñānaghanam
न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं
na prajñam nāprajñam | adṛṣṭamavyavahāryamagrāhyamalakṣaṇam
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं
acintyamavyapadeśyamekātmapratyayasāraṁ prapañcōpaśamaṁ
शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥
śāntaṁ śivamadvaitaṁ caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7||

सोऽयमात्माध्यक्शरमोङ्करोऽधिमात्रं पादा मात्रा मात्राश्च पादा
so'yamātmādhyakśaramoṅkaro'dhimātraṁ pādā mātṛā mātṛāśca pādā
अकार उकारो मकार इति ॥ ८ ॥
akāra ukāro makāra iti || 8||

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वाद्
jāgaritasthāno vaiśvānaro'kāraḥ prathamā mātṛā'pṭerādimattvād
वाऽऽप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥ ९ ॥
vā'pnoti ha vai sarvān kāmānādiśca bhavati ya evaṁ veda || 9||

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षात्
svapnasthānastaijasa ukāro dvitīyā mātrotkarṣāt
उभयत्वाद्वोत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति
ubhayatvādvotkarṣati ha vai jñānasantatiṁ samānaśca bhavati
नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥
nāsyābrahmavitkule bhavati ya evaṁ veda ॥ 10॥

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा
suṣuptasthānaḥ prājño makārastrīyā mātṛā miterapītervā
मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥
minoti ha vā idaṁ sarvmapītiśca bhavati ya evaṁ veda ॥ 11॥

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत
amātraścaturtho'vyavahāryaḥ prapañcopaśamaḥ śivo'dvaita
एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥
evamonkāra ātmaiva saṁviśatyātmanā"tmānaṁ ya evaṁ veda ॥ 12॥

॥ इति माण्डुक्योपनिषत् समाप्ता ॥

॥ iti māṇḍukyopaniṣat samāptā ॥

TAITTIRIYA UPANISHAD

There are two recensions (branches) within Yajur Veda, the Taittiriya (or sometimes known as Krishna Yajur Veda) and the Vajasaneyi (or the Shukla Yajur Veda). Taittiriya Upanishad belongs to Krishna Yajur Veda (or the Taittiriya recension). There is a Samhita, Brahmana and Aranyaka for the Taittiriya Branch of Yajur Veda. The seventh, eighth and ninth Prapathakas (or chapters) of the Taittiriya Aranyaka form the Taittiriya Upanishad. These three chapters are known as Siksha-Valli, Brahma Aananda-Valli and Bhrgu-Valli in this Upanishad. The tenth (and concluding) Prapathaka (or chapter) of the Taittiriya Aranyaka forms the Yajniki or Mahanarayana Upanishad.

This Upanishad seems to have attracted the attention of Adi Sankara very much since he has cited 147 times from this Upanishad in his Brahma-Sutra Commentary. Adi Sankara's disciples have also commented on this Upanishad. The Upanishad describes in the first chapter, Siksha-valli, the rules for correct utterance, proper accent, quantity, rhythm, sequence and the exact form of the speech sounds much sought after because Vedas and Upanishads must be chanted with precise pronunciation, swara, the length of time for each letter and so on for the mantras to be effective. The second and third chapters discuss Brahma-Vidya – second chapter Brahma-Aananda-valli discussing the bliss of Brahman and the third chapter Bhrgu-valli where Bhrgu, son of Varuna, undertakes the investigation of Brahman. Total of thirty-one (31) lessons are provided in this Upanishad with twelve (12) lessons in the first chapter, Siksha-valli, nine (9) lessons in the second chapter, Brahma-Aananda-valli and ten (10) lessons in the third chapter, Bhrgu-valli.

तैत्तिरीयोपनिषत्

taittirīyopaniṣat

taittirīyopaniṣhat.h Send corrections to Kartik at kartik@Eng.Auburn.EDU
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ॐ श्री गुरुभ्यो नमः । हरिः ॐ ।

om śrī gurubhyo namaḥ | hariḥ om |

Lesson One - Poorva Shaanthi Paathah

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।

om śam no mitraḥ śam varuṇaḥ | śam no bhavatvayamā |

शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ।

śam na indro bṛhaspatiḥ | śam no viṣṇururukramah |

नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।

namo brahmaṇe | namaste vāyo | tvameva pratyakṣam brahmāsi |

त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि ।

tvameva pratyakṣam brahma vadiṣyāmi | ṛtam vadiṣyāmi |

सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु ।

satyaṁ vadiṣyāmi | tanmānavatu | tadvaktāramavatu |

अवतु माम् । अवतु वक्तारम् ।

avatu mām | avatu vaktāram |

ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥ इति प्रथमोऽनुवाकः ॥

om śāntiḥ śāntiḥ śāntiḥ || 1 || iti pratham'o'nuvākaḥ ||

Meaning: May Mitra, Varuna, Aryaman, Indra, Brhaspati and all per-vading Vishnu be propitious to us and grant us welfare and bliss. I bow down to Brahman in loving reverence. O Vayu, I bow down to Thee in adoration. Thou verily art Brahman perceptible. I shall declare: Thou art the right; Thou art the true and good. May that Universal Being entitled Vayu preserve me. May He preserve the teacher. Me, may Brahman protect; my teacher, may he protect. Om, Peace, Peace, Peace.

Explanatory Meaning: Mitra, Varuna and Aryaman are three of the Aadityaas or deities of the heavenly sphere mentioned in RigVeda.

Mitra – in charge of in-breathing, daytime etc. He calls persons to activity, sustains earth and sky and watches over persons with unblinking eyes!

Varuna – governs night-time, breathing out, is always associated with Mitra, is also known as Lord of the Universe, in charge of waters, upholding heaven and earth, possessing extraordinary power and wisdom, hating falsehood, seizing transgressors with his Paasha or noose (Varuna Pasam), pardoning sin and bestowing immortality.

The 'sandhya vandana' mantra during evening time contains Varuna worship as follows:

“imam may varunah srudheehavam adyacha nridaya,
tvam avsyurachakey
tattvaayami brahmana vandamanah thadaashaasthey yajamaano havirbhihi
.....”

“O God Varuna! Hear my prayer. Be gracious today (always!). I pray to you seeking protection.

I take refuge in You (by) praising you with Vedic Mantras

Varuna worship is done everyday in the ‘evening sandhya vandana’

Varuna worship is done at the beginning of each Kalasha Puja.

Aryaman – Chief of the Pitrus (manes), Milky Way is his path, he is the ruling deity in the sun and in the eyes.

Indra – Governor of atmosphere and upper regions; presides over Gods (and lord of Gods).

Brhaspathi – Deity in whom wisdom and religion are personified. Is also God of wisdom and eloquence (also genius of speech and intellect whereas Indra is considered God of strength, of hands etc.)

Vishnu – often invoked with Indra. He is personification of light and the sun. Also identified with the all-pervading Supreme Reality.

Just as man is considered as the ‘microscopic’ equivalent of the universe as ‘macrocosm’, these Gods that rule over cosmic functions (at the macroscopic level) are also considered to have rulership in the personality (at the microscopic level).

The belief is that these Gods are to be propitiated so that by their grace, physical health is obtained and maintained. Without excellent health, it is not possible to be able to have the strength needed to ‘study’ and ‘attain great wisdom’ while pursuing ‘brahma vidya’.

Without God’s grace, nothing can be accomplished.

Gods are also known to want devotees continue to be ‘devoted’ to them; They are not known to want the devotees learn and practise the ‘jnana’ marg – the more devotees devote themselves towards the ‘jnana’ path, the less devotees will be ‘devoted fully’ to the Gods. Yet, there are references in Upanishads that state that if human beings, having been provided with the ‘rare’ human birth, do not devote their lifetime to follow the ‘jnana’ marg and do not try to attain ‘Self-Realization’ are like animals and wasting their time!

Lesson Two - Sheeksha Shaastraartha Sangrahaah

ॐ शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् ।

om śikṣām vyākhyāsyāmaḥ | varṇaḥ svaraḥ | mātṛā balam |

साम सन्तानः । इत्युक्तः शीक्षाध्यायः ॥ १ ॥

sāma santānaḥ | ityuktaḥ śikṣādhyāyaḥ || 1 ||

इति द्वितीयोऽनुवाकः ॥

iti dvitīyo'nuvākaḥ ||

Meaning: We proceed to explain the science of phonetics. It deals with (or consists of):

- Varnah – speech sound (or vocal sound)
- Swarah – accent of tone or pitch
- Maatra – quantity
- Balam – power or force of articulation, force required for articulation
- Saamah – modulation or proper proportion of sound
- Santhaaanah – Conjunction or close sequence of sounds

There are three Swaraas – Udaatta, Anudaatta and Svarita that are used in Vedic Chanting. Additionally, hrasva (short) and deergha (long) vowels and consonants are to be properly followed.

All of the above aspects must be properly understood in Vedic Chanting. Taittiriya Samhita provides the case of the ‘erroneous outcome’ that occurred to Tvashtṛ when he erroneously emphasized the ‘Udaatta’ differently in the word ‘indrashshtrur vardhatham’ with the result that his son, whom he wanted to kill Indra, was killed by Indra instead.

This is attributed to ‘errors’ in the vedic chanting during the havan that he was performing to obtain a son who is capable of killing Indra.

Lesson Three - Samhita Upaasanam

सह नौ यशः । सह नौ ब्रह्मवर्चसम् ।

saha nau yaśaḥ | saha nau brahmavarcaśam |

Meaning: May we both, teacher and disciple, together (saha) have glory (yasaḥ) and brahmatejas or refulgence born of holy living and study.

Analysis: Glory (Yasaḥ) sought here is NOT mere adulation among men. Such adulation can occur due to various ways – leader, wealth or power. Here the glory sought is one of moral living and righteousness

अथातः संहिताया उपनिषदम् व्याख्यास्यामः ।

athātaḥ saṁhitāyā upaniṣadam vyākhyāsyāmaḥ ।

पञ्चस्वधिकरणेषु ।

pañcasvadhikaraṇeṣu ।

आधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् ।

adhilokamadhijyautiṣamadhividyamadhiprajamadhyātmam ।

ता महासहिता इत्याचक्षते । अथाधिलोकम् ।

tā mahāsaḥitā ityācakṣate । athādhilokam ।

पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् ।

ṛṥhivī pūrvarūpam । dyauruttararūpam ।

आकाशः सन्धिः ॥ १ ॥

ākāśaḥ sandhiḥ ॥ 1 ॥

वायुः सन्धानम् । इत्यधिलोकम् । अथाधिज्यौतिषम् ।

vāyuḥ sandhānam । ityadhilokam । athādhijyautiṣam ।

अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः ।

agniḥ pūrvarūpam । āditya uttararūpam । āpaḥ sandhiḥ ।

वैद्युतः सन्धानम् । इत्यधिज्यौतिषम् । अथाधिविद्यम् ।

vaidyutaḥ sandhānam । ityadhijyautiṣam । athādhividyam ।

आचार्यः पूर्वरूपम् ॥ २ ॥

ācāryaḥ pūrvarūpam ॥ 2 ॥

अन्तेवास्युत्तररूपम् । विद्या सन्धिः । प्रवचन सन्धानम् ।

antevāsyuttararūpam । vidyā sandhiḥ । pravacana sandhānam ।

इत्यधिविद्यम् । अथाधिप्रजम् । माता पूर्वरूपम् ।

ityadhividyam । athādhiprajam । mātā pūrvarūpam ।

पितोत्तररूपम् । प्रजा सन्धिः । प्रजननं सन्धानम् ।

pitottararūpam । prajā sandhiḥ । prajānanaṁ sandhānam ।

इत्यधिप्रजम् ॥ ३ ॥

ityadhiprajam ॥ 3॥

अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् ।

athādhyātmam । adharā hanuḥ pūrvarūpam ।

उत्तरा हनुरुत्तररूपम् । वाक्सन्धिः । जिह्वा सन्धानम् ।

uttarā hanuruttararūpam । vāksandhiḥ । jihvā sandhānam ।

इत्यध्यात्मम् । इतीमा महासꣳ हिताः ।

ityadhyātmam । itīmā mahāsaṃ hitāḥ ।

य एवमेता महासꣳ हिता व्याख्याता वेद ।

ya evametā mahāsaṃ hitā vyākhyātā veda ।

सन्धीयते प्रजया पशुभिः ।

sandhīyate prajayā paśubhiḥ ।

ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन ॥ ४ ॥

brahmavarcasenānnādyena suvargyena lokena ॥ 4॥

इति तृतीयोऽनुवाकः ॥

iti tṛtīyo'nuvākaḥ ॥

Meaning: Now we shall expound, in order, the sacred doctrine of conjunction based on the five perceptible objects – universe, light, learning, progeny and self. The observations of these five objects are together called ‘the great combinations’ (mahasamhitaas).

The teaching concerning the universe is this: The earth is the prior form, the firmament (dyau) is the posterior form, atmosphere is the junction, and air is the means of joining. One should meditate on the universe bearing in mind these interior relations.

The teaching concerning the light is this: Fire is the prior form, the sun is the posterior form, water is the junction, and lightning is the means of joining. One should meditate on light bearing in mind these interior relations.

The teaching concerning the learning is this: The teacher is the prior form, the pupil is the posterior form, learning is the junction, and the imparting of instruction is the means of joining. One should meditate on learning bearing in mind these interior relations.

The teaching concerning progeny is this: Mother is the prior form, the father is the posterior form, progeny is the junction, and procreation is the means of joining. One

should meditate on progeny bearing in mind these interior relations.

The teaching concerning the self is this: lower jaw is the prior form, the upper jaw is the posterior form, speech or the vocal organs are the junction, and the tongue is the means of joining. One should meditate on light bearing in mind these interior relations. (by self, the whole physical and psychical aspect of personality are meant here).

These are called the great combinations. He who meditates on these great conjunctions, as expounded above, will attain progeny, wealth in cattle, food and the like and the happy abode of heaven.

Lesson Four - Medhaadhi Sidhdhyartha Aavahanti Homa Mantras

यश्छन्दसामृषभो विश्वरूपः ।

yaśchandasāmṛṣabho viśvarūpaḥ ।

छन्दोभ्योऽध्यमृतात्संबभूव ।

chandobhyo'dhyamṛtātsambabhūva ।

स मेन्द्रो मेधया स्पृणोतु ।

sa mendro medhayā spr̥ṇotu ।

Meaning: Chandasaam = “of the sacred hymns”; rishabah = most excellent (literally, a male animal in particular a bull); vishwaroopah = appearing in many or multitudinous forms

He, who is the most excellent in the Hymns of the Vedas, whose form is manifold, and who has sprung up in all splendour from the sacred Hymns – may He, who is Indra, the ordainer of all desires, the Supreme Lord, sprinkle me with intelligence (or cheer me with intellectual vigor).

अमृतस्य देव धारणो भूयासम् ।

amṛtasya deva dhāraṇo bhūyāsam ।

Meaning: O Lord, may I be the possessor of immortal revelation.

शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।

śarīraṁ me vicarṣaṇam । jihvā me madhumattamā ।

कर्णाभ्यां भूरि विश्रुवम् ।

karnābhyāṁ bhūri viśruvam ।

Meaning: May I be able and active in body; may my tongue possess sweetness of the highest order (let I speak sweetly and nicely to others, let me not use harsh words at all etc.); may I with my ears listen abundantly (so that I may learn)

ब्रह्मणः कोशोऽसि मेधया पिहितः ।

brahmaṇaḥ kośo'si medhayā pihitaḥ ।

श्रुतं मे गोपाय । आवहन्ती वितन्वाना ॥ १ ॥

śrutaṁ me gopāya । āvahantī vitanvānā ॥ 1 ॥

Meaning: You are the sheath (covering) of Brahman, preserve my learning.

Analysis: References to ‘Rishabha and Chandas’, though literally meaning the ‘excellent aspects of the Vedic Hymns’, can be considered as referring to “Om” as the symbol of Brahman. The reference, the sheath of Brahman being covered (pihithah) also refers to Om.

कुर्वाणाऽचीरमात्मनः । वासाँ सि मम गावश्च ।

kurvāṇā'cīramātmanaḥ । vāsāṁ si mama gāvaśca ।

अन्नपाने च सर्वदा । ततो मे श्रियमावह ।

annapāne ca sarvadā । tato me śriyamāvaha ।

Meaning: After conferring on me ‘intelligence’ and ‘fitness’, provide me clothes (vaasaamsi), cows (gavah), food always in my food-storing-vessels and then bring ‘goddess of prosperity’ to me (in other words, bless me with prosperity). Note the word ‘thathah’ – afterwards. The request for ‘wealth’ is only after requests for intelligence and fitness, the idea being that ‘wealth’ will not be properly used if provided to someone without intelligence.

लोमशां पशुभिः सह स्वाहा । आ मा यन्तु ब्रह्मचारिणः स्वाहा ।

lomaśāṁ paśubhiḥ saha svāhā । ā mā yantu brahmacāriṇaḥ svāhā ।

वि माऽऽयन्तु ब्रह्मचारिणः स्वाहा ।

vi mā"yantu brahmacāriṇaḥ svāhā ।

प्र माऽऽयन्तु ब्रह्मचारिणः स्वाहा ।

pra mā"yantu brahmacāriṇaḥ svāhā ।

दमायन्तु ब्रह्मचारिणः स्वाहा ।

damāyantu brahmacāriṇaḥ svāhā ।

शमायन्तु ब्रह्मचारिणः स्वाहा ॥ २ ॥

śamāyantu brahmacāriṇaḥ svāhā ॥ 2॥

Meaning: Bring me cattle, goats with wool. Let celibate students come to me, let them come to me from all sides, let them come to me in large numbers, let them be controlled in behaviour and conduct (dama) – let such students come to me, let them be calm – let such calm students come to me.

यशो जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा ।

yaśo jane'sāni svāhā । śreyān vasyaso'sāni svāhā ।

Meaning: May I become renowned among men, Svaha.. May I become praiseworthy (sreyaan) among the wealthy (vasyasah – from the supremely affluent or from him that excels all the wealthy), Svaha.

तं त्वा भग प्रविशानि स्वाहा । स मा भग प्रविश स्वाहा ।

taṁ tvā bhaga praviśāni svāhā । sa mā bhaga praviśa svāhā ।

तस्मिन् त्सहस्रशाखे निभगाहं त्वयि मृजे स्वाहा ।

tasmin tsahasraśākhe nibhagāhaṁ tvayi mṛje svāhā ।

यथाऽऽपः प्रवताऽऽयन्ति यथा मासा अहर्जरम् ।

yathā"paḥ pravatā"yanti yathā māsā aharjaram ।

एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा ।

evaṁ māṁ brahmacāriṇaḥ । dhātarāyantu sarvataḥ svāhā ।

प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥ ३ ॥

prativeśo'si pra mā bhāhi pra mā padyasva ॥ 3॥

इति चतुर्थोऽनुवाकः ॥

iti caturtho'nuvākaḥ ॥

Meaning: O venerable one, (bhaga) Into you (such as the sheath of Brahman), may I enter; after entering, may I become identified with your Self. In you, such as you are with great diversity (sahasra shaakhe – literally thousand branches – means the different hymns and the gods meant by them are varied expressions of the One Divinity – *Ekam Sad Vipraah Bahudhaa Vdanathi* – I am One, men call me by various names), let me purify (nimrje) my sins. Just as water goes downhill, just like months merge into year,

similarly, O Supreme, let celibate students come to me from all places. O Disposer of all, come from every side Svaha (Hail to you). Thou art a refuge, to me do thou shine forth; unto me do thou come (take possession of me, transform me essentially into Thyself and in form – according to Sankara).

Analysis: The beauty of these passages is simply great. Note the sequence in which the devotee asks for blessings: first, he be ‘sprinkled with’ (or invigorated by) intelligence, he be a pleasant talker (harming no one by his words), asks for powers of listening well (so that he may learn), requests food to be present always, asks for clothes, cattle, woolly animals, THEN asks that he be given wealth – what use is wealth to someone who does not have intelligence? Such an unintelligent person will waste any wealth given to him, wealth may even be a source of evil with such unintelligent persons. Therefore, one must seek intelligence before one seeks wealth. In that viewpoint, the ‘request for wealth’ is at the right place, after requests for intelligence, listening power, speaking nicely and softly etc. We cannot, and must not, change the sequence of the sentences – confirmation that these passages are not written by any man but the ‘revealed wisdom’ obtained by the rishis in their super-conscious state.

Dr. Radhakrishnan quotes Vasishtha telling Rama as follows:

*“dhanam aarjya kaakutstha dhanamoolam idam jagat
antaram naabhijaanaami nirdhanasya mrtasya ca”*

(Acquire wealth. This world has wealth for its root. I do not see the difference between a poor man and a dead man.)

The teacher’s requests for blessings to obtain ‘celibate’, intelligent, calm, controlled and disciplined students to come to him from all quarters – directions – is particularly interesting to observe that just like students want to learn from good teachers, teachers also want good students to come to him.

The requests for wealth – and to be renowned among wealthy persons – appear to be conflicting with one’s desire for knowledge and for ‘sreyas’. Yet, there is no need to be unduly worried about such requests because it is to be interpreted as follows: Wealth is sought so that one is able to perform many religious rites which will lead to the removal of sins, attainment of inner purity and thus facilitating the knowledge process leading to ‘self-realization’.

Analysis: The word ‘Bhaga’ is explained as follows:

*“aishwaryasya samagrasya dharmasya yashasah sriyah jnana vairAgyayoh
schaiva shannam bhaga itheerana”*

full and complete aishwaryam, dharmam, yashas, sri, jnanam, vairagyam – these six qualities together identify ‘bhaga’; one who has these six qualities (or one who has ‘bhaga’) is ‘bhagavan’. This is how Adi Sankara describes ‘bhaga’ while interpreting the Vishnu Sahasranama sloka “bhagavAn bhagahAnandee vanamAlee halyudhah”.

*“utpaththim pralayam chaiva bhUthAnAm Agathim gathim vEththi vidyAm avidyAm
cha sa vAchyO bhagavan iti”*

The creation (utpaththi) and destruction, the comings and goings, the acquisition of knowledge and ignorance (vidya and avidya) of all living beings – the one who knows all of these is known as ‘bhagavAn’, according to ‘Vishnu Purana’

Both of the above definitions are according to Sri K. Sridhara Warriar, the author of “Srimad Bhagavatha Maha Puranam” (reference 23)

Lesson Five - Vyahrti Upaasanam

भूर्भुवः सुवरिति वा एतास्तिस्त्रो व्याहृतयः ।

bhūrbhuvah suvariti vā etāstisro vyāhṛtayah ।

तासामु ह स्मैतां चतुर्थीम् । माहाचमस्यः प्रवेदयते ।

tāsāmu ha smaitāṁ caturthīm । mākācamasyah pravedayate ।

मह इति । तत् ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः ।

maha iti । tat brahma । sa ātmā । aṅgānyanyā devatāḥ ।

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् ।

bhūrīti vā ayaṁ lokaḥ । bhuva ityantarikṣam ।

सुवरित्यसौ लोकः ॥ १ ॥

suvarityasau lokaḥ ॥ 1 ॥

Meaning: Bhuh, Bhuvah and Suvah – these are the three mystical utterances (vyahrthis). In addition to these, of course (ha) there is the fourth, propounded by Mahachamah, by name Maha. That is Brahman, that is the Atman, other Gods are its Limbs. Bhuh is this world; Bhuvah is the intermediate space between heaven and earth (anthariksham); Suvah is this yonder (asau) world (heaven or sky).

मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते ।

maha ityādityah । ādityena vāva sarve lokā mahīyante ।

भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः ।

bhūrīti vā agniḥ । bhuva iti vāyuh । suvarityādityah ।

मह इति चन्द्रमाः । चन्द्रमसा वाव

maha iti candramāḥ । candramasā vāva

सर्वाणि ज्योतीः षि महीयन्ते । भूरिति वा ऋचः ।

sarvāṇi jyotīḥ ṣi mahīyante । bhūrīti vā ṛcaḥ ।

भुव इति सामानि ।

bhuva iti sāmāni ।

सुवरिति यजूं षि ॥ २ ॥

suvariti yajūñ ṣi ॥ 2 ॥

मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते ।

maha iti brahma । brahmaṇā vāva sarve vedā mahīyante ।

भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः ।

bhūrīti vai prāṇaḥ । bhuva ityapānaḥ । suvariti vyānaḥ ।

मह इत्यन्नम् । अन्नेन वाव सर्वे प्राण महीयन्ते ।

maha ityannam । annena vāva sarve prāṇa mahīyante ।

ता वा एताश्चतस्रश्चतुर्घ । चतस्रश्चतस्रो व्याहृतयः ।

tā vā etāśchatasraśchaturdha । chatasraśchatasro vyāhṛtayāḥ ।

ता यो वेद ।

tā yo veda ।

स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ॥ ३ ॥

sa veda brahma । sarve'smai devā balimāvahanti ॥ 3 ॥

इति पञ्चमोऽनुवाकः ॥

iti pañcamo'nuvākaḥ ॥

Meaning: Maha is the Sun. Only by the Sun, all these worlds are gladdened or magnified or enhanced. What is called Bhuh is verily Agni or Fire; what is called Bhuvah is verily Vayu or Air; what is called Suvah is indeed the Sun; what is called Mahah is verily the moon; by the moon, verily, all lights are magnified. What is called Bhuh is verily the Riks (the laudatory verses of the Vedas); what is called Bhuvah is the chants of Samaveda; what is called Suvah is the Yajus (the sacrificial formulae of the Yajurveda); what is called Mahah is Brahman indeed. By Brahman, verily, all Vedas are magnified. What is called Bhuh is indeed inspiration (inhalation); what is called Bhuvah is expiration (or exhalation); what is called Suvah is the breath that sustains life when breath is arrested (or vyanah – breath circulation); what is called Mahah is food; by food, all animate beings (praanaah) are gladdened or magnified or enhanced or delighted. These verily are the four vyahrithies. These four (chatasrah) – each individually are of our kinds (chaturdha). In other words, they form a group of four and each becomes fourfold (for a total of sixteen). The reference here is to the moon, as well as the Cosmic Person, to be imagined to be constituted by sixteen limbs. Thus, by thinking each vyahrti to consist of four parts and meditating on the four vyahrtis together – Bhuh, Bhuvah,

Suvah and Mahah – this meditation on the vyahrtis would amount to meditation of the cosmic person.

He who meditates upon them knows Brahman; to him all gods bring homage (When the Upasaka meditates on Brahman and attains union with Brahman or Virat Purusha, all the gods pay homage to the Virat Purusha, who he has become)

Analysis: The Vyahrtis are used in various Vedic rituals. There are seven Vyahrtis – Bhur, Bhuvah, Suvah, Maha, Janah, Tapah and Satya – the seven upper worlds. In fact, Bhur includes the seven lower worlds and the earth; the remaining six vyahrtis represent the worlds above the earth. In that sense, these seven vyahrtis represent all the 14 worlds. These seven vyahrtis, representing all the 14 (fourteen) worlds, thus present an excellent theme for internal meditation. It is said that the fourth, Mahah, was revealed by Mahacamah by divine intuition. The word Mahah derived from the root meaning great or to grow without limit; that being how the word Brahman from similar root, brh, to grow without limit, having been formed, Mahah is therefore equated to Brahman. The meditation recommended herein suggests meditating on Atman as the Mahah or Brahman with the other vyahrtis representing deities in the form of Sun, Moon, Fire, Vayu and all that as its limbs.

“Om BhurBhuvaSsuvah” is the “great mantra” frequently chanted in almost all Vedic functions – whether as part of the ‘gayatri mantra’, or as part of invocation, or as part of the fire-sacrifice, “Om BhurBhuvaSsuvah Svaha”. This is one of the very important ‘mystical utterance’ in the YajurVeda prompting the meditation on the “whole universe” – the nether worlds, the earth and the higher regions including the ‘swarga loka’.

It is instructive to note the sequence of topics discussed thus far in the Upanishad.

Lesson One offered prayers to obtain strength required to undertake and undergo the study leading to ‘Brahma-Jnana’ and to realize Brahman – without blessings, excellent health and keen desire to learn, such difficult study is not attainable.

Lesson Two discussed the phonetics and the essentials of proper Vedic chanting.

Lesson Three discusses the ‘five great combinations or conjoinings’ and the meditations on these five great combinations.

Lesson Four, provides in an orderly fashion, the mantras for one to obtain ‘intelligence and prosperity’, and the discussion of the very important and auspicious ‘Aavahanthi Homa’. Intelligence and the power of retention of what is learned (or ‘medha’) are essential if one is to understand ‘brahma-vidya’ and realize Brahman. One could raise a question whether prosperity is needed to acquire ‘vidya’, in fact one could argue the opposite namely that ‘prosperity’ is a bar to knowledge. One has to take the view that prosperity that was sought is for the purpose of being able to conduct sacrificial rites which will remove sins and impurities from the person thereby allowing vidya to set in. At least and at a minimum, these two aids, ‘medha and sri’ (intelligence and wealth) are

indirectly helpful to attain vidya or knowledge.

After the process and procedure for meditation on the ‘five great combinations’ described in Lesson Three and the mantras and homa for attainment of ‘medha and sri (intelligence and wealth)’ in Lesson Four, it is instructed to commence the internal meditation on Brahman, as identified by the vyahrtis (which results in the attainment of sovereignty) which is described in Lesson Five. The ‘meditation on’ Brahman itself can be in various ways, meditation of Brahman as Brahman, meditation of Brahman as Iswara, meditation of Brahman as Hiranyagarbha and meditation of Brahman as Virat-Purusha, each with its own objectives and goals. Lesson Five describes the meditation of Brahman as identified with the Vyahrtis, with the objective of attainment of Virat-Purusha and the attendant gods carrying and bringing offerings. Bhuh, Bhuvah and Suvah are already accepted by the student as the vyahrtis; Brahman cannot be taught as Vyahrti without first mentioning these vyahrtis that are already been taught and known and understood by the disciples; thus, Brahman is introduced as the fourth Vyahrti, Maha and that too was that this Maha was known and visualized by Mahacamasyah, the son of Mahacamasah; the remembrance of the seer also becomes a part of this meditation. Maha is great, Brahman is great, the Self (aatmaa) is also great, the aatmaa being derived from Aap in the sense of encompassing the other Vyahrtis comprising of the worlds, gods, Vedas and vital forces are encompassed by the Self, in the form of the vyahrti Maha , which is identical with the sun, moon, Brahman and food. The other Gods are the limbs (anye devata angaani).

The beauty of the ‘organized’ form of depicting these and introducing these ‘meditations’ to the students/disciples, in successive lessons from Lessons Three to Five, is to be appreciated. Also, the depiction of the deities representing Bhuh, Bhuvah and Suvah as the Vyahrtis as the limbs of Brahman as identified with Maha as the Vyahrti is to be particularly noted.

The next Lesson, Lesson Six, describes the meditation of Brahman for the ‘direct realization’.

Lesson Six - Manomayathvaadhi-Gunaka-Brahmopaasanayaa Swaarajya-Sidhhihi

स य एषोऽन्तरहृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः ।

sa ya eṣo'ntarahṛdaya ākāśaḥ | tasminnayaṁ puruṣo manomayaḥ |

अमृतो हिरण्मयः । अन्तरेण तालुके । य एष स्तन इवावलंबते ।

amṛto hiraṇmayāḥ | antareṇa tāluke | ya eṣa stana ivāvalambate |

सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले ।

sendrayoniḥ | yatrāsau keśānto vivartate | vyapohya śīrṣakapāle |

भूरित्यग्नौ प्रतितिष्ठति ।

bhūrityagnau pratitiṣṭhati ।

भुव इति वायौ ॥ १ ॥

bhuva iti vāyau ॥ 1 ॥

Meaning: In the space (aakaashah) inside the heart (anthah hridayah) is this Person (ayam purushah) who is realizable through knowledge (manomayah), who is immortal (amrithah) and effulgent (hiranmayah). The thing that hangs down (ava lambathe) between the palates (thalukey) like a teat (sthana iva) – that is the path of Brahman. Where (yatra) the ends or roots of the hairs (kesa anthah) divide (vivartate) – that is the crown of the ehad, reaching that place, emerges out of it, splitting (vyapohya) the skull-bones on the head (seershakapaaley), that (sa), that which thus issues forth is the path of (or to) Indra or Brahman (indrayonih) – that is the path for the true realization of His (Brahman's) true nature. The man who has thus realized the Self as identified with the mind (manomayah) passes through the head (vaypohya sheershakapaaley) and gets established (pratithishthathi) in Agni, Fire (agnau) who is identified with the Bhuh vyahrti (and who is a limb of Brahman identified by the great vyahrti Mahah);

सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् ।

suvarityāditye । maha iti brahmaṇi । āpnoti svārājyam ।

आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः ।

āpnoti manasapatim । vākpatiścakṣuṣpatiḥ ।

श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीरं ब्रह्म ।

śrotrapatirvijñānapatiḥ । etattato bhavati । ākāśaśarīraṁ brahma ।

सत्यात्म प्राणारामं मन आनन्दम् ।

satyātma prāṇārāmaṁ mana ānandam ।

शान्तिसमृद्धममृतम् ।

śāntisamṛddhamamṛtam ।

इति प्राचीनयोग्योपास्व ॥ २ ॥ इति षष्ठोऽनुवाकः ॥

iti prācīnayogyopāśva ॥ 2 ॥ iti ṣaṣṭho'nuvākaḥ ॥

Meaning: Similarly he gets established in Air, Vayu (vayau) identified with the Bhuvah vyahrti; and he gets established in Sun (aditye) identified with the Suvah vyahrti; and he gets established in Brahman (brahmaṇi) identified with the fourth vyahrti, which is Maha (maha iti) and of which the others Bhuh, Bhuvah and Suvah are parts.

Remaining in identification with them and becoming Brahman, he attains (aapnoti) the state of a sovereign nation (swaaraajyam). In other words, he himself becomes a king, a ruler over all others, just as Brahman is over the gods who form Its limbs.

He attains the lordship of the mind – aapnoti manasaspatim.

He becomes the ruler of organs of speech – vak pati

He becomes the ruler of the organs of hearing – srotra pati

He becomes the ruler of the organs of sight – chakshush pati

He becomes the ruler of intellect and knowledge – vijñana pati

Besides (or Afterwards) – tatah – over and above all these, he becomes this (etat bhavathi) – what ? That which has space (aakasa) as the body (or whose body as subtle as aakasa) – aakasa sreeram & he becomes Brahman (brahma).

He is ‘satyatma’ – Truth as its atma. (That Brahman is truth)

He is ‘praana aaraamam’ – whose recreational pleasure is in the ‘praanaas’ or vital forces. Or, that in which the vital forces find their delight or ‘aaraamam’.

Whose mind has become bliss – mana aanandam.

He is full of peace or ocean of peace or prosperous (samrdha,) with shanthi – shaanti samrdhdham.

He is immortal – amrtam.

All these attributes are part of the earlier stated ‘manomayah’.

O Pracinayogya, meditate (upaassva) on thus-stated Brahman and you will be possessed of all these qualities that are being realizable through knowledge.

Teacher has taken time and effort to explain the various benefits obtainable by ‘meditating’ and ‘realizing’ Brahman – Teacher’s interest to promote meditation as well as his desire to teach the students the benefits of knowledge have prompted him to identify the ‘achievement’ of ‘swaaraajyam’ for the one who meditates and realizes.

It is instructive to note the two verses from Ch. VIII of Bhagavad Gita (Akshara Brahma Yoga – The Way to the Imperishable Brahman):

“sarva dwArANi samyamya mano hridi nirudhya ca
mUrdhnyAdhAyAtmanah prANam Asthitho yoga dhAraNAM

OmityEkAsharam brahma vyAharan mAm anusmaran
Yah prayAti thyajan dEham sa yAti paramAm gathim”

Controlling all the senses (dwArANi – all the openings of the body – sense organs operate through the openings of the body, so really this refers to sense perceptions coming through the sense organs), confining the mind in the heart, drawing one’s (Atmanah) ‘prana’ into the head (murdhany – literally the top portion of the head), firmly set in the ‘dharana aspect of yoga’ (effectively, in total concentration), uttering the one-syllabled “Om” that refers to Brahman, thinking about me or meditating on me (mAm anusmaran), he who goes (or departs from this world) giving up the body (tyajan dEham) – he attains the Supreme Goal (or ‘highest good’ – parAm gathim).

What a similarity between the above two passages and this ‘Brahmopasana and the consequent attainment of Swaarajyam’ discussed in this lesson of this Upanishad! See the ‘identity’ of statements to “meditate on the heart”, uttering “Om” the symbol of Brahman and thinking about the Supreme as one departs, one would reach the “Supreme Goal” or “attain Swaarajyam”.

Lesson Seven - Prithivi Adi Upaasaka Pancha Brahma Upaasanam

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः ।

pr̥thivyantarikṣam̐ dyaurdiśo'vāntaradiśāḥ ।

अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि ।

agnirvāyurādityaścandramā nakṣatrāṇi ।

आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् ।

āpa oṣadhayo vanaspataya ākāśa ātmā । ityadhibhūtam ।

अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः ।

athādhyātmam । prāṇo vyāno'pāna udānaḥ samānaḥ ।

चक्षुः श्रोत्रं मनो वाक् त्वक् ।

cakṣuḥ śrotram̐ mano vāk tvak ।

चर्म मांस स्नावास्थि मज्जा ।

carma māṁsa snāvāsthi majjā ।

एतदधिविधाय ऋषिरवोचत् । पाङ्कं वा इदं सर्वम् ।

etadadhividhāya ṛṣiravocat । pāṅktaṁ vā idam̐ sarvam ।

पाङ्कनैव पाङ्कं स्पृणोतीति ॥ १ ॥ इति सप्तमोऽनुवाकः ॥

pāṅktaiva pāṅktaṁ spr̥ṇotīti ॥ 1 ॥ iti saptamo'nuvākaḥ ॥

Meaning: Earth (prithivi), Intermediate space (antariksham or sky), heaven (dhyauh), the primary quarters and the intermediate quarters;

Fire, Air, Sun, Moon and the Stars;

Water, Herbs, Trees, Sky and Atman (Virat Purusha);

These are the Adhibhutha (these relate to the natural factors).

Now follow the personal factors – Adhyatmam

Prana, Apana, Vyana, Udana, Samana (exhaling, pervading or spreading all around, inhaling, leaving the body and digesting).

The Eye, The Ear, The mind, Speech and the sense of touch;

Skin, Flesh, Muscles, Bones and Marrow;

Having imagined these five-fold items thus, the seer (rishi) said, “All these are verily constituted by five factors; one fills up the (outer) fivefold ones by the (individual) fivefold ones”.

The five-fold group of things are equated with the “Metre called ‘pankti’ because of the similarity with the five”. Sacrifice too is identified with five because there are five-fold factors in the performance of a sacrifice: the sacrificer, his wife, his son, divine wealth and personal wealth – and also that Pankti (the metre) has five feet (with five letters in each) and there are references in the Vedas that states “ The sacrifice is equated with Pankti”

This Lesson Seven shows how all this Universe consists of Pankti (five factors) – thus all these become sacrifice; through the sacrifice thus imagined, one becomes Prajapati (Virat Purusha) who is identified with all that is equated with Pankti.

Lesson Eight - Pranava Upaasanam

ओमिति ब्रह्म । ओमितीदं सर्वम् ।

omiti brahma | omitīdaṁ sarvam |

ओमित्येतदनुकृतिर्ह स्म वा अप्यो श्रावयेत्याश्रावयन्ति ।

omityetadanukṛtirha sma vā apyo śrāvayetyāśrāvayanti |

ओमिति सामानि गायन्ति । ओं शोमिति शस्त्राणि शसन्ति ।

omiti sāmāni gāyanti | om̐ śomiti śastrāṇi śasanti |

ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसौति ।

omityadhvaryuḥ pratigaram pratigrṇāti | omi brahmā prasauti |

ओमित्यग्निहोत्रमनुजानाति ।

omityagnihotramanujānāti |

ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्रवानीति ।

omiti brāhmaṇaḥ pravakṣyannāha brahmopāpnavānīti |

ब्रह्मैवोपाप्नोति ॥ १ ॥ इत्यष्टमोऽनुवाकः ॥

brahmaivopāpnoti || 1 || ityaṣṭamo'nuvākaḥ ||

Meaning: After explaining the meditation on Brahman as identified with Vyahrtis, then as five-fold entities, meditation on Brahman equated with meditation on Om. Om is involved in ALL meditations.

Om is considered as the means for the attainment of the Supreme Brahman.

Om is Brahman (Om iti Brahman, the word, 'iti', is used to emphasize that the word Om is such and not its meaning is Brahman). Om is all this (Om iti idagum sarvam). Om is well known as a word of imitation (or, concurrence) – Om iti etat anukritih – 'anukritih' really means a word of concurrence or imitation, that is to say, when someone wants to concur or just imitate the same or similar statement already made, one uses the word 'anukritih'. Ha, Sma, Vai – all these indicate something well-known, usage of confirmatory statements like certainly, of course etc. In other words, the fact that Om is, or can be used, as a form of concurrence is well-known, certainly, of course etc. Moreover (api), it is made to recite (AsrAvayanti). "O srAvaya iti, Om, make the gods hear". They begin singing SamAs (Saama Veda) with Om. ("Om iti sAmAni gAyanthi"). The reciters of Sastraas (sastraani), too, inotnate (shamshanti) by uttering the words "Om shom". Similarly, the priest Adhvaryu (Adhvaryu is the priest in charge of Yajur-Veda-Mantraas) utters (pratighrNAti) the encouraging words (pratigaram) with Om. By uttering the word 'Om', the priest called Brahma (who is well-versed in all the words and who supervises the rites being conducted) approves or makes them recite under direction (prasauti). When told 'I shall pour oblation (into the Fire)', (agnihotram anujAnAti), he gives permission for such pouring and commencement of the rites by uttering Om ('Om iti'). When a Brahmana is about to begin reciting the Vedas or when he is intent on studying Vedas (pravakshyan), he utters (Aha) Om (Om iti) – in other words, he takes refuge in Om for the sake of study – with the idea of 'may I get' or 'may I acquire' – upApnAvAni iti – acquire what? Brahma or Vedas by studying which one is led to Brahman or the Supreme Self. The idea is that the Brahmana is studying and/or chanting Vedas with a view to attaining the 'Supreme Self'. Learning and/or chanting Vedas is NOT ONLY an end in itself but also a means to an end, the means to realizing the Self or Atman or Brahman and reaching the Supreme Goal etc. He verily attains Brahman (Brahma eva upApnoti).

Analysis: The importance, significance and the essence of "Om UpAsana" are described in this Lesson. Om is the 'symbol' to meditate on for realizing Brahman. Om is used for that purpose and in that fashion all over the Vedas and in sacrificial rites and in general, for meditation.

It is instructive to note the verses from Ch. XVII of Bhagavad Gita (Sraddhatraya-Vibhaga Yoga – The Enquiry into the Threefold Sraddha) Verses 23 & 24:

“om tat sat iti nirdEsho brahmaNah strividhah smrithah
brahmaNAh tena vedAshcha yajnashcha vihithah purA”

‘ “Om, Tat, Sat”, this has been declared as the triple designation of Brahman. By **That**, were made the brahmaNAs, the Vedas and the yajnAs in the olden days.’

‘Om’ is well-accepted as the designation of Brahman. All Veda Mantras start with the 'pranava' mantra denoting the obeisance offered to Brahman before start of any mantra.

‘Tat’ means ‘that’. Since we do not know to describe Brahman, we simply refer to Him as ‘tat’.

‘sat’ means pure and we refer to Brahman as the pure one. ‘ekam sat, viprAh bahudA vadanthi’ – truth (or Brahman) is One, men call It by various names.

‘Om Tat Sat’ BrahmaNAm is how all yajnas and vedic functions are concluded – by offering everything and the fruits thereof to Brahman.

“tasmAd Om ityudAhrutya yajna dAna tapah kriyAh
pravarthanthey vidhAnokthAh sathatham brahmavAdinAm”

Therefore, uttering “Om”, are the acts of sacrifice, gift and austerity, as enjoined in the ordinances, always begun by the followers of the Vedas.

First utter Om, then begin a sacrifice, gift or an austerity. That is an ordinance, that is a comand, that is the convention. Then come other mantraas, other steps. Every mantra has Om at the beginning. When a question like, ‘shall we begin this work?’, the reply given maybe ‘Om’. Om means permission, no other answer is necessary.

All persons have to recognise, and accept, that Om has become the greatest symbol of the Supreme, the Infinite Reality, the Divine, the Brahman, both transcendental and immanent.

Mandukya Upanishad discusses ‘Om’ as consisting of ‘A’, ‘U’, and ‘M’ with the letters representing the three states, jagrat (waking), swapna (dream) and sushupti (deep sleep) with the silence, when chanted, at the end of ‘AUM’ representing the Turiya state.

Lesson Nine - Swadhyaaya Prashamsaa

ऋतं च स्वाध्यायप्रवचने च ।

ṛtaṁ ca svādhyāyapravacane ca ।

सत्यं च स्वाध्यायप्रवचने च ।

satyaṁ ca svādhyāyapravacane ca ।

तपश्च स्वाध्यायप्रवचने च ।

tapaśca svādhyāyapravacane ca ।

दमश्च स्वाध्यायप्रवचने च ।

damaśca svādhyāyapravacane ca ।

शमश्च स्वाध्यायप्रवचने च ।

śamaśca svādhyāyappravacane ca ।
 अग्नयश्च स्वाध्यायप्रवचने च ।
 agnayaśca svādhyāyappravacane ca ।
 अग्निहोत्रं च स्वाध्यायप्रवचने च ।
 agnihotraṁ ca svādhyāyappravacane ca ।
 अतिथयश्च स्वाध्यायप्रवचने च ।
 atithayaśca svādhyāyappravacane ca ।
 मानुषं च स्वाध्यायप्रवचने च ।
 mānuṣaṁ ca svādhyāyappravacane ca ।
 प्रजा च स्वाध्यायप्रवचने च ।
 prajā ca svādhyāyappravacane ca ।
 प्रजनश्च स्वाध्यायप्रवचने च ।
 prajanaśca svādhyāyappravacane ca ।
 प्रजातिश्च स्वाध्यायप्रवचने च ।
 prajātiśca svādhyāyappravacane ca ।
 सत्यमिति सत्यवचा राथीतरः ।
 satyamiti satyavacā rāthītarah ।
 तप इति तपोनित्यः पौरुशिष्टिः ।
 tapa iti taponityah pauruśiṣṭih ।
 स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः ।
 svādhyāyappravacane eveti nāko maudgalyah ।
 तद्धि तपस्तद्धि तपः ॥ १ ॥ इति नवमोऽनुवाकः ॥
 taddhi tapastaddhi tapaḥ ॥ 1 ॥ iti navamo'nuvākaḥ ॥

Meaning: This Lesson Nine speaks of the ‘glory’ of ‘swaadhyaya – self study (or learning)’ and ‘pravachana - teaching’. Probably, this lesson is intended to emphasize that study of Vedas and Smritis and the practice of things stated therein are required as contributing to the attainment of goals. Such emphasis is required because the student/disciple may feel that knowledge alone contributes to attainment of Brahman, attainment of swaaraajyam and that all other prescribed duties are not essential. This Lesson emphasizes that they are required to cleanse one’s mind so that knowledge can step in into the pure mind etc.

Since every sentence of this Lesson mentions ‘swaadhyaya’ and ‘pravachana’, the meaning of only the first word in each sentence is provided below; the complete sentence as in the first sentence is to be completed for each of the other word-meanings provided below.

Righteousness and self-study leading to learning and teaching (are to be practised).
Righteousness – Rtam;
Truth – Satyam;
Austerity – Tapah;
Control of the outer organs – damah;
Control of the inner organs – shamah;
The fires – agnyah – are to be preserved (or kept up);
The Agnihotra – agnihotram – is to be performed;
Guests – athithayah – (are to be adored and well-honored);
Social good conduct – maanusham – (is to be adhered);
Progeny – praja – (is to be begotten);
Procreation – prajana – (is to be carried out) – (with the aim of producing children);
Grandson – prajaati – (is to be raised) – (son’s marriage should be arranged).
Truth (is the thing) – Satyam iti - this is what Satyavaca (one who speaks the truth), of the line of Rathithara, thinks.
Austerity (is the thing) – tapa iti - this is what Taponitya (one who does austerity everyday), son of Paurusishti, thinks.
Self-study leading to Learning and Teaching (are the things) - this is what Naaka, son of Mudgala, thinks.
For that indeed is the austerity; for that indeed is the austerity.

Analysis: Learning and teaching are mentioned in all these to emphasize that these two must be carried out even when all other tasks mentioned are performed. Comprehension of meaning is dependent on one’s study; liberation and emancipation is dependent on the ‘understanding of the meaning’. Teaching is for the preservation of that memory and for the increase of virtue. Thus, one must develop interest, and love, for learning and teaching.

Lesson Ten - Brahma-Jnana-Prakashaka Mantrah

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।

aham vṛkṣasya rerivā | kīrtiḥ pṛṣṭhaṁ gireriva |

ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणं सवर्चसम् ।

ūrdhwapavitro vājinīva svamṛtamasmī | draviṇaṁ savarcasam |

सुमेध अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

sumedha amṛtokṣitaḥ | iti triśaṅkorvedānuvacanam || 1 ||

इति दशमोऽनुवाकः ॥

iti daśamo'nuvākaḥ ॥

Meaning: The mantras in this Lesson Ten are introduced for the purpose of 'self-recital' as self-recital purifies the mind and such a purified mind is conducive to receiving knowledge.

I am the invigorator (reriva) of the tree (of the world). My fame (keerthih) is high like the ridge (prishtham) of a mountain. My source is the pure (Brahman) – (this meaning/conclusion is arrived at as follows: I, the all-pervasive Self, whose *Urdhvam* (cause) is the pure Supreme Brahman, who is *pavithram* (pure). *Vajini iva* refers to as in food (*vajam*) or as in Sun who is the food-giver. *Svamrhtam* means holy, purified, reality of the Self etc. Combining all these explanations, this sentence thus means "I am like that pure reality (of the Self) which is in the Sun. I am the effulgent (savarchasm) wealth (dravinagum). I am possessed of fine intellect (sumedha) and am immortal (amritham) and undecaying (akshithah). Thus was the statement of Trishanku after attainment of realization.

Analysis: The attainment of realization, Brahman, occurs to one who engages in obligatory duties enjoined in the Vedas and Smritis, who is devoid of selfish motives and who hankers after the realization of the Supreme Brahman.

Lesson XI - Shishya Anushasanam

वेदमनूच्याचार्योन्तेवासिनमनुशास्ति ।

vedamanūcyācāryontevāsinamanuśāsti ।

सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः ।

satyaṁ vada । dharmam cara । svādhyāyānmā pramadaḥ ।

आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः ।

ācāryāya priyaṁ dhanamāhr̥tya prajātantuṁ mā vyavacchetsīḥ ।

सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् ।

satyānna pramaditavyam । dharmānna pramaditavyam ।

कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् ।

kuśalānna pramaditavyam । bhūtyai na pramaditavyam ।

स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥

svādhyāyapravacanābhyāṁ na pramaditavyam ॥ 1 ॥

Meaning: The word ‘anushaasanam’ means ‘post-instruction’, thus, the statements propounded here are not to be transgressed at all. These are ‘duties’ to be followed meticulously. Imparting Vedas is, and was, the main task for the teacher and the disciple. Now that such imparting of Veda is completed, the ‘post-instruction’ encourages performance of duties that are intended to lead to dawn of knowledge. Smriti states ‘he eradicates sin through austerities (tapas) and duties, and attains immortality through knowledge’. If the mirror is full of dirt, one will not be able to see one’s image in such a mirror; we must first clean the mirror before our images can be seen. Likewise, the mind that is not pure, or that is cluttered with bad or unwanted or impure stuff will not be able to let knowledge dawn. One therefore must follow one’s duties, perform prescribed austerities – all these will cleanse the mind thus paving the way for dawn of knowledge. It is in this context the ‘post-instruction’ is to be viewed. Being post-instruction, the disciples will pay sincere attention to their performance (or guilt will accrue for not having attended to the post-instructions of the teacher); thus, disciples will have their minds cleansed and knowledge will enter, that is the idea.

Speak the truth (satyam vada). Practise righteousness (dharmam chara) – In fact, dharma is a generic term for all ‘right’ things and righteousness to be practised. Do not deviate from self-study (swadhyaya). Having offered the desirable wealth to the Acarya, do not break the line of progeny. Do not deviate from truth (there should be no negligence towards truth); even inadvertently, one should not fail to be truthful. Failure to truth is tantamount to ‘uttering falsehood’ – even through forgetfulness or inadvertently, one must not utter falsehood. Similarly, no inadvertence or deviation from dharma. One should not deviate from actions meant for one’s welfare and protection (kusalat). Also activities meant for welfare (bhutyai) – do not deviate from those. Learning (swadhyaya) and teaching – do not deviate from these, there should be no carelessness about practice of these, in other words, one must regularly continue these, that is the idea.

Analysis: The word ‘pramada’ means ‘inadvertence’. The use of ‘na pramaditavyam’ with satya (truth), dharma (righteousness) and kusalat (actions meant for one’s own protection), the emphasis of the teacher that even by ‘inadvertence’, non-truths or non-righteous acts must not be done. This shows the very highest regard for truth and righteousness that the teacher is imparting to the students.

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव ।

devapitrkaryābhyāṃ na pramaditavyam । mātr̥devo bhava ।

पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ।

pit̥r̥devo bhava । ācāryadevo bhava । atithidevo bhava ।

यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि ।

yānyanavadyāni karmāṇi । tāni sevityāni । no itarāṇi ।

यान्यस्माकं सुचरितानि ।

yānyasmākaṁ sucaritāni ।

तानि त्वयोपास्यानि ॥ २ ॥

tāni tvayopāsyāni ॥ 2॥

Meaning: Do not neglect (deviate from) propitiatory acts to Gods and departed ancestors (manes). Let your mother be a goddess unto you. Let your father be a god unto you. Let your teacher be a god unto you. Let your guest be a god unto you. (These are all persons who are worthy of worship). Only works that are not blameworthy (anavadyani) are to be followed (or resorted to – sevityani), not other works (no itarāni). Those actions of ours that are excellent or commendable (sucaritani) are to be followed or performed (upaasyani) by you and not others.

नो इतराणि । ये के चारुमच्छ्रेयांसो ब्राह्मणाः ।

no itarāni । ye ke cārumacchreyāṁso brāhmaṇāḥ ।

तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् ।

teṣāṁ tvayā"sanena praśvasitavyam । śraddhayā deyam ।

अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् ।

aśraddhayā'deyam । śriyā deyam । hriyā deyam । bhiyā deyam ।

संविदा देयम् ।

saṁvidā deyam ।

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ॥ ३ ॥

atha yadi te karmavicikitsā vā vṛttavicikitsā vā syāt ॥ 3॥

Meaning: You should, by offering seats to those who are superior to us, more praiseworthy amongst us, remove the fatigue (prasvasitavyam) of the Brahmanas. An offering must be made with sraddha, extreme care, not without sraddha. The offering should be made according to one's prosperity. The offering should be made with modesty. The offering should be made with awe. The offering should be made in a friendly way.

ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः ।

ye tatra brāhmaṇāḥ sammarsīnaḥ । yuktā āyuktāḥ ।

अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् ।

alūkṣā dharmakāmāḥ syuḥ । yathā te tatra varteran ।

तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु ।

tathā tatra vartethāḥ | athābhyākhyāteṣu |

ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः ।

ye tatra brāhmaṇāḥ sammarśinaḥ | yuktā āyuktāḥ |

अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् ।

alūkṣā dharmakāmāḥ syuḥ | yathā te teṣu varteran |

तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः ।

tathā teṣu vartethāḥ | eṣa ādeśaḥ | eṣa upadeśaḥ |

एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् ।

eṣā vedopaniṣat | etadanuśāsanam | evamupāsītavyam |

एवमु चैतदुपास्यम् ॥ ४ ॥ इत्येकादशऽनुवाकः ॥

evamu caitadupāsyam || 4 || ityekādaśa'nuvākaḥ ||

Meaning: Then (atha), if you have any doubt (vicikitsa) with regard to karma, rites and duties or custom (karma or vr̥tta), you should behave in those matters just as Brahmanas do, who may happen to be there (syuh), who are able deliberators (sammarshinah), who are adepts (yuktas) in their duties and customs, not directed by others (aayuktaas), not cruel or crooked (alukshah or arukshah) in their disposition, desirous of doing dharma or acting and wanting (desiring) to act righteously always (dharma kaama syuh). Then, as regards to those who are charged (by some persons) with some doubtful guilt (abhyaakhyaatheshu), you should follow the same procedure as stated before – namely, consult with those Brahmanas etc.

This is (eshah) ‘aadeshah’ – scriptural injunction; this is (eshah) ‘upadesah’ – instruction; this is (eshah) the secret of Vedas, the meaning of the Vedas (veda-upanishat). This is (etat) ‘anushasanam’ – the behest of God or this is the command of those who are accepted as authorities on this subject or still, this is ‘post-instruction’ – item that was not part of the instruction all these years but nonetheless extremely important to be kept in mind always and hence included as part of post-instruction points communicated to disciples. This being so, all these (evam) is to be done or performed (upāsītavyam). This is to be done, not to be neglected (because of the emphasis and restatement) – evam u ca etat upāsyam. The repetition is to show emphasis, importance and seriousness.

शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।

śam no mitraḥ śam varuṇaḥ | śam no bhavatvayamā |

शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ।

śaṁ na indro br̥haspatiḥ | śaṁ no viṣṇururukramaḥ |
 नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
 namo brahmaṇe | namaste vāyo | tvameva pratyakṣaṁ brahmāsi |
 त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् ।
 tvāmeva pratyakṣaṁ brahmāvādiṣam | ṛtamavādiṣam |
 सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् ।
 satyamavādiṣam | tanmāmāvīt | tadvaktāramāvīt |
 आवीन्माम् । आवीद्वक्तारम् ।
 āvīnmām | āvīdvaktāram |
 ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥ इति द्वादशोऽनुवाकः ॥
 om śāntiḥ śāntiḥ śāntiḥ || 1 || iti dvādaśo'nuvākaḥ ||

Meaning: May Mitra, Varuna, Aryaman, Indra, Brhaspati and all per-vading Vishnu be propitious to us and grant us welfare and bliss. I bow down to Brahman in loving reverence. O Vayu, I bow down to Thee in adoration. Thou verily art Brahman perceptible. I shall declare: Thou art the right; Thou art the true and good. May that Universal Being entitled Vayu preserve me. May He preserve the teacher. Me, may Brahman protect; my teacher, may he protect. Om, Peace, Peace, Peace.

॥ । इति शीक्षावल्ली समाप्ता ॥

||| iti śikṣāvallī samāptā |||

Meaning: Thus ends the 'sikshavalli' chapter.

Chapter II Brahmananda Valli – Section on Bliss of Brahman

Invocation:

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
 om saha nāvavatu | saha nau bhunaktu | saha vīryaṁ karavāvahai |
 तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
 tejasvi nāvadhītamastu mā vidviṣāvahai |

Meaning: May He (Brahman) protect (avathu) us both together; may He nourish

(bhunakthu) us together; may we work together with great energy (veeryam); may our study be vigorous and effective; may we not dispute (or hate) any – vidvishaa -

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

Let there be Peace! Peace! Peace!

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।

om brahmaavidāpnoti param | tadeṣā'bhyuktā |

सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ॥

satyaṁ jñānamanantaṁ brahma | yo veda nihitaṁ guhāyāṁ parame vyoman ॥

सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ॥

so'śnute sarvān kāmān saha | brahmaṇā vipaściteti ॥

Meaning: He who realizes Brahman attains the Supreme (param). With reference to that very fact, it has been declared (abhyukthaa): Brahman is truth (existence), intelligence (knowledge) and infinitude (anantham – no end in sight). He who realizes Him treasured in the cave, in the highest ether (space or heaven – vyoman) completely obtains (ashnuthey) all desires (sarvaan kaamaan) together, as Brahman is wise and omniscient (vipashcitha).

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः ।

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ | ākāśādvāyuh |

वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।

vāyoragniḥ | agnerāpaḥ | adbhyaḥ pṛthivī |

पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः ।

pṛthivyā oṣadhayaḥ | oṣadhībhyo'nnam | annātpuruṣaḥ |

स वा एष पुरुषोऽन्नरसमयः ।

sa vā eṣa puruṣo'nnarasamayaḥ |

तस्येदमेव शिरः ।

tasyedameva śiraḥ |

अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः ।

ayaṁ dakṣiṇaḥ pakṣaḥ | ayamuttaraḥ pakṣaḥ |

अयमात्मा । इदं पुच्छं प्रतिष्ठा ।

ayamātmā | idaṁ pucchaṁ pratiṣṭhā |

तदप्येष श्लोको भवति ॥ १ ॥ इति प्रथमोऽनुवाकः ॥

tadapyeṣa śloko bhavati || 1 || iti prathamo'nuvākaḥ ||

Meaning: From that very Atman (which is nothing but Brahman) space or ether or aakasa came to be;

- from ether came, air;
- from air came fire;
- from fire came water;
- from water came the earth;
- from the earth came the herbs;
- from herbs came the food;
- from the food, came the person.

The man, indeed, is he who consists of the essence of food. This indeed is his head; this is his right wing; this is his left wing; this is his trunk or body; and this is the tail forming the support and foundation. There is, besides, the stanza explaining it.

Analysis: After tracing the origin of the pancha bootha (the five-fold aspect of matter – ether, air, fire, water and earth) from which all beings are evolved, the constituents of the physical body of the person into his head, right wing, left wing, trunk and the support or tail are made with a view to describe ‘the subtler’ parts constituting the person. By identifying the constituents of the ‘gross’ physical body that are easy to relate to, the Upanishad attempts to explain the constituents of the subtle bodies in the following lessons.

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीꣳ

annādvai prajāḥ prajāyante | yāḥ kāśca pṛthivīꣳ

श्रिताः ।

śritāḥ |

Meaning: Whosoever (creatures, beings) are attached to the earth, all such beings are born from food.

अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः ।

atho annenaiva jīvanti | athainadapi yantyanataḥ |

अन्नꣳ हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।

annaꣳ hi bhūtānāṁ jyeṣṭham | tasmāt sarvauṣadhamucyate |

सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।

sarvaṁ vai te'nnamāpnuvanti | ye'nnaṁ brahmopāsate |

अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।

annaṁ hi bhūtānāṁ jyeṣṭham | tasmāt sarvauṣadhamucyate |

अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।

annād bhūtāni jāyante | jātānyannena vardhante |

अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति ।

adyate'tti ca bhūtāni | tasmādannaṁ taducyata iti |

Meaning: Likewise, by food and food alone, they stay alive; moreover, they return into food in the end. Surely, verily, food is the first and pre-eminent (jyeshtam) among all that is created; then it is considered as the ‘medicine’ (oushadham) of all, for all. Those who contemplate on Brahman as food verily get all food. For, verily food is the first and pre-eminent (jyeshtam) among beings; hence it is called a cure or panacea for everything. All living beings are born of food; having been born, they are sustained (or live) by food. Food is called ‘annam’ because creatures do both – consume food and are consumed by food.

Analysis: The idea that the cosmic Being existing (or who manifests) in the form of Food (or Matter) also exists as the consumer of food and the consumed. In fact, He is Food, He is the consumer; It is the one and the same Spiritual principle, Brahman. Brahman becomes many (bahusyam prajaya iti) and becomes the ‘antharyami’ (inner controller) in everything and essentially invisible, yet manifesting that being and manifesting the multiplicity of beings.

Matter is the medium of life; the material environment exists to be controlled and utilized by the vital energy centered in the beings. In that sense, matter is not an antagonistic force with which life has to wage war perpetually. Life and Matter exist as mutual helpmates to evolve greater perfection – higher levels of consciousness. Thus the term ‘Annam’ or food implies the idea of assimilation as also evolution; thus it is used as a synonym of Matter. This, according to Swami Sarvananda of Ramakrishna Mutt (Mylapore, Chennai, India) is to be noted a particularly significant.

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः ।

tasmādvā etasmādannarasamayāt | anyo'ntara ātmā prāṇamayāḥ |

तेनैष पूर्णः । स वा एष पुरुषविध एव ।

tenaiṣa pūrṇaḥ | sa vā eṣa puruṣavidha eva |

तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।

tasya puruṣavidhatām । anvayaṁ puruṣavidhaḥ ।

तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।

tasya prāṇa eva śiraḥ । vyāno dakṣiṇaḥ pakṣaḥ ।

अपान उत्तरः पक्षः । आकाश आत्मा ।

apāna uttaraḥ pakṣaḥ । ākāśa ātmā ।

पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

pr̥thivī pucchaṁ pratiṣṭhā । tadapyeṣa śloko bhavati ॥ 1 ॥

इति द्वितीयोऽनुवाकः ॥

iti dvitīyo'nuvākaḥ ॥

Meaning: Certainly (or Verily), other than that one which consists of the essence of food, and contained by it, is this Self consisting of Vital Air (prana) or energy by which this Annamaya Self is filled. Truly, this one is also exactly of the form of a person; that one being in the shape of a person, this one also, is in the form of a person. The head, right wing, left wing, body or trunk and the tail or foundation – the five characteristics used to define the Annamaya Self is also used to define the vital Air Self or Pranamaya Self as follows: Prana is his head; Vyana is his right wing; Apana is his left wing; Samana is his trunk and Udana is his support and foundation. Further there is the following stanza about it.

The Life Energy or Prana fills the Annamaya Self just like fire permeates a red hot iron plate; the fire can be seen to have taken the shape of the plate, so also the Pranamaya Self fills the Annamaya Self and takes its shape.

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।

prāṇaṁ devā anu prāṇanti । manuṣyāḥ paśavaśca ye ।

प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।

prāṇo hi bhūtānāmāyuh । tasmāt sarvāyusaṁucyate ।

सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ।

sarvameva ta āyuryanti । ye prāṇaṁ brahmopāsate ।

प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ।

prāṇo hi bhūtānāmāyuh । tasmāt sarvāyusaṁucyata iti ।

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya |

तस्माद्वा एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः ।

tasmādvā etasmāt prāṇamayāt | anyo'ntara ātmā manomayaḥ |

तेनैष पूर्णः । स वा एष पुरुषविध एव ।

tenaiṣa pūrṇaḥ | sa vā eṣa puruṣavidha eva |

Meaning: Whosoever (creatures, beings, gods, human beings, cattle) exist, all such beings depend on Prana for their life. Truly, Prana is the life-duration of the animate world; on that aspect, it is considered as Universal Life (sarvayusham). Those who contemplate Prana as Brahman certainly attain the full span of life. For Prana is the life of creatures and is therefore called the entire duration of life (sarvayusham). The embodied Self of the former one is verily this one. Other than that Self consisting of Prana there is within it another Self consisting of Manas by which this Pranamaya Self is filled.

तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।

tasya puruṣavidhatām | anvayaṁ puruṣavidhaḥ |

तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः ।

tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ | sāmottaraḥ pakṣaḥ |

आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।

ādeśa ātmā | atharvāṅgiraśaḥ pucchaṁ pratiṣṭhā |

तदप्येष श्लोको भवति ॥ १ ॥ इति तृतीयोऽनुवाकः ॥

tadapyeṣa śloko bhavati || 1 || iti tṛtīyo'nuvākaḥ ||

Meaning: This one is also of the form of a person according as the other one being in the shape of a person. Yajus is his head, Rij is his right wing, Sama is his left wing, the injunctive part of the Cedas, that is the Brahmanas as his trunk and the hymns of the Atharva-Veda are his support and foundation. In regard to this, there is also the following stanza.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

yato vāco nivartante | aprāpya manasā saha |

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।

ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti |

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya |

तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः ।

tasmādvā etasmānmanomayāt | anyo'ntara ātmā vijñānamayaḥ |

तेनैष पूर्णः । स वा एष पुरुषविध एव ।

tenaiṣa pūrṇaḥ | sa vā eṣa puruṣavidha eva |

तस्य पुरुषविधताम् ।

tasya puruṣavidhatām |

अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः ।

anvayaṁ puruṣavidhaḥ | tasya śraddhaiva śiraḥ |

ऋतं दक्षिणः पक्षः ।

ṛtaṁ dakṣiṇaḥ pakṣaḥ |

सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा ।

satyamuttaraḥ pakṣaḥ | yoga ātmā | mahaḥ pucchaṁ pratiṣṭhā |

तदप्येष श्लोको भवति ॥ १ ॥ इति चतुर्थोऽनुवाकः ॥

tadapyeṣa śloko bhavati || 1 || iti caturtho'nuvākaḥ ||

Meaning: That from which all speech, along with mind, recoil or return unable to reach it, he who knows this bliss of that Brahman sheds fear completely for all time. So it is.

The embodied Self of the former is verily this one. Different from that Self which consists of Manas, there is the other inner Self which consists of Vijnana or intelligence by which this Manomaya Self is filled. This one is also of the form of a person, according to the other one being in the shape of a person. Sradha is his head; Right is his right wing; Truth is his left wing; Yoga is his trunk; Maha is his support and foundation. Regarding this, there is the following stanza:

Analysis: 'Vijnana' is used to indicate the faculty of discernment or of judgement – the decision maker and is synonymous with Budhi. The functions of consciousness often referred to are: Manas, Budhi, Ahankara (or ego) and Citta (thinking and thoughts). In that sense, Vijnana, as the Budhi, is said to be the closest to the individual Soul and is said to be the agent and experiencer of one's work. Manas or mind is used to denote thoughts and thought modifications passing through, Vijnana owns and decides on these options. Mahat stands for the cosmic intellect or Hiranyagarbha, the source of all individual egos and its sum total and is the Universal ego. Hence Mahat is the foundation and support of Vijnana.

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।

vijñānaṁ yajñāṁ tanute | karmāṇi tanute'pi ca |

विज्ञानं देवाः सर्वे ।

vijñānaṁ devāḥ sarve |

ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद ।

brahma jyeṣṭhamupāsate | vijñānaṁ brahma cedveda |

तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा ।

tasmāccenna pramādyati | śarīre pāpmano hitvā |

सर्वान्कामान्समश्नुत इति । तस्यैष एव शरीर आत्मा ।

sarvāṅkāmaṁsamaśnuta iti | tasyaiṣa eva śārīra ātmā |

यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् ।

yaḥ pūrvasya | tasmādvā etasmādvijñānamayāt |

अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।

anyo'ntara ātmā'nandamayāḥ | tenaiṣa pūrṇaḥ |

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |

अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः ।

anvayaṁ puruṣavidhaḥ | tasya priyameva śiraḥ | modo dakṣiṇaḥ pakṣaḥ |

प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।

pramoda uttaraḥ pakṣaḥ | ānanda ātmā | brahma pucchaṁ pratiṣṭhā |

तदप्येष श्लोको भवति ॥ १ ॥ इति पञ्चमोऽनुवाकः ॥

tadapyeṣa śloko bhavati || 1 || iti pañcamo'nuvākaḥ ||

Meaning: The agent possessing intelligence performs sacrifices and also accomplishes the various deeds. All gods worship Vijnana as Brahman, the eldest. If one contemplates Vijnana as Brahman and never grows heedless about it, one drops all sins in the body and attains all desires. This one is the embodied Self of the former one. Within this Vijnanamaya Self and apart from it is the self consisting of bliss by which the former is filled. This one is also of the form of a person, according to one being in the shape of a person. Love is his head, joy is his right wing, delight is his left wing, bliss is his trunk, and Brahman is his support and foundation. About this there is the following stanza:

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।

asanneva sa bhavati | asadbrahmeti veda cet |

अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ।

asti brahmeti cedveda | santamenam tato viduriti |

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya |

अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य ।

athāto'nupraśnāḥ | utāvidvānamuṁ lokam pretya |

कश्चन गच्छती३ उ । त्हासि सि । मारक डखर परखलखनगनिग तहे वखथेल नि तहे डखरम SSS ।

kaścana gacchatī3 u | This is a mark for prolonging the vowel in the form ' ' |

आहो विद्वानमुं लोकं प्रेत्य कश्चित्समश्नुता ३ उ । सोऽकामयत ।

āho vidvānamuṁ lokam pretya kaścitsamaśnutā 3 u | so'kāmayata |

बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

bahu syām prajāyeyeti | sa tapo'tapyata | sa tapastaptvā |

इदं सर्वमसृजत । यदिदं किञ्च । तत्सृष्ट्वा ।

idaṁ sarvamasṛjata | yadidaṁ kiñca | tatsṛṣṭvā |

तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् ।

tadevānuprāviśat | tadanupraviśya | sacca tyaccābhavat |

निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।

niruktaṁ cāniruktaṁ ca | nilayanaṁ cānilayanaṁ ca |

विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।

vijñānaṁ cāvijñānaṁ ca | satyaṁ cānṛtaṁ ca satyamabhavat |

यदिदं किञ्च । तत्सत्यमित्याचक्षते ।

yadidaṁ kiñca | tatsatyamityācakṣate |

तदप्येष श्लोको भवति ॥ १ ॥ इति षष्ठोऽनुवाकः ॥

tadapyeṣa śloko bhavati || 1 || iti ṣaṣṭho'nuvākaḥ ||

Meaning: If a person takes Brahman for an unreality, then he becomes a non-entity. If he understands that Brahman is an existent Reality, the wise will consider him right and

good. The Self embodied in that one, the Vijnanamaya Self, is indeed the Anandamaya Self. Now, therefore, the following questions arise with reference to what has been taught: Does anyone who has not known Brahman attain it, after having dropped from this world? Whether anyone who has known Brahman, departing from here attain It?

He, the Atman, desired: May I become many; let me procreate Myself. He brooded over Himself; Having brooded, He projected all this –whatever is there is here. Having brought it forth, He entered into it; having entered it, he became both the Being and the Beyond. He became the defined and the undefined, the founded and the foundation-less, the conscious and the conscious-less, the real and the unreal; whatever else there is, He became the entire Reality. For that reason, the sages declare that all this is Real.

Regarding that there is also this verse:

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।

asadvā idamagra āsīt | tato vai sadajāyata |

तदात्मानं स्वयमकुरुत ।

tadātmānaṁ svayamakuruta |

तस्मात्तत्सुकृतमुच्यत इति ।

tasmāttatsukṛtamucyata iti |

यद्वै तत् सुकृतम् । रसो वै सः ।

yadvai tat sukṛtam | raso vai saḥ |

रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति । को ह्येवान्यात्कः

rasaṁ hyevāyaṁ labdhvā'ānandī bhavati | ko hyevānyātkah

प्राण्यात् । यदेष आकाश आनन्दो न स्यात् ।

prāṇyāt | yadeṣa ākāśa ānando na syāt |

एष ह्येवाऽऽनन्दयाति ।

eṣa hyevā'ānandayāti |

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं

yadā hyevaiṣa etasminnadr̥śye'nātmnye'nirukte'nilayane'bhayam

प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।

pratiṣṭhāṁ vindate | atha so'bhayam gato bhavati |

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

yadā hyevaiṣa etasminnudaramantaram kurute |

अथ तस्य भयं भवति । तत्वेव भयं विदुषोऽमन्वानस्य ।

atha tasya bhayaṁ bhavati | tatveva bhayaṁ viduṣo'manvānasya |

तदप्येष श्लोको भवति ॥ १ ॥ इति सप्तमोऽनुवाकः ॥

tadapyeṣa śloko bhavati || 1 || iti saptamo'nuvākaḥ ||

Meaning: In the beginning, this was indeed Non-Being (asad). From that verily, Being sprang up. That of itself assumed a self. Therefore, it is called self-made or well-made.

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।

bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ |

भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।

bhīṣā'smādagniścendraśca | mṛtyurdhāvati pañcama iti |

सैषाऽऽनन्दस्य मीमांसा भवति ।

saiṣā'nandasya mīmāṃsā bhavati |

युवा स्यात्साधुयुवाऽध्यायकः ।

yuvā syātsādhu'yuvā'dhyāyakaḥ |

आशिष्ठो दृढिष्ठो बलिष्ठः ।

āśiṣṭho dṛḍhiṣṭho baliṣṭhaḥ |

तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।

tasyeyaṁ pṛthivī sarvā vittasya pūrṇā syāt |

स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः ॥ १ ॥

sa eko mānuṣa ānandaḥ | te ye śataṁ mānuṣā ānandāḥ || 1 ||

स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ।

sa eko manuṣyagandharvāṇāmānandaḥ | śrotriyasya cākāmahatasya |

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः ।

te ye śataṁ manuṣyagandharvāṇāmānandāḥ |

स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ।

sa eko devagandharvāṇāmānandaḥ | śrotriyasya cākāmahatasya |

ते ये शतं देवगन्धर्वाणामानन्दाः ।

te ye śataṁ devagandharvāṅāmānandāḥ ।

स एकः पितृणां चिरलोकलोकानामानन्दः ।

sa ekaḥ pitṛṅnām ciralokalokānāmānandaḥ ।

श्रोत्रियस्य चाकामहतस्य ।

śrotriyasya cākāmahatasya ।

ते ये शतं पितृणां चिरलोकलोकानामानन्दाः ।

te ye śataṁ pitṛṅnām ciralokalokānāmānandāḥ ।

स एक आजानजानां देवानामानन्दः ॥ २ ॥

sa eka ājanajānām devānāmānandaḥ ॥ 2 ॥

श्रोत्रियस्य चाकामहतस्य ।

śrotriyasya cākāmahatasya ।

ते ये शतं आजानजानां देवानामानन्दाः ।

te ye śatam ājanajānām devānāmānandāḥ ।

स एकः कर्मदेवानां देवानामानन्दः ।

sa ekaḥ karmadevānām devānāmānandaḥ ।

ये कर्मणा देवानपियन्ति । श्रोत्रियस्य चाकामहतस्य ।

ye karmaṇā devānapiyanti । śrotriyasya cākāmahatasya ।

ते ये शतं कर्मदेवानां देवानामानन्दाः ।

te ye śataṁ karmadevānām devānāmānandāḥ ।

स एको देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य ।

sa eko devānāmānandaḥ । śrotriyasya cākāmahatasya ।

ते ये शतं देवानामानन्दाः । स एक इन्द्रस्याऽऽनन्दः ॥ ३ ॥

te ye śataṁ devānāmānandāḥ । sa eka indrasyā"nandaḥ ॥ 3 ॥

श्रोत्रियस्य चाकामहतस्य । ते ये शतमिन्द्रस्याऽऽनन्दाः ।

śrotriyasya cākāmahatasya । te ye śatamindrasyā"nandāḥ ।

स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य ।

sa eko bṛhaspaterānandaḥ । śrotriyasya cākāmahatasya ।

ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः ।

te ye śataṁ bṛhaspaterānandāḥ । sa ekaḥ prajāpaterānandāḥ ।

श्रोत्रियस्य चाकामहतस्य ।

śrotriyasya cākāmahatasya ।

ते ये शतं प्रजापतेरानन्दाः ।

te ye śataṁ prajāpaterānandāḥ ।

स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ४ ॥

sa eko brahmaṇa ānandāḥ । śrotriyasya cākāmahatasya ॥ 4 ॥

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।

sa yaścāyaṁ puruṣe । yaścāsāvāditye । sa ekaḥ ।

स य एवंवित् । अस्माल्लोकात्प्रेत्य ।

sa ya evaṁvit । asmāllokātpretya ।

एतमन्नमयमात्मानमुपसङ्क्रामति ।

etamannamayamātmānamupasaṅkrāmati ।

एतं प्राणमयमात्मानमुपसङ्क्रामति ।

etaṁ prāṇamayamātmānamupasaṅkrāmati ।

एतं मनोमयमात्मानमुपसङ्क्रामति ।

etaṁ manomamayamātmānamupasaṅkrāmati ।

एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।

etaṁ vijñānamamayamātmānamupasaṅkrāmati ।

एतमानन्दमयमात्मानमुपसङ्क्रामति ।

etamānandamayamātmānamupasaṅkrāmati ।

तदप्येष श्लोको भवति ॥ ५ ॥ इत्यष्टमोऽनुवाकः ॥

tadapyeṣa śloko bhavati ॥ 5 ॥ ityaṣṭamo'nuvākaḥ ॥

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

yato vāco nivartante | aprāpya manasā saha |

आनन्दं ब्रह्मणो विद्वान् ।

ānandaṁ brahmaṇo vidvān |

न बिभेति कुतश्चेति ।

na bibheti kutaścaneti |

एत९ ह वाव न तपति ।

etaṁ ha vāva na tapati |

किमह९ साधु नाकरवम् । किमहं पापमकरवमिति ।

kimahaṁ sādhu nākaravam | kimahaṁ pāpamakaravamiti |

स य एवं विद्वानेते आत्मान९ स्पृणुते ।

sa ya evaṁ vidvānete ātmānaṁ spr̥ṇute |

उभे ह्येवैष एते आत्मान९ स्पृणुते । य एवं वेद ।

ubhe hyevaiṣa ete ātmānaṁ spr̥ṇute | ya evaṁ veda |

इत्युपनिषत् ॥ १ ॥ इति नवमोऽनुवाकः ॥

ityupaniṣat || 1 || iti navamo'nuvākaḥ ||

॥ । इति ब्रह्मानन्दवल्ली समाप्ता ॥

|| iti brahmānandavallī samāptā ||

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

om saha nāvavatu | saha nau bhunaktu | saha vīryaṁ karavāvahai |

तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

tejasvi nāvadhītamastu mā vidviṣāvahai |

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ||

भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।

bhṛgurvai vāruṇiḥ | varuṇaṁ pitaramupasasāra |

अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच ।

adhīhi bhagavo brahmeti | tasmā etatprovāca |

अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ।

annaṁ prāṇaṁ cakṣuḥ śrotraṁ mano vācamiti |

त५ होवाच । यतो वा इमानि भूतानि जायन्ते ।

taṁ hovāca | yato vā imāni bhūtāni jāyante |

येन जातानि जीवन्ति ।

yena jātāni jīvanti |

यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति ।

yatprayantyaabhisamviśanti | tadvijijñāsasva | tad brahmeti |

स तपोऽतप्यत । स तपस्तस्वा ॥ १ ॥ इति प्रथमोऽनुवाकः ॥

sa tapo'tapyata | sa tapastaptvā || 1 || iti prathamo'nuvākaḥ ||

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्धयेव खल्विमानि

annaṁ brahmeti vyajānāt | annāddhyeva khalvimāni

भूतानि जायन्ते । अन्नेन जातानि जीवन्ति ।

bhūtāni jāyante | annena jātāni jīvanti |

अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।

annaṁ prayantyaabhisamviśantīti | tadvijñāya |

पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति ।

punareva varuṇaṁ pitaramupasasāra | adhīhi bhagavo brahmeti |

त५ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।

taṁ hovāca | tapasā brahma vijijñāsasva | tapo brahmeti |

स तपोऽतप्यत । स तपस्तस्वा ॥ १ ॥ इति द्वितीयोऽनुवाकः ॥

sa tapo'tapyata | sa tapastaptvā || 1 || iti dvitīyo'nuvākaḥ ||

प्राणो ब्रह्मेति व्यजानात् ।

prāṇo brahmeti vyajānāt ।

प्राणाद्धयेव खल्विमानि भूतानि जायन्ते ।

prāṇāddhyeva khalvimāni bhūtāni jāyante ।

प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति ।

prāṇena jātāni jīvanti । prāṇam prayantyaabhisamviśantīti ।

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ।

tadvijñāya । punareva varuṇam pitaramupasasāra ।

अधीहि भगवो ब्रह्मेति । त५ होवाच ।

adhīhi bhagavo brahmeti । taṁ hovāca ।

तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।

tapasā brahma vijijñāsasva । tapo brahmeti ।

स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥ इति तृतीयोऽनुवाकः ॥

sa tapo'tapyata । sa tapastaptvā ॥ 1 ॥ iti tṛtīyo'nuvākaḥ ॥

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि

mano brahmeti vyajānāt । manaso hyeva khalvimāni

भूतानि जायन्ते । मनसा जातानि जीवन्ति ।

bhūtāni jāyante । manasā jātāni jīvanti ।

मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।

manaḥ prayantyaabhisamviśantīti । tadvijñāya ।

पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति ।

punareva varuṇam pitaramupasasāra । adhīhi bhagavo brahmeti ।

त५ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।

taṁ hovāca । tapasā brahma vijijñāsasva । tapo brahmeti ।

स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥ इति चतुर्थोऽनुवाकः ॥

sa tapo'tapyata । sa tapastaptvā ॥ 1 ॥ iti caturtho'nuvākaḥ ॥

विज्ञानं ब्रह्मेति व्यजानात् ।

vijñānaṁ brahmeti vyajānāt ।

विज्ञानाद्धयेव खल्विमानि भूतानि जायन्ते ।

vijñānāddhyeva khalvimāni bhūtāni jāyante ।

विज्ञानेन जातानि जीवन्ति ।

vijñānena jātāni jīvanti ।

विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।

vijñānaṁ prayantyaabhisamviśantīti । tadvijñāya ।

पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति ।

punareva varuṇaṁ pitaramupasasāra । adhihi bhagavo brahmeti ।

तꣳ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।

taṁ hovāca । tapasā brahma vijijñāsasva । tapo brahmeti ।

स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥ इति पञ्चमोऽनुवाकः ॥

sa tapo'tapyata । sa tapastaptvā ॥ 1 ॥ iti pañcamo'nuvākaḥ ॥

आनन्दो ब्रह्मेति व्यजानात् ।

ānando brahmeti vyajānāt ।

आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते ।

ānandāddhyeva khalvimāni bhūtāni jāyante ।

आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति ।

ānandena jātāni jīvanti । ānandaṁ prayantyaabhisamviśantīti ।

सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।

saiṣā bhārgavī vāruṇī vidyā । parame vyomanpratiṣṭhitā ।

स य एवं वेद प्रतिष्ठति । अन्नवानन्नादो भवति ।

sa ya evaṁ veda pratīṣṭhati । annavānannādo bhavati ।

महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।

mahānbhavati prajayā paśubhirbrahmavarçasena ।

महान् कीर्त्या ॥ १ ॥ इति षष्ठोऽनुवाकः ॥

mahān kīrtyā ॥ 1॥ iti ṣaṣṭho'nuvākaḥ ॥

अन्नं न निन्द्यात् । तद्व्रतम् । प्राणो वा अन्नम् ।

annaṁ na nindyāt | tadvratam | prāṇo vā annam |

शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् ।

śarīramannādam | prāṇe śarīraṁ pratiṣṭhitam |

शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् ।

śarīre prāṇaḥ pratiṣṭhitaḥ | tadetadannamanne pratiṣṭhitam |

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।

sa ya etadannamanne pratiṣṭhitam veda pratitiṣṭhati |

अन्नवानन्नादो भवति ।

annavānannādo bhavati |

महान्भवति प्रजया

mahānbhavati prajayā

पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

paśubhirbrahmavarcasena | mahān kīrtyā ॥ 1॥

इति सप्तमोऽनुवाकः ॥

iti saptamo'nuvākaḥ ॥

अन्नं न परिचक्षीत । तद्व्रतम् । आपो वा अन्नम् ।

annaṁ na paricakṣīta | tadvratam | āpo vā annam |

ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् ।

jyotirannādam | apsu jyotiḥ pratiṣṭhitam |

ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् ।

jyotiṣyāpaḥ pratiṣṭhitāḥ | tadetadannamanne pratiṣṭhitam |

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।

sa ya etadannamanne pratiṣṭhitam veda pratitiṣṭhati |

अन्नवानन्नादो भवति ।

annavānannādo bhavati |

महान्भवति प्रजया

mahānbhavati prajayā

पशुभिर्ब्रह्मवर्चसेन ।

paśubhirbrahmavarcasena ।

महान् कीर्त्या ॥ १ ॥

mahān kīrtyā ॥ 1॥

इत्यष्टमोऽनुवाकः ॥

ityaṣṭamo'nuvākaḥ ॥

अन्नं बहु कुर्वीत । तद्व्रतम् । पृथिवी वा अन्नम् ।

annam̐ bahu kurvīta । tadvratam । pṛthivī vā annam ।

आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः ।

ākāśo'nnādaḥ । pṛthivyāmākāśaḥ pratiṣṭhitaḥ ।

आकाशे पृथिवी प्रतिष्ठिता ।

ākāśe pṛthivī pratiṣṭhitā ।

तदेतदन्नमन्ने प्रतिष्ठितम् ।

tadetadannamanne pratiṣṭhitam ।

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।

sa ya etadannamanne pratiṣṭhitam̐ veda pratitiṣṭhati ।

अन्नवानन्नादो भवति ।

annavānannādo bhavati ।

महान्भवति प्रजया

mahānbhavati prajayā

पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ॥ १ ॥

paśubhirbrahmavarcasena । mahānkīrtyā ॥ 1॥

इति नवमोऽनुवाकः ॥

iti navamo'nuvākaḥ ॥

न कञ्चन वसतौ प्रत्याचक्षीत । तद्व्रतम् ।

na kañcana vasatau pratyācakṣīta | tadvratam |

तस्माद्यया कया च विधया बहन्नं प्राप्नुयात् ।

tasmādyayā kayā ca vidhayā bahvannaṁ prāpnuyāt |

अराध्यस्मा अन्नमित्याचक्षते ।

arādhyasmā annamityācakṣate |

एतद्वै मुखतोऽनञ् राद्धम् ।

etadvai mukhato'nañ rāddham |

मुखतोऽस्मा अन्नञ् राध्यते ।

mukhato'smā annañ rādhyate |

एतद्वै मध्यतोऽनञ् राद्धम् ।

etadvai madhyato'nañ rāddham |

मध्यतोऽस्मा अन्नञ् राध्यते ।

madhyato'smā annañ rādhyate |

एदद्वै अन्ततोऽन्नञ् राद्धम् ।

edadvā antato'nnañ rāddham |

अन्ततोऽस्मा अन्नञ् राध्यते ॥ १ ॥

antato'smā annañ rādhyate || 1 ||

य एवं वेद । क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः ।

ya evaṁ veda | kṣema iti vāci | yogakṣema iti prāṇāpānayoḥ |

कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ ।

karmeti hastayoḥ | gatiriti pādayoḥ | vimuktiriti pāyau |

इति मानुषीः समाज्ञाः । अथ दैवीः । तृप्तिरिति वृष्टौ ।

iti mānuṣīḥ samājñāḥ | atha daivīḥ | tṛptiriti vṛṣṭau |

बलमिति विद्युति ॥ २ ॥

balamiti vidyuti || 2 ||

यश इति पशुषु । ज्योतिरिति नक्षत्रेषु ।

yaśa iti paśuṣu | jyotiriti nakṣatreṣu |

प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ।

prajātiramṛtamānanda ityupasthe | sarvamityākāśe |

तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति ।

tatpratiṣṭhetyupāsīta | pratiṣṭhāvān bhavati |

तन्मह इत्युपासीत । महान्भवति । तन्मन इत्युपासीत ।

tanmaha ityupāsīta | mahānbhavati | tanmana ityupāsīta |

मानवान्भवति ॥ ३ ॥

mānavānbhavati || 3||

तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः ।

tannama ityupāsīta | namyante'smai kāmāḥ |

तद्ब्रह्मेत्युपासीत । ब्रह्मवान्भवति ।

tadbrahmetyupāsīta | brahmavānbhavati |

तद्ब्रह्मणः परिमर इत्युपासीत ।

tadbrahmaṇaḥ parimara ityupāsīta |

पर्येणं म्रियन्ते द्विषन्तः सपत्नाः ।

paryeṇaṁ mriyante dviṣantaḥ sapatnāḥ |

परि येऽप्रिया भ्रातृव्याः ।

pari ye'priyā bhrāṭṛvyāḥ |

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ ४ ॥

sa yaścāyaṁ puruṣe | yaścāsāvāditye | sa ekaḥ || 4||

स य एवंवित् । अस्माल्लोकात्प्रेत्य ।

sa ya evaṁvit | asmāllokātpretya |

एतमन्नमयमात्मानमुपसङ्क्रम्य ।

etamannamayamātmānamupasaṅkramya |

एतं प्राणमयमात्मानमुपसङ्क्रम्य ।

etaṁ prāṇamayamātmānamupasaṅkramya ।
 एतं मनोमयमात्मानमुपसङ्क्रम्य ।
 etaṁ manomayamātmānamupasaṅkramya ।
 एतं विज्ञानमयमात्मानमुपसङ्क्रम्य ।
 etaṁ vijñānamayamātmānamupasaṅkramya ।
 एतमानन्दमयमात्मानमुपसङ्क्रम्य ।
 etamānandamayamātmānamupasaṅkramya ।
 इमाँल्लोकन्कामान्नी कामरूप्यनुसञ्चरन् ।
 imāṁllokankāmānnī kāmārūpyanusāñcaran ।
 एतत् साम गायन्नास्ते । हा ३ वु हा ३ वु हा ३ वु ॥ ५ ॥
 etat sāma gāyannāste । hā 3 vu hā 3 vu hā 3 vu ॥ 5 ॥

अहमन्नमहमन्नमहमन्नम् ।
 ahamannamahamannamahamannam ।
 अहमन्नादो३हमन्नादो३हमन्नादः ।
 ahamannādo3'hamannādo3'ahamannādaḥ ।
 अह९ श्लोककृदहश्लोककृदहश्लोककृत् ।
 ahaṁ ślokakṛdahaślokakṛdahaślokakṛt ।
 अहमस्मि प्रथमजा ऋता३स्य ।
 ahamasmi prathamajā ṛtā3sya ।
 पूर्वं देवेभ्योऽमृतस्य ना३भायि ।
 pūrvam devebhyo'mṛtasya nā3bhāyi ।
 यो मा ददाति स इदेव मा३ऽवाः ।
 yo mā dadāti sa ideva mā3"vāḥ ।
 अहमन्नमन्नमदन्तमा३न्नि ।
 ahamannamannamadantamā3dmi ।
 अहं विश्वं भुवनमभ्यभवा३म् ।
 ahaṁ viśvaṁ bhuvanamabhyabhavā3m ।

सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥ ६ ॥

suvarna jyotiḥ | ya evaṁ veda | ityupaniṣat || 6||

इति दशमोऽनुवाकः ॥

iti daśamo'nuvākaḥ ||

॥ । इति भृगुवल्ली समाप्ता ॥

|| iti bhṛguvallī samāptā ||

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

om saha nāvavatu | saha nau bhunaktu | saha vīryaṁ karavāvahai |

तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

tejasvi nāvadhītamastu mā vidviṣāvahai |

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

|| om śāntiḥ śāntiḥ śāntiḥ ||

॥ हरिः ओ३म् ॥

|| hariḥ o3m ||

AITAREYA UPANISHAD

॥ ऐतरेयोपनिषत् ॥

॥ aitareyopaniṣat ॥

वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि ॥

vāṅ me manasi pratiṣṭhitā mano me vāci pratiṣṭhitamāvirāvīrma edhi ॥

वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान् संदधाम्यृतं वदिष्यामि सत्यं
वदिष्यामि ॥ तन्मामवतु तद्वक्तारमवत्ववतु मामवतु वक्तारमवतु वक्तारम् ॥

vedasya ma āṅīsthaḥ śrutam me mā prahāsīranenādhitēnāhorātrān sandadhāmyṛtam vadiṣyāmi satyam vadiṣyāmi ॥ tanmānavatu tadvaktāramavatvavatu māmavatu vaktāramavatu vaktāram ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

॥ om śāntiḥ śāntiḥ śāntiḥ ॥

॥ अथ ऐतरेयोपनिषदि प्रथमाध्याये प्रथमः खण्डः ॥

॥ atha aitareyopaniṣadi prathamādhyāye prathamahaḥ khaṇḍaḥ ॥

ॐ आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किञ्चन मिषत् । स ईक्शत लोकान्नु सृजा इति ॥ १ ॥

om ātmā vā idameka evāgra āsīnnānyatkiñcana miṣat । sa īkśata lokānṅnu sṛjā iti ॥ 1 ॥

स इमाँ ल्लोकानसृजत । अम्भो मरीचीर्मापोऽदोऽम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं
मरीचयः ॥

sa imāṅṅ llokānasṛjata । ambho marīcīrmāpo'do'mbhaḥ pareṇa divam dyauḥ
pratiṣṭhā'ntarikṣam marīcayah ॥

पृथिवी मरो या अधस्तात्त आपः ॥ २ ॥

prṭhivī maro yā adhastātta āpaḥ ॥ 2 ॥

स ईक्शतेमे नु लोका लोकपालान्नु सृजा इति ॥ सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्छयत् ॥ ३ ॥

sa īkśateme nu lokā lokapālānṅnu sṛjā iti ॥ so'dbhya eva puruṣam

samuddhṛtyāmūrchayat ॥ 3॥

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाऽण्डं मुखाद्वाग्वाचोऽग्निर्नासिके निरभिद्येतं
नासिकाभ्यां प्राणः ॥ प्राणाद्वायुरक्शिणी निरभिद्येतमक्शीभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ
निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्रद्दिशस्त्वङ्निरभिद्यत त्वचो लोमानि लोमभ्य
ओषधिवनस्पतयो

tamabhyatapattasyābhitaptasya mukhaṁ nirabhidyata yathā'ṇḍam
mukhādvāgvāco'gnirnāsike nirabhidyetaṁ nāsikābhyāṁ prāṇaḥ ॥
prāṇādvāyurakṣiṇī nirabhidyetamakṣībhyāṁ cakṣuścakṣuṣa ādityaḥ karṇau
nirabhidyetaṁ karṇābhyāṁ śrotraṁ śrotraddiśastvañnirabhidyata tvaco lomāni
lomabhya oṣadhivanaspatayo

हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमा नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः

hṛdayaṁ nirabhidyata hṛdayānmano manasaścandramā nābhirnirabhidyata
nābhyā apāno'pānānmṛtyuḥ

शिश्रं निरभिद्यत शिश्राद्रेतो रेतस आपः ॥ ४ ॥

śiśnaṁ nirabhidyata śiśnādreto retasa āpaḥ ॥ 4॥

॥ इत्यैतरेयोपनिषदि प्रथमाध्याये प्रथमः खण्डः ॥

॥ ityaitareyopaniṣadi prathamādhyāye prathamahaḥ khaṇḍaḥ ॥

॥ अथ ऐतरेयोपनिषदि प्रथमाध्याये द्वितीयः खण्डः ॥

॥ atha aitareyopaniṣadi prathamādhyāye dvitīyaḥ khaṇḍaḥ ॥

ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतन् । तमशनापिपासाभ्यामन्ववार्जत् । ता

tā etā devatāḥ sṛṣṭā asminmahatyarṇave prāpatan |
tamaśanāpipāsābhyāmanvavārjat | tā

एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन्प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

enamabruvannāyatanam naḥ prajānīhi yasminpratiṣṭhitā annamadāmeti ॥ 1॥

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति ।

tābhyo gāmānayattā abruvanna vai no'yamalamiti |

ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥ २ ॥

tābhyo'śvamānayattā abruvanna vai no'yamalamiti ॥ 2॥

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति पुरुषो वाव सुकृतम् ।

tābhyaḥ puruṣamānayattā abruvan sukr̥tam bateti puruṣo vāva sukr̥tam ।

ता अब्रवीद्यथायतनं प्रविशतेति ॥ ३ ॥

tā abravīdyathāyatanam̐ praviśateti ॥ 3॥

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वाऽविशणी

प्राविशाद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा त्वचंप्राविशंश्चन्द्रमा

मनो भूत्वा हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्रं प्राविशन् ॥

४ ॥

agnirvāgbhūtvā mukham̐ prāviśadvāyuḥ prāṇo bhūtvā nāsike
prāviśadādityaścakṣurbhūtvā'kṣiṇī prāviśaddiśaḥ śrotram̐ bhūtvā karṇau
prāviśannoṣadhivanaspatayo lomāni bhūtvā tvacamprāviśam̐ścandramā mano
bhūtvā ḥṛdayam̐ prāviśanmṛtyurapāno bhūtvā nābhim̐ prāviśadāpo reto bhūtvā
śiśnam̐ prāviśan ॥ 4॥

तमशनायापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु

भागिन्न्यौ करोमीति ॥ तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते

भागिन्यावेवास्यामशनायापिपासे

tamaśanāyāpipāse abrūtāmāvābhyāmabhiprajānīhīti te abravīdetāsveva vāṃ
devatāsvābhajāmyetāsu bhāginnyau karomīti ॥ tasmādyasyai kasyai ca
devatāyai havirgr̥hyate bhāginyāvevāsyāmaśanāyāpipāse

भवतः ॥ ५ ॥

bhavataḥ ॥ 5॥

॥ इत्यैतरेयोपनिषदि प्रथमाध्याये द्वितीयः खण्डः ॥

॥ ityaitareyopaniṣadi prathamādhyāye dvitīyaḥ khaṇḍaḥ ॥

॥ अथ ऐतरेयोपनिषदि प्रथमाध्याये तृतीयः खण्डः ॥

॥ atha aitareyopaniṣadi prathamādhyāye tṛtīyaḥ khaṇḍaḥ ॥

स ईकशतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ॥ १ ॥

sa īkśateme nu lokāśca lokapālāścānamebhyaḥ sṛjā iti ॥ 1॥

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत ।

so'po'bhyatapattābhyo'bhitaptābhyo mūrtirajāyata ।

या वै सा मूर्तिरजायतान्नं वै तत् ॥ २ ॥

yā vai sā mūrtirajāyatānnaṁ vai tat ॥ 2॥

तदेनत्सृष्टं पराङ्त्यजिघांसत्तद्वाचाऽजिघृक्शत् तन्नाशक्रोद्धाचा ग्रहीतुम् ।

tadenatsṛṣṭaṁ parāṅtyajighāmsattadvācā'jighṛkśat tannāśaknodvācā grahītum ।

स यद्धैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ ३ ॥

sa yaddhainadvācā'grahaiṣyadabhivyāhṛtya haivānnamatraptsyat ॥ 3॥

तत्प्राणेनाजिघृक्शत् तन्नाशक्रोत्प्राणेन ग्रहीतुं स यद्धैनत्प्राणेनाग्रहैष्यदभिप्राण्य

tatprāṇenājighṛkśat tannāśaknotprāṇena grahītum sa

yaddhainatprāṇenāgrahaiṣyadabhiprāṇya

हैवान्नमत्रप्स्यत् ॥ ४ ॥

haivānnamatraptsyat ॥ 4॥

तच्चक्षुषाऽजिघृक्शत् तन्नाशक्रोच्चक्षुषा ग्रहीतुन् स यद्धैनच्चक्षुषाऽग्रहैष्यदृष्ट्वा

हैवान्नमत्रप्स्यत् ॥ ५ ॥

taccakśuṣā'jighṛkśat tannāśaknoccakśuṣā grahītun sa

yaddhainaccakśuṣā'grahaiṣyaddrṣṭvā haivānnamatraptsyat ॥ 5॥

तच्छ्रोत्रेणाजिघृक्शत् तन्नाशक्रोच्छ्रोत्रेण ग्रहीतुं स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा

हैवान्नमत्रप्स्यत् ॥ ६ ॥

tacchrotreṇājighṛkśat tannāśaknocchrotreṇa grahītum sa

yaddhainacchrotreṇāgrahaiṣyacchrutvā haivānnamatraptsyat ॥ 6॥

तत्त्वचाऽजिघृक्षत् तन्नाशक्रोत्त्वचा ग्रहीतुं स यद्धैनत्त्वचाऽग्रहैष्यत् स्पृष्ट्वा
हैवान्नमत्रप्स्यत् ॥ ७ ॥

tattvacā'jighṛkṣat tannāśaknottvacā grahītuṁ sa yaddhainattvacā'grahaiṣyat
sprṣṭvā haivānnamatrapṣyat ॥ 7॥

तन्मनसाऽजिघृक्षत् तन्नाशक्रोन्मनसा ग्रहीतुं स यद्धैनन्मनसाऽग्रहैष्यद्ध्यात्वा
हैवान्नमत्रप्स्यत् ॥ ८ ॥

tanmanasā'jighṛkṣat tannāśaknonmanasā grahītuṁ sa
yaddhainanmanasā'grahaiṣyaddhyātvā haivānnamatrapṣyat ॥ 8॥

तच्छिश्रेनाजिघृक्षत् तन्नाशक्रोच्छिश्रेण ग्रहीतुं स यद्धैनच्छिश्रेणाग्रहैष्यद्वित्सृज्य
हैवानमत्रप्स्यत् ॥ ९ ॥

tacchiśnenājighṛkṣat tannāśaknocchiśnena grahītuṁ sa
yaddhainacchiśnenāgrahaiṣyadvitsṛjya haivānamatrapṣyat ॥ 9॥

तदपानेनाजिघृक्षत् तदावयत् सैषोऽन्नस्य ग्रहो यद्वायुरनायुर्वा एष यद्वायुः ॥ १० ॥

tadapānenājighṛkṣat tadāvayat saiṣo'nnasya graho yadvāyuranāyuvār eṣa
yadvāyuh ॥ 10॥

स ईक्षत कथं न्विदं मद्गते स्यादिति स ईक्षत कतरेण प्रपद्या इति ।

sa īkṣata katham nvidam madṛte syāditi sa īkṣata katareṇa prapadyā iti ।

स ईक्षत यदि वाचाऽभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं

sa īkṣata yadi vācā'bhivyāhṛtam yadi prāṇenābhiprāṇitam yadi cakṣuṣā drṣṭam
yadi śrotreṇa śrutam

यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि शिश्रेण विसृष्टमथ

yadi tvacā sprṣṭam yadi manasā dhyātam yadyapānenābhyapānitam yadi
śiśnena visṛṣṭamatha

कोऽहमिति ॥ ११ ॥

ko'hamiti ॥ 11॥

स एतमेव सीमानं विदर्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम द्वास्तदेतन्नाऽन्दनम् ।

sa etameva sīmānaṁ vidaryaitayā dvārā prāpadyata । saiṣā vidṛtirnāma
dvāstadetannā'ndanam ।

तस्य त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

tasya traya āvasathāstrayaḥ svapnā ayamāvasatho'yamāvasatho'yamāvasatha iti
॥ 12॥

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति । स एतमेव पुरुषं ब्रह्म ततममपश्यत् ।

sa jāto bhūtānyabhivyaikhyat kimihānyaṁ vāvadiṣaditi । sa etameva puruṣaṁ
brahma tatamamapaśyat ।

इदमदर्शनमिती ३ ॥ १३ ॥

idamadarśanamiti 3 ॥ 13॥

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम । तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण ।

tasmādidandro nāmedandro ha vai nāma । tamidandraṁ santamindra
ityācakṣate parokṣeṇa ।

परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि देवाः ॥ १४ ॥

parokṣapriyā iva hi devāḥ parokṣapriyā iva hi devāḥ ॥ 14॥

॥ इत्यैतरेयोपनिषदि प्रथमाध्याये तृतीयः खण्डः ॥

॥ ityaitareyopaniṣadi prathamādhyāye tṛtīyaḥ khaṇḍaḥ ॥

॥ अथ ऐतरोपनिषदि द्वितीयोध्यायः ॥

॥ atha aitaropaniṣadi dvitīyodhyāyaḥ ॥

ॐ पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतः ॥ तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः

संभूतमात्मन्येवऽऽत्मानं बिभर्ति तद्यदा स्त्रियां सिञ्चत्यथैनजनयति तदस्य प्रथमं जन्म ॥ १ ॥

om puruṣe ha vā ayamādito garbho bhavati yadetadretaḥ
॥ tadetatsarvebhyo'ṅgebhyastejaḥ sambhūtamātmanyeva"tmānaṁ bibharti
tadyadā striyāṁ siñcatyathainajanayati tadasya prathamam janma ॥ 1॥

तत्स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा । तस्मादेनां न हिनस्ति ।

tatstriyā ātmabhūyaṃ gacchati yathā svamaṅgaṃ tathā | tasmādenāṃ na hinasti
|

साऽस्यैतमात्मानमत्र गतं भावयति ॥ २ ॥

sā'syaitamātmānamatra gataṃ bhāvayati || 2||

सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं बिभर्ति । सोऽग्र एव कुमारं
जन्मनोऽग्रेऽधिभावयति ।

sā bhāvayitrī bhāvayitavyā bhavati | taṃ strī garbha bibharti | so'gra eva
kumāraṃ janmano'gre'dhibhāvayati |

स यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मानमेव तद्भावयत्येषं लोकानां सन्तत्या ।

sa yatkumāraṃ janmano'gre'dhibhāvayatyātmānameva tadbhāvayatyēṣaṃ
lokānāṃ santatyā |

एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ॥ ३ ॥

evaṃ santatā hīme lokāstadasya dvitīyaṃ janma || 3||

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते । अथास्यायामितर आत्मा कृतकृत्यो वयोगतः
प्रैति ।

so'syāyamātmā puṇyebhyaḥ karmabhyaḥ pratidhīyate | athāsyāyāmitara ātmā
kṛtakṛtyo vayogataḥ praiti |

स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ ४ ॥

sa itaḥ prayanneva punarjāyate tadasya tṛtīyaṃ janma || 4||

तदुक्तमृषिणा गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा शतं मा पुर आयसीररक्शन्नघः
श्येनो जवसा निरदीयमिति । गर्भं एवैतच्छयानो वामदेव एवमुवाच ॥ ५ ॥

taduktamṛṣiṇā garbhe nu sannanveṣāmavedamaham devānāṃ janimāni viśvā
śataṃ mā pura āyasīrarakśannadhaḥ śyeno jvasā niradiyamiti | garbha
evaitacchayāno vāmadeva evamuvāca || 5||

स एवं विद्वानस्माच्छरीरभेदादूर्ध्वं उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानात्वाऽमृतः
समभवत् समभवत् ॥ ६ ॥

sa evaṃ vidvānasmāccharīrabhedādūrdhva utkramyāmuṣmin svarge loke

sarvān kāmānāptvā'mṛtaḥ samabhavat samabhavat || 6||

॥ इत्यैतरोपनिषदि द्वितीयोध्यायः ॥

|| ityaitaropaniṣadi dvitīyodhyāyaḥ ||

॥ अथ ऐतरोपनिषदि तृतीयोध्यायः ॥ ।

|| atha aitaropaniṣadi tṛtīyodhyāyaḥ ||

ॐ कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा । येन वा पश्यति येन वा शृणोति येन वा गंधानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

om ko'yamātmēti vayamupāsmāhe katarāḥ sa ātmā | yena vā paśyati yena vā śṛṇoti yena vā gandhānājighrati yena vā vācaṁ vyākaroti yena vā svādu cāsvādu ca vijānāti || 1||

यदेतद्धृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा

yadetaddhṛdayaṁ manaścaitat | sañjñānamājñānaṁ vijñānaṁ prajñānaṁ medhā

दृष्टिर्धृतिमतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति ।

drṣṭirdhṛtimatirmanīṣā jūtiḥ smṛtiḥ saṅkalpaḥ kraturasuḥ kāmo vaśa iti |

सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

sarvāṅyevaitāni prajñānasya nāmadheyāni bhavanti || 2||

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्चमहाभूतानि पृथिवी वायुराकाश आपो

eṣa brahmaiṣa indra eṣa prajāpatirete sarve devā imāni ca pañcamahābhūtāni pṛthivī vāyurākāśa āpo

ज्योतींषीत्येतानीमानि च कशुद्रमिश्राणीव ।

jyotīmṣītyetānīmāni ca kśudramiśrāṇīva |

बीजानीतराणि चेताराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः

puruṣa hastino yatkiñcedaṁ prāṇi jaṅgamaṁ ca patatri ca yacca sthāvaraṁ sarvaṁ tatprajānānetraṁ prajānā

प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

bījānītarāṇi cetarāṇi cāṇḍajāni ca jārujāni ca svedajāni cobhijjāni cāśvā gāvaḥ puruṣā hastino yatkiñcedaṁ prāṇi jaṅgamaṁ ca patatri ca yacca sthāvaraṁ sarvaṁ tatprajñānetraṁ prajñāne pratiṣṭhitāṁ prajñānetro lokaḥ prajñā pratiṣṭhā

prajñānaṁ brahma ॥ 3॥

स एतेन प्राज्ञेनाऽऽत्मनाऽस्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान् कामानास्वाऽमृतः
समभवत् समभवत् ॥ ४ ॥

sa etena prājñenā''tmanā'smāllokādutkramyāmuṣminsvarge loke sarvān
kāmānāptvā'mṛtaḥ samabhavat samabhavat ॥ 4॥

॥ इत्यैतरोपनिषदि तृतीयोध्यायः ॥

॥ ityaitaropaniṣadi tṛtīyodhyāyaḥ ॥

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि वेदस्य म आणीस्थः श्रुतं
मे मा प्रहासीरनेनाधीतेनाहोरात्रान् संदधाम्यृतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु

om vāṅ me manasi pratiṣṭhitā mano me vāci pratiṣṭhitamāvirāvirma edhi
vedasya ma āṅīsthaḥ śrutam me mā prahāsīranenādhitēnāhorātrān
sandadhāmyṛtam vadiṣyāmi satyam vadiṣyāmi tanmāmavatu

तद्वक्तारमवत्ववतु मामवतु वक्तारमवतु वक्तारम् ॥

tadvaktāramavatvavatu māmavatu vaktāramavatu vaktāram ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

CHANDOGYA UPANISHAD

This Upanishad is part of Sama Veda. Chandas or metre used in Sama Veda is especially melodious and the 'Udgithas' (who chant Sama Veda in all Yajnas or sacrificial Karmas) are sometimes also known as 'Chandogan'. Thus this Upanishad is given the name Chandogyam to signify that this Upanishad belongs to Sama Veda and is most important to followers of Sama Veda. This is one of the oldest Upanishads; some authors place it after Isavasya Upanishad & Aitareya Upanishad and many centuries before the advent of Buddhism. Adi Sankara has quoted from many topics from this Upanishad and has written extensive explanatory texts on some of these topics.

Over 100 separate topics are discussed in this Upanishad. As one of the earliest Upanishads, Chandogya has to discuss, and explain in simple terms, many of the topics that came into the social, religious and spiritual practices in India in later years. The pride of place of topics in this Upanishad, as in most Upanishads, is the topic of the division of this Name-and-Form Universe into the Personal and Impersonal aspects – the Atman (or Individual Soul) and Brahman (or the Universal Soul). These are also known as "Adhyatmam" and "Adidaivam". The third aspect, namely, "AdiBhutham" that is also commonly mentioned as the triad in later Upanishads is not dealt in much detail in Chandogya. Atman and Brahman are but two separate terms used to define and refer to the 'One and Only Supreme Brahman'; the "Adhyatmam & Adidaivam" also refer to the 'One and Only Supreme Brahman'. In the end, these merge into the final Truth. Anything that is eternal and fixed is the Truth; this Truth is defined by various names like 'Para Devata, Param Jyothi, Uttama Purusha or Supreme Purusha, Brahman, Bhuman, Atman' etc. and these include the Name-and-Form Universe. In other words, there is NOTHING here that is not related to or separate from this Truth. This is the message given in this Upanishad.

Stories of Satyakama Jabala, Ushasthi, Raikvan, Aruni Svetaketu are used to illustrate the various messages to be conveyed. The 'truthfulness' of Satyakama Jabala is used to convey that one becomes truthful only when one's thoughts, deeds and words align. Sanatkumara, one of the four learned men, tells Sage Narada that once the truthfulness is firmly set in one's inner self, he will always be truthful. Aruni teaches his son Svetaketu the MahaVakya "Tat Tvam Asi" or "Thou art That" – Atman and Brahman are one and the same and enshrined in the Eternal Truth.

BRIHADARANYAKA UPANISHAD

Among the ‘ten Upanishads’, Brihadaranyaka Upanishad is considered occupying the pride of place in the emphasis on metaphysical thought as well as depth, and breadth, of the various subjects treated therein.

Vedas are divided into four sections: Samhita dealing with the mantras, Brahmana dealing with the Karma or Rituals, Aranyaka dealing with the practice and Upanishad dealing with Jnana or Knowledge. The lifetime of an individual is also divided into four Ashramas or periods: Brahmacharya, period of celibacy and student life devoted to learning of the mantras (the Samhita part of the Vedas) by living in the house of Guru or Teacher (Gurukulam); Grihastha, period of family life when the individual gets married, begets children and leads family life and performs the Karma functions and Rituals prescribed in the Brahmanas; Vanaprastha as one tries to gradually withdraw from family life and starts fuller understanding and contemplation of the various mantras learned from the Samhitas (during Brahmacharyam) and the various Karmas done per the Brahmanas (during Grihastham); and finally Sannyasa when the individual devotes time fully in the pursuit of Jnana by learning, meditating and contemplating the ideas espoused in the Upanishads.

The name ‘Brihadaranyakaupanishad’ contains 3 words, Brihat (Big), Aranyaka (contains the ideas generally expressed in the Aranyaka portion of the Vedas) and Upanishad (contains the ideas generally expressed in the Upanishad portion of the Vedas). Additionally, each of the section in this Upanishad is called ‘Brahmana’. Thus, other than the Samhita part of the Vedas, the three other sections of the Vedas are included in this ‘Brihadaranyakaupanishad’. Along with the Chandogya Upanishad, the Brihadaranyaka Upanishad is considered as the two most important Upanishads that are in prose form, that contain discussions of difficult and important topics and that are some of the oldest among the Upanishads. Brihadaranyaka Upanishad belongs to the ‘Shukla Yajur Veda’.

The six chapters of this Upanishad are divided into three ‘kandas’ (or groupings). These three kandas are known as ‘Madhu Kanda’, ‘Yajnavalkya Kanda (or Muni Kanda)’ and ‘Khila Kanda’. These three Kandas describe matters related to ‘advice’, ‘exposition of ideas’ and ‘practice’. The six chapters are divided into 47 Brahmanas. Adi Sankara has written Bashya (or Commentary) on this Upanishad, his disciple Sureshwaracharyar has written detailed annotations to this commentary and their disciple Vidyananda Swami has written a ‘commentary essence’. These show the importance attached to this Upanishad.

Many towering and powerful statements emanating from Vedas known as ‘vakyas’ and ‘Mahavakyas’ are referenced and described in this Upanishad. One of the four ‘mahavakyas’ of the Vedas, the one from Yajur Veda, known as ‘*Aham Brahmasmi*’ which literally mean ‘I am Brahman’ is discussed in this Upanishad. The spiritual seeker’s well-known prayer “Asatho Ma Sad Gamaya, Tamaso Ma Jyothir Gamaya, Mrithyor Ma Amritham gamaya” (Lead me from untruth to truth, lead me from darkness

to light, lead me from death to immortality) and other important statements are discussed in this Upanishad.

CONTENTS:

Six Chapters & 47 Brahmanas;

Brahmanas in Chapters 1 thru 6 are 6, 6, 9, 6, 15, 5 respectively for a total of 47 Brahmanas total in all the 6 chapters.

These Six Chapters are grouped into Three Kandas (Madhu, Yajnavalkya or Muni & Khila)

Madhu Kanda – Chapters 1 & 2

Chapter 1

This chapter begins by stating that Karmas or Rituals are just that and will bear fruit only when they are complemented by the ‘jnana’ or knowledge from the study of the Upanishad. This Chapter contains 6 Brahmanas

Brahmana 1: describes the Ashwamedha Yagna (the Horse used for sacrifice in the Aswamedha is ‘assumed to be’ the ‘Prajapathi’. The various deities in this world are treated as the limbs of the Prajapathi. Since Prajapathi is Brahman as Creator, such analogy whereby the horse of the Aswamedha sacrifice is treated as the highest manifestation helps the seeker to transition from the ‘material rewards’ associated with the performance of this Yagna towards the Eternal Truth of Brahman).

Brahmana 2: Describes the Origin and description of Agni (Fire) used in the Ashwamedha Sacrifice

Brahmana 3: Udgitha (Describes the conflict between Devas and Asuras or Demons to illustrate certain truths useful for our daily living).

Brahmana 4: Purusha (Describes the creation including that of the name-and-form world and states that the Brahman is the soul of this world and that the purpose of human life is to find the unity of individual soul – Atman- with the world-soul or Brahman. The Mahavakya. “*Aham Brahmasmi*” is contained in this Brahmana. The exhortation is made to drop the worship of the various name-and-form gods in favor of worshipping the Soul or Atman residing in one is also made herein. “*Atmethyevopasitha; Athra Hyethe Sarva Ekam Bhavanthi*” is the exhortation.)

Brahmana 5: Saptahna Brahmana (Describes Seven types of Food. One type of food is assigned for all living beings. Anyone who uses food so created for one’s own benefit

and to extend one's life without sharing the same with others will not be free from sin. Two types of food were assigned to Devas, another type of food to Cows – which comes back to mankind in the form of milk. The remaining three types of food – Word, Mind and Life-energy or 'Prana' – were assigned for Prajapathi Himslef; these three are the foundations of this world. The proper practice and worship of 'Prana' is also described.)

Brahmana 6: Three-fold nature of World (This world is dominated and covered by the three aspects Name-Form-Work. Since the world is nothing but the Soul of Brahman, the veil of Name-Form-Work must be removed to worship the underlying Brahman. Detachment from sense-objects is essential for Self-Realization is explained herein.)

Madhu Kanda – Chapters 1 & 2

Chapter 2

This Chapter has 6 Brahmanas.

Brahmana 1: Ajathashatru Brahmana (The lessons taught in this Brahmana is provided in a non-traditional manner in that a man born of the highest level – a Brahmin by name DhripathaBalaki – who goes to teach 'Self Knowledge' to King Ajathashatru in turn gets taught the 'Highest Truth' by Ajathashatru. The apparently all-knowing Brahmin and teacher in turn was taught by the student and Kshatriya King Ajathashatru. Balaki taught topics from the day-to-day name-and-form world all of which was known to Ajathashatru. Moreover, Ajathashatru knew the Supreme Knowledge of Brahman. When Balaki found out about his ignorance, he lost his pride and became a student under Ajathashatru and learnt the Supreme Knowledge from the latter. The Brahmana describes the step-by-step teaching of Balaki to the highest level of Brahma Jnana. **“Sathyasya Sathyam or Truth of the Truth”** is how Brahman is described. The world which is the reflection of the 'Truth of the Truth' is also Truth itself. The lessons to be learnt from this Brahmana are the step-by-step process of elevation of the human mind from the 'material truth' to the 'spiritual truth or truth of the truth'.).

Brahmana 2: Describes the 'Prana or Life-Energy' by analogy to a calf (off-spring of cow). The purpose is to lead the seeker to visualize the Brahman as life-energy

Brahmana 3: Describes Brahman's two forms in the form of Personal God and Impersonal God. Only in the form of 'Neti, Neti or Not This, Not This' is Brahman able to be described because no one can really explain Who or What Brahman is.

Brahmana 4: Introduces Yajnavalkya, the Great Sage of Shukla Yajur Veda. The major pronouncements including the detailed exposition of Atman, Brahman, Maya, Vidya and Avidya by Yajnavalkya occurs in the Yajnavalkya Kanda or the Muni Kanda in Chapters 3 and 4, the introductory ideas and exposition of life and learning are presented here. As he was about to enter the Sannyasa Ashrama, Yajnavalkya decides to divide his assets between his two wives Maitreyi & Katyayani. Maitreyi, however, says that she doesn't want any assets that will not lead her to immortality and rejects her share of the assets.

Instead, she requests Yajnavalkya to teach her the lessons that will lead her to immortality. Yajnavalkya begins his exposition on 'Self-Knowledge' in this Brahmana. All love that we see in this world are intended ONLY for our own sake. In other words, when husband tells his wife that he loves her, he really is doing that ONLY for himself; so is the case of wife's love to her husband or mother's love to its child or father's life to his children etc. "**Atmanasthu Kamaya Sarvam Priyam Bhavathi**" is the towering statement attributed to Yajnavalkya. The base and basis of all love is the "I" in everyone. By practice of hearing and listening (God's names and Brahman), by constant meditating on the ParBrahman and by constant practice (**Sravana, Manana and Nidhidhyasa**), one should try to learn and understand this "I" or the 'Atman' or the 'Soul'. Once you really understand this "I" or "Atman", you have understood everything in this universe. Due to Avidya or Ignorance (all material world or secular knowledge is included in the general term 'Avidya' or 'Ignorance'), the 'dvaitha' feeling occurs – dvaitha means two, the act of seeing another human being or for that matter any object as different from oneself – and human beings see all things in this world as different from themselves. However, due to Vidya or Knowledge (Spiritual Knowledge ALONE counts as Vidya or Knowledge), human beings will be able to see 'Advaita' (or NOT TWO – indicates oneness of everything) and do NOT see others as different from themselves. Seeing oneself in others and seeing others in one's own being and recognizing ourselves as part of the whole where whole includes everything in this universe occurs only when one has obtained Vidya (or Knowledge).

Brahmana 5: Madhu Brahmana (continuation of ideas presented in the previous Brahmana. All that are seen in this world – Universe - and all matter indeed are connected to the ParaBrahman who is the King and Lord of everything. The individual Soul in fact is this ParaBrahman; they appear different due to Maya or Illusion).

Brahmana 6: Vamsa Brahmana provides a description of the Guru-Student lineage from Creator Brahma till the present students.

Yajnavalkya Kanda or Muni Kanda – Chapters 3 & 4

Chapters 3 and 4

Chapters 3 and 4 forming the Yajnavalkya Kanda can be considered to be the essence of the Brihadaranyaka Upanishad. The 'Self-Knowledge' or the Vidya or Knowledge that will lead the seeker to Self-Realization and Mukthi or Moksha and which Knowledge was introduced by Yajnavalkya in Brahmanas 4 and 5 of Chapter 2 is more fully and in much more detail explained, and established, in these two chapters by examples and reasonings. Yajnavalkya is the chief teacher.

Chapter 3

King Janaka is performing Yajna where he plans to donate varied and various gifts to learned persons. One day, King Janaka adorns 1000 cows with gold in its horns and hoofs and announces to all those learned men assembled over there that the one who is most

learned can take all these adorned cows. Nobody came forward but Yajnavalkya told his disciple to take all the cows to Yajnavalkya's Ashram (place of residence). The learned men assembled there decided to question Yajnavalkya how he considers himself to be the most knowledgeable. Yajnavalkya modestly replied to them that he desires to have those cows and so he took them. The learned decided to question Yajnavalkya. Questions asked by these learned persons included those about Creation, This Universe, Soul underlying this Universe or Brahman, Worship of Gods and so on. Yajnavalkya answers them all which are described in the following 9 Brahmanas of this chapter. These Brahmanas are named for the person asking the questions except the seventh one which was named for the topic discussed in that Brahmana.

Brahmana 1: Ashwala Brahmanam: Questions by Ashwala:

Brahmana 2: ArthaBhaga Brahmanam: Questions by ArthaBhaga

Brahmana 3: Bhujyu Brahmanam: Questions by Bhujyu

Brahmana 4: Ushastha Brahmanam: Questions by Ushastha

Brahmana 5: Kahola Brahmanam: Questions by Kahola

Brahmana 6: Gaargi Brahmanam: Questions by Gaargi, daughter of Vachaknu

Brahmana 7: Antharyami Brahmanam: This Brahmanam is so called based on the fact that the questions refer to the 'Antharyami' – the One Dwelling Inside. These questions were posed by Uddalak, son of Aruni (and so sometimes known as Aruni Brahmanam).

Brahmana 8: Gaargi Brahmanam: Questions by Gaargi, daughter of Vachaknu (This is the second time Gaargi asks questions because Yajnavalkya lost his cool during Gaargi's first-time questions and told her that she is asking questions that exceed her knowledge and limits and did not answer her questions directly. During the second time, she asks two difficult questions for which Yajnavalkya responds by providing the foundation of Advaita Philosophy. Yajnavalkya goes on to add that only by 'Neti, Neti' or 'Not This, Not This' will the ParaBrahman or 'Truth of the Truth' be able to be discussed.). Yajnavalkya also says that by deduction, intellectual reasoning and by experiencing, one will be able to know ParBrahman. Persons leaving this Earth without Knowing the Eternal, Undying Brahman who is the Hearer of the Hearing, Seer of the Seeing, Thinker of the Thought and Doer of the Deed is made poorer by this life. One who learns and understands the Brahman during this life becomes Brahman himself.

Brahmana 9: Vidagdha Brahmanam: Questions by Vidagdha, son of Shakala.

He asks a tricky and frivolous question about the 'Number of Gods'. Yajnavalkya explained that there is One Almighty God or ParaBrahman whom persons call by many Names. **"Ekam Sad Viprah Bahudha Vadanthi"**.

Yajnavalkya Kanda or Muni Kanda – Chapters 3 & 4

Chapter 4

This Chapter, which consists of 6 Brahmanas, discusses the discussion between King Janaka and Yajnavalkya and can be considered as the ‘continued’ exposition on ‘Self-Knowledge’ by Yajnavalkya. Having answered, in the previous chapter, all the questions of the learned men assembled in King Janaka’s court and expounding on the ‘Secret Knowledge of the Self, the individual Soul and Brahman, the Soul of the Universe and the identity of the same’, Yajnavalkya proceeds to clear all doubts of King Janaka, who himself is possessed of Self-Knowledge in very large extent, by answering the latter’s questions.

Brahmana 1: Since King Janaka has also studied under various Gurus, Yajnavalkya first questions King Janaka. In reply, King Janaka states that His Teachers and Preceptors had taught him to meditate and worship as Brahma the following: Word (or Sound), Prana the Life-Energy, Eyes, Ears, Mind and Heart. Yajnavalkya responded by saying that those are but partial aspects of Brahma and will NOT facilitate to worship and know Brahma in its fullness. Yajnavalkya then goes on to explain the complete ‘upasana’ or meditation exercises to understand Brahman.

Brahmana 2: This Brahmana answers Janaka’s question of where the ‘Jiva’ goes when a person dies.

Brahmana 3: Jyothir Brahmanam: This Brahmanam is one of the largest and most important of all Brahmanas in this Upanishad. The basic question asked by Janaka is about the Jyothi or Energy of this Purusha or this Living Entity and how it is powered (or directed) in its activities. Sun, Moon, Agni (or Fire), Vak or Word or Sound were all described in order as the Essential Sparkle or Jyothi powering this Purusha. Finally, it is the ‘Self-Jyothi’ that powers this Purusha which was described in detail. Yajnavalkya then goes on to describe the three states of Waking, Dreaming and Deep Sleep and the experiences undergone by the Soul or Atman during these three states. The analogy of a big fish swimming to the two shores of a big river so as to escape the heavy speed and force of flow of water in the middle parts of the river is used to describe how the Soul or Atman spends its time during waking and dream states. The analogy of an eagle which flies all day higher and higher into the sky and finally when it is tired returns to its nest with its wings spread out is used to describe the Soul entering the deep sleep state which is in the form of its own resting place. Since the duality and dual feelings of ‘I’, ‘Mine’ etc. are not present during deep sleep state because all the sense organs of the person are resting or withdrawn, and since the Soul has reached its resting place which is beyond the reach of happiness or sorrow or fear, the Soul or Atman enjoys ‘supreme happiness or bliss’ during this deep sleep state. However, since the person still suffers from ‘Avidya or Ignorance’, the Soul or Atman is NOT aware of this blissful experience. Yajnavalkya then goes on to explain ‘vairagya’ or detachment which is necessary to get rid of Avidya or Ignorance and to attain Vidya or Knowledge. Just like persons wake up from dream state to waking state, so does the Soul leave one body (at time of death) to enter another

body. All deities assist the Soul to enter another body suited to experience the fruits of Karma or Action done by the person during the previous lifetime.

Brahmana 4: Sharirika or Body Brahmanam: Describes the re-birth of the Soul. At the time of death, Prana or Life-Energy withdraws itself from all sense organs and comes to the heart. At about this time, sense organs, mind and one's vasanas (desires, interests, one's actions or karmas performed during the lifetime along with the sraddha, attachment and other aspects with which such karmas were performed) put together a 'sukshma sarira' or 'subtle body' and the Soul leaves the physical body to enter the 'subtle body'. Until a physical body suited for this soul with such vasanas is found, it stays in this subtle body and enters the physical body when one that meets the requirements are found and comes back to this world again. The main reason for such re-births and repeated re-births is one's Kama or Desire. One who has overcome Kama and is in a state of Desirelessness is NOT subject to re-birth. He understands Brahman and becomes Brahman. When all secular knowledge is destroyed and all Avidya or Ignorance is removed, he becomes liberated from this life and becomes a 'Jivan-Muktha'. Such a person will not have any anxieties or worries about Life in this world, is not worried about Good or Evil or Papa (Sin) or Punya (Goodness) and is liberated from all anxieties and worries caused by children, wealth and family ties and reaches the area and zone beyond fear. **"Abhayam vai Brahma" – Fearlessness is Brahma.**

Brahmana 5: Yajnavalkya-Maitreyi dialogue Brahmanam. This Brahmana is similar to the dialogue between Yajnavalkya and Maitreyi in Chapter 2, Brahmana 4. Renunciation of all Karmas is the route to attain Moksha or Liberation. The one to be Known, Brahman, is NOT a subject that can be known and that describing it via 'Neti, Neti or Not This, Not This' is the BEST that one can do to attempt to define Brahman, such attempts at 'Self-Knowledge' will lead to Immortality was how Yajnavalkya concludes his detailed exposition and advice on 'Self-Knowledge'.

Brahmana 6: Vamsa Brahmanam or the lineage of the Yajnavalkya Kanda saints and seers.

Khila Kanda – Chapters 5 & 6

Chapters 5 and 6

Some scholars consider this Khila Kanda consisting of these two chapters as ONLY an attachment or appendix to this Upanishad but not as part of the Upanishad proper itself. The reason for such viewpoint is the lack of discussion of topics like 'Self-Knowledge'; instead, these two chapters describe few practice exercises that will lead one gradually towards Moksha.

Chapter 5

There are 15 Brahmanas in this Chapter.

Brahmana 1: The formless and nameless Brahman devoid of all adjuncts and the Brahman that possesses name, form and adjuncts is stated to be one and the same

Brahmana 2: Three important Gunas or Attributes needed for successful living in this world are described here. The same word 'da' given to Devas or Gods, Men and Demons or Asuras by Prajapathi – Brahman in the form of Creator – was understood as referring to three different words 'Dama, Dana and Daya' that mean three different things – Dama for 'Self-Control', Dana for Giving of Gifts and Daya for Compassion respectively by the group. Persons seeking liberation or moksha must practice these 3 gunas or attributes.

Brahmanas 3 thru 13: Describe various exercises to be practiced by Seekers.

Brahmana 14: Describes the 'upasana' or 'practice exercise' of Brahman thru the Gayathri mantra. By the worship and full understanding of Gayathri as three parts that are able to be seen but the fourth one as unseen, one gets everlasting benefit and will lead one to Immortality.

Brahmana 15: Describes the prayers to Aditya (Sun God) and Agni (Fire God) to be performed by a dying man.

Khila Kanda – Chapters 5 & 6

Chapter 6

There are 5 Brahamanas in this Chapter.

Brahmana 1: The important role of 'Prana' or 'Life-Energy' is described here. When the sense organs quarreled among themselves on their relative importance and who amongst them is the most important, each sense organ claimed such a role. When they approached Prajapathi to settle this argument, Prajapathi stated that whose leaving the body has the worst effect on this body is to be considered as the greatest amongst them. Each sense organ, in turn, left the body for one year and nothing bad happened to the body. Finally, when 'Prana or Life-Energy' decided to leave the body, the organs could not stay in the body (let alone finding out what will happen to the body). Immediately, all sense organs accepted the supremacy of 'prana'. The message here is that seeker should consider 'prana' as the 'Supreme Soul' and worship as such.

Brahmana 2: Svethakethu, son of Sage Gautama, goes to King of Panchala to demonstrate his Knowledge when the King asks five questions to none of which Svethakethu was able to respond properly & went to his father who had taught him but who also did not know the answers to these questions. Sage Gautama therefore decided to go to the King to learn himself and learnt the 'Panchagni Vidya' known only to Kshatriyas (King being a kshatriya knew this Vidya). King explains the twin paths by which the 'soul' leaves the body, one path to the world of Gods and never to return to earth and the other path via the world of Pithrus and to return. The fate of the soul after death is also explained.

Brahmana 3: Describes the Karma by name 'Srimantham' that can provide wealth, prosperity and greatness.

Brahmana 4: Describes the Karma by name 'Puthramantham' that will provide good sons capable of doing the 'pithru' rights of the father and all pithrus in the lineage. Both these Brahmanas are directed at 'grihasthas or family people. Many Karmas to be done before, and after, sons are born are also described. From such descriptions, it can be concluded that this Upanishad goes well beyond providing Upanishadic teachings and injunctions alone but also provide various Karmas to be performed by 'grihasthas'. Thus this Upanishad lives by its name as one of the most comprehensive, important and grandest of all Upanishads.

Brahmana 5: Vamsa Brahmanam describes lineage of all those associated with Khila Kanda. The last Brahmana of the three Kandas (last Brahmana of Chapter 2, 4 and 6) are used for such description

SUMMARY REMARKS on BRIHADARANYAKA UPANISHAD

In summary, this Upanishad establishes that this world, seen-and-understood by one's senses, is changing and illusory. Instead of going after such a changing and illusory world, this Upanishad exhorts the seeker to learn and understand the Soul which is eternal, everlasting and firmly-set-in-Truth. The Yajnavalkya Kanda not only provides detailed expositions of these points but also how one can go about attaining such 'Self-Knowledge'. The mind, usually attuned to Karma, is led towards the higher path of Jnana by this Upanishad. This, indeed, is one of the big, great and most important Upanishads.