

उपनिषत् रत्नाकरः

GEM FILLED OCEAN OF UPANISHADS

**SELECTIONS
FROM
BRHADAARANYAKA UPANISHAT**

[BRAHMAN DEBATE IN JANAKA'S COURT ROOM]

Translation and Explanation

by

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INTRODUCTION

King Janaka was the king of Videha.

He took care of his people like an affectionate father; and he was known by the name of Janaka, the father, by all his people.

His country was Videha; and he was also in as state of Videha, the lack of identity with the physical and mental attire.

He was a great BrahmaJnaani (Knower of Brahman); a Raajarshi (a royal Sage); and a close friend of Sage Yaajnavalkya.

Since the country was never troubled by enemies or any natural calamities, the king could spare time to pursue his intellectual quests. He performed many Yajnas for the well-being of his people; and on such occasions, conducted knowledge-debates for the benefit of all Sages. The winner was showered with gold, cows and all other necessities of life.

Here we are given a sample of one such debate that was conducted in the court room of Janaka.

All the Sages assembled there, were great scholars and well versed in all Vedas.

Vedas are knowledge-sections that rose out of Lord Brahmaa to enlighten the people on earth, and are in Mantra forms. Those hymns and their meanings have become as distanced as the twinkling stars in the sky; as none of the minds of today can comprehend or recite them in the proper manner.

Anyhow, here the Sages assembled here are well versed in the sacrificial proceedings.

Very few knew the Knowledge section of the Vedas.

They were not Knowers of Brahman.

The king proclaims that he will offer abundant gold and wealth to any one who can prove himself or herself as a great Brahma Jnaani. (Ladies were also part of the assembly as renowned female scholars. Distinction of gender was unknown in Janaka's times.)

Yaajnavalkya declares himself as the winner, even before the debate starts and is ready to carry off the rewards, thus annoying all those who were assembled there.

Everyone is forced to argue with Yaajnavalkya and thus reveal their ignorant levels.

Well versed in the performance of the Yajnas, all the Sages ask him questions based on Yajnas; and Yaajnavalkya converts the terms referring to Yajna-proceedings into terms relating to the Knowledge of Brahman, very ingeniously.

The debate starts with the questions posed by Ashvala, the Hotaa (conductor of the Sacrifice).

DEBATE IN JANAKA'S COURTROOM (1)

(ASHVALA QUESTIONS YAAJNAVALKYA)

(1)

ॐ ।

जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे ।

तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुः ।

तत्स ह जनकस्य वैदेहस्य विजिज्ञासा बभूव

कः स्वित्देशां ब्राह्मणानामनूचानतम इति ।

स ह गवां सहस्रमवरुोध

दश दश पादा एकैकस्याः शृङ्खयोरबद्धा बभूवुः ॥ १ ॥

AUM ; Janaka, emperor of *Videha*, performed a sacrifice accompanied by abundant charity.

Learned Brahmins (adept in the Knowledge of Vedas) from *Kuru and Paanchaala* had assembled there.

That *Janaka of Videha*, had a desire to know,
'Who among these learned Brahmins is the best of scholars?'

He placed thousand young cows in a shelter.

On the horns of each of these cows, ten Paadas of gold were tied up.

(Paada approximately measures a quarter of a Pala)

(Janaka was ready to offer the thousand well-bred cows along with abundant gold to the one who proved himself as the greatest Knower of Brahman among all those assembled at the court.)

(2)

तान्होवाच

ब्राह्मणाः भगवन्तः,

यो वो ब्रह्मिष्ठः स एता गा उदजतामिति ।

ते ह ब्राह्मणाः न दधृषुः ।

He spoke to them-

“Hey revered Brahmins, may he who is the ‘best knower of Brahman’ take these cows away.”

None of the Braahmanas dared.

(They had doubts about their own knowledge. Intellectual knowledge of Brahman differs from the experienced state of Brahman, as does an excellent article on jaggery and the experienced taste of jaggery.)

अथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाच ।

एताः सोम्योदज सामश्रवा सामश्रवा सामश्रवा इति ।

ता होदाचकार ।

Then Yaajnavalkya said to one of his celibate disciples –

“Dear Saamashrava, take these cows away.”

He (his student) drove them away (with him).

(Yaajnavalkya was confident that he was the winner already.)

ते ह ब्राह्मणास्चक्रुधुः कथं नो ब्रह्मिष्टो ब्रुवीतेति ।

Those Brahmins were enraged with the thought,

‘How dare he call himself a Knower of Brahman?’

अथ ह जनकस्य वैदेहस्य होताश्वलो बभूव ।

स हैनं पप्रच्छ

त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्टोसी ब्रह्मिष्टोसी ब्रह्मिष्टोसी इति ।

There was this *Ashvala* who acted as the *Hotr* in the sacrifice of Janaka.

He questioned him-

“Yaajnavalkya! Are you the best of Knowers of Brahman amongst us?”

(‘Hotr’ is the prime reciter of Vedic hymns in a sacrifice; and plays a leading role in any sacrifice.)

स होवाच, नमो वयं ब्रह्मिष्टाय कुर्मः

गोकामा एव वयं स्म इति ।

तं ह तत एव प्रष्टु दधे होताश्वलः ॥ २ ॥

He said-

“We salute the best of the Knower of Brahman; but I just need the cows.”

‘Hotaa’ Ashvala got ready to interrogate him.

(Yaajnavalkya knew that none of the priests assembled there, had any true experienced knowledge of Brahman. He was ready to face any question raised from any of them. The first one who stood up to interrogate him was the Hotr Ashvala.)

(3)

याज्जन्वल्क्येति होवाच

यदिदं सर्वं मृत्युनाप्तम् सर्वं मृत्युनाभिपन्नम्
केन यजमानो मृत्योराप्तिमतिमुच्यत इति ।

Ashvala said- “Yaajnavalkya!

All this is covered by death. All this is overpowered by death.

By what means, does the Sacrificer go beyond the clutches of death?”

(Everything is here is perishable and will cease to be; the ingredients used in the sacrifice, priests, fire etc.

What is that which the Sacrificer should meditate upon to conquer this death?)

होत्रत्विजाग्निना वाचा

वाग्वै यज्जन्स्य होता,

तद्येयं वाक् सोऽयमग्निः

स होता स मुक्तिः सातिमुक्तिः ॥ ३ ॥

(Yaajnavalkya answered)

“Through the organ of speech (Vaak), the fire, the real Hotr;

‘Vaak’ alone is the Hotaa in the sacrifice (Yajna).

This ‘Vaak’ alone is the Agni (Fire).

It is the Hotr, it is the liberation, and it is the complete emancipation.

(For any reciter of a Mantra, 'Vaak' is an important part of his work. He should be perfect in uttering the hymns. Even if he commits a slightest mistake in pronunciation or tone, the Mantra will lose its power.

Vaak is the Hotr. Vaak alone controls the Yajna.

Yaajnavalkya however talks about another Hotr and another 'Vaak'.

His Vaak refers to the name and form conceived by the mind.

Everything is made of some name (sound) referring to some form (image perceived by the mind).

This is the 'Vaak' which brings differentiation in the undifferentiated Brahman.

In the Yajna called Life which is overcome by death, 'Vaak', the identification of name and form acts as the 'Hotr', by the prime invocation sound of 'I' at every moment.

This 'Vaak', the 'name and form' is the 'Fire', the 'individual Jeeva', who burns fiercely with Vaasanaas or subtle desires.

If one meditates on Brahman, the origin of this 'Vaak' (Fire), he will conquer death and attain complete freedom from death.)

(4)

याज्जन्वल्क्येति होवाच

यदिदं सर्वमहोरात्राभ्यामाप्तम्

सर्वमहोरात्राभ्यामभिपन्नम्

केन यजमानोऽहोरात्रयोराप्तिमतिमुच्यत इति ।

Ashvala said- "Yaajnavalkya!

All this is covered by day and night.

All this is overpowered by day and night.

By what means, does the sacrificer go beyond the clutches of day and night?"

(Everything in this world is controlled by the phenomenon of time.

Time as understood by a common man is just the passing of day and night.

How does he free himself from the clutches of this 'Kaala' which swallows everything?)

अध्वर्युणात्विजा चक्षुषादित्येन

चक्षुर्वै यज्जन्स्याध्वर्युः

तद्यदिदं चक्षुः सोऽसवादित्यः

सोऽध्वर्युः स मुक्तिः, सातिमुक्तिः ॥ ४ ॥

(Yaajnavalkya answered)

“Through the organ of eye (cakshus), the sun which is the real Adhvaryu; Eye alone is the Adhvaryu in the sacrifice (Yajna).

This Eye alone is that Sun.

It is the Adhvaryu, it is the liberation, and it is the complete emancipation.”

(Adhvaryu is in charge of the physical details of the sacrifice, like arranging the fuel for the fire, checking the size of the altar, arrangement of vessels, water, ghee etc.)

(How does one conquer the ‘Kaala’ symbolized by the passing of days and nights?

Through the eye!

‘Cakshu’ here refers to all the five senses which are used in perceiving a world endowed with the qualities of sight, smell, touch, sound and taste.

These senses create a solid world filled with sense objects by bringing in the knowledge of touch, taste etc.

Though emptiness of Brahman alone shines all around the Jeeva, yet the senses, acting like the Adhvaryu, produce the objects and people in the life-story, as objects that are sensed.

Senses or Cakshus is the Adhvaryu in the Yajna of life.

Cakshus produces the knowledge of all objects and people of the world.

These senses are inert and produce inert sensations. They cannot act by themselves.

Who understands the world through them?

The Mind (moon)!

This mind also is inert; and is dependent on the conscious essence that supports it.

Therefore, this conscious principle which is changeless and pure, acts as the real ‘Eye’ which perceives the world. It is the real Advaryu.

What is it?

The Sun!

The Conscious Principle is the Sun which empowers the ‘Eye’ (senses and mind) that acts as the Advaryu in the life-sacrifice.

Eye is the Sun in essence.

Sun alone produces the perceived form of the world by its luster.

Sun shine of Brahman empowers the Vaasanaas in the mind, thus producing a perceived world around everyone.

The Sun of Pure consciousness, Brahman alone reveals the world that is perceived.

Brahman shining as the moon produces the ‘Time’ phenomenon of the world.

He is the Advaryu of the Sacrifice.

If one meditates on the real Advaryu, he will get complete liberation from the Kaala.

Sun alone is the cause of day and night.

Day is the light of Knowledge and night is the darkness of ignorance.

One who stays in the Sun-state always, gets freed of the day and night recurrences.

He transcends the concepts of knowledge and ignorance.

He shines as Brahman himself.)

(5)

याज्जन्वल्क्येति होवाच
यदिदं सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तम्
सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नम्
केन यजमानः पूर्वपक्षापरपक्षयोरपत्तिमतिमुच्यत इति ।

Ashvala said- “Yaajnavalkya!

All this is covered by bright and dark fortnights. All this is overpowered by bright and dark fortnights. By what means, does the sacrificer go beyond the clutches of bright and dark fortnights?”

(Mind like the moon is always swinging between happiness and sadness.
How does one transcend these oscillating states of mind?)

उद्गात्रत्विजा वायुना प्राणेन
प्राणो वै यज्जन्स्योद्गाता
तद्योऽयं प्राणः स वायुः स उद्गाता
स मुक्तिः, सातिमुक्तिः ॥ ५ ॥

(Yaajnavalkya answered)

“Through the Praana, the Vaayu which is the real Udgaatr;
Praana alone is the Udgaatr in the sacrifice (Yajna).

This Praana alone is the Vaayu (wind).

It is the Udgaatr, it is the liberation, and it is the complete emancipation.”

(Udgaatr is the one sings Saama hymns set to melodies.)

(Brahman is the Udgaatr. He sings the Saama; because he is present equally (Saamaanya) in all. He is the vibrating essence of Praana in all.

This Praana alone shines forth as the mind.

Praana is the Vaayu. Vaayu is the principle of touch.

It alone provides the contact of the world.

It alone helps the fire (individual self) to burn.

One should contemplate on the Praana as Brahman, the single source of the Praana and Apaana Vaayus (incoming and outgoing functions of Praana). If one contemplates on pure Praana as oneself, he stays in the state of Brahman and transcends the level of the oscillating mind.)

(6)

याज्जन्वल्क्येति होवाच
 यदिदमन्तरिक्षमनारम्बणमिव
 केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति ।

Ashvala said- “Yaajnavalkya!

Since this sky is without support, through what support does a Sacrificer go to the heaven?

(‘Antariskha’ is the intermediate space between the ‘Bhoomi’ and the ‘heaven’. It is not supported by anything. There is nothing that connects the earth and the heaven. How can one reach the heaven from the earth traveling through the ‘Antariskha’ which is without support?)

ब्रह्मणत्विजा मनसा चन्द्रेण मनो वै यज्जन्स्य ब्रह्मा
 तद्यदिदं मनः सोऽसौ चन्द्रः,
 स ब्रह्मा स मुक्तिः सातिमुक्तिः इत्यतिमोक्षाः
 अथ सम्पदः ॥६॥

**“Through the mind, through the moon that acts as the priest called Brahman;
 Mind of the Sacrificer is Brahman.**

Mind is the moon.

Moon is the Brahman.

This is liberation.

This is complete emancipation.

Now about the mediation based on resemblance”

(Rtvij is a general name for all the four priests who form the part of the Sacrifice (Hotr, Udgatr, Adhvaryu and Brahman. Brahman is the superintendent of the entire Yajna performance and corrects the mistakes in the supplementary invocations.)

(Which Rtvij acts as the Brahman in the life-Yajna?

Mind alone acts as the superintendent of the life narrative.

It is the Rtvij that takes on the functions of a Brahman in the life-Yajna.

Mind is the moon, which shines in the darkness of the ignorance.
 It shines by the light of the sun only.
 Mind (Moon) alone conceives heaven, earth and the intermediate space.
 The material space (aakaasha) is contained within the mind.
 Mind-space is contained within the Brahman state.
 Supreme Brahman alone manifests as the mind-space and the material space.
 He alone is the earth, heaven and Antariskha.

Mind is the priest; the one which supervises the entire sacrifice called life.
 Brahman the Supreme alone perceives the world and conceives the heaven, earth and
 Antariskha. Brahman is the mind.

When one stays established in the state of the Supreme Brahman, he crosses over all the
 intermediate spaces, as he is everywhere; for everything is contained within Brahman as
 its shine. This state alone is termed as Moksha or liberation.)

(What is the common essence in the mind (the person) and the Brahman state?
 That will be the next topic that will be discussed.)

(7)

याज्जन्वल्क्येति होवाच
 कतिभिरयमद्यग्भिर्होतास्मिन्यज्ने करिष्यतीति ।
 तिसृभिरिति ।
 कतमास्तास्तिस्र इति ।
 पुरोनुवाक्या च याज्या च शस्यैव तृतीया ।
 किं ताभिर्जयतीति ।
 यत्किंचेदं प्राणभृदिति ॥७॥

Ashvala said- “Yaajnavalkya!
 With how many kinds of Rk (sacred text) will the Hotr recite in this sacrifice
 today?”
 “Of three kinds”
 “Which are those three?”
 “The preliminary (recited before the performance of the sacrifice), the sacrificial
 (recited at the performance of the sacrifice), and the eulogistic hymns (recited in
 praise of deities at the end) as the third”
 “What does he win through them?” “All this that is endowed with Praana”

(Hotaa recites three kinds of hymns in the Yajna; one before the commencement of the Sacrifice, one during the particular sacrifice; and some eulogistic hymns at the end of the sacrifice.

Life is the Sacrifice; Hotr is the Jeeva.

Preliminary hymns are the merits and demerits that belong to his mind (AatiVaahika) before taking birth as a physical body (AadhiBhoutika).

Sacrificial hymns are the merits and demerits connected to his Karmas (actions) during his life.

Eulogistic hymns are the worlds favoured by the Jeeva after the death of the body.

Praana is the principle of vibration which manifests as the mind; and connects the formless Jeeva to the form of the world, through these three recitations.)

(8)

याज्जन्वल्क्येति होवाच

कृत्यमद्याध्वर्युरस्मिन्यज्ज्ना आहुतीर्होष्यतीति ।

तिस्र इति ।

कतमास्तास्तिस्र इति ।

या हुता उज्ज्वलन्ति या हुता अतिनेदन्ते या हुता अधिशेरते ।

किं ताभिर्जयतीति ।

या हुता उज्ज्वलन्ति देवलोकमेव ताभिर्जयति

दीपयत इव हि देवलोकः ।

या हुता अतिनेदन्ते पितृलोकमेव ताभिर्जयति

अतीव हि पितृलोकः ।

या हुता अधिशेरते मनुष्यलोकमेव ताभिर्जयति

अथ एव हि मनुष्यलोकः ॥८॥

Ashvala said- “Yaajnavalkya!

How many kinds of oblations will the Advaryu (one who takes care of the physical details of the sacrifice) offer in this sacrifice today?”

“Three”

(“What are the types of Karmas that decide the future worlds of the Jeeva?

“Three Types are there - Saatvic, Raajasic and Taamasic.”)

“Which are those three?”

“Those that blaze up on being offered; those that make a great noise when offered; those that sink on being offered”

(“Those that blaze up... (by pouring pure ghee and using dry wood)

The actions which are performed through the intellect endowed with reasoning and discriminative powers lead to higher worlds; and through them to the state of liberation. Mind is churned through Vichaara; butter of knowledge is obtained; heated by detachment it turns into ghee. When actions are performed through this state of mind, the world shines forth as Brahman only.)

(Those that make noise... (by pouring flesh and meat)

The actions which are performed for the well-being of the flesh piece called the body are filled with the noise of anxiety and agitations; and block the silence of the Brahman state; they lead to successive states of births and deaths, for a prolonged time.

Flesh and meat are what makes the inert physical body. One, who is attached to it, is bound by the duties of families, offspring, and their welfare. He desires pleasures here and hereafter. His world is full of noise because his mind cannot be silent even for a fraction of a second. He is beset with worries and anxieties. He is caught in the succession of births and deaths. He just goes on from one identity to another, carried helplessly through the flood of life-experiences.)

(Those that make the fire sink down... (by pouring milk, Soma juice)

The actions which are extremely selfish, injurious to others, belong to those whose minds are steeped in complete ignorance. They take birth as lowly creatures that belong to the earth, and go through inert lives without conscious understanding of anything, like animals, birds, insects, trees, rocks etc.)

“What does he win through them?”

“Through those that blaze up on being offered he wins the world of gods, for the world shines as it were.

Through those that make a great noise when offered, he wins the world of the manes, for the world is full of uproar.

Through those that sink on being offered, he wins the human world, for this world is lower.”

(Those who contemplate on Brahman only, all throughout the actions of the life, remain in worlds that shine with knowledge.)

(9)

याज्जन्वल्क्येति होवाच

कतिभिरयमद्य ब्रह्मा यज्जं दक्षिणतो देवताभिर्गोपायतीति ।

एकयेति ।

कतमा सैकेति । मन एवेति ।

अनन्तं वै मनः अनन्ता विश्वे देवाः

अनन्तमेव स तेन लोकं जयति ॥९॥

Ashvala said- “Yaajnavalkya!

“Through how many gods does this Brahman from the Dakshina protect the sacrifice today?”

“Through one”

“Which is that one?”

“Mind”

“Mind indeed is infinite, and infinite are the Vishva Devas.

Through this meditation, he wins an infinite world.”

(In the ordinary sacrifice, a priest officiates seated on the right side, Dakshina)

(Dakshina (south) is the world; and Uttara (north) is Brahman-state.

Brahman shines as both the states of Uttara and Dakshina.

Gods are invoked by the priest to offer protection to the sacrifice without any obstacles.

In the life Yajna, how many Gods are invoked to protect it? One!

Mind alone is the deity that protects the Yajna of life.

Mind alone conceives the world through the senses according to the Vaasanaas (subtle desires) that fill it.

Formless Brahman alone shines as this mind seated in Dakshina side, namely the form-filled level of the world.

Mind is inert. It shines empowered by the Brahman.

Therefore Brahman alone is the shine of the world; and is the protector of the perceived phenomenon. Brahman is infinite and one without a second.

Mind is not limited to one Jeeva. Brahman alone shines as all the minds as one.

All the gods are the shine of one Brahman only, which is infinite.

Brahman is infinite; mind is infinite; Devas that protect the world are just the essence of Brahman. One who contemplates on the mind as Brahman is Brahman itself; he is infinite.)

(10)

याज्जवल्क्येति होवाच
 कत्ययमद्योद्गातास्मियज्ञे स्तोत्रियाः स्तोष्यतीति ।
 तिस्र इति ।
 कस्मास्तास्तिस्र इति ।
 पुरोनुवाक्या च याज्या च शस्यैव तृतीया ।
 कतमास्ता या अध्यात्ममैति ।
 प्राण एव पुरोनुवाक्या अपानो याज्या व्यानः शस्या ।
 किं ताभिर्जयतीति ।
 पृथिवीलोकमेव पुरोनुवाक्यया जयति
 अन्तरिक्षलोकं याज्यया द्युलोकं शस्यया ।
 ततो ह होताश्वल उपरराम ॥१०॥
 इति प्रथमं ब्राह्मणम् ॥

He said - "Yaajnavalkya!

"How many classes of hymns will the Udgaatr chant in this sacrifice today?"

"Three classes"

"Which are those three?"

"Preliminary, sacrificial, and eulogistic as the third"

"Which are those that have reference to the individual Self (Aatman)?"

"Praana is the preliminary hymn, Apaana is the sacrificial hymn, and Vyaana is the eulogistic hymn"

"What does he win through them?"

"Through the preliminary hymns, he wins the earth, through the sacrificial, he wins the sky, and through the eulogistic hymns he wins the heaven."

Thereupon the Hotr Ashvala remained silent.

[Thus ends the First Braahmana section.]

(It has already been mentioned about the three types of recitations as connected to a Jeeva going through a life-experience.

Udgaatr is the one who sings Saama.

Udgaatr is the one who is established in the Brahman state.

He sings always Saama in his life.

He sees the essence of Brahman alone in all perceived objects.

He sees everything as the shine of knowledge of Brahman.

Knowledge is taintless; it is not sadness or happiness.

Knowledge is pure.

Knower of Brahman sees everything as Knowledge only; and is not affected by the world or its events.

His mind is always silent and unaffected as if asleep; yet awake.

What hymns does he sing?

Three types as any other Jeeva!

However they all have become Saama recitals for him.

His 'Jeevaness' stays as destroyed completely.

He has no identity with the physical structure seen in the mirror.

He does not act in the level of the mind filled with attachment and anxieties.

He does not reach other worlds also, since he never dies.

How does he act through the body then?

Praana is the source of all life-perceptions.

For a Knower of Brahman, Praana is Brahman.

He acts from the level of the silent unattached state of Brahman.

He sees everything as Brahman, the Knowledge essence.

Others act from the level of the tainted mind namely the Moon and are drowned in darkness all around. They act from the level of Avidyaa.

Knower of Brahman acts from the level of the sun, where knowledge alone is there without any taint of darkness. He acts from the level of Vidyaa.

Apaana is the function, which removes all harmful things from the body.

It also refers to the breathing out of the air.

Knower of Brahman has removed all Vaasanaas and attachments out of his mind.

His mind is form of purity only.

He never identifies with the physical form and is always in the state of pure Brahman.

Vyaana is the function of Praana, which energizes all parts of the body.

A Knower of Brahman is filled with Brahman only and is energized by that state always.

He sings Saama in the beginning; sings Saama in the performance of life-duties; he sings Saama after the death of the body also.

Actually he sees no birth or death or life of the body.

He is always in the silent state of the Brahman, in whatever duty he is engaged in.

All the worlds are his, because he has attained the source-state of all.
 There is nothing for him to attain anymore.
 Earth, sky and heaven, have become one in him.
 He sees no differentiation at all.
 All gods are one in him.
 The perceived world is his shine as Brahman; and he is not affected by any world scene
 that he has to move through.
 He is the Udgaatr, the Brahman.)

(Hotaashvala had no more questions. He sat down, accepting his defeat.)

DEBATE IN JANAKA'S COURTROOM (2)

(AARTABHAAGA QUESTIONS YAAJNAVALKYA)

(Grahas and Atigrahas are discussed here, which cause the bondage of a Jeeva.
 Graha means that which extends to grasp; and Atigraha is that which gets grasped, but
 holds sway over the Graha.
 Graha also means that which perceives.)

(How does an individual gets bound?
 Subtle organs move forth to seize and get seized by objects in turn.
 Both became inseparable.
 The perceptions holds on to the perceiving entity without leaving him till the death of the
 body.
 Grahas are - Praana, Vaak, Jihvaa, Cakshus, Shrotram, Manas, Hasta, Tvach; namely,
 Vital force, speech, tongue, eyes, ears, mind, hands, skin
 Corresponding Atigrahas are Apaana, Naaman, Rasa, Roopa, Shabda, Kaama, Karma and
 Sparsha (Apaana, name, taste, form, sound, desire, action and touch.)

(1)

अथ हैनं जरत्कारव आर्तभागः पप्रच्छ ।
 याज्ञवल्क्येति होवाच
 कति ग्रहाः कत्यतिग्रहा इति ।
 अष्टौ ग्रहाः अष्टावतिग्रहा इति
 ये तेऽष्टौ ग्रहाः अष्टावतिग्रहाः कतमे त इति ॥१॥

Then, AarthaBhaaga of the lineage of Jaratkaaru bean his interrogation.
He asked; “Yaajnavalkya!
How many are the Grahas and how many are the Atigrahas?”

“There are eight Grahas and eight Atigrahas.”

“Which are those eight Grahas and eight Atigrahas?”

(2)

प्राणौ वै ग्रहः
सोऽपानेनातिग्राहेण गृहीतः
अपानेन हि गन्धाञ्जिघ्रति ॥२॥

“Praana is the Graha; it is controlled by the Apaana.
Through Apaana it smells the odours.”

(Praana is the breathing function and Apaana is the discarding function.
Praana and Apaana functions both belong to the main Praana, the vibrating power of Brahman.
Praana is the Graha; it contacts the outside world.
It is seized by Apaana; which brings in the outside world in the form of the smell.
Praana alone as the subtle sense of nose understands smell because of Apaana.
The two things unite together to produce the misconception in the mind; that there is an object outside which has smell.)
(Actually the idea of outside is also a conception of the mind only.
If one meditates on the source of Praana and Apaana, the outgoing and ingoing breaths which are the functions of Praana, his body identity will cease; and he will rest in the formless Brahman.)

(3)

वाग्वै ग्रहः
स नाम्नातिग्रहेण गृहीतः
वाचा हि नामान्यभिवदति ॥३॥

“Vaak is the Graha; it is controlled by the name.
Through Vaak, one utters the names.”

(Vaak is the function rising from within, which differentiates the objects through various sounds; these sounds are understood by the mind as names denoting objects.

Names take over the organ of speech.

Mind differentiates objects through names uttered by the organ of speech.

Speech cannot exist without the words and meanings, which denote the objects of the world.

The individual Jeeva, who is actually Brahman in essence, gets stuck to Vaak and name; and identifies with a name and form.)

(4)

जिह्वा वै ग्रहः

स रसेनातिग्राहेण गृहीतः

जिह्वया हि रसान्विजानाति ॥४॥

“Tongue is the Graha; it is controlled by the taste.
Through the tongue, one understands taste.”

(Tongue is the function rising from within, which differentiates the objects through various tastes; these tastes are understood by the mind as qualities belonging to the objects. Taste takes over the organ of tongue.

Mind differentiates objects through tastes sensed by the organ of tongue.

A Jeeva is bound by the taste sensation.

It superimposes the idea of taste in the objects and gets attached to food, good and bad.)

(5)

चक्षुर्वै ग्रहः

स रूपातिग्राहेण गृहीतः

चक्षुषा हि रूपाणि पश्यति ॥५॥

“Eye is the Graha; it is controlled by the form.
Through the eye, one sees forms.”

(Eye is the function rising from within, which differentiates the objects through various shapes; these shapes are understood by the mind as qualities belonging to the objects.

Shape takes over the organ of eye.

Mind differentiates objects through images sensed by the organ of eye.

Mind superimposes forms in the emptiness outside and is bound by these perceptions.

It can never understand anything that is without a form or name.)

(6)

श्रोत्रं वै ग्रहः

स शब्देनातिग्राहेण गृहीतः

श्रोत्रेण हि शब्दान्शृणोति ॥६॥

**“Ear is the Graha; it is controlled by the sound.
Through the ear, one hears sounds.”**

(Ear is the function rising from within, which differentiates the objects through various sounds; these sounds are understood by the mind as qualities belonging to the objects.

Sound takes over the organ of ear.

Mind differentiates objects through the sounds sensed by the organ of ear.

Though the sound exists only in the ear, the mind superimposes sound as belonging to the objects.)

(7)

मनो हि वै ग्रहः

स कामेनातिग्राहेण गृहीतः

मनसा हि कामान्कामयते ॥७॥

**“Mind is the Graha; it is controlled by the desire.
Through the mind, one desires objects of want.”**

(Mind is the function rising from within, which differentiates the objects through various desires, as liked and disliked; these desired objects are understood by the mind as pleasures belonging to the objects.

Desire takes over the organ of mind.

Mind differentiates objects as having varied types of pleasures through desires sensed by all the senses of Knowledge.

Mind is made up of subtle Vaasanaas and it perceives the world which becomes a stage for its Vaasanaa fulfillment.

It is pulled by desires here and there; and suffers like a man pulled by many ropes from all sides.)

(8)

हस्तो वै ग्रहः

स कर्मणातिग्राहेण गृहीतः

हस्ताभ्यां किं कर्म करोति ॥८॥

**“Hand is the Graha; it is controlled by the action
Through the hand, one performs actions.”**

(Hand is the organ of action; it is seized by the action.)

Desires make one do actions.

Believing in a world outside made of sensations only and not real objects, the mind extends forth as a physical body (again made of sensations).

The hands move as willed by the mind, perform actions to gain the end of desire fulfilment.

Actions become so much a part of life, that even for a second, a man cannot remain without doing some action or other.

Senses and Praanas keep the Karmendriyas (hand etc) always on the move.

(9)

त्वग्वै ग्रहः

स स्पर्शनातिग्राहेण गृहीतः

त्वचा हि स्पर्शान्वेदयते

इत्येतेऽष्टौ ग्रहाः अष्टावतिग्रहाः ॥९॥

**“Skin is the Graha; it is controlled by the touch.
Through the skin one understands touch sensations.”**

(Skin is the function rising from within, which differentiates the objects through different sensations of touch; these sensations of soft, hard etc are understood by the mind as qualities belonging to the objects.

Touch takes over the organ of skin.

Mind differentiates objects through sensations of touch sensed by the organ of skin.

The skin covering the body is inert; but through this, the mind experiences the sensations of touch. This sensation makes the Jeeva move through various objects with the idea of differentiation. If the sense of touch was not there, even a sand particle cannot be held by the fingers.)

(10)

याज्ञवल्क्येति होवाच
 यदिदं सर्वं मृत्योरन्नं
 का स्वित्सा देवता यस्वा मृत्युरन्नमिति ।

He asked; “Yaajnavalkya!
 Since everything is the food for death.
 Who is that deity for whom death becomes the food?”

(It is understood that a Jeeva is bound by these Grahas and Atigrahas.
 After struggling in the life for just the fulfilment of desires through senses, a man ends up
 in death only.
 Everything wastes away into nothing.
 All actions and enterprises vanish off as nothing.
 Which deity should be worshipped, to conquer this death?)

अग्निर्वै मृत्युः
 सोऽपामन्नम्
 अप पुनर्मृत्युं जयति ॥१०॥

“Fire is death.
 Death is the food for the water.
 He (who knows thus) conquers death.”

(A Jeeva identified with the body, lives a body and dies as a body.
 The individual Self chasing the pleasures is the fire that blazes high with experiences; and
 dies when the body dies.
 Water destroys the fire.
 When one experiences the essence of Brahman within, he conquers death.
 Staying as identified with Brahman, one becomes immortal; and does not die along with
 the body.)

(11)

याज्ञवल्क्येति होवाच
 यत्रायं पुरुषो म्रियते उदस्मात्प्राणाः
 क्रामन्त्याहो क्रामन्त्याहो क्रामन्त्याहो नेति ।

He asked; “Yaajnavalkya!
 “When this Knower dies, do his Praanas go up from him or not?”

(Even when a man is liberated, others around him see the death of his body.
 At such a time, what happens to his subtle senses and Praanas which form his subtle
 body? Does the liberated man get bound by them again?)

नेति होवाच याज्ञवल्क्यः
 अत्रैव समवनीयन्ते स उच्छ्वयति आध्मायति
 आध्मातो मृतः शेते ॥११॥

Yaajnavalkya said;
 “No! They merge in him only; the body swells, is inflated and in that state
 lies dead.”

(Since the liberated man is one with the Brahman, he has no identity with the Praanas or
 organs. They do not project out again; but merge into him like waves inside the ocean.
 For the others, the body will swell with air and remain motionless.
 A liberated man never knows death ever; for his body dies the very moment he is one
 with Brahman. He lives as Brahman only, after realization.
 Others see his body and its actions; he remains as a witness only for the actions of the
 body.)

(12)

याज्ञवल्क्येति होवाच
 यत्रायं पुरुषो म्रियते किमेनं न जहातीति ।

He asked; “Yaajnavalkya!
 “When this Knower dies, what is it that does not leave him?”
 (After his death, what is left back?)

नामेति ।

अनन्तं वै नाम

अनन्ता विश्वं देवाः

अनन्तमेव स तेन लोकं जयति ॥१२॥

Yaajnavalkya said;

“Name!

Name indeed is infinite.

Vishva Devas are infinite.

He (who knows thus) wins thereby an infinite world.”

(Name alone is left back as belonging to the Vaak functioning in others.

A man just becomes a memory in other minds, after his death, whether liberated or ignorant.

Name is a word with meaning.

Name refers to an individual with form.

Deities and Gods are also understood as having names and forms.

If one contemplates on the source of this name, one will understand that the name is bondage and Brahman, the source essence is nameless and formless.

A Knower is free of the mind which conceives names as bound to the forms.

He never is bound by names and forms again.

He never has the idea of differentiation.

He sees the source of Grahas and Atigrahas as Brahman only and remains firm in the seat of the Self.

Brahman the source of all names is infinite; so are the deities with names and forms who are Brahman in essence.

One who knows this wins infinite world; because he has understood his true essence.)

(13)

याज्ञवल्क्येति होवाच

यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति

वातं प्राणः, मनश्चन्द्रम्, दिशाः श्रोत्रम् पृथिवीम् शरीरम् आकाशमात्मा

ओषधीर्लोमानि, वनस्पतीन्केशाः अप्सु लोहितं च रेतश्च निधीयते

क्वायं तदा पुरुषो भवतीति ।

He asked; “Yaajnavalkya!
When the man dies,
his Vaak enters the fire; Praana enters the air; eye in the sun; ear into the
directions; body into the Prthvee; individual self into Aakaasha; hairs into
herbs; hair on the head into trees; blood and seed into the water;
then where is that man?”

(AarthaBhaaga now wonders – after the death of the body, all the subtle organs also enter
into their sources. There is nothing left back.

If the man has not realized yet, then where is anything left over as his identity that can
lead him to the state of liberation? Or how does he continue to his next incarnation when
nothing of him is left back, except his name in the minds of others?)

आहर सोम्य हस्तमार्तभाग ।
आवामेवैतस्य वेदिष्यावः ।
न नावेतत् सजन इति ।

(Yaajnavalkya said)

“Hey good man! AartaBhaaga! Give me your hand.
Let us discuss this between ourselves.
We cannot do this in a crowd.”

(Mimaamsakas believed in Gods and heaven; Buddhists in Shoonya, Charvaakas in
materialism and so on.

There are many theories in vogue about what happens to a man after death.
Therefore Yaajnavalkya and AarthaBhaaga move away from the crowd and discuss
various theories and come to the conclusion that Karma alone was left back.)

तौ होत्क्रम्य मन्त्रयांचक्राते ।

They both went out and discussed the topic between them.

तौ ह यदूचतुः कर्म हैव तदूचतुः ।
अथ यत्प्रशंससतुः कर्म हैव तत्प्रशशम्सतुः ।
पुण्यो वै पुण्येन कर्मणा भवति ।
पापः पापेनेति ।

What they talked about was 'Karma'.

What they praised was 'Karma'.

A man becomes meritorious by performing meritorious deeds; and wicked by wicked deeds.

(They both concluded that a man after the death of the body is just a collection of results of his good and bad deeds. That alone carry forward and push into other body-identities, good or bad. Therefore, a man who performs good actions ends up in bodies which enjoy the merits of his actions; and a man who performs wicked acts suffers the demerits of his actions.

The body and identity connected to the body dies along with the body.

A nameless formless emptiness with the bundle of merits and demerits produces another body, another identity and another flood of actions, bound by Grahās and Atigrahās.

A man who realizes the state of Brahman through proper reasoning power is untouched by both good and bad actions. He is not bound by actions, or Grahās and Atigrahās. He stays as the essence of Brahman and never again suffers the bondage of any birth or death.)

ततो ह जरत्कारव आर्तभाग उपरराम ॥१३॥

इति द्वितीयं ब्राह्मणम् ॥

Thereupon, AarthaBhaaga of the lineage of Jaratkaaru kept silent.

[Thus ends the second Braahmana section.]

DEBATE IN JANAKA'S COURTROOM (3)

(BHUYJU QUESTIONS YAAJNAVALKYA)

(1)

अथ हैनं भुज्युर्लाहयायनिः पप्रच्छ
 याज्जवल्क्येति होवाच ।
 मद्रेषु चरकाः पर्यत्रजाम ।
 ते पतञ्चलस्य काप्यस्य गृहानैम ।
 तस्यासीद्गृहिता गन्धर्वगृहिता ।
 तमपृच्छाम कोऽसीति ।
 सोऽब्रवीत्सुधन्वाङ्गिरस इति ।
 तं यदा लोकानामन्तानपृच्छाम
 अथैनमब्रूम क्व पारिक्षिता अभवन्निति ।
 क्व पारिक्षिता अभवन् स त्वा पृच्छामि याज्जवल्क्य
 क्व पारिक्षिता अभवन्निति ॥१॥

Then, Bhujyu, the grandson of Lahya questioned.
 He said; “Yaajnavalkya!
 We wandered in Madra country as students.
 We came to the house of Patancala of the lineage of Kaapi.
 His daughter had been possessed by a Gandharva.
 We asked him- “Who are you?”
 He said- “I am Sudhanvaan, in the lineage of Angirasa”.
 We asked him about the limits of all worlds and told him –
 “Where were the descendents of Pareekshit?”

Where were the descendents of Pareekshit?
 I ask you, hey Yaajnavalkya, where were the descendents of Pareekshit?”

(Since what Gandharva related to us was a very secret knowledge, you Yaajnavalkya do not know of it. If you already know that secret knowledge, explain to us; or find yourself as defeated.)

स होवाच ।

उवाच वै सः अगच्छन्वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति ।

क्व न्वश्वमेधयाजिनो गच्छन्तीति ।

(Yajnavalkya answered)

He said; “Gandharva must have told you that they went where the performers of the Horse-sacrifice go.”

(Bhujyu asked again)

“Where do the performers of the Horse-sacrifice go to?”

(Upanishads always have managed to conceal the Supreme Knowledge in ordinary day to day language. Very few had the capacity to see through those words to arrive at the real meaning intended by these Mantras.

Horse Sacrifice is highly celebrated among all kings of the yore.

However, in Brhadaraanyaka Upanishad, Horse-sacrifice refers to the slicing of ignorance in the form of the perceived world. (a/shva - that which is ever changing) Pareekshit was the last king of the ‘Lunar dynasty’ and was present when KaliYuga overlapped DvaaparaYuga. This king has nothing to do with the Upanishad Mantras. The term Pareekshit means-‘One who possesses all that is around him (pari/ksi). Therefore in this context of debate on Brahman, the word Pareekshit means Brahman who possesses all that is around him as his manifestation.

Who are Pareekshit’s descendents?

All those who realize Brahman are Brahman in essence; and so are the true descendants of Brahman, the Pareekshit; for they have performed the Horse-sacrifice of destroying (the reality of) the perceived world (DrshyaJagat).

Therefore, “Where do the performers of the Horse-sacrifice go to?” - means - “Where do those who realize Brahman go to, when their mortal coil falls down lifeless?”)

(2)

द्वात्रिंशतं वै देवरथाहन्यान्ययं लोकः ।
 तं समन्तं पृथिवी दिवस्तावत्पर्येति ।
 तां समन्तं पृथिवीं दिवस्तावत्समुद्रः पर्येति ।
 तद्यावती क्षुरस्य धारा यावद्वा मक्षिकायाः पत्रं तावानन्तरेणाकाशः ।
 तानिन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत् ।
 तान्वायुरात्मनि धित्वा तत्रागमद्यत्राश्वमेधयाजिनोऽभवन्निति ।
 एवमिव वै स वायुमेव प्रशशंस ।
 तस्माद्वायुरेव व्यष्टिः वायुः समष्टिः ।
 अप पुनर्मृत्युं जयति य एवं वेद ।
 ततो ह भुज्युर्लाहयायनिरुपरराम ॥२॥
 इति त्रितीयं ब्राह्मणम् ॥

“Thirty two times the space covered by the sun’s chariot in a day makes this world (entire manifest Jagat).
 (Loka is that which gets perceived by the senses and mind.)

Around it, covering twice that area is the Prthvee.
 Around the Prthvee, covering twice the area is the ocean.

As is the edge of a sharp knife, or the wing of a fly, so is there - just that much opening at the junction (of the two halves of the cosmic shell).
 (Through that they go out.)

Indra became Suparna and gave them to Vaayu.
 Vaayu held them within himself and deposited them where the previous performers of the Horse sacrifice went to.
 Thus did the Gandharva praise, Vaayu.
 Vaayu alone is the diversity of individuals; and Vaayu is the aggregate.
 He who knows this conquers the death.”

Then Bhujyu, the grandson of Lahya kept silent.
 [Thus ends the Third Braahmana section.]

(Brahman is formless.

Its shine alone appears as the perceived world called Jagat.

Who sees it?

Nobody; but Brahman alone stays both as the perceiver and perceived, since there exists nothing other than Brahman.

Brahman alone 'swells up' as the Jagat; that is why 'That' gets referred to, by the term 'Brahman'. (Brhm/to swell)

Does Brahmaanda exist as a solid reality made of solid elements?

Brahmaanda, the Cosmic egg is as much real as what you conceive in a dream; and is made of pure emptiness alone.

Wake up from the dream; and everything that stayed as real in the dream is gone off in a puff, instantly. None of the palaces and forests you saw in a dream, exist as solid objects anywhere in the waking world, when you wake up from that dream.

The dream-world is made of the mind-conceptions only.

So also, the waking-state called Jagat is made of mind-conceptions only.

A Knower of Brahman has woken up from the dream called Jagat.

Till his mortal coil is seen as dead by the others around him, he also has the perception of the world like everyone else; but he sees it not as solid and real, but as emptiness of Brahman-expanse alone.

He remains as Brahman himself and watches his life-dream with the full knowledge of its unreal nature.

So, where do the liberated ones go after the death of the bodies?

Nowhere!

They are like pots sunk in ocean waters.

Inside and outside there is only the Brahman state, like the pot has only the ocean-water inside and outside. When the pot breaks, the ocean never feels it at all.

For a knower of Brahman, his body is like a pot sunk in the ocean of Brahman.

He never knows of it at all.

Pot is non-existent for the ocean; body is non-existent for the Knower of Brahman.

If still you pose a question as to where the Knowers of Brahman 'Pareekshit descendents' go to, then here is how it can be explained to the ignorant minds, who cannot think of anything without the ideas of space.

"Thirty two times the space covered by the sun's chariot in a day makes this world.

If Brahman has to be described as a solid space, how big it could be..?

Unimaginable!

If you think the sky alone is the biggest space that can be imagined by your little mind, then imagine the space travelled in a day by the Sun's chariot for thirty two times.

What is sun's chariot?

The chariot is the perceiving mind which is endowed with the conception of a physical body. Sun is the witness state of the Knower of Brahman.

Why thirty two?

Ten sense organs, mind, intellect, ten directions, five elements and their subtle essences; these alone make up the world.

So Jagat is that much: or that much as the sun's chariot going round the sky-region thirty two times.

in a day

'day' refers to knowledge shine of the Knower of Brahman.

Around it, covering twice that area is the Prthvee.

What is Prthvee?

Prthvee cannot be translated as 'earth'.

Earth in modern vocabulary means this earth planet.

This tiny planet is not even equal to a dust particle in size, in the vast space of the universe that contains it. This universe again is nothing but one tiny 'Trasarenu' (dust mote floating in sunlight) in Brahman shine.

'Prthvee' means the spread out land or stage where Vaasanaas unfold as perceptions. (Prth/to spread)

What are Vaasanaas?

Vaasanaas are subtle wants or latent desires that rise up from Brahmaa, the Creator of a particular world-creation. (There are countless Brahmaas and creations that rise up like bubbles in the ocean of Brahman.)

Our lives are just the arenas of space and time produced by the Vaasanaas.

This stage of Vaasanaa-unfoldment is known as 'Prthvee'.

There is no universal time or space experienced by all at once as absolute realities. Each mind creates its own personal field of experience with its own 'time and space' measurements.

The dreams get experienced differently in their own minds by all the persons who are asleep in a room; so also, the world experiences are also experienced differently by every one in a world-existence.

Each dream is private and personal; so is the perceived world different for different minds. We live inside a world as agreed upon by words (Vaak); not inside a solid world made of elements.

Therefore...

If material space can be imagined as huge as a path traversed by the sun's chariot thirty two times in a day, that is the size of the perceived world.

Now imagine again, 'Prthvee' as double that size (though Prthvee is just the world-stage perceived in the ignorant minds).

Why double?

Never can one fully experience the Jagat-space all over; there is always some space that stretches out never reaching its end ever.

After all Prthvee is Brahman alone; how can it have any end?

However much you traverse along the space, it will extend as if doubled in size.

Around the Prthvee, covering twice the area is the ocean.

What is ocean?

Ocean is a huge collection of waters.

What are 'waters' in Upanishad language?

Experiences!

Waters are never-ending like the stretching surface of the ocean.

Experiences also never end, for the ignorant minds.

Vaasanaa unfolds the Prthvee, the stage for experiences; but the minds steeped in hatred and attachment, fail the purpose of fulfilling the Vaasanaa; instead they gather up more Vaasanaas in their life-path; and through ignorance produce more 'Prthvee to be crossed over'.

The process goes on and on through many births and the end never gets reached.

The ignorant exist as constant dream-identities, going from one dream to another, without ever waking up.

Experiences can be different for different minds depending on the varied levels of knowledge gained by them.

Oceans are seven in that count.

If you enjoy 'suffering through anxiety' more than the 'happiness of the anxiety-less state', you have the salt ocean.

If you have only pleasures at your door-step without any suffering as in Gandharva Loka, you have the ocean of sugarcane juice (without stickiness of course).

If you have the silent states of contemplation as your nature, then you have the curd ocean.

If you have the intellectual capacity to churn the experiences and rise up higher in knowledge, then you have the ghee ocean.

If your experiences are very pure and pleasant, then your ocean is filled with milk (of course not the milk produced from the udders of cows).

If you have exhilarating experiences as with a spouse like Shiva, Naaraayana and other Siddhas, you will have the ocean of wine (these experiences do not belong to the inert chemical world of earth planet).

If you experience pure Brahman without any narrative made up by the mind, then you have the ocean of pure waters.

Of course, if a person believes in the real existence of these oceans; and wants to have a sight seeing trip, he can see them as solid oceans each double the size of the other. Rising from the lowest of all is the salt ocean; and the milk ocean stays at the top.

Actually the description of the manifest universe of Brahman is like this; Seven oceans, seven islands and seven mountains each double the size of the previous one, in a spherical form, rising from within the previous one. On top of it all is the Meru Mountain with its golden shine. It is not made of gold; but its shine is so thick that it is like solidified lustre.

After crossing over the Prthvee and ocean-stretches you will reach the great chasm of darkness or ignorance double the size of the ocean. This darkness is 'Aloka'. Nothing is seen here. The huge hill of Lokaaloka (Loka and Aloka) covers all this. Though it is not a solid mountain; but only the perceived and non-perceived state of a mind; it looms up as a solid rocky mountain for the ignorant. For the knower, it is like a mist rising from Brahman. It does not ever block his path. This Lokaaloka is so huge that every atom of this gigantic hill contains a world within it. Each of the worlds again contains worlds inside its own atoms. There is no count of worlds that can exist within this Lokaaloka hill.

As is the edge of a sharp knife, or the wing of a fly, so is there just that much opening at the junction (of the two halves of the cosmic shell).

You have to imagine Prthvee stretching all around you; then the ocean surrounding it; and the dark chasm surrounding it; and then all that inside a huge Brahmaanda egg! This egg was broken by Brahmaa when he started the process of creation. This Brahmaa is a concentrated form all the Brahmaas. He is Brahman manifest as Brahmaa. The egg broke into two halves; the top one became the sky (dyau), the bottom one became the Prthvee and the intermediate space was Antariksha.

Why Brahmaa broke into two pieces?

That was the point where 'one' appears as if it is two. It is the state of delusion and differentiation.

No Jeeva can get out of this egg-space.

It is very a tiny gap; and sharp like a razor. One may get caught by many misconceived theories and get into worse states of darkness and ignorance; that is why it is dangerous like crossing through sharp razor- like space.

Slightest disturbance in the mind, even as much as a flutter of the wing of a tiny fly; then you swerve down from your Knowledge state and fall, one knows not where!
 Even the idea that 'I am a Knower of Brahman' will end you up in another worldly existence. One can easily end up in any world-existence in the Lokaaloka hill teeming with worlds; or fall into any ocean or mountain or island; or even start falling down the chasm without ever reaching the bottom.

Brahman does not 'know' that he is Brahman; Brahman is not an object of Knowledge; it is just an unperturbed state of silent emptiness of knowledge.

If Brahman knows that it is Brahman, then the world shines forth as its knowledge!

A Knower of Brahman does not 'know' that he is 'knower'; but just 'is' as 'Knowledge'.

A man who has woken up from the dream does not 'know' that he is awake; but is 'awake; that is all!

A Knower of Brahman is Brahman without 'knowing' that he is Brahman.

He is just that; without the fluttering of any thought!

He is just the silent state, though engaged in his duties of the world.

The ignorant keep wandering inside the broken shell-pieces, forever and ever, engaged in fulfilling Vaasanaas.

They are in the dark chasm sometimes; caught in the waves of the oceans sometimes.

They keep appearing and disappearing in the countless worlds of the Lokaaloka hill.

They have no fixed identities; and have no freedom to choose their experiences.

Experiences experience them as objects!

The Brahmaanda shell is a Chit-Brahmaanda, which contains the Aakaasha, Antariksha, and Prthvee.

It is the entire shine of Brahman described as Brahmaanda shell.

(Through that they go out.)

Knowers of Brahman escape through the tiny gap between the shell pieces and enter the 'Brahmaakaasha'.

This 'Brahmaakaasha' is Brahman-state without perturbation.

These descendents of Pareekshit stay as Brahman alone.

From this level, they act as any identity in any world in the Lokaaloka hill, with full freedom; or need not take any identity also.

They are ever free and shine as Brahman.

What can ever bind a Brahman-Knower?

Indra became Suparna (bird with excellent wings) and gave them to Vaayu.

Vaayu held them within himself and deposited them where the previous performers of the Horse sacrifice went to.

‘Indra’ is the mind who controls the senses.

‘Suparna’ (golden bird with excellent wings) is the intellect shining with knowledge; and is endowed with the excellent wings of Viveka and Vichaara.

This Suparna gave them to Vaayu.

Vaayu is Praana.

Through the process of proper reasoning, a man withdraws himself to the Praana level, which is taintless Brahman.

Mind, the shine of Praana-force remains silent without perturbation.

The Knowers of Brahman remain without the perturbation of the mind; in the Praana level,

Thus did the Gandharva praise, Vaayu.

Such a state of a Knower, who acts from the taintless Praana level only, is indeed praiseworthy. He never acts as the ignorant mind.

Vaayu alone is the diversity of individuals; and Vaayu is the aggregate.

Vaayu is Praana; the vibrating power of Brahman which shines as the Jagat.

Vaayu is the contact principle that divides as it were, Brahman into various names and forms through Vaak.

Vaayu is formless Brahman and is the essence of all names and forms.

Vaayu is the mind in the ignorant.

Praana is mind; mind is Jagat.

Praana is Brahman when the mind is silent.

Brahman alone is!

“He who knows this conquers the death.”

DEBATE IN JANAKA'S COURTROOM (4)

(USHASTA QUESTIONS YAAJNAVALKYA)

(1)

अथ हैनमुषस्तश्चक्रायणः पप्रच्छ ।

याज्ञवल्क्येति होवाच ।

यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः तं मे व्याचक्ष्व इति ।

Then, Ushasta, son of Chakra, questioned.

He said; “Yaajnavalkya!

“Explain to me that Brahman that is immediate and ‘not indirect’, the Aatman within all.”

(Aatman means the essence of each individual self.

Aatman is the common essence (Sattaa Saamaanya) in all the individual selves and the objects perceived by them.

Minds may differ; but this ‘understanding consciousness’ called Aatman is the same in all. Aatman means - ‘that which knows’ ‘that which understands’ ‘that which breathes’ (अत् मणिन्) – the individual existence which understands limitations as its Knowledge-shine.

Brahman is all that the knowledge is. It knows itself as Brahman also.

This knowledge of itself brings in the knowledge of limitations.

The knowledge of limitations brings about differentiation.

This differentiation is the so-called perceived world.

Therefore, Brahman is Aatman who shines as limited knowledge.

There is no difference between Brahman and Aatman, like there is no difference between the ocean and the wave; or the mirror and reflection; or the gem and its shine.

If Brahman can be compared to the sun, then Aatman is the sunlight that falls through tiny windows called the minds; and appears as if limited by space and time boundaries.

Aatman is loved by everyone by the name of ‘I’, as a direct and immediate experience (Saakshaat); as direct and immediate as any object seen in front.

Aatman is not actually directly perceived by the senses; it is not Pratyaksha.

It is not indirectly perceived as through inference or as a logical derivation; it is not Paroksha; it is not indirectly known.

It is not Pratyaksha; not Paroksha (directly or indirectly known).

It is Aparoksha; it is not direct, not indirect; but is ‘not not-indirect’; some knowledge which is beyond the grasp of senses, mind and intellect.

One just knows that he exists without logically deriving at this truth.

What he thinks himself to be depends on his ignorance level!)

Aatman is unaffected by the idiotic superimpositions of the deluded intellect.)

एष त आत्मा सर्वान्तरः ।

कतमो याज्ञवल्क्य सर्वान्तरः ।

(Yaajnavalkya said)

“This one is the Aatman within all.”

(Ushasta questioned)

“Which is within all, Yaajnavalkya?”

(What is that which is called Aatman, which is commonly present in all objects?)

यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः ।

योऽपानेनापानीति स त आत्मा सर्वान्तरः ।

यो व्यानेन व्यानीति स त आत्मा सर्वान्तरः ।

य उदानेनोदानिति स त आत्मा सर्वान्तरः ।

एष त आत्मा सर्वान्तरः ॥१॥

(Yaajnavalkya said)

“That which breathes through the Praana is the Aatman which is in all.

That which moves downward through the Apaana is the Aatman which is in all. That which pervades through the Praana is the Aatman which is in all.

That which goes upwards through the Udaana is the Aatman which is in all.

That is the Aatman which is within all.”

(What is commonly present in all? Let us analyze.

Praana with its five functions of Praana, Apaana, Vyaana, Udaana, Samaana is the Aatman, the common essence in all.

Praana is the main power of vibration in each individual self. It is the power which acts as the mind also in revealing perceptions. It is the contact-principle which connects the unperturbed Brahman to the perturbation called the world-perception.

This Praana is differentiated as five types according to its functions observed in a physical body.

Praana - breathing

Apaana - removal of waste products from the body through lungs and excretory systems

Vyaana - expansion and contraction processes all over the body

Udaana - control of higher centers as used in speech, emotions etc

Samaana - digestion, cell-metabolism, heat regulation etc)

Therefore this Praana which is taintless is the common essence of all.

That alone supports the life-functions of the body.)

(2)

स होवाचोषस्तश्चक्रायणः ।

यथा विब्रूयात् असौ गौः असावश्व इति

एवमेवैतद्व्यपदिष्टं भवति ।

यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः तं मे व्याचक्ष्वेति ।

Then, Ushasta, son of Chakra said;

“You have given the details as one describes, ‘this is a cow’, ‘this is a horse’ (by defining some characters only).

Explain to me that Brahman that is immediate and direct, the Aatman within all.”

एष त आत्म सर्वान्तरः ।

कतमो याज्ञवल्क्य सर्वान्तरः ।

(Yaajnavalkya said)

“This one is the Aatman within all.”

(Ushasta questioned)

“Which is within all, Yaajnavalkya?”

(What is that which is called Aatman, which is commonly present in all?)

न दृषेद्रष्टारं पश्येः

न श्रुतेः श्रोतारं शृणुयात्

न मतेर्मन्तारं मन्वीथाः

न विज्ञातेर्विज्ञातारं विजानीयाः ।

एष त आत्मा सर्वान्तरः

अतोऽन्यदार्तम् ।

ततो होषस्तश्चाक्रायण उपरराम ॥२॥

इति चतुर्थं ब्राह्मणम् ॥

(Yaajnavalkya said)

“You cannot see that, which sees the seeing.

You cannot hear that, which hears the hearing.

You cannot think of that, which is the thinker that makes possible the thinking process.

You cannot understand that, which understands the understanding.

This one is the Aatman within all.

Whatever is other than this, perishes.”

(This Aatman cannot be described by words.

It has no name or form, which can bind it through ‘Vaak’.

Then what is it? How to identify it?

All the objects of the world are understood through the medium of senses only.

We see the image of the object; we recognize the sounds connected to the object; we sometimes recognize the object by smell and taste. We understand its existence by touching it.

If senses (including the mind) were removed...there will be no perceiver and the perceived at all. Only Brahman, the empty expanse of knowledge will remain as it is.

All the senses bring in the sensations as the proof of the existence of the world; and the mind recognizes the objects as with particular names and forms.

Rather it is the mind that produces the sensations; and calls it a world filled with names and forms.

Can Aatman be cognized in the same manner as cognizing a world of names and forms?

No!

Aatman cannot be sensed by any senses; because it is the very understanding power which understands the world through the senses.

Aatman cannot be thought by the mind, because it is the very understanding power which makes thoughts appear in the mind.

You cannot understand Aatman like you understand a cow or horse, or logically infer it, because it is the very understanding power which makes possible all that which is understood.

This consciousness, the principle of knowing is ‘Aatman’ that exists in all as the common essence.

Objects perceived by senses perish; thoughts in the mind appear and disappear.

Everything perishes; but that which understands this perishing also, does not perish ever.)

Thereupon, Ushasta, son of Chakra kept silent.

[Thus ends the Fourth Braahmana section.]

DEBATE IN JANAKA'S COURTROOM (5)

(KAHOLA QUESTIONS YAAJNAVALKYA)

(1)

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ ।

याज्ञवल्क्येति होवाच ।

यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः तं मे व्याचक्षवेति ।

Then, Kahola, son of Kushitaka, questioned.

He said; "Yaajnavalkya!

"Explain to me that Brahman that is immediate and not indirect, the Aatman within all."

एष त आत्मा सर्वान्तरः ।

कतमो याज्ञवल्क्य सर्वान्तरः ।

(Yaajnavalkya said)

"This one is the Aatman within all."

(Kahola questioned)

"Which is within all, Yaajnavalkya?"

(What is that which is called Aatman, which is commonly present in all objects?)

योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।

(Yaajnavalkya said)

"That which transcends hunger, thirst, grief, delusion and death.

(This Aatman is different from the physical body which is tormented by hunger and thirst; is different from the mind which feels grief and joy; is different from the intellect which gets deluded by incorrect understanding.

This Aatman does not ever cease to be.)

एतं वै तमात्मानं विदित्वा ब्राह्मणाः
 पुत्रैषणायाश्च वित्तैषणायाश्च
 लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ।

Knowing this very Aatman, the Knowers of Brahman renounce the desire for sons, desire for wealth, desire for worlds; and live like recluses.

(This Aatman cannot be meditated upon by the mind, cannot be understood by the intellect; cannot be sensed by the senses.

This Aatman is the inner essence of each and every individual Jeeva.

One can attain that supremely sacred state if and only the senses, mind, intellect remain quiet. When there is no perturbation at all, that unperturbed state alone remains; that is Aatman.

When a person experiences this tranquil state, he understands the perishing nature of the world; and renounces the desire for sons, wealth and other worlds.

He renounces all his possessions and lives as a recluse till his body falls.)

या ह्येव पुत्रैषणा सा वित्तैषणा ।
 या वित्तैषणा सा लोकैषणा ।
 उभे ह्येते एषणे एव भवतः ।

That which is the desire for the sons, is the desire for wealth; that which is the desire for wealth is the desire for the worlds; for these are just desires (one being but a means to the other).

(A person desires a son in order to continue his family and to save himself from the hell named 'Pun'. A Knower of Brahman transcends all hells and heavens; he has no fear of any hell, and also no need for any son.

Since he has no son or family, he does not covet wealth also.

He has no desire for other worlds also.

He is free of all desires. He has no duties that bind him.

He has nothing more to achieve.)

तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ।
 बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः ।
 अमौनं च मौनं च निर्विद्याथ ब्राह्मणः ।

Therefore (one who wants to be) the Knower of Brahman must achieve expertise in scriptures; and live upon the strength which comes from knowledge.

Having understood the strength and knowledge, he becomes silent within; then he understands what is silence and non-silence.

Then he becomes the Knower of Brahman”

(A person who wants to experience the state of Brahman should methodically study scriptures that instruct the Knowledge of Brahman; and by constant reasoning process understand the instructions; practice them.

Through faith in the instructions of the scriptures, he must renounce all that is ‘non-Aatman’ and search for the Aatman within.

Then he becomes silent within.

This silence is not the silence of noise as pertaining to any sense of hearing.

This silence is the silence obtained by true knowledge, where one understands everything else as perishable and unreal, other than his true essence, the Aatman.

It is the silent state of truth, where one understands the waters in the mirage are unreal and no more hankers after it, where one understands that snake seen in the rope is unreal and no more fears it.

A Knower of Brahman does not maintain any desire for the perishing objects of the world. He finds no pleasure in any object.

He understands that the inert objects have no quality of happiness hidden within them.

He has found the source of all joys within himself.

He understands silence and non-silence.

Though he moves among all objects cognized by his six senses (mind included), he is not affected by their presence or absence. The world is seen by him as the shine of Aatman.

He sees silence within and silence outside.

The reality seen in the world is silenced by true knowledge.)

स ब्राह्मणः केन स्यात्

येन स्यात्तेनेदृश एव ।

अतोऽन्यदार्तम् ।

(Kahola questioned)

“How does the Knower of Brahman conduct himself in the world?”

(Yaajnavalkya said)

“In whatever way he feels fit.

Whatever is other than this, perishes.”

(A Knower of Brahman is freed of all duties. He has nothing to want for; or nothing to achieve any more.

Then, what should be his conduct like?

It does not matter how or in what makes he makes a living in the world.

He does not ever transgress the rules laid by the scriptures.

If he is a king, he continues to live as a king; if he is a householder, he continues to live as a householder; or he renounces everything and lives as a mendicant, seeking a life of solitude.

He is free to do what he likes to do.

Any perceived surrounding has no effect on him, since he has burnt all perceptions in the fire of knowledge.

He exists as Brahman only, whether he is with the body or without a body.

In his level, his body is non-existent only.

Aatman is deathless; all things other than Aatman perish.

A knower of Brahman is deathless.

Death of the body is not experienced by him; since he has burnt it already with the fire of Knowledge.)

ततो ह कहोलः कौषीतकेय उपरराम ॥१॥

Thereupon, Kahola, son of Kushitaka, kept silent.

इति पञ्चमं ब्राह्मणम् ॥

[Thus ends the Fifth Braahmana section.]

DEBATE IN JANAKA'S COURTROOM (6)

(GAARGI QUESTIONS YAAJNAVALKYA)

(Gaargi, the female Sage is as intelligent as well-versed as Yaajnavalkya himself.

She is also a Knower of Brahman like Yaajnavalkya. She is revered by King Janaka and all other Sages of his times, for her courage and boldness in speaking out the truth. She is the only one who has enough wisdom to argue with Yaajnavalkya.

If she is defeated by Yaajnavalkya in this debate, then no one can stop Yaajnavalkya from declaring himself as the winner.)

अथ हैनं गार्गी वाचकनवी पप्रच्छ ।

Then, Gaargi, the daughter of Vacaknu, questioned.

याज्ञवल्क्येति होवाच ।

She said; “Yaajnavalkya!

यदिदं सर्वमप्स्वोतं च प्रोतं च कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति ।

“If all this is interwoven and pervaded by water,
then, what is this water interwoven and pervaded by?”

(Whatever is perceived by the senses and mind is nothing but the experience.
A Jeeva is nothing but a river of experiences, good and bad.
World is made of experiences only.
However, what acts as the support of this experience?)

वायौ गार्गीति ।

“By Vaayu, O Gaargi!”

(Vaayu includes also the fire.)

(Principle of air (not the air that fills your lungs; but the shine of Praana) with ‘touch’ as its essence; for it connects the formless Brahman to the form of the world; Vaayu supports the experience called the world. It makes the individual Jeeva, the fire to burn fiercely.

More the attachment to the world; more fiercely does the fire burn as the Jeeva.
Air helps the fire burn; fire consumes the fuel (Oshadhis/plants) produced by water.
Oshadhis are the drying up objects of the world, which keep on perishing moment to moment.)

(All the functions connected to the body, mind and intellect are supported by Vaayu.)

कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेति ।

“What is this Vaayu interwoven and pervaded by?”

(What is the support of this Vaayu? What pervades it all over?)

अन्तरिक्षलोकेषु गार्गीति ।

“By the worlds of intermediate space, O Gaargi!”

(Inter-mediate space is not the sky filled with clouds!

Vaayu connects the intermediate space between the knowledge of Brahman above and the field of experience below.

When the mind cognizes objects, it has to jump from one object to another very fast and make an instant connection to all the cognition-points. This connecting capacity alone is referred to by the term Vaayu.

In-between the cognition points experienced by the mind, there is a minute gap of perception-less interval; which is just the state of Praana, the taintless shine of Aatman. No thoughts exist there. It is empty. It is the 'Antariksha'.

It is not the state of the Brahman; it is not the state of the perception; but in-between. If one contemplates on this state and stays silent; he will experience the state of Aatman and reach the unperturbed state.)

कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति ।

“What are these worlds of intermediate space interwoven and pervaded by?”

(What is the support of this in-between state? What pervades it all over?)

गन्धर्वलोकेषु गार्गीति ।

“By the worlds of Gandharvas, O Gaargi!”

(The in-between state of cognition is pervaded by the agitations of the mind.

One can never silence the thoughts to get a glimpse even of that Antariksha.

Mind is filled with illusory thoughts. Delusion alone acts as its support.

Mind alone creates ideas of likes and dislikes and suffers for no reason.

It understands everything with a misconceived interpretation.

It is like a child which imagines a ghost and then gets tormented by it.)

कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेति ।

“What are these worlds of Gandharvas interwoven and pervaded by?”

(What is the delusion pervaded by?)

आदित्यलोकेषु गार्गीति ।

“By the worlds of Aaditya, O Gaargi!”

(Aadityas are the years, months, fortnights and days which take away everything that belong to the Jeeva. This conception of time is produced in the mind through delusion. This limits the Jeeva and makes him believe in death as his end.)

कस्मिन्नु खल्वदित्यलोका ओताश्च प्रोताश्चेति ।

“What are these worlds of Aaditya interwoven and pervaded by?”

(What is Time pervaded by?)

चन्द्रलोकेषु गार्गीति ।

“By the worlds of Moon, O Gaargi!”

(Moon oozes out nectar.

Mind oozes out the bliss of the Aatman.

It is bliss-state when the mind is silent.

Silenced mind without agitations is Praana; this taintless state of Praana is Aatman;

Aatman is Brahman; Brahman is bliss.

Like the shine of moon spread out everywhere, the mind superimposes bliss on all inert objects and enjoys the bliss as if from outside, in tiny droplets.

Actually the bliss rises when the desire is silenced; not because the object has been contacted. If objects are not contacted by the mind, it is always in bliss state.)

(Mind desires objects of the outside as if they are made up of bliss. This is the delusion it is innate with. This want of pleasures creates the sense of time.)

कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति ।

“What are these worlds of Moon interwoven and pervaded by?”

(What is the mind-state pervaded by?)

नक्षत्रलोकेषु गार्गीति ।

“By the worlds of Stars, O Gaargi!”

(The mind is filled with the fixed ideas of body-identity, ego, solid world of sense objects, absolute time, and absolute space etc; which like star constellations surround the mind in its state of ignorance.)

कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति ।

“What are these worlds of Stars interwoven and pervaded by?”

(What are these ideas supported by?)

देवलोकेषु गार्गीति ।

“By the worlds of Devas, O Gaargi!”

(Thoughts which flash forth continuously!)

कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेति ।

“What are these worlds of Devas interwoven and pervaded by?”

(What are thoughts supported by?)

इन्द्रलोकेषु गार्गीति ।

“By the worlds of Indra, O Gaargi!”

(Thoughts are supported by the mind which controls the senses!)

कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति ।

“What are these worlds of Indra interwoven and pervaded by?”

(What is the mind with its sense-servants supported by?)

प्रजापतिलोकेषु गार्गीति ।

“By the worlds of Prajaapati O Gaargi!”

(By Vaasanaas; the subtle desires; the producers of ‘Jeeva off-springs’!)

कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति ।

“What are these worlds of Prajaapati interwoven and pervaded by?”

(What are Vaasanaas supported by?)

ब्रह्मलोकेषु गार्गीति ।

“By the worlds of Brahmaa, O Gaargi!”

(By the collective state of Viraat-Brahmaa!

Brahman shining as the world is called Brahmaa, the Viraat, whose body is the world; and whose mind is the Jeevas.)

कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति ।

“What are these worlds of Brahmaa interwoven and pervaded by?”

(What is Brahmaa supported by?)

स होवाच ।

गार्गी मातिप्राक्षीः मा ते मूर्धा व्यपतत् ।

अनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गी मातिप्राक्षीरिति ।

Yaajnavalkya said;

“Do not push your enquiry too far, lest your head should fall off.

You are questioning about a deity who should not be reasoned about.

Do not push your enquiry too far.”

(That which supports Brahmaa is the Supreme Brahman; it cannot be made into an object of reasoning.

Brahman state should be understood by proper methods of studying scriptures and contemplation. Such a state cannot be logically proved in an assembly and be degraded like this.)

ततो ह गार्गी वाचक्नव्युपरराम ॥१॥

इति षष्ठं ब्राह्मणम् ॥

Thereupon, Gaargi, the daughter of Vacaknu, kept silent.

[Thus ends the Sixth Braahmana section.]

DEBATE IN JANAKA'S COURTROOM (7)

(AARUNI QUESTIONS YAAJNAVALKYA)

(1)

अथ हैनमुद्दालक आरुणिः पप्रच्छ ।
 याज्ञवल्क्येति होवाच ।
 मद्रेष्ववसाम पतञ्चलस्य काप्यस्य गृहेषु यज्ञमधीयानाः ।
 तयासीद्धार्या गन्धर्वगृहीता ।
 तमपृच्छाम कोऽसीति ।
 सोऽब्रवीत्कबन्ध आथर्वण इति ।

Then, Uddaalaka, son of Aruna, questioned.
 He said; “Yaajnavalkya!
 In Madra, we lived in the house of Patancala of the lineage of Kaapi, and
 were studying the scriptures on Sacrifices.
 His wife had been possessed by a Gandharva.
 We asked him- “Who are you?”
 He said- “I am Kabandha, son of Atharvaan.”

सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च
 वेत्थ नु त्वम् काप्य तत्सूत्रं येनायं च लोकः परश्च लोकः
 सर्वाणि च भूतानि संदृब्धानि भवन्तीति ।
 सोऽब्रवीत्पतञ्चलः काप्यः नाहं तद्भगवन्वेदेति ।

He said to Patancala Kaapya and others who studied the scriptures on
 Sacrifices;
 “Kaapya! Do you know that Sootra (thread) by which this world, and the
 other world, and all the beings are held together?”

Then Patancala Kaapya said “Bhagavan! I do not know that!”

सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च ।
 वेत्थ नु त्वं काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकं
 सर्वाणि च भूतानि योऽन्तरो यमयतीति ।
 सोऽब्रवीत्पतञ्चलः काप्यः नाहं तं भगवन्वेदेति ।

He said to Patancala Kaapya and others who studied the scriptures on Sacrifices;
 “Kaapya! Do you know that ‘Antaryaami’ (Inner controller) by which this world, and the other world, and all the beings are controlled?”

Then Patancala Kaapya said “Bhagavan! I do not know that!”

सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च
 यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति
 स ब्रह्मवित् स लोकवित् स देववित्
 स वेदवित् स भूतवित् स आत्मवित् स सर्वविदिति ।

He said to Patancala Kaapya and others who studied the scriptures on Sacrifices;
 “Kaapya! He who knows that Sutra and the Internal ruler as mentioned above, knows Brahman, knows the worlds, knows the Devas, knows the Vedas, knows beings, knows the Aatman, knows everything.”

तेभ्योऽब्रवीत् । तदहं वेद।
 तच्चेत्त्वं याज्ञवल्क्य
 सूत्रमविद्वान्स्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे
 मूर्धा ते विपतिष्यतीति ।

He (Gandharva) explained that to them.
 I know it.

If you Yaajnavalkya do not know that Sutra and the Internal Ruler, and still take away the cows that belong to the Knower of Brahman, then your head will fall off.”

वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति ।

(Yaajnavalkya said)

“I know Gautama, that Sutra and the Internal Ruler.”

यो वा इदं कश्चिद्ब्रूयाद्वेद वेदेति ।

यथा वेत्थ तथा ब्रूहीति ॥१॥

(Kaapya said)

“Any one can say ‘I know, I know’.

Tell us what you know.”

(2)

स होवाच वायुर्वै गौतम तत्सूत्रम् ।

वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः

सर्वाणि च भूतानि संदृब्धानि भवन्ति ।

तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यस्त्रंसिषतास्याङ्गानीति ।

वायुना हि गौतम सूत्रेण संदृब्धानि भवन्तीति ।

एवमेवैतद्याज्जन्वल्क्य ।

अन्तर्यामिणं ब्रूहीति ॥२॥

He said; “Gautama! Vaayu (Praana) is that Sootra.

Through this Sootra (thread) of Vaayu, this world, the other world and all the beings are held together.

Gautama! That is why, when a man dies, they say that his limbs have been loosened; for, they are held together O Gautama, by the Sootra of Vaayu.”

“So it is Yaajnavalkya!

Now describe the Internal Ruler.”

(3)

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः
 यं पृथिवी न वेद यस्य पृथिवी शरीरम्
 यस्य पृथिवीमन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः ॥३॥

“He, who inhabits the Prthvee, is within Prthvee, whom Prthvee does not know, whose body is Prthvee, and who controls Prthvee from within, he is the Aatman, the Internal Ruler who is immortal.

(Prthvee is the field of action; or the field of experience of a Jeeva.)

(4)

योऽप्सु तिष्ठन्नद्भ्योऽन्तरः यमापो न विदुः
 यस्यापः शरीरम् योऽपरोऽन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः ॥४॥

He, who inhabits the water, is within water, whom water does not know, whose body is water, and who controls water from within, he is the Aatman, the Internal Ruler who is immortal.

(Water is the flow of experience.)

(5)

योऽग्नौ तिष्ठन्नग्नेरन्तरः यमग्निर्न वेद
 यस्याग्निः शरीरम् योऽग्निमन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः ॥५॥

He, who inhabits fire, is within fire, whom fire does not know, whose body is fire, and who controls fire from within, he is the Aatman, the Internal Ruler who is immortal.

(Fire is the individual Self who blazes high with the fuel of desires.)

(6)

योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरः यमन्तरिक्षं न वेद
यस्यान्तरिक्षं शरीरम् योऽन्तरिक्षमन्तरो यमयति
एष त आत्मान्तर्याम्यमृतः ॥६॥

He, who inhabits the intermediate space, is within the intermediate space, whom the intermediate space does not know, whose body is intermediate space, and who controls intermediate space from within, he is the Aatman, the Internal Ruler who is immortal.

(Antariksha is the in-between state between the ignorance level of Prthvee and the knowledge state of Brahman.)

(7)

यो वायौ तिष्ठन्वायोरन्तरः यं वायुर्न वेद
यस्य वायुः शरीरम् यो वायुमन्तरो यमयति
एष त आत्मान्तर्याम्यमृतः ॥७॥

He, who inhabits Vaayu, is within Vaayu, whom Vaayu does not know, whose body is Vaayu, and who controls Vaayu from within, he is the Aatman, the Internal Ruler who is immortal.

(Vaayu is the contact principle, with the essence of touch.)

(8)

यो दिवि तिष्ठन्दिवोऽन्तरः यं द्यौर्न वेद
 यस्य द्यौः शरीरम् यस्य दिवमन्तरं यमयति
 एष त आत्मान्तर्याम्यमृतः ॥८॥

He, who inhabits the Dyau, is within Dyau, whom Dyau does not know, whose body is Dyau and who controls Dyau from within, he is the Aatman, the Internal Ruler who is immortal.

(Dyau is the Knowledge state where the Sun shines.)

(9)

य आदित्ये तिष्ठन्नदित्यान्तरः यमादित्यो न वेद
 यस्यादित्यः शरीरं य आदित्यमन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः ॥९॥

He, who inhabits the Aaditya, is within Aaditya, whom Aaditya does not know, whose body is Aaditya, and who controls Aaditya from within, he is the Aatman, the Internal Ruler who is immortal.

(Sun is the witness consciousness shining in the individual self.
 It is unaffected by the experiences of a Jeeva in the ignorant field of Prthvee.
 Aaditya also refers to the time phenomenon that binds the Jeeva.)

(10)

यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरः यं दिशो न विदुः
 यस्य दिशः शरीरम् यस्य दिशोन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः ॥१०॥

He, who inhabits the Directions, is within Directions, whom Directions does not know, whose body is Directions, and who controls Directions from within, he is the Aatman, the Internal Ruler who is immortal.

(Directions are the ideas of limitations of space superimposed on the emptiness outside.)

(11)

यश्चन्द्रतारके तिष्ठन्श्चन्द्रतारकादन्तरः यं चन्द्रतारकं न वेद
यस्य चन्द्रतारकं शरीरं यश्चन्द्रतारकमन्तरो यमयति
एष त आत्मान्तर्याम्यमृतः ॥११॥

He, who inhabits the 'moon and stars', is within 'moon and stars', whom 'moon and stars' does not know, whose body is 'moon and stars', and who controls 'moon and stars' from within, he is the Aatman, the Internal Ruler who is immortal.

(Moon is the mind which is always waxing and waning in joys and sorrows. Stars are the ideas superimposed by the mind on the taintless state of Aatman.

Moon and Stars shine in the darkness of ignorance only.

If one stays in the witness state of the Sun, moon and stars lose their shine.)

(12)

य आकाशे तिष्ठन्नाकाशादन्तरः यमाकाशो न वेद
यस्याकाशः शरीरं य आकाशमन्तरो यमयति
एष त आत्मान्तर्याम्यमृतः ॥१२॥

He, who inhabits the Aakaasha, is within Aakaasha, whom Aakaasha does not know, whose body is Aakaasha, and who controls Aakaasha from within, he is the Aatman, the Internal Ruler who is immortal.

(Aakaasha is the material-expanse contained within the mind-expanse which is contained within Aatman-expanse of knowledge.)

(13)

यस्तमसि तिष्ठंस्तमसोऽन्तरः यं तमो न वेद
 यस्य तमः शरीरम् यस्तमोऽन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः ॥१३॥

He, who inhabits the Darkness, is within Darkness, whom Darkness does not know, whose body is Darkness, and who controls Darkness from within, he is the Aatman, the Internal Ruler who is immortal.

(Darkness is the state where the sun of knowledge is not shining.
 It is the state of Avidyaa, the absence of correct knowledge.
 Even this incorrect understanding rising through Avidyaa is there because of the shine of Aatman alone.)

(14)

यस्तेजसि तिष्ठंस्तेजसोऽन्तरः यं तेजो न वेद
 यस्य तेजः शरीरम् यस्तेजोऽन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः
 इत्यधिदैवतम् अथाधिभूतम् ॥१४॥

He, who inhabits the lustre, is within lustre, whom lustre does not know, whose body is lustre, and who controls lustre from within, he is the Aatman, the Internal Ruler who is immortal.

(Tejas is the shine of Aatman as the individual consciousness.)

॥This much about the AdhiDaivata; now the Adhibhuta॥

(Till now the divine topics were discussed; now the topic pertaining to the physical!)

(15)

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः
 यं सर्वाणि भूतानि न विदुः यस्य सर्वाणि भूतानि शरीरम्
 यः सर्वाणि भूतानि यमयति
 एष त आत्मान्तर्याम्यमृतः
 इत्यधिभूतम् अथाध्यात्मम् ॥१५॥

He, who inhabits all the elements, is within all the elements, whom all the elements do not know, whose body is all the elements, and who controls all the beings from within, he is the Aatman, the Internal Ruler who is immortal.

(All that is seen as objects made of elements is also pervaded by Aatman alone. Any object of knowledge also is part of the knowledge only. Knowledge is untainted undifferentiated Knowledge; Knower and Known are the same; Aatman and the world are also the same. Therefore all the objects of the world which are understood by Aatman are Aatman alone.)

॥This much about the AdhiBhuta; now the Adhyaatma ॥

(Till now the topic pertaining to the physical was discussed; now the topic pertaining to the Aatman!)

(16)

यः प्राणे तिष्ठन् प्राणादन्तरः यं प्राणो न वेद
 यस्य प्राणः शरीरम् यः प्राणमन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः ॥१६॥

He, who inhabits the Praana, is within Praana , whom Praana does not know, whose body is Praana, and who controls Praana from within, he is the Aatman, the Internal Ruler who is immortal.

(Brahman is the taintless state of Praana, which supports the embodied Jeeva and its field of perceptions.)

(17)

यः वाचि तिष्ठन्वाचोऽन्तरः यं वाङ् न वेद
 यस्य वाक्शरीरम् यः वाचमन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः ॥१७॥

“He, who inhabits the speech, is within speech, whom speech does not know, whose body is speech, and who controls speech from within, he is the Aatman, the Internal Ruler who is immortal.

(Vaak refers to all the names and forms conceived by the mind in the emptiness of Brahman.)

(18)

यश्चक्षुषि तिष्ठन्चक्षुषोऽन्तरः यं चक्षुर्न वेद
 यस्य चक्षुः शरीरम् यश्चक्षुरन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः ॥१८॥

He, who inhabits the eye, is within eye, whom the eye does not know, whose body is the eye, and who controls the eye from within, he is the Aatman, the Internal Ruler who is immortal.

(Aatman alone sees through the eye-sense and understands images.
 The physical eye is just an inert organ.)

(19)

यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरः यं श्रोत्रं न वेद
 यस्य श्रोत्रं शरीरम् यः श्रोत्रमन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः ॥१९॥

“He, who inhabits the ear, is within the ear, whom the ear does not know, whose body is the ear, and who controls the ear from within, he is the Aatman, the Internal Ruler who is immortal.”

(Aatman alone sees through the ear and understands sounds.
The physical ear is just an inert organ.)

(20)

यो मनसि तिष्ठन्मनसोऽन्तरः यं मनो न वेद
यस्य मनः शरीरम् यो मनोऽन्तरो यमयति
एष त आत्मान्तर्याम्यमृतः ॥२०॥

He, who inhabits the mind, is within the mind, whom the mind does not know, whose body is the mind, and who controls the mind from within, he is the Aatman, the Internal Ruler who is immortal.

(Aatman alone empowers the thought processes which go by the name of ‘mind’.
Mind is also an inert mechanism.)

(21)

यस्त्वचि तिष्ठंस्त्वचोऽन्तरः यं त्वङ् न वेद
यस्य त्वक् शरीरम् यस्त्वचमन्तरो यमयति
एष त आत्मान्तर्याम्यमृतः ॥२१॥

He, who inhabits the skin, is within the skin, whom the skin does not know, whose body is the skin, and who controls the skin from within, he is the Aatman, the Internal Ruler who is immortal.

(Aatman alone sees through the skin and understands hardness and softness.
The physical skin is just an inert organ.)

(22)

यो विज्ञाने तिष्ठन्विज्ञानादन्तरः यं विज्ञानं न वेद
 यस्य विज्ञानं शरीरम् यो विज्ञानमन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः ॥२२॥

He, who inhabits the understanding, is within the understanding, whom the understanding does not understand, whose body is the understanding, and who controls the understanding from within, he is the Aatman, the Internal Ruler who is immortal.”

(Aatman alone reasons through the intellect and understands the world.
 The physical intellect (brain) is just an inert organ.)

(23)

यो रेतसि तिष्ठन् रेतसोऽन्तरः यं रेतो न वेद
 यस्य रेतः शरीरम् यो रेतोऽन्तरो यमयति
 एष त आत्मान्तर्याम्यमृतः ।

He, who inhabits the seed of reproduction, is within the seed of reproduction, whom the seed of reproduction does not know, whose body is the seed of reproduction and who controls the seed of reproduction from within, he is the Aatman, the Internal Ruler who is immortal.

(Retas here is the Vaasanaa which produces innumerable Jeevas.)

अदृष्टो द्रष्टा अश्रुतः श्रोता अमतो मन्ता अविज्ञातो विज्ञाता ।

He is unseen but is the seer; he is unheard but is the hearer; he cannot be thought but is the thinker; he cannot be understood; but is the one who understands.

नान्योतोऽस्ति द्रष्टा नान्योतोऽस्ति श्रोता
नान्योतोऽस्ति मन्ता नान्योतोऽस्ति विज्ञाता ।

Therefore there is no other one but he as the seer.
Therefore there is no other one but he as the hearer.
Therefore there is no other one but he as the thinker.
Therefore there is no other one but he as the one who understands.

एष त आत्मान्तर्याम्यमृतः अतोऽन्यदार्तम् ।

This one is the Aatman, the Internal Ruler who is immortal.
Whatever is other than this perishes.”

ततो होद्दालक आरुणिरुपरराम ॥ २३ ॥
इति सप्तमं ब्राह्मणम्॥

Thereupon, Uddaalaka, son of Aruna, kept silent.

[Thus ends the Seventh Braahmana section.]

DEBATE IN JANAKA’S COURTROOM (8)

(AGAIN GAARGI QUESTIONS YAAJNAVALKYA)

(Gaargi again stands up to question Yaajnavalkya; but this time it was not to oppose the great Sage; but to help him explain Brahman-state to others who were simply wasting his time in futile arguments.

She simplifies her question and allows him to answer it in a detailed way.

She warns the others sitting in the assembly, that they should not taunt him with questions any more but salute him with reverence, as he is truly a Knower of Brahman; and that he was not carrying away the cows out of greed for wealth; but was intent on proving to King Janaka, their levels of ignorance.)

(Anyhow, ignoring her warning statement, Shaakalya stands up to ask some more questions. He was intellectually proficient only and was not a true Knower of Brahman; so he meets a tragic end for disrespecting a Knower of Brahman.)

(1)

अथ ह वाचकनव्युवाच ।
 ब्राह्मणा भगवन्तो
 हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि ।
 तौ चेन्मे वक्ष्यति न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोदयं जेतेति ।
 पृच्छ गार्गीति ॥ १ ॥

Then, the daughter of vacaknu, questioned.
 “Revered Brahmins!
 I shall dare myself to present two more questions.
 If he answers them, none of you can defeat him in describing Brahman.”

(Yaajnavalkya said)
 “Ask Gaargi”.

(2)

सा होवाच ।
 अहं वै त्वा याज्ञवल्क्य
 यथा काश्यो वा वैदेहो वोग्रपुत्र उज्ज्यं धनुरधिज्यम् कृत्वा
 द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपात्तिष्ठेत्
 एवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थाम् । तौ मे ब्रूहीति ।
 पृच्छ गार्गीति ॥ २ ॥

She said; “Yaajnavalkya! As does a man of Kaashi, or the king of Videha, the scion of a war-dynasty, might string his bow; stand facing straight at the target; join the two opposing arrows which cause extreme pain; and keep the bow in his hand ready to shoot, so also, I to you - point out two questions. Answer them both.”
 (Yaajnavalkya said)
 “Ask Gaargi”.

(3)

सा होवाच ।

यदूर्ध्वं याज्ञवल्क्य दिवः यदवाक् पृथिव्याः यदन्तरा द्यावापृथिवी इमे
यद्भूतं च भवच्च भविष्यच्चेत्याक्षते
कस्मिँस्तदोतं च प्रोतं चेति ॥३॥

She said; “Yaajnavalkya!
That which is above the Dyau, below the Prthvee,
that which is in-between,
that which is Dyau and Prthvee;
and that which was in the past, is in the present and the future;
what is all this interwoven and pervaded by?”

(4)

स होवाच ।

यदूर्ध्वं गार्गी दिवः यदवाक् पृथिव्याः यदन्तरा द्यावापृथिवी इमे
यद्भूतं च भवच्च भविष्यच्चेत्याक्षते
आकाशे तदोतं च प्रोतं चेति ॥४॥

He said; “Gaargi!
That which is above the Dyau, below the Prthvee,
that which is in-between,
that which is Dyau and Prthvee;
and that which was in the past, is in the present and the future;
is all this interwoven and pervaded by Aakaasha.”

(Aakaasha here means the expanse of Brahmaakaasha.
This Brahmaakaasha is the expanse of knowledge.)

(5)

सा होवाच ।

नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचः ।

अपरस्मै धारयस्वेति ।

पृच्छ गार्गीति ॥५॥

She said; “Yaajnavalkya!

I bow to you with reverence, for you have answered rightly.

Be prepared for the other question.”

(Yaajnavalkya said)

“Ask Gaargi”.

(6)

सा होवाच ।

यदूर्ध्वं याज्ञवल्क्य दिवः यदवाक् पृथिव्याः यदन्तरा द्यावापृथिवी इमे

यद्भूतं च भवच्च भविष्यच्चेत्याक्षते

कस्मिँस्तदोतं च प्रोतं चेति ॥६॥

She said; “Yaajnavalkya!

That which is above the Dyau, below the Prthvee,

that which is in-between,

that which is Dyau and Prthvee;

and that which was in the past, is in the present and the future;

what is all this interwoven and pervaded by?”

(7)

स होवाच

यदूर्ध्वं गार्गी दिवः यदवाक् पृथिव्याः यदन्तरा द्यावापृथिवी इमे
यद्भूतं च भवच्च भविष्यच्चेत्याक्षते
आकाशे तदोतं च प्रोतं चेति ।
कस्मिन्नु खल्वाकाश प्रोतश्चेति ॥७॥

He said; “Gaargi!

That which is above the Dyau, below the Prthvee,
that which is in-between,
that which is Dyau and Prthvee;
and that which was in the past, is in the present and the future;
is all this interwoven and pervaded by Aakaasha.”

(She asked)

“What is that Aakaasha interwoven and pervaded by?”

(8)

स होवाच

एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति
अस्थूलमनण्वहस्वमदीर्घमलोहितम-
स्नेहमच्छायमतमोऽवाय्वनाकाश-
मसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रम-
वागमनोऽतेजस्कमप्राणममुख-
ममात्रमनन्तरमबाहयं ।
न तदश्नाति किञ्चन न तदश्नाति कश्चन ॥८॥

He said; “Gaargi!

The Knowers of Brahman speak of it as immutable (*changeless*).

It is neither gross nor subtle (*cannot be defined*);

neither short nor long (*cannot be measured*);

neither red nor sticky (*cannot be heated or melted*);

neither shadow nor darkness (*cannot hide anything and is not the ignorance*);

neither Vaayu (*air*), nor Aakaasha (*sky*), nor attached (*to anything for support*).

It is without taste (*cannot be tasted*), without smell (*cannot be smelt*), without eyes and ears (*cannot be seen or heard*), without a vocal organ (*it cannot speak*), without a mind (*it cannot think*), not shining lustrously (*it is not a shining object*), is without Praana (*it is not a breathing live entity*), without face (*it is not a deity with face*), without measure (*it is beyond measures*).

It is endless (*and beginningless*).

(*Beginning, end etc are all words that define the world of sense perceptions.*)

It has no inside or outside (*since outside and inside are just conceptions of the mind.*).

It does not eat anything (*does not experience*); nor is it eaten (*is not experienced*) by anybody (*as a second object; since it is without a second*).

(It is not a deity that you can worship like a god with form.

You yourself are that! You understand a deity also by the understanding power shining as Aatman. ‘That’ alone is ‘you’. There is nothing that is outside of Aatman!)

(9)

एतस्य वा अक्षरस्य प्रशासने गार्गि

सूर्याचन्द्रमसौ विधृतौ तिष्ठतः ।

एतस्य वा अक्षरस्य प्रशासने गार्गि

द्यावापृथिव्यौ विधृते तिष्ठतः ।

एतस्य वा अक्षरस्य प्रशासने गार्गि

निमेष मुहूर्ता अहोरात्राण्यर्धमासा मासा

ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति ।

एतस्य वा अक्षरस्य प्रशासने गार्गि
 प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः
 प्रतीच्योऽन्याः यां यां च दिशमनु ।
 एतस्य वा अक्षरस्य प्रशासने गार्गि
 ददतो मनुष्याः प्रशंसन्ति यजमानं
 देवाः दर्वी पितरोऽन्वायत्ताः ॥९॥

Under the mighty rule of this immutable, O Gaargi, the sun and moon are held in their positions.

Under the mighty rule of this immutable, O Gaargi, the Dyau and Prthvee are held in their positions.

Under the mighty rule of this immutable, O Gaargi, minutes, Muhurtas, day and nights, fortnights, months, seasons, and years are held in their positions.

Under the mighty rule of this immutable, O Gaargi, some rivers flow eastward from the White Mountains, some flow westward in that direction, and still others keep to their respective distances.

Under the mighty rule of this immutable, O Gaargi, men praise those that give; and the gods depend on the sacrificer; and the manes depend on independent offerings (DarviHoma).

(Whatever is perceived is the wondrous shine of Brahman.
 Brahman alone is shining as the knowledge of all these.)

(10)

यो वा एतदक्षरं गार्ग्यविदित्वास्मिँल्लोके
 जुहोति यजते तपस्तप्यते बहुनि वर्षसहस्राणि
 अन्तवदेवास्य तद्भवति ।
 यो वा एतदक्षरं गार्ग्यविदित्वास्मिँल्लोकात्प्रैति स कृपणः ।
 अथ च एतदक्षरं गार्गि विदित्वास्मिँल्लोकात्प्रैति स ब्राह्मणः ॥१॥

He, O Gaargi, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices, and undergoes austerities even for thousands of years - experiences all of them as perishing only.

He, O Gaargi, who departs from this world, without knowing this Immutable, is a wretched creature.

He, O Gaargi, who departs from this world, knowing this Immutable, is a Knower of Brahman.

(Whatever sacrifices one performs or austerities one undergoes, all turn into meaningless movements of hands and feet, if one has not realized his true essence.

A Jeeva who does not make effort and realize his true essence will go through the experiences of varied identities and will never find rest.

He will be like a person who jumps from dream to dream without ever waking up.

He will be just changing his names and forms one after the other without even knowing the pathetic state he is in!)

(11)

तदा एतदक्षरं गार्ग्यदृष्टं द्रष्टुं अश्रुतं श्रोतुं
 अमतं मन्तुं अविज्ञातं विज्ञातुं ।
 नान्यदोऽस्ति द्रष्टुं नान्यदोऽस्ति श्रोतुं
 नान्यदोऽस्ति मन्तुं नान्यदोऽस्ति विज्ञातुं ।
 एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥११॥

This Immutable, O Gaargi, is never seen, but is the seer; never heard, but is the hearer; is never thought, but is the thinker; never understood but is the understanding one.

There is no other seer but this; no other hearer but this; no other thinker but this; no other understanding one but this.

By this Immutable, O Gaargi, all this is interwoven and pervaded by.”

सा होवाच ।
 ब्राह्मणा भगवन्तस्तदेव बहु मन्येध्वं ।
 यदस्मान्नमस्कारेण मुच्येध्वम् ।
 न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति ।

She said; “Revered Brahmins!
 You should consider yourself fortunate if you can get off from him through salutations.
 Never shall any of you gain victory over him in the description of Brahman.”

(12)

ततो ह वाचक्नव्युपरराम ॥१२॥
 इत्यष्टमं ब्राह्मणम् ॥

Thereupon, the daughter of Vacaknu, kept silent.

[Thus ends the Eighth Braahmana section.]

DEBATE IN JANAKA’S COURTROOM (9)

(SHAAKALYA QUESTIONS YAAJNAVALKYA)

(1)

अथ हैनं विदग्धः शाकल्यः पप्रच्छ।
 Then, Vidagdha, son of Shakala, questioned.

कति देवा याज्जन्वल्क्येति ।
 “Yaajnavalkya! How many Gods are there?”

स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते
 त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ।
 ओमिति होवाच ।

He decided it through the group of Mantras known as Nivid; and said-
 “As many as are indicated in the Nivid of the VishvaDevas; three hundred
 and three, and three thousand and three.”

“Agreed” (said Shaakalya).

कत्येव देवा याज्ञन्वल्क्येति ।
 त्रयत्रिंशदिति ।
 ओमिति होवाच ।

“Yaajnavalkya! How many Gods exactly are there?”

“Thirty three”.

“Agreed” said Shaakalya.

कत्येव देवा याज्ञन्वल्क्येति ।
 षडिति ।
 ओमिति होवाच ।

“Yaajnavalkya! How many Gods exactly are there?”

“Six”.

“Agreed” said Shaakalya.

कत्येव देवा याज्ञन्वल्क्येति ।
 त्रय इति ।
 ओमिति होवाच ।

“Yaajnavalkya! How many Gods exactly are there?”

“Three”.

“Agreed” said Shaakalya.

कत्येव देवा याज्ञवल्क्येति ।

द्वविति ।

ओमिति होवाच ।

“Yaajnavalkya! How many Gods exactly are there?”

“Two”.

“Agreed” said Shaakalya.

कत्येव देवा याज्ञवल्क्येति ।

अध्यर्ध इति ।

ओमिति होवाच ।

“Yaajnavalkya! How many Gods exactly are there?”

“One and a half”.

“Agreed” said Shaakalya.

कत्येव देवा याज्ञवल्क्येति ।

एक इति ।

ओमिति होवाच ।

कतमे त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥१॥

“Yaajnavalkya! How many Gods exactly are there?”

“One”.

“Agreed! Which are those three hundred and three, and three thousand and three?” asked Shaakalya.

(2)

स होवाच ।

महिमान एवैषामेते ।

त्रयस्त्रिंशत्त्वेव देवा इति ।

कतमे ते त्रयस्त्रिंशदिति ।

अष्टौ वसवः एकादश रुद्राः द्वादशादित्याः ते एकत्रिंशत्

इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥२॥

Yaajnavalkya said;

“These are just their powers; but there are only thirty three gods.”

(Shaakalya asked)

“Which are those thirty three?”

(Yaajnavalkya said)

“Eight Vasus, eleven Rudras and twelve Aadityas, these are thirty one; Indra and Prajaapati make up the thirty three.”

(3)

कतमे वसव इति ।

अग्निश्चपृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि

चैते वसवः एतेषु हीदं सर्वं हितमिति तस्माद्वसव इति ॥३॥

(Shaakalya asked)

“Which are the Vasus?”

(Yaajnavalkya said)

“Agni, Prthvee, Vaayu, Antariksha, Aaditya, Dyau, Chandramaa, Nakshatras, these are the Vasus; for in these (Vasus), all this (collection of living beings) is placed (abided by); therefore they are called Vasus.

(These Vasus help the beings to live.)

(4)

कतमे रुद्रा इति ।

दशमे पुरुषे प्राणाः आत्मैकादशः ।

ते यदास्माच्छरीरान्मर्त्यादुत्कामन्त्यथ रोदयन्ति ।

तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥४॥

(Shaakalya asked)

“Which are the Rudras?”

(Yaajnavalkya said)

“Ten sense organs with the mind as the eleventh.

When they depart from the mortal body, they make (relatives and friends) cry (Rud). Because they make them cry, they are called Rudras.

(5)

कतम आदित्या इति ।

द्वादश वै मासाः संवत्सरस्य एत आदित्याः

एते हीदं सर्वमाददाना यन्ति ।

ते यदिदं सर्वमाददाना यन्ति तस्मादादित्या इति ॥५॥

(Shaakalya asked)
 “Which are the Aadityas?”

(Yaajnavalkya said)
 “Twelve months of a year; these are the Aadityas; for they go off taking all this along with them.
 Because they go taking all this along with them (Aada), they are called Aadityas.

(Time takes away everything.)

(6)

कतम इन्द्रः कतम प्रजापतिरिति ।
 स्तनयित्नुरेवेन्द्रः यज्ञः प्रजापतिरिति ।
 कतमः स्तनयित्पुरिति ।
 अशनिरिति ।
 कतमो यज्ञ इति ।
 पशव इति ॥६॥

(Shaakalya asked)
 “Which is Indra, which is Prajaapati?”

(Yaajnavalkya said)
 “Thundering Cloud itself is Indra, Yajna is Prajaapati.”

(Shaakalya asked)
 “Which is the thundering Cloud?”

(Yaajnavalkya said)
 “Lightning”

(Mind with flashing thoughts is the Indra that makes noise with its nature of agitation. It is Indra, because the senses serve it like servants.)

(Shaakalya asked)
 “Which is Yajna?”

(Yaajnavalkya said)
“Living beings”

(The animals which make the Yajna fruitful are the Jeevas with their unending Vaasanaas.)

(7)

कतमे षडिति ।
अग्निश्च पृथिवी च वायुरन्तरिक्षं
चादित्यश्च द्यौश्च एते षट्
एते हीदं सर्वं षडिति ॥७॥

(Shaakalya asked)
“Which are the six (deities)?”

(Yaajnavalkya said)
“Agni, Prthvee, Vaayu, Antariksha, Aaditya, Dyau; these are the six;
because all those are in this six.”

(Vasus are also included in these six.)

(8) (9)

कतमे ते त्रयो देवाः इति ।
इम एव त्रयो लोकाः
एषु हीमे सर्वे देवा इति ।
कतमौ तौ द्वौ देवाविति ।
अन्नं चैव प्राणश्चेति ।
कतमोऽध्यर्ध इति ।
योऽयं पवत इति ॥८॥

तदाहुः यदयमेक इवैव पवते ।
 अथ कथमध्यर्ध इति ।
 यदस्मिन्नदं सर्वमध्याध्नोत् तेनाध्यर्ध इति ।
 कतम एको देव इति । प्राण इति ।
 स ब्रह्म त्यदित्याचक्षते ॥९॥

(Shaakalya asked)
 “Which are the three gods?”

(Yaajnavalkya said)
 “These three worlds alone; because in these are all gods comprised.

(Three states of Jaagrat, Svapna and Sushupti contain all these deities.)

(Shaakalya asked)
 “Which are the two gods?”

(Yaajnavalkya said)
 “Food and Praana”

(The two deities are the body which is maintained by food, and the Praana which supports it; these two which comprise the embodied Jeeva, contain all other deities.)

(Shaakalya asked)
 “Which are the one and the half?”

(Yaajnavalkya said)
 “This that blows;
 they say ‘since this blows as one substance, how can it be one and a half’; it is one and a half because, through its presence, all this attain the glory.”

(Even the physical body is a conception of the mind; so what is left back is that which blows.

What blows?

Unmanifest Brahman which moves as it were.

Unmanifest Brahman which is like Praana that moves as it were.

But it is not ‘one’...! It is more than one; because it swells as the perceived world and is known as Brahman.)

(Shaakalya asked)
“Which is that one God?”

(Yaajnavalkya said)
“Praana; it is Brahman which is called ‘Tyat’.

(It is Brahman which stretches forth as all this. It has no name.
It is referred to as ‘That’.)

(10)

पृथिव्येव यस्यायतनम् अग्निर्लोकः मनोज्योतिः
यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्
स वै वेदिता स्याद्याज्ञवल्क्य ।
वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ।
य एवायं शारीरः पुरुषः स एषः ।
वदैव शाकल्य ।
तस्य का देवतेति ।
अमृतमिति होवाच ॥१०॥

(Shaakalya said)
“He who knows that being - whose abode is the Prthvee, sight is Agni, light is mind; who is the ultimate resort of the entire body and organs, (he alone) knows truly, O Yaajnavalkya.”

(This Brahman who as an individual Self resides in the field of experience; perceives as a perceiver bound to desires; cognizes objects through the mind; and is the underlying support of body and its organs.)

(Yaajnavalkya said)
“I do know that being of whom you speak, who is the ultimate resort of the entire body and organs.
It is the very being who is identified with the body (*embodied Jeeva who is Brahman in essence*).

Ask more O Shaakalya!”

(Shaakalya said)
“Who is his Deity?”

(Yaajnavalkya said)
“Amrtam”

(What is the essence of this Purusha?
Immortality!)

(11)

काम एव यस्यायतनम् हृदयं लोकः मनोज्योतिः
यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्
स वै वेदिता स्याद्याज्ञवल्क्य ।
वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ
य एवायं काममयः पुरुषः स एषः
वदैव शाकल्य
तस्य का देवतेति
स्त्रिय इति होवाच ॥११॥

(Shaakalya said)
“He who knows that being whose abode is Kaama, sight is Hridaya, light is the Manas; who is the ultimate resort of the entire body and organs, (he alone) knows truly, O Yaajnavalkya.”

(Kaama is desire of all types. Kaama is manifest form of Vaasanaas.
Hridayam is the centre of understanding, namely consciousness.
Mind reveals the objects.)

(Yaajnavalkya said)
“I do know that beings of whom you speak, who is the ultimate resort of the entire body and organs. It is the very being who is identified with Kaama (Vaasanaa).

(A Jeeva is made of Vaasanaas only; his whole life is just a succession of Vaasanaa fulfilment and Vaasanaa gathering; it never ends.)

Ask more O Shaakalya!”

(Shaakalya said)

“Who is his Deity?”

(Yaajnavalkya said)

“Stree (as opposed to Purusha)”

(‘Stree’ is Prakrti holding on to the embodied Purusha.

Body and the world connected to the body, form the essence of this Vaasanaa-person called Jeeva.)

(Note: In the Vedanta scriptures, the term ‘Stree’ does not refer to a woman but refers always to the inert physical body. You cannot expect genders to exist in Brahman-knowledge.

The term ‘Hridayam’ also does not refer to the heart-organ of the body; but to the Central essence of existence, namely Aatman.

Physical body is just an object perceived by senses; and is as inert as a log of wood.)

(12)

रूपाण्येव यस्यायतनम् चक्षुर्लोकः मनोज्योतिः

यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्

स वै वेदिता स्याद्याज्ञवल्क्य ।

वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ

य एवासावादित्ये पुरुषः स एषः ।

वदैव शाकल्य ।

तस्य का देवतेति ।

सत्यमिति होवाच ॥१२॥

(Shaakalya said)

“He who knows that being whose abode is Roopa, sight is the eye, light is the mind; who is the ultimate resort of the entire body and organs, (he alone) knows truly, O Yaajnavalkya.”

(Roopa is that which appears as a ‘disturbing scream’ and ‘is maintained’ also.

Eye creates a disturbance in the emptiness, as if like a scream heard in an empty expanse; and maintains it as a real object with name and form.

Mind reveals the world of forms through the sense of eye.
It imagines an outside; moves out of the hole in the physical body; takes on the form of an object; and stays as that within itself.)

(Yajñavalkya said)

“I do know that beings of whom you speak, who is the ultimate resort of the entire body and organs. It is the very being who is identified with Aaditya.

(Aaditya, the Sun, the witness consciousness, Brahman alone is the support of the mind which exists as the world of forms.)

Ask more O Shaakalya!”

(Shaakalya said)

“Who is his Deity?”

(Yajñavalkya said)

“Satyam”

(What is the essence of the perceived world of forms?

Truth! Existence!

The truth of Brahman alone shines as the world and makes it appear real.

World appears real because the Brahman shining as the world is real.)

(13)

आकाश एव यस्यायतनम् श्रोत्रं लोकः मनोज्योतिः

यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्

स वै वेदिता स्याद्याज्ञवल्क्य ।

वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ।

य एवायं श्रोत्रः प्रातिश्रुत्कः पुरुषः स एषः ।

वदैव शाकल्य ।

तस्य का देवतेति ।

दिश इति होवाच ॥१३॥

(Shaakalya said)

“He who knows that being whose abode is Aakaasha, sight is the ear, light is the mind; who is the ultimate resort of the entire body and organs, (he alone) knows truly, O Yaajnavalkya.”

(Aakaasha is the revealing power of the mind; which appears as an outside.

Sound refers to the names that differentiate the objects.

Mind with the sense of ear, moves out of the hole called ear; becomes the required sound; and stays as that object within itself.)

(Yaajnavalkya said)

“I do know that beings of whom you speak, who is the ultimate resort of the entire body and organs. It is the very being who is identified with ear and the echo (that returns back from the object).

Ask more O Shaakalya!”

(Shaakalya said)

“Who is his Deity?”

(Yaajnavalkya said)

“Directions”

(Space with its directions is the essence of the sound and the sense organ called ‘ear’.

Actually there are no directions in space. These are again superimpositions of the mind based on the positions of sun moon etc.)

(14)

तम एव यस्यायतनम् हृदयं लोकः मनोज्योतिः

यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्

स वै वेदिता स्याद्याज्ञवल्क्य ।

वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ।

य एवायं छायायमयः पुरुषः स एषः ।

वदैव शाकल्य । तस्य का देवतेति ।

मृत्युरिति होवाच ॥१४॥

(Shaakalya said)

“He who knows that being whose abode is Tamas, sight is Hrdayam, light is the mind; who is the ultimate resort of the entire body and organs, (he alone) knows truly, O Yaajnavalkya.”

(Tamas is ignorance of Aatman.

This Tamas also is revealed by the central essence namely Brahman.

Ignorance is revealed by the mind as the reality of the perceived world..)

(Yaajnavalkya said)

“I do know that beings of whom you speak, who is the ultimate resort of the entire body and organs. It is the very being who is identified with the shadow.

Ask more O Shaakalya!”

(Shadow is produced when the sun is blocked by a cloud or some other obstacle.

When the Aatman the Sun is not known, the world looks real and solid for the mind filled with ignorance.)

(Shaakalya said)

“Who is his Deity?”

(Yaajnavalkya said)

“Mrtyu”

(What is the essence of ignorance?

Death!

Identified with the inert body, the ignorant Jeeva goes through endless births and deaths.)

(15)

रूपाण्येव यस्यायतनम् चक्षुर्लोकः मनोज्योतिः

यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्

स वै वेदिता स्याद्याज्ञवल्क्य ।

वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ

य एवायमादर्शं पुरुषः स एषः

वदैव शाकल्य तस्य का देवतेति

असुरिति होवाच ॥१५॥

(Shaakalya said)

“He who knows that being whose abode is varieties of forms, sight is Hridayam, light is the mind; who is the ultimate resort of the entire body and organs, (he alone) knows truly, O Yaajnavalkya.”

(Roopa is the world of names and forms, which the Jeeva believes in as real. Aatman as the understanding power knows the world of forms and names. Mind reveals the world through the senses.)

(Yaajnavalkya said)

“I do know that beings of whom you speak, who is the ultimate resort of the entire body and organs. It is the very being who is identified with the Aadarsha.

Ask more O Shaakalya!”

(Aadarsha is that which reflects fully.

World is a reflection of Brahman as it were.

Brahman is the mirror which shines as the reflections also.

Mirror and reflections cannot be separated. Mirror alone is the reflection.)

(Shaakalya said)

“Who is his Deity?”

(Yaajnavalkya said)

“Life-force”

(Brahman is the embodied Purusha which identifies with the form seen in the mirror.

What is the essence of this Ahamkaara or ego?

Ego is a self imagined identity produced by the ignorant mind.

The essence of this ego is ‘life’.

The ego is alive as long life is there; once the life departs, the identity also dies and becomes nothing.)

(16)

आप एव यस्यायतनम् हृदयं लोकः मनोज्योतिः
 यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्
 स वै वेदिता स्याद्याज्ञवल्क्य ।
 वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ।
 य एवायमप्सु पुरुषः स एषः ।
 वदेव शाकल्य ।
 तस्य का देवतेति ।
 वरुण इति होवाच ॥१६॥

(Shaakalya said)

“He who knows that being whose abode is Aapa, sight is Hridayam, light is the mind; who is the ultimate resort of the entire body and organs, (he alone) knows truly, O Yaajnavalkya.”

(Experiences are revealed by the mind which is empowered by the central essence.)

(Yaajnavalkya said)

“I do know that beings of whom you speak, who is the ultimate resort of the entire body and organs. It is the very being who is in the Ap. Ask more O Shaakalya!”

(Who is the one who makes possible these experiences?
Brahman; for he alone ‘knows’ the experiences.)

(Shaakalya said)

“Who is his Deity?”

(Yaajnavalkya said)

“Varuna”

(Lord of ocean or ocean is the essence of these waters namely experiences.
Ocean is the worldly existence.)

(17)

रेत एव यस्यायतनम् हृदयं लोकः मनोज्योतिः
 यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्
 स वै वेदिता स्याद्याज्ञवल्क्य ।
 वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ।
 य एवायं पुत्रमयः पुरुषः स एषः ।
 वदैव शाकल्य ।
 तस्य का देवतेति ।
 प्रजापतिरिति होवाच ॥१७॥

(Shaakalya said)

“He who knows that being whose abode is Retas, sight is Hridayam, light is the mind; who is the ultimate resort of the entire body and organs, (he alone) knows truly, O Yaajnavalkya.”

(Seed is the doership; as identified by the mind.

The doer of action identifies with the action performed by the body and mind; this becomes the seed for his future life-dreams.)

(Yaajnavalkya said)

“I do know that beings of whom you speak, who is the ultimate resort of the entire body and organs. It is the very being who is identified with the Putra. Ask more O Shaakalya!”

(The embodied Jeeva identifies with the actions and takes on the doership.

What is the off-spring?

Successive births carrying over the previous Vaasanaas)

(Shaakalya said)

“Who is his Deity?”

(Yaajnavalkya said)

“Prajaapati”

(Creator who is the collective form of all actions and their results)

(18)

शाकल्येति होवाच याज्ञवल्क्यः ।

त्वां स्वदिमे ब्राह्मणा

अङ्गारावक्षयणमक्रता अङ्गारावक्षयणमक्रता अङ्गारावक्षयणमक्रता

इति ॥१८॥

Yaajnavalkya said;

“O Shaakalya! Have these Vedic scholars made you their instrument for burning charcoals?”

(Don't you understand that you are getting burnt by me?)

(19) (20)

याज्ञवल्क्येति होवाच शाकल्यः ।

यदिदं कुरुपाञ्चालानां ब्राह्मणानत्यवादीः किं ब्रह्म विद्वनिति ।

दिशो वेद सदेवाः सप्रतिष्ठा इति ।

यद्विशो वेत्थ सदेवाः सप्रतिष्ठाः ॥१९॥

किंदेवतोऽस्यां प्राच्यां दिश्यसीति ।

आदित्यदेवा इति ।

स आदित्यः कस्मिन् प्रतिष्ठित इति ।

चक्षुषीति ।

कस्मिन्नु चक्षुः प्रतिष्ठितमिति ।

रूपेष्विति चक्षुषा हि रूपाणि पश्यति ।

कस्मिन्नु रूपाणि प्रतिष्ठितानीति ।

हृदय इति होवाच । हृदयेन हि रूपाणि जानाति

हृदये हृदयेव रूपाणि प्रतिष्ठितानि भवन्तीति ।

एवमैवेतद्याज्ञवल्क्य ॥२०॥

Shaakalya said;

“Is it because you know Brahman that you have thus flouted these Vedic scholars of Kuru and Paanchaala?”

(Yaajnavalkya said)

“I know the Directions with their deities and supports.”

(Shaakalya said)

“If you know the Directions with their deities and supports...

Which deity are you identified with in the east (*the abode of knowledge*)?”

(Yaajnavalkya said)

“AadityaDevata” (*Witness state*)

(Shaakalya said)

“On what does Aaditya rest?”

(Yaajnavalkya said)

“On Eye” (*Perceiver*)

(Shaakalya said)

“On what does Eye rest?”

(Yaajnavalkya said)

“Roopa; for one sees Roopa with the eyes” (*Forms connected to names*)

(Shaakalya said)

“On what do Roopas rest?”

(Yaajnavalkya said)

“Hridayam (central essence of a being or the Aatman); for one knows Roopa with Hridayam; it is on Hridayam, that Roopas are established”

(Shaakalya said)

“It is so, O Yaajnavalkya”

(21)

किंदेवतोऽस्यां दक्षिणायां दिश्यसीति ।
 यमदेवत इति ।
 स यम कस्मिन् प्रतिष्ठित इति ।
 यज्ञ इति ।
 कस्मिन्नु यज्ञः प्रतिष्ठित इति ।
 दक्षिणायां इति ।
 कस्मिन्नु दक्षिणा प्रतिष्ठितेति ।
 श्रद्धायामिति ।
 श्रद्धायां ह्येव दक्षिणा प्रतिष्ठितेति ।
 कस्मिन्नु श्रद्धा प्रतिष्ठितेति ।
 हृदय इति होवाच ।
 हृदयेन हि श्रद्धां जानाति हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीति ।
 एवमैवेतद्याज्ञवल्क्य ॥२१॥

(Shaakalya said)

“Which deity are you identified with in the Dakshina (*abode of ignorance*)?”

(Yaajnavalkya said)

“YamaDevata” (*Death/mortality*)

(Shaakalya said)

“On what does Yama rest?”

(Yaajnavalkya said)

“On Yajna” (*Life of beings*)

(Shaakalya said)

“On what does Yajna rest?”

(Yaajnavalkya said)

“On Dakshinaa (offering)” (*charity/the symbol for non-possession*)

(Shaakalya said)

“On what does Dakshinaa rest?”

(Yaajnavalkya said)

“On Shraddhaa (faith); because one offers Dakshinaa when one has Shraddhaa; therefore it is on faith that Dakshinaa is established.”

(Shaakalya said)

“On what does Shraddhaa rest?”

(Yaajnavalkya said)

“Hrdayam; for one knows Shraddhaa with Hrdayam; it is on Hrdayam, that Shraddhaa is established”

(Shaakalya said)

“It is so, O Yaajnavalkya”

(2)

किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति ।

वरुणदेवत इति ।

स वरुणः कस्मिन् प्रतिष्ठित इति ।

अप्स्विति ।

कस्मिन्वापः प्रतिष्ठिता इति ।

रेतसीति ।

कस्मिन्नु रेतः प्रतिष्ठितमिति ।

हृदय इति ।

तस्मादपि जातमाहुः हृदयादिव सुप्तः हृदयादिव निर्मित इति ।

हृदये हृदयेव रेतः प्रतिष्ठितं भवतीति ।

एवमैवेतद्याज्ञवल्क्य ॥२२॥

(Shaakalya said)

“Which deity are you identified with in the West (*abode of dying beings*)?”

(Yaajnavalkya said)

“VarunaDevata” (worldly existence filled with waves of sufferings and pains)

(Shaakalya said)

“On what does Varuna rest?”

(Yaajnavalkya said)

“On Ap” (*experiences*)

(Shaakalya said)

“On what does Ap rest?”

(Yaajnavalkya said)

“On Retas (seed)” (*Vaasanaas*)

(Shaakalya said)

“On what does Retas rest?”

(Yaajnavalkya said)

“Hrdayam; for, they say of the new born as an image of the father; that he is made of the same Hrdayam. It is on Hrdayam, that Retas is established”

(The Jeeva carries over the seeds of Vaasanaas to his next birth. The future births are produced by the impressions of the previous births, like sons from fathers.

Bodies may be newly got; Aatman is changeless.)

(Shaakalya said)

“It is so, O Yaajnavalkya”

(23)

किं देवतोऽस्यामुदीच्यां दिश्यसीति ।

सोमदेवत इति ।

स सोम कस्मिन् प्रतिष्ठित इति ।

दीक्षायां इति ।

कस्मिन्नु दीक्षा प्रतिष्ठितेति ।
 सत्य इति ।
 तस्मादपि दीक्षितमाहुः सत्यं वदेति ।
 सत्ये ह्येव दीक्षा प्रतिष्ठितेति ।
 कस्मिन्नु सत्यं प्रतिष्ठितमिति ।
 हृदय इति होवाच ।
 हृदयेन हि सत्यं जानाति हृदये ह्येव सत्यं प्रतिष्ठितं भवतीति ।
 एवमैवेतद्याज्ञवल्क्य ॥२३॥

(Shaakalya said)

“Which deity are you identified with in the Udeechi (north) (*abode of wisdom*)?”

(Yaajnavalkya said)

“SomaDevata” (*Purified Mind filled with the nectar of bliss*)

(Shaakalya said)

“On what does Soma rest?”

(Yaajnavalkya said)

“On Deekshaa” (*Initiated into the knowledge of Brahman*)

(Shaakalya said)

“On what does Deekshaa rest?”

(Yaajnavalkya said)

“On Satyam; that is why they instruct the one who has been given Deekshaa to speak Satyam; it is on Satyam that Deekshaa is established”

(A man desirous of attaining Brahman state always sees everything as Brahman, the truth only. He has been instructed to discard all that is not-truth and understand Brahman alone as the essence of everything.)

(Shaakalya said)

“On what does Satyam rest?”

(Yaajnavalkya said)

“Hrdayam (Aatman); for, one knows Satyam through Hrdayam; it is on Hrdayam, that Satyam is established”

(Shaakalya said)

“It is so, O Yaajnavalkya”

(24)

किंदेवतोऽस्यां ध्रुवायां दिश्यसीति ।
 अग्निदेवत इति ।
 सोऽग्निः कस्मिन् प्रतिष्ठित इति ।
 वाचीति ।
 कस्मिन्नु वाक् प्रतिष्ठितेति ।
 हृदय इति ।
 कस्मिन्नु हृदयं प्रतिष्ठितमिति ॥२४॥

(Shaakalya said)

“Which deity are you identified with in the Dhruva direction (*abode of bondage*)?”

(Yaajnavalkya said)

“AgniDevata” (*Individual self who burns*)

(Shaakalya said)

“On what does Agni rest?”

(Yaajnavalkya said)

“On Vaak” (*names and forms*)

(Shaakalya said)
“On what does Vaak rest?”

(Yaajnavalkya said)
“On Hrdayam” (*Aatman*)

(Shaakalya said)
“On what does Hrdayam rest?”

(25)

अहल्लिकेति होवाच याज्ञवल्क्यः ।
यत्रैदन्यत्रात्मन्मन्यासै यद्दयेतदन्यत्रास्मत्स्यात्
श्वानो वैनदद्युः वयांसि वैनद्धिमथ्नीरन्निति ॥२५॥

Yaajnavalkya said;
“You ghost who vanish at day time! (*You idiot filled with ignorance!*)
When you think of the heart elsewhere than in oneself, should it be
elsewhere than in us, dogs would eat this body, or birds tear it to pieces!”

(How can one ask where does Aatman rest?
The very essence of everything is Aatman.
That is the true essence of one and all.
It is the very understanding power that shines as all.
If one stupidly asks, just for the sake of argument, what supports Aatman, then he is
refuting his own existence and is an inert corpse fit to be eaten by dogs and birds.)

(26)

कस्मिन्नु त्वं चात्मा प्रतिष्ठितौ स्थ इति ।
प्राण इति ।
कस्मिन्नु प्राणः प्रतिष्ठित इति ।
अपान इति ।
कस्मिन्वपान प्रतिष्ठित इति ।
व्यान इति ।

कस्मिन्नु व्यानः प्रतिष्ठित इति ।
 उदान इति ।
 कस्मिन्नूदान प्रतिष्ठित इति ।
 समान इति ।

(Shaakalya said)

“On what do ‘you (the form with name)’ and the ‘Aatmaa’ rest on?”

(Yaajnavalkya said)

“On Praana”

(Shaakalya said)

“On what does Praana rest?”

(Yaajnavalkya said)

“On Apaana”

(Shaakalya said)

“On what does Apaana rest?”

(Yaajnavalkya said)

“On Vyaana”

(Shaakalya said)

“On what does Vyaana rest?”

(Yaajnavalkya said)

“On Udaana”

(Shaakalya said)

“On what does Udaana rest?”

(Yaajnavalkya said)

“On Samaana”

स एष नेति नेत्यात्मा
 अगृह्यो न गृह्यते अशीर्यो न शीर्यते असङ्गो न सज्यते
 असितो न व्यथते न रिष्यति ।
 एतान्यष्टावायतनानि अष्टौ लोकाः अष्टौ देवाः अष्टौ पुरुषाः
 स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्
 तं त्वौपनिषदं पुरुषं पृच्छामि
 तं चेन्मे न विवक्ष्यति मूर्धा ते विपतिष्यतीति ।
 तं ह न मेने शाकल्यः ।
 तस्य ह मूर्धा विपपात ।
 अपि हास्य परिमोषिणोऽस्थीन्यपजह्वुरन्यन्मन्यमानाः ॥२६॥

This Aatman is that, which is not anything else, other than itself.
 It is imperceptible for it cannot be perceived.
 It is un-decaying; for it cannot decay.
 It is unattached; for it cannot be attached to.
 It is unfettered; it never suffers and never can be injured.

These are the eight abodes, eight instruments of vision, eight deities and
 eight beings.

*(I have answered all your questions.
 Now I will ask you a question. Answer me if you dare.)*

I ask you of the Purusha who is known only from the Upanishads, who
 projects these beings and withdraws them into oneself, transcending them
 also. If you do not explain him to me, your head will fall off.”

Shaakalya did not know him.
 His head fell off.
 Robbers snatched away his bones, mistaking them for something else.

(As per some previous curse, his bones were also taken by robbers; and nothing was left
 of his body even.
 This is the fate of those who disrespect Knowers of Brahman.)

(27)

अथ होवाच

ब्रह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु
 सर्वे वा मा पृच्छत
 यो वः कामयते तं वः पृच्छामि
 सर्वान्वा वः पृच्छामीति
 ते ह ब्राह्मणा न दधृषुः ॥२७॥

Then he (Yaajnavalkya) said;

“Revered Brahmins!

Whosoever wants to interrogate me, can ask questions; or all those here can ask me questions.

Or, I will question whomsoever you want to be questioned, or all of you.

The scholars did not dare (afraid of offending him).

तान् हैतैः श्लोकैः पप्रच्छ -

He asked them through these verses.

(He decided to teach them some lessons on BrahmaJnaana.)

यथा वृक्षा वनस्पतिस्तथैव पुरुषोऽमृषा।
 तस्य लोमानि पर्णानि त्वगस्यस्योत्पाटिका बहिः ॥१॥
 त्वच एवास्य रुधिरं प्रस्यन्दि त्वच उत्पटः ।
 तस्मात्तदातृष्णात्प्रैति रसो वृक्षादिवाहतात् ॥२॥
 मांसान्यस्य शकराणि किनाटं स्नाव तत्स्थिरम् ।
 अस्थीन्यन्तरतो दारूणि मज्जा मज्जोपमा कृता ॥३॥

Purusha (an embodied person) is like the tree which grows in a forest.

This is not untrue.

His hairs on the body are the leaves; his skin is the outer bark.

Blood flows from the skin and the sap from the bark.

Therefore when a body is injured, blood flows; as the sap from a tree which is injured.

His flesh is the inner bark, his tendons the innermost layer of the bark; both are tough.

His bones lie under, as does its wood; his marrow is comparable to its pith.

यद्वृक्षो वृक्णः रोहति मूलान्नवतरः पुनः ।
 मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥४॥
 रेतस इति मा वोचत जीवतस्तत्प्रजायते ।
 धानारूह इव वै वृक्षोऽञ्जसा प्रेत्य संभवः ॥५॥

A tree springs again from its root in a newer form, after it is felled.
 From what root indeed does a man spring forth after he is cut off by death?
 Do not say-‘from the Retas’; for it is produced from a living man.
 (After death, how does a man move off to his future birth, even as his body lays there inert and lifeless?)

A tree springs also from a seed; after it is dead also, it certainly springs again indeed!
 (A tree may again sprout from the same place where it was axed; because of the roots under the ground.)

यत्समूलमावृहेयुर्वृक्षं न पुनाभवेत् ।
 मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥६॥

If someone pulls out a tree with its root, it no more sprouts.
 From what root does a man spring forth, after he is cut off by Death?

जात एव। न । जायते । कोन्वेनं जनयेत्पुनः ॥

If you think he is ever-born, I say ‘no’, he is again born.
 Who brings him forth again?

(You cannot answer by just saying-“He is born”.
 I say that ‘he again is born’.
 How does he take birth again so as to reap his karmas?)

(None of the Brahmins knew the answer.
Yaajnavalkya took away the cows as he was the best of the Knowers of Brahman.)

(What is the answer for his question?)

विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणम्
तिष्ठमानस्य तद्विद इति ॥७॥ ॥२८॥

Knowledge, Bliss, Brahman!

It is the resort of one who dispenses the wealth, and one who stays established in Brahman by realizing its truth.

(It is Brahman who brings forth the one who is dead.

Brahman is the essence of all knowledge; and the world is just the shine of his knowledge.

Brahman is bliss; because all that you know as joy or happiness in the world are just tiny drops that get experienced from the ocean of bliss called Brahman.

Brahman state is the silent state of full tranquillity, which is never experienced in sense objects. True bliss is the silence of the mind. Brahman state is without the agitation of the mind; and is a unique state of bliss unparalleled.

One who develops dispassion towards the world and its objects, and understands the truth of Brahman stays as Brahman only.

He is like a wave which understood its essence as the ocean.

It stays as the ocean only. He stays as Brahman only.

Brahman is immortal; so is a Knower of Brahman!)

इति नवमं ब्राह्मणम् ॥ इति तृतीयोध्यायः ॥

[Thus ends the Ninth Braahmana section.]

[Thus ends the Third Chapter]

About the Author:

Maa Tejasvini

The author spent many years doing research on ancient Sanskrit texts in the Himalayan region. She was exposed to many unique spiritual experiences which are beyond human comprehension.

Her mission in life was to translate all renowned spiritual texts and literature of Sanskrit and bring them to the light of the public.