

उपनिषत् रत्नाकरः

GEM FILLED OCEAN OF UPANISHADS

**SELECTIONS
FROM
BRHADAARANYAKA UPANISHAT**

[WHAT IS BRAHMAN]

Translation and Explanation

by

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ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

OM POORNAMADAH POORNAMIDAM
POORNAATPOORNAMUDACYATE
POORNASYA POORNAMAADAAYA
POORNAMEVA AVASHISHYATE

*That is Filled Whole; this is Filled Whole;
Filled Whole rises from the Filled Whole.
Even when the Filled Whole is taken out of the Filled Whole,
'Filled Whole' alone is left back.*

The Two completely 'filled Wholes'!
That and This!
Brahman and the world!
Are they two or one; or one changing into the other?

There is no one or two or change that can limit Brahman.
Brahman is all the 'perceived' in a completed state.

It is Poornam! It is always full!

Whatever you understand, whatever is experienced as happiness, and whatever exists
anywhere anytime is –
Brahman's completeness perceived as the incompleteness through ignorance.

There is nothing outside of Brahman.

Brahman 'is' the world (or Jagat - the continuous state of getting produced and destroyed).

The words Brahman and World are synonymous.
Brahman alone is seen as the world.
Brahman state alone is experienced as the world, and understood as the world, in bits and
pieces by the limited minds bound by ignorance.

Mind can see only incompleteness.
Mind always is in want of fulfillment.
Mind alone sees the world.
Mind never sees Brahman which is completeness.
Kill the mind; the incompleteness vanishes.

*Brahman state is all the wants and fulfillments at the same instant.
Any want is already fulfilled in Brahman.*

For example, take the case of an ordinary seed which has to grow up as a tree. A seed grows into a tree; yields many more seeds; those seeds become trees and yield more seeds; and those seeds grow into more trees and yield more seeds; and such a process can go on endlessly in various levels of space and time, when we perceive the growth of the seed into a tree through a limited mind-hole. Of course, the ordinary seed of the world needs water, sunlight, soil etc to grow; but Brahman-seed is already all the trees at the same instant, without the need of any concomitant causes.

Brahman is the seed and the tree at the same time, without the need of going through the space/time measurement which divides the seed and the tree as two.

In the Brahman-state, all the manifestations of that one seed as the ever appearing tree-perceptions stay as a completed state only.

Brahman-state is the source of all possible states that can appear as perceptions, which get defined as the world by the ignorant. The possibilities are already in the completed state of experience, in the Brahman state. That alone, this completeness alone is the perceived world phenomenon seen in some arena of space and time.

The wholeness of Brahman appears as if incomplete when framed in the space time screen; but actually this division belongs only to the lack of knowledge state and is not real.

Brahman alone 'is'; and the world 'is not'.
 Brahman is the completeness of all.
 It is already in a fulfilled state.
 To see it as the incomplete world is the ignorance that needs to be removed.
 World is just the idea of incompleteness and change.
 Differentiation alone is termed as the world.
 The differentiation is seen because of the limited understanding.
 When through correct knowledge, differentiation (which is never there) is removed, then, Brahman alone shines as Knowledge-essence.
 Even the idea of right and wrong knowledge is also a product of delusion only.
 There is nothing but Brahman.

Brahman is whole; the world perception shining forth as Brahman is also whole only. Because of this shine, Brahman state has no changes or perturbations affecting it. It stays as the essence of all the perceived phenomena in the form of Knowledge only.

A Knower of Brahman also is always in a fulfilled state only. For a Knower, world is the blissful shine of Brahman without divisions.

ॐ खं ब्रह्म ।
 खं पुराणम्
 वायुरं खमिति ह स्माह कौरव्यायणीपुत्रः
 वेदोऽयं ब्राह्मणा विदुः
 वेदैनेन यद्वेदितव्यम् ॥१ ॥
 इति प्रथमं ब्राह्मणम् ॥

Om

Empty expanse is Brahman.

Empty expanse is ancient.

Son of Kauravyaayani says –

Expanse of emptiness contains the wind.

Brahman-knowers (Braahmanas) know this truth.

Through this, one knows what is to be known.

||First Braahmana section ||

Kham means emptiness.

Brahman means that which swells up.

Brahman- state is the expanse of emptiness.

What is emptiness?

It is not the material emptiness which is empty of objects.

It is not the emptiness of blankness as complete nothingness.

It is emptiness in reference to all perceptions.

It is empty of all divided perceptions which rise through ignorance only.

It is Knowledge in essence; so is empty of all superimpositions and perturbations that rise because of ignorance.

It is not something which has appeared after emptying all the perceptions.

It has been always there.

It is changeless.

It is ancient, if you want to think in terms of now and ancient.

There was never a time it was not; never a time it will not be there.

Kham is Brahman.

Brahman is 'Puraanam'.

Emptiness is Brahman; and it is ancient.

Son of Kauravyaayani says-
This emptiness is not wholly empty; but contains air.

What is air?

It is Praana.

What is Praana?

It is the power of vibration.

This is the vibration that appears as the world.

This vibration alone supports all the worlds of all the Jeevas.

What is this power of Brahman?

This power is to know itself as Brahman.

This knowledge of itself as Brahman is the perceived world.

Why so?

When Brahman knows that it is the power of vibrations, it sees all vibrations and that alone is seen as the perceived world.

Is the perceived world different from Brahman?

No!

Brahman is itself the perceived world.

But it is empty of all perceptions.

Then, how can it have air?

Air is its own nature.

Like movement in the wind, world is the vibration of knowledge in Brahman.

Wind and movement are inseparable.

Movement is the nature of the wind.

Movement is the essence of the wind.

World is the essence of Brahman.

It is not filled with the vibration of the world; but shines forth as the world; like a gem shining as luster.

Brahman shines as the vibration of the perceived world.

This shine is its nature.

Therefore there is not one containing the other; but emptiness alone appears as if it contains the air.

Emptiness is seen as non-emptiness because of the idea of differentiation.

Brahman is emptiness alone.

It is the emptiness shining as the essence of itself; as Knowledge alone.

Even emptiness as a word is not there in Brahman.

Brahman itself shines as emptiness as defined by the minds seeing differentiation.

Brahman is filled up with world; world is filled up with Brahman.

Remove the filled up world from the filled up Brahman; filled up Brahman alone is there.

Brahman is the filled up world.

World is the filled up Brahman.

He who sees Brahman and world as different suffers forever in ignorant worlds.

एष प्रजापतिर्यद्दृदयम्
एतद् ब्रह्म एतत्सर्वं

*What is known as Hridayam is Prajaapati.
This is Brahman. This is everything.*

Hridayam is Brahmaa (creation state).
It is the producer of everything.
It is the source of all.
Hridayam is Brahman.
Hridayam refers to Brahman only.
Hridayam is everything.
Hridayam is all that is perceived as the world.)
(Hridayam here does not refer to the physical heart; but central essence of existence).

तदेतन्न्यक्षरम् हृदयमिति
हृ एकाक्षरम्
अभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद

यमित्येकाक्षरम्
ददत्यस्मै स्वाश्चान्ये च य एवं वेद

यमित्येकमक्षरम्
एति स्वर्गं लोकं य एवं वेद ॥
इति तृतीयं ब्राह्मणम् ॥

*This Hridayam (word) is made of three letters.
Hr is one letter.
To him who knows this, his own and others bring.
Da is one letter.
To him who knows this, his own and others give.
Yam is one letter.
He who knows this, goes to the divine world.*

॥Third Braahmana section ॥

Why this word 'Hridayam' is synonymous with Brahman?

Hridayam is coined out of three syllables.
Hr, da, and yam

What is the meaning of the sound Hr?
Hr means 'to bring'.
To him who knows this, his and others bring.

What is the meaning of the sound Da?
Da means 'to give'.
To him who knows this, his and others give.

What is the meaning of the sound Yam?
Yam means 'to go'.
He, who knows this, goes to the heaven.

Brahman is the central essence of all.
He is the Supreme Lord of all.
(Brahman is not a deity; but the state which is the source of all knowledge.)

The world is of the form of knowledge.
It brings its knowledge to the Brahman the Lord who is embodied as the Purusha.

Who are his own and who are the others?
Other is the objective world which is outside as the other; it brings him the knowledge of the perceived.

Mind and senses which belong to him superimpose their own knowledge on the objects and bring him the knowledge of the world which becomes his, as his personal experience.

Based on the knowledge of the world brought by senses and the mind, he performs good deeds and goes to heaven.
All those who see the 'Hr da yam' as broken sounds see the differentiation.

For all these perceptions and the results of actions, Brahman alone is the source.
He is the 'Hridayam' - central essence - where Hr, da and yam take place.

Those who understand the Hr syllable only, bring in the perceived into their minds and enjoy it as different from them.
Those who understand the Da syllable only, bring in the perceived into their minds and enjoy it as different from them.
Those who understand the yam syllable only, believe in the other world; do good deeds and aspire for a heaven.

If a person understands the true meaning of the whole word Hridayam, then he stays as Brahman alone.
The perceived world brings him the Knowledge of Brahman alone.

He stays as the essence of all the perceived.
 Duality dissolves off.
 He sees the perceived world as Brahman alone.
 He aspires for no heaven.
 Good and bad has no meaning for him.
 He stays as the inner essence of the sound Hr da yam; as the very essence of all.

तद्वै तदेतदेव तदास सत्यमेव
 स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति जयतीमांल्लोकान्
 जित इन्वसावसत्
 य एवमेतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति
 सत्यं ह्येव ब्रह्म ॥ १ ॥
 इति चतुर्थं ब्राह्मणम् ॥

That was this alone - as Truth (Satyam) alone.

He, who knows this great adorable first born as the Truth the Brahman, he wins all the worlds.

His enemy is conquered and becomes non-existent for the one, who knows this great adorable first born as the Truth the Brahman.

Satyam indeed is Brahman.

॥Fourth Braahmana section ॥

Brahman is also Satyam.
 The two words Brahman and Satyam are synonymous.
 Brahman always is the truth. World is untruth.

Brahman is great because he is the huge expanse of this world.
 Brahman is adorable, because he is the very bliss that fills the world.
 Brahman is born before anything was there.
 From him alone the conception of beginning itself begins.
 He was there before the world was born.

The world is not at all there in Brahman.
 Brahman alone is the truth; not the world which has a beginning and end.
 One who knows the Truth as Brahman wins all the worlds.
 How?

A Knower of Brahman as the Truth stays as Brahman only.
 He sees himself as all the perceived.
 He who knows Brahman is Brahman only.
 He stays as the Satyam.

His enemies get conquered.

How?

That which harasses him and torments him is his enemy.

Ignorance alone is the enemy.

Ignorance blocks the truth and shows the untruth only.

A knower who understands Truth as Brahman has destroyed his enemy called ignorance.

He no more sees any untruth.

His ignorance completely vanishes without any trace.

A Knower of Brahman is Brahman alone.

अथ एवेदमग्र आसुः

ता आपः सत्यमसृजन्त

सत्यं ब्रह्म ब्रह्म प्रजापतिम् प्रजापतिर्देवान्

ते देवाः सत्यमेवोपासते

This was water alone in the beginning.

That water produced Satyam.

Satyam produced Prajaapati.

Prajaapati produced Devas.

Those Devas worship Satyam alone.

Water as unmanifest experiences was alone there at the beginning.

Those waters alone manifest as this world.

World is Satyam. World is Brahman alone. World is manifest Brahman (Satyam).

From this manifest Brahman (Satyam), Prajaapati Brahmaa rises.

From Prajaapati Brahmaa, Devas rise.

Devas worship Satyam only; for Satyam is Brahman.

Brahman is the source of even Prajaapati Brahmaa.

So everyone should worship that Satya Brahman only.

Vaasanaas (Waters) alone were in the beginning as unmanifest.

Vaasanaas are unmanifest experiences.

Vaasanaas are unmanifest perceptions.

Vaasanaas are unmanifest Knowledge-expressions.

Brahman knew itself as the Knowledge of all.

This Knowledge produced the perceiving knowledge of Brahman as Satyam.

That gave rise to Prajaapati.
 Prajaapati is the mind.
 He alone produces the perceived world.
 Every mind is a reflected image of Prajaapati only.
 Every mind acts as a Prajaapati, producing a world based on its understanding.
 Prajaapati produced Devas.
 What are Devas?
 Deva means that which shines.
 Thought, the counterpart of Praana is the Deva. It is the vibration in Brahman.
 Mind is that which gives rise to thoughts.
 Prajaapati produces Devas.
 Devas, thoughts are shine of the Brahman alone.
 These thoughts always adore Satyam, the manifest Brahman, the perceived world.

तदेतन्न्यक्षरं सत्यमिति
 स इत्येकमक्षरम् तीत्येकमक्षरम् यमित्येकमक्षरम्
 प्रथमोत्तमे अक्षरे सत्यम् मध्यतोऽनृतम्
 तदेतदनृतमुभयतः सत्येन परिगृहीतम्
 सत्यभूयमेव भवति
 नैवं विद्वांसमनृतं हिनस्ति ॥ १ ॥

*Satyam - This is made of three letters.
 Sa is one letter.
 Ti is one letter.
 Yam is one letter.
 The first and the last letters are the Truth.
 In the middle is the Untruth.
 This unreal is held on both sides by the Truth,
 Truth alone is in excessive quantity.
 One who knows this is never hurt by untruth.*

The word Satyam is coined out of three syllables.
 The three syllables are - Sa Ti and Yam.
 Sa and Yam represent the Truth. How?

Sa means He.
 He is Brahman.
 Yam means that which is him.
 He is Brahman who is perceived as the world.
 Sa and Yam both refer to Brahman, the truth.

What is Ti?

Ti refers to Mrtyu and Anrtam (both words have ti in the middle) - Death and untruth.

Ti refers to the ignorance which produces the delusion of the perceived.

Untruth is covered by Truth on both sides.

Manifest and unmanifest Brahman support this world made of untruth.

Manifest Brahman is the same as unmanifest Brahman.

Words like manifest and unmanifest belong to the ignorant minds.

Sa and Yam appear as if separated by ti.

Since ti is non-existent and unreal, Sa and yam are one and the same.

Truth supersedes untruth.

Ti has no support without Sa and yam.

The world is Ti - untruth and is tainted by Death.

Brahman alone holds the world and shines as the truth of the world also.

One, who understands this truth that Brahman alone surpasses the untruth of the world, is never affected by the untruth called the perceived world.

तद्यत्तत्सत्यमसौ स आदित्यः

य एष एतस्मिण्डले पुरुषः यश्चायं दक्षिणेऽक्षन्पुरुषः

तावेतावन्योन्यस्मिन् प्रतिष्ठितौ

रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः प्राण्यैरयमुष्मिन्

स यदोत्क्रमिष्यन्भवति शुद्धमेवैतन्मण्डलं पश्यति

नैनमेते रश्मयः प्रत्यायन्ति ॥ २ ॥

That which is known as Satyam is this- he is the Sun.

He is the Purusha in that sphere; he is the Purusha who perceives south.

They both rest on each other.

The former rests on the latter through the rays;

and the latter rests on the former through the Praanas.

When the Purusha leaves the body, he sees the sun-sphere as pure.

The rays do not reach him anymore.

That which is known as Satyam is this- he is the Sun.

Brahman is Satyam.

Brahman is the manifest world.

Brahman shines as the knowledge of the world.

As Brahman, the world is Satyam and real.

The non-existent world is supported by the Brahman who shines as its source and support.

This Brahman is the Sun – Aaditya.

The word Aaditya is again made of three letters.

Aadi, ti, and Yah are the three letters.

Aadi means the source, the beginning.

Ti again is the untruth, the delusion called the perceived.

Yah is he who is Aadi.

He who is the source and beginning of all is Aaditya.

Aaditya is Brahman.

He supports the ti - the untruth of the world.

Brahman is the changeless shine of Knowledge that shines as the ever-changing pattern of the world.

He is the Purusha in that sphere; and is in the Dakshina Aksha. (South)

This Aaditya is the Purusha shining in his sphere.

What is his sphere? (Mandala)

Whatever the particular mind of the Purusha perceives as the world is his sphere.

(Kshetra – field of perception as mentioned in BhagavadGita).

Brahmaa is the total field of all Jeevas in his creation.

Brahmaa is the Purusha who experiences his creation as all the Purushas of his creation.

This Brahmaa stays always in the state of Aaditya and is never affected by the creation.

Aaditya is the witness awareness that understands the world as perceived.

Aaditya is the Brahman-Sun, because of whom the world gets revealed.

He is in the Dakshinaa eye.

(Dakshina means right side as opposed to Vaama, the left side.

Here Dakshina refers to south, the death-perception.)

Dakshina eye is that which perceives change; and identifies with the change and death.

They both rest on each other. The former rests on the latter through the rays; and the latter rests on the former through the Praanas.

The witness consciousness (Aaditya) is aware of the perceived world.

His presence reveals the world of perceptions.

He remains unchanged and watches the changing patterns of the world.

He is unaffected by the world, like the Sun is unaffected by the world.

Witness consciousness (Aaditya) and the perceiver of the world (Purusha) are both connected to each other.

Brahman who knows the world as the world is the Aaditya who shines and reveals the world. Purusha, the Brahman who is deluded in the identity of a form, has only a limited awareness; and sees only change and death.

Purusha identifies with the body and believes that he will die along with the body.
 Or he believes that he will travel to other worlds after the death of the body.
 Or he believes that he will take many births as different bodies.
 Whatever the Purusha thinks, Aaditya is not affected by it.
 He watches everything silently without any perturbation.

Aaditya is Brahman who is just aware of the Knowledge of the world.
 Purusha is Brahman who sees with the Dakshinaa eye and so sees death.

Dakshinaa also means – one who is adept in actions.

Purusha is bound by actions and their results.
 Aaditya is never bound and just remains as awareness.
They both rest on each other.

*The former rests on the latter through the rays;
 and the latter rests on the former through the Praanas.*

The former - Aaditya is established in the Purusha through his rays.
 What are rays?
 The rays are the shine of Aaditya.
 These rays are the power of understanding that rises as objects of the world.
 These objects create a perceiver named Purusha, an embodied one.

How is the Purusha connected to Aaditya?
 He is connected to Aaditya as the Praanas.
 Praanas are the powers that enable a Purusha to function in various ways.
 These Praanas are the vibrations that belong to Brahman.
Brahman knows itself as Brahman.
 This is the vibration of Brahman which is understood as the perceived world.
 This perceived world produces many minds which experience the Vaasanaa fields as Purushas.

This Purusha is connected to Brahman through his Praana.
 This Praana gives the Purusha, the power of the mind.
 This mind perceives a world through delusion.
 Thoughts in the mind are the Devas which serve the Purusha.

Brahman is Aaditya, the witness consciousness which when perceiving a world made by a mind, is termed as Purusha.
 Purusha is Aaditya.
 Aaditya is Brahman.

*When the Purusha leaves the body, he sees the sun-sphere as pure.
The rays do not reach him anymore.*

Purusha falsely believes in death and thinks that he dies along with the body.
He sees south. He sees with the Dakshinaa eye.
He understands death as real, though it is unreal.

When the body dies, what happens?
Purusha remains as Aaditya only.
The body was never there; Aaditya alone was there.
When the imagined death of the imagined body occurs, Purusha remains as Aaditya alone.
Thoughts stop and he rests in his source.

(Only unfulfilled Vaasanaas get left back, which produce another Mandala with another Purusha, with Aaditya as the audience of the show.)

य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिरः
एकं शिरः, एकमेतदक्षरम्
भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे
स्वरिति प्रतिष्ठा
द्वे प्रतिष्टे द्वे एते अक्षरे
तस्योपनिषदहरिति
हन्ति पाप्मानं जहाति च य एवं वेद ॥ ३ ॥

*For this one who is in the Sun-sphere, Bhoo is the head.
Single head; and single syllable;*

*Bhuva is the two arms;
Two arms; Two are the syllables.*

*Svar is the stabilized part.
Two are there as stable.
Two are the syllables.*

His secret name is Ahar.

He who knows this destroys and shuns evil.

He who is the Lord of the Aaditya Mandala is Aaditya.
 Aaditya is the 'perceiving Brahman'.
 Aaditya is the Lord of the perceiving field of a Purusha.

His head is Bhoo - the field of experience.
 Head is the prominent portion of a person.
 The world one sees is the head of the person who is Aaditya.

Aaditya is the unperturbed witness-state of that perceived field.
 Bhoo is one letter and he has one head.
 Aaditya has perception as his head.

What are his arms?
 He has two arms.
 Bhuvah are his arms.
 They are two letters and he has two arms.
 He stretches out as the concepts of space and time.
 With his two arms he covers the entire perceived Mandala.

He has two feet.
 Svar is his feet.
 He stays stable on his feet.
 Svar means his own.

Aaditya remains always stabilized in his own nature.
 He is always the Brahman.
 He never is affected by perceptions.
 He is just the knowledge of perceptions.
 He stays unswerving from his true nature.

He has no name actually.
 But he is referred to by the sound Ahar.
 Ahar is one who shuns evil.
 Ahar is one who shuns ignorance.

He who remains identified with this Aaditya discards ignorance and stays stable in his own nature, even while his head is Bhoo and his arms are Bhuvah.

A Knower of Brahman stays unperturbed amidst perceptions as the Aaditya.

योऽयं दक्षिणेऽक्षन्पुरुषस्तस्य भूरिति शिरः

एकं शिरः

एकमेतदक्षरम्

भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे

स्वरिति प्रतिष्ठा

द्वे प्रतिष्ठे द्वे एते अक्षरे

तस्योपनिषदहमिति

हन्ति पाप्मानं जहाति च य एवं वेद ॥ ४ ॥

इति पञ्चमं ब्राह्मणम् ॥

*For this one who is in the Dakshinaa vision, Bhoo is the head.
Single head; and single syllable;*

*Bhuva is the two arms.
Two arms; Two are the syllables.*

*Svar is the stabilized part.
Two are there as stable.
Two are the syllables.*

*His secret name is Aham.
He who knows this destroys and shuns evil.*

||Fifth Braahmana section ||

Purusha is the embodied one who sees death.
He has a head.
He also has the perceived field Bhoo as his head.
He also has the space and time concepts as his arms which is the Bhuvah.
His feet are also established in his true nature of Brahman.

He also has no name.
He is referred to by the sound Aham.
He does not know his true nature and is identified with the inert form.
He builds up an ego – Aham – 'I' ness because of ignorance.
If one understands that this unreal Aham is actually Ahar, he destroys ignorance and remains as Aaditya only.

Aaditya is Brahman. A Knower of Brahman is also Brahman only.

मनोमयोऽयं पुरुषो भाःसत्यस्तस्मिन्नन्तर्हृदये
 यथा व्रीहिर्वा यवो वा
 स एष सर्वस्येशानः सर्वस्याधिपतिः
 सर्वमिदम् प्रशास्ति यदिदं किंच ॥ १ ॥
 इति षष्ठं ब्राह्मणम् ॥

This Purusha is made of mind.

He shines resplendently.

He is (realized) within the heart like a grain of rice or barley.

He is the ruler of all.

He is the Lord of all.

Whatever is there, he governs them.

॥Sixth Braahmana section ॥

What this Purusha made of?

He is made of mind only.

What is Manas -Mind?

Mind is a continuous stream of divided flashes.

It shines forth as the awareness of perceptions; imagines narratives in the inert perceptions; produces an ego based on these perceptions.

Because of this mind, a Purusha always stays as *Aham* only; and sees death only.

Who is this Purusha who is made of mind?

He is the shine of Brahman only.

He shines as all the 'perceived' resplendently.

Brahman stays inside the Purusha as his essence like a grain stays inside the husk.

Actually Purusha is in essence Brahman, the ruler of all, the Lord of all.

He is the shine which understands perceptions.

He gives meaning to the perceptions by his power of understanding.

He who realizes Brahman who stays as the central essence within, rules all.

विद्युद्ब्रह्मेत्याहुः
 विदानाद्विद्युत्
 विद्यत्येनं पाप्मनो य एवं वेद विद्युद्ब्रह्मेति
 विद्युद्ध्येव ब्रह्म ॥ १ ॥
 इति सप्तमं ब्राह्मणम् ॥

*They say lightning is Brahman.
 It is lightning, because it scatters away the darkness.
 He who knows it as such, that lightning is Brahman, he scatters all evil.
 Lightning indeed is Brahman.
 ||Seventh Braahmana section ||*

The learned speak of Brahman as Vidyut.
 What is Vidyut?
 Vidyut is that flash of light which destroys darkness.
 Mind shines as a luster made of lightning flashes only.
 If one can contemplate on the luster that makes up the lightning, he realizes
 the true state of Brahman.

Vidyut is a flash of understanding.
 Brahman is the essence of each thought and idea.
 Brahman's shine as Aaditya alone shines as the luster in the mind and thought.
 One who is in the state of Brahman even while amidst lightning flashes, kills the darkness
 and stays as Brahman only.
 Darkness is 'absence of light'.
 Darkness here refers to the 'absence of Knowledge'.

A Knower of Brahman is always resplendent as Brahman and destroys the ignorance.

एतद्वै परमं तपो यद्व्याहितस्तप्यते
 परमं हैव लोकं जयति य एवं वेद
 एतद्वै परमं तपो यं प्रेतमरण्यं हरन्ति
 परमं हैव लोकं जयति य एवं वेद
 एतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति,
 परमं हैव लोकं जयति य एवं वेद ॥१॥
 इति एकादशम् ब्राह्मणम् ॥

*This is indeed a great penance that a man suffers when not well.
He wins great worlds, he who knows like this.*

*This is indeed a great penance that a man whose life has departed is taken
to the forest.
He wins great worlds, he who knows like this.*

*This is indeed a great penance that a man whose life has departed is placed
inside the fire.
He wins great worlds, he who knows like this.*

||Eleventh Braahmana section||

Purusha who is identified with the body goes one way.
Purusha identified with Brahman goes the other way.

A man who suffers illness of the body dies along with the body and suffers the fear of death even when alive.

A man who understands that he is suffering the illness of ignorance practices knowledge and wants to realize his true essence as Brahman.

The worldly man dies of mental and physical illnesses; and is taken to the forest as an inauspicious thing that needs to be burnt off.

The aspirant who wants to realize his true essence goes to the forest to stay in solitude; and he contemplates on Brahman as guided by some realized Sage.

The worldly man who is identified with the body is placed on the fire and burns off into ashes.

Others who watch this burning of the body also fear their own deaths and suffer even while living.

The aspirant who wants to realize his true essence places himself in the fire of dispassion and burns off his attachment to the body.

He who understands this indeed wins the worlds because he is Brahman who is the source of all worlds.

OM TAT SAT

ABOUT THE AUTHOR

Narayanalakshmi, also known as Tejaswini in her ascetic life spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth.