ESSENCE OF BRAHMA SUTRAS

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Other Scriptures by same Author

Essence of Puranas:-

Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata; Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa

Dwadasha Divya Sahasranaama:

a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;

b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;

c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.

Stotra Kavacha- A Shield of Prayers

Purana Saaraamsha

Select Stories from Puranas

Essence of Dharma Sindhu

Essence of Shiva Sahasra Lingarchana

Essence of Paraashara Smtiti

Essence of Pradhana Tirtha Mahima

Dharma Bindu

Essence of Upanishads : Brihadaranyaka, Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda

‘Upanishad Saaraamsa’ (Quintessence of Upanishads)

Essence of Virat Parva of Maha Bharata*

Essence of Bharat Yatra Smriti*

Essence of Brahma Sutras*

[Note: All the above Scriptures already released on www. Kamakoti. Org/news as also on Google by the respective references. The one with * is under process]
Foreword

Brahma Sutras (maxims or dictums about Brahma) comprise four Adhyaayas or Chapters, sixteen Padas or Sections, two hundred twenty three Adhikaranas or Topics and five hundred fifty five Sutras. The First Chapter deals with Samanvaya or Reconciliation by way of Interpretation, the Second Chapter is called Avirodha or non-contradiction, the Third Chapter relates to Sadhana or Spiritual Practice and finally the Phala or the Accomplishment.

This Essence of Brahma Sutras is based on Adi Shankara Bhashya. It is stated that while Adi Shankara is the Exponent of Kevala Advaita or Fundamental Monism, Ramanuja Acharya is an ardent Exponent of Vishishta Advaita or Qualified Monism, Nimbaka Acharya is the Exponent of ‘Bhedaaabheda Vaada’ or of Differential-Non Differential Discipline, Madhava Acharya is the Exponent of Dvaita Swarupa or of Pure Dualism, and Vallabha Acharya is the Exponent of Suddha Advaita or Pure Monism. Indeed, these various Schools of Thought by the great Acharyas finally culminate into the Supreme.

Adi Shankara’s concept in essence states that Absolute Brahman is of homogeneous nature and the Seat of Bliss or Sat-Chit-Ananda which camouflages the Universe by Maya the Make-Believe Illusion. The Supreme Brahman- the Absolute Consciousness-is spread all over in all the Beings of the Universe as the Individual Soul or the Antaratma or the Self Consciousness. The body is the cage imprisoning the Antaratma as it were, and the ephemeral body along with the Indriyas or the sensory organs and senses, mind and ego as aided by Prana is the victim of material pulls and pushes. It is the Vidya or Knowledge that can overcome the veil of Ignorance and guide and awaken the Inner-Conscious ness through the constant Practice of Karma and Dharma.and break the cycle of Births and Deaths to reach the ‘Karma Sesa Mukti’ or zero account of sins and rewards to qualify to attain Brahman.

The Essence of Dwadasha Upanishads already released vide the kamakoti.org website has proved useful in preparing this present Script on Brahma Sutras. The Upanishads so attempted are Atreya and Kausheetaki based on Rig Veda; Brihadaranyaka, Katha, Taittireeya, Isha and Svetaashwatara of Yajur Veda; Chhandogya and Kena anchored to Saama Veda and Mundaka, Mandukya and Prashna of Atharva Veda base. Respective Upanishad references, even repetitively in line with the various aspects of Brahma Sutras, have been used extensively.Credits are due to the publications of the Rama Krishna Mission and of the Divine Society for a few threads of thoughts and expressions. A brief Synopsis of the Brahma Sutras, besides a Chapter of References of the relevant Scriptures mainly of Upanishads vide the Brahma Sutras are annexed and so does the Sanskrit Text of the Brahma Sutras at the end.

Most significantly, the trust reposed in me by HH Vijayendra Saraswati of Kanchi Peetha who has been the fountain of encouragement and spiritual guidance for over a decade now to edit innumerable subjects ranging from translating and abridging Puranas, Sahasra Naamas, Stutis, Smritis, scripts on Dharma and Upanishads.

Performing homage to and recalling the lasting memories of Maha Swami of Kanchipuram as we in our entire family do, this token of our faith is being offered at His lotus feet.

VDN RAO

Chennai
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## Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreword</td>
<td></td>
</tr>
<tr>
<td>Synopsis</td>
<td></td>
</tr>
<tr>
<td>Prathamopaadhyaaaya -</td>
<td></td>
</tr>
<tr>
<td>Samanvyaya or Understanding by Interpretation</td>
<td></td>
</tr>
<tr>
<td>I.i.1 to I.iv.28</td>
<td></td>
</tr>
<tr>
<td>Dwiteeyopaadhyaaaya-</td>
<td></td>
</tr>
<tr>
<td>Avirodha or Non Objection and proven Reconciliation</td>
<td></td>
</tr>
<tr>
<td>II.i. 1 to II.iv.22</td>
<td></td>
</tr>
<tr>
<td>Tritiyopaadhyaya-</td>
<td></td>
</tr>
<tr>
<td>Sadhana or Spiritual Practice</td>
<td></td>
</tr>
<tr>
<td>III.I.1 to III.iv.52</td>
<td></td>
</tr>
<tr>
<td>Chaturthopaadhyaaya-</td>
<td></td>
</tr>
<tr>
<td>Phala- Accomplishment</td>
<td></td>
</tr>
<tr>
<td>IV.i.1 to IV.v.22</td>
<td></td>
</tr>
<tr>
<td>Scriptural References of Brahma Sutras</td>
<td></td>
</tr>
<tr>
<td>Sanskrit Text of Brahma Sutras</td>
<td></td>
</tr>
</tbody>
</table>
SYNOPSIS OF BRAHMA SUTRAS

Pradhamopadhyaya (Chapter I) : Samanvaya: Understanding by Interpretation

Section I: Brahma Sutras are understood by way of interpretation by only those who are appropriately equipped by some knowledge of Scriptures and awareness of Brahman. Indeed such interpretations of revelation of the Unknown are possible by Upanishads which seek to imply the very purport of Vedas. These comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Consciousness that the Ancient Scriptures seek to comprehend but not by a secondary Source of what is loosely designated as the Self Consciousness or Pradhana as Sankhya Yogas seek to interpret; indeed Pradhana is not the meaning of the Self as an individual is Brahman and is not a separate entity either. This is what Upanishads and Scriptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. These Sutras are also meant for those who are confounded sometimes that Brahman is not the ‘Koshamaya’ or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Pradhana Samkhya Thought but is indeed the Supreme Self of Nirguna Nirakara or alternatively of the ‘Saakaara Saguna Swarupa’ or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Consciousness; this Paramartma is not only Antaratma, but also the Pancha Bhutas, Space, Light, the Praana or Vital Force, the Illumination within and without. It is that Singular Entity, The Bhokta and the Bhojya or the Cause and the Effect, the Material Cause, the one inside the ‘Daharakasha’ or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Unseen Viashvanara, the Panchendriyas, Sleep and Death, The Chatur Varnas, and above all the Cause an Effect. Indeed, Brahman is the Material Cause of the Universe and of the very existence!

Section II:

Avirodha or Inconsistency or Discrepancy of Scriptures is being examined: Indeed, if Brahman is not accepted as the cause of the Universe and the concept of Pradhana is interpreted as the origin of Mind, Breathing, Food, the One in the Cave of One’s on heart, the Vision, the Five elements, Atman / Vishwanara then the authenticity of the Scriptures is questioned; but that is not so and these is no mention of Pradhana as the cause of any of these supported by the Scriptures. The Sankhya Theory is countered on various counts, that Air is not originated by Pradhana; origin of Brahman is certainly not due to Pradhana if there were any like him; origin of Brahman is certainly not due to Pradhana if there were any like him; origin of water, earth, Gods, Creation or Dissolution, Intellect, cycle of births and deaths, capacity of assessing the Soul as its agent, Soul as both the wood and the carpenter, Soul’s relationship vis-à-vis the Supreme, Soul’s ‘sukshmatva’ or atomicity in relation to the body, its attributes, the level of mutual contacts, possession of all powers, concepts of partiality or otherwise.
Section III: Brahman is woven from Heaven and Earth, the Aakasha or the Imperishable, the Omkara, the Daharaakaasha, the Great Illumination, the Thumb Sized Brahman not to be confused as the Individual Soul, the Prana, the Jyoti, the Elemental Ether, the Vijnanamaya Individual Soul!

Section IV: This Fourth Section of the First Chapter is basically directed against the Sankhya arguments or the Doctrine of Pradhana: The words of ‘Avyakta’ or Blurred / Unclear and ‘Mahat’or Intellect in Sankhya philosophy actually mean as Subtle Form or Sukshma Shareera as also the Gross Body and Mahat is Brahman in Advaita Shankara.

According to Adi Shankara, the Tri Guna Swarupa that Svetasvatara Upanishad.(IV.i.1-4) very clearly establishes: *Ya eko varno bhahuda shakti yogadvarnaan anekam nihitaartho dadhaati, vichati chaante visvam aadau sa devah na bhudyaa shubhaaya samyunaktu// Tdeevaagnis taadityas tad vayus tadyuchandramaah,tadeva shukram tad brahma tad aapas tat prajaapati// Twam stri twam pumaan asi, twam kumaaraa ura kumari; twam jeerno dandena vanchasi, twam jaato bhavasi yashvato mukhah/ Neelaaah patango harito lohikaakshas tadid garbha ritvas samudrah, anaadimat twam vibhutvena vartase yato jaanaani bhunaani visvah/ (The Supreme in His multi-splendoured distinction of Unity , with neither colours nor forms but of undescrivable powers that are displayed- some transparent and many hidden but all such diffused variations forged into Unique Oneness. The creations include Agni, Aditya, Vaayu, Chandra, as also Brahma the Hiranyakarba floating on ‘Aapas’ or water; the latter created Prajapati the Virat Purusha and Maya the feminity to further ‘Srishti’ or Creation. But the Unknown Master Craftsman never ever referred to the Pradhana of Sankhya School of Thought! The Svetasvatara also vide V.ii. further clarifies: Yo yonim yonim adhitishthati eko vishvani rupaani yonih ‘Eaikam jaalambahudaa vikurvan’ or the Supreme Lord of the Universe is spread out far and wide and up appears several Devas of whom are individual powers of their own ‘amshas’ or sparks of the same fund of luminosity, besides of the Greatest Self of Maha Purusha or Prajapati).

It is also refuted that the Concept of Pancha- Pancha Janah of the Brihadaranyakya Upanishad (IV.iv.17) is different from the Principles of Sankhya that is, *Yasmin pancha pancha janaah aakaashascha pratishthitaah, tameva manya atmaanaamvidwaan brahma amritritormitam/ or Parama Brahman is in the five groups of Gandharvas, Pitru Devatas, Devas, Asuras, and Rakshasaas, besides Subtle Ether. And to realise the Individual Self is to realise them all; that is Immortal Brahman Himself. Also, there is no conflict of order of Creation as attributed by the Upanishad. Instead, it is amply proved that the all significant Brahman being the high seat of Knowledge is the cause of the Universe himself instead of a proxy. The Scriptures further prove that the Maker of the Universe is neither of Praana or the Vital Energy nor the Individual Soul but Brahman himself. Indeed that the Supreme Self is what is visualized, heard and felt but not the Individual Soul as expressed by a host of Maharshis like Jaimini, Asmartya, Audolomi and Kasakritsna. Brahman is not only the ‘Nimitta’ or the operative cause but also the material cause as well. The Universe springs from Brahman by Parinama Sutra or the Modifying Theory as well! In sum, all other Theories besides that of Pradhana too get scotched and that Brahman is the Uniqueness and Infinity that the Universe is all about!
Section I: This Avirodha Adhyaya or the Chapter on Absence of Contradictions in the Pradhama Paada or the First Chapter deals with the propositions of Smruti Virodha, Nyaya Virodha and Parihara or Critiques on Vedas and Tenets of Justice and Reconciliation. The Second Chapter constitutes an assault on the Darshana Systems of Philosophy on their own grounds of justification while the Third and Fourth Chapters seek to bring about a unified consistency of divergent thoughts of cosmological and psychological nature in the context of Scriptural Texts and their analyses. In the Pradhama Paada, various objections that Brahman is the Cause of Creation are cited and reconciled in the light of the basic philosophy of Vedas; the objections are: that some of the Smritis stand on the fence by not being able to forcefully reject Sankhya Theories, Yoga Philosophy and the fact of dissimilarity of Brahman and the Creations; the Cause and Effect syndrome in the context of the General Dissolution, Sankhya and Vaisheshika Systems of Invisible / Atomic Theories; the Individual Self vis a vis the Suprem Soul; Brahman’s Sat Sankalpa or His own Will Power; His inability to entirely transform Himself into the Universe; His non-possession of certain faculties and instruments of action to create the world except by specified projects; and His prejudices and partialities against the merits or demerits of Individual Souls. The Final Pradhikarana of the Pradhama Paada sums up how Brahman indeed is the Cause of the Universe notwithstanding the above objections.

Section II: Vyasa Maharshi analyses certain Theories critically that are inconsistent with Vedas and establishes the undisputed superiority of Brahman as the Cause of Creation and the Origin of Universe. These are the disputes viz. the Sankhya Theory of Pradhana, Vaisheshika’s viewpoint against Brahman being the Cause, the Atomic Theory of the Vaiseshikas, the stand point of Buddhas and of Nihilists as also of Buddha Realists, the view of Jainas, the Doctrine of Pashupatas that Brahman is only the efficient cause but not the material cause and the Pancha Ratra or Bhagavata Doctrine that Bhagavan originates the Supreme Soul. The predominant feature of the Sankhya argument about Pradhana is that the latter though originally is inert becomes active on its own and on conversion undergoes modification into intellect, egoism, mind, tanmatras, and flows as waters in rivers, rains from clouds or milk from cows quite unlike from the volition of Brahman. Pradhana works suo motto or on his own but not as an Agent and converts as the Universe, comprising Three Gunas with equal weightage. The Atomic Theory reasons out that the indivisible and inanimate Atoms join by way of motion on the principle of ‘Adrishta’ or Invisibility and cause combination to put up a mammoth Universe comprising the basic elements like earth, water, air, fire and sky. The Buddhist Theory of Kshanikavaada or Momentorism and the Sunyavaada or Nihilism are also demolished as baseless. Vaiseshikas are the Sarva Sthitavadins or Realists accept reality of external objects and internal consciousness while Vigjnaana Vaadins that thought alone is real ie. Ideas are prevalent but external objects are inferred being unreal and dreamy! Jainas feel that every thing is, at once, existing and non-existing, a view which is self contradictory. Pashupata System recognizes God as the inert Primordial Matter and as the material cause of the world which is contrary to Vedas. The Pancha Ratra or the Bhagavata doctrine is no doubt as per Shrutis as Vasudeva is the efficient and material cause of Creation but there are certain inconsistencies and contradictions of a few Vedic passages and hence can be accepted only in parts but not in toto.
Section III: The Third Section of Chapter Two describes the Creation of ‘Pancha bhutas’ the Five Elements of Akasha (Space), Vayu (Air), Agni (Fire), Aapas (Water), and Prithvi (Earth) in the Order of Creation mentioned in the ‘Sririti’. Issues related to the Origin, their co-eternity with Brahman, their Issue from and withdrawal into Brahman at intervals is also discussed. The essential characteristics of Individual Souls, their Agency status of the Supreme Self, their true observance of Brahman’s injunctions and directives and the doctrine of Brahman’s reflective nature are discussed too in the following fifty Brahma Sutras. The first nine ‘Adhikarana’s’ or Sub-Sections comprising fifteen Brahma Sutras are devoted to ‘Pancha Bhutas’ and the remaining eight Adhikaranas comprising thirty Brahma Sutras are devoted to the Individual Soul and Brahman.

Section IV. The Fourth and final Section of the Second Chapter of Brahma Sutras is all about Praanas— their Origin, nature, meanings, number of Praanas, organs and the Vital Force in each Individual as also the Cosmic Sense. Adhikarana-wise summary deals with the Origin of Prana viz. Brahman, the Number of Praanas, their minute size and all-pervasiveness, about the Chief Praana also created by Brahman, distinction of Vayu and Praana, ‘Anu’ Praana and its quality of selective permeation and spread, organ wise superintendence by special Deities, their subservience to Individual Soul, distinction of Praana and Eleven Senses; Naam Rupa Vyakarana or the Account of Nomenclatures and Forms.

Tritiyopadhaya: (Chapter III): Sadhana or Enabling Spiritual Practice

The earlier Chapter on Avirodha or Non Contradictions of what Brahman is all about and explanations on reconciliations of various Concepts as per Vedic Scriptures propounding the fundamentals of Hindu Dharma Texts. The Current Chapter entitled ‘Saadhana’ or Spiritual Practice deals with ‘Vairagya’ or Dispassion and subsequently with ‘Mumukshatwa’ or Extreme Spiritual Practice or Concentrated and Ripened Endeavour. The Pratham Paada or the First Section deals with imperfections of Existence and as an inducement to Ideal Living the doctrine of Reincarnation. The Second paada defines the nature of an individual and Brahman. The Third one deals with kinds of Meditation and finally the fourth one a discussion on Moksha or Liberation. In the First Section, the First Pradhikarana details the dissolution of a body of the Individual Soul as accompanied by Subtle Elements, Indriyas and Praanas all of which attached to the Soul. In the Second Pradhikarana, the merits of the just concluded life of the body are assessed and the nature of the new mortal life is analysed at the resting Lokas concerned. Similarly the demerits are analysed as well in the Third Pradhikarana. The subsequent Three Pradhi-karanas describe the methodology of the descent of the Subtle Body and the related Self by ether and so on for entering the maternal body concerned.

Section I: This Section deals with the Individual Soul’s three States viz. that of awakneness, dream, deep sleep with a view to inculcate Vairagya or Dispassion; that fourth and final State is stated to be of ‘Turiya’or of Super Consciousness which is described as of Tat twam asi or ‘you are that’. The First Adhikarana describes the Soul as of Dream State which tends to create objects as real in a fleeting experience as knowledge and power of reality are obscured. The second Adhikarana teaches the Individual Soul abiding within Brahman. The Third deals with the Self’s identity recalling the dream state with its memories and experiences transformed with Reality, that is, dreams turning into awakening. The fourth one describes the state of swoon or half deep sleep bordering with half death or partial non-
existence. The Fifth is of the process of the merger of Individual Soul in deep sleep that is Brahman a unique mass of Supreme Consciousness, being devoid of distinctive attributes as ‘Nirvishesha’ or without remainders, forms, comparisons, and except for the sake of ‘Upasana’ or meditation and worship. The Sixth Adhikarana discusses the aspect of ‘Neti neti’ or ‘Not This not That’, of ‘Bheda bhavas’ or differences of opinions. The seventh Adhikarana delineates Brahman’s role of a bridge or causeway between Reality and Samsara while the Eighth Adhikarana discusses the fruits of Action and of Brahman being the Unique and Supreme Dispenser and Protector.

Section II: Having established in the earlier part of this Section that Jeevatma the Individual Soul and Paramatma the Supreme Soul are the same on the analogy of ‘Tat-Twam-Asi’ or ‘Thou Art Thou’ or ‘You are as I am’ being of the same homogenous group, the ensuing Part deals with various kinds of Upasana or Vidyas being the Methodologies of Worship; most of these have ‘Pratikas’ or Symbols like Vaishwanara or Virat, Surya, Akasha, Food or Praana to facilitate approaching Brahman as ‘Saguna’ or with attributes of mind for rendering the gross as subtle and pointed form for easy meditation. These Vidyas are taught in different ‘Shaakhas’ or recensions of Vedas and all have the same objective of realizing Brahman as the Unique Goal.

Section III: That Knowledge or deep understanding of what Brahman is all about and meditation to Him is certainly far more effective than mere Karmakanda which no doubt is required for purification of thought and heart thus serving a subsidiary end of liberating the Self. This has been stressed by Badarayana Maharshi on the strength of Vedic Texts. Indeed, the texts of Vedas do signify the Rites but only to subserve the merit of Knowledge and the resultant power of meditation. The Brahma Sutras in the current Section seek to establish this very aspect: of the seventeen Adhikaranas of as many as fifty-two Sutras; the facets covered include the primacy of Knowledge and Meditation supported by action-orientd Rites and Sacrifices; Sanyasa or Total Renunciation as an effective tool to learn intensified Brahma Vidya; episodes recorded in Upanishads to support rituals to complement the intensity of meditation; restrictions and relaxations in the intake of food for survival; observe duties of the Ashram of Sanyasa; the highlight of celibacy as a hall mark of an irreversible and life-long vow; exclusion from the Society to shun the non compliance of the vow; meditations connected with the subordinate acts of Sacrifices only to be conducted by Priests and not by themselves; Mouna or abstinence from speech, child like state of non worldliness, innocence of mind and Panditya or erudtion coupled with equanimity and finally the state of Liberation and Realisation of Brahman.

Chaturthodhyaaya (Chapter IV): Phala or Accomplishment:

Section I: Having discussed certain ‘Sadhanas’ or practices connected with meditations and other means of worship to the Supreme Self and the Individual Self or Absolute Brahman and the Embodied Self, further discussion ensues about the results or Fruits of such worship. Discussion on a few more other Sadhanas now are being further continued in the present chapter, as the fruits or end-results of the various means of such Vidyas and practices constitute purification of the senses and the realization of the Self itself as Brahman.

Section II. In the earlier Section, the process of Jeevan Mukti has been discussed as at the termnation of the fruits of Karmas or Actions of both the Prarabdha and Sanchita or the recent and ongoing and accumulated nature. Now, the ensuing Section describes the mode of departure of the Soul towards ‘Deva
yaana’ or the Divine Course. The departure entails merger of organs into Mind, functions of Mind into Praana the Vital Force, Praana into the Individual Soul or the Jeevatma, the Soul into the Subtle Elements viz. Earth, Fire, Water, Air and Sky; and thereafter into the Rays of Surya. The time of the process of Merger during the course of Surya in Uttarayana is stated to be fruitful with beneficial and pro-active results to the concerned Individual thus departed and the the results are not encouraging in the Southern Course of the Sun.

Section III: Devayaana or the Path of Gods connected to Brahma Loka is indeed a unique experience of the Individual Soul which is but the reflection of Brahman the Supreme who is Avyaktam-Shaswatam-Vishnum-An antam-Ajam-Avayayam. However the ultimate that the Soul could traverse into the identity of that Supreme is perhaps to accomplish Saguna Brahma or the Embodied Brahma. Now that the Soul needs to achieve that Hiranyagarbha himself is almost non possible, if at all! Through that Divine Path which is at once possible or not possible has no dimensions of time, distance, direction, range of imagination and possibility. That Goal is purely based on Anubhuti or Experience. This is stated to visualize on way the inter-faces of the following Deities viz. Illumination, Vayu Deva, Varuna Deva, and halt at connected to Stations for worship them ‘en route’. Finally, the Soul merges into Brahma. The Siddhantha as believed by Badarayana Maharshi is that the ultimate merger of the Soul happens with the Saguna Brahma, while Maharshi Jaimini opines that the Soul merges into the Supreme Nirguna Brahman Itself.

Section III: The Individual Soul attaining Brahma Loka visualizes Sadguna Brahman and finally manifests its true nature as ‘Avibhaaga’ or Unseparated from the Self, ‘Apahata paapamatwa’ or Freedom from sins and blemishes, ‘Satya sankaalpatwa’ or of Its own volition and thus totally Liberated, and ‘Chaitanya’ with Pure and Absolute Intelligence and Freedom. Badarayana thus feels that both the Entities are just the same; these are at once relative and transcendental. The liberated Soul can attain the effects of Saguna and Nirguna on volition; it can exist in Brahmaloka or elsewhere with or without manifestation; it can animate several bodies in any Loka with Lordly powers and is since an integral part of that Supreme.

TAT TWAM ASI
ESSENCE OF BRAHMASUTRAS

PRATHAMODHYAYA

PRATHAMA PAADA (Chapter I)

(Understanding Brahman by way of Interpretation)

I.i.1) Jignaadhikaranam- Adhaato Brahma Jignaasaar: Brahma Sutras are meant only for those who desire and deserve. Thus Only after accomplishing the pre-qualifications of adequate knowledge of Scriptures that one could seek ‘Brahma Jignaasa’ or the Unreserved Quest for Brahman or of the Pure Consciousness. The pre-qualifications include four essential means of Moksha viz. (i) capability to distinguish the Everlasting ‘Para Matma’ versus the fleeting heaps of material attractions or judgment of Reality against Maya or Illusion; (ii) Complete awareness of Action-Reaction Syndrome or the Realization that whatever ‘Karma’ one performs would yield fruits accordingly; (iii) ‘Shat Sampatti’ or six virtues viz. ‘Sama’ or control of Mind, ‘Dama’ or control of External Senses- Self Restraint of Mind and desire; ‘Uparati’ or disengagement of worldly pulls and pushes; ‘Titiksha’ or forbearance / equanimity of joys and sorrows; ‘Shraddha’ or extreme faith, industriousness and determination; ‘Samadhana’ or introspection and deep concentration; and above all, (iv) ‘Mumukshatwa’ or the intense desire and resolve to realize what Brahman is all about!

Janmaadhyakaranam-

I.i.2) Janmaadyaasya yatah: Brahman is derived from the word of Existence-its beginning-upkeep-termination. Yet, He is indeed however distinct; He is the only Independent, Permanent, Invisible, Unknown, Unborn, All- Pervading and All-Knowing Non-Entity! In Taittiriya Upanishad (Part III i.1)
vide Bhruguvalliv states: Bhriguva Varunih Varunam pitaram upasaara adheehi Bhagao Brahmeti tasmaa etat provaachaa, annam praanam chakshu shrotram mano vaachamiti, tam hovaacha yatovaa imaani bhutaani jaayante, yena jaataani jeevanti, yatprayantyabhi samvishanti tad vijinyasva tad Brahmeti/ sa tapastava/ (The illustrious Bhrigu Maharshi approached his father Varuna Deva to teach him Brahman and the latter commenced his explanation: food as consumed, the vital force, vision of the eyes, hearing capability by the ears, mind which thinks and tongue by which to speak constitute among the means to the knowledge of Brahman. Brihadaranyaka Upanishad vide IV.iv.18 too affirms similarly: Praanasya praanam uta chakshusha chakshu uta shrotram shrotram, manaso ye mano viduh, tenichikyur Brahma puranam agrayam/ or Brahman is revealed as the radiance of the Self or the Pure Intelligence and indeed the elemental or quintessential Vital Force the Maha Praana; it is also the rudimentary Eye, or the eye of the eyes, the basic Ear of the ears and the fundamental Organs, especially the rudimentary Mind of the minds. Thus the Elemental Sense Objects of the universal Innermost Self declare themselves as the integral components of the Supreme and premordial Purana Brahman) Varuna Deva adds: These means of Brahman are but partial while ‘tapas’ or intense meditation, backed up by extraordinary control of organs and senses called Brahma Sadhana and Brahma Jnaana saturated with Sacrifice and impeccable practice of that Supreme Knowledge! Then followed in theTaittiriya Upanishad's Bhruguvalli chapter III, an intense introspection was practised by Bhrigu Maharshi as instructed by Varuna Deva: first on Annam Brahmeti vyajanaat/ then as Varuna suggested to Bhrigu to practise introspection on Praana saying Praanam Brahmeti vyajanaat/ then Varuna Deva suggested on the Vital Force; further as suggested by Varuna, Bhrigu concentrated on Mind as Mano Brahmeti vyajanaat; then Varuna suggested for extraordinary austerities and unusual Tapasya demanding of the Maharshi stating Vignaanam Brahmeti vyajanaat/ Maharshi Bhrigu did so and having acquired knowledge, par excellence, and realised the light the very ‘raison d’etre’ of or the cause of the causes of existence- evolution-and finally the decay and death leading again to the cycle of births and death syndrome. Then that unique fund of Knowledge dawned finally Varuna exorted Bhrigu to experience and said : ananando Brahmeti vyajanaat/ In the ultimate analysis Brahman is Bliss and from that climactic bliss the Universe and Creation lead to origin-preservation and the Final termination. Thus indeed Brahman is the Seat of Bliss even being distinct from Creation and is yet difficult to comprehend and invisible. Thus Bhrigu realized Bliss as Brahman since all the Beings who were born, sustained and got finally merged in Ananda! A step by step revelation of Paramatma the Embodiment of Ecstasy or Bliss is not only microcosmic mirror form of Antaratma or Self Consciousness but also a balancing of macro cosmic complex structure of Pancha Bhutas or the Five Elements or ‘Prithiviyaapastejovaayurakaashaas’ as also Surya Chandra Nakshatras, Indra and His Devas, and Prajapati Maha Purusha and His better half Devi Maya as superceded by Saakaara- Niraakaara Brahman!

Shastra yonitwa-adhikaranam-

I.i.3) Shastrayanitwaat: Indeed Scriptures alone are the authentic source of Knowledge that Brahman is the Prime Origin and Nucleus of Existence. There has been a discussion that Vedas are meant to exhort action, requiring commands to humanity and as such these might not be quite relevant directly and Upanishads would be the appropriate source of revealing Brahman. Indeed this argument might look superficial since Vedas are indeed ‘Anirvachaneeyas’ or Unwritten and ‘Vaachaa Nirupa Nityayaas’ or Ever Live Truisms by way of Spoken Word through generations! Moreover Vedas had no Origin; as a corollary Brahman the ‘Sarvagnja’ (Omniscient) was the Veda Karta and Vedas were His ‘Shvaasa...
Nishvaasaas’ or His Inhales and Exhales! Viewed from another angle, Brahman who is devoid of form, shape, sex, feature is not realizable otherwise and hence: *Tam tyo upanishadam Purusham prucchaami:* Brahma’s Veda Vakya states: One can be enquired of me from Upanishads!

**Samanvayadhikaranam**

**I.i.4) Tattu Samanvayaat:** Having thus established that Brahman could be visualized by the Scriptures, one needs to resort to ‘Anvaya’ or Conciliation by way of bridging Six kinds of Gaps viz. ‘Upakramana’ or Conclusion of a Fact thus proved, ‘Abhyasa’ or repetition of the Conclusion so arrived at, [say by reciting the Eternal Truth of *Aham Brahmasmi* (I am Brahma Myself!)]; ‘Apurvata’ or the Inimitable Significance of the Subject Matter under Discussion, Phala or the Outcome, ‘Atharvada’ or Extolling the Subject, and ‘Yukti’ or Reasoning.

The unique Brahama Jnana being the Topic, the Upakramana would be the next step. This introduction of the Topic is: It is the power of that Knowledge providing leads to the Abstract and Amorphous Energy called Brahma Tatwa and this needs to be anchored or reconciled (Samanvaya) to one’s own mental horizon or imagination. That ‘Embodied Energy’ might be the nomenclature of Brahman as fully recognized in Upanishads as being Omniscient, Omni Present and Omni Potent. Chhandogya Upanishad vide (VIi.1) affirms: ‘Sat eva somya, idam agra aasheed ekam evaaditiyam, taddhaika aauh, asad-edevad agra aaseed ekam evadviteeyam, tasmaad asatah saj jaata/ (In the very beginning, there was an unknown Existence called Non-Existence: Sat-Eva’ or that Existence alone which was Composite, Full in all respects, Eternal, Indestructible and Unimaginable; it was from that Abstraction or Non-Existence that Existence emerged!). The next Stanza of the Upanishad raises the question: *Kutasthu khalu sowmya evam syaat iti hovaacha katham asatah sajaayeteti, Satveva somya idamgra aaseed ekameva -adwiteeyam/ (By which logic could existence emerge out of non-existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have excluded ‘sajaatita’ or the existence of a tree like another tree; ‘swagata bheda’ or internal variation of the same tree’s leaves, flowers or fruits; or ‘vijaateeyata’ or difference of a tree from another angle, Brahman who is devoid of form, shape, sex, feature is not realizable otherwise and hence: *Tam tyo upanishadam Purusham prucchaami:* Brahma’s Veda Vakya states: One can be enquired of me from Upanishads!

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Brahmaapurvam ananparam, anantaram, abahiyam, ayatamatmaa Brahma sarvaanubhuh/ Iti anushasanam/ (In the context of learning Madhu Vidya or the Instruction of Honey by Dadhyan Maharshi to Ashvini Devas requiring them to assume horse heads, as Madhu Vidya is a secret and was not possible to be taught in human forms, then by virtue of Indra’s magical powers they visioned manifold Swarupas and Prati Rupas along with organs of hundreds, tens of thousands; nay in infinite forms; but that Brahman is indeed far far unlike such figures and forms; indeed He is beyond such ‘Indra maya’. He has neither body no form and figure, without time limits of earlier or later, without prior or posterior, without interior or exterior; and that Inner Self known as Antaratma or Conscience is the singular and All-Perceiver is indeed Brahman and none else!)

Ikhshayadhikaranam-

I.i.5) Ikhshate naarshadamb: Several arguments were forwarded by SankhyaYogis that it was not Brahman but a Pradhana who had the Supreme Power and he was responsible for Srishti with the assistance of Prakriti Maya as Pradhan’s secondary energy. The fallacy of this argument is easily prone to negation since Srishti of various Beings like humans and other ‘charaachara jagat’ would be possible by the duo but not of Pancha Bhutas and other Devas like Surya, Chandra, Nakshatras. Indeed, Prakriti or the Secondary Energy is imperfect just as a hot metal rod might burn but cannot create Agni. Svetashvatara Upanishad vide III.19: A-paani pado javanograheeyaa pashyatyashrunoti akarnah, so vetti vedyam na cha tasyaastii vetta, tam aahur agrayam Purusham mahaantam/ (The Supreme Unknown has neither hands nor feet, can vision without eyes and think sharply without mind and in short possesses no body no body parts nor senses; indeed it is a rare phenomenon but truly existent and active. None could possibly know about Him and is known as premordial and ageless disregard of kaala maana or the Time Schedule. The same Upanishad also states vide VI.7-8: Tam Ishaaraanaam paramam Maheswaram, tam devataanaam patim pateenaam paramam paraataat, vidaama devam bhubanesham Idyam/ Na tasya kaaryam karanaamcha vidyate na tat samascaapi adhikaaras cha drishyate paraasya shaktirvividhaiva shrutyate swabhaavikee jnaana balakriyaacha/ (That Supreme Energy of Brahman is the focal point of all the Deities of varied forms and intensities of energy being the Master of Masters. Without his approval, the worlds come to a grinding halt and no action of an organ or of senses is ever possible. He is the source of Intelligence and Wisdom, and even that of Ignorance and Darkness even as He Himself the spring of joys and sorrows, pushes and pitfalls. There is no Master of His, no controller, being the Unquestioned Authority Himself.) Yet another argument demolishing the Sankhyas would be the ‘chetanatva’ or consciousness cannot be attributed to Pradhana or Prakriti, nor ‘Sat’ or Absolute Truth be attributed to a secondary source; in this connection, Chhandogya Upanishad vide VI.ii.1 is recalled again as quoted from ‘Tatthu samanvayaat’ I.i.4 as above viz. in the beginning there was only one in existence and that omnipotent energy willed to become many; in fact ‘Sat’or the Absolute Truth is a negation of Trigunas, although normally misinterpreted as a part of the so called Trigunas of sat-rajatas-tamo gunas! The view of Samkhyas was neither supported by Upanishads nor Shrutis. Incidentally, apart from Adi Shankara, even Ramanu –jacharya, Madhavacharya, Nimbakaryacharya did not approve of the Samkhya view! In some quarters, there appears to be misleading interpretation that Shankaracharya had in principle approved of Paramatma and Jeevatma concepts but having discussed at some length, he rejected it as Brahman was Anandamaya as shall be referred to in the following references.

I.i.6) Gounaschennaatmaashabdaat: Manifestation of Objects is primary to their perception; in other words, existence precedes visualization or seeing the Created Objects; this Brahma Sutra thus underlines the significance of Existence of various Objects in Creation of fire, water, sky, air and earth rather than on the realization of the Self! Aitareya Upanishad (I.i.1) states: Om Atmaa vaa idameka evaagra aaseet, Naanyat kinchan mishat, Sa ikshat lokaannu sruja iti/ Sah imaam lokaansrujat/ Ambho Marichirmara -
apaapodambhah parena Divam dyouh pratishthaantariksham Marichayah Prithivi Maro yaa athastaatta Aapah or That Supreme Self crafted these Lokaas viz. Heaven, Sky to support the Heaven, the Earth and Water beneath Earth. The Aitareya Upanishad further describes that Paramatma felt that Loka Paalakas or Chief Administrators of each worlds so generated andViraat Swarupa while the latter organised Srishti of the worlds. Mundaka Upanishad (I.7&8) elaborated: Yathornanaabhih srujateygruhnnatey cha yatha Prithivyaamoshadhayah sambhavanti/ Yathaa satah Purushaah keshalamani tathaaksharaat sambavateeh Vishwaam/ Tapasaas cheeyatey Brahmaa tatonnamabhiijaayatey, Annaatpraano Manah Satyam Lokaah karmasu chaamritam/ (Paramatma then weaves around the universe just as Earth grows herbs and trees or human beings issues out hairson bodies and a head just as a spider weaves, extends and withdraws its thread, so does Brahman by way of His sankalpa and will power called tapasya expands himself and originates the Unmanifested ‘Anna’ or Food and evolved Praana the vital energy the very original source of Life, Pancha Bhutas of Earth-Water-Fire-and Light as also Air and Sky. There after He created Sapta Lukas of Bhuvar-Swar-Mahar-Janar-Tapo-Sarya Lukas. Then the ‘Karmasu’ or as the Cause and Fruit of Karma or one’s own Action and the Effects till eternity but for the break of the cycle of births and deaths)

I.i.7) Tannishthasya mokshopadeshaat: Liberation from the make-believe world and life would indeed be possible to whosoever aspires and works for it. A dying person loses speech, mind, vital energy and body warmth for merger into the subtle essence. Whatever is the Absolute Essence which is the Reality and the Truth is the Self. Chhandogya Upanishad VI.xv-1-3 is quoted: Purusham, Saumya utopataapinam jnaayatah paryupaasate, jaanaasi maam, jnaanaasai maam iti; tasya yaavan a vaan manasi sampadyate, manah praane, praanah tejas, tejah parasyaam devataayam, taavajjanati// Atha yadasya vaan manasi sampadyate, manah praane, praanastejasi, tejaah satyamsa aatmaa, tat tvam asi, Svetaketo, iti, bhuyaa eva maa, bhagavaan, vijnapatyatva iti; tathaa, Saumya, iti hovaachat// (As relatives surround a dying person and ascertain whether they could recognise them, he would be able to do so as long his speech, mind, vital force, body warmth and awareness of his consciousness, then the person ceases to exist. That indeed is the time while the process of the transmigration of the Self would commence. That subtle existenc of the Self in the quest of new abodes begins; That is the Self and that is the Truth: That indeed is the Truth)

I.i.8) Hehatvaavachanaaccha: Hetu vaada or reasoning out can be recognised among the non realities; the example of a person pointing out to a big Star on the Sky and finally identifying a tiny Star Arundhati; Reality is identified by way of reasoning among the multiple options but that might tend to be highly misleading! Innumerable objects made of clay are stated to be real, but not realizing that clay indeed is the reality!

I.i.9) Swaapyayaat! Or because of the ignorance of not being able to merge into one’s own self! Even after acquiring knowledge, a man remains ignorant that merger of one’s own ‘Antaraatma’ is what Moksha is all about!!

I.i.10) Gatisaamaanyaat: Indeed, acquisition of huge fund of Knowledge from various Scriptures which is the raison d’etre for the quest of Liberation needs to be fulfilled optimally. In other words, the means of ‘Awareness’ or Super-Consciousness needs to be harnessed effectively into Self-Consciousness! Taking the example of burning Fire, sparks fly in various directions just as the Supreme Self generates
various senses and organs in different directions; it is from such sparks that Cosmos, Life or Prana and so on are generated. From that only, the very Self emerges as everything: *Tasya ha vaa etasyaivam pashyatah evam Manvaanasyetivam Viginaanata Atmatah Praana Aatmat Aashyaatmae smarah Aatmath Aakaasha Atmatasteja Aatmata Aaapa Aatmat aavirbhava tirobhaavau aatmatornnaa aatmato balam aatmato Vignaanamaaato dhyaanam aatmatah chittamaatmaatah sankalpa maatmato Mana Aatmato Vigjaanam aatmato Naamaatmato Mantraa Aatmatah Karmanyaatmata evad sarvamiti/ (Chhandogyaa Upanishad vide VII.xxxvi.1) (Once a person believes and gets convinced that he- or any person for that matter- happens to be the spring boat of the pranaa, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself is certainly the Supreme Self himself as those qualities are dormant in him. The hidden meaning is explained in further stanzas: The one who accomplishes and realises the Truth and Reality, he becomes Paramatma Himself and the merging point of total vision of tri gunas, pancha bhutaas, Sapta Dvipas and Sapta Samudras, Nava Grahas, Ekaadasha Rudras and so on and as a symbol of Purity, though and action. This is the Truism.)

I.i.11) Shrutsvaaccha! That Brahman is revealed by Shruts and Upanishads is clearly established indeed! He is portrayed by Svetashvatara Upanishad vide V.v.ix as follows: *Na tasya karanamacha vidyate nakaaryam kaschipatir asti lokey, na cheschita naiva cha tasya lingam, na kaaranam karanaadhi - paadhipo na chasya kaschij janitanachadhipah/ ( Bhagavan is the very beginning as the Cause of the Causes and manifests Himself as the Union of Soul and Individual bodies. Beyond Him, there is no master on the Universe, nor Ruler, nor He has any distinguishing ‘Lingam’sign or mark. Indeed He is the Cause, the Over- Lord of the Lords of the Organs and He has no Originator). Brihadaranyaa Upanishad. (II.iv.14 & IV .v.15) further states: *Yatrahi dvaitamiva bhavati tadinata itaram pashyati taditaram jighrati-taditara itaram rasayatey tadirara itaram abhivadati-shrunoti-manrutey-sprushutetey-vijaanaati/ Yatraivasya sarvam atmaivaabhuut, tatkena kam pashyet-tatkena kam jighnot-kam rasayet-kamabhipat-ityaadi/ Yenedam sarvam viginaanaati tam kena vijanaaayaat? Sa esha neti netyatmaa, agraahyo na graahyatey, asheeryo nahi sheeryatey, asango nahi sajjatey, asito na vyahatatey, na rishhya/vignaanaam are kena vijaaneeyaat/ ( Due to the actual existence of duality, nay the multiplicity, due to ignorance smell is different, vision is different the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied and the faculty of understanding is highly different too. When the veil of ignorance id removed and since the Absolute Self which is neither dual nor multiple, everything falls in place and one starts its attributes to hear, see, smell, touch, taste, feel,think and react preciselythe sama is in unmistakable and distinctive uniformity. The Self is Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! That Entity is not perceptible, not subject to perishing, not attached, not fettered nor controlled, and never subject to pain and injury! Would there be any further to know about Brahman from Shruts?

Anandamayaadhikaranam-

I.i.12) Anandamahobhyaasaat: Brahma is indeed the High-Seat of ‘Ananda’ or Bliss. This basic Truism is being repeated again and again as Abhyasa. Another inference is that not only Brahma is Ananda, yet there might be entities which are ‘Anandamaya’ too! Initially however, Taittiriya Upanishad (II.vii.1) confirmed that at the very beginning there was an un-manifestation which eventually manifested as Brahman on his own as Self-Creator who was the Source of Joy: *Asad va idam agra aaseet, tato vai sad
jaayata, tad atmaanaam swayamkuruta, tasmaat tat sukrutam uchyat iti/ Yadvai tat sukrutam rasovai sah, rasam hyovaaayam labdhvaanandi bhavati, ko hyovaanyaatakah praanyaat, yad eshaah aakaasha anando na syaat, eshaahai evaanandayaati, yaahvai evaishaa yatasmin nadrushye naameyniruttyenila yobhayah pratishthaam vindatey/ Atah syo bhayam bhavati,yadaa hyovaisha yetaminmudara mantaram kurutey,Ata tasya bhayam bhavati, tattewa bhayam vidushomanvaanasya, Tadapyesha shlokobhavati/ (Quite initially when there was un-manifestation and no Creation, Brahman alone existed as Self generator and He created everything. The expression of ‘sukrutam’ or the Great Task was meant not only for the benefit of the posterity but also of ‘sakrutam’ or an accomplishment done exceedingly wonderful. Indeed the mammoth task of Creation was executed all by Himself and hence another expression came into place viz. ‘svakrutam’. This Unique Act executed all by Himself was the source of extreme ecstasy and Bliss for Him. In order to retain the Fantastic Picture of His Creation as an art, He desired that the Universe be everlasting and hence created Prana the Universal Life Force and thus the process of breathing by way of inhaling and exhaling came into place; to ensure that the process of joy be provided to all the Beings in Srishti, there had to be the concepts of fearlessness and security. At the same time, fear, insecurity and the consequent uncertainties of life, death and the cycle of births and death were created too. This was to ensure that the Beings are to be ever on the alert to refrain from curves from straight lines in their behaviour pattern and to ensure sifting of ignorance and enlightenment and of vice and virtue. This is also to ensure that temporary signs of material pleasures are bypassed and Eternal Joy and Bliss be the final goal. Once the periodical cycle of life and death is baled out from, the bouts of ups and downs ae terminated for ever and safe sailing reaches the shores of Brahman of Everlasting Bliss for ever. The subsequent stanza of Taittiriya Upanishad viz. II.vii.1 provides application of the universal context apart from that of the Individual Self: Bheeshaasmaad vaataah pavate, bheeshodeti Suryah bheeshaasmaad agnischendrascha mrityurdhvaavati panchama iti/ It is in awe and reverence of Brahman that the various celestial sources of Authority are in perfect position; it is that fear of the Supreme Energy of Wind God Vaayu blows perpetually and Sun rises and sets as per their prescribed timings; so do their duties unfailingly by Agni Deva Indra and fifthly Lord Yama as an illustration. Now Brahman bestows joy to all, human and celestial Beings alike). Taittiriya Upanishad (II.v.1) describes further with the description of cognitive physique and assures that indeed the Bliss of Brahman is fathomless and undefinable but one drop of that keeps the totality of the Universe ticking: Vignaanam yagnam tanute, karmaani tanutepicha vignaanam devaah sarve Brahmajyeshthumapaasate/ Vignaanam Brahma ched veda, tasmaaachen na pramaadyati, shareere paapmaano hitvaa, sarvaan kaamaan samushnute/ TasyaiSha eva shareera Atmaa, Yah Purvasya, Tasmaadvadwaigignaanamayaat, Anyontara Atmaanandamayah/ Tenaisha Purnah, Sa vaa esha Purushavidha eva, Tasya Purusha vidhataam, Anvayam Purushavidhah, Tasya Priyameva shirah, Modo Dakshinah pakshah, Pramoda uttara uttarah pakshah, Ananda atmaa, Brahma puccham pratishtha! (Vignaanam or knowledge enables the execution of Yagnas as also other duties prescribed to all the Varnas of Brahmana, Kshatriya Vaishya and the rest. All the Devas like Indra are in constant worship to Mahat Brahma Hiranyagarbha as per their knowledge that they possess as indeed vignam is Brahma; once the heap of sins is gradually evaporated, then one experiences all the joys. It is firmly believed that the Inner Self is essentially the form of bliss which would have taken a human shape of which head is of joy, the right side of the body of joy, the total fulfillment is the left side and the body trunk is the fountain of bliss itself while the tail is the balance to provide stability. Thus the human body is of five ‘koshas’ or sheaths viz. Annamaya, Praanamaya, Manonmaya, Vijnanamaya and Anandamaya. Brihadaranyakaa Upanishad vide III.vii.8 affirms: Edad vai
tad aksharam Brahmanaa abhivadanti asthulam, ananyak, avaayu, anaaakasham, asangam, arasam, agandham, achakshusham, ashrotram, avaak, amanah, atejaskam, apraanam, amaatram, anantam, abhayam/( Yagnavalkya Maharshi
visualizes Paramatama as follows: Brahma Vettas define Brahma as
imperishable, featureless, neither gross nor minute, neither short nor long, neither like glowing red like Agni, neither sticky nor oil like water, neither shadowy nor dark, neither like air nor space, unattached nor committed, neither interior nor exterior, neither savoury nor odorous, visible with eyes nor heard by ears, neither with praana nor without; endless and fearless; thus Brahma is totally devoid of substance, attributes, features and qualities.) Brihadaranyakya also explains vide IV.iii.32 that Brahma is the Supremen Goal, the Supreme Treasure, and that is the Supreme Bliss.

I.ii-13 Vikarashabdaanneti chenna praachuryat: The evolution of the Concepts of ‘Ananda’ and ‘Ananda Maya’ ie. Bliss and Bliss-like need no dau interpretation: while Brahma is the Seat of Bliss or Extreme Joy, so are the Brahman-like Entities created by Brahma only! The fact of Bliss is not to be negated as bliss-like since both the expressions of Ananda and Anandamaya are of abundance of Bliss in both the cases.

I.i.14 Tadhetu vyapadeshaaccha:
As the cause of Ananda is Brahan, he alone has to enrich it: Eshaa hyevaanandaayati yadda (Taittirya (II.vii.1) as already referred to the above ‘Anandobhyasa Sutra’states- He who causes bliss must himself abound in bliss, just as a man who enriches others must himself be in possession of bliss (wealth). Brahman who is the source of bliss is also the source of it to other individuals too! Brihadaaranyakya Upanishad has succinctly summed up about the basic precepts of the Universe: Vigjnaana maanandam Brahmaratidaraartruh paraayanam, Tishthamaanasya taddhita iti/-III.ix.28.7- (Knowledge, Bliss, and Brahma are the Supreme Goal and Provider of Prosperity and so are fruits of those who realize Brahan too!)

I.i.15 Maaantra varnikameva cha geeyatey/ (This Blissful Brahan is not only the Source of Bliss but also declared and qualified for other reasons too). In this context, the Quote from Taaittiriya Upanishad (II.i.1) is apt and relevant: Om Brahmavidaapnoti Param Tadeshaabhuktaa/ Satyam Jnaana manantam Brahma/ Yo Veda nihitam Guhaayaam Paramey Vyoman/ Soshanrutey sarvaan kaamaan saha, Brahmanaa vipashviteti/ Tasmaaddvaa Etasaadaaatman Aakaasha sambhutah/ Aakaashaadvaaayuh, Vaayoragnih, Agneyraapah, Adbyyah Prithvi, Prithwaayoshadхаaha,Yoshadeebhyonnam, Annaat Purushah, sa vaa esha Purushonna rasamayah,Tasyedameva Shirah, Yayam Dakshina Pakshah , Ayamuttaraah pakshah, Ayamaatmaa, Idam puccham pratishthaa, Tadyesha shloko bhavati/ (Brahman is Satya or Truth, Jnaana or Knowledge, and Anantam or Endless. Whosoever could absorb that these basic precepts are the most fundamental ones would have known what Brahan is all about. It is from that Brahan that Space or Akaasha got originated and from the latter emerged Agni or Fire; from this link were produced Aapas or Water- Bhuh or Earth-Aoushadhis or Herbs which led to the origin of Anna or Food. Taaittireeya (II.i.1) again: Annaadva Prajah Prajaayanye, Yaah kaascha Prithvi shriaah/ Atho Annenaiva jeevanti, Athainadapi yantyantatah/ Annahi Bhutaanaaam jyeshtham, Tasmaan Sarvoushadha -muchyatey/ Annaad Bhutaani Jayantey, Jaataaanmena vardhante, Adyatetii Bhutaani tasmaaddanam taduchya iti/ Tasmaadvaa etattasmaanrasamayat, Annontara Atmaa Praanamahah, TenaiSha Puranaah/ Sa evaa esha Purushavidha eva, Tasya Purusha vidhitaan Anvayam purusha vidhah, tasya
Praana eva Shirah, Vyano Dakshinah Pakshah, Aakaashaat Atmaa, Prithivi Puccha pratishthhaa/ (Food paved the way to the Self as all the Beings are born from, sustained by and at the end merged into. Since food i.e preceded by, born before, worshipped always and consumed by all Beings, it is precisely called Praana the Life Force for all. As the Inner Self is made of this Life Energy which is the essence of food, the latter is an offshoot of Vayu, of which the head of a Being is Praana, its right side is Vyana, the left side is Apaana; Akasaha is the Conscience of a Being, Earth is the tail that stabilises. Thus ‘Annaat’ or food transforms into ‘prajaa’ resting on Earth, since ‘atman hi bhutaam jyeshthaanaam’ or food is the first born. All living Beings originate from ‘amnam’, sustain from it and finally merge into it; hence ‘Annam Brahma’!

I.i.16) Netaronupatatthey: The clarification in this Brahma Sutra may be juxtaposed against the previous One; as stated in the Taittiriya Upanishad (II.vi.1) viz. ‘Asanneva bhavati, asad Brahmedi chet, asti Brahmeti chedveda, santam enam tato vidyuriti/ (‘If any body feels that Brahman is non-existent then the counter query would be whether the one who doubtths were existent himself as he lacks fundamental possibility of existence; the same Taittiriya (II.ii) ‘let the Other Creations of the ‘Inner Self’ become as many would not be just the same as ‘Supreme Self’). Both the statements of the same Upanishad are indeed complementary. Then the further qualifications of various other Beings are Annamaya-Praanamaya-Manonmaya! Thus could a mirrored object similar as the Original?’ Also, as Brahman asserted Chhandogya Upanishad (III.xiv.1-3): ‘Esha ma Atma antarhridaye aneeyaan vreehwaaya Yavaadwaa Sarshapaadvaa Shyaamaakaadvaa Shyaamaaka tandaaladvasha ma Atmaanta hridaye jyaayaan prithivyaa jyaayaanarkshaa jyaayaandivyo lokebhyah/ (This Self within the lotus of my heart is tinier than paddy, or barley or mustard or Syamaka kernel, but yet far bigger than earth, space, ce, or Heavens and the totality of the Universe! Indeed, Sarvam khalvidam Brahma tajjalaaniti shaanta upaseeta/ or this Universe in totality is replete with Brahman from whom it is born, exists and dissolves)’

I.i.17) Bhedavyapadeshaaccha: This Brahma Sutra thus makes it further clear that the difference of the Supreme Self and the Individual Self is indeed obvious. ‘Raso vai sah, Rasam hyeavaayam labhdavaaninid bhavati/ (Taittiriya II. vii.1) or He is bliss or Rasa and whoever / an individual becomes happy too attains that Bliss! Brihadaranyak Upanishad elaborates in III.vii.3 Chapter: ‘Yah prithivyaaan tishthan prithivyya antarah yam prithivi na veda, yasya prithivi shareeram, yah prithivimantaro yamayati, esha tan atmaan-yanyatatarya aniritah/ Yopsu tishthannadbyoonaraah yam aapo na viduh yasaapagah shareeram, yopontaro yamayati esha ta atmantaryami amritaah/---Yognou tishthaan aagentarah yamagnir na veda—yontarikshetishthaantariiksham na veda—yo vaayo tishthaanvaayontarah yam vaayur na veda- yo divi—-/ya aditya—-/yo disha—-/yas chandra—-/ya aakaasho—-/yas tejasi—-/yah sarveshush bhuteshu tishthan sarvebhhyo bhutebhyantrah, yam sarvaani bhutaani na viduh, yasya sarvaani bhutaanyantar yamayati, esha ta aatmaanyparya amamitaitya adhibhutam adhyaatmanam/ ( Indeed, all the Beings on earth and are well within it but are unaware of their powers; neither the the Self of a being is aware of its body is earth nor that it controls the earth; much less it knows of its being the Supreme Brahman; similarly, mutual cognition of the Being and the counter parts of Agni- Vaayu- Surya Chandras, Directions, and other celestial powers controlling the Organs and Senses of the various beings possess mutual knowledge. Brihadaranyak vide III.vii.23 concludes: ‘Esha ta Atmaantaryaaamamurutah; Adrushto drashtaa, Ashrutah Shrotaa, Avigjnaato Vigjnaataa, Nanyotosti drastaa, nanyosti’
(He is the Internal Ruler, the Immortal Self; never seen but is the witness; never heard but the unique Hearer; never thought of but the Greatest Thinker; never known but the Outstanding Omniscient, there is no other witness but Him, the Sole Internal Ruler, the Immortal Self. The principal distinction however is that He is NOT mortal!)

I.i.18) Kaamaaccha naanumaanaapekshaa: Thus there indeed could be no fanciful inference by Samkhyaas that on the ground that Upanishads affirmed of Bhagavan’s resolve: ‘Let me be many and let me be born’ (Taittiriya Upanishad. II.vi. 1) Asanveva sa bhavati, asad Brahmeti veda chet, Asti Brahmeti chedveda, santam enam tato vidyuriti/ Tasyesha eva sharira atmaa, yah purvasya, athaato anuprash - naah, uta avidvaan anum lokam pretya kaschana gacchatee u, aahovidvaan anum lokam pretya kaschit samashnutaa u; sokaamayata bahu syaam prajaayeyeti, sab tapotapyata, so tapastavaa, idam sarvam srujat, yadidam kim cha, tat srushtvaa tad evaanupraavishat, tad anu pravishyaa saccha tyacchhaahbhavat, niruktam chaaniiruktam cha, nilayanam chaaniilayanam cha, Vignaanam chaavignjaanamcha, satyam chaanrutum cha satyam bhavat, yadidam kincha, tatsatyamityaa chakshate tadapyesha shloko bhavati/ (If there is a fancy proposition that Brahman might not, after all, be nonexistent, then the counter question should be whether the one who doubts the existence of Brahman might himself be nonexistent! In other words, in case one believes that Brahman does not exist then he must be possessive of such knowledge as to prove it so. If the belief about Brahman’s non existence is to be proved then that person has to reply as to what happens after death. More over how is it possible that existence could come out of non-existence or a vacuum or emptiness!) Chhandogya Upanishad vide VI.ii.1-2 explains: Sadeva, Saumya, idamagra aaseed ekam evaa dviteeyam, taddhaika aahu, asad evedam agravaaseedekam evaa dviteeyam, tasmaad asatah sajjaayata/ Kutas tu khalu, Saumya, evam syaat, iti hoavacha, katham asatah saijaayeteti, sattveva, idam agra aaseed ekam evaadviteeyam/ (Svetaketu’s father stated that at the beginning there was only one Being in existence with none else and out of that single existence emerged a second. Indeed by which logic this was possible that existence could come out of non-existence, especially if the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have excluded ‘sajaatiyata’ or another tree like the original, ‘svagata bheda’ or internal variations of the same tree like leaves, fruits, flowers or ‘vijaateeyata’ or the difference of a tree say from a rock. Therefore, this singular existence resolved to create innumerable!) Thus the Singular Self resolved: Sah akaamayata bahu syaam prajaayeyeti/ Let me be many, let me be born! Having deliberated thus, Brahman created all that exists: Idam sarvam srujat/ He entered every where and the formless turned into forms, both defined and undefined, sustaining or otherwise, conscious and perceptible or otherwise, and true and untrue. Indeed Truth became all this and Truth is what Brahman all about!) Thus the fallacy that there might be a Pradhana who in turn would create several individual selves is completely negated and so is that Pradhana facilitated creation of Pancha Bhutas etc and even the Inner Selves like himself. The notion that after all, an Undefined Paramatma might have to take the Swarupa of a Proxy Pradhana to resort to Creation is totally baseless!

I.i.19) Asminnasya cha tadyogam shaasti/ More-over, the Scriptures clearly distinguish the Absolute Energy called Brahman and His several Creations like Himself! ‘Shasti’ or the Scripture teaches as follows: ‘Asmin’ or into Him- the Blissful ‘Non-Existent Existence’ called Brahman, ‘tadyogam’ or merger happens by Anandamaya / Blissful-like Entity or the Individual Soul / Jeevatma , then the result
would be freedom or emancipation! In other words, when the Original Fund of Bliss meets the ‘Anandamaya’ or Jeevatma then both the Entities become alike! Now, the possibility of the Yogam or Merger would be by way of Knowledge or Awareness of Paramatma / Brahma the Seat of Truth, Knowledge and Infinity!

Adi Shankara clarified further that Brahman or the Blissful is not ‘Ananda maya’ or the Modified Entity of Anada, as the latter was subject to Annamaya-Praanamaya-Mamonmaya features as the Individual-Self. All the same, Brahma would be the stabilizing ‘Tail’. Taittiriya Upanishad (II.vi) states : Asannaiva sa bhavati, Asad Brahma met che/ Asti Brahma metchedveda, Santamenam tato viduriti/ (In case that any body could assert of Brahan’s non existence, he himself would be non-existent. If any one realizes that Brahma exists, then he would consider to exist too, due to that awareness or knowledge.) Adi Shankara further clarified that as Brahan being the total depository of bliss and that a joy- like a particle of this bliss, exists in other beings in their tails!)

Antaradhidhikaranam-

I.i.20) Antasta taddharmopadeshaat/ (Keeping in view the qualities of His Creation and whatever the scriptures referred to, the One inside may be visualized thus :The Self-effulgent Brahman has Surya in His Eye; the Ruk-Yajur-Saama Uktas or hymns are the same as His Creations: (Chandogya Upanishad. Chapter I.viii) :- Idamevaagni or This (Earth) is like Ruk, Agni is Saama; Antarikshamevargyaayuh Saama: Space indeed is Ruk and Air is Saama; Dyourevgaditya Saama:Heaven is Ruk and Sun is Saama; Nakshatraanaevakachachandramaa Saama: Stars are Ruk and Moon is Saama and so on; Ruk and Saama are his finger joints. Now at his physical context: Vaageva saa Praanomastasmaam: Speech is Ruk and Praana the Vital Force is Saama: Chakshurevargatmaa Saama Tadetadetasyaamu chadyudham Saama or Eye indeed is Ruk and the Viewer is Saama; Shrotrameva Saa Manomastatsaama: Ears are indeed Ruk and Mind is Saama and so on. Likewise, excellence of music, or any branch of Creativity and of Originality is Brahman’s own! Having thus elaborated thus this Brahma Sutra further presumes the lines of what Bhagavan Krishna exhorted to Arjuna in Bhagavad Gita: (Adhyaaya X.41): ‘ Any aspect of Creation which is positive like power, fame, prosperity, and Virtue be recognized as a component of my Magnificence!’ Lord Krishna exorted that it was Maya or the Veiled Non-Reality created by Him which camouflaged the Truth : on the contrary the Basic Divinity was as quoted in Kathopanishad (I.iii.14&15): Uttishthhat Jaagratapraapya varannibodhat/ Khurasya dhaaraa nishtiaa duratyayaa durgah pathastatka -vayo vadanti/ Ashabdam asparsham arupam avyayam tathaa asaram nityam agandhavaccha yat/ Anaadyantatam Mahata Param Dhruvam Nichaaya tanmrutyu mukhaat pramuchyatey! ( This is a clarion call to all the creatures sleeping in ignorance: you must soon arise, awake, and get alert from the seeds of the evil! Indeed, the wise and knowledge must soon tread the sharp and slippery path of the dangerous razor’s edge which could be hurting mortally, yet would be worth while attempting the hardest as the termination point is bliss itself! The end of this arduous journey would free from the jaws of repeated deaths and births. While attempting this deed, maneuvering has to be performed with extra – ordinary dexterity as the mission to Reality is truly subtle as Pancha Bhutas or the Five Elements and their mortal extensions viz the Panchendriyas are to be tackled and balanced; earth is possessed of smell, taste, vision, touch and sound, as water has four features except smell and Agni has colour, touch and sound; air of smell and sound and Akasha only of sound. Now, gradual elimination of the relevant sway of panchendriyas needs to be practised. In other words, Truth in essence is titled as ‘ashabdam-arupam-
asparsham-avyayam or soundless, formless, touchless, and everlasting; it should be arasam-nityam-agandham-anaadyantam-mahatam-paramadrhuvam or tasteless, constant, odourless, devoid of origin and Termination, unique, and ever constant. However as Chhandogya Upanishad.( III.xiv.2) clarifies: Manomayah Praana Shareero Bharupah Satya sankalpa Aakaashatmaa Sarva Karmaa Sarva Kaamah Sarva gandhah Sarva Rasah Sarvamidam-abhyaattovaakyanaadarah/ (The Self comprises of mind, the vital force of the body and Inner Consciousness; his soul is like the Space, he is essentially of good nature, good intentions, good actions, and without complaints or cravings).

I.i.21) Bhedavyapadeshaacchhaanyah: Thus God the Controller and Internal Ruler is distinct from individual beings. In reference to I.i. 17 of the Brahma Sutras, Brihadaaranyaka Upanishad already elaborates as above in the Chapter III.vii.3-23 as follows: Yah Prithivyam tishthan Prithivyaa antarah, yam Prithivi na veda, Yasya Prithivi Shareeram, yah Prithiviimantaro yamayati, eshata Atmaanantarya -mrithah/ or Indeed all the Beings settled on Earth and are well within it but an unaware of their powers and authority; neither the Self of a Being is aware of its the earth nor even earth: Similarly He inhabits in Water, Fire, Sky, Air, Heaven, Sun, Moon, Ether, Darkness, Light, All Beings, Nose, Mouth, Eye, Ear, Mind, Skin, Intellect, Organ of Generation, But, He is never felt either by the Pancha Bhutas or Panchen -driyas viz.Jnenendriyas and Karmendriyas or his Mind.)

Akaashaadhikaranaam-

I.i.22) Aakaashastallingaat/ Aakaasha or Space is Brahman as indicated and evidenced. Chhandogya Upanishad (I.ix.i) establishes: Aasa Lokasya kaa gatirriti aakaasha iti hovaacha sarvaani ha vaa imaani bhutaanyaakaashaa deva samutpadyante aakaasham pratyastam yantaakaasho hovaibhyo jyaayaan aakaashah parayanam/ (What would be the support and destination of the world! Since all the Beings of Space originate from the Sky, their life termination too would occur there itself and as such Space being superior to all, those entities-be they Devas or the Beings on Earth- merge there too. For example when Brahman as ‘antariksha’ was stated to have created Agni for instance, then Agni too merges into Brahman; likewise all the Beings of Space made by Almighty are dissolved into Space This is how the ‘Paraayanan’ or the ultimate hold and destination during all the timings of past, present and future for all the Beings. The same Upanishad. (VIII.xiv.1) affirmed: Aakasho vai naama naamaru pavayonirvahita teynyadantara tad brahma tadamritam tadaatmaa Prajapateh! (To enable meditation, one looks up to Space since that is visualized as the name and form of Brahman, the Immortal and Omni Present.) The same Upanishad again vide IV.x.5 refers to: Vigjnaanamahyam yatpraano Brahma ka cha tu kham cha na vijaanaamti yadvaa kam tadeva kham yadeva kamitii praanam cha haasmai tadaakaasham chochuh/ (Indeed vital force is Brahman, but one is not sure of ‘ka’ and ‘kha’viz. bliss or space!) Vedas (Rig Veda V.I.clxiv.39) are indeed the authentic sources stating that the indisputable certainty viz. Vyoma/ the Sky was the Brahman that all the Gods subsisted from. Taittireya Upanishad (III.vi.1) referred to Bhrigu Maharshi’s Vidyaa as imparted by Varuna Deva: Anando Brahmeti vyaaajasaaat, Anandaad hyeva khalvimaani Bhutaani jaayantey, Anandena jaataani jeevanti, Ananden prayantyaabhi samvishanteeti, Saisha Bhargavi Vaaruni vidyaa, Paramey Vyomanpratishthitah! (In the ultimate analysis, Brahman is bliss that the universe is initiated from preserved along and terminated into. All the Beings originated from Brahman were sustained by his bliss which provided food to the Beings and that the food would get culminated in the cavity of the heart viz. the Supreme Space of Akasha!)
Praanaadhikaranam-

I.i.23) *Ata eva Praanah:* Indeed Praana or the Life Force is Brahman. Brahman imparts Praana or the Life Force to wards existence. It is stated that in the course of rendering Sama Veda, four groups of Priests viz. Udgatas, Adhvaryus, Hotas and Brahmans are normally involved in praising Gods. Once, three Udgata Priests called Udgata, Prastota and Prathiharta rendered four parts of Sama Veda in connection with a Soma Sacrifice under the auspices of a King.

It is against this background, Chhandogya Upanishad (I. ii.4,5,7,9) described the conversation of Udgata-Prastota-Pratihara: Prastotarya Devataa Prastaaavan anvaayatta taam ched avidwaan prastoshyyasi murthaay tey vipateeshyateeti (O Prastota, you render Sama Veda without knowing as to who is the God associated with the Prastava or the Introductory Praise; if you cannot reply, your head would fall!)

Then this question was parried to each viz. Udgata-Prastota and Pratihara. Then Ushasti the King who was organizing the Soma sacrifice was disturbed at the conceited verbal duels going on and said that if the Priests were unable to resolve as to who should be the Deity for whom the Sacrifice was being executed and indulged in futile discussions then he might have to engage another set of priests! Then Prastota understood the seriousness of the situation and declared that all the Beings would have to be merged into Praana or the Life Force: Prana iti hovaacha sarvaani ha vaa imaani bhutaani Praanamevaabhissam vishanti Praanamabhyajjahatey saishaa Devataaa maanyavataa/ (Prana would be the reply since all the Beings emerge from the Life Force only). Having replied thus, Prasota questioned Udgata whether he might offer a better reply. Udgata replied: Aditya iti hovaacha Sarvaani ha vaa imaani bhutanyaaditya mucchhaih santam gaayanti/ ( Aditya would be the Deity as all the Beings pray to and sing for Surya Deva as soon as they wake up ). Then Pratiharta replied further: Annamiti hovaacha Sarvaani ha vaa imaani Bhutaani annyameva prathiharamaanaani jeevanti saishaa Devataaa pratiharam anvaayatta/ ( All the Beings would most certainly live by collecting food alone and it would be that Deity only that requires to be venerated in the Sacrifice). Thus Prastava, Udgita and Prahihara have respectively selected Praana-Aditya-Anna. Indeed, Pratava was absolutely justified, for if there was no Prana or Life Force, neither there would be an eventuality of a rising Sun to be prayed for, nor there would be need for Food to sustain! Hence all the Beings yearn for Praana, merge into it and emerge from it. Brihadaranya Upanishad. (IV.iv.18) rightly and aptly describes: Praanasya Praanam uta Chakshusha Chakshuruta Shrotasya Shrotaram, Manaso ye Mano viduh/ Tey nichikyur brahma puranam agrayam/ (Paramatma Brahman is revealed by the radiance of the Self or Pure Intelligence or indeed the elemental and quientessential Vital Force the MahaPraana; it is also the elemental or rudimentary Eye and Vision, the basic Ear of the Ears and the other fundamental objects especially the Universal Mind. Thus the elemental sense objects of the Innermost Self divulge and declare them selves as the integral components of Paramatma! If one realizes the Praana or the Vital force of Praana or the Original Vital Energy, besides the Eye of the Original Eye, the Ear of the Original Ear, and the Mind of the Original Mind, then that Being would have realized the Everlasting Brahman!). Indirectly this would mean that Praana is the merger-point of Pancha Bhutas, Pancha Jnanendriyas, Pancha Karmendriyas and Buddhi or Mind!

Jyotischaranaadhikaranam-

I.i.24) *Jyotischaranaabhidhaanaat:* Jyoti or Illumination is Brahman and since this Brahma Sutra specifies about the feet of that Light, the inference is that Jyoti ought to be possessive of feet or steps.
Chandogya Upanishad (III.xiii.7) clarifies: *Atha yadatah paro Divo Jyotirdeepayatey Vishwatah prashtheshu Sarvatah prashtheshu anuttameshu uttameshu Lokosho idam vaava tat yat idam asmin ananta Purushe Jyotih/* (Now, that Illumination that shines beyond Swarga, beyond the Srishti or Creation, and far above every thing unknown is what that shines within). In other words, the Light that one visualizes normally including what shines from Surya is far more excessive than the Light within which is Brahman or the Supreme Self! Chhandogya Upanishad. (III.xii.6) asserts: *Eaavaan asya Mahimaa tato jyaayaamshcha Purushah, Paadosya Sarvaa Bhutaani Tripaadasya amritam Divi/* (Brahman’s magnificence extends so far than one’s imagination and the Universe that is visualisable covers even by one Step of his own: the Eternal three footed One is present in his own effulgence). Further, Brihadaaranyaka Upanishad.( IV.iv.16) states:*Yasmaad arvaak Samvatsara ahohbih parivartatey, Taddevaa Jyotishaam jyotiraayur hopaasatemritam/* ( In the ‘kaalamaana’ or the Everlasting Cycle of Time, one normally makes calculations of days and nights years and celestial luminaries of Sun, Moon and Nakshatras. Devas meditate Light as an attribute of longevity. Thus those wow are interested in need to meditate to Light and the Light of Lights is Brahman!; in another context, a Mantra recites: ‘Lighted up by whose splendour the Sun shines!’

I.i.25) Chhandobhidhaanaanneti chenna tathaa chetorpana nigadaat tathaa hi darshanam/* (If there is a doubt that Brahman is not adequately extolled because Chhandas or Metres of Stanzas are not denoted adequately, the doubt is unfounded; after all, dedication to Brahman is normally through the Metres of Chhandas and the mind is trained thereby. Indeed Chhandas is also called Gayatri since one of the media of Chhandas is denoted as Gayatri. Further, Brahman is directly referred to by the word Gayatri by the similarity of numbers! Having prefaced that Gayatri as Vaak Devi—the heart and soul of Earth and of Humanity as the ‘gaana-traana-praana’ or singer-protector-very life, Chhandogya Upanishad. (III.xii.5-6) explains: *Saishaa Chatushpadaa shadvidhhaa Gayatri tadat Ruchaabhyanuktam/* ( Gayatri is a metre with four feet and of six fold forms viz. Speech, Beings, Earth, Body, Heart and Vital Force; more over Gayatri is declared as Rigveda! *Taavaanasya Mahimaa tato jyaayanscha Purushah, Paadosya Sarvaa Bhutaani Tripaadasyaamritam Divi/*! ( Purusha’s greatness is all- pervading; the entire Universe and all the Beings and all things are covered by just one of his feet and the remaining ‘ Tri paada’ or the three feet is a mystery as presumably established in His own effulgence and glory of Immortality).

I.i.26) Bhutadi paada vyapadesha upapatteschaivam: As in the case of Gayatri above, ‘Bhutaadi’ or the Elements, Earth, Beings, Body and Heart etc. are all a part of that One Foot or Step of Brahman, the other three Steps being beyond comprehension and immortal. Further to this very fact that just one step of Brahman covers everything, Chhandogya Upanishad (III.xiii.1) elaborates further: *Tasya ha vaa etasya hridayasya pancha deva sushayah sa yosya praanamasyah sa praanah taccakshshuh sa Adityastadetat teyonnaadym ityupaaseta tejasvaamada bhavati ya evam Veda/* ( This heart has five door openings protected by Devas. The eastern door is praan of pancha pranaas; the main prana being the up breathing is in the eyes enabling vision as also brightness the cause of food). The further stanzas describe Apaana, Vyaana, Udaana and Samaana—all combined together signifying Brahman. The Southern Door enables Vyaana the Ear governed by Chandra represented by Prosperity and Fame. The Western Opening is Apaana denoting Speech or Agni represented by Knowledge and Wisdom as also Food leading to Subsistence. The Northern Door viz. Samaana is represented by Mind signifying Clouds leading to Dignity, Grace of body and Equanimity. The Upward Opening governed by Air or Space which is the Fifth aspect of Brahman is called Udaana standing for Power/Might and Magnanimity.

After describing the Deva Swarupas of Brahman as the ‘Pancha Pranaas’as the Five Door Keepers, Chhandogya Upanishad (III.xiii. 7) once again underlines the Truism viz. *Atha yadatah paro Divo
Jyotirdeepayate Vishwatah prushteshu sarvatah prushteshva anuttameshu uttameshu lokeshu idam vaava tadayidam asmin anantah Purushe Jyothiḥ/ (The huge Illumination which shines beyond the Heavens, the Creation, Everything and beyond is indeed within One Self!). Thus, the Immortal Three Footed Reality is steeped in its own Splendour!

I.i.27) Upadesha bhedaaaneti cheti Ubbhayasminnappayavirodhaaat/ : There might be a difference in the interpretation by way of Instruction or Teaching, but indeed there is no contradiction at all when the affirmation would be to state that Brahman encompasses everything in Srishti in just one single Step and the remaining three Steps beyond signify the Unknown Immortality steeped in Effulgence. The difference arises due to two expressions viz. ‘Brahman that Unknown Radiance is like a hawk on the Tree top’ or He is like the hawk above the top of the Tree’! Indeed both the expressions mean the same!

Pratardanaadhikaranam-

I.i.28) Praanastathaanaunagaamaat/ (Praana or the Life’s Energy is Brahman indeed as thus always understood). The Kaushitaki-Brahmana Upanishad (III.2) narrated an interesting Story of one Pratardana who reached Indra’s abode at Swarga by waging a war and valour; Indra appreciated the effort and granted a boon to Pratardana as the latter agreed to accept only the best possible boon ever! True to his words, Indra granted Praana the Life Breath of Immortality: Sa hovacha, Praanosmi praginatmaa tam maam aaury amritam iti upaasva, aayuh praanah, praanovaa aayuh yaavadd hy asmin shareerey praano vasati taaavad aayuh praanena huevaasmin lokermritam aapnoti (Indra declared: Praanosmi or ‘I am Praana the vital energy to one and all’. He exhorted that he must be worshipped for fulfillment and to discover the path of Immortality, since Life is Breath and Breath is Life as literally hinged on praana. Indra further declared that it was due to the vital force alone that one retained his oneness or identity or individuality or else he would get lost in the vast wilderness of the Universe; then only one is distinguish shed by his name, face, form by the eyes, sound of ears, thought by the mind, complexion of skin, and so on. Indeed, it is the vital force that marks the individual, his or her speech that speaks, eyes that see, ears that hear, and the mind that thinks, imagines, sings, smells, acts and reacts, and so on. While one speaks, the vital energy speaks, as ears hear the vital breath hears along, and when the breath breaths all the vital breaths too thereafter. Indra is thus Praana, the ife and the very existence. He is praginatma-the self with Intelligence; He is the buddhi, vritti, svabhaava, and ‘sarva praanaan jeevana karmaamaam’! Indra continues his advice to Pratardana that the great boon being granted to him viz. Praana / Breathing -the Vital Energy needs to be dealt with by Intelligence and Awareness of Brahman! His gift to Pratardana viz. the Life Breath or Praana would be subject to correlation of Individual Functions and Objects of Existence! The Upanishad (III.8) details the Ten Existential Elements viz. Speech, Smell, Sound, Taste, Deed, Pleasure / Pain, Bliss- Delight, Procreation, Movement and Mind and the object for correlation would be Brahman; for eg. Speech should be such as agreeable to Brahman, Odour is such as Brahman would appreciate, Sound is such that the Hearer would like, and so on. Just as in a chariot, the felly is fixed on the spokes and the spokes are fixed on the hub, the Elements of Existence need to be fixed on the elements of Intelligence and the elements of Intelligence need to be fixed on the Breathing Spirit: Sa esha praana eva Prajinaaatmaaanaandajoaromritah/ Indeed this Unique Breathing Spirit called PRAANA is truly the Intelligent Self, Bliss, Ever Lasting and Immortal! Hence Praana is Brahman!

I.i.29) Na Vakturaatmopadeshaaditi chedadhyaatma sambandha bhumaa hyasmin/ (If the argument is that Praana is not Brahman since the reference is about one’s own Self, there would be ample reference that Brahman is the Immost Self!) After all, Indra in the above reference of Kaushitaki Upanishad asserted: As long as breath remains in the Body, so long there is Life! He further gave the analogy of the rims of a wheel connected to Praana and Brahman! Moreover, Brihadaranyaka Upanishad (II.v.19) clarifies: Ayamatmaa Brahmaasarvaanubuh, ityauushmanam/ (This Self, the Perceiver, is Brahman; this is the ‘Shasanam’ or the Instruction!

25
Shastra drushtyaa tu upadesho Vaama Devat/ (As per the interpretation of Sages like Vama Deva, the doubt persists whether the Self is Brahman! Brihadaranyaka Upashad. (I.iv.10) quotes about Sage Vama Deva himself: Brahma vaa idam agra aaseet, tad aatmaanaam evaaevet, Aham Brahmasmeeti, tasmaat tatsarvam abhavaavat; tathaa rishinaam tathaa manushhyaanaam tadhaitat pashyaan/ (Indeed this enigma continues forever till one does not realise that the Self himself is Brahman always at the beginning of creation, or now or forever. One has to realise Him from within. He is thus known from within since he is oneself as Devas discovered too. Sage vaamadeva realised after long cogitation and introspection that Brahman was That viz. Manu or Surya was a reflection of His. Little does one understand more than that simple Truth that animals are human beings Devas; animals would think that human beings are like Gods but indeed God is in animals, human beings and Gods alike! This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidyaa is all about. True knowledge is not to confuse but to equip with the eradication of ignorance and realisation by ways and means like introspection, devotion, Sacrifices, meditation, daana dharmaaas, and so on to ascertain the bsolute Truth of Aham Brahmaasmi!

Jeeva mukhya praana Lingaamneti chetnno paasaasaa Traividhadhaashritatvadiha tadyogaat/ The Proposal is that keeping in view the three facets of the Brahman viz. the Self or Individual Soul, Prana as the Unique Vital Energy and the Brahman the Supreme Soul, three kinds of Meditation might have to be resorted towards Brahman. Indeed it might be so. Now, the explanation as to how the three characteristics of Brahman could be unified in the context of Intellect / Knowledge backed by keen understanding needs to be appreciated! The concept of Praana is explained by Indra to Pratardana vide Kaushitaki Upashad (III.2): ‘I am the Praana the Breathing Spirit which is Life should be meditated for Immortality’. The same Upashad. (III.3) further states: An intelligent person should meditate on ‘Ukta’ to the breathing energy which controls and sustains all the organs and senses since as one normally finds across a dumb person is deprived of speech, or one with no vision is blind, of hearing is deaf, of mind is mad or childish, deprived of arms is armless and so on. In all these cases, adequate resource of vital energy or breathing spirit falls short. When a person is asleep but sees to dreams then he becomes one with the breathing spirit alone. Then speech with all sounds gets absorbed and so do the eyes and ears while mind with all the thoughts is shrunk into itself. As soon as the individual wakes up the vital energy sparks off like blazing fire to reactivate all the organs and senses as usual invoking the respective deities like Surya the source for vision, Vayu the individual breathing process quite apart from the Universal Praana anyway, Chandra the mind, Antariksha the ears, and the sense of hearing and reaction for sounds, and so on. Thus the unique role of Praana is underlined!

DWITEEYA PAADA (CHAPTER II)

He is replete with the six principal features of Life viz. total Lordship, of each and every Being as All Pervading and omnipresent Supreme in one's own face, head and neck.

I.ii.2) Vivikshita guna-upattescha: Indeed, the qualities and features that fit in what Brahman should be all about have thus been described as above! Swetaashvatara Upanishad. (Chapter III. 11-17) describes the Cosmic Person: Sarvaanana shiro greevah sarva bhuta Guhaashayaha, Sarva vyaaapi sa bhagavaan tasmaata sarva gatah Shivah/ Mahaan Prabhum sa Purushahstavashaiha pravartakah suniiratmaam imam praptim Ishano jyotirayayah/ Aishwaryasya samagraasya dharmasya yashaasaha shriyah, Jnaanaa vairaaqya yoh chaiva shannam bhaga iteeranaa/ Angushtha maatro maatraham praveet/

The Lord of the Universe is deeply entrenched in the hidden cave of each and every Being as All Pervading and omnipresent Supreme in one’s own face, head and neck. He is replete with the six principal features of Life viz. total Lordship, righteousness, fame, opulence, wisdom and sense of renunciation. He possesses the energy of influencing the attainment of the purest
and outstanding prime source of the Imperishable Luminosity and splendour. The Inner Self is hardly of thumb size always resident of his heart the hub of distributing energy arising from praan the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have thousands of heads, eyes, and feet of far reaching command and the innumerable each of the body parts is only of suggestive magnitude The Mahā Purusha encompasses and envelopes earth on all sides, yet again it is an understatement of ‘dashangulam’ or of ten inches covering Sapta Lokas, Sapta Paataalas, Sapta Dwipas, Sapta Samudras, Sapta Maha Parvatas and so on apart from ‘kaala maana’ or the Eternal Time Schedule. Purusha eva Vedam sarvam or the Mahā Purusha is indeed the totality of Cosmos of whatever has been, the present and future; and what ever is within is on the basis of food and the resultant vital energy. Incidentally, the Inner Self which no boubt within the body and its actions as directed by the mind but is clearly unaffected by the acts and consequences.

Iii.3) Anupapettestu na shareerah: A doubt might arise that Brahman has all the qualities and features that are patent in an Individual. Indeed, He exists in the Body. But the counter to this fallacy would be twofold: an individual exists in the body only as that is his seat of his experiences and that he cannot presume the Immortality of Brahman. But, Brahman is not only in the Body but is Greater than earth, greater than in the Space and Eternity! Thus the very concept of two-way exchange is erroneous. Moreover, as clarified above in Svetaashvatara Upanishad; Brahman merges with the Self once a mortal body is discarded.

Iii.4) Karma Katruvyapadeshaaccha: There is an obvious reference to the Object ie. Brahman and the Subject or the Self when a Statement is made about the similarities! The embodied Self is certainly not possessive of the qualities of Brahman: Sarva karmaa sarva kaamah sarva gandhah sarva rasah sarvam idam abhyattovaak anaadaraah, esha ma Atmaantarhridaya etad Brahma etatidimatah pretyaabhhi sambha vitasmeeti yasya syat aaddhaa na vichikit eshaat: (Chhandogya Upanishad vide. III.xiv.4) or this Self within the lotus of my heart is what all that is performed by way of actions of what all is desired, of excellent tastes-smells-speeches etc with no margins if non-fulfilment. Such is the state of Brahman; on departure of the mortal world, this Self would leave the perishable body and is identify with Brahan He who has this unshaken fairt shal truly attain that very fulfillment. Such is the state of Brahman; on departure of the mortal world, this Self would leave the perishable body and is identify with Brahan He who has this unshaken fairt shal truly attain that very stated, as asserted by Shandilya Maharshi asserted again and again. The Absolute is that form which things are born from, to which they repair and by which they live; that one’s next life depends on what one does, in the on-going life; that Atman is both the transcendent and the immanent and finally the end of a Being is union with the Self! Thus the Karma shall merge with the Karta!)

Iii.5) Shabda visheshaat: It is only the simple difference of the words: The word Purusha -the Conscious all pervasive Entity- used in the Singular number, nominative case, means the Antaratman the Embodied Soul.

Iii.6) Smritescha: The two Entities are indeed the same but for the essential difference viz. the Supreme Self is Immortal while the Embodied Self is subject to the body being mortal. Thus the obvious is stated in a roundabout manner- ie. The Individual self is limited by conditioning factors of body, senses, mind and Ignorance or the Cover of Maya, where as the Supreme is totally uninhibited. Thus once the concept of Unity is established, the empirical dealings of bondage and liberation are separated and appreciated. Bhagavad Gita- Moksha Sanyasa Yoga (XVIII. 61) addresses Arjuna: Ishwarassarva bhutaanaam hridlesherjuna tishthati, Bhraamayassarva bhutaani yantraa rudhaani Maayaya/ Tameva Sharanam gaccha Sarva bhaavena Bharata, Tatprasaadaatparaam Shantim Sthaanam praapysi Shaswata/ (Arjuna! Bhagavan prevails among all the Beings in their hearts and Inner Selves –Antaratmaas; by virtue of His Maya or Fallacies or Make- Beliefs, he mounts them all on a machine and revolves them. Therefore take total refuge unto him and by virtue of his grace, do seek Lasting Peace and Eternity!)
I.ii.7) Arbhaka-Yokastavaat cha tat vyapadeshaat na chet na evam nichaayyatvaat cha vyomavaccha/ (It is apprehended that the Inner self is too tiny encased in a limited Body and is too infinitesimal and insignificant unworthy of recognition vis-a-vis the Supreme Self! The reply as emphasized in earlier explanations is as expressed in Chhaandogya Upanishad (III.xiv.3): Esha ma atmaantarhridayeneeyaaam vrihir vaa yaalgavadvaa sarshapaadvaa, shyaamaak aad vaa tandulaad vaa; esha ma aatmaanntar hridaye jaayaan prithivyaaah, jaayaan diva jaayaan ebhyo lokebhyah/ (The Self within the lotus of my heart is what all that is smaller than paddy, barley grain, mustard seed, syamaak seed but is indeed greater than earth, space, heavan and totality of the Universe.) The apprehension is thus dismissed and hence is wholly worthy of meditation; he is possessive of all the qualities of subtleness beyond Space, Time, Knowledge and so on as are indeed represented in a Salagrama or Stone Symbol or a Shiva Linga!

I.ii.8) Sambhoga praptitii chenna Vaisheshyaat/ The allusion is of the commonality of experiences of Pleasure and Pain in the Two Entities of the Self or Antaratma and the Supreme Self or Paramatma. It has been established that the Inner Self is conditioned by and subject to the Physical Body and its ‘Vikaraas’ or characteristics-senses, mind, impulses and ‘guna pravrittis’ or interactions., where as Paramatma’s case is of the negation of such action-reaction syndrome as also totally non conditioned or subject to doubts of ‘ifs’ and ‘buts’!

Attraadhikaranam-

I.ii.9) Attraa charaachara grahanaat: The Brahma Sutra raises and replies the question as to who is the Great Receiver of the offerings made by one all in Srishti comprising the Charaacharaas or the Moving and Immobile Beings!. The options suggested are Fire, the Individual Soul, and the Supreme Brahman. Brihadaranyaa (I.v.6) states: Atheti abhyamantaat samukaaccha yonir hastaabhyaam chaagnim asrajata--- tad retaso asrajataa/ (In the beginning, the Universe but the Self (Viraja) of a human form; the Universe did not have any differentiated name and form originally but eventually got materialized as Viraja; he then rubbed back and forth and produced Fire from its source, the mouth and hands. Then there was liquid all around produced from a seed which was called Soma; Soma was the food and fire was the eater!) Kathopanishad (I.i.25) states: Yasya Brahma cha kshatramcha ubhey bhavata odanah, Mrityur - yasyopasechanam ka ityaa Veda yatra sah/ (How could one differentiate the Self for whom Brahmanas and Kshatriyas could be the same food –rice and curry-and for which death takes place! In other words, indeed who could say with certainty that the Self which is everlasting and the mortal body which is but ephemeral; since body is the husk and the Self is the eternal kernel!). Then, Mundaka Upanishad (III.i.1) gives the conclusive narration of two birds called Suparna and Sayuja which are friends clinging to the same tree: Dve Suparnaa Sayuja sakhyaa samaanam vriksham parishasvajate tayoranyam pippalalum swaaddyyatii anaiishan anyobhi chaakashiti/ (One is busy eating the fruits of the tree while the other remains watching without tasting. While one regales by enjoying the sweet results of varied material happinesses, the other person calculates weighing the pros and cons of the karma and the resultant reactions. Now the analogy continues further: Samane Vrikshey Purusho ninaagoneeshayaa shochati mukhyamaanah, jushtam yadaa pashyatyayaanya meeshamasya mahimmanmii veeta shokah! (Thus the ephemeral attractions are easily drowned by a majority while a few only resist the temptations yet both the clans belong to the same tree of ‘Samasaara’. The struggle is against the temporary excitement versus self control and patient faith for lasting happiness in the long run. The above hence makes it amply clear that among the options of meditating Fire or Individual Self or Paramatma, the birds proved the obvious!)

I.ii.10) Prakaranaaccha: Explanation of the above as a rider is that the Supreme Self is the Greatest Eater or the Absorber being the most worthy of Meditation from among the ‘Charaacharaas’. The qualifying Stanza from Katha Upanishad (I.ii.18) asserts: Na jaayatey mritaye vaa vipaschinnaam krutaschin na babhuva kaschit, Ajo nitya shaasvatoeyam puraano na hanyatey hanyamaaney shareerey! (The Self of an intelligent and but ever conscious Being does not suffer from neither death nor rebirth. It
does not originate from any thing nor originates from it. It is unborn, eternal, undecaying, and primeval. It is not injured, nor has a body to slain. In fact if a person wishes to kill him, and thinks that he has killed the Self then both remain ignorant!

Grihaaprishtaadhikaranam-

I.ii.11) Grihaam pravishtaaavatmaanou hi taddarshanaat: The clarification required is whether the Inner-Self is capable of entering into one’s sub-consciousness of a Being with the same facility as by the Supreme Self! The sub-consciousness being referred to should indeed be that of the cavity of a heart or Inner Soul of an Embodied Self. Katha Upanishad. (I.i.1) makes a Statement : Ritam pibanti sukrtasya lokey Guhaam pravashtou Paramye paraarthey, Chhaayatapou Brahnavido vadanti panchaagnayo ye cha trinaachi ketaah/ (Both the Self and Supreme are stated to be encased in the secret cavity of one’s own heart as the two shades of illumination: one enjoys of good karma or the fruits of virtuous acts and another the Supreme Himself! Those Seekers worship the ‘Panchagnis’ or the Five Fires viz. Gaarha-patya, Aahavaaniya, Dakshinaagni, Sabha, and Avastya representing Heaven, Cloud, Earth, Man and Woman; they also perform the Naachiketa Sacrifice thrice; they all enjoy the resultant fruits of deeds. They all distinguish darkness and radiance, drink of the ‘Reta’ or the results of their Acts of Punya or merit and are indeed capable of entering into the body, into the cavity of the heart which is the Supreme Abode of the most High.

I.ii.12) Visheshanaaccha: Further to the above Brahma Sutra stating that every Being is equally qualified through the means of worship to the Supreme Self or to the Intellectual Internal Self, special provisos are offered: Kathopanishad (I.iii.3&9): Atmaanam rathinam viddhi Shareeram rathamevatu, buddhim tu saarahim viddhi Manah praghrameva cha/ --- Vigjnaanasaarathiryastu Manah praghavaanmarah, Sodhyavanah Paaramatnoti tadvishnoh paramam padam/ (Do know the Atma of the Individual Self as the Master of a Chariot and the Body as the Chariot. Do know the Intellect as the Charioteer and the Mind as the bridle holding the reins!-----That master of the chariot being the discriminating Intellect who had the control of the reins of the Mind, would finally reach the end of the road, which indeed the Highest Abode of Vishnu!) The same Kathopanishad states ( I.ii.12): Tam durdarsham goodhamanu pravishtam guhaa -hitam gahvareshshtham puranam, Atmaatma yogaadhigamena devam matwaadheero harshashokou jahaati/ ( This intelligent person discards joys and sorrows and concentrates deeply in mind the Supreme Self who is inaccessible, inscrutable, located in intellect and is seated in the midst of miseries!)

Antaraadhikaranam-

I.ii.13) Antara Upapatteyh: Brahman due to his attributes within, for example the vision or the eyes within, is logically the Self! Chhandogya Upanishad (IV. xv.1) describes the ‘Self Within’: Ya eoshkshini Purusho drushythe esha Aatmeti hovaachah-etat amritam abhayam etad Brahmeti tad yadyapy asmin sarpith vodakam vaa sinchati vartmani eva gacchati/ ( Any person who is recognised in one’s own vision is one’s own Self since none else is as look worthy as one self.Now, this Self is the Self Consciousness which is pure, devoid of inhibitions, fearless and undying;. this Antatma is what Brahman is all about like if one pours ghee or even water that flows on the eyelash sides but does not get attached to the eyes; in other words, the location of the area that enjoys that importance and the impurities attached are not stuck but flow away). That is, He is the goal of all attractive things since the entire attractive things move towards Him! Such is his significant attribute of vision! He indeed is the Provider of all types of merits / or what best that Actions could be reaped from. He is also the bestower of luster as He is the Origin of Effulgence! In other words, the Inner-Self is fully equipped with all the attributes of Brahman!
I.ii.14) Sthaanaadivyaapadeshaaccha: The conclusion that the Inner-Self is Brahman and that the attributes of Brahman are equally applicable to the Inner Self holds good irrespective of the Place of worship. Brihadaranyaka Upanishad.(III.vii.3) already established as proved above: Yah prithivyaaam tishthan prithivyaa antaraha, yam Prithvi na vedaa, Yasya Prithvi shareeram , yah Prithveemantaro yamayati, eshaata atmayantarayami amritaat /’ All the Beings settled on earth and are well within it but are unaware of their powers; neither the self of the body is aware that it controls the earth; much less it knows of its being the Supreme ‘ The same logic is given that Brahman and Internal Ruler inhabiting Water, Fire, Sky, Air, Heaven, Sun, Moon, Stars, Ether, Light, Body Parts, Mind and Intellect!

I.ii.15) Sukha Visishta abhidhaanaadevacha: ‘This one That’ is the crisp truism proving yet again that Brahman is the Inner self! The oft repeated Stanza of Chhandogya Upanishad. (IV.x.4) asserts: Praano Brahma Kam Kham Brahmeti/ (Praana or the Vital Force is Brahman, Ka or Bliss is Brahman and Kha or Space is Brahman). Chhandogya again states (IV. xv. 1): Ya eshokshini purusho drushyate, esha atmaa iti hovaacha, etad amritam abhayam, etad Brahmeti, tad apyasmin sarpir vodakam vartmaani eva gacchati/ ( Any person who is recognised in one’s own vision is one’s own Self which is pure, devoid of inhibitions, fearless and undying. This ‘antaratma’ is indestructible, fearless and the highest from where none returns. This is not easily discerned by the Ignorant!) This Truism is also emphasized in Bhagavad Gita (VIII.24) Agnirjyotiraha Shuklaha Shan Maasaa Utaaraayyanam, Tatra Prayaataa gacchanti Brahma Brahma Vido janaah/ (Those who are in the quest of Brahman pursue the paths of the Deities of Agni, Illumination, Day Time, the Shukla Paksha or the Bright Passage Time of Surya and the Uttarayana Kaala or the Six Month Period of Surya’s Passage of Ascendancy). Thus there is a clear cut similarity of the quest of Brahman pursue the paths of the Deities of Agni, Illumination, Day Time, the Shukla Paksha and the Bright Passage Time of Surya.

I.ii.16) Shrutopeanishthakagatayabhidhaanaaccha: Both the discrete teachings of Upanishads and of Shrutis emphasize the similarity of the search for the Inner Self and of Brahman alike! Prashna Upanishad (I.10): Athottarena Tapasaa Brahmacharyena shraddhayaa Vidyatmaanam anvishaya adityaayam abhijayantey, etadvai praanamaam aayatanam etadamritam abhayam etat paraayanam etasmaan na punaraavartane iti esha nirodhaah/ (Again, one searches for the Individual Self by controlling senses, Brahmacharya or the duties that go along with celibacy, extreme faith and meditation besides winning over the Sun by proceeding the Northern Course. Indeed that is the Ultimate resort of all the Beings as that is indestructible, fearless and the highest from where none returns. This is not easily discerned by the Ignorant!) This Truism is also emphasized in Bhagavad Gita (VIII.24) Agnirjyotiraha Shuklaha Shan Maasaa Utaaraayyanam, Tatra Prayaataa gacchanti Brahma Brahma Vido janaah/ (Those who are in the quest of Brahman pursue the paths of the Deities of Agni, Illumination, Day Time, the Shukla Paksha or the Bright Passage Time of Surya and the Uttarayana Kaala or the Six Month Period of Surya’s Passage of Ascendancy). Thus there is a clear cut similarity of the quest for Brahman by the Individual Self! Chhandogya Upanishad. (IV.xv.5) states: Atha yad uchaivaasmin chayayam kuru vanti yadi cha na archisham evaabhi sambhavanti archishohar ahna aapuryaamaana paksham, aapoorEyanaa pakshad yaan shad uduanna eti maasauum taan, masebyah samvatsaraad adityam, adityaay Chandra maassam, chandramaso vidyutaam, tat purushomaanaavah, sa enam Brahma gamayati esha Devapatho Brahma pathah, etena pratipadyamaana imam maanaa vaam aavartam naa vaartanta iti/ (The path of Brahman is described: as one’s departure of life is followed by last rites or not, that person reaches extraordinary illumination. From that light, he goes to a day of brightness, from the day to a fortnight of brilliance, followed by fortnights to the six months during which Sun travels north, then to a year, from where to the Sun, from the Sun to the Moon from the Moon to Lightning. Since there no other opening, thee would be Deva Yaana or the Divine Path leading to the MahaPurusha who takes over the Soul to Brahma Loka. Having reached there ther is no return till the spin of the next Manvantara! Those who proceed by it do not return to the human or less human conditions).

I.ii.17) Anavasthiterasambhavaaccha netarah/ As long as there is an embodied self there would be a reflection of it in the eye but once the Body encasing the Inner self disappears, the reflection ceases to exist; the shadow divinity merges then in the Original Supreme. Chhandogya Upanishad. (IV.15.1): This person that is seen in the eye is the Self being deathless and fearless Brahman; but if anybody pours butter or water on it, that flows to the eye-lashes surely! This Upanishad. itself (VIII.ix.1) clarifies: Yathaiva khalvayam asmin shareerey saadhvalinkrite bhavati, suvaasane suvaasanaah, parishkrite parishkiritah, evam evaayam asmin andhendo bhavati, srame sruamvak, parivrikne parivrinkah, asyaiva shareerasya
naashamanvesha nashyat/( Just as when this body is well-ornamented then this one- as the reflection- is well decorated, well perfumed;when this body is destroyed, the reflection gets destroyed too). The Brihadaranyaka Upanishad.(V.v.2) states: Tad yat tat Satyam asaou sa adityah; sa esha yetasmin mandale purusho yaschhayam dakshinekshan purushah; taavetaananyakasmin pratishthitau; rashmo -bhir eshosmin pratishthitau; rashmbhibh eshosmin pratishthitauah praanair ayam amushmin, sa yadot - krimmiyan bhavati/(while deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context, the Solar Orb be synchronised with the right eye; is it stated that Sun and the eye rest on each other and there is a growing relationship and mutual cooperation of the Individual Self. When the Self is destined to leave of the mortal body, the latter possess no more vision of the Sun rays.)

Antaryaamyaadhikaranam-

I.i.18) Antaryaamy Aadhidaivaadishu taddharma vyapadeshaat/ The above Section titled ‘Antara -adhikarana’ established the fact that there is no difference between the Inner Self and the Supreme Self. Now the purpose of this Section is to establish that Paramatma himself is the Antaryami or the Inner Self and should be the object of Upaasana or Meditation. There might be a doubt whether an Internal Ruler, say like a Pradhana, resides inside and exercises control! But this surmise is baseless. Maharshi Yaginyavalkya explains at length that the Supreme Brahman not only exists within but all over and elaborates in Brahadaranyaka Upanishad (III.vii.3-23): Yah prithivaam tishthan prithivaantaaraha, yam prithivi na veda, yasya prithivi shareeram yah prithivinantaro yamayati, esha ta atmaananyakatatarrya amritah/*He who inhabits the earth but is within it, whom the earth does not know, whose body is earth and who controls the earth from within, is the Internal Ruler, your own Immortal Self”. Similarly, Brahman inhabits in Water, Fire, Sky, Air, Heaven, Sun, Space, Moon, Ether, Darkness, Light, all the Beings in the Universe, in Praana the Vital Force, and of course all the inner organs and senses of Individual Bodies’.

I.i.19) Na cha smartamatarddharmaabhilaapaat/ The concept of Pradhana as claimed in Samkhya Smriti is different from the qualifications of what Internal Ruler is stated to be. This concept has been briefly mentioned earlier but shall be discussed in detail in the forthcoming Chapters. On the other hand Brihad -aranyaka Upanishad (III.vii.23), clearly described the features of Internal Ruler: Adrushedrashtaa, Ashrutah Shrotaa, Amato Mantaa, Avignaatoo Vignataa, Naanyatosti drashtaa, naanyatosti shrotaa, naanyatosti manta, naanyatosti Vignataaa, esha ta Atmaantaryaa namrutah aonyadaartam/ (He is never seen, but is the witness; He is never heard but is the Listener; He is never thought of but is the Thinker; He is never known but He is the Thinker; He is the Internal Ruler, your own Immortal Self!)

I.i.20) Shareerasca hi Ubhayopi hi bhedenainamadheeyeayet/ There is an interesting division of thought by Kanva Brahmanas and Madhyandina (Shatapata Brahmanas) whether the Embodied Soul or the Internal Ruler are meditation worthy! The problem arose of the interpretation of the Stanza from Brihad -aranyaka Upanishad. (III. vii.22): Yo Vigjnaane tishthan vigjaantaara; yam Vignaanaam na Veda, yasya Vignaanaam shrareeram, yo Vignaanaamantaro yamayati, esha ta Atmaantaryaa amritah/ ( He who inhabits the Intellect, but is within it, whom the intellect does not know, whose body is the Intellect, and who controls the Intellect from within, is the Internal Ruler, by your own Immortal Self!). Now the controversy arose from Kanva reading Intellect or Vignaana whereas Madhyandinas read the word as Atma the Embodied Self! Indeed, the interpretations mainly being the products of Avidya or Ignorance, since there cannot be the existence of Embodied Soul and Internal Ruler: the explanations might refer to Cosmic Space and ‘Ghataakaasha’ or Space contained in a pot! Brihadaranyaka Upanishad. (II. V.14) concludes: Ayam Aaitmaa sarveshaam Bhutanaam madhu, Asyatanah Sarvani Bhutaani madhu; yashchaayamasmin- Atmaani tejomayomrita mayah Purushah, Yashchaayam asmni aatmani tejoma -yomritamayah Purushah, yascha tejomayaha amritamayaah ayam Purushah, yaschaayam ayameva sa
yoyamaatmaa, idamamritam, idam Brahma, idam Sarvan! (This cosmic body is like honey to all Beings, and all Beings are like honey to this cosmic body. The same shining and immortal Being is this Individual Self. These are but the Self. This Self Knowledge is the means of Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all!) The further Stanza states: Sa vaa ayamatmaa sarveshaam bhutanaamadhipathaih, tadyathaa rathanaabhouth cha tathanemou chaaraah sarve samarpitaah, evamevaamin atmaani sarvaa bhutaani bhutaati sarve devaaah, sarve lokaah, sarve pramaanaah, sarva eta atmaanaah samarpitaah/(This Antaratma or the Self- Consciousness is the sovereign of all the Praanis like the sweet honey, the dazzling fund of luminosity and the sustaining drink of Devas and what is essential is like that of Supreme Brahman the Eternal Totality! This Individual Self is akin to burnt charcoal camouflaged by ash possessed of add-on body appendages just as the Essential Truth is covered by a thick layer of make-believe Maya or Illusion; it defies pure intelligence, but deep devotion and meditation might clear the smokes of ignorance; indeed it is the Shruti-Smriti pathana- smarana- jijinaasa alone could loosen the tight stranglehold of Agjnaana on way to the step by step ladder to Brahma jnaana. The identification and identity of the Supreme Self is possible only if the spokes are fixed properly in the nave and felly of the chariot wheel when body organs and senses like speech, vision, smell, touch, actions and thoughts are ideally fixed on the Self!) 

Adrushyatvaadhikaranam-

I.ii.21 Adrushyatawaadi gunakah Dharmokteyh: Invisibility and such fundamental characteristics of Almighty Brahman are highlighted in the Scriptures and there need not be any misinterpretation to this effect as no other in Entity on behalf of Brahman is responsible for the cause of material or other existence. In other words, there is no Secondary Source like the Embodied Soul / Inner Self which is also invisible as the cause of Existence! The tradition of Vedas sourced two kinds of Knowledge- one the lower and another the higher; the Lower comprises the Four Vedas of Ruk-Yajur-Saama-Atharva, besides the Science of Pronounciation, the code of Rituals, Grammar and Etymology, Chhandas, Astrology etc. and another related to the Higher realms of Brahman the Imperishable. By the higher Source of Knowledge, the Wise realize that whatever is not perceivable or sourced by features, eyes, ears, without feet and hands is rooted to the Eternal, All Prevasive, Subtle and Unknown: Yat tat adrushyam agraah - yam agotram avarnam achakhshurotram tadapaanipaadam, Nityam Vibhum Sarvagatam Susukshmam tadavyayam yad bhutayonim parishyanti dheeraah!/ (Mundaka Upanishad (I.i.6). On the solid foundation of the so called ‘Inferior Knowledge’ of Veda Vedangas and other Scriptures, superior enlightenment is not definable as it is ‘agraahyam’ or beyond comprehension; ‘adrishtyam’ or imperceptible by the body organs and senses; ‘agotram’ or of unknown nativity; ‘avar nam’ or featureless and unphysiqued; ‘achakhshotram’ or without eyes and ears. Now the Higher Knowledge is erroneously ascribed to Pradhana or the pseudo Self. The Proxy Self is not involved in the phenomenal Creation nor is realizable in the basic characterization of Invisibility, Indivisibility, Omniscience, Omni Potence and Omni Presence! Svetaashvatara Upanishad vide III.ii-iv clearly asserts: Eko hi Rudro na dwiteeyaa tashhurva imaan lokaan ishataan ishaaneebhih pratyan janaan tishhati santukochnanta kaale samshriyaa vishya bhuvanaani gopaah/ Vishvatarar chakshur uta visvato mukho vishvato baahhur uta vishwataspaat, sam baahhuyaam dhamaati samparatrair dyaaavaa bhume janyaan devaekaah! Yo Devaanaam prabhava - schiodbhavascha vishvaadhipo Rudro maharshih Hiranyagarbhah janayaaamasa purvam sa na vibhuddya shubhaaya samyunaktu! The highest Reality s identified with Maha Deva Rudra who is unique and unparalleled as there is no place for a Second as the creator-presenter and destroyer at the end of periodical intervals Essentially, Rudra is the embodiment of destructive powers while his alternate forms are of creation and sustenance of the Creation as well. He as the Unique originator of the Golden Seed and of the Cosmic Form of Virat Purusha. Mundaka Upanishad. (I.i.7) further explains: Yathornanaabthih srujateygruhmnate cha yathaa Prithivyam -oshadhayah sambhayanti! Yathaa satah Purushaat keshalomaani tathaaksharaat sambhavateeh Vishwam/ (Just as a Spider spreads out and withdraws its thread, as herbs and trees grow on Earth and as a living person issues out hair on head and
body, so does the Almighty Brahman creates the Universe and its phenomena!) The Upanishad. further emphasized in the ninth Stanza of the Chapter: *Yah sarvagijnah Sarva Vidyasya Jnaanamayam tapah, Tasmaadetad Brahma naama Rupa mannamcham jaayatey* (From that Brahman who is Omniscient in general as well as in detail is evolved himself with the aspects of name, colour and food.). Reverting back to the Sources of Knowledge, the Basic and Applied versions of Normal and Applied Roots of Brahman are the same viz. one pertaining to the Embodied Inner Self and the other to his higher consciousness, but indeed both are about the Brahman Himself! More explicitly, once the first stage of Karma and what all the Lower Level of Knowledge teaches and prescribes, then the higher stage involves the Search of Reality! That is why, I.i.12 of Mundaka Upanishad. states: *Parikshya lokan Karmachitaam Brahma Nirvedamaayaatraasya krita kritena, Tadvijanartham sa Gurunevaabhipacchet Samitpauni Shrotriyam Brahmanishtham/ Tasmayi Vidvaanupasannaya samyak Prashatchittaaya shamaanvitaaya, Ye naaksharam Purusham Veda satyam provaacha taam tatwato Brahma Vidyaam!* (A Brahmana should resort to renunciation after what all ‘Karma kaanda’ is acquired; then the next step is to realise what Brahman is all about under the guidance of a Guru who is well versed in the aspects of Brahman. Through such a Guru whose heart is clean and calm and whose outer organs are under control, that person could only impart knowledge of that imperishable Purusha!)

I.i.22) *Viseshana bheda vyapadeshaabhaayam cha netarou* / Supreme Soul Brahman is neither the Individual Beings nor the so called Pradhana. While the Individual self is loaded with attributes of senses and sensory organs, as also mind vitalised with Pranaa or the Vital Force thus distinct from Brahman, Pradhana is a fanciful concept which is neither Antararma or Paramatma. Mundaka Upanishad. (I.i.1-2) firmly establishes the identity of Brahman: *Tad etat Satyam/ Yathaa sudeeptaat paavakaad vishphu - lingaah saharashah prabhavante sarupaah, tathaaksharaad vividhaah, Soumya, bhaavah prajaante tatra chaivaapi yanti/ Divyo hy amurtah purushaha sa bahyaabhyantaro hy ajaa, Apraano hy Amaanah shubhro aksharaat paraath Paraaraah/ ( This is the Truth. As from a blazing fire, sparks of like Form issue forth by the thousands even so many kinds of beings issue forth from the Immutable and the return thither too. From Hiranya garbha down to blade of grass manifest their own characteristics. As regards human beings most prominently ‘panchendriyas’ enable sound as speech, hand and feet facilitate actions, skin creates odour and the touch of sensations, heart demanding breathing and mind deriving thoughts and so on as Devas control the traits of Beings. The Virat Purusha assuming human form though as a prototype is a complete negation of so called concept of Pradhana; Aksharaat paratah parah!*

I.i.23) *Rupopanyaasaachha* /The qualification of the above Brahma Sutra is an outline of that Parama Purusha! His Virat Swarupa is portrayed in Mundaka Upanishad. (I.i.2-4): *Divyo hi Amurtah Purushah Sa baahyaabhyantarar Ajaa, Apraaanah Amaanaah Shubhrah Aksharaat Paraaparah/ Etasmaat Jyaaya - teyPraanah Mana Sarvendriyaani cha, Kham Vaayuh Jyotiraaapah Prithivi Vishwasya Dhaarini/ Agnir murthaah Chakhusi Chandra Suryo Dishah Shrotrey Vaagvivrivitaatashcha Vedaah, Vaayuh Praano Hridayam Vishwanasya Padhyaam Prithivi esha Sarvabhutaaramaaramaattmaa/ ( The Purusha is mystical, eternal, formless; coextensive of all that is external and internal; He is birthless and hence without Vital Force and mind; He is Pure and far Superior to the Superior Maya the imperishable! Fom Him originates the Praana the Vital Energy as also the Mind, Senses, Space, Air, Fire, Water and Earth which support every thing. His In-dwelling self is heaven as head, the Sun and Moon are his eyes, Directions are ears, Vedas, as revealed, are the Speech, Air as Praana, and Universe as his heart and his feet as earth!) Further portions of the Chapter of this Upanishad. describe Him as follows: ‘From Him Agni is produced as the fuel for Surya and from Chandra clouds are produced which also produce herbs and grains on Earth. Males and females are created and so are several creatures. From Him emerged Gods including Eight Vasus, Twelve Adityas, Eleven Rudras, Sadhyas, Human Beings, domestic and wild beasts, birds, Praanaapana or breathing, food grains, austerities, Shraddha, Truth, Duties, Bramacharya, ‘Sapta Praanas, Saptaarchisha or Seven Sense Organs, Sapta Samidhas or Seven kinds of Fuels, Sapta Homa or Seven kinds of Oblations, Sapta Lokas, Sapta Samudras, Mountains, rivers and so on! Such is
the magnificent Form of the Virat Purusha! *Purusha evedam Vishwam Karma Tapo Brahma Param-amritam, Etado Veda nihitam guahaayam so Avidyaagranthim vikeeerteetha Somya/ (Purusha alone is all this comprising Karma and Jnaana-the Deed and Knowledge. Any person who can absorb such Immortal Brahman residing in one’s own heart / Conscience becomes capable of untying the knot of ignorance!)

*Vaishvaanaraadhikaranam*

*I.ii.24* *Vaishvaanarah saadharana shabda visheshaat/* The word Vaishvaanara is loosely interpreted as Gastric Fire or Elemental Fire but basically it means Brahman indeed! The Statement in Brihadaranyaka Upanishad, (Chapter V. Section 9) is misinterpreted by some Doubters: *Ayamagni Vaishwaanarayo yoyamantah Purushey, ye nedamantram pachayate yadidamadya tey; asyaisha ghosho bhavati yametatkarna - vaapidhaaya shrunoti; sa yadotkrimishyanbhavati naina ghosham shrunoti/* (The Agni within a person which consumes and digests food is called Vaishwanara; it emits sound that one cannot hear by closing the ears. And when he leaves the body then too he cannot hear that sound) Thus the interpretation should be that when death takes a person away he reaches Brahman; therefore Agni is not only Brahman himself but is a medium of consumption and as such Vaishwanara is another form of Brahman! Interestingly, Chhandogya Upanishad. (V.xi.1) made a reference to a group of Rishis - Prachinashala, Satyayagnya, Indradumna, Jana, Budila and Gautama-as to who was the Self and who was Brahman. Prachinasahala replied that Vaishvanara being a huge mass of radiance like the Heaven and might be like that as the head of the Universal Self. Satyayagnya replied that the Universal Self or Vishwanara has Surya in his eye. Indradiyuna described Vaishvanara as Vaayu / Air or the very breathing of the Universal Self. Then Jana replied that Space or the middle portion of the Universe was like the stomach of Universal Self. Budila compared ‘Aapas’ or water was indeed the bladder of the Universal Self which is Vaishvanara. Gautama suggested Bhumi was the Vaishvanara the Universal Self as the body trunk. As they could not get a proper reply the King approached Uddalaka the Preceptor who replied that the Self or Brahman would be ‘Vaishwanara’ as he was possessed of Agni / Light, the extractor of soma Juice, much devoted to rites, the eater of Food the source of Vital Energy! The King then said that he was very happy to many Vidwaans who gave their valuable suggestions and as they all should be performing Vishvanara Agni daily and enjoying ‘anna sesh’ after the homa along with their family members and would have got glimpses of Brahman; apparently on the strength of Scriptures in different contexts the vidwaans fixed up their views might have got confused and signified as Surya, Vaayu, Akaasha, Prithvi and so on. But they had perhaps mistaken wood for the forest and like the blind man and the elephant; [ The blind person having touched an elephant’s leg thought would be a pillar; as he touches the trunk mistook it for a python’ touching its ear as a winnowing fan and so on.] Chhaanadogya Upanishad. (V.18.2) now defines: *Tasya ha vaa etatsyaatmaano Vaishwaanarasya murthiyaiva sutojaascha chakshu Vishwarupah Praanah Prithakvartmaa maa sandeho bahulo bastireva rahih* *Prithivyaya paadaavira eva Vedirlomaani barhi hridayam gaarhapatyo manovaaahaarya pachana Aaasyamaahavaneyyah/* (Of the Vaishvanara-Self, heaven is the head indeed, Surya is the eyes, air his vital energy, Sky is the deha madhya or the middle of the body, water is the bladder, earth the two feet; ‘Vedirlomaani’ or the Sacrificial Altar or the chest, Kusha grass the hair, Garhapatya Agni is his heart, Anavarhya- Pachanaagni is the Mind of the Lord and Aahavaaniyaggni is his mouth!).

*I.ii.25* *Smaryamaanaanamana maaanam syaadiiti:* Whatever is broadly indicated by Smritis is elaborated by Upanishads; The ground inference of what Bhagavad Gita (Chapter 15. Stanza 14) states: *Aham Vaishwaanaro bhutwa praanaanam dehamaashritah, Praanaapaaansamaayuktah pachaaamyaannam chattuvidham/* (Brahman says: I am Vaishvaarena and exist in all the Beings in the form of ‘Jatharaagni’ or the digestive fire inside their bodies and dissolves the cooked food in the four forms of Bhakshya or solid food, Bhojiya or liquid accompaniments, Lehya or liquid licks and choshya or drinks into the Praana and Apaaana winds). Thus Brahman is Vishwanara plus but Viashnawara is not the entire Brahman!) Maha Bharata XII.47.68 states: ‘Salutations to Him who is embodied in three Worlds with Fire as His mouth,
heaven as His head, Sky as the navel, Earth as two feet, Surya as His eyes, and Dishas or Directions as his ears; thus the inference that Vishvanara as the Supreme Self!

I.ii.26) Shabdaadibhyah anantah pratishthaa naancha neti chenna tathaa durgati upadeshaada sambhavaatmaat purushamapi chaina madheeeyatey! – If there is an objection of the word that Vishwanara is not Brahman due to other factors that Brahman has more than being Agni, it is not correct that one should not meditate Vaishwanara as Brahman. The use of the word Vaishvanara as the Fire within the stomach does not in any case preclude the additionality of Brahman’s several other faculties and features! One might recall Chhandogya Upanishad. (III.xiv.2): Manomayah Praana shareero bhaarupah Satyasankalpa Aakashatmaa sarva Karmaah sarva gandhah sarvah sarvamidam abhyatto avaaikkyanaadarah! (The Self comprises of mind, the vital force of the body and inner-consciousness; his Soul is like the Space; he is essentially of good nature good intentions, good actions and without complaints and cravings. ‘He who is Purusha is this fire called Vaishvanara; He who knows this fire called Viashvanara is Purusha, having the likeness of Purusha and residing inside Purusha’ (Shata Brahmaneeya.vide. X.vi.1.11).

I.ii.27) Ata eva na Devataa Bhutamcha/ (This is indeed the reason as to why Vaishvaanara or Brahman is neither a Devata nor a Bhutam or Element). The Pancha Bhutas are ‘Prithivyaapastejovaayuraakaashas’ and that is precisely Brahman cannot be only considered as equal to Agni alone. The above Stanza of Chhandogya Upanishad buttresses the feeling that Brahman called Vaishwaanara is not merely an Element but much more! Vaishwanara viz. Self is such that his head is heaven- Garhyapatya Fire is his heart, Anvaaharya pachana Fire is Mind and Aahavaniya is his mouth!

I.ii.28) Sakshadapya virodham Jaiminih/ Jaimini Rishi is convinced that if the Supreme Brahman as Virat Purusha is Vaishwaanara, one is justified to meditate Vaishwanara directly; the Scripture ‘Shata Brahmaneeya’ (X.vi.1.11) infers as follows: ‘He knows that this Vaiswanara as Purusha, having the likeness of Purusha and residing inside Purusha is made with reference to the Agni in the stomach.’ Further, this Statement is like: ‘He sees the branch is fixed on a tree! He who is the Vishwa or the Cosmos as also the ‘Nara’ the Ordainer; He is the Supreme Self and also the Self of all’.

I.ii.29) Abhivyaktah iti Ashmarathy: Rishi Ashmarathy confirms that although Brahman transcends all limitations, He is magnificent and magnanimous favouring all the meditators; yet, He tends to manifest in particular spots apparently due to special limitations like the hearts of the meditators. The Rishi justifies such ‘spatial’ limitations! Now, the spatial limitation is as per the measure of the span of the heart. The span does vary as per the person who is meditating.

I.ii.30) Anusmrutey Baadarih/ Baadari pushes the concept of the measure of the span of the heart further. Indeed, this span is as per that of the mind. Brahman is said to be spatially governed by the mind existing in the space or pradesha in the heart or the ‘pradeshamaatra’ the measure. As such the spatial limitation of the heart is superimposed on the depth of the memory or intensity of the mind and thought. In other words, the strength of mind decides that of meditation in terms of quantity and quality or the span of time and that of ‘space’. This is like barely measured by a ‘prastha’ or of that quantity. Further the intrinsic quality of barley is to be determined too! Hence Baadari feels that spatial limitation is conditioned by these factors too in the context of meditation to Brahman.

I.ii.31) Sampatteriti Jaiministhaa hi darshayati/ Jaimini feels that the spatial limitation would be justified in another context too! The superimposition of the heart and mind apart, there would be another superimposition of the physical limbs counting from the top of head to the chin. Taking note of the context of Vaajasaneeya Brahmanas the meditation involves other specific limbs. King Ashwapati adddeseed a group of Brahmanas as follows as quoted from Shata Brahmaneeya (X.vi.1.11): “Devas knew
of Him fully as though spatially limited; they knew of Him as the Innermost Self. Hence I shall refer to those limbs in that way and superimpose them as per their spatial limitations. This crop of my head is Vaishwanara as the all surpassing heaven; the two eyes of mine constitute Vaishwanara as Surya. These nostrils constitute Vaishwanara as Air or His breath; referring about the Space in the mouth, this Vaishwanara is the vast Space which is His trunk or body. Teaching about the saliva in the mouth, this Vaishwanara is water like His bladder. About the chin this is Vaishwanara as Earth constituting Brahman’s feet. Thus Jaimini Rishi feels that it would be logical to connect the Limb-Spatial super-imposition for the sake of meditation.

I.iii.32) Aamananti chainamasmin/ The followers of Jaabaala Maharshi opine that the superimposition of the Self’s area from head top down to the chin needs to be secured with the corresponding parts of Brahman’s. From the Jabala Upanishad (Part 2), the conversation of Maharshis Yagnyavalkya and Atri refers: The former points out: ‘Which is the infinite and inscrutable Self under bondage seated on, which has to be meditated! Then, the reply of Jabala is: ‘He is established in between ‘Varaana’ (chin) the Sin Preventor and the ‘Naasi’ (nose) the Sin Destroyer: Vaarayati (that which wards off) and naashayati (that which is the Destroyer). As Jaabaalas enquired further as to which would become the seat for the Individual self, the reply came: That which constituted the link between the eyebrows and the nose would constitute the link between heaven and the Supreme Place of Brahman. Hence the concept of spatial limitation would be appropriate as regards Brahman! The word Vaishwanara is indeed the same as Brahman!

TRITEEYA PAADA (CHAPTER THREE)


Dyubhvaadhyadhikaranam-

I.iii.1) Dyubhvaadhyayatanam/ In the earlier Adhikarana, efforts were made that the ‘Trailokyaatmaa’ Brahman and Vaishwanara Paramatma were just the same. Now, the objective of the present Adhikarana is to examine whether the same Brahman is similar to Earth and the Higher Worlds too. The proposition
is that Brahman as defined earlier is just the same! Brahman is stated to connect the Heaven and Earth as denoted. Mundaka Upanishad. (II.ii.5) reveals: 

Yasmin dyauh Prithivi chaantariksham otam manah saha pranaaischa sarvaI, tam evaikam jaanatha Atmaanm anyaa vaacho vimunnaschathe amrita syaisha setuh/(The Supreme Reality is surely connected and mutually interacted by the ‘Panchendriyas’ of Jnaana andKarma or the Awareness on the one hand and the resultant actions on the other hand and the embodiments of Earth, Inter Space and Heaven as also the Mind and Praana the vital force. Therefore the unique bridge of the Self and the Supreme is just a body instincts and spiritual impulses with mind as the bridge between Mortality and Immortality). Svetaashvatara Upanishad vide III.8 is quoted to qualify the bridge: Vedaahametam Purusham mahaatman Aditya varnam tamasah purastaat, tameva vividatvaa atimrityumetii naanyah pandhaa vidyate ayanaayaa/ One would cross over death only by realising the splendor of Aditya like Brahman beyond darkness of death and there is no other way or short cut route that is ever possible! Bhagavad Gita vide Akshata ara Brahma Yoga of VIII.9 precisely emphasises this very Truth of Life: kavim puranam amushitaaram anoraneeyaama samanumaredhyah, sarvasya dhaaataramanuchiyitya rupam Aditya varnam tamasah parastaat/ or ‘as the life’s energy is about to close the dying person efforts to yield slow clear all the thoughts excepting concentrating thoughts of Paramatma visualising his Sun-like form and breath the last and thus attaining the form of the Supreme Brahman, is the inimitable splendor of the comprehensible Aditya beyond the utter darkness of death. Brihadaranyaka Upanishad vide III. vii.2 explains: Vaayuure tat sram; Vaayunaa vai Gautama, sutrenayamcha lokah parascha lokah sarvaanicha bhutaani samudubhaani bhavanteeti, evametatantaryam bruhiiti/ Maharshi Yagnvalkya addressed Gautama stating that Vaayu indeed was the ‘sutra’ or thread- the subtle entity which supports Earth, Sky, Water, and Agni besides the ten organs and senses, Pancha Praanas of Praana- apaana- vyaaana- uudaana- saman as also mid and intellect besides the ‘kaala maana’ of past-present-future of every being, as indeed the bridge leading to Immortality. The Mundaka Upanishad furher asserts (II.i.12) : Brahmai vedam amritam purastaad Brahma, paschaad Brahma Dakshinatas-chottarena, Adhaschordhwam cha prasrutam Brahmaivedam Vishva-midam varishtham/ (This is all but Brahman the immortal in the front, at the back, on the right and the left, extended above and beneath as the Universe is nothing else Brahman the highest). Mundaka Upanishad. (II. i.10) further qualifies Purusha the Brahman: Purusha evedam Vishvam karma tapo Brahma Parama-amritiam, Etadyo Veda nihitam guhaayaam sovidyaa granthim vikereath Soumya! (Hey Soumya! Purusa alone is all this creation of this Universe, Karma or Deeds and Action, Knowledge, Life and so on that Paramatma blessed humanity with. He who becomes aware of the Immortal Supreme would have destroyed the most quizzical knot of ignorance) Chhandogya Upanishad (VI.8.4 -5) describes about the two major ingredients of Existence viz. hunger and thirst: Just as in the case of a tree, when a person is hungry, water only is leading what has been eaten. This body is an offshoot which as sprung up, for it could not be without a root. The person is hungry because what ever is eaten is quickly digested. What else could its root be than food! Thus food is an off shoot. Similarly the man becomes thirsty due to heat. Thus sprout and water through fire as the root- and food as the root of Existence the Praana; all the Beings have their Existence as their Source, Existence as their Repository and Existence as their culmination!’ Having thus established the cyclical causes of Existence, the next deduction is that Paramatma of Dyulokas and Bhuloka is indeed just the same and similar as the most emphatic Sarvagina and Sarva Shaktimaan Entity of Uniqueness! The concept of homogeneity is illustrated by a lump of salt in water and entirely and purely saline in taste, even so is the Self without interior and exterior, entire and pure intelligence alone’; thus the Supreme Brahman is the repository of Dyu-Bhu lokas! Indeed, there is no concept of duality of Self and Supreme Self here as the Self is as immutable and indestructible; both are imperceptible, unattached, and undecaying!

I.iii.2) Muktopasupya vyapadeshaat/ There is an instruction that the bonded Selves be liberated by overcoming the shortcomings inherent among them such as ignorance, attachments, love and hatred to reach the repository of Heaven and Earth and eventually attain the path of Self- Realisation. ‘Know that Self alone and give up all other talks’ is the dictum expressed in Mundaka Upanishad. (II.ii.5): Yasmin
dyauh prithivi chaantariksham otam manah saha praanaanischa sarvah, tam evaikam jaanatha aatmaanam, anya vaacho vimunchatha amritasyaisha setuh/ (The Supreme Reality is for sure connected with and mutually attracted by ‘Panchendriyas’ of Jnaana and Karma or the Awareness on the one hand and the resultant Actions on the other, and the Five embodiments of Earth, Inter Space and Heaven as also the Mind and Praana the Vital Force. Therefore the unique bridge of the self and the Supreme is just between the body instincts and the spiritual impulses with mind as the bridge between mortality and Immortality! Manduka Upanishad (II.i.8 & 9) further assures: Mano mayaah praana shareera netaa pratishthitonne hridayam sanniddhyaa, Tad vigjaanena paripashyayantii dheedhah ananda rupam amritam yad vibhhati/ Bhidyate hridaya granthish cchidyantey Sarva samshayaah, Ksheeyantey chaasasya Karmaani tasmimm drushte paraaavarey/ (The Self Consciousness is ‘Sarvajna’ the omniscient, ‘Sarva vid’ or the embodiment of Knowledge, ‘Mahimabhuvi’ or the glory of the Universe, ‘divye brahmaapure’ or the Abode of Magnificence being the resident of ‘Antahkarana’ or the conscience, vyomini’ or the infinite Space of the consciousness, ‘manomaya’ or totally conditioned by one’s mind, ‘praana sharira oewell deposited in the interiors of one’s own heart; ‘vigjaanena’ or as the sum total of divine knowledge, ‘ananda rupaamritam’ or the blissful nature of bliss and immortality. As the ‘hridaya grandhis’ or the knots of the heart ae snapped and dissolved as doubts of ignorance are cleared then instantly the human desires disappear and all the actions are terminated when the dazzle of the Self or the Supreme is realised! Yathaa nadyah syandamaanaah Samudrestam gacchanti naama rupeey vihaaya, Tathaa Vidwean naama rupaadvimuktiha Paratparam Purushamupaiti divyam/ (Just as rivers, flowing down, become inseperable on reaching the Ocean by ignoring their names and forms, so does the Illumined Soul merges into the Self- Radiant Purusha who is higher than the higher Maya or the Unmanifested Nature). Futher as all the desires in one’s heart/mind disappear, then the mortal nature of the Body becomes Immortal and attains Brahman instantly in that very body. This would be just like the dead skin of a snake cast off from its body and lies on an ant- hill! Then the Self becomes disembodied and immortal while the Praana or the Supreme Self or Brahman merges into the Great effulgence!

I.iii.3)Naanumaanam atat shabdaat/ There is no inference possible from a Statement that bonded Selves are liberated to attain the Status of Brahman, then the role of a Pradhana or a Go-Between Entity viz. the Self and the Supreme Self is denied, as Samkhya might like to interpret and such a doubt is completely unfounded and disproved totally! It is for this reason that that the role of Vayu between Brahman and a so called Pradhana was dismissed too. Hence the truisim expressed in Mundaka Upanishad.(I.i.9): Yah sarvajninaah sarva vidyaaya jaanamayaam tapah, Tasmaadavit Brahma naama rupamamnam cha jaayate/ (It is from this Paramatma the omnicient and the unique fund of knowledge out of his mere ‘sankalpa’ or thought- which lesser Beings in Srishti call deep introspection, got manifested Hiranyagarbha Brahman of form and name as also created “annam’ or food for the sustenance of Brahman so manifested.). Indeed, there is no evidence to show any other entity that could be inferred from this Statement, nor there are words to suggest another Entity or Pradhana contrary to ‘He who is omniscient in general and all knowing in detail who indeed is Brahman the Superior Self?’

I. iii.4) Praanabhruccha: Indeed the interpretation of Brahman being reduced to the definition of being a Living Creature is absurd; He is not to be confused with a Jeeva or a Living Being!: Know that Self alone for that is one without a second on which are strung Heaven, Earth and the Inner Space—-that is the bridge leading to immortality!

I.iii.5) Bheda vyapadeshaat/ Indeed there is a clear distinction between the one who is Viewed and another who is the Supreme Viewer! Brahman mentioned by the word Self is the Unique Object to be Known and worthy of Realisation and the repository of Heaven, Earth, the Elements and the Universe: ‘Know that Self alone that is one without a second—the bridge leading to Immortality!’
I.iii.6) Prakaranaat/What is that which ought to be known! Sage Shaunaka asked Angirasa Maharshi in Mundaka Upanishad. (1.i.3): Kasminnu bhagavo Viginaatyay Sarvamidam Viginaatam bhavateeti! (Which is that thing which having been known, all becomes known?)The reply in the next stanza is: (A lump of earth denotes what earth is all about; just as all kinds of speech are the basis of speech itself; a lump of gold is what ornaments could be made of gold; just as a nail cutter would realize that could be made of iron. Indeed it is that secret which could be made of a staggering variety of plurality that a singular existence could roll out. That is Brahma Vidya is all about) The subsequent three shlokas of Mundaka Upanishad qualify as follows: Dvai vidye veditavye iti ha sma yad Brahma vido vadyant paraacchaiva aparaacha/ Tatpara Rigvedo Tajurvedah Saamavedhorva vedah Shikshaa Kalpo Vyakaranam Niruktam Chhando Jyotishamiti, ahhh paraa ayaatadoksharadigamyate/ Yattad adreshyam agraahyam agotram avarnam achatkusha stotram tadapaanipaadam nityam vibhum sarvagatam susuksham tadavyayam yad bhuta yonim paripashyanti dheeraah/ (‘There are two kinds of Knowledge to be acquired- the Paraa jnaana or the Higher and the Lower; the Aparaaa Vidya the Lower one comprises the Four Vedas, and SixVedangas viz. Shikshaa, Kalpa, Vyakarana, Nirukta, Chhandas and Jyotisha. On the solid foundation of the so called Inferior Knowledge of Veda Vedangas, the Superior Knowledge of Enlightenment of Realty and the Eternal Truth of Brahanm is ‘Para Vidya’ which is beyond compre-hension, imperceptible by the sensory organs and senses, of unknown nativity, feature less and formless or unphysiqued, and invisible and un hearable but ever active and replete with Life!)

I.iii.7)Shhti-Adanaabhyamcha/ The context is of the experiencing- pattern of the Embodied Self and that of Brahman- one experiencing the pleasures and pains of life and another displaying disinterestedness and equanimity, abstinence and aloofness from materialism. The example cited above from Mundaka Upanishad. (III.i.1) about the two birds with similar names, one experiencing sweet and bitter fruits and another from total non-consumption of fruits is under reference: Dva Suparna Suparna sakhayaaa samaanam vriksham parijashwajaate, Tayor anyah pippalam swaadwa anyah anashann ayaatadhigamyate/ (An analogy is two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating fruits of the same tree while the other refrains; one regales by rejoicings the sweet results of material pleasures while the other calculates the pros and cons of ‘Karma’ and its aftermath)

Bhumaadhiranam-

I.iii.8) Bhumaas Samprasadaadyupadeshaat/ The word ‘Bhuma’as derived from ‘bahu’ / many or large indicating plentitude or fullness or the Infinite which indeed is the Supreme Self; the word ‘Samprasadaa’ is the Stage of Deep Sleep or proximate to Praana the Vital Force. Bhuma is defined in Chhandogya Upanishad. (VII.) in the course of conversation between Narada Maharshi and Sanatkumara about the mysteries of Atman : Narada initiated the discussion and said that he only knew about Mantras, Rites and Names like Rig Veda, Yajur Veda, Saama Veda, Atharvana Veda, Mythology, Vedangas like Vyakarana, Sangeetaa, Chhandas, Jyotisha Vidya, etc. besides ethics, Arts, and so on all comprising Names but would it make sense to meditate to the Names! Then the conversation continued: Should one meditate on Vaak or Speech, or Manas or Mind, or Sankalpa or Determination, Chittam or Will Power, Dhyanam or Meditation and Contemplation, Viginaa or Critical Analysis/ Enlightenment , Balam or Physical and Mental Strength, Annam or Food, ‘Aapah’ or Water, Tejas or Fire, Akasha or Space, Smara or Memory Power, ‘Asha’ or Hope and so on. Then the conversation zeroed on Praana or the Vital Force or the Real Truth. Chhandogya Upanishad (VII.xv.1) states: Praana vaava aashaayaa bhuyan yathaa vaa araa naabhau samapitah, evam asmin praana savam saparpitam praanaah praanena yaati praanaah pranam dadaati praano ha pitaa, praano maataa, prano bhartha pranah svasa praana acharyah praano Braahmanah/ (Praana the Life Energy supercedes hope and optimism. It is the Conscious Self called Praginatma or the Individual Self which is as significant as one’s own dear and dear like parents, brothers, sisters, teachers and learned Brahmanas. Then Narada remained unconvinced and argued with Sanatkumara about concepts like one’s own thought, deep perception and faith towards Truth; ‘nishtha’
or commitment and ’karyaacharana’ or involved activity of service leading to fulfillment. He questioned whether there could be more superior options than even Praana, then Sanatkumara replied:-(Chandogya VII.23.1 &VII.24.1) Yo vai Bhumaa tatsukham aalpey sukhamasti Bhumaiva sukham Bhumaatveva vijignaa -sitavya iti Bhumaanim bhagavo vivignaasa iti/ (Whatever is Infinite and that is joy as there is no joy in the finite; Infinite alone is joy or Bliss and that is what should be sought after; indeed that is what I seek!) More over, as Brihadaranyaka vide II .i.v14 as Maharshi Yagnyavalkya explained Maitreyi: Yatra hi dwitamativa bhavati taditara itaram jighrati, taditara itaramshrunoti taditara itaram abhivaadati taditara itaram manute taditara itaram vijnateeti; yatra vaa asya sarvamaatmaiva abhutatkena kam manveeta, tatkena kam shrunyaaet, tatkena kam aabhikvadet, tatkena kam manaveet, tatkena kam vijaaeeeyaat/ (Due to actual existence of duality, nay the multiplicity, due to ignorance smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mind set is varied, and the faculty of understanding is dissimilar too. But when the veil of ignorance is removed and since the Ablolute Self is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think, and react precisely the same in unmistakable and distinctieve uniformity! Thus the Self is Supreme as the latter’s blueprint be it in vision, hearing, feeling, thinking or whatever. Yet, Selfhood does not pertain to Vital Force or Pranaa; moreso one one can free himself from grief by awareness and knowledge of Brahman alone. Brahma is Fullness and Totality-the cause, source, support and the under-current of everything. Bhuma is learnt as the last of the Cycle of Questioning and Reasoning. Indeed it is the Everlasting Bliss of paramountcy!

I.iii. 9) Dharmopattescha: Indeed the characteristics of Brahman are appropriate for the Supreme Self. Chhandogya Upanishad as above asserts that the Infinite is such that one does not see any thing else, hear any thing else and understand any thing else, then the absence of such acts is irrelevant since when to the Knower of Brahman everything has become the Self then there would hardly be to see, or hear or understand. Brihadaranya (IV.i.v.14-15) too is quoted: Ihaiva santotha vidmah tad vayam, na chet avedir mahati vinashthih, Ye tad viduh amritaah te bhavanti, athetare dukkham evaapiyanti/ (It is indeed the thick screen of ‘Aginaana’ or ignorance that obstructs the awareness of the Interiors of the Self which is certainly not its physical eyes that cannot see properly, the ears that cannot hear, the skin that cannot touch and feel, the nose that cannot smell the inherent fragrance, the mind that cannot think that the Self is Paramatma himself! Indeed ignorance is the unending magnitude of destruction which in the form of the trap of births and deaths and never allows even for a second that Reality is the Self itself in the form of Pure Intelligence! Those who surpass that hurdle of ignorance should avoid the wrong and misleading high road of fiction and discover the real yet difficult narrow lane of Reality! ) IV.i.v.15) Yadaitam anupasyati aatmaanam Devam anjasaana, Ishaanam bhuta bhavyasya, na tato vijugupsate/ (Under the guidance of an ideal teacher when an individual finally attains ‘Brahma Jnana’, then he is neither an escapist to dodge the pulls and pressures of the body senses nor blame the previous times that entrapped the Self within the straight jacket of the birth-death-rebirth fobia of past-present and future! After all from whom does he escape from! He has to run away from the Self only for his ignorance!) If there is duality there might be reasons for seeing, smelling, tasting, speaking, hearing, thinking, touching or knowing some thing; but when to the knower of Brahman, every thing ghas become the self, then what should one see-smell, taste, speak, think or touch and through what! This Self would be that which has to be described as ‘Not this, not that’. In such state He is imperceptible, undecay-ing, unattached and unfettered as it is never perceived, never decayed, never attached and never injured and pained! Hence, Bhuman is proved to be the Supreme Self.

Aksharaadhikaranam-

I.iii.10) Aksharaambara dhruvey: Brahman being imperishable supports the all-pervading Sky. The Stanzas from Brihadaranyaka Upanishad. (III.viii.8) are relevant: Gargi the famed daughter of Vaachaknavi - not to be mistaken as the wife of Yagnyavalkya- asked Yagnyavalkya Maharshi as to what
pervades above heaven and below the earth as also between earth and heaven, then Yagnyavalkya replied that unmanifested ether was woven as warp and woof. The further question was as to by what the unmanifested ether pervaded: *Yad urthvam divo yad vaak prithivyah, yadantaraa dyaaavaa prithivi ime, yadhutam cha bhavaccha bhavishyaccheyaa chakshute aakaasha eva tadatam cha protam cheti kasminnu khalvaakaasha otscha protascheth/ ( whatever would be above heaven and below the earth, and whatever would be between heaven and earth: was, is, and will be as denoted by unmanifested ether! The reply was: *Etadvaiv tadakshharam Brahmanaa abhi vadanti, asthumam ananya akrasvan adeoergham alohitam ashneham acchhayamatmah avaayay anaaakaasham asangam agandham achakshushham ashrotrom avaaq anam an tejjaam anukhym anam kham abahyam; na tad ashnaati kim chana, na tadasanaat kaschhana/ ( Maharshi Yagnyavalkya replied that what ‘Brahma vettaas’ or knowers of ‘Brahma jaanaa’ explained that Brahman was ‘Akshara’ or Undecaying or Imperishable, and as such would be the negation of the following features: ie. Brahman was neither gross or minute; neither short nor long; neither like the glowing red like nor adhesive and oily like water; neither shadowy nor dark; neither Air nor Space; but unattached and uncommitted; neither savoury nor odorous; with neither eyes nor ears; without voice or mind; without radiance nor brightness; without Praana the vital force, mouth or measure; without interior nor exterior; is neither edible nor could eat; and so on. Thus it is totally devoid of substance, attributes, features and qualities. Yagnyavalkya further described in the same Upanishad vide III.viii.9 states: *Etasya vaa aksharasasya prashaasane Gargi chandra maasou vidhrutau tishthah, etasayaya prashaasaane Gargi nimeshu mirthuukaa ahoaraat ayyanaryaat maassaa maasaa ritavaa samvatsaraa iti vidhriraatisthanti ; etasya vaa aksharasasya prashasene Gargi praachyonvaa nadyaa syadante shvetebhyah parvateebhyah, pratiychonvaa yam yancha dishamnu; etasasya vaa aksharasasya prashaasanyant Gargi dadaato manushyaat prasham Gargi dadaato manushyaat prashamshanti vagamaanam devaa darvaa pitonviddattah/ ( Vedas having discarded all kinds of substances, affairs, and aspects of Brahman the Absolute and Indisputable Power, its existence is adduced by inferential evidences which are felt, recognised, and directed by. The cognizable proofs are the Sun, Moon, Earth, Air, Fire, Sky and so on. It is under the definitive canons and tenets of the Supreme Power that Sun and Moon are held in their positions; heaven and earth are sustained; ‘kaala maana’ or Cycle of Time is regulated; rivers normally flow westward without changing directions; the Principles of Dharma and Nyaya or Virtue and Justice are predominated in each Society in the Universe and elsewhere; indeed all this happens due to His/Her excellence! Indeed, this ‘Akshara Varaa’ or the eternal boon by the mighty administration of Brahman by which holds out the positions of ‘status quo’!) Chhandogya Upanishad vide (II.xxiii. 2-3) qualifies Akshara or the imperishable further with the word OM: *Prajapatri lokam abhyaa-tapat; tehbyo abhipateebhyah prayi vidyaa samparasravat, tad yatha saankunaa sarvaani pannaani samtrannaaayani evam omkaarena sarvaar vaak samtrunna omkaara evedam sarvam, omkaara evedam sarvam/ Taan abhyaapate tehbyobityap tehbya Omkaarah sampraasravat tad yathaa saankunaa sarvaani pannaani samtrannaaayaneyavam Omkaara sarvaa vaak samtrunna Omkaara evedam , Omkaara evedam sarvam/ (Prajapati meditated and introspected on the existence of the worlds, then he arrived at a three folded awareness of Vedas and of three syllables viz. BHURBHUVASWAH or the Earth, Atmosphere, and the Sky. He then performed further introspection and then visualised the most potent and unique syllable OM. The word OM is basically constituted by three letters viz. A-U-M ; since the vowel ‘a’ represents Vaak or Speech, the word therefore is SARVAM or the Sum Total and all Comprehensive and All Pervasive. And a repetition of this Outstanding and Summing Up Symbol underlines emphasis and magnificence!)

I.iii.11) *Sa cha prashaasanaat: On account of the command of the Imperishable Supreme, the Sun and Moon are kept apart in their respective positions: Brihadaranya Upanishad. (III.8.9) already explained: Gargi! It is only under the mighty Orders of the Immutable that Surya and Chandra are held in their respective positions and so do the Heaven and Earth! Indeed, the commands are issued by Brahman himself and neither by Akaasha or a non-intelligent and non-existent Pradhan on his behalf!"
I.iii. 12) Anya bhaava vyavrittescha: The statement that Akshara or the Imperishable Himself has manifested as Akasha is to emphasize that none else could do so. ‘Anyabhava’ is to negate the thought that Aakash was created by any ‘other’ entity! Brihadaranya Upanishad. (III/viii/11) is emphatic of this Truism: Tadwaa etad aksharam Gargi! Adrishtam drashtru, ashrutam shrotru, amatam mantru, avigjanaa - tam vigjanatru; naanyadatostu drushtru naanya dadosti shrotru, naanyadadosti mantru, naanyadadotistaa vigjaatru; etasminnu khalvaksharey Gargi!aakaasha otashcha protaschet( (Gargi! This Absolute Power is never seen by any one as is not a sense object but is the witness being vision itself. Likewise it is never heard not being an object of hearing but is itself the hearer being hearing itself. Similarly it is never thought as not being an object of mind but is the thinker itself being the thought itself. It is never known not being an object of the intellect but is the Knower being the intelligence itself. Gargi! This is how ether pervaded and so the Elements got manifested on their own by Brahman and not by any proxy Brahman like Pradhana or any other entity!

Ikhatri karma vyapadeshaadhikaranam-

I.iii.13) Ikhatri karma vyapadeshaatsah: Should one not directly meditate to Brahman who is the object of Ikhana or realization by vision or go in for systematic effort and then resort to meditation of the Final object! Shall we not consider the Single Word OM signifying three types of explanations in a systematic manner about human birth, cosmos, luminosity, Hiranya garbha and finally the Supreme Self?). Satyakama the son of Sibi Chakravarti posed the question to Pippalaada Maharshi as to which world would one like to win whereby intense meditation on OM in an ideal way till death would be preferred; Prashna Upanishad. (V.2) made the query and the Maharshi replied as follows: Etadva Satyakaaama Param cha Aparam cha Brahma yadomkaarah, Tasmaat Vidwaan anveti eteyna aayataanena eva ekaataaramanveti/ ( Satyakama! This very Brahman who is called the inferior and superior is attained but this ‘OM’ alone! Hence either of the two attains the Illumined Soul through this symbol of OM alone!). Having been told thus, the Upanishad continues as follows vide Prashna V.3-5: Even if one does not realise the true import of the Single word of OM nor comprehend the constitution and basis of it, by one’s thought and even partial meditation of it, then again he could ensure in the next birth; Rig Veda Mantras ensure human birth and that provides ample possibilities due to ‘tapasaa brahmacaryaa shtaddhayaa’ or meditation, self control and unswerving faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM Mantra comprising A-U-M, if coupled with another letter viz. ‘U’ signifying the Mind as also the relevant Yajur Veda Mantra would elevate the person of virtue to Soma Loka or the world of Moon ensuring human birth again. Further meditation by the third symbol ‘M’ elevates the person to the Abode of Lord Brahma as that Soul would first reach by DevaYaana to Surya Loka in the Solar Orbit. Then Surye sampannah: adhaa paadodarastvachaa vinirvuktaah sa saamabhita uneyate brahma lokam, sa etasmai jeevadhanaat paraatparam purushayam purusham ekshate: tad eatoushokambhavet/ Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account of negative deeds and thoughts as in one’s past birth would have got purified by Saama Veda chants and qualifies for the pursuit of the Supreme)

Katha Upanishad. (I.iii.11) explains: Mahatah param Aayvaktam Aayvaktatpurushah Parah, Purushaat na param kinchitsaa kaashthaa saa Paraa gathir/ (Having prefaced that a person who is fortunate to possess a Saarathi or charioteer- viz. the Strong Mind and Wil Power of distinguishing ability in controlling the sense organs then the Pull of Maya is conquered and would rather seek what is Mahat or the Maha Purusha the Mahat but rather visualize the Unmanifested Brahman as He is the culmination- the Highest Goal!). The sum is that Parabrahma is alone to be meditated, since he is beyond life’s achievement of spirituality as achieved along with Dhyana, Shraddha, Karma, sinlessness and the subsequent Realisation of Hiranyagarbha the milestone to Final Reality! The purpose of Meditation would thus be ‘Samyak Darshana’ as a result of Karma Mukti as the Ultimate and not the Penultimate Goal!
I.iii.14) Dahara uttarebyhah: ‘Sukshmaakaasha’ or the Small Space in one’s heart and its reasonings to be stated thereof to prove that this is Brahman itself. Chaandogya Upanishad. (VIII. i.1) raises a query as to what ‘Dahara akaasha’ is all about! Atha yad idam asmin Brahmapurey daharam pundareekam veshma dharosmin antaraakaashah tasmin yat antah tad anveshtayam tat vaavya vijjnasitavayam/ (There is a need to enable normal understanding to identify the Individual Self with the Absolute Self; this is to especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation is needed. Therefore the Lotuslike small Space viz. the ‘qwithin the dwelling ‘daharaakaasha’ within the dwelling place of Brahman is viewed for understanding. The inference is that Brahman is manifested himself n the form of an Individual Soul called existence and even as the latter is totally detached; that Individual Soul-which is but a reflection of Brahman-Itself is transferred or migrated to another temporary duty, viz. from one body to another. Thus the mirror image of the Original Brahman keeps varying abodes on purely temporary assignments till such rare time when the Self is fortunate to finally merge with the Supreme! Thus the small lotus-like dwelling which is within the city of Brahman, there is a minute Space. That which exists in that Space is to be enquired to be realized! The reply should be vide VIII.i.3 :Raavaan vaa ayam aakaashah taa vaanesh ananta hridaya aakaasha ubhey asmindyaaavaa priitvi antareva samaahite ubaavagnischa Vaayuscha Suryaa chandramasaavubhou Vidyunnakshatraani yacchaasyehaasta yaccha naast sarvaam tadasmin samaahitamiti/ (That specific Space is as vast as the Space outside; within that Space are heaven and earth, fire and air, Sun and Moon, Lightning and Stars. Whatever is thus described or not is all within that Space). In fact, Shatatapa Braahmana (X.vi.3.2) emphasised: ‘Purusha in the heart is greater than the Sky, greater than the ether, greater than earth, and greater than all existing things’. Chhandogya Upanishad. (VIII.i.5) further qualifies: nasyaa jaraayaitatjieeryati, na vadhenasya hanye; etat satyam Brahma puram asmin kaamaah samaahitaaah, esha atmaapahataa paapmaa vijaro vimrityur vishoko vijigaasto pipaasah satya kaamah sankalpah yathaahi eveha prajaa anvaavishanti yathaaa anushaashhasanam, yam yam antam abhikaama bhavanti yam janapadam yam kshetrabhaagam taam tam evopa jeevanti/ (The next query of Narada to Sanat Kumara would be that if all the aspirations and desires of a Being are fulfilled then how would that be possible that in the so called abode of ‘Antaratha’ and ‘Paramatma’ viz. the body, then would be that age, diseases, and various body needs like hunger, thirst and desires are automatically destroyed! The reply is that it was not the Self that causes the shortcomings but the body limbs and senses prompted by mind that is responsible but certainly not, repeat not, the Self in the ‘daharakaasha’ or the Interior Sky in it that rests as the mute spectator of body actions directed by mind. Eventually it would be the pluses and minuses of body that carries the load of the body alone! But Brahman the Paramatma or the mirror image called Antaratma everpresent right in the Daharakasha of the human body’s heart remains unaffected right within!) I.iii.15) Gatishabdaabhyam tathaah hi druhshtam lingam cha: Daharaakaasha has the distinct attribute of Individual Souls reaching Brahman as also entering Brahma Loka. Chaandogya Upanishad. (VI.viii.1-2) states: Swaptantam me vijaaneehitii yatraitat Purushah svapiti naama tadaa sampanno bhavati, svam apito bhavati,tasmaad enam svapiteeti achakshate svahi apeeto bhavati// Sa yathaa shaakhirih sutrena prabaddho disham disham pattiyaanyaktaayatanam alabdhvaa praanam evopashtaayate, praana bandhanam iti/ (As Uddalaka Aruni asked his son Svetaketu to learn about deep sleep, he would be then considered that his mind entered his Individual Consciousness or Antaratma as though the person concerned that his mind entered into a mirror in the form of a reflection, or like the reflection, like the reflection of Surya Deva in water. It is in that state, his Individual Self is identified with his mind and the thought process gets adjusted to various situations, besides all his actions like hearing, seeing, talking, running , enjoying or lamenting, and so on as enacted by the dictates of his dreams; in that situation the mind flies in various directions as though a bird or kite is tied to a string which indeed is praana the vital
Sacrifices, besides Practice of Dharma and Nyaya or Virtue and Justice, beings worship the agents viz. Devas perform in the eastward from white mountains, others flow westward without changing directions, and courses; human moments, muhurtas, days and nights, fortnights, months, seasons are well regulated; rivers flow normally, Air, Fire, Sky are held in positions; heaven and earth are sustained; kaal maana or the Time Cycle of moments, muhurtas, days and nights, fortnights, months, seasons are well regulated; rivers flow normally eastward from white mountains, othersflow westward without changing directions, and courses; human beings worship the agents viz. Devas performing their respective duties; Gods and Manes depend on Sacrifices, besides Practice of Dharma and Nyaya or Virtue and Justice; indeed all these occur under the mighty rule of the Immutable the Unseen Hand!

I.iii.16) Dhrisesda mahimaah asyasmin upaladhyeh/ With a view to prove support to the Worlds, Dahara Aakasha indicates Brahman. It is clarified that Dahara Aakaasha is the Universal Ether and not the Small Ether. Similarly the term Self is to be noted in the broad sense as that which is free from sins.

Chhandogya Upanishad (VIII. IV. 1) describes as to how the Individual navigates to reach the bridge of faith from darkness to Illumination: Atha ya Atmaa sa setur vidhrutireshaam lokaanaam asambhedaaya naitah setumam aharaatrey taratah na jaraa na mritvurnashoko na sukrtama na dushkritam sarvey paapmaaneto nivar setumam apahataapaapmnaa hy esha Brahma lokah/ (Imagine that an Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves As a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or immorality do not reach the bridge as the definitive divider of either of the existences. Indeed crossing across the bridge, one lands in a totally distinctive world of Truth, Reality and Genuinness. That indeed is the Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed; the sorrowful person suffering from frustration, and helplessness transforms with zest for life, contentment and joy as He walks from pitch darkness to ecstatic splendour! Further, Brihadaranya Upanishad. (IV.iv.22) states: Sa e esha mahan aja atmaa yo yam vigjnaanamayah praaneshu ya eshontarhirdayah aakaasha tasmin shete, sarvasya vashi, sarva syeshaanah sarva shyaadhipathi; san na sadhunaa karmanaah bhuyaan no eva sadhunaa kaneeyan, eshaa Sarveshvarah, esha Bhutaadhipathi, esha setur vidhaarana esham lokaanaam asambhedaaya/ (Consequent on death, the Unique Inner Self identified with intellect and is in the midst of the organs, lies in the ether that is within the heart, he is the controller of all, the Lord of all and the Ruler of all. He does not become greater by good works nor smaller by evil works. It is the bank that serves as the boundary to keep different worlds apart; the Brahmanas seek to know that Self through the study of Vedas, sacrifices, charity and austerities consisting in a dispassionate enjoyment of sense objects).

Brihadaranyaka Upanishad (III.viii.9) also states: Etasya vaa aksharasya prashaasane Surya Chandra – masou vidhrutaat tishthatah, etasya vaa aksharasya prashaashane nimesha muhruttaaah ahoraatraanvadhaha maasaa maasaaa ritavaah samvatsaraa iti vidhrutaaatishththanti; etasya vaa aksharasya prashaasane praachyonyaah nadya syadante shvetebhyah parvatebhyah, prateenyonyaah yam yam cha dishamaanu; etasya vaa aksharasya prashaasane dadaato manushyaah prashaasanti, vajamaanaa Devaaah darvim pitaronaavayatttaadh/ (Brahman’s existence is ascertained by inferential proofs such as Sun, Moon, Earth, Air, Fire, Sky are held in positions; heaven and earth are sustained; kaal maana or the Time Cycle of moments, muhurtas, days and nights, fortnights, months, seasons are well regulated; rivers flow normally eastward from white mountains, othersflow westward without changing directions, and courses; human beings worship the agents viz. Devas performing their respective duties; Gods and Manes depend on Sacrifices, besides Practice of Dharma and Nyaya or Virtue and Justice; indeed all these occur under the mighty rule of the Immutable the Unseen Hand!)
I.iii. 17) Prasiddhesha: By now it is well established that Daharaakaasha is Brahman himself! Chhandogya (VIII.xiv.1) explains again: *Akaasho vai naama naama rupyor nirvahitaat te yadaantaraa tadbrahma tadamritam sa aatmaa, prajapaateh sabhaam veshma prapadye yashoham bhavaami brahmaanaamnaam, yasho raajnaam yasho vaishaam yashoham anupraapatsa haayam yashashaam yashah shyetam adadikam adadikam shyetam lindu maabhigam/ (To enable meditation, one looks up to that which is Space since that is believed as the name and form of Brahman. That is not only omnipresent but Immortal. That as per present Realisation is the Self! May I now pass the assembly hall of Prajapati and his abode! May I secure the glory of Brahmanas, Kshtriyas and Vaishyas too. Truly indeed, I am the fame of names. May I never ever enter the slippery place of birth again!). The same Upanishad (I.ix.1) raises the question: *Asya lokasya kaagatiriti aakaasha iti hovaacha, sarvaanihi vaa imaani bhutaanyakaasha deva samupradyaante aakaasham pratyastam yantyaakaasha hovaibhaya yo jaayaanakaashah paraayanam/ (What is the support of the worlds? The reply comes instantly: ‘Space, because all the ‘Charaacharaaas’ orthe Moving and Immovables originate from Space itself and when they are destroyed they reach the Space; since Space is superior to all, that is the ultimate destiny! For example when it is stated that Brahman is ‘Antariksha’ and created Agni for instance, then Agni too merges with Brahman; likewise all the Beings made by Almighty are dissolved into Space. That is how the ‘Paraayanam’ or the Ultimate Hold and destiny alike in the past-present and future for all the creations of the Over Lord)

I.iii.18) Itara paraaamarshat sa iti chenna sambhavaati/ The surmise that the Individual Soul / Jeevaatma too might perhaps have equal significance as Daharaakaasha or the Small-yet Infinite Brahman is totally negated. The doubt arose and Chhandogya Upanishad. (VIII.iii.4) clarifies: *Athaa ya esha samprasado - smaat shareeraat samutthhaya jyotir upaasa sampadyaa svena rupenaabhi nishpadyate esha atmeti hovaachaa, etad amritam abhayam, etad Brahmeti; tasya haa vaa etasya braahmano naama satyam hi/ (The Self is what exists in the heart and clean knowledge which leads to virtue which is a stepping stone for the upper worlds; indeed a person is fully qualified then he could rise up or ‘samprasaada’ or to the serenity from this body and realize itself the Supreme Illumination and attain its own nature’. In other words a person of knowledge and detachment of human body and senses realizes the Self as Brahman the Supreme; this Statement ought not be misconstrued as an individual Soul identifying itself with such limiting adjuncts as the intellect cannot be compared with the All-pervading Space or Ether. Also, qualities as freedom from sin and evil cannot be true of the Individual Soul. When it is stated that the small lotus-like dwelling that is within the City of Brahman there is a small Space which needs to be realized vide Chhandogya (VIII.i.i), the next Stanza clarifies: *Atha yad idam asmin Brahmapure daharam pundarikkim veshma, daharoosmin antaraakaasha, tasmin yadanantataad vaa va viijnanaasityyam/ (There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the object with qualities like organs and senses in the mortal world viz. the Self as juxtaposed with the Ultimate Reality in terms of Space, Time, and other derivative features of Pancha Bhutas or Five Elements. That is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small place viz. ‘daharaakasha’ within the dwelling place of Brahman is viewed for mere understanding, if not for realisation. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of the abode who are responsible for the maintenance of the abode which is purely temporary; once that Individual Soul-which is no doubt a reflection of Brahman himself- is migrated then too temporary images of the re-emerged Antaaratma re-appears too to the new body, be of a human, or divine or a non human Being! Thus the original being intact and everlasting, and duplicate images are innumerable. This Space within the heart is as vast as the Space outside within which heaven and earth, Sun and Moon, lightning and Stars etc. Now, the same Upanishad (VIII. xiv.1) reveals: *Akaaasho vai naama naama rupayor nirvahitaa te yadantaraa tad brahmaa tadamritam, sa Atmaa—(That which is called Space is the manifestor of name and form; that in which they are contained is Brahman, the Immortal and the Self!)
Hence the Individual Soul is not to be confused with the Small Space as the latter indeed is the Infinite Space!

Iiii. 19) Uttaraat chedavirbhuta swarupastu/ Further arguments as follows should establish firmly that the Individual Self does not reveal the real nature as manifested by the Eternal Brahman. When there is a question whether the Individual Self and the Supreme Self would be the same, the simple reply should be whether one could recognize the two entities as the same. When the Individual departs from the mortal body and somebody asks him: do you recognize me, the reply would be a blank; then as the soul departs, the person that is seen in the eye is the Self and that is Immortal, Fearless and Brahman. In Chhandogya Upanishad. Prajapati refers to the Individual Soul in different states viz. waking, dream and deep sleep; declaring the Self as free from sin (Viii-7-1), the Seer within the eye or Individual Soul as the Self ( VIII-xii-3), and the Individual Soul in different States or as being happy in dreams (VIII-x-1); when a man being asleep, reposing and at perfect rest sees no dreams as the Self (VIII.xi-1) and finally explains the Individual Soul in its true nature as identical with Brahman and not being the Individual Soul as such (VIII-xii.3) 

Evam evaishva samprasadosmaat shareeraat sumuthaya param jyotir upasampadya svena rupena abhinishpadyate, sautamam purushah, ta tatra pariyet yogas keedam ramamanah stribhit vaa yaanair vaa jaatibhir vaa nopajanam smaranidam shariram; sa yathaa praya yogya aacharan yukthah, evam evaayam asmn shareere praano yuktah/ (In the same way as air, clouds, thunders with no body of their own reach upto Surya, so does the Self experiences the pleasures and pains of the body parts as a mere internal spectator only and does not identify with the activities like the mouth that speaks, ears that hear, eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being identified and established its own image called the Supreme is a witness of the activities of jnaanendriyas and karmendriyas: there the Self moves about laughing, sporting, enjoying women, riding vehicles and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and body. This truly sums up as: ‘Dehaadi vilakshan Dehaadi vilakshan Atman rupam’ or the deeds and experiences of a body are the Witness Form of the Self! But as so on as it has approached the Supreme Light, then the Self reaches its own form of being Brahman as the Highest Purusha’. Then the Individual Soul is identical with Brahman and not while qualified by limiting adjuncts like Kartitrwa or Agency Duty, Bhoktritwa or then One on behalf of Brahman as Jeevatma etc. but finally the Individual merges into the Supreme Soul! This status would then be free from the proverbial confusion of rope being the real serpent! It is in that situation, that the Individual Self arises from the body and manifests in its Real Form. Mundaka Upanishad. (III-2-8&9) then signifies the Reality as follows: Yathaa nadyah syandamaanaah Samudrestam gacchanti naamarup eyihaaya, Tathaa Vidwaan, naamarupaad vimuktah Paraatparam Purushamupaiti Divyam/ Sa yo ha vai tatparamam Brahma veda Brahmaiva bhavati naasyaa brahmavit kuley bhavati, Tarati shokam tarati paapmaanam guhaagrandhibhyo vimuktomrito bhavati/ (As rivers flowing down merge without distinction on reaching the Sea by giving up their names and forms, so also the Individual Selves, without their names and forms reach the Most Illuminated Purusha that is higher than the higher called Maya! Whoever realizes Brahman becomes Brahman even as none else realizes Brahman in his line. He conquers grief and rises above aberrations; then he attains immortality on getting freed from the knots of the heart! Prashna Upanishad vide VI.v. explains further: Sa yathema nadyaa syandamaanaah samudraayanaah samudram praapyaastam gacchhaanti bhidyte taasaam naa rupe samudraa iti evam prochyate, evam evaasya paridrashtrai imaaah shodha kalaah purushaayanaah purusham praapyaastam gacchhi bheedya chaasaam naama rupe purusha iti wevam prrochyaate sa eshokalamrito bhavati, tadesha shlokah: Araa iva raitha naabhi jkalaa yasmi pratishtithitaah, tam veyam Purusham vedan yathaa maa vo mrituyah parivyathaa iti/ (Jeeva Nadis or the ever flowing rivers are finally merged into High Seas and thereafter their orininal names, lenths and breadths, courses and colours would have no trace. Similarly ‘Shodasha Kalaas’ orn Sixteen Constitutes’ of human beings counting from ‘Praana’ the vital force get merged into the all-pervading Maha Purusha but there would be no trace of their traits, features, sex and so on and so would be for all the Beings. Death is a gateway to another cycle of births and rebirths. The body is mortaly prrochyaate by death; that is also the abode of Self which is
immortal. The outer covering or body is subject to pleasures and pains and desirable and undesirable conditionings. But surely the unembodied self is totally unaffected by the mind as the driving force of the mortal physique while the ‘ Antaratma’ or the Self of an Individual remains a spectator to the pluses and minuses of the actions of the sensory organs and senses, as explained vide Chhandogya Upanishad Viil.xii.1and 5 which read as follows: Martyam vaa uiddamshariram aattam mrityunaa, tad asya amritasya ashareerasya atmaanodhishtaanaam, aatto vai sashareeraha, priyaapiyaabhayaam, na vai sashareeraaya satah priyaapiyaayor apaharasti, ashareeram vaa va santamnaa priyaapiyre sprushtah/- ----. Ata yo Veda: idam manvaanerai sa atmaa, manasya daivaam chakshu saa manasaittaan kaamaan pashyan ramate/.

I.iii.20) Anyadhascha paraamarshah/ The repeated reference of Daharaakaasha in the context of the Individual Self being the Supreme Brahman is not so much to highlight the nature of the Jeevatma as to signify the Status of the Supreme! The reference is not to the three States of Jeevatma viz. the Status of being Awake, Dream and Deep Sleep akin to the Supreme, rather than to the nature of the Supreme himself!

I.iii. 21) Alpashruteriti chettadyutam/ The argument that the smallness of the Space is in reference to Individual Soul is misdirected. The Statement of Chhandogya Upanishad vide.VIII. i.3 readily disposes the apprehension of the Small Space within the lotus like dwelling: Yaavaan vaa ayam aakaasah taavaan eshmontara hridaya aakaasah; ubhe asmin dyaaava prithivi antar eva saahite, ubhaavagnischa vaayuscha Surya Chandramaasaav ubhau vidyun naksharaani yaacchehaASYa naasti sarvam tad asmin saahitam iit/ ( That specific Space within one’s heart is as huge as outside the Space within which are enveloped the heaven and Earth, Fire and Air, Sun and Moon, lightgnings and Star; whatever one perceives in the Univerese is but a part of the Unknown!) This also signifies what Shvetaashvara Upanishad. (V.8) states: Angushtha maatro Ravi tulya rupah sankalpaahankaara samanvito yah, Buddher gunenaatma gunena chiva aaraagra maatro hi apaaropi drishtaah/ ( He -the Individual Soul- is the measure of a thumb of the appearance like the Sun, endowed with meaning though and of perception as though these endowments seek to seriously mobilise positive actions of virtue. The Individual Self is of hair splitting atomic formulation to the extent of division into innumerable units counting till potential Infinity!

Anukrutyadhikaranam-

I.iii.22) Anukrutestasya cha/ On account of the effulgence of the Supreme Self, various other Entities shine too diversely. Three Stanzas of Mundaka Upanishad. (II.iI.10-12) are relevant to signify the fact that the Supreme Brahman seeks to spread his radiance in different ways under His instructions: Hiranmaya parey kosire virajam Brahma nishklaalam, Tacchubhram Jyotishaam Jyotishih tathotra yad yad aatma vido viduh/ Na tatra Suryo bhaati na Chandra taarakam, Nemaa Vidyun bhaanti kutoyam agnih/ Tameva bhaaantam anubhaati sarvam tasya bhaasaa sarvamimadam vibhaati/ Brahmae vedamamritam purastaad brahma, paschaad Brahma dakshinahschottarena, Adhashordhwa cha prasratam brahmae Vedam Vishwam idam varishtham/ ( Right within the luminous sparkle of a golden sheath is Brahman, devoid of taints and blemishes nor with parts. That Supreme of the highest purity and clarity is indeed the brightness of the Brightness. That is what all the Seers and Seekers seek for and see with supreme satisfaction and surprise! Indeed Sun pales into insignificance, the Moon-Stars and Lightgnings lise their shine and flash; Fire loses its radiance and heat. All the other entities just follow the directives as per His nod! Paramatma exists for ever as he is at the back, on the right and left, extended above and below too. The World is nothing else but Brahman the Supreme!). Katha Upanishad. (II.iI.15) repeats the same Stanza : Na tatra Suryo bhaati na Chandra taarakah, nema vidyutobhaanti, kutoyam agnih, Tameva bhaaantam anubhaati sarvam idam vibhati/ ( How the Sun shines, how the Moon and the Stars are luminous, how do one
witnesses flashes of Lightnings on the Sky and indeed how the Fire is so glowing! Arwe not all these indications of that Brahman whose glory is brilliant!)

Another distinct aspect of brightness of Brahman is that He reveals all but none can reveal Him; Brihadaranyaka Upanishad. (IV.iii.6) explains: Astamita Aditye Chandraastamiite, shaantegnou shantavกรม vy am va c hi kim jyotirevaayam purusha iti: atmaivaasya jyotirbhavateeti atmanaivaayam jyotishaste palyaatate karma kurute vipal yateeti/ (If Sun, Moon, Fire and Speech are non-existent, then how would human beings manage their actions! The reply is that the Self serves as his light that would enable the human to sit, go about, work and return home. Thus the light within the body itself yet indeed different from it; the awareness and consciousness is distinct from the organs and senses. The conclusion would be that there is light within it and that is the Seat of the Self! Brihadaranyaka Upanishad further amplifies vide III.ix.26: Kasminnu twam cha atm a pratishthituatha iti, praana iti, kasminnu praanaah pratishthitaa iti, kasminvapaanaa iti, vyaana iti,kasminnu praanaah pratishthitaa iti, udaana iti, kasminnudaanaah pratishthitaa iti, samaana iti;sa esha na iti, na ti atm a, agraahyah, na hi grihyate, asheeryate, asangah na hi saysyate, asito na vyathathe, asheeryah na hi sheeryate, asangah na hi saysyate, asito na vyathethe, asito na vyadhate, na rishyati/ Etuani ashtaaavayatanaan i, ashtaa lokah, ashtaa devah, ashtaa prurushah, sa yastaan prurushaan niru hya pratyuyhaayakramaat, tam twaa auopanishadam purusham precchhaami, tam chanmena vikashyasi murttha te vipatsyaateeti, tam ha na mene shakalyah tasya ha murdhaa vipapaata apihasya parimoshaaani apajahruh, anyan man yamaanah)/( Yagnyavalkya Maharshi explains: Praana or the vital energy, the very breath comprised of inhaling and exhaling viz. Praana and Apaana; Praana is the function connected with heart and is capable of moving to the mouth and nostrils; Apaana or the out breath depends on the diffused breath which functions below the heart and extends upto the navel and thus facilitates excretion; Vyaana regulates the Praana and Apaana, being the nexus between these and causes actions involving force and strength; and Samaana or the equalising or the middle breadth which facilitates digestion. Indeed, the body, mind and the ‘Pancha Pranas’ or the Five components of five components of the vital energy are integrated and interlinked to coordinate and complemented mutually. Thus the Self is not really definable as it is not really definable as it is neither This nor That! It is not identifiable or distinguishable, not perishable, unattached unrestrained, absolutely free to act on its own and totally independent by itself and neither feels pain or injury. The Self is stated to have eight places of realisation, eight instruments of vision, eight deities and eight beings; the Self is a ramifications of specially of these eight manifestations as also of several other forms. Thus the Self rests on Praana yet is not This nor This: It is imperceptible, for it is never perceived! Similarly, effulgence of Brahman is undecaying for it never decays and unattached for it is never attached)

I. iii. 23) Api cha smritey/

This aspect that Brahman the High Seat of Effulgence has been already highlighted in the Smritis. Bhagavad Gita (XV.6) states: Na tadbhasatey Suryo na Shashanko na Paavakah, Yadgatwaa na vivartantey taddhaama Paramam mama! (That Supreme Abode is such that neither Sun, Moon nor Fire could illuminate and once gone there none returns!) Yadaadityagatam tejo jagadbhasayatekhalim, Yacchandramasi yacchhaagnou tattejo viddhi maamakam/XV.12: (I am indeed aware whatever illumines the whole world by Sun and what Chandra and Agni provide; be it known that all that Light is mine itself!
Pramitaadhikaranam-

I.iii.24) Shabdaadeva pramitah/ From the very usage of the word, the measured Entity should be immesuarable and as such happens to be Brahma! Katha Upanishad vide. (II.i.12, 13) states: Angushthamaatraah Purusho Madhya Atmaani tishthathi, Ishaanam bhutabhavyasya na tato vijugupsatey/ Etadvaitat/ Angushthamaatraah purusho jyotih iva adhuumakah, Ishaano bhuta bhavyasya sa evaadya sa u swah/ Etadvaitat/ (The Purusha who is the size of a thumb or of the lotus of the heart residing in the body and the heart, both being conditioned by the internal organs and is realised by intellect and knowledge. This Purusha is the Master of ‘ or the ‘Bhuta bhavishya’ or the past-present-future or the Cycle of Kaala maana or the cycle of Time Cycle. After Realisation of the Self and the Supreme, one realises That is That!)) In this connection, an objection was cited to prove that the transmigratory Soul of thumb-sized Satyavan the husband of Pativrata Savitri- as shown in Puranas and Maha Bharata- was dragged by a tight noose of Yama Dharma Raja and that Soul was not indeed the Supreme Soul / Brahma. However the objection was disproved by the fact that the Supreme was indeed the ruler of the past and future as per the Katha Upanishad referred to above. More so, Katha Upanishad (I.ii.14) qualifies: Anyatra Dharmaat anytra Dharmaat anyatraasmaaat kritaakritaat, Anyatra bhutaaccha bhavyaacccha yattat pashyasi tatvada/ (Tell me of that thing which you see as different from virtue, different from vice, different from the cause and effect and different from the past and the future!) Thus from the afore mentioned term ‘Ishana’ or the Ruler used in the Upanishad is clear that the Supreme Self Brahma himself! Indeed the thumb size of Brahma is as Omni- Potent as Infinity!

I.iii.25) Hridyapekshayaa tu Manushyaadhi kaaratvaat/ The thumb size of heart is stated to be proportionate to human body, as revealed by Scriptures. It is explained in the Upanishad texts in two ways: either they determine the nature of the Supreme Self or teach the identity of the Soul conditioned by Knowledge with the Supreme Self; as such the size of the thumb is only suggestive and is not to be taken literally. Both the explanations are given in Chhandogya Upanishad. (VI.viii.7) as also Kathopanishad (II.iii.17) respectevly: the former states: Sa ya esha anima aitadaatmyam idam sarvam tad Satyam sa Atmaa tat twam asi, iti bhuya eva maa Bhagavan vijnapatviti/ (It is this Unique and Subtle Essence that the Supreme merges into the ‘Antaratma’ or the Self. That indeed is the Truth. That is the Self. You are that!) the latter qualifies: Angushtha-maatrah Purushah Antaratmaa sadaa janaanaam hridaye samnivishtah, Tam swaccha shareerarat Atma pravihren munjaadi vesheekaam dhatreyena: tam Vidyaat Shukramam rutam tam Vidtaat shukra mamritam iti/ (Ultimately Purusha, the dwelling Self is stated to of a thumb size Reality and it is essential to segregate that Reality from the stalk of munja grass and visualise the Absolute Consciousness from the body as ‘Shukramritam’ or the Pure and Tertransparent Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality!) Thus the thumb size of heart is explained by the Scriptures in regard to the Inner Self as qualified in the context of Brahma!)

Devataadhikaranam-

I.iii.26) Taduryapi Baadaraayanah sambhavaat/ Now, there is a digression from the context of humanity to divinity! So far, there has been a discussion of Brahma Sutras focusing on humanity, the methodology of seeking Brahma Vidya, the teachings and proofs of Scriptures, the Knowledge of Awareness of Brahma, the means of Attainment by way of ‘Karma kaanda’, Jnaana-Bhakti-Yoga-Vairagya-Sanyasa intensities of worship and Tadatmya / Moksha with Brahma. Is there a difference or distinction in the context of Attainment for Devas, since the latter are a class and cut above humans! The normal belief is that Devas are in thought forms -devoid of physical features -realizable by way of Mantras! Do they stand by Scriptures as humans do; is their way of Seeking Brahma as they have been graduated already vis-a-vis the humanity! Sage Badarayana seeks to provide explanations on these and similar queries: He opines
that the various Scriptures do provide sanction to the Divine Beings also as in respect of human beings. They crave for liberation, possess reflections of impermanence, have the tendency and even penchant to collect Vedic Proofs and Mythological beliefs, do observe the precepts of Yagnopaveeta, Brahmacharya, mastery of Scriptures and so on- all backed by their abilities of previous births. For eg. Taittireeya Upanishad. (III.i.1) Bhrgur va Vaaruuni, Varunam Pitaram upasasara, Adhii Bhagavo Brahma; tasmaa etat provaacha/ Annam praanam chakshuh shrotram mano vaachamiti, tah ho vaacha: yatovaa imaani bhutaani jaayante, eva jaaataani jeevanti, yat prayantyabhi samvishanti, tad vignaasasasa, Tat brahmeta, sa tapotvat, sa tapastwaal/ (‘Bhrigu the well known son of Varuna Deva approached his father Varuna with a formal request: ‘Teach me Brahman’ and Varuna replied: Food, Vital Energy, Eye, Ear, Mind, Speech- these are the aids to the Knowledge of Brahman. To Bhrigu Varuna Deva replied: Brahman is that which all these things take birth from, live after being born, towards which they move and merge into. Then Bhrigu practised ‘Tapasya’ or extreme concentration to Brahman!). Thus Devatas are well equipped to meditate and seek Brahman; they are well qualified for knowledge!

I.iii.27) Virodhah karmaneeti chennaaneka pratipatte darshanaat/ The objection of body form of Devas and the contradiction of several Swarupas being present simultaneously at various Sacrifices, Vratas and Rites is negated by Smritis. Even a single Deva is capable of assuming several bodies simultaneously. Even Yogins after attaining mystic powers of Yoga should be able to create many bodies for himself and move over the earth and also withdraw them like the Sun could set. Therefore, it goes without saying that Gods could assume multiple bodies and yet cannot be seen by others because of their power of remaining invisible. Brihadaranyaka Upanishad (III. ix. 2-9) explained by Yagnyavalkya that there were three hundred and three / three thousand and three, thirty three, six, three, two, one and half and finally ONE! In fact, he said those were major manifestations of thirty three main Devas viz. eight Vasus –Fire, Earth, Air, Sky, Sun, Heaven, Moon and Stars; eleven Rudras viz. ten sensory and motor organs; twelve Adityas or twelve months in a year; Indra the Lord of Cloud and Prajapati the God of Sacrifice. In addition, there are six Gods viz. Fire, earth, air, Sun and heaven; three other Gods viz. three Lokas; two further Gods viz. Matter and the cosmic aspect of vital force; one and half viz. Air and Substance and finally one viz. the Vital Force (Hiranyagarbha) which is called ‘That’!

I.iii.28) Shabda iti chennaah prabhavaat pratyaksha-anumaanaabhyam/ There might be contradictions on account of Vedic words since revelations and inferences could be certainly possible. Vedas (Shrutis) and their words are eternal with settled meanings and direct perceptions while Inferences (Smritis) might vary as per contexts. When for instance, the meaning of generic words might vary like the position of Indra is eternal and so are other Devas. But Individual Devas would be subject to the termination of their respective life spans, yet another Indra would be instantly in position! Rig Veda (IX.62) states: Brahma created Gods by the word ‘ete’; he created men and others by the word: asgram; by the word indavah he created Pitras or manes; by the word tirahpavitram created planets; by the word aashavah the hymns; by the word vishvaani the Shastras and by the word abhisaubhagaaah meaning the great prosperity or various the other beings! Similarly, Brihadaranyaka Upanishad (I.ii.4) states: Sokaamayata, dviteeyo ma atmaa jayeteti, sa manasaab vaacham mithunam sambhashnaayaa mrityuuh, tad yaat retaa asheetsa samvatsaro bhabhat, naha puraaata tata samvatsara maasaam tamevaantam kaalabibhaah,yaataa samvatsarah, tam etaavataah kaalasya parastaaadams asrjjat/ tam jaataamabhivyaaddadaat san bhaankarot vaag bhavat/ Prajapati decided to manifest himself in an alternate form: along with another form of existence which created ‘kaala maana’ or Time Measurement inv the denomination upito a ‘samvatsara’ or a year. Death rared a babe named the year but after this duration opened its jaws and mouth to devour the babe; the latter out of sheer fright cried and the shrieks thus ceased ‘bhaaan’ and indeed that sound of distress led to the creation of speech! In Manu Smriti (I.21), it is stated: ‘In the beginning, Brahman created from the words of Vedas alone, the names and forms of the creature and promoted religious activities;’ ‘He created from the Vedic words themselves the names of all beings and all actions separately as also separate
modes of life’. Thought manifests first and the word and action follow; Vedic words flashed in his mind and creation occurs instantly: dravya or substance, Guna or quality, Karma or actions as examples. Taittireeya Brahmana (II.i.4.2) states: ‘He uttered the syllable ‘bhuh’ and Earth got manifested; bhuvah, swah followed to create other worlds!’ Thus, Vedic sounds are eternal and through them, the entire Universe including Devas had been created! As creation proceeded on the thought process of the Almighty and the utterance of words with certain sounds expressive of the meanings thereof, the corresponding letters might not have proper beginning nor end and might create the impression of ‘Sphota’ or recurrence. Some grammarians opine that creation so effected on the basis of such Sphota by not using Eternal Letters might not be everlasting. Indeed, this would be but a misleading notion: after all the uttered sounds do not perish and at the end of the utterance, one realizes their identity when they are uttered again. There might be a difference of intonation while uttering the same word twice. But this would not cancel the identity. Hence the Sphota theory is out of place and ill-justified!

I.III.29) *Ata eva cha nityatvam* Hence the eternity of Vedas and the consequent lastingness of their Words that create the Universe including Devas recurrently. Vedas are ‘Svayambhus’ or Self-Originated and are the very breathing of Brahman: ‘Yasya nishwaashitam Vedaah’ (Shiva Purana) or whose breathings are Vedas! Rishis were indeed not the authors but discovered them. Rig Veda Samhita (X-71-3) is quoted thus: ‘The Sacrifices, having acquired the fitness to receive the Veda as a result of earlier performance of virtuous deeds, received it as it had already existed among Rishis’. Veda Vyasa in his Smriti stated: ‘In the days of yore, the great Rishis received through austerities, with the permission of the self-born One, the Veda, together with the anecdotes, that had remained withdrawn during dissolution’. Indeed, it was Vyasa Maharshi who effected the Single Veda into four divisions thus achieving the epithet of Veda Vyasa!

I.III.30) *Samaana naama rupatwaacchaavrita-avyaya virodho darshanaat smritescha* As the similarity of names/forms even in the repetitive revolution of world cycles is since established, no contradictions are hence envisaged as is now evident from Shruts and Smritis. But, this statement is contested since at the end of the Universe, there would be fresh creation, new entities and so on. But dissolution does not necessarily terminate the Institutional framework since Devas are created again, so would be the Species in place once again and the process of Creation would be resumed once again: the Play is Eternal, Players might change but not the roles, and indeed there would be a perfect continuity to the role of Vedas that are eternal. Kaushikat Upanishad (III.3) compares the cycle of Creation and Dissolution as perhaps as smooth as theenterprise of world cycles is since established, no contradictions are hence envisaged as is now evident from Shruts and Smritis. But, this statement is contested since at the end of the Universe, there would be fresh creation, new entities and so on. But dissolution does not necessarily terminate the Institutional framework since Devas are created again, so would be the Species in place once again and the process of Creation would be resumed once again: the Play is Eternal, Players might change but not the roles, and indeed there would be a perfect continuity to the role of Vedas that are eternal. Kaushikat Upanishad (III.3) compares the cycle of Creation and Dissolution as perhaps as smooth as the
organ it is the problem of adequate supply of the vital energy; one finds across a dumb person as he is deprived of the ability of speech; a blind person lacking vision; a mad person behaving oddly due to proper thinking; a disabled person with defects either of arms or legs, in all these cases adequate supply of vital energy is inadequate and hence the problem. Again when a person is asleep and in dream state then too he becomes one with no body part except Praana only as speech, vision, hearing etc. remain non-functional and mind with thoughts shrunk itself. As soon as the individual wakes up then the vital energy sparks off like the blazing fire and to reactivate all the organs and senses as also the concerned deities like Chandra the mind, Surya the vision, Vayu the normal breathing, Antariksha the hearing and reaction to sounds. Hence the top significance of Prana the Universal Energy! As and when successive creations take place, they are brought into existence like the previous creation. Rig Veda (X.190.3) underlines this fact: ‘ The Ordainer created the Sun and Moon as also Heaven which is an abode of happiness, the Earth and Interspace just before!’; thus the Supreme Force created the Universe of Sun, Moon etc. like what was in the previous cycle. Maha Bharata (Saa.231.58 is another scriptural proof stating: “ To the Seers, born after the end of the Dissolution, the unborn one imparts those very names and those very visions of the Vedic Texts as they had therebefore. As the signs of the Six Seasons of Nature are noted to revolve in the earlier order and yuga cycles signified with their forms and features are repeated, even as Pancha Bhutas and Devas are repeated too.

I.iii.31) Madhvadishvasambhavaat anadhikaarah Jaiminih/ Jaimini asserts that Devas and the like have no competence to realize Brahman since they are not aware of Madhu Vidya or Meditation on Honey or the Quintessential Knowledge! The answer to the proposition of this Brahma Sutra is cited vide Chhandogya Upanishad. (III. i. 1-3): Om! Asou vaa Adityo deva madhu tasya dyaah eva tirishcheena vanmshah antariksham apupah marichayah putraah/ Tasya ye praanachah rashmayah ta eva asya praachyahaha madhunaadyaha, Rucha eva madhukruta Rigveda eva pushpam taa amrita aapastaa vaa etaa Ruchah/ Etam Rigvedam abhhuyatapah tasyaabhitaptasya Yashasteja Indriyam Veeryam annaadym rasojaayata/ (Om! Bhagavan Surya, the unique object of meditation of the worlds is indeed the honey base of all the Devas. Now, heaven is akin to a bent bamboo stick, the Antariksha or the Cosmic Atmosphere is like a beehive and the Sun rays the off shoots are like the offshoots of the Sun. Surya is surely the honey of Devas. Of it, Swarga is like a bamboo in bent shape and the Intermediate Space is the bee-hive while the Sun rays are the progeny. The eastern rays of Surya are like the eastern cells of the beehive even as Rik Mantras are the bees and Rig Veda by itself as pure honey bearing the flower of cham and fragrance. Honey is the outcome of Rig Veda mantras by absorbing ‘aapah’ or the water from the rites enjoined by Rig veda and the rites as that mix is called Soma turned into amrita or nectar. Illumined and radiated by Rig Veda, the rites compared to flowers produce honey as sucked by bees as in the form of fame, radiance, virility, food and health!) The five kinds of nectar that exist in the Sun would originate Five Groups of Devas-Vasus, Rudras, Adityas, Maruts and Sadhyas all subsisting on the respective nectars! Further narration of the Chhandogya Upanishad.(III.vi) describes that the five kinds of nectars are seen and contented by each of the nectars- Vasus with Agni as their Chief, Rudras with Indra as their Chief, Adityas with Varuna as their Chief, Maruts with Soma as their Chief and Sadhyas with Brahma as their Chief; indeed all these Gods are thus contented by ‘seeing’ their nectars-they do not however drink and retire into their appearances and emerge again. In view of this, Jaimini’s assertion that Devas are not eligible to attain the knowledge of Brahman as they do not possess Madhu Vidya is faulty; Indeed, they are already equipped with Vidya being eligible to attain as Brahman.

I.iii.32) Jyotishi bhaavaaccha/ The question is whether Luminous Orbits / Bodies like Sun, Moon, Agni are eligible to seek and realize Brahman. One view is that such Devatas have no body forms and are enregyless; another view is that perceptions based on mythological references attribute embodiment of such Luminous Gods; yet another view is that Atharvaadi Mantras enable embodiment of such Devatas, and once backed by their intense desire- they would be eligible to accomplish Brahma Vidya, just as in respect of Rishis and other humans if they so desire with intensity. As against such views, Upanishads
state that such Luminous Devatas are already equipped with Brahma Vidya; Brihadaranyaka Upanishad. (I.iv.10) makes a **generic** Statement: *Brahma vaa idamamagra aaseet, tadaatmaaanaamevaavat, Aham Brahmaaam meeti. Tadaatmaatsarvam bhavat: tadyo yo devaanaam pratyapudhyat sa eva tadbhavat, tatharshinaam tathaa manushyaanaam; tatvaitapashhya rishir VaamaDevah pratipedey-Aham Manurabhavam Suryascheiti/ ( Indeed, this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginning of Creation or now and forever. One has to realise Him from within. He is thus known from within, since He is oneself that Devas too discovered Him. Sage Vama Deva realised after long cognition and introspection that Brahman is That, the Manu or the Sun within which is indeed a reflectionof Himself. Little does one understand more than the Simple Truth that animals, or humans or also Gods are replete with Brahmatwa. Indeed true knowledge is not to confuse but to enable the eradication of ignorance but enable this realisation by way of introspection, devotion, Sacrifices, meditation, daana dharmas, and so on to ascertain the Absolute Truth of Aham Brahmaasmi!) It is on this analogy, Devas too are indeed eligible to seek Brahma Vidya, especially as they are embodied and are so desirous as well!*

*I.iii.33) Bhaavam tu Badarayaanosti hi/ Sage Badarayana supports the existence and eligibility of Devas to seek Brahma Vidya. He says that each Luminous Orbit has a Presiding Deity with body, desire and determination to seek Brahva Vidya as also the ability to assume whatever body form that one desires to assume. Sadvamsha Brahmana (I.1) states: ‘Indra in the form of a ram carried Medhaatithi of the line of Kanva’; Maha Bharata states: ‘The Sun came to Kunti by assuming a human form’; such analogies abound in Epics and Puranas. Also, Chhandogya Upamishad. (VIII.xii.6) clarifies: *Tam vaa etam Devaa Atmaamupaasatey/ (Him indeed Devas adore as their Self or Gods indeed worship the Atman); for instance, Surya deva may not be able to perform meditation by way of Madhu Vidya or meditate to Himself but thers is no reason why that he could not meditate Brahman. Similarly all other Devas could certainly worship Brahman! Whoever among Devas is awakened to know Brahman, he became that; so is the same with Sages and men: tadyo yo Devaanaan pratyabudhyat sa eva tadbhavat; tatharshenaam tatha Manushyaanaam! What is said in Chhandogya Upamishad.(VIII.vii.1) is relevant too: *Ya aatman apahata paampa a vijaro vishoka vijighatso pipasah satyakaamah satyasankalpah samveshtavyayah sa sarvamscha lokaan aapnoti sarvaamscha kaamaan: yastam aatmaaam anuvvidyag vigjnnaati, iti a prajapati u vaачha/ (As the Self rises to a state of tranquility and composite, Pajapati too desired to know from Indra the practical reasoning of attaining such a state when the Individual would have no sin, no dishonesty, no displeasure, no hunger / thirst and no uncertain will power! Then his desire cameto be known from ear to ear and both Devas and Demons sought to ascertain the methodology of attaining such a status. He after knowing that Self, realizes It, attains all the worlds and all the desires!’ Indeed: *Yah esha akshini purushah dristyaa esah aatmeti/ or the person that is seen in the eye is this Self, that is the Immortalo, Fearless and Brahman indeed. Just as this one clearly seen in flowing water and indeed as a reflection on a mirror! Truly indeed the Individual Self and the Supreme are just the same!)*

**Apashudraadhidaranam-**

*I.iii.34) Srugasya tadanaadara shravanaatadravanaat suchyte hi/ The reference is that one a flying swan talked to another swan about the glory of King Janashruti; the King who was at the terrace of his Palace knew the swan language and overheard that his rude conversation to a Charioteer of a Lower Class caused great hurt to the swan! In the previous chapter of Brahma Sutras, there was discussion as to whether Devas who were allegedly without forms- some of whom like Surya and Chandra were mere luminous entities only-were eligible or otherwise to meditate Brahman and realize Brahma Vidya; now in the present discussion, the question is whether the Fourth Class are eligible to learn Vedas the authentic media to ‘Karma Jnaana’ and fit for performing Sacrifices. Taïtitireeya Samhita (VII.i.1.6): ‘Therefore, the Lower Class is unfit for performing sacrifices’; he is not qualified for lighting a Sacrificial Agni-like the ‘Aahvaagni’ and the rest of Agnis nor acquire the concerned knowledge. Chhandogya Upanishad vide*
IV.ii.2-3 in the section dealing with the knowledge of ‘Samvarja’ or swallowing up or Merger of all the Beings, King Janashruti was reported for his disparaging remarks to a charioteer: Raikyvamaani shat shataani gavaam ayam nishkomam ashvatari rathauh, anu a etam, bhagavo devataam shaddhi, yaam Edevatan upasa iti/Tam ha parah prayyucha, tavauva saha gobhirvatsava iti; tad u ha punareva janaashrittih potrayananah sahasrn gavaam nishkum ashvatari rathum duritum tac chaadaya pratichakrame/ (Raikva the Charioteer asked the King as to what should be done to six hundred heads of cattle, a necklace and the chariot drawn by mules! The King replied: Let the chariot, together with the necklace as also the cows be with yourself! ’That was typical of treatment meted out to th Lower Class!) This is why the comparison made by the swans: Lo, my child, you have spoken as though I am like Raikva associated with the cart! Yet indeed, several examples have been cited that illustrious personalities like Vidura vide Maha Bharata were of Lower Class origin who were stated to be repositories of Brahma Vidya. Even Veda Vyasa was the son of Satyavati alias ‘Matsyagandhi’, though of Maharshi Parashara’s parentage. But as a general rule, ’The Lower Class is neither are unfit for performing sacrifices’ nor eligible to learn all types of Knowledge. In sum, Devas have the right to Vedas and target at Brahma vidya, while Dwijas or Twice Born have the right to ‘Vedaadhyana’ and aim at Karma Phala; but Vedadhayana, Vedokta Jnaan, Shruti- Smriti Jnaana are not the duties of the Lower Class!

I.iii. 35) Kshatrito gatey cha uttaratra chaitrarathena lingaati/ (Kshatriyahood is of complimentary nature of Brahmanas; the Kshatriya King Abhiprataarin of the lineage of Chitraratha performed the Dwiratra Sacrifice as as mentioned in Taandya Braahmanna (XX.xii.5). Kshatriya Abhiprataarin and Shouanka of the line of Kapi were being served food by the same cooks. Chhandogya Upanisha vide (IV.iii.5-7) states: Athah Shaunakamchee Kaapeyaam abhiprataarimnam cha kaakhshasenim parivishya- maanou brahmachaari bibhukshe, tasmaa u ha na dadaatuh Saha: Mahaatmaanaah chatturo deva ekah kahsa jagara bhuvanasya sopaaath/ Tam Kaapeya, naabhishayanti martyaaabhi prataarin bahudhaavasanatam yasmai vaa etad annam tasmaa etan na dattham iti/ Tad u ha Shaunaka Kaapeyah pratimanaanvaaah pratyeayaya aatmaa Devaanam janitaa praajaanaam, Hiranya damshatro babhaasonarsuriih: mahatam asya mahaamaanaam aahuh, anaadyamaano yad annam atti, iti vaivayam brahmachaarin, idam upaasmahe, dattaasmai bhiksham iti/ (In the days of the past, once a Brahmachari begged for food but as it not was being served to Shaunaka Kaapeya and the King Abhiprataarin. He was told that the food was meant for Prajapati, the Protector of the Universe; the Vidyardhi then explained that Prajapati actually comprised, inter alia, the four illustrious Deities viz. Earth, Agni, Water and Vayu the Universal Vital Energy. Then Kaapyeeya and the King realised that the Brahmana Vidyardhi was not an ordinary person and gave the food Having taken the food the Vidyarthi further explained vide the next stanza: Teva ete paanchhanye panchhanye dasha santatstat kriktam, tasmaad sarvaasau dikshvamann eva dasah kriitam, saishaa virad annaadi tayedad sarvaam dushhtam, sarvamasyedam dritcham bhavati, annado bhavati ya evam Veda, ya evam Veda/ (Having given food to the Brahmachari, they explained that there were five entities which were different from the other five entities viz. the vital force, speech, vision, hearing and mind besides Vayu, Agni, Surya, Chandra and ‘Aapas’ or Water. These ten constitute the ‘kriita’ or the dice face; thus in all directions there are ten. Food is the highest bid and the Eater of the Food is Viraja. Looked in another manner, Viraja is a meter of Chhandas having ten letters which represent food; indeed this food is the Eaten and Eater too. Truly equally is that on the personal plane, the Antaratma or the Inner Self is covered by organs and senses represented by five deities on the divine plane, the totality of which merging with Brahman!) Saunaka Kapeya pondered over what Brahmachari said and realized as follows: We fully meditate on this one (Prajapati) who is the Soul of Gods and the progenitor of creatures, who has golden teeth / hiranya damshtra, who is capable of eating, who is highly intelligent, they say His majesty is very great and he eats food which is not food. Give them alms!’ Indeed the alms were given to Pancha bhutas, five Jnendriyas, ten directions, Virat or Annadis, and Vital Force. Hence the complementarities of Brahmana-Kshatriyas in the quest of Brahman; but indeed the lower caste has little access to the Knowledge of Brahman!
I.iii.36) Samskaara paraamarshaat tadbhaavyaabhilaapaat cha/ (‘Samskaaraas’ or purificatory rites are prescribed to others than of Lower Class). Shatapata Brahmana (XI.v.3.13) states that among the actions for acquiring knowledge of Brahman are declared as investiture with the Sacred Thread like Swadhyaya or Study of Scriptures, Brahmacharya, Service and Guru, and so on. Chhandogya Upanishad. (VII.i.1-3) explains the role of acquisition of Knowledge and the role of ‘Vaak’ or speech in detail: Vaak vaavaa naamno bhuyasi, Vaag vaa Rigvedam vijnanaaaputrayati, Yajur Vedam Saama Vedam Atharvanam chaturtham Itihaasa Paraanaam Vedaaanaam, Pityram Raasim Daivam Nidhim vaakorvaakyam ekaayanam, Deva vidyam Brahma vidyam Bhuta vidyam Kshara vidyam, Nakshatra vidyam, Sarpa-Deva deva jana vidyam, Divimcha Prithivimcha, Vaayum cha Akaasham chapashcha tejas cha Devam cha Manushyamscha Pashumischa vaayamscha trina vanaspatin swaapadaani aakita patanga pipeelikaam dharmamadharmamaacha satyam cha antram cha saadhu cha asaadhuta cha hridayejnam cha ;yad vai vaan naa bhavishyat na dharmaadhaarmaam cha satyam naanantaram cha saadhu asaadhucha hridayejno naahridayayano vaag evaaitat sarvam vijnanaapati vaacham upaasveti/ Sa yo vaacham brahmety upaaste vaavad vaachogatam tatrasya yathaa kaamacharo bhavati, yo vaacham brahmety upaste; asti, bhagavaa vaache bhuyaa iti; vaacho vaavaa bhuyosteeti, tanne braaveteey itu/ ( Maharshi Narada approached Sanatkumara to teach about Brahman. The latter had signified foremost the aspect of Knowledge and Speech. Indeed Speech is the most certainly far more significant than being a mere name of a particular regulatio of thought, be it Vedas, Itihasa Puranas or several other media of expression and the deep and endless mine of disciplines ranging from truths and untruths, good and bad, pleasant and unpleasant. If there were no speech, there would be no knowledge, thought, fact, proof, reality or falsehood, thus making the line of distinction too thin and vague as distinct among humans from animals, birds or insects. Hence, knowledge and virtue are the very fundamentals of Existence and so is the of the fund of awareness as in the medium of Speech that occupies primacy to realise what Brahman is all about!) In any case, the absence of purificatory rites denies the opportunity to those in the Lower Class of the Society; Manu Smriti says (X.4) ‘Those who belong to the fourth caste and has but a single birth as not being a dwija or twice born! However, Manu Smriti (X.126) states: ‘Those have no sins is fit for the purificatory rites’!

I.iii.37) Tadabhavanirdhaaraney cha pravruttey/ Rishi Gautama was inclined to initiate and instruct Satyakaama Jabala only when the latter convinced the Rishi of his birth details; in other words, it would indeed be essential that the rites that the upper classes would be eligible for. Chhandogya Upanishad. (IV.iv.4 &5) is convinced: ‘A non Brahmana will not be able to lie about his lineage’; He-Jabala Satyakama- asked his mother as to which lineage that he belonged to and she replied: I got you in my youth when I was performing my duties of serving the master! Thus his mother was Jabala-a Lower Class-and father was Satyakama- a Kshatriya. This was how Muni Gautama asked for the faggots or the fuel pieces to take up initiation rites to Satyakama Jabala!

I.iii.38) Shavanaadhyayanaartha pratishedhaat Smritescha/ Smrits prohibit Shudras from Vedaadhayana, Veda Pathana and Vedaardha grahana- Learning, reading and understanding Vedas! In fact, Gautama Sutra (XII.4) warns against even Veda Shranvana: ‘Then should he happen to hear the Vedas, the expiation consists in his ears being filled with lead and lac’. Vasishtha Sutra (18) also warns of hearing of Vedas: ‘He who is of a Lower Class origin is a walking crematorium hence one should not read in the neighbourhood of a Lower Class’. Gautama Sutra (56) states: ‘Study, sacrifice, and distribution of gifts are for the twice born’!

Kampanaadhihikaranam-

I.iii. 39) Kampanaat/ Vibration: Brahman is the Vital Energy of Existence and of the Universe. Indeed the entire Univese is pulsed as though there is a unique vibrarion. Considering it as a huge beginning-less
peepal tree that has roots all above and branches down, the immortal Brahman transcends existence over the tree and creates the uplifting Energy. Katha Upanishad (II.i.3): *Yadidam kim cha Jagat Sarvam Praana ejati nihsrutam, Mahad bhayam vajram udyutam ya etad vidur amritastey bhavanti/ Bhayaad asyaagnigh tapati bhatast tapati Suryah,* Bhayad Indrascha Vaatuscha Mrityar dhaavati panchamah/ It is due to the over all control of the Universe of Brahman that the latter is existent emergent and ever active; He is an awe-inspiring phenomenon of the nature of ‘vajramudtyatam’ or an upraised thunderbolt. Those who know of this Rerality are appreciated and blessed. It is a truisim that owing to Brahman’s dread that Fire burns, Sun shines, Indra, Air and Earth as also Dharma Raja the Deity of Death assume their responsibilities to the letter and spirit of His command! Similarly, Taittiriya Upanishad. (I.viii.1) expresses: *Bheeshmasd Vaataha pavatey, Bheeshoditi Suryah, Bheeshaad asmadad Agnih Chandrascha, Mriturdhaavati panchama iti/ (Out of His fear the Wind blows, out of His fear the Sun rises, out of His fear runs Fire as also Indra and death the fifth!) When one understands Brahman as Praana and the whole Universe that emerges is because of Praana; the essence of Praana is rightly stated as Praana of Praana!: Pranasya praanam uta Chakshuh, Chakshuruta Shrotasya shrotam, Manaso ye Mano viduh, tey nichikyuh brahma puranam agrayam/ (Brihadaranyaka Upanishad. IV.iv.18): Paramatma Brahman is revealed as the radiance of the Self or the Pure Intelligence and indeed the Elemental or the Quintessential Vital Force or the ‘Maha Prana’; it is also Elemental or Rudimentary Eye, the Basic Ear of the Ears, the other fundamental organs especially the Mind of the Minds. Thus the fundamental sense objects of the Innermost Self divulge and declare themselves as the integral part of the Supreme!*

**Jyotiradhikaranam**

*I.viii.40) Jyotirdarshanaat:/ That Eternal Illumination is Brahman is amply proved by Shruthis and Smritis alike. Chhandogya Upanishad. (VIII.xii.3): *Evam evaisha sampraasadosmaat shareeraat samuddhe param jyotir upasampadya svena rupena abhinishpadyate, suatama purushah, sa tatra paryeti, jakshat kreemam ramananaah strihibh vaa yaanair vaa jnaatibhir vaa nopajanam smarannidam shariram: sa yathaa prayogya aacharane yuktah, evam evaayam asmin shareere praana yuktah/ (Being the off shoots of sky, like air, clouds, lightnings and thunders, are established in their own forms and features yet reach to the sky in their own positions; they all reach up to Surya, so does the Self. It enjoys the pleasures and pains of body parts as a mere spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin with its touch, and the mind that thinks. This serene and relaxing Self established and identified its own image called the Supreme is a witness of the activities of the jnanendriyas and karmendriyas; there the Self moves about about laughing, sporting, enjoying women and so on in the same manner that a horse is harnessed to a cart; this indeed the illustration of the Self and the body! The deeds and experiences of a body are the witness forms of the embodied Self”. The same Upanishad (VIII.vi.5) describes how Light departs from a body after the loss of consciousness: ‘ As the life departs, the individual goes through Sun Rays and reaches the Sun within the time that mind travels. The Soul of virtue goes upwards by making the sound of OM or downwards in the case of unenlightened souls. The gates of Brahma open to the blessed ones or shut out to the other Souls searching for lower lokas as designated; the nerves connected to the heart are hundred and one. At the time of departure, one of the nerves of the blessed souls reaches unto the crown of the head and that is most likely attains immortality, while the various other nerves connect with other exit points totalling nine cause the exit. Having thus explained, the Upanishad. further describes (VIII.xii.1): *Martyam vaa idam shariram attam mrityunaa, tad asya amritaasyaashhareerasya satah priyaapriyaayor apahaasti, ashreeram vaa va santanmaaa priyaapriye sprushtha/ (The body is shrouded by death; that is also the place of the Self which is immortal and body less. Whatever is embodied as the body is subject to pleasures and pains viz. of desirable and undesirable influences. But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body. Indeed, once the Individual Self stands declared from the fact of attainment of the Supreme Light, then happiness and
sorrow do not touch the one who has become unembodied. Thus the Supreme Light and the Supreme Brahman are identical!)

Athartantaratvaadi vyapadeshaadhikaranam-

I.iii.41) Aakaashah Arthaantaratwa aadi vyapadeshaat/ The reference is to Brahman as Space as different from various forms and names. There has been a doubt that Aakasha the ether or Sky in the conventional sense is Brahman. But Chhandogya Upanishad. (VIII.xiv.1) is emphatic that Brahman being Aakasha is in a distinct sense: Aaksho vai naama naamarupa yoh nirvahitaa te yat antaraa tad Brahmaa tadamritah sa Aatmaa/ (To enable meditation, one looks up to that which is called Space, since that is believed as the name and fame of Brahman; that is not only the omni-present but Immortal. That also now as per present realisation of the Self! The same Upanishad. (VI.iii.2) stresses: Seyam devataikshata, hantaaham imaashti tisro Devataaa anena jeevena aatmaanu pravisha naama rupe vyakravaaniti/ (It is that Deity in the form of an Individual Self that enters into three kinds of bodies viz. Andajas or born of eggs; jeevajams or wombs like humans and animals and uddbhujas or sprouts. These Beings of the Self are however without bodies and senses!)

Sushupyati yutkrantyaadhikaranam-

I.iii.42) Sushupti yutkraantoh bhedena/ Now, the reference is about the distinction of the terms of sleep and death or the time of depature from existence. Brihadaranyak Upanishad. (IV.iii.7) makes the distinction clearly: King Janaka sought clarification from Maharshi Yagjnyavalkya as to what should serve as the light of a man, in case Sun, Moon, Fire and even Speech are put off! The Maharshi replied that the person is guided by the Light of the Self to sit, go about, work and return. Now the question is: Katama Aatmeti; yoyam Vigjnaanamayah praneshu hridyantarjyotih Purushah; sa samaanah sannubhou lokavanusan charati, dhyaayateeva ilaayateeva, sa hi swapno bhutva imam lokam atikraamati mrito rupani/ (The person called Self comprises of awareness or the knowledge of the senses of vision, hearing, touch, smell, etc. all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists, yet wanders by way of imagination or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance by flight of fancy. Being thus identified, he loses hold over his sub-conscious thoughts and imaginary deeds. Indeed, this dream state is one form of death or non-existence or non-reality! In other words, death too is like a dream state of the Self which indeed is eternal except the situation of Aried sets of bodies, organs and senses. Thus the so-called realities of this and next existences are two and dreams or of a third existence! Then as explained in Brihadaaranyaka vide IV.iii.35: Tad yathya nah su samhitam utsarjad yaayaat, evam evaayam shareера aatma prajnenaatam naan vaarudhhah utsarjam yaati, yatraitad urthwaa uchchavaas bhavati/ (Describing the transmigration of Self from a dream state to wakefulness, the subtle body or the Self in the body is stated to move from one birth to the next one, just as between from the waking state to dream states, by resorting to the syndrome of getting associated with or disassociated from the body, its organs, and senses. This is just like a cart heavily loaded goes on rumbling, makes noises of the withdrawal of the load as breathing becomes difficult right under the auspices of the Self or the Supreme Self.) Thus this Brahma Sutra while establishing the link between the mundane and Idealism- the Self and the Supreme- or jeevatma and Paramatma through the stage of deep sleep / ‘sushupti’-and the praanaadi upaadhis or embodied organ-sense combine and the Supreme!
I.iii.43) Patyadi shaptebhyah: This Brahma Sutra seeks to buttress the link of what is called the Super Mundane Entity or the Transmigrating Soul to the Supreme Lord or the Over all Controller. Brihadara-nyaka Upnishad. (IV.iv.22) states: That distinctive and singular Supreme is also identified with Intellect in the midst of the organs and senses as also in the Elemental Ether as ‘daharaakaasha’ in the heart as the commander, protector and the dividing line of the worlds. The Braahmanas seek to realise That through the learning of Vedas, Sacrifices, austerities, charities, and moderate use of enjoyments. In fact, ‘grihastaas’ eventually become ‘sanyasis’ or renunciation discarding families and wealth and start the quest for Truth, by the process of elimination stating: neti neti or not this, not that. The process of Self Assessment as provoked by Consciousness should finally to the threshold of Realisation as the Self becomes devoid of impurities as the blemishes and impurities get burnt and washed out till the pure gold emerges and the Supreme prevails!

CHATURTHA PAADA (FOURTH CHAPTER)

Liv.1) Aanumaanikaadhikaranam- Aanumaanikamapyeekshaamiti chenna Shareerarupaka vinyasta gruheetdarshayati cha/2) Sookshham tu tadarhatvaat/3) Tadadheenatvaadarthavat/4) Jneyatwaa vachanaaccha/5) Vadaneeti chenna shareera rupaka vinyasta griheetdarshayati cha/6) Trayaa-naameva chaiva vinyastakaa shaareera rupaka vinyasta gruheetey cha darshayati/ If there be a proposal that an inferred entity like Pradhana is the manifested body and form that is the driving force of the Universe, that would be totally repudiated. Katha Upa nishad. (I.iii.11) states: Mahatah Param avyaktam Avyaktaat Purushah parah, Purushaan na param kinchit saa kaashtha, saa Paraa gatih/ (Having explained that Vigjnaana being a great charioteer of an Individual Self with ‘Paramam padam’ or Salvation as the ultimate destination of Brahman, the sense objects cater to both ‘Paraah’ and ‘Aparaah’ or the tempting material ends as well the final target of Salvation. The pull of Maya is so potent that intelligence and virtuous deeds are overshadowed and ‘Mahat’ or the Unmanifested Supreme Self which is ‘param, avyakta, purusham’; indeed the Unmanifested is higher than Mahat; the Purusha is higher than the Unmanifested. There is nothing higher than Purusha. He is the culmination. He is the highest goal: Sankhya Smritis are under the impression that there is an entity called Pradhana who presumably acts on behalf of Brahman as the latter is only a concept -the amorphous ‘Non Existent Existence’ and thus are used to misinterpret that Pradhana with expressions like Mahat, Avyakta and Purusha in their own interpretations. The identity of any thing can never be established merely from the nature of a thing as identical just as one cannot conclude by seeing a cow in a stable that it must be a
horse! The strong belief of the Sankhyas is that there is an Embodied Agent of the Supernatural Force called Pradhana who too is Unknown Supreme Purusha. But indeed that Brahman himself is Original Unknown Supreme who does not require the services of a Pradhana for sure! There is further misinterpretation and avoidable confusion on the part of Sankhyas as Katha Upanishad. (I.iii.3-4) further states: Aatmaam rathinam viddhui, shareeram rathaneva tva, Buddhim tu saarathim viddhi Manah pragrahameva cha/ Indriyaani hayaanaahen aahuh vishyayamsteshu gocharaan, Aatmendriya mayonayaktaah bhoktetya ahur maneeshanah/ (This Individual Self is denoted as the Master of chariot, body being the chariot, charioteer as ‘buddhi’ or Intelect and Mind as the bridle; the ‘Panchendriyas’ or the horses, while Pancha Karmendriyas-eyes, ears, mouth, nose and reproductive cum excretionary organs with the corresponding Jnaanendriyas of vision, hearing, eating, breathing, etc. Besides material objects/ roads are countless. The discriminating persons call the Self as the enjoyer as associated with the body, organs and mind!)
When the above two stanzas are put together, there may be a misunderstood contradiction: after all a Pradhana who is the master of a chariot can not be ‘Avyakta’, nor the Mahat or the ‘Mahaanatma’; Conversely Brahman is possible and in fact actually so, is the Self, associated with a body, senses, mind and experience. The knowers of Brahman as Katha Upanishad (I.iii.1) clarifies are the worshippers if Five Fires [of Garhapatyay, Aahvaniya, Dakshinagni, Sabha and Aavasatya or Heaven, cloud, earth, man and woman as given in Brihadaranyaka Upanishad.VI.ix-xiii] and those who perform the Nachiketa sacrifice thrice, who have entered within the body, into the cavity of the heart which is the Supreme abode of the Most High Brahman! Katha Upanishad explains (Li.9) in no uncertain terms that the Atman or the Self, Master of the Chariot-the body, is also endowed with the Organs of discriminating Intellect and controlled by mind: Viginaana Saarathiyaastu Manah praghavannarah, Sodhwanah Paaramaapnoti tadvishnoh paramam param/ ‘That Individual however who has as his charioteer a discriminating intellect and who has under control the reins of mind attains the end of the road and that is the highest place of Vishnu’. The Katha Upanishad qualifies further that the Sense objects are higher than the senses, and the mind is higher than the sense objects, but the intellect is higher than mind and the Great Soul is higher than the Intellect! Now where is the mention of Pradhana here!! Now returning to the original proposition in this Brahma Sutra viz.: Mahatah Paramayakta etc; is there a mention of Pradhana ! On the other hand the Stanza clarifies that Brahman the Unmanifested is higher than Mahat; It is Param or the Supreme, It is Avyakta, It is the ‘Purushah Parah’! The Swetaashvatara Upanishad. (VI.18) makes the position far clearer: Yo Brahmaanaam vidadhaaati pooryam, vovai vedaamshcha pranihoti tasmai, Tam ha Devam Atma Buddhhi Prakaasham Mumukshur vai Sharanaam aham prapadye! (‘To him who creates Brahma the Hiranya garbha and who verily delivers to him the Vedas, to that God, who is Lighted by His own Intelligence, do I, eager for Liberation resort for refuge!) Thus the Theory of Pradhana stands quashed!

Liv.2) Sooksham tu tat arhatvaaat/ Thus the fundamental position of Brahman vis-à-vis the Theory of Pradhana is vindicated. Now, Brahadaranyaka Upanishad. (Liv.1-7) further clarifies about the self-manifestation of Maha Purusha Prajapati: At the beginning before Srishti or Creation, a ‘Purusha-akaara’ or shape was self manifested and He declared Ahamasmi’ or ‘I am Myself’; he was the very first contender; He declared that he followed virtue burning all evils and was bereft of wishes and delights, but longed for company thus tearing himself into half as Prakriti or Maya, the rest of the body retained as Himself. Mutual friction as a husband and wife led to Srishti of Indra and Devas, Agni, Surya, Chandra,Vayu, and human besides other beings and Soma the food. Taddeham tarhi avyaktakritamaaseet, Tannaama rupahyyaam eva vyakriyata asou naama ayam idam rupa iti, tad idam/ (At that time, this Universe was undifferentiated and eventually got differentiated by name and form). The Subtle or Sookshma Deha as Rig Veda (IX.xlv.4) clarified was that material cause interacted with the gross body just as Soma juice is mixed with cow milk! That was the stage when the Undifferentiated Paramatma evolved Himself into gradual differentiation from the Sookshmam to Brihat, Mahat, Avyataavayatam and Mahan Purusham; indeed there was no Pradhana who was a fáb of imagination and unproven contradiction!
I.iv.3) Traddhatuvaadatharvat/ Another misleading theory persists that in case the Unspecified Space is filled in as Maya, could that be Pradhana! Brihadaranya (III.viii.11) did mention: Tadvaak aksharam, adrushtam drishtar, ashrutam shrotur, manatam manar, avignaatur vigjaanatur, naanyadastosy draashru, nanyadadostro shrotu, namaayadadosti mantra, namayaddadosti vigjaanastra; etasminnu khalvakshara aakaashhotatascha protaascheti/ 'This Absolute Power is never seen by any sense object and as such no evidence since it is the ability of vision by itself; it is never heard, or thought since these are objects of hearing or of thoughts. He is never Known but is the Knower!' But then to consider this statement even as Maya still cannot negate the Swetaswara Upanishad. (IV. 10): Maayam tu Prakritim viddhi Maayinam tu Maheshwaram, Tasyaavayava bhutaiv tu vyaaaptam Sarvam idam jagat! (Know then that Prakriti is Maya and the great wielder of Maya is the Great Lord! This whole World is pervaded by Beings that are part of His!). It may be conceded that the Lord allows a role to be given to Maya but He is doubtless superior to her; but the view of Sankhyas is totally different as they feel that Pradhana is Brahman which is demolished!

I.iv.4) Jaitvaavachanaaata/ Another view of Sankhyas is that Avyakta or Maya or the Unspecified Space may no doubt be admissible as being subservient to Purusha but the term Purusha should as well be Pradhana! Pradhana is presented in the Sankhya Smriti as a thing to be known for freedom or detachment of the Soul from Nature due to the knowledge Gunas and that Pradhana might has Supernatural Powers too as in the case of Purusha the Soul. Against this argument, it needs to be mentioned that the term ‘Avyakta’ as Maya is being used as a mere epithet for Maya but basically the meaning would be that Brahman is Unknown to Beings! Indeed, on this count Pradhana cannot be the Supreme Soul! As per Sankhya Philosophy, the differentiation of Prakriti and Purusha is a precondition of Salvation. But no Scriptural reference to the Upanishad. requires that the awareness of Pradhana and Matter is to be known for worship. The only realization should be: ‘Tad Vishnou paramam padam’ or the Highest Place is of Vishnu and that discriminating intellect and control of body and mind facilitates attainment of Salvation!

I.iv.5) Vadateeti chenna Praagjno hi prakaranaaat/ (Sankhyas declare that Upanishads like Katha (I.iii.15) indirectly mention about Pradhana of Pragjnaa but that claim is misplaced). The relevant Stanza states: Ashabdam Asparsham Arupam Avyayam tathaas Arasam Nityam Agandhavacchayat, Anaadyantam Mahatah Param Dhruvam nichaayya tanmrityu mukhaat pramuchyatyey/ (The essence of Upanishads is to exhort to stay away from the jaws of death and seek proximity to what is titled as ‘Ahabdam-asparsham-arupam-avyayam’ or That which is soundless, touchless, formless and endless, but is ‘araszam, nityam, agandham, anaadyantam, mahatam, param dhruvam’ or tasteless, constant, odourless, and devoid of origin and termination or truly changeless). ‘That’ indeed is the typical description of the Supreme Self. It is not only misleading and totally misplaced description that Sankhyas claim and wish about Pradhana the non-existent. Various references to the Supreme Conscious Self are all being claimed with no reference to all at any other Entity! Katha Upanishad. in fact makes several references in the Chapter I.ii.11 to 13: Mahatah param avyakta, avyaktta purushah parah purushaan na param kinchit, saa kaashthhta saa paraagatih/ Esha sarveshu goodyaataa na prakaashhte drushyate---/ (Indeed, there is nothing higher than Purusha; he is the culmination, he is the highest goal’; ‘He is hidden in all Beings and hence he does not appear as the Self-(apparently as the Supreme Self); and ‘The discriminating man should merge Speech into Mind’). Every where the references are to the Supreme only.

I.iv.6) Trayaanaameva chaivam upanyaasah prashnascha/ (In the context of Pradhana as against Brahman, there are three entities concerned viz. Fire, Individual Soul and the Supreme Self). There is the story of Nachiketa the son of Gautama Maharshi who as a boy saw presents being carried to the Brahmanaas and asked his father innocently as to which gift would be presented to him; the father was fed up with Nachiketa’s repeated questions and out of disgust said I shall give you to death! Having said it, the father had to give and Nachiketa had to leave to the abode of Death, Lord Yama. A Brahmana boy
entered the house of Death like Fire and obliged the errands of Yama’s house hold in the latter’s absence; on return Yama was pleased and granted the boy with three boons. Nachiketa asked Yama for the first boon about his father’s mental composure. Through the second boon he prayed for the Knowledge of Fire. The third boon was to know the knowledge of the Self. Having restored his father’s confidence in the son and freed the boy from the jaws of death besides granting heavenly existence, Lord Yama explained about Fire as being conducive to reaching heaven: Anantalokaapim ato pratishthaam viddhi, twametam nihitam guhayaam/ (Katha Upanishad. I.i.14) (That Fire which is the means for the attainment of heaven and which is the support of the world, know it to be established in the intellect of the enlightened ones). Also Yama favoured Nachiketa one specific Fire after his name and gifted a multiformed necklace as memento saying: Trinaachaiketah tribhiretya sandhim, trikarmakrit tarati jannamritiyu, Brahmajajigmam Devameedyam viditwaa nichaayyemaam Shantimatanyakam eti/ (I.i.17) or the one who gets three boons viz. the father’s composure, knowledge of Fire and knowledge of the Self and undertakes three kinds of work, crosses over death. Getting knowledge of that Omniscient One who is born of Brahma and is praiseworthy and realizing Him, he attains this peacefully. Nachiketa then asks for the third boon: ‘There is a doubt that arises consequent on death of a man; some say ‘It exists’ and others ‘It does not exist’; I would like to know of this: This is my third boon!’ Yama replied: Devairatraapi vichikitsitam pura nahi svigneya manuresha Dharmah! (I.i.22) (Even Gods had doubts about this query whether this Substance-the Self-is truly comprehended or not); Yama asked Nachiketa for any other boon like longevity of his next generations, wealth, Kingdoms, women, unlimited entertainment and so on. But Nachiketa insisted on suitable reply to his question only! Having tested Nachiketa and found fitness for the knowledge, Yama then step by step explanations and states: Naayamatmaa pravachena labhyo na medhayaa, na bahunaashrutena, Yamevaisha vrnutey tena labhyah tashyasha Aatmaa vivrunutey tanu swam/ (I.i.23) (This Self cannot be realized through intensive study nor through intellect nor through much hearing. It can be known through the Self alone that the aspirant prays to; this Self of that seeker reveals Its nature!) The Intelligent Self is neither born nor dies. It did not originate from any thing nor didv any thing originate from It. It is birthless, eternal, undecaying and ancient! Chhandogya Upanishad (VI.i.x.4): Sa ya eshonimaa aitadamyaam idam sarvam, tat sarvam, tat Satyam, sa aatmaa, tyat tvam asi-- (‘That which is this subtle essence of this existence, all this has got That as the self. That is the Truth. That is the Self. That is That!) That is not affected any way by existence, continuity or elimination of ignorance. The Katha Upanishad. too (I.i.18) asserts: Na jaayate mriyate vaa vipaschin naayam kutaschin na bahhuva kaschit, Ajo nityah shashatoyam puraano na hanyatey hanyamaane shareere/ (The Self of any Individual Being is intelligent but is ever conscious; it does not suffer from neither birth nor death. It does not originate from any thing, nor any thing originate from it. It is unborn, eternal, undecaying, and primeval. It is not injured nor has a body to be slain. In fact in the case of a person wishing to kill him and thinks that he has killed the Self, then both of them remain ignorant of killing!) Thus all the references on the Subject, but to the Self to the Conscious Self clearly and certainly point out the Supreme Self only and indeed there has been no supposition or reference any where to Pradhana.

I.iv.7) Mahadvaccha/ In the earlier Sutras, the word Avyakta has been firmly revealed as of little relevance as opposed to the presumption by Sankhyas. Now the relevance of the word ‘Mahat’ needs to be examined whether Pradhana is the Highest Entity. Sankhyas presume that the foremost significance attributed to Pradhana is related to Intellect or Knowledge and that too of the highest quality of ‘Satwa Guna’ or of pure intelligence. But Katha Upanishad. (I.iii.10-11) is relevant: Indriyebhyah paraa hi arthaah arthebyahscha param manah, Manasascha paraa buddhih buddher aatma mahaaparah/ Mahatah param avyakpam avyaktaat purushah parah, Purushaan na param kimchit saa kaashtaha, saa Paraagatih/ (The sense objects are higher than the senses and the Mind is higher than the sense objects to cater to body parts; but Intellect is higher than the mind and the ‘Mahat’ the Great Soul which is ‘param,
avyaktam, purusham’ is higher than the intellect! The Unmanifested is higher than Mahat; the Purusha is higher than the Unmanifested. There is nothing higher than the Purusha. He is the culmination. He Is the highest goal’. The conert of Mahat too is thus negated to dispel the Sankhya belief.)

Chamasaadhikaranam-

I.iv.8) Chamasavadvisheesaat/ Sankhyas, the believers that Pradhana is the Supreme do have their own views and seek to provide their supporting evidences which they feel are not un-Vedic. Now Swetaswatara Upanishad (IV.5) is cited by them: Ajam ekam lohita-shukla-krishnam bahveeh prajaah srjamaanam sarupaaah, Ajo hi eko jushamaanonushete jahaati enaam bhukta bhogaam ajonyah/ ( The manifestation of the Universal Self mobilises the creation of endless Individual Selves; the ‘ajam ekam’ or the eternal and singular Universal Self sets into motion of the three coloured Beings apparently of ‘lohita-shukla-krishna or of Rajasa-Satva-Tamas gunas or presumably of Fire-Water-Earth born of Prakriti-Purusha the Prajapati. Another view is that the word ‘Ajaa’( Prakriti) stands for a She Goat and ‘Aja’( Purusha) for a He goat. Be that as it may, the Stanza does not necessarily support the manipulated view that the concepts of Prakriti and Purusha would conclusiverly establish Pradhana the Self as against Brahman the Supreme Self. Another example cited by the Sankhya Group is given in Brihadaranyaa Upanishad. (II.ii.3): Arvaagbilahchamasa urchha budhnah tasmin yasho nihitam Vishwarupam, Tasyaasata rishayah sapta teerey vaagashtmi Brahmanaa samvidaana iti/ ( Seven Rishis surrounded a bowl that has an opening below and a swelling bulge on its top or head; the Rishis poured various kinds of knowledge; the seven Rishis represent seven physical organs and the eighth one is that of the organ of tongue or speech the medium of Vedas).The next Stanza explains: These two ears are Gautama and Bharadwaja; the two eyes are Vishwamitra and Jamadagni; the two nostrils are Vasishtha and Kashyapa and the ‘Atti’ or the tongue by which food is eaten is Atri Maharshi; He who knows it all is the eater of all and every thing becomes his food. Having explained as above, how could Sankhya followers prove that the Eater (Self) is established as Pradhana but not the Supreme Brahman!

I.iv.9) Jyoti rupa kramaatu tathaahi adheeyat ekey/ The word ‘Aja’ is being reerred to again to signify Prakriti or the material source of the four kinds of Creation viz. Andaja (born of eggs), Buduja ( born of water base), Yonija ( born of uterus) and Bhumi (born of Earth). This creation is comprised by the Elements of Nature viz. Fire, Water, and Earth that bestows food. It is furthered signified by Tri Gunas of Satwa-Rajasa-Tamas. Chhandogya Upanishad. (VI.iv.1) explains: Yadagey rohitam rupam tejasah tadrupam yaacha shuklam tad aapam yat krishnam tadannasya aapaggaad agneh agnitaam vichaaraambhanam vikaronaamadheyam treeni rupaanityeva satyam/ (‘The gross and of the subtle fire both possess the same red complexion, whereas the white colour of the gross fire is like the whiter colour of the subtle water and the black colour of the gross fire is of the black colour of the subtle earth. Therefore the distinction of fire is clear and to say that fire has only red colour is misleading, since Fire possesses all the three colours. The modifications are only the nams arising from the way that Vaak or Speech would vary. This is how distinction is made of Devas, since Agni, Aapas, and Bhumi are of three ramifications of Brahman only; and thus the distinction of human brain, knowledge and the speech. Now, detailing Sun, Moon, Lightning is as follows: whatever is the red colour of Surya is also the red colour of Agni; white is of water and black of earth; the Sunhood, Moonhood and Earthhood are only as per the variations of speech and thought but indeed those which are true are the three colours only! As regards Air and Space represented by touch and sound are covered already as represented by touch and sound,
these two are ramifications of Brahman as represented three fold by ‘Trigunas’. The implication of the above is that the Elements and Colours stated to be the constituents of Pradhana. Now the seeming reference to Pradhana is sought to be in the context of the foregoing but unambiguous stanza from Svetaashvatara Upanishad (I.1-3) in which Brahman is referred to squarely: Brahmvaaadino vatanti: kim kaaranam Brahma, kutah sma jaataa, jeevamaa kena kwa cha sampatatisraah, Adhishtitah kena sukhetareshu vartaamahe Brahma vido vyavasathama/Kaalah Swabhaavo nityair yadraccacha bhutaani yonih Purishaiti chinitty, Samayoga esham na twaataa bhavad aatmaapi aneelah sukaa dulkha heto! Te dyhaana yogaanugata apashyan Devaatma Shaktim swa gunair nigudham, Yaha kaaranaani nikilaanitaa kaalatmaa yuktaani adhitishati ekah/ (The experts of Brahma Vidya open their discussion as to what would be the reason of existence and purpose of life! What is the amorphous and unknown substance of Brahman like and what again is the meaning of life, an odd mixture of joys and sorrows and what purpose of life is all about! What needs to be blamed for the constant struggle of existence! Is Kaala Pravaha or the constant flow and the Cycle of Time the reason of existence that concerns human and all other beings undergoing the travails of existence. What indeed is the Force that enforces the experience of sufferings of one’s own deeds! Indeed, it cannot be a combination of these interrogations because of the Soul and even the Soul is powerless in respect of pleasures and pains! Those who are devoted to meditation and introspection witness the Self-Power of the Divine hidden in its own qualities. He is the one who rules over all these from time to the Soul!) Thus indeed the might of the Supreme Self that creates the Universe as one would comprehend in the above Stanzas. This also clearly negates the theory of Pradhana. Moreover, Svetaashvara Upanishad (IV.10-11) refers to Maya as clearly subservient to Brahman: Maayaam tu prakritim viddhi, Maayan tu Maheshwaram, tasyaavayavya bhutaais tu vyaaptam sarvam idam jagat/ Yo yonim adhishtati eko yasmin idam sam cha vichaiti sarvam varadam devam eedym nichayyemaam shantim atyantam yeti/ (One should realise that Prakriti or Maya creates the worlds of the unreal nature, sustains them by her own energy of the three Gunas and terminates by her own powers again at the instance of Ishwara and revives too again, thus recycling Srishti-Sthiti-Samhaara! The Singular Parama Shiva is the Originator of Existence as also the origin of Devaas and the celestial powers who visioned Hranyakagbha Brahma the Supreme Architect). Thus the concept of Maya or Nature or Material is controlled my Brahma and not the so called Pradhana! Ishwara is the unique creative power and Prakriti is born to it. How could Prakrithi or Pradhana be the Supreme!

I.iv.10) Kalpanopadeshaaccha Madhvaadi vada virodhah/ There could be several comparisons and metaphors- some imaginations and others are misgivings; in the same way, one might mistake some thing for another. For instance , in the foregoing Brahma Sutra analyses,quite a few comparisons and references have been made: Chhandogya Upanishad vide III.i.1 is given: Asou vaa Adityo Deva-madhhu; tasya dyaur eva tirashcheena vanshontiriksham apupah marichayah putraah/ ie. Surya as honey for Devas, heaven as bent bamboo, intermediate Space as bee hive and Sun rays as Surya’s off-spings; the Brihadaranyaka Upanishad. (V.8.) gives the example of Vedas / Speech as Cows: Vaacham Dhanumupa aseeta; tasyashyatvaaraaah stanaah; Swahaakaaro Vashatkaaro hantaakaaraah; tasya dvau stanou deva aupajeevanti-swadhaakaaram cha vashthaakaaramcha hataakaaram manushyaaah; swadhaakaaram pitarah, tasyaah praanavrishabhah, mano vatsah; itya stanam brahmanam/ ( One significant facet of meditating Brahman is ‘Vaak’ or mouthful speech such as of Vedas and Scriptures likened to a cow signified as Dharma and Justice. The four teats of meditation is kin to four teats that calves suck making the slurping sounds of Swaha, Vashat, Hanta and Swadha! Swaha and Vashat are the sounds denoting
oblations to Agni addressed to Devas; Hanta is meant for human beings as the food for them, if required; and Swadha-Vashat denote the sound of offerings to Pitru Devatas/manes. In this context, Vaak or Speech is likened to a bull which indeed is the Vital Force or Praana, while the calf is the mind which stimulates the flow of milk. In other words, one who mediates Brahman uses Vaak or vocal sounds/speech as the cow and mind as the calf and bull the vital force!) Brihadaranyaka Upanishad.(VI.i.9) states: Asau vai loko agnih, Gautama! Tasyaatitya eva samit, rashmayo dhumah, ahar achi, dishonga-raah, avaantara disho visphulingaah, tasmimetasin agnau devaah shraddham juhvati; tasaahutyai somo rajaa sambhavati/ (Panchala King Pravahana asked about the oblations to Agni, the discussion was initiated saying: As the world as heaven, Agni and Surya would be the ‘indhana’or fuel, Sun’s rays the ‘dhum’ or the smoke emanating from Surya; day time a ‘jwala’ or bright hot flame, dishas or the directions like north-east etc. like ‘angaras’ or cinders, ‘upa dishas’ like south east and so on are like ‘visphulingas’as scattered sparks, and so on. In this celestial Fire, oblations of shraddha or faith are offered with swaha mantras and with ‘swadha’ mantras to Pitru devats. And this is all about ‘dyulokaagni’ is all about!) Chhandogya Upanishad too (V.iv.1) makes the comparison of Yonder World as Fire, Sun as fuel, rays as smoke, day as flame, Moon as ember and Stars as sparks. Swetaashvatara Upanishad as in the above Brahma Sutra compares Maya/Ajaa applies the world to Fire, Water and Earth/Food. Indeed, the Theory of Transmigration of Souls ie the belief of Bondage and Freedom of the Individual Souls is conceived in gross ignorance though upheld by Sankhyas. To sum up, Swetashvatara Upanishad (VI.x-xi) drives home the Eternal Truism: Yastantu naabhaa iva tantubhih, svabhaavatah deva ekah svam aavranot sa no daddhaad brahmaapyayam/ Eko Devas Sarva bhuteshu Goodhah Sarva Vyaapi Sarva bhutaantarataam karmaadhyakshah Sarva bhutaadi vaasah Saaksee chetaa kevalo nirgunascha/ (Just as a spider weaves out threads from within and also swallows these back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality: He sports with the material of staggering multitude with the active assistance of Maya Shakti and expands itself enveloping the worlds and materialises ‘naama-rupa-guna-karmaadi tantu’ or the fantastic range of nomenclatures, forms, characteristics and deeds even as the unique and invisible nucleus of featureless ‘antaratma’ as the hidden spectator as the witness. ‘Eko vashee nishkiyaanaam bahunaa m eka beejam’ or the Unique Seed which is actionless and inactive but materialising myriad images. The role of this Undefinable Secret with no qualities and adjectives is highly venerable and what all the best that a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with unreserved faith might help Realisation leading to ‘sukham shasvatam’ or Truthful Bliss for Ever. Incidentally, Katha Upanishad vide II.ii.13 repeats the same stanza ‘Eko vashi sarva bhutaanaaraatma ekam’ as above in the context of the Self or ‘ Antaratma’ entering inside all the Beings by Agni-Vaayu-Surya and Chandra and states that the Inner Self like the Supreme is independent, unique, ald all pervasive yet creates myriad forms of all the homogenous and untarnished Purity called Consciousness. It is stated that those discerning vidwaans do visualise the Self in their own hearts as that is not corruptible by material pulls nor subject to body organs and senses and describes the Self as the Superiormost Paramatma controlling Sun, Moon and Stars, Sky, Fire and Air!

Thus there might be several infrences and comparisons as illustrated by Upanishads, but the Message is just the same that the Supreme is right within one’self as in integral part, but as a witness of all actions, driven b body parts and senses as directed my mind thanks to Praana the existence! All interpretations,
doubts, justifications, clarifications, reconciliations are directed to only one Finality of ‘Ahambrahma asmi’!

_Sankhyopasaangrahaadhikaranam-

_I.iv.11_ Na Sankhyopa samgrahaadipa naanabhaavaavadati rekaaccha/ Pradhaana cannot have Vedic sanction even on the strength of numericals since the entities are unrelated and dissimilar. The Mantra of Ajaa or the She Goat has been disposed off but now another Theory of Numericals is put forth by the Sankhyas. They quote Brihadaaranyaka Upanishad. (IV.iv.17) now and seek to prove the authority of Pradhana vis-à-vis the Supreme Brahman: _Yasminpancha panchajanaa Aakaashaascha pratishthitah, Taneva manya Atmaanam vidwaan brahma amritomritam/_ (‘Paramatma Brahman is in the five groups of Gandharvas, Pitru Devatas, devas, Asuras and Rakshasas, besides subtle Ether / Akaasa. And to realise the Individual Self is to realise the Immortal Brahman Himself). The Pancha Panchajana Theory involves five groups of five of Celestial Beings each viz. Celestial Minstrels or Entertainers, the Manes or Pitru Devatas, Devas, Asuras and Rakshasas and Nishadas besides the Subtle Ether. Now, Sankhyas also count Mahat or The Great Intellect and Ahamkara or Egoism, plus sixteen evolved products viz. Pancha Bhutas or Five Elements of Earth, Water, Fire, Air and Space; and eleven Organs. BUT, even on the basis of the numericals, the Entities are incongruent and do not lend themselves to unifying common factors. Also, the phrase of ‘Pancha Pancha Janaana’ needs to be more appropriately substituted as ‘Pancha Panchapoolyah’ or five bundles of five pieces of grass each! More over, the numerical count is actually in excess of twenty five categories as the inclusion of the Self and Space would actually total to twenty seven!

_I.iv.12_ Praanaadayo vaakyaa sheshaat/ Praana or the Vital Force and the rest are referred to describe Brahman. Brihadaranyaka Maadhayandina Recension Upanishad.(IV.iv.21) details five entities constituting Vital Force: _Praanasya Praanamut Chakshushaschakshurat Shrotrasya shrotaram Annasya Annam Manaso ye Mano viduh, tey nichikyur Brahma puranamagrayam/_ (‘Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, Food of food and Mind of the mind have realized the ancient Premordial Brahman). The Sankhya objection is as to how Praana be associated with other ‘Jana’ or common persons but the objection is dismissed in view of the close association of the ‘Jana’ and ‘Purusha’! Chhandogya Upanishad. (III.13.6) clarifies: _Te vaa yete Pancha Brahma Purushaah Swargasya Lokasya dwaarapalaah/_ (These are indeed the five persons of Brahman and the ‘dwaarapalakas’ or the door keepers of the heavenly world viz. Brahman within the heart) [These five openings to Gods are as follows: the eastern gate is Praana or the up-breath representing eyes and governed by Surya to be prayed for glow and health; the Southern Gate is Vyana or diffused breath representing ears and governed by Chandra to be meditated for prosperity and fame; the western gate is for Apaana or downward breath governed by Agni representing Speech to be prayed for sacred wisdom and health; the northern gate is Samaana or equalising breath representing Mind governed by Varuna or rains to be worshipped for Mental Caliber seeking equanimity and beauty of body and heart; and finally ‘Udaana’ or out breadth represented by Air/ Space / Akasha to be prayed for strength and greatness]. The close association of Praana and Brahman is underlined by Chaandogya Upanishad. (VII.xv.1): _Praano vaava aashhayaa bhuyan, yathaa vaa araa naabhau samarpitah, evam asmin praane sarvam saparpitam, praanah praanena yaati praanah praanam dadaati, praamaya dadaati, prano ha pitaa praano maata praano bhartaa praanah swaasa prana acharyah prano brahmanah/_ (Praana the vital force superceded hope and
optimism. It is the Conscious Self called ‘praginatma’ or the Individual Self which is as significant as the parents, brothers and sisters, teachers and learned Brahmans.). Hence the firm replies to misplaced objection by Sankhyaas as to why Praana is accorded unique significance with all other major entities like Janana and Purusha – nay of the Supreme Soul himself!

I.iv.13) Jyotishaikeshaamsatyanne / A critical revision made by the followers of Kanva Maharshhi referred to the mention of Food having been missed from among the ‘Pancha Jana’ in the context of quest for the Supreme Self but were satisfied with emphasis on the aspect of Light; Brihadaranyakya Upanishad (IV.iv.16) emphasized on Light : Yasmaadarvaak samvatsaroahbohii parivartatey, taddevaa jyotishaam jyotiraayuhrupaasatemritam/ (In the context of ‘kaalamaana’ or Time Schedule, one normally makes calculations of days and nights, years andof celestial luminaries of Surya-Chandra-Nakshatras. Devas meditate Light and the Light of Lights is Brahman Himself whose longevity is eternal!). In any case there is the least reference about Pradhana in this analysis as sanctioned in this Upanishad.

Karanatvaadhikaranam-

I.iv.14) Karanatvena chaakaashaadishu yathaa vyapadrishta ukteh/ Brahman is uniformly defined by various Upanishads as the cause of Space and the rest and no where such definitive references have been made to Pradhana as the Cause. However, there is perceivable divergence of views as to the Causes of Creation as also the Order of Creation. Taittireeya Upanishad (II.i) states: ‘Brahmavid apnoti param, tadeshaahvyuktatah Satyam jnaanam anantam Brahma, yo veda nihitam ghaaayaam parame vyoman soshnute sarvam kaamam saha, Brahmanaa VIPaschiteti/ Tasmadvaa etasmaad aatmana aakaashaah sambhutah aakaasghaad vaayuh vayoragniihi, agner aapah aadbhyah prithvi, prithivyaa oshadhayah, oshadhibhyyo annam annaat purushah; sa vaa esha purusho anna rasamayah, tasyedam eva shiraha, ayam dashinah pakshah, ayam uttarah pakshah, ayam aatnaa, idam pucchham pratishhtitaah; tad apyesha shloko bhavati/ (Brahman is the Truth that is Infinite Knowledge and he who possesses that knowledge needs to rejoice everything that Brahman does too. This Brahman is indeed within own oneself; the origin of Aakaasha even as Aakaasha emerges is unknown to Vayu. In the chain reaction, Agni originates Water which manifests Earth and in turn herbs and ‘Anna’ the food; from food the resultant virility and that Being possesses a head balanced by left and right sides and a stabilising tail as symbolic of Earth! Thereafter the concept of family, duties and earning wealth which imposed discipline and basic tenets of Satyam-Dharmam- Nyaya, Bhuta daya, Pitru Deva devotion and so on.) Now, Chhandogya Upanishad (VI.ii.3) states: Yenaavritam nityam idam hi sarvam, jnanaa kaalakaaro gune sarvavid yah, teeshtam karma vivartate ha, prithivyaaapya tejonila khamchintyam/ (The Self-Existence signifies the first cause and having set up the ‘Kaal maana’ or the Time Cycle created ‘prithivyayapa tejonilah khamchintyam’ or the Five Elements of Earth-Water-Fire-Air and Sky). The next stanza proceeds with the resumption of further creation by the Unknown Paramatma numerically: ‘Tat karma krivaa vinivartte bhuyah, tatvasya tatvena sametya yogam ekena dvabbyaaam tribhir ashtabhir vaa kaadlena chaivaatma gunaischa suksmahi/ (In the evolution process, the first and foremost, Maha Virat Purusha or Maha Deva was self manifested followed by the Second thus counting Purusha and Prakriti the Devi Maha Shakti followed by Trigunas of Satvika-Rajas-Tamas; then eighty entities of the five Pancha Bhutas plus ‘Manas’ or the Universal Mind, Buddhi, Ahamakaara or personal ego, besides Pancha Karmendriyas, Pancha Jnanendriyas, Pancha Pranas, Eight Dikpalakas, Sapta Lokas, Sapta Dhvipas, Sapta Patalas, Deva-Daanavadis, Manushyas and charaachara jagat.) Prashna Upanishad. (VI.4) states: Sa
praanam asrajata, praanaacchadhaam kham vaayur jyotir aapah prithivendriyam manah annam annaad vveryam, tapo mantraah karma lokaah, lokeshua cha naama cha/ ( Maha Purusha the Chief Creator manifested Praana the Life Energy; from Praana He created Shraaddha or Faith and Conviction, ‘Kham’ or Space, ‘Vaayurjyotiraaapah’ or Air, Fire and Water besides ‘Prithivendriya manah’ or Earth, Organs and Mind;’Annaat Veeryam Tapah’ or Food, Vigour, and Self Control; Veda Mantras, Rites, Worlds, Names and Nomeclatures oof Beings and Forms) Then Aitareya Upanishad. (I.i.2) states: Sah imaaam lokaana - srutat/ Ambhomaareechirmaraapombhah parena divam dyouh pratishthaataariksham mareechayah prithvi maroya adhastaat taa aapah/ ( That Supreme Power crafted these Lokaas viz. Heaven, Sky to support the heaven, the Earth and Water beneath the Earth,. Indeed Higher Lokaas apparently constitute Bhuvar- Swar-Mahar- Swar- Janar-Tapo-Satya Lokas, besides Bhu Loka and Sapta Pataalas under Water viz. Atala-Vitala-Sutala-Talaatala-Mahatala-Rasaatala-Paatalas). Taaitiriya Upanishad (II.vii.1) states: Asadvaa idam agra aaseet, tato vai sadajaayata, tad aatmaanam swayamakuruta, tasmaat tat sakrutam uchyate/ Yad vai tat sakrutam raso vai sah, rasam hi evaayam labhvaanandi bhavaati kohyoovaananda – yaati, yadaa hyevaisha etasminnadrushye naatmye nirukte nilayabhyam pratishtham vindate athasobhyam gato bhavati, yaadaahi evaisha esmin udaram antaram kurut, atha tasya bhayam bhavati, tatveva bhayam vidusho manvaansasya/ ( Quite initially before the very beginning of Creation there was Brahman alone and as he created everything. He was titled as the Self- Creator as there was absolute nothingness therebefore. Both the expressions of ‘sakrutam’ and ‘sukrutam’signify that He himself performed the act of Srishiti, establishing his preexistence and the act of creation is at once the cause of joy and existence of various Beings. The process of breathing, security, yet of cause of fear due to the span of life and ever impending apprehension of disease and death, consciousness of well being, feelingness of virtue and vice have all paved the pay. Once the cycle of deaths and rebirths and accounts of virtue and vice are left behind, then the bouts of ups and downs are crossed to ever safe sailing is assured.) Chhandogya Upanishad. (III.xix.1) states: Adityo Brahmeti aadeshah, tasyopa vyaaakhyaam - nam: asad evedam agra aaseet, tat sad aaseet, tat samabhavat, tat andam niravartata, tat samvatsarasya maatram ashayata, tan nirabhidyata, te aandakapaule rajatam cha suvarnam chabhaavataam/ ( The very original teaching was that the Sun was Brahman [Sun is spoken as a foot of Brahman]. In the beginning, all this was indeed unmanifest (non -existent). That became manifest. That sprouted. That took the shape of an egg. That remained static for a year. That split up. Those two halves of the egg became gold (heaven) and silver (earth)’. The Upanishad (VI.i.1) also states: Sadaiva Sauma idamagra aaseed ekam evaadviteetam, tadvaika aahuha asad evamagra aaseedeka menaadwiteeyam tasmasadadatah saijaayata/ (In the beginning this was ‘Sat’ or Existence alone, one only without a second. With regard to that some say, without a second, ‘ In the beginning this was Asat or Non-existence alone; from that non-existence issued existence!). Brihadaranya Upanishad. (I.iv.7) states: (In the beginning this- Universe- was then undifferentiated. That became differentiated into name and form only’). An over-view of the Upanishad Sources thus reveals varied versions of the Creator, Causes of Creation, and Process of Creation. Also, the expressions used in the Upanishads like Prana, Akasha, Sat, Asat, Avyakta might also be applied to Pradhana! Thus genuine doubts need to be closely examined. In some contexts, expressions like Atman and Brahman are used and could they be applied to Pradhana also! Pradhana is called Asat/ Maya; as Praana! In one context the expression was used: ‘Let me become many’ Notwithstanding the differing views expressed by various Upanishads thus both in terms of the Cause and Order of Creation, it is clear that there is a Supreme Self which is the Cause of Causes that is totally untied to the Body that is ephemeral, the Inner- Consciousness which is an integral component of the Supreme Self and Maya that is
subservient. The expression of Pradhan is never however mentioned in the Upanishads ‘per se’ and continues to be the controversial fallacy which teachers need to reconcile!

_I.iv.15) Samaakarshat/ Some Upanishads have been quoted that in the beginning, there was non existence and from that non-existence issued existence. But the clarification being provided is that Non existence does not mean void or absolute ‘Asat’ or absence of existence at all! The expressions of the Upanishads need to be therefore interpreted in the correct perspective. Taittiriya Upanishad. (II.vi.1) has explained suitably: Asanneva sa bhavati, asad Brahmeti veda chet, asti Brahmeti chedved, santam enam tato viduriti! (If any one knows Brahman as non-existing, he himself becomes non existent! If anyone knows that Brahman does not exist, then they consider him as existing by virtue of that specific knowledge)! The same Stanza, the Self then wished: Bahusyaam Shareeraa Atma/ Let me be many, let me be born’. Thus He is the Self Creator and He created the Universe, Brihadaranyaka Upanishad. (I.iv.7) explains further about the evolution of the Universe: Tadvedam tarhi avyaakritam aaseet tan naama rupabhyaam eva vyakriyate asau naama ayam idam rupa iti, sa esa iha pravishta aa naakaagrebhyah yathaa kshuuru kshuradhhaane vahitaah syaat vishvam bharo vaa vishvam bharaa kulaaye tam na pashyanti/ (At that time, the Universe was not differentiated as of proper name and form; then this Unique Self entered into the Beings ito all limbs of their body systems deep inside to the tip of their finger nails and thus created the non-existent! Agni within ticked all the organs and senses like the vital force, speech, vision, hearing and thinking) Chhandogya Upanishad vide (VI.ii.3 and VI.iii.2) also explains the Deva Srishti and that of Beings on Earth respectively: ‘Tad aikshata, bahu syaam prajaayeteti, tat tejasrijaata: tat teja aikshata, bahu syaamprajaayeteti tat aaposhrijaataa tasmaad yatra kvacha shochati svedeate vaa purushah, tejas eva tad adhi aapo jaayante/ (That Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually created later by whoever and wherever suffers by way of sweat, that apparently created fire manifesting Agni and water as a bye product too). Thus Brahman described in one place as Existence, in another place as the Self [not Avyakta] of all thus the Vedic Texts confirm as the first Cause.Even the Stanza of ‘Sat’ and ‘Asat’ or the Being and the Causal Force. Thus there is clarity of the Scriptures as to the so called Non existence of Brahman- which raised the eye brows of Sankhyas in doubt- being the First Cause of Brahman!

_Baalakhyaadhikaranam-

_I.iv.16) Jagad vichitwaat/ Brahman is known for His works like Sun, Moon and all the rest but not the Individual Soul or Prana the Vital Force! Gargya Baalaki the Kaushitaki Brahmana visited King Ajatashatru of Kasi and King Ajatashatru of Kasi and to him. The King promised to do nate thousand cows to the Brahmana for the favour. The Brahmana then referred to the various cosmic phenomena to the King one by one and explained to the King vide Kaushitaki Upanishad. (IV. 2): Aditye brihat, chandrasye annam, vidyuti satyam, stanaayitnau shabdo, vaayaavindro vaikuntha, aakaashey puranam, agnou vaishasahir iti, apsu tejaa iti adhidaiatam; ataadhyaatnam: aadarshey pratirupah chaayaayaam dwiteeyay, pratishraktuayaam asur iti shabdey mrituyuh, swapney yamah, shareereey prajaa path, dakshiney vaachaa, savyekshini sataysaya/ (The major Divinities under reference are the unique Surya, Chandra the Anna the Food, Lightning the Truth, Thunder the reverberating sound, the Great Vaayu and Indra, Aakaasha the Fullness, Agni the Conqueror, Apsu or Water the bright and rapid. In the context of ‘Adhyatmam’ or the Self, the reference is as follows: Rupam and Pratirupam or mirror and
reflection; ‘dwiteeya’ or shadow the double; ‘pratishrut kaayam’ or echo of existence; ‘shabde mrityu’ or the kill of life as sound; Sleep or Yama the Lord of Life; Prajapati the Ruler of Existence, Speech as the right eye and Death the Truth of Life as the Left Eye!). Then the Kaushitaki Brahmana Upanishad (IV.19) proceeded further: King Ajatashatru told the Brahmana: ‘Is this all this that you have learnt of Brahman? For sure there is more to realize! Then the Brahmana felt humiliated and agreed to become the disciple of the King and the latter having disappointed that normally a Kshatriya should be a disciple but now it was the other way round! Having said thus the King took Balaaki to a sleeping person nearby and pushed the latter with great force. Then in that state of deep dreams the person so hurt by the King is described by the Upanishad (IV.20):

**Athaasmin praana evaikadhaa bhavati, tad enam vaak sarvair naamabhii sahaapyeti, chakshuuh sarvaih shabdaab saahaaapyeti.shrotram sarvaih sahaapaih sahaapyeti.**

Then the Kaushitaki Brahmana Upa
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**Athaasmin praana evaikadhaa bhavati, tad enam vaak sarvair naamabhii sahaapyeti, chakshuuh sarvaih shabdaab saahaaapyeti.**
Soul is not highlighted! In Kausheetaki Brahmana Upanishad, the doctrine of Praana or the Life Breath’s identity with Brahma has been dealt with in Chapter II: i-ii: ‘Praano Brahmeti ha smaah Kaushitakih: tasya ha vaa etasya praanasya Bhahman mano dusam, chakshur gopir, shrotram shamsheervavayitir, vaak pariveshthiree---’ as proposed by Kaushitaki. Painga Maharshi too paid tributes to Praana similarly. While mind is stated to be the center of all actions, thoughts and fancies, accordingly the various organs and senses follow suit; the eyes meant for vision are stated to be the body protectors; ears are the recipients of hearing what other organs tend to say, see, act; speech sourced from the tongue and mouth are the body announcers of expressions, thoughts and of actions; mind is the nucleus or the clearing house of seeings, hearings, thoughts and actions; it is also the self-starter and agent of provocation, inspiration, and the prime conductor of deeds. It could make or mar, construct or destroy and as such needs to be cajoled or warned or restrained. To enable or disable all the end-uses or misuses of various body organs and senses headed by the mind, the praan is identified by Brahma The divinities of mind, ears, eyes, speech and so on alongside the senses are controlled by Praana and hence called Brahma himself! Yet indeed, Praana is no match and is highly conditional; indeed he who knows Brahma destroys sins and becomes Brahma Himself? Also the assertion of the same Upanishad (IV- 20) that He who knows Brahma destroys sins and becomes the foremost among all, the Sovereign over all and independent of all. Thus Praana is no match to Brahma: ‘Indra in the form of Praana enters the body as a whole and the Self makes its ingress up to the nails and hair roots enabling its functions by directing his designated Devas not to to misuse; once Praana the Vital Force is misused the sovereignty of Truth is asserted into justice! Thus the sovereignty of Brahma the Supreme Soul is asserted beyond doubt.

I.iv.18) Anyartham tu Jaiminih prashna vyakhyaanabhyaaam apichaivameke/ Maharshi Jaimini qualifies the above Brahma Sutra in another context of Individual Soul being in perfect alignment with the Supreme Soul. When King Ajatashatru explains to Balaki Brahmana about the essential purport of Brahma being the root cause of various facets of himself by a demonstrative act of hitting a sleeping person, Jaimini refers to the aspect of affinity of the Individual Soul and the Supreme. He explains that when a sleeping man dreams no more then he gets unified with Praana itself and from the organs the presiding Deities; from the Deities issue the sense objects. The settled conclusion of Upanishads then is that in the absence of particular knowledge, the Individual Self has to directly commune with the Supreme Self in that event. This clarification by Jaimini about what is explained in the the Kausheetaki Brahmana Upanishad is also contained in Brihadaranyaka Upanishad. (II.i.17): Ajatashatru asked Gargya –’When this Being full of Consciousness as identified with the Mind was thus asleep, where was it and whence did it thus come?’ The King explained thus: Yetraisha etatuptobhuetasha vigjnaamamayah Purushah, tadeshaam praananaam vigjnaenena vigjnaamamaadyaya eshontarahridaya aakaashah tasminchetey; taani yadaa grihmaati atha haitat purushah swapiti naama; tad graheeta eva praanoh bhavati, graheeta vaak, graheeta chakshuh, graheetaam shrotram, graheetaam Manah/ ( ‘The person under reference who was fast asleep and fully conscious by now, has his body would have then absorbed the functions of the sensory organs through awakenss or consciousness by now, for instance as his heart got absorbed in Akasha or the Sky that is the Supreme Self. That specific phase is called ‘swapiti’ or semi-consciousness. Then his nasal organ of smell and of breathing is absorbed into Praana the vital force; similarly the eyes into vision, ears into hearing, tongue into speech, heart into Space and mind into Self-consciousness! In other words, all limbs of the body during the sleep stage as rested got integrated now with the respective parent
manifestations). Now, Chhandogya Upanishad. (VIII.i.1) clarifies that the word Space / Akasha is the Supreme Self: Atha yad idam asmin Brahma pure daharam pundareekam veshma, daharosminn anrarikshah, tasmin yad antah tad anveshta-vyam, tad vaa va vijijnaasitavyam/ (It is against the background of seeking the Individual Self as the Supreme Brahman Himself- notwithstanding the temporary body frame enlivened with organs and senses headed by the mind and actived with ‘praana’- the ‘Antaratma’ or the Inner Self akin to Paramatma the Supreme Self controlling the Pancha Bhutas or the Basic Five Elements and Time- there is a small Lotus - like dwelling that is within the city of Brahman! And that ‘Small Space’ is the ‘daharaakaasha’ or the Inner Space!). Brihadaranya Upanishad vide II.i.20 further explains: Sa yathornaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyuccharanti, evam evaasmaad aatmanah sarve praanaah, sarve lokaah, sarve Devaah, sarvaani bhutaani vyuccharanti: tasyopanishat, satyasya satyam iti praanaah vai satyam, tesham esha satyam/ (Individual Selves having similar body parts manifest specific characteri-stics typical of their own; this is indeed so with all the Beings in Creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickering all around. In the same way human organs like tongue emanating sound and speech, hans and feet resulting in actions, skin creating odour, heart demanding breathing and mind deriving thoughts and so on. Respective Devas preside over preside over organs, senses and worlds. Various other Beings ranging from Hiranyagarbha to a blade of grass manifest their own features. Likewise, all the Individual selves in existence are akin to Brahman and the fundamental Truth is that the Individual Self is Supreme! Indeed that is the Truth of the Truths!)

Vaakyaanvaadhikaranam-

I.iv.19) Vaakyaanvayaat/ Various statements and passages of Scriptures like Upanishads need to be correlated by the expression of the Self to be realized, talked about, cogitated and meditated upon, then one should always understand and refer to the Supreme Self viz. Brahman only. In Brihadaranyaka Upanishad. (II.iv.5), Maharshi Yagnyavalkya explains to Maitreyi Brahmani the concept of meditation for the betterment of the Self alone: ‘One’s own attachment to others- be it a wife, husband, son, wealth, Brahma- Kshatriyas, Co-beings and Devas-be directed to the Self alone: Atmanastu kaamaaya sarvam priyam bhavati; Atmaavaa arey drishtavyah shrotavyo mantavyo nididhyaasitavyo Maitreyi! Atmaano vaa arey darshanena shravanena matyaa viginaanenadam sarvam viditam/ (Maitreyi! It is one’s own Self that should be realized-should be heard of, reflected on and meditated upon. That alone is quest for Immortality. It is by the realization of the Self alone that one hears, reflects and meditates for!). To a doubt that one is required to meditate the Self and there is no specific mention of the Supreme Soul thus one has only to resort to secondary meaning by reference only, the reply is not far to seek: the very next few stanzas of Brihadaranyaka (II.iv.6-15) provide the reply very emphatically indeed: Brahma tam paraadaadyonyatmano brahma veda,kshatram tam paraadaadyoyatraatmaano devaan veda, bhutaani paraadyon yatra atmano bhutaani veda, sarvam tamparaadaadyoyatraatmaano sarvam veda; idam Brahma, idam khatram, ime lokaah ime devaah, imaani bhutaani idam sarvam yadaayamaatmaa/ (The Brahmanas tend to discard anything that they have conviction of what should be accodring to their Inner Self; similarly Ksatriyas too reject anything unconventional and uncinvinced to thir Antaratma of Conscience Anywhere among the worlds, be it Devas, all other Beings would only follow the dictates of one’s own Inner Self. Indeed this is precisely why one gets convinced that any thought, impulse, action and evrything and anything has to get the acceptance of the Self and hence that everything is the Self! The analogy is explained: when a drum is beaten, or a conchshell is blown, or a stringed instrument is played,
the specific note or beat might not be clearly distinguished but the general beat or sound of a drum, conchshell blowing, or the sound of stringed instrument could certainly be distinguished by the pure awareness.) Similarly Agni in basic form, knowledge in generic form, water in its fundamental form; skin by its touch, food by its taste and flavor, nostrils by all types of odours, eyes for colours, ears for sounds, Manas or Mind for thoughts, Intellect for Knowledge, Limbs for work, feet for walks and tongue for speech and so on are indeed discerned easily. Thus, the Supreme is inseperable from the Individual Soul. Similarly, various manifestations like earth, water, air, dishas, Sun, Moon, Lightning, Clouds, Akasha, Dharma, Truth, Human beings, Cosmic Bodies and so on are all the Individual Selves riveted to the Supreme. Each Self is fixed just as all the spokes are fixed to the nave and the felloe of the Chariot wheel, even as the Supreme Charioteer being the Brahman!

_I.iv.20_ Pratigjnaa Sidhheh Lingam Aashmarathyah/ Maharshi Aashmarathyah opines that the non-difference between the Individual Soul and the Supreme Self constitutes approval of the proposition. He however feels that imposition of the various attributes of the Individual Self would be the points of reflection that are far more significant to realize Brahman rather than seeking the Supreme Self in abstraction. Brihadaranyakya Upanishad vide the last portion of IV.v. 6 [being the Goodardha portion] is relevant: _Atmaa vaa are drashtavyah shrotavyo mantavyo nidhidhyaasitavyah Maitreyi! Aatmaani khalv are drishte, shrute, mate, vijnaate, idam sarvam viditam/_ (‘When the Self, my dear Maitreyi, is realized by being heard of, reflected on and meditated upon, then all this that is other than Self is known, for there is nothing else but the Self!’ In other words, one has to assess the reality of each and every thing by way of objectivity or by learning the hard way from teachers, Scriptures, discussions of pros and cons and reasonings backed up by one’s own experiences! The objective examples for such critical analysis cited include one’s own wife, husband, children, wealth, animals, worldly belongings, Gods, Vedas, Mantras, Music, Eats, body parts, odours, tastes, colours, savours and above all mind and knowledge. Indeed proper assessment of worldly objects is the beginning of the Realisation of the Self and through that the realization of the Supreme Consciousness! In other words proper understanding of the individual self is visualisation of the Supreme.

_I.iv.21_ Utkramishyat evam bhaavaat iti Auodulomih/ Sage Adulomi opines that the state of identity of the Individual Self and the Supreme would occur only at the time of the departure of the body. The issue related to the identity of the two would be relevant only at the point of death since the associated body, senses, mind, and intellect would be tainted requiring purification. Chaandogya Upanishad. (VIII.xii.3) supports this: _Evam evaisha samprasaadaha asmaat shareeraat samutthaaya param jyotirupa sampadya svena rupena abhinishpadyate sa uttamah Purushah, sa tatra paryeti, jakshat kreedam rama maanah stribir vaa yaanair vaa jnaatibhir vaa nopujanam smarannidam shariram: sa yatha prayogyaa aacharane yuktah, evam evaayam asmin shareere praano yuktah/_ (In the same way as air, clouds, and thunders with no body of their own reach up to Surya so does the Self experience the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the tongue that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self established and identified in its own image called the Supreme is a witness of the activities of the Pancha-Jnaana ad Karmendriyas; there the Self moves about laughing, sporting, enjoing women, riding vehicles, and so on in the same manner as a horse harnessed to a cart; this indeed the illustration of the Self and the body, thus signifying the deeds and experiences of a body the witness form of the Self). Mundaka Upanishad. (III.ii.8) describes the merger of the Individual Soul and the
Supreme Self more descriptively: *Yathaa nadyah syandamaanaah samudrostam gacchanti naama rupe vihaaya, tathaa vidwaamaanam rupaad vimuktaa paraatparam purushamupaiti divyam/* (Just as rivers merge with Seas, totally losing their names, origins, and their courses, so do the Individual Selves merge completely into ‘paraatparam purusham divyam’ -paraat meaning Maya as vindicated by the Great Truth!) Thus the Sage clearly distinguishes the Individual and the Supreme Souls which are indeed the same but till the demarcating line of death confuses the merger!

*I.iv.22) Avasthiteriti kaashakrutsnah/* Vidwan Kaashakrutsna viewed that the original proposition of the Individual Self and the Supreme Soul being the same was quite in order. Whereas Sage Aashmarathya felt that the Individual Soul was a product of the Supreme, Audulomi felt that the similarity was conditional of the departude of the Individual Self consequent on death. Now, Kashakutsna approves of the identity of both the Entities and quotes Chhandogya Upanishad (VI.iii.1-2): *Teshaam khalvesham bhutaanaam trinyeva beejaani bhavanti, andajam, jeevajam, uddbhijam iti/* Seyam devaatiyshaka, hantaaham imaashtisro devataaa anena jeevenaatmaanu pravishya naama rupe vyakaravaanitii/ (Creatures or Beings in the process of Creation are of three kinds of Souls viz. of seeds which are born of eggs-Andaja-like birds, serpents etc.; or born of wombs like human beings and animals-jeevajam--; or born of plants,sprouts etc viz. ‘uddbhija’[ yet another category viz, ‘svedaja’ or born of sweat or of mire and body warmth like lice and bugs]. In all these cases, the Deity in the Form of an Individual Self declared to enrer stating: ‘Let me manifest my name and form by myself entering in the form of this Individual Self.’ Kashakutsna’s view is that the Supreme Lord Himself appears as the Individual Soul without undergoing any change. In sum, Individual Self and the Supreme Soul are one and the same and both are discerned by knowledge only!’ In Bhagavad Gita’s Saankhya Yoga Chapter (II.55-72), there is a vivid description of how knowledge plays a significant role in the unification of the Individual self and the Supreme Soul while describing the features of a ‘Sthita Pragnya’: *Prajahaati yadaa kaamaan Sarvan Paartha! Manogataaan, Atmanyevatmanaa tushtaah Sthitaapragjinayastadotchayatey/* Duhkhesvanduvigna manaah Sukheshu vigata sruhah, Veeta raga bhaya krodhah Sthitadheer maniruchayatey/ ****Taani sarvaani sanyamya yuktaa asseta matparam, Vashheyhi yasya yandriyaani tasya Pragjnaa pratishthitaa Dhyaatoo vishayaan pumsah sangasteshopajaayatey/ Sangaatsanajaayate kaamaah kaamaat krodhohsuryayatey/ Kroodhaatbhavati sammahoh sammohaat smriti vibramah, Smritirbhramshad buddi naashayah buddinaasghaat pranashyayiti/-****Vihayaa kaamaan yassarvaan Pumaamscharati nispruhah, Nirmamo nirahamkaarah sa Shanti madhigacchati Yesshaa Braahmi sthiitih Paarthah! Nainaam praapya vimuhyati, Sthitwa -asyaamanta kaalepi brahma nirvana munchati/* (Arjuna! He who discards the desires and joys of this and other worlds and maintains natural State of Mind and satisfies within himself experiencing the Bliss of the Self is called the Stable Being. He who maintains composure and equanimity in the face of fleeting ups and downs of life unaffected by desires, fears and anger is called a Stable Individual---Those who are victims of failed desires and ambitions beget indiscriminate fury which yields anguish; that irritation leads to excessive frustration, which further terminates on mental composure and good judgment. Only a human being who conquers ego, attachments and ambitions would be able to arrive at the Stage of Total Peace and Contentment. That indeed is ‘Braahmi Sthiti’ the Status of the Supreme Self enabling to face the mortal termination and entering the peripheries of Nirvana or Salvation!) That indeed is the equation of the Individual Self and Supreme which are just the same!). In the context of proving equal status to the Individual Self and the Supreme, Taittiriya Upanishad (II.vi.1)
explains more precisely: *Idam sarvam srujat, Tat Srushtaa, Tadevaanu Praavishat, Tadanu praveshyaa/ (That Brahman having created ‘That’, entered into that very thing!)

_Praakrityaadhikaranam-

I.iv.23) *Praakritischa pratignaa drushtaanta anuparodhaat/ Brahman indeed is the material cause as well as the efficient and operative cause. That Brahman is the cause of the causes and the reason of the Creation and of Universe is by now well established vide Prashna Upanishad VI.4: _Sa pranam asrujata praanaat shraddam kham vaayurjyoiraaapah prittiveenindriyam manah, annam annard veeryaha tapo mantraah karma lokaa lokeshu cha naama cha/ ( Maha Purusha as the chief creator manifested Praana the Life Force; from Praana He created shraddha or Faith and Conviction; ‘kham’ or Space; ‘vaayurjyotir -aapah’ or Air, Fire and Water; besides ‘prithvi inidrayah manah’ or earth, organs and senses as also the mind; ‘Annaat veeryam tapah’ or food, virility and self control; ‘mantrah karma lokaa lokeshu cha naama cha’ or the veda mantras, rites, worlds, and names/ nomenclatures of Beings. Having thus manifested the Efficient Creation, Brahman takes over the Materialistic Creation: Chhandogya Upanishad (VI.1.3-6) illustrates creation of such material Yenaashrut bhavati, amatam matam, avigjnaatam vigjnaatam iti: ‘unheard, unthought and unknown’. The following stanzas state: _Ekena loham aninaa sarvam lohamayam vigjnaatam syaat, vaachaarambhanam vikaaro naama dheyam lohamityeva satyam/ Ekena mitripindena sarvam mrinmayam vigjnaatam syaat vaachaarambhanam vikaro naamadheyam mritthiketi eva satyam/ Ekena nakah nikrintanena sarvam kaarshnaayasam vigjnaatam syaat, vaachaarambham vikaro naama dheyam krishnaayasam ityeva satyam/ ( A lump of metal / gold would make one realise what are the various ornaments could be made out of that lump just as all kinds of speech are the basis of speech only. Similarly a lump of earth knows what earth is all about and just as a nail cutter would realise what types of iron could be made of!) Indeed, all kinds of material and nothing else at all that is not created, heard of, seen of, felt of, imagined of in the Lord’s creation than the Lord Himself!

I.iv.24) *Abhidhyaaa Upadeshaat/ The oft-repeated Stanza from Chhandogya Upanishad. (VI.ii.3) states: _Tad aikshata bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikshata, bayu syaam prajaayeteti, tat aposhrrijaata, tasmaad yatra kvacha shochni svedate vaa purushah, tejesa eva adhi aapo jaayante/ Indeed that as from that Unique ‘Non-Existence to Existence saw, ‘I shall be many; I shall be born’ is stressed; He created Agni and Agni saw and decided to create water. The waters in the form of rains created bountiful food as also Earth- all the fall out of a Singular Supreme. It thus requires no over-emphasis as per the assertion of His own as conveyed to the posterity by the Teachers as well as the Scriptures.

I.iv.25) *Saakshaat cha ubhaya-aamnaanaat/ The Great Teachings about Brahman are believed to be from Brahman Himself as conveyed through the generations. The belief is also related to both the creation as also destruction of Universe as well. The concepts of the Cause, Effect and Demolition are totally attributed to Brahman. _Sarvaani ha vaa imaani Bhutaani akashat eva samuptadyanta Aakasham pratyastam yantyaaakaasho ho vaibhyyo jyaayaaanaakaashah paraayyanam/ (When asked as to what was the support of the world, the reply given vide Chhandogya Upanishad -L.ix.1 is: _Asya lokasya kaa gatir ity Akaasha iti hovachaa, Sarvaani ha vaa imaani bhutaany aakaashaa eva samuptpayante, Aakaasham pratyastaam yanti Akaasho hy evaiibhyyo jaayaan, Akaashah paraayyanam/ (The instant reply is that since all the Beings of Space originate from Space/ Brahman because all these moving and non-moving merge
by proceeding towards from Space!’) Thus the cause for creation, sustenance and demerger is none else but the Supreme!

I.iv.26) Atmakruteyh parinaamaat/ Since Brahman is the material cause of all the creations, He is also the cause for any ‘Parinamas’ or modifications of the products so created. The objects created are subject to evolutionary changes as per the Creator’s volition. In other words Brahman has a free hand to create, change, evolve, end up, recreate. He is both the Subject and the Object too. Hence the Taitteriya Upanishad (II.vii): Asad vai idam aaseet tato vai sadajayat, tadamnanam swayam kurut tasmaattat sukrutam ucyat iti/ Yad vai tat sukrutam, raso vai saha, rasam hy evaayam labhadvaanandi bhavati, ko hy evanyaat kah praanyaat, yadaa esha akaakasha anando nasyaat, esha hy evaanandyaati evaandayaati yathaa hy evaishaa etasminnadruushya naatmye niruktey nilayebyhayam prishthaan vindateathasobhayam gato bhavati/ (Quite initially even before the very beginning of Creation, there was Brahman alone and he created everything. He was titled as the Self - Creator as there was absolute nothingness therebefore. The expression of ‘sukrutam’ is to be interpreted as ‘svakritam’ or done by one self as also ‘sakritam’ as an exceedingly well performed act of Creation; indeed all these expressions firmly establish the pre existence of Brahman. That unique act of of creation is nodoubt the Source of Joy which in any case what Brahman is, but is also the Beings in Creation for their very existence. The process of breathing by way of inhaling and exhaling provides life to the Beings created and consequently a state of security and fearlessness as long as breathing continues. As long the state of joy and fearlessness continues, the big cover of security is prevailed. On the contrary, once a person feels even a slight change in the balance of one’s physique, the psyche and conciousness would undergo gardual metamorphosis and complex of fear and the denial of well being creeps in; that is the state when the Beings view at Brahman not only as the power center of joy but also of awe and even terror to alert the status of conciousness within to refrain from curves instead of straightlines in one’s deeds and thoughts! Hence the ideas of enlightenement versus and ignorance so as to guide one’s actions of virtue or vice. Once the periodical cycle of life and death is baled out, the bouts of ups and downs are terminated for ever and safe sailing reaches the shores of Brahman of bliss and fearlessness for ever!)

I.iv.27) Yonischa hi geeyatey/ Brahma is declared by the Source or the Place of Generation. Brahma is the material cause for the additional explanation of being the Source. The term Yoni in this context is tus considered as the place of origin or the material cause. Mundaka Upa. (III.i.3): Yadaa pushyah opashyateyRuknavarnam Kartaaram Esham Purusham Brahma Yonim, Tadaa Vidwaan punya paapey vidhuuya Niranjanah Paramam saamyamupaiti/ ( As indeed when the Seeker of Reliaty finally confronts the vision of the golden hued Over Lord and merges with the non-duality of Purusha and the Self as the source of Brahman, the Seeker attains equation and the riddance of gunas and features, merits and non merits, ‘paapa punyaas’ as that is the Ultimate. In this connection, Maitri Upanishad describes the Yoga Method for achieving identity, control of breath, total withdrawal of senses, deep meditation, intense concentration, contemplative enquiry and absorption stated as Shadanga Yoga or Six fold yoga to attain of the Self with the Supreme; as animal and birds do not attempt mounting burning mountain peaks, so would find no shelter in those who is absorbed in Brahman! Kausheetaki Brahmana Upanishad vide I.i. is quoted: Just as a person driving a chariot would examine the two wheels of a chariot before riding it either in the day time or the nights, similarly a vidwan segregates good and evil forces and after self examination or introspection only seeks to approach Brahman).
Thus all the theories of the cause of the Universe are explained. The theory of Pradhana of Samkhya has been discussed in detail on the basis of relevant Stanzas of Upanishads and other authoritative Sources and has been firmly established that Brahman is indeed the Paramount. The view that Pradhana as the cause of the Universe has been demolished once and for all. The doubts that there might be the possibility of Dual Control of Universe owing to cause and effect fallacies have been clarified cogently. The interpretation of the Individual Self and the Supreme Self has been perfected. Theories of Gross and Subtle (Atomic) Existences have been proved misleading. Even certain Vedantic Theories interpreted by writers of repute have been studiously clarified suitably.

**DWITEEYOPAAADHYAAAYA**

**PRADHAMA PAADA**


II.i.1) Smrityanavakaasha dosha prasanga iti chennaannaya smritya nava kaasha dosha prasangaat/ Conflict of Smritis is under discussion in this Brahma Sutra! In the preceding Adhyaaya, considerable deliberation has taken place about the fact of Brahman being indeed the Cause of the Universe and
Creation and that there is no room to approve the theory of Pradhana as proposed by the Sankhyas who are believers in the Philosophy of Dualism. Now there have been arguments of Sankhyas and Kapila Maharshi that certain passages of some Smritis have not been emphatic enough to prove that Brahman alone is the cause of creation and that interpretation otherwise might leave room for doubt at the existence of Pradhana. Also Manu Smriti, the only one of its kind, pointed fingers in favour of the concepts of Dualism of the Supreme and the Individual Soul, apart from the scope for alternative interpretations by some Smritis. The Sankhyas persist that in some Smritis, references have been made like: ‘That which is subtle, inscrutable Entity---for He is called the indwelling Self of all beings and witness of the bodies!’; ‘Oh Brahmana, the Unmanifested gets merged in the attributes of Purusha’ and so on. The argument of the Sankhyas is that such Statements in the Smritis are quite a few and that Brahmavadis seek to cover up against objections of the Dualists each time etc. On the other hand, Manu Smriti (XII.91) states: ‘That Sacrificer to the Self, who sees his own Self equally in all beings and all the beings in his own Self attains independent Sovereignty’ whereby one understands the vision of everything as the Self and thereby condemns the dualistic view of Kapila and supports the view of multiplicity of Souls’. But, Maha Bharata states: ‘Just as the same Earth is spoken of as the source of human forms, so also I shall tell you of that Cosmic Person endowed with transcendentual qualities. He is my dwelling Self as well as yours. He is the witness of all others who are spoken of as associated with bodies but he is not perceived by any body anywhere; all heads are his, all hands are his and so also all his legs, eyes, noses are his. He is one but moves through all beings at His will!’

Apart from the above, Shruts are indeed the Authority asserting that Brahman is the Unique Creator and the Almighty. Even at the risk of rejecting the seemingly misleading Statements of certain Smritis, the ruling should be to follow the Shruts (Vedas) only. Bhagavat Gita asserts emphatically: Aham krutnasya Jagatah Pabhavah Pralayastatha! (VII.6): ‘I am the origin and dissolution of the whole Universe!’ Dharma Shastra of Apastamba is quoted (I. viii.23.2) too: ‘All the Things counting from Space originate from Him; He is changeless and He is Eternal’.

Further Jaimini Sutra (Liii.3) is on record: ‘When a Smriti contradicts a Vedic Text, it is to be relied on- ought to be rejected- for a Vedic Text can be inferred to exist as the basis of a Smriti passage only when there is no such contradiction!’ Since certain passages of Smritis are interpreted by Sankhyas to their doubtful advantage and since Kapila believes in dualism, the emphasis in Vedas of Brahman being the Unique Creator is reasserted even at the risk of doubling the scope of veracity of some Smritis!

II.i.2) Itareshaam cha anupalabdhaah/ Since the Concept of Pradhana has been refuted even at the risk of minimizing the significance of Smritis if needed vis a vis as the Immortal Vedas, other concepts in support of Pradhana too would be considered accordingly. Apart from Pradhana, derivative expressions like Mahat, Avyakta etc. too may have been used in the context other than of Pradhana. But since Pradhana itself has no Vedic validity, the claim of Sankhyas that some Upanishads used these other expressions as derivatives or qualifiers of Pradhana is baseless!
II.i.3) Etena Yogah Pratyuktah

Now, an additional doubt is that Yoga as enjoined in Vedas would be a means of one’s realization of total Illumination; Brihadaranyaka Upanishad vide II.iv.3-5, as Devi Maitreyi asked Maharshi Yaginayavalkya as to what type of wealth would be expected from him then she desired to secure only that kind of wealth that could secure her by achieving immortality as she was ready to discard her husband and children, material wealth and glory, even Swarga, Satya loka, or even attachment to various Devas but only realise what Brahman was all about; then the Maharshi’s reply was as follows: "Atmaa vaa arey drushtavyah shrotavyo mantavyo nididhyaa sitavyo Maitreyi! Atmanao vaa arey darshanena shravanena matyaa vigjnaanenedam sarvam viditam/ (‘The Self, my dear Maitreyi, should be realized by Truth and Truth alone called ‘Sat Nyasa’ which literally means Sanyasa or Total Renunciation; and that should be heard of, be reflected on and meditated upon. By the realization of the Self, my dear, through hearing, reflection and meditation, all this is known!’). More specifically, instructions have been given in Katha Upanishad vide II.iii.6-8 in detail: Indriyaanaam prithagbhavam udayastamanayaayau chayat, prithag uytypadamaanaanam matvaadhiro na shocharat/ Indiryebhuyah param manasah satvamuttamam, tatvaaddhiti mahaanatmam mahatavyakutamuttamam/ (If a person realises that the sense of perception and absorptive capacity of organs is not the same- for instance vision of the eyes, hearing capability of ears, movement capacity of the hands or legs or levels of mental thinking etc. varies as these are from the various subtle elements concerned, then the intelligent person does not worry much as the knower of the Self is immune from the abilities or disabilities of the body; this is so because the Self-not the body parts- is beyond sorrows and of such bodily shortcomings! Now, the mind or its essence viz. the intellect is beyond Maha who is overtaken by Purusha the pervasive). Thus, thus holding the body in balance, with the three limbs- chest, neck and head-erect part which is indeed important preliminary of yoga, the holding of the senses and organs unperturbed and under control is called Yoga by experts!; further, yoga being the conduit to Brahman is far beyond vision, heart, intellect and so on. The highest state of yoga in the extraordinary context is when ‘Panchendriyas’ viz. organs and senses are truly rested into union and synthesized with mind and intellect. The term Yoga is not merely a breathing exercise but a total negation of seeing, hearing, speaking, thinking and breath control topped by intense meditation on a singular object bordering a death-like situation! Katha Upanishad (II.iii.11-17) is quoted in this connection: Taam yogamiti manyante sthiramindriya dhaaranam, apramatthasthaadabhavati yogo hi prabhavaaprayaya/ Naiva vaachaa na manasaah praptum shakyena chakshushaa, asteete bruvatonyatra katham tad upalabhyaate/ Asteeti evupalabhasya tatwa bhaavena chobhahyoh, asteete evupalabhasya tatwa haavan praseedatii/ Yadaa sarve pramuchyante kaamaa yesya hridi shritaah, aham murtyormrito bhavatyaatra Bhrama samashnute/ Yadaa sarve pratibhidyante hridayassyeha granthayah, aha martyormrito bhavatietaavad anushaashanam// Shatumchika cha hridyasya naadyastaasam murdaananh srutaaikaa tayordhvaam aayannamritatwam eti vishvaamaanya utkramane bhavati// Angushtha maatraah Purushontatattaam sadaa janaanaam haridaye samvishthaah, tam svaccha shareetaat pravriven munjaad iveshikaam dharyena: tam vidyaacchukramamritam tam vidyaacchukramamritamiti// If Brahman were not to be the object of attainment through speech, nor through mind and its purified thoughts, nor even through any such means, then the fundamental question would arise whether that amorphous substance existed at all! The reply is: ‘asteeti bruvatonyatra katham tad upalabhyaate’ ie. apart from those who are dedicated and faithful, the Great Scriptures emphasize that non availability of the means of discovery would not be an excuse for non existence of Brahman; in fact the theory of non
existence would appear perverse! After all, besides the proof of Scriptures, even the logic of cause and effect amplifies that the root of the world has proof of dissolution and if so which would be that the driving force except the Supreme who is now sought to be proved as the Self consciousness or the Individual Self. Since now the analysis is about the Supreme and the Selg being united, one has to ascertain about the ways and means of Self-Realisation. Now, it is asserted: ‘yadbhaavah tatvabhavena’ the Supreme is the Self Itself! It is that Self which needs to be realised as existing.; indeed, It really is: like Earth and other Elements are real, like Surya- Chandra- Nakshatraas are real, like the attributes of bodies and senses are real, antaratma is real too and Paramatma is real and their unity is real too. And That Is That indeed!

The only question mark is that remains to how to realise this Paramatma and Antaratma are the same! In the process of discernment of ‘neti neti’ or ‘not this not this’, Brahman is near to the conclusion of what Brihadaranyaka Upanishad states: II.iii.1-6) Dwe vaaya Brah mano ruupe, murtam chaivaamritam cha, Martyam chaiva cha sthitam cha yacha, saccha twaccha/ (Brahman is of two distinct Swarupas are Forms viz. the Subtle and Gross, the Mortal and the Immortal, the ‘Sthira’(Stable) and ‘Asthira’ (Unsteady), the Actual or Existent and the Everlasting Truth! In other words, the Self which is transitory and the Supreme is eternal, what is perceivable and the other Unimaginable, besides one is limited Truth and the other all pervasive yet Undefined.) iii.2) Tadetan Murtham yadanyad vaayoschaantariikshaccha; etanamrityam, eatasthitam, etat Sat, tasyaitasya murtasya, etasya murtasya etasthitasya, etasya yatah rasya ya esha rasya ya esha tapati, sato yesha rasaah/ (This gross form is different from ‘Vayu-raksha’ or the supportive Air and Ether and as such is mortal, limited, and distinguishable. It is atleas visible and defined if not unlimited like Surya or Chandas ) iii. 3) Athaamurtam-Vaayuraanta -rikshamcha yetadamritam, etadyat, etathyat; tasmaitasyaamutrasya, etasya yatah, etasya tyasaishya raso ya esha etaminmandalo Purushah, taya hosha rasah: iti adhidaivatam/ (When one describes of ‘Amurta Swarupa’ or the Formless Subtle Entity viz. the Vayu and Akasha, that indeed is immortal, all pervasive and indistinguishable. Further regarding Surya Deva who is distinguish -shed yet all pervasive and immortal too, iii.4) Athaadhyaatmam-idameva murtam yadanyat praanaa -ccha yaschaam antaratman aakaasha, etanmartyam,etat sitam,etat Sat, tasyaitasya murtasya, etasya murtasya etasthitasya, etasya yatah, etasya yasya raso yo yam dukshinekshan Purushah, tyasya yhesha rasah/ (Having referred to Devas, the description is now about the Adhyaamika Murti or the corporal body and the organs; breathing or Prana is a part of it which indeed is mortal. Actually it is concentrated in the normal eyes. This inherent Prana is neither lasting nor mobile outside the body.) iii.5) Athaamurtam praanascha yas chaayam antaraatman akaashaha; etad amritam, etat yat tyam, tasyaitasyaamurtasya, etasaamritasya, etasya yatah, etasya tyasaishya raso yoyam dakshinekshan Purushah, tyasya yhesha rasah/ (Now the description of Amurta or the Formless viz. breath or Praana in general as a product of Space which is immortal and that is freely moving any where. And that is concentrated in the ‘original’ right eye which is the essence of Truth!) iii.6) Tasya haitasya Purushasya rupam yathaa maharajaanam vaasah yathaa paandvaavikam, yatendra gopah, yathaagnyarich, yathaa pandarisakam, yathaav sakrudyvuduttam; sakruvidyutteva ha vaa asya shrir bhavati, ya evam Vedaa, athaatav aadesha na iti iti, na hyetasmaaditi, na iti anyat param asti; atha naama dhheyam satyasya satyam iti, praaanaa vai satyam, esha satyam/ (That Purusha Swarupa is such as he dons a saffron robe; he is like an Indragopa insect, looks like the flames of Fire, as a pure and white lotus flower and like the sudden flash of lightning. As per the directive of Brahman, the Prajapati Purusha is of the saying: ‘neti, neti’ or ‘not this and not that’! Yet indeed He is the Truth or Reality and the Truth
alone or the Reality itself! Indeed He is the Quintessence of Truth! Various explanations have been expressed about Him: some designate him as ‘Murtaamurta Rashi’ or The One with or without Form; some call Him as ‘Karta or Vijgnaanamaya, Vidya maya Bhokta’- and Karma inclusive of ‘Purvakarya karana Samudaya’ or the Totality of Past and Present Deeds and their fruits). Some call Him as Lord Buddha opined as ‘suddden flash of lightning’ or Enlightenment, that is aprameyam asamkhyeyam achinttyam anidarshanama, Swayam eva atmana -atmaanam twam eva jnaatumarhari/ or That only the Self could realise about Him who is beyond measure, beyond number, beyond thought, beyond comparison) Indeed, there is no doubt that Yoga is a means of realizing Brahman. Yoga is an approved concept well recognized in Vedas too. In fact, Swetaashwatara Upanishad (VI.13) states: Nityonityaanam chetanaschetaanaanaa eko bhuunaam yo vidadhaati kaamaan samkhyaa yogadhigamyam jnaatvaav devam muchyate sarva paashaah// Na tatra Suryo bhaatina chandra taarakam, nemaa vidyuto bhaanti kutoyam Agnih, tam eva bhaantam anubhaati sarvam, tasya bhaasaa sarvam idam vibhaati// ( Indeed, Paramatma is Everlasting among the Everlasting, fund of Enlightenment among those with Enlightenment; the Singular among the multitude and the outstanding bestower of desires. He is the Cause of Causes to be possibly realised by distinction or ‘Saankhya’ and Yoga or Realisation by fixation or sharply targetted like the central ‘bindu’ or the brightest possible nothingness alone! He is by far the brighter and radiant than Surya, Chandra and the huge galaxy of Stardom, lightnings put together and of much less of Agni’s significance! The same Upanishad vide VI.16 states: Sa vishvakrid vishyavid atmaa yonir jnaahkaala kaarogunee sarva vidyaah, pradhana kshetrajnapatih guneshah samsaara moksha skshiti bandgha hutuh// The Maha Purusha is:’Vishva krud, Vishva vid’ is replete with the awareness of the happenings of the Universe; He is ‘Atma Yoni’ or Self generated, the Author of ‘Kaala maana’ or Times of Past, Present and of Future tenses, the embodiment of ‘Tri Gunis’ of Satva- Rajas- Tamas characteristics and the Creator-Preserver and Destroyer of Srishti as per the discipline the Kaalamaana which He himself created to follow! Now, once a Yogi is able to realise this Truth of Truth as the Causes of All the Causes then he is able to accomplish Eternity: eva naanyo hetur vidyate Ishaanaaya or once the Roots of the Causes, there would be nothing else that is to be Known! This omniscient force behind Srishti which hereto-fore embodied Brahma the Devaaadhi Deva from out of the Center of the Golden Egg- half of the Universe is still Unknown any way-is the Origin of Vedas the Everlasting Source of Vijnana and Dharma is indeed the very last resort to liberation as there is no further origin and form of the destruction of the eternal cycle of births-deaths and births again.)

Vilakshanatwaadhikaranam-

II.i.4) Na vilakshanatwaadasya tatthaatwam cha shabdaat The proposition in this Brahma Sutra is to assess whether Brahma is the cause of the Universe or not since there is a vast dissimilarity of Materialism which is ephemeral, tangible and destroyable where as Brahma is Everlasting, Unborn, Unknown, Omniscient and Omni Present! Indeed this kind of dissimilarity is well recognized in Vedas too. Also existence of the Universe is a mixed bag of joy, sorrow, hope and disappointment while Brahma is ever blissful, detached and tranquil. One is indeed aware that the raw material of Brahma and the finished product of material are quite dissimilar for clay can not be converted into a golden necklace! Shruti/ Smruti have only generalized that Brahma is the Creator as also the Cause by way of Creative-Effect Analysis of products / materials that are Perceptible/ Conscious. Taittiriya Upanishad II.vi.1) states: Asanneva sa bhavati, asad Brahmetya veday chet, Asti Brahmetya chedveda, santam enam tato vidyuriti/ Tasyeshva eva sharira atmaa, yah purvasya, athaatoanuprashnaah, uta avidvaan amum lokam
pretya kaschana gacchatee u, aahovidvaan amum lokam pretya kaschit samashnutaau u; sokaamayata
bahu syaam prajaayeyeti, sab tapotapayata, so tapastatvaa, idam sarvam srujat,yadidam kim cha, tat
srushtvaa tad evaamanupraavishat, tad anu pravishyaa saccha tyacchhaabhabhat, niruktam chaaniruktam
cha, nilayam chaanilayanam cha, Vigjnaanam chaaniruktam cha satyam bhavat, yadidam kincha, tatsatyamitya
chakshate tadapYESha shloko bhavati/ (If there is a fancy proposition that Brahman might not, after all, be nonexistent, then the counter question should be whether the one who doubts the existence of Brahman might himself be nonexistent! In other words, in case one believes that Brahman does not exist then he must be possessive of such knowledge as to prove it so. If the belief about Brahman’s non existence is to be proved then that person has to reply as to what happens after death. More over how is it possible that existence could come out of non-existence or a vacuum or emptiness!) Chhandogyaa Upanishad vide VI.ii.1-2 explains: Sadeva, Saumya, idamagra
aaseed ekam evaa dviteeyam, taddhaika aahu, asad evedam agravaaseedekam evaa dviteeyam, tasmaad
asatah sajjaayata/ (Svetaketu’s father stated that at the beginning there was only one Being in existence with none else and out of that single existence emerged a second. Indeed by which logic this was possible that existence could come out of non-existence, especially if the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have excluded ‘sajaatiyata’ or another tree like the original, ‘svagata bheda’ or internal variations of the same tree like leaves, fruits, flowers or ‘vijaateeyata’ or the difference of a tree say from a rock. Therefore, this singular existence resolved to create innumerable!) Thus the Singular Self resolved: Sah akaamayata bahu syaam prajaayeyet/ Let me be many, let me be born! Having deliberated thus, Brahman created all that exists: Idam sarvam srujat/ He entered every where and the formless turned into forms, both defined and undefined, sustaining or otherwise, conscious and perceptible or otherwise, and true and untrue. Indeed Truth became all this and Truth is what Brahman all about!) Indeed, even the Vedas reveal to us the imperception or unconscionable nature of the Lord’s Srishhti in parts is different from Brahman. Shatapata Brahmana (VI.3) for instance mentioned of the sentient aspect of Elements like Earth, Water, Fire etc as of insentient nature otherwise for eg.therev are expressions like: ‘Water said’, ‘Earth said’ and so on. Similarly Brihadaranyaka Upanishad (VI.2) refers to the imperceptible nature of Organs: ‘These organs, disputing over their respective greatness went to Brahman!’ The organ of Speech went out! The Ear went, the Eye went, the Mind went, the Organ of Generation went etc; then as the Vital Force was about to go out, the other Organs requested the latter not to do so for they would not live without them!’ In other words, the creation Brahma does not necessarily have relevance to the nature of the objects so created and considerations of perception or otherwise are incidental. Thus the fundamental truism that Brahma is indeed the cause of creation stands but the effects of his creation, viz. the materials caused by the creation are quite unaffected by the quality of his Creation.

II.i.5) Abhimaanaani vyapadeshastu Visheshaanugatibhyaan! In the context of Brahman’s Creation, references to the Elements like Earth, Water, Fire, Wind and Sky or Organs like Mouth, Nose, Ears and Eyes, are referred to then the concerned Entities be considered on the basis of their sentient or insentient feature or distinction. Also, references be made to the Presiding Deities of the intra-entities of Elements and Organs as of Prana or Life Force: for eg: Aitareya Upanishad vide I.i.4) Agnir vaak bhutwaa mukham praaavishad, Vaayuh praano bhutwaa naashike pravishad, Adityah chakshur bhutwaakshini
pravishad, Dishah shrottram bhutwaa karnou praavishann, Aoushadhi vanaspatayo lomaani bhutwaa twascham praavishaaṃs Chandramaa Mano bhutwaa hridayam praavishan, Mrīyur apaano bhutwaa naabhim praavishad, aapo reto bhutwaa shishnam praavishan/ (The Virat Swarupa opened his mouth and Agni Deva entered the mouth of the Beings in the form of Voice or Speech; Vayu Deva made his entry into the nostrils and not only as Praana or Life but also as the capacity to smell; Surya Deva entered the eyes and afforded vision or the sense of sight; Dasha Disha Deva or the Lord of Directions entered the ears and bestowed the sense of hearing; Vanaspati Deva or the Lord of herbs, plants and trees entered the pores of skin and hairs and granted the sense of ‘sparasha jnana’ or that of touch and absorbing power; Chandra Deva firmly entered into the heart and mind to control the psyche and of reactive mode of behaviour; Mrityu Deva the God of Death entered the navel in the form of Apaana or the compressed air which indeed is the control of Life Force and of out-breath. And finally Jala Deva or the God of Water, as also of the urge of urination of the generative organ and passion that results in the discharge of semen through it.) Having described above process of creation, the doubt still persists whether Brahman is indeed the material cause and this needs further explanation in the next Brahma Sutra.

II.i.6) Drushyatetu/ Whether the Cause and the Caused should be the same is open for discussion. What is seen and observed normally is different in one’s experiences. Any statement that this Universe does not have Brahman as the material cause is unsupported. Mundaka Upanishad. (I.i.7) is quoted: Yathornaa naabhii shrjate grihnate cha, yathaa prithivyaaam oshadhayah sambhavanti, yathaa satah purushaat keshalomaani tathaaksharaat sambhavateeha vishwam As a spider spreads out and withdraws its thread, as on the earth grow the herbs and trees and as from a living man issues out hair on his head and body, so out the Imperishable does the Universe emerge in this phenomenal creation! Another example is that Brahman creates a cow, the cow issues cow dung and a scorpion is created from the cow dung! Thus the cause and effect theory would become invalid of dissimilarity of the caused product were to be the criterion, especially if consciousness is stated to produce from something other than Brahman; indeed all the products held by us have Brahman as their material cause and indeed again Brahman is the material as also the efficient cause of the Universe! Gita asserts (II.25) Aavyaktoya chintyo yamavikaaryoy amuchyatey, tasmaa Devam vidiitwainam naanushtoticumarhasi/ (The Self is unmanifested, unimaginable and unchangeable); He declares: Na me vidussuraganaah prabhavam na Maharshhay, Ahamaadirhi Devaanaam Maharshinaam cha Sarvashah (X.2) (Neither the hosts of Gods, nor the great Rishis know my origin, for in every way I am the source of all!). Rig Veda (I.xxx.6) further emphasizes: ‘Who ever knew here that thing directly from which this diverse creation originated and who ever spoke of this in this world? The Gods were later than this creation. So how can any one know that from which Creation originated! Such is the Reality of Brahman, his origin and the cause and effect!’

II.i.7) Asaditi chenna pratishedha maatratwaat/ If the proposition of this Brahma Sutra states that while Brahman is the Cause and the Universe is stated to be the effect, then the effect is non-existent before Brahman’s creation! This is an argument in circles and a negation of a proposition not wothwhile! It is well established that if Brahman who is conscious, pure, and free from qualifications be conceded as the Cause and the effect was opposite being unconscious, impure and possessive of qualifications, then the latter would be non existent since the former did not create it! Indeed if creation of the Lord had not been effected, then where is the material cause! After all, Creation does not exist independently of the Supreme Self which is the material source: Brihadaranya Upanishad (II.iv.6) states: Brahmatam paraadaadyah Anyatraatmano Brahma Veda ,Kshatram tam paraadaadyonyatraatmano Devaan veda, Bhutaani
paradyon yatra atmaano bhutani veda, saryantam paraadaadyonyatraatmano sarvam veda; Idam Brahmaa, Idam Kshatram, Ime Lokaah, Ime Devaah, Imaani Bhutaani, Idam Sarvam Yadaayam aatmaa/

(Brahma throws out and abandons any body as different from the Self; he disowns Brahmanas, Kshatriyas, these Worlds, Gods, all the Beings in the Creation! Hence, in the concept of Cause and Effect, there would have been no creation as Brahan did not will to materialize!

II.i.8) Apitou Tadvat prasangaat asamanjasam/ The aspect of cause and effect would be irrelevant in the context of Universal Dissolution or the Great Pralaya! It is at that time when Brahman reveals Himself in His Pristime Form of Nara yana or the Single Sheet of Water as the Reality Check as it were, unaffected by Prakriti /Maya, Pancha Bhutas, and all His embellishments and attributes! After this Pralaya only, the question of Revival of Creation would be taken up and the recycling of cause and effect would be resumed. The process of Purification would be the resting period of Souls and even Gods and then the recycling of the Lord’s manifestations of cause and Effects is resumed!

II.i.9) Na tu drushtanta bhavaat/ In case the proposition is the reverse when the Effect merges into the Cause and tarnishes the Cause with the former’s drawbacks then what would happen! For instance, earthen plates made of earth, ornaments made of Gold, or the Chatur Varnas of Societies originating from Earth might pass on their peculiarities, features and impurities to the Original Material! In other words there might be the reverse reaction from the End Result to the Original Substance! Indeed there is no such reverse reaction possible; even if ornaments are turned back to original material gold, then there is a natural process of removing impurities of the ornaments back to pure gold and remaking the gold so purified by melting back to pure gold and convert the end products anew! The persons of Chatur Varna after termination get converted into Earth for rebirth again! Thus the nondifference of the effect from the cause is known from the word of ‘Origin’! From the micro to the macro view point, the reverse process of impurities being passed on to the ORIGIN or the CAUSE, then explanation becomes easier! Chhandogya Upanishad. (III. xiv.i & VII.xxv.1-2) first establishes Brahman: Sarvam khavdaam Brahma tajjaaniti shanta upaaseet/ (This entire Universe in totality is Brahman from whom it is born, exists and dissolves); then the Upanishad declares: Sa evaadhastat, sa uparishaat, sa paschat,sa dakshinaat sa uttarat, sa evedam sravam iti, athaatoham kaaraadesha eva, aham evaadhasaat, aham uparshitaaat, Aham paschaaat, aham dakshinah aham uttaraat aham vedam sarvam iti/ Athaah atmadeshaa eva atmaivaat atmopa uparishat atmaa paschat atmaa puraastat atmaa dakshinata atmottarata atmaai vedah sarvamiti/ (Brahman is omnipresent as he is below, above, behind and front; in South, in North and indeed all this. Hence his instruction that all is nor only infinite bt is also everything ). Just as a magician himself not affected at any time of the past, present and future by the magic conjured up by himself, it being unreal, so also the Supreme Self is unaffected by this Universe which is a delusion. The same Chhandogya Upanishad. (VI.i.x.3) explains the material effect of the Lord’s cause as follows: ‘All the Creatures after merging into existence do not understand this: ‘tai ha vyaaghro vaa simho vaa varaaho vaa keto vaa patango vaa damshovaa mashaako vaa yad bhavanti tad abhaavanti/ (We have merged in Existence; whichever creatures they might have been here-whether tiger, lion, wolf, pig, insect, grass hopper, gad fly or mosquito; they become That!) Therefore the cause-effect-cause is perpetually in place in the Creation of Brahman and none needs to argue for self-deceipt!

II.i.10) Swapaksha doshaacchha/ The issue related to the Cause of Brahman and the Effect of the Universe has thus been explained away cogently, especially backed by Shritis and Smritis alike. Now, the
defects in the arguments raised earlier by Samkhyas and Vaiseshikas against Brahman are rebutted back once again against them to vindicate the superiority of Brahman. Their objection that this Universe cannot have Brahman as its material cause due to dissimilarity is equally applicable against Pradhana too. Similarly, the defect arising from their claim of non difference of the effect from the cause during dissolution is applicable to them too. Such objections were satisfactorily explained in respect of Brahman from the Vedic standpoint but not so in their cases.

II.i.11) Tarkaapratishthaanaaat api anyathaa anumeyam iti chet evamapi avimoksha prasangah/ Indeed, certain theories advanced by distinguished personalities like Kapila, Vaiseshika, Kanaada might not be swept under the carpet for their arguments too need to be respected and considered. Manu states: ‘One who would extricate virtue from vice should fully master three things: direct perception, inference and Scriptures that have come down through different traditions. He, and nobody else, knows virtue and vice who seeks to understand the teachings about virtue and vice, imparted by Sages, with the help of reasoning that does not run counter to Vedic literature’ (XII.105 & 106). In the Sakhyaa System, the nameless Pradhana never mentioned in the Upanishads and Vedas produces all kinds of names and forms like Aivyakta, Prakriti, Praana and Akasha as being the adjuncts while in the Vaiseshika system invisible and formless atoms unite and form a visible Universe! These Sutras forward inconclusive, confusing and misleading explanations without Scriptural support and back up. It is therefore asserted that views unsupported by and antagonistic to Vedas be rejected. There should indeed be no ruling out of the possibility of Liberation! Hence the conclusion is an emphatic declaration that Brahman is the material and competent cause of Creation.

Shishta parigrahaadhikaranam-

II.i.12) Etena Shishta parigrahaaaapi vyakhyaataah/ By this the unacceptable Theories are suitably rejected by the prudent and judicious! There are three categories of view points viz. Parigraha or those which are approved, Aparigraha or those which are unapproved and Shishta Aparigraha or those which are considered for reasoning but finally rejected. Theories like of Pradhana have been under active discussion and after analysing the pros and cons in detail have been repudiated finally since there was seeming support as some interpretations were on the border land consents of Upanishads but finally negatived in view of the balance tilting away. The Theories of Manu and certain Pro Atom protagonists are also explained as not to be accepted. The reasons of such repudiations are due to the Supreme Cause of the Universe beyond the comprehension of logic and moreso there is contradiction of Vedas.

Kaanada, Ashtapada, Gautama and some sects of Buddhists differed about the permanence or otherwise of Atoms while Jains differed on the ‘Sat-Asat’ aspects of Atoms. Such theories are dismissed by Vedantins since they are in the Aparigraha category.

Bhoktru aapattyaadhikaararam-

II.i.13) Bhoktru aapaatteh avibhagachasyaat Lokavat/ While one concedes that Brahman in reality is the same as the Beings and Objects and that He is the cause of their creation, yet they all exist apart in the normal life and are considered as separate entities just as waves, ripples and foam of the same ocean! There is the concept of division of the experiencer and the experienced or the ‘bhokta’ and the ‘bhogya’. For example Devadattha is the enjoyer of food and the food is that which is enjoyed. This distinction is normal as always. Similarly, the foam, ripple, wave, bubble being forms of Seas do not lose their
individual characteristics nor Sea being the origin is contestable! Similarly the experience and the experienced never get identified nor do they differ from the Supreme Brahman. Taittireeya Upanishad. (II.vi.1) : Tat Srushtavaa tadevaan pravaishat, Tadanupravishya, Saccha tyacchaabhavat, Nirutta chaaniriktam cha, Nilaayanam chaan nilayanamchha, Vignaanam chaavigjananam cha, Satyam chaananrutam cha Satyam bhavat/ (Brahman having created innumerable forms and bodies enters into that very thing and having entered there, takes over the form and characteristics and percepione; indeed that is the Truth of Brahman.) Thus Brahman himself, without undergoing any transformation, becomes the ‘Bhokta’ by entering into his ‘bhogya’ even as certain conditioning factors prevail as in the case of pots and earth, or the Sea and foam owing to the latter’s own characteristics!

Aarambhanaadhikaranam-

II.i.14) Tadanyatwam Aarambhana-Shabda Adibhyah/ This Brahma Sutra analyses the non-difference of the Effect or the end-result of the Cause of Brahman’s Creation Process, which indeed is supported by Vedanta Principles, although Vaiseshikas have reservations. In the ‘Parinaama Vaada’ or the Theory of Transformation of the previous Sutra and the ‘Vivarta Vaada’ or the Argument of Modification only, Adi Shankara gave the example of a rope and a snake or actuality and hallucination with a view to clarify the the Original Tatwa and the apprehended modification: the cause is Brahman and the apprehended change is the end-effect. Vyaavaharika Bheda or changes of the Caused in terms of name, feature and quality are natural as long as there is no ‘Taawtiika Abheda’ or identities of the inherent content and quality which are but the reflections of Brahma the root cause! There is but one Brahman but endless forms and names of perception are caused naturally! The Opponents argue about the ‘Arambha’ or the beginning of a product’s existence -as a result of Brahman’s resolve as the Cause and its Effect and the variations by way of name, feature and quality of the product. This is indeed irrelevant in the context of Brahman’s Creation. And so is the product’s dissolution as the opponents seek to cite about the Cause-and Effect syndrome. In the state of dreams, the identity of the dreamer gets blurred with experiences of good, bad, exciting and disjointed nature but once the Self wakes up the ‘reality’ of consciousness is regained, the make believe situations are realized; however dreams of particular type are prognosticated too serving as foreshadows. But basically the state of dreams is unreal except worthy of drawing inferences and reflections of one’s own per mental attitudes. Thus the one who is caused by the cause of Brahman is fundamentally and quintessentially the inner image of Brahman himself. Bhagavad Gita (V.14.) however makes the Statement of Truism: Na kartrutwam na karmaani Lokasya srujati Prabhuh, Na Karma phala samyogam swabhaavastu pravartatey/ (Bhagavan does not provide the Agency Cover of Individual Action or the Methodology of the Act and not even the result of the Action. All these happen to the one called the ‘Effect’ of the Cause itself!). Gita further clarifies (VIII.61): Ishwarassarva Bhutaanaam Hriddeshyrjuna tishthati, Bhramayassarva bhutaani yantraa roodhani Maya yaa! (Arjuna! The Supreme Lord dwells right within the hearts of all Beings my His Maya to revolve as if mounted on a machine!). Thus variations of the Effects from the Cause of Creation are natural phenomena but the fact of Brahman being the origin is undisputable.

II.i.15) Bhavey chopalabdhey/ The Cause and Effect are indeed non different since the effect is perceived and justifiably so when the Cause is firm and real. Not only is the existence of the effect dependent on the existence of the material cause, but its awareness and sensitivity is also dependent on the materialistic perception. In other words, pots and cloths are perceivable since clay and yarns are recognized as the
Origins are cited as examples of cause and effects. Apart from the non difference of the cause and effects being accepted especially on the strength of the Scriptures, there are direct perceptions of materials also by way of related product combinations, colours, sizes, agencies to manufacture, by products, minute differences of qualities and the customer preferences etc. Such visual-audio-nasal-skin based as also other Adhi Bhoutika-Adyatmika-Adhi Daivika proofs are evidenced as the off shoots of direct perceptions to prove the expansive scope of Brahman’s materialistic reach. Based on these evidences of perceptible effects, there are inferences of imperceptible Elements as the effects of that causes originating from Brahman; Chhandogya Upanishad states vide VI.i.3 -4: Tad aihshata bahu syaam prajaayeteti, tat tejosrijaataa, tat tejaa aikshata, bahusyam prajaayeteti, tat aaposrijaata, tasnad yatra kvacha shochati swedate vaa purushah tejasaav eve tad adhi aapo jaanyante/ Ta aapo aikashanta, bhavyah syaama prajaayemaheet taa annam ashrajanta tasmaad yatra kvacha varshhti tadeva bhuyishtham annam bhavati adbhyyaya eva tannaaddhyam jaayate/ (The Singular Existence resolved to create many and to start with manifested Agni; that Fire saw and decided to water; indeed sweat is a product of heat. The waters self further that these could create excellent forms of rains which led to bountiful crops and food!) The Chhandogya vide VI.iii. 1-4 explains the creation of Andajas, Jeevajas and Uddbhujas or the species born of eggs, reproductive organs and sprouts as well. The same Upanishad vide VI.iv.1-4 explains the creation of divine forms of Agni-Aapas-Prithvi and the three basic forms of red-white and black all merging from and submerging into Oneness! After thus describing the Cause, this very Chandaogya Upanishad (VI.8.4) also states: ‘All these Beings have Existence as their root, Existence as their Abode and Existence is their place of merger!’ In sum, the various phenomena effected in Creation are in place only due to the Cause which indeed is Brahman, the Ultimate Reality!

II.i.16) Satvaat cha Avarasya/ Only due to the existence of the Cause that Universe exists as the Effect! It is due to the additional reason of Brahman being present well before the material existence that the Universe is manifested! The very opening stanza of Aitareya Upanishad (I.i.1) commences as follows: Om! Atmaa vaa idameka evaagra aaseet, Naanyat kinchana mishat, Sa eekshata Lokaannu srujaa iti/ (Om! At the very beginning this was but the Absolute Self alone in its absolute glory and then decided to generate the Universe). Similarly, Chandogya Upanishad. (VI.i.1) states: Idamagra aaseed ekam evaadviteeam, tasmaad adasatah sajjaayata/’In the beginning, this was non existence alone, one only, without a second. From that non existence issued existence.’ The supposition in this Statement it becomes clear that just as Brahman manifested himself, his action was almost immediate and thus the cause had almost resulted in the effect, but certainly Brahman preceded his creation thus revealing the non-difference of the effect from the cause!

II.i.17) Asat vyapadeshaat neti chet na Dharmantarena vaakya seshaat/ The declaration of non-existence of Brahman in the Upanishads as above is a statement which indeed never meant absolute non-existence. This is clear from Chaandogyaa Upanishad. (III.19.1): Adityo Brahmeti aadeshah tasyopa vyakhyhaayanaa- yam: asad evedam agra aaseet, tat samabhavat, tad andam niravartata, tat samvatsarasaya maatram ashayata, tan nirabhidyata, te ananda kapaaale rajatam cha suvarnam chaabhavataam/ (The very original teaching is that Aditya is Brahman. The explanation is that originally, this was all unmanifest and non existent. Then that became manifest and took a shape of an egg and it existed in that position for a year; eventually the egg that got split in two halves as one of gold and another as of silver). The Non-Existence had no relation to ‘Kaala maana’or measure of time as that too was non existent preceeding or succeeding. Yet for sure, Brahman existed in absoluteness as Taittiriya Upanishad (II.i.1) assured: Om,
Brahmavid apnoti param, tadeshaabhyuktaa/ Satyam jnaanamanantam Brahma, yo Veda nihitam
guhaayaam Paramey vyoman/ Soshnutey Sarvaan kaamaan saha/ Brahmaana vipashvavateti/' (Om,
Brahman is the Truth that is the Infinite Knowledge as He possesses that knowledge in which he rejoices
everything. This Brahman is indeed within one’s own Self, the origin of Aakasha emerging Vayu. In the
chain of creation, Agni originates Water which manifests Earth in turn and thereby herbs facilitate
the output of food and the specie; the human beings bestowed with intellect capable of the all-knowing
Brahman). Thus ‘It’ or Brahman created by ‘Itself’ and the declaration of non existence before Creation is
made keeping in view the self-manifestation by way of name, form, features and the realism of Cause and
Effects! The human intellect is thus capable of realising the tenets of ‘Satyam’ and ‘Dharma’ or Truthful
-ness and Virtue. The basic instruction would be to follow ingredients of Satyam vada, Dharmam chara,
Swaadhyaayannaa pramadah/ and bhuta daya-deva pitru vidhi etc. are the steps to the Finality of
Brahman!

II.i.18) Yukteh shabdaantaraascha/ Yukti or reasoning is proved from other Sources also so that the
truism that Brahman’s pre existence and the non-difference of the Cause and Effect scenario is explained
thereby. In other words, the facts that the Effects did not exist before the Cause of Brahman’s Existence
nor there were the consequent non-differences of the Cause are proved by other reasonings as well. For
instance, did the Effects manifest from this Brahman or any other Source or with or without the Cause suo
motto or on their own and if so without the standpoint of any difference of conditions! Could any thing
have been created from anything or nothing without reference to the Cause and Effects! Could curds be
produced without reference to milk; or pots be created without mud or clay! Could a banyan tree ever
emerge with no reference to a seed and sprout! This Brahma sutra is thus aims at proving that Cause
exists before the effects and is non-different before the Effects. Also, effects exist from the cause in the
manifestation stage from unmanifested state. This is why Chaandogya Upanishad. (VI.1.3) says: Yena
ashrutam shrutam bhavati amatam matam Avigjnaatam Vigjnaatam/ (what was that which was never
heard was heard, unthought of was though of, and the unknown was known!. The Upanishad illustrates:
Ekena mritpindena sarvam mrinmayam vigjnaatam syaat, vaachaarambhnam vikaro naama dhyeyam
lohamiti eva satyam/ ekena nakha nikrananena sarvam kaarshnayasam vijnaatam syat/ (The instruction
is valid as clear as lump of earth denoting what all things made of Earth become known as Earth is the
Reality; by knowing gold, all things made of gold become known; Gold as such is the reality; by knowing
a nailcutter all things made of iron become known and so on. All kinds of speech are real and so is the
reality of the variety of speech that is possible of. Thus the awareness of Brahman becomes known from
the products in the reverse metholodogy).

II.i.19) Patavaccha/ The analogy of a piece of cloth is evident about the non-difference of the effect from
the cause in the context of Brahman’s creation of the Universe. A rolled up cloth does not reveal its
features like the size, measurements, colours, thickness or otherwise, the kind of yarn that it is made of,
and so on. Only when the cloth is unrolled the specifications are known about. Like wise the unfolded
cloth when spread out does provide basic information, if not other details like the causual agents like the
weaver, shuttle, loom, and so on. Thus the knowledge of the effects and that of the non- differences from
the Clause would not be known unless unfolded. Hence the properties of the effects as being the same as
the Cause are hardly realized unless unfolded!
II.i.20) Yathaa cha Praanaadid/ The illustration of unfolding the cloth as in the preceeding Sutra is eminently suitable in respect of Prana or the Vital Force also. While performing ‘Praanaayaama’ or breath control by way of inhales and exhales along side the acts of contraction and expansion, the cause and effect cycle gets in place, just as in the case of Brahman’s creation of the non-different forms of the effects. Since the whole Universe is a creation form as non-different from Brahman, the assertion of Chhandogya Upanishad. (VI.i.3) is proven: Yenaashrutam shrutam bhavati, anatam matam, avigjnataam vigjnataam iti ‘That by knowing which the unheard becomes heard, the unthought becomes thought and the unknown becomes unknown!’

Itaravyapadeshaadhikaranam-

II. i.21) Itara vyapadeshaat hita akarana adi dosha prasaktihi/ Since this Brahma Sutra refers to the identity of the Individual Self with Brahman, would not such identity of Brahman with the Individual Soul lead to the doubt that the imperfections of the latter like birth, old age, sickness, death etc. affect and pollute the clean and perfect imageof Brahman! The Chhandogya Upanishad. (VI.viii.7) in his address to Swetaketu, Uddalaka impressed on the former: Sa ya eshonimaa aitad atmyam idam sarvam, tat satyam sa atmaa, tat twam asi; Swtakleto iti/ (‘Finally it is this existence that is this subtle essence; all this got That as the Self. That is the Truth. Thou art That. O Swetaketu!’). The same Upanishad (VI.iii.2) earlier stated: Seyam Devataikshata, hantaaham imaaah tisro Devataaa anena jeevenat atmanaat anupravishhya naama rupey vyaakaraaaeeti/ ( It is that very original Deity which declares that it would manifest name and form into these three Divinities –Fire Water and Earth -entering into the Individual Soul’. Thus the Supreme Body alludes to the Individual Being as Him Self, thereby revealing that the Embodied Being is not different from Brahman!’ Yet, when the time of temination the Embodied Self is destined to merge into Brahman just as a juggler withdraws the magic spell and the show enacted by the Supreme would be over. In other words, a doubt would arise as to why Brahman should allow himself to absorb the sullied Jeevatma or the Embodied Self and impurify Himself with the attributes of the imperfect body!! The clarification follows in the next Sutra.

II.i.22) Adhikam tu bheda nirdeshayaat/ The answer is indeed simple that Brahman is indeed by far the superior most being the Absolute Self of Unique Purity and moreso the Individual Self is detached from the impurities of birth, disease and death! ‘The Self that is in the Body, being presided over the by the Supreme Self’; Brihadaranyaka Upanishad vide.IV.iii.35 states Tad yatha nah su samhitam utsarjad yaayaat, evam evaayam sharira atmaa pragjnenaatam naan vaarudhah utsarjam yaati,yatraitad urthvaa uucchvaasi bhavati/ or describing the transmigration of the Self from a dream state to wakefulness, the subtle body or the self in the body is stated to move from this birth to the next one just as between from the waking to dream states by getting associated with or disassociated from one body to another! Elsewhere in the same Upanishad vide II.iv.5 it is stated: Atmanovaa are darshanena matyaa viginyaanenadam sarvam viditam/ ( That is the Truth within one Self and needs to be realised-to be heard of, reflected on, and profoundly meditated upon ). Chhandogya Upanishad vide VIII.vii.1 further clarifies: Ya aatmaa apahata paapmaa vijaro na vijighatso pipaashaa satya kaamah satya sa sankalpah sonvshhtavyayah sa sarvamscha lokaan aapnoti sarvamscha kaamanam; yas tam aatmaaam anuvidiya vijaanaati/ ( As the Self rises to a state of tranquility and composure, it would have no sin, no dishonesty, no death, no displeasure, no hunger and thirst and no uncertain will; indeed He is to be searched for and is to be inquired into; indeed the person as seen in the eye is the Self; this is Immortal, Fearless and that
is Brahman indeed.) Such Statements, signifying the differences of the agent and object show that Brahman is by far the greater than the Individual soul! Indeed there is the analogy of the Cosmic Space of Brahman and the Pot Space of Jeevatmas as distinguished from unreal ignorance and the right awareness of what Brahman is all about! The apprehension of the Embodied Self carrying the impurities of birth, diseasase, death etc. to that of the Supreme Soul is but a mental aberration and height of ignorance! Moreso, Brahman is the absolute Lord above pleasure and pain. Jiva is subservient to Ignorance and Brahman is the controller of Maya. Though the Individual Soul is none other than Brahman, he would be freed from Maya when only he becomes identical with Brahman.

II.i.23) *Ashmaadivachha tadanupapatti/* The fallacy that only the typically clean and pure images of Brahman should be the cause to create the same kind of quality effects is highly untenable. Some stones may end up as used for construction purposes while some might be diamonds and precious ones or some for pelting dogs and crows to scare! Some seeds may grow rice and wheat and some to grow sandal wood trees! Brahman creates some Jeevatmas or Live creatures as pious humans or domesticated animals and some as cruel and mean. Thus Brahman is capable of producing individual selves of various characteristics and neither his being the Supreme Self nor his effects being of varied nature are challengeable!

*Upasamhaara darshanaadhikaranam-*

II.i.24) *Upasamhaara darshanaaneti chenna ksheera vaddhi*/ If it is stated that Brahman cannot be the Cause of Creation since one is noticed to procure materials for the production of an object, then the analogy of milk turning curd be cited to prove the contrary! In other words, Brahman by his mere volition named Sat-Sankalpa is able to materialize the contents of the Universe; Shvetaashwara Upanishad VI.8 is quoted: *Na tasya kaaryam karanam cha vidyatey, na tat samash chaapi adhikacha drushyatey/ Paraashya shaktiir vikvidhaiavshruyattey swabhaaviki jnaana bala kriyaacha/ ('As He is the Master of Masters, He has no controller and the unquestioned Authority himself, His knowledge, power and action are natural and spontaneous'). As such, Brahman needs no help of instruments of creation, but His mere thought could materialize what he desires!

II.i.25) *Devaadivat api Lokey*/ Brahman needs to extraneous help or support to act as in the case of Devas and such others too. It is common knowledge and experience that on the authority of Mantras and mythologies, Devas, Pitru Devas, Rishis and such powerful entities are able to materialize bodies, palaces, and things on the basis of divine commands and clouts. Is Brahman who is the Over Lord of the Universe and the Creator of the Devas, Pitras, Rishis in need of supports to create without materials! Svetaashvatara Upanishad. VI.2 makes a succinct reference to Brahman: *Na tasya kaschit patir asti Lokey na cheshitaa naiva cha cha naiva cha Satya Lingam, Na kaaranam karanaadhipaadhipo na chaasya kashchiji janitaa na chaadhipah/ (Of Him there is no master in the world, no Ruler nor is there any mark on Him. He is the cause, the Lord of the Lords of the Sense Organs; of Him there is neither progenitor nor Lord!)

*Krutsnaprasakyaadhikaranam-*

II.i.26) *Krutsna prasaktih niravayatwa shabda koshoh vaa*/ Would there be an eventuality of Brahman in entirety being transformed into Creation! Indeed the Statements of Upanishads that Brahman is Partless
not true! The replies are as follows: It is true that Brahman does not entirely transform Himself into the Universe but yet He is without parts! He projects the Universe from Himself no doubt, yet He remains integrated and composite. After all His Creation is unreal and full of Maya. Any change or transformation is ephemeral and make-believe. Indeed He is neither disintegrated nor exhausted in the Creation! It is a fact that Svetasvatara Upanishad. (VI.19) asserts: Nishkalam Nishkriyam Shantam Niravadyam Niranjanam Amritasya param setum dagdhhanam ivaanamanam/ (‘Brahman is the essence of Purity and Spotlessness as a singular identity of integration without parts or of Advaitam or of Duality or multiplicity. That Fund of Uniqueness is actionless since all the energies are Self generated; thus, without activity, being tranquil, irreproachable, Brahman is the highest bridge to Immortality like a fire with its fuel burnt!’). It is also true that He is the transcendentural Purusha who is coextensive with all that is external and internal as also birthless as quoted from Mundaka Upanishad (II.i.2): Divyo hi amurtah Purushah sabahayaantaro hi ajah, Apraanohi amanaah shubhrohyaaksharaat aparah paraah/ (Purusha or the all pervasive yet the resident of one’s heart or the Antaratma as well as the Paramatma is essentially the ‘divya’ or the self effulgent; ‘amurtah’ or form less; ‘sabaahyaantararah’ or existent within and without; ‘ajah’ or unborn or birthless; ‘apraanaah’ or devoid of vital force being self existent; ‘amaanaah’ or devoid of mind or thoughts since what is done by Him is a ‘Sankalpa’ or a ‘nirnaya’; ‘Shubhrah’ or the embodiment of Purity; ‘Aksharah’ or Imperishable and ‘Aparah’ and ‘Parah’ far beyond comprehension though Realisable!) Brihadaranyaka Upanishad vide IV.iii.7 is relevant: Katamaa Atmeti! Yoyam vijnaanaamayah! Praaneshuh hrdayaantaraiiho Purushah; sa samanaah sannubhau lokaavanu sancharati dhyayateeva lelaayateeva, sa hi svaapno bhutvem lokamaitkraamati mrityo rupaani/ (or as Maharshi Yajnyavalkya was asked about what was the Self; the reply was as follows: ‘The person called Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination or in a dream state of mind. He exists here yet imagines in a non real phase of mind by sheer ignorance and flight of fantasy’! Having thus explained, the next stanza of Brihadaranyaka Upanishad elucidates further: ‘This Individual Self at the time of his mortal birth assumes a body with organs and senses of seeing, hearing, touching, digesting food, capacity to procreate and thinking and so on and as such becomes the victim of evils with or without ‘paapa punyaas’ or sins and virtues; when death of the mortal body envelopes, he discards the body leaving the account of virtues and vices along to the next birth in the eternal cycle of births and deaths unless there is Salvation! In this cycle, the chariot of life is driven by the five horses on either side called Pancha Karmendriyas and the corresponding Pancha Jnnaanendriyas with mind in the driver seat, but the ‘Antaraatma’ as the mute spectator!) Thus Brahman has to be accepted to be composite and Eternal! Thus there need be no apprehension of falsifying neither Upanishads, nor Brahman is exposed to disintegration and lasting transformation!

II. i. 27) Shruteshtu shabda mulatwaat/ This Brahma Sutra is an annotation of the previous one. The truisms of Upanishads that Brahman is an Integral Composite Concept also supports that Creation is a result of Maya and as such the concept of transformation in whole or in parts is irrelevant. More over that Part of cognizable Brahman is highly incomplete as Chhandogya Upanishad. (VI.iii.2-3) clarifies: Taasaaam trivritam trivrutamekaaam karavaaneeti, seyam devatemaas-trisyo devataa anenaiva jevenaatmaanu pravishya naama rupe vyakrot/ Taasaaam trivartam trivartam ekaikam akarot, yathaa tu khalu Saumya, imaastisro Devataah trivrut trivrud ekaikaa bhavati, tan me vijaaniheeti// (Now it is that
Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses. That Deity which is the Primary Being called ‘Sat’ or Truth would enter three divinities viz. the elements of Fire, Water and Earth. The red colour of Agni, the white colour of ‘Aapas’ or water and Earth signifying Food are thus the extensions of one single Deity. Now in this way each of the deities is thus able to acquire a name and form. This is how each of the three fold would enter three Divinities and the latter further manifest three fold further viz. the Tejas of red colour, Apas or water of white colour and Food created by Earth! Indeed this is the Three folded Evolution or Development! But now Purusha is higher than that. All Beings are but one foot of his, but His three immortal feet exist in heaven! Indeed, Brahman does exist as an unchanged Entity. There is no violation of the texts of the Upanishads and partlessness too is a component of the Unknown! Thus the Upanishads prove both non transformation of Brahman as a whole and partlessness too as per situations, but certainly not disintegration! More over, imagination and ignorance of the words of differentiation and non-differentiation lead to misinterpretation of Upanishads and of Brahma’s integral existence and the realities connected there to!

II.i.28) Atmaanichaivam vichistraascha hi/ In the case of Individual Souls too, creation pattern of Brahman’s transformation is similar that is of diverse creation without any change of the Supreme Soul. This is on the analogy of dream state of creation without any change of the original nature of Brahman. Brihadaaranyak Upanishad. (IV.iii.7-11) explains in detail: IV.iii.7) Katama Atmeti! Yoyam vignaanamayah; praaneshu hridayantarjotih purushah; sa samaanah sannubhou lokaavanusancharati, dhyayateeva lelaayateeva, sa hi swaapno bhutwemam lokamatikramati mrityo rupaani/ (Now the Emperor Janaka comes to brasstacks or the nitty gritty of the bare essentials and enquires of the Maharshi: ‘what is the Self’! Agastya Maharshi’s elucidation is as follows: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so called realities of this and next existence are two and dreams are of a third existence!) IV.iii.8) Sa vaa ayam purusho jaayamaanah, shareeram abhi sampaya -maanah paapmabhih samsruyate; sa utkraaman mriyaamaan vijahaati/ (This individual at the time of birth assumes a body and organs along with senses of seeing, hearing, touching, digesting food intake, capacity of procreating, thinking and so on and as such becomes the victim of evils with or without awareness of ‘paapa- punyas’ or merits or demerits. When death envelops him, he discards the home of the evils viz. his body while of course retaining whatever virtue he might have left behind) IV.iii.9) Tasya vaa etasya purushasya dwai eva sthaane bhavatah: idam cha Paraloka sthaanam cha; sandhyam triteeyam swapnasthaanam; tasmin sandhye sthaane tishthanne ubhe sthaany pashyati- idam cha paraloka sthaanamcha/ Atha yathaakrameyam paraloka sthaany bhavati, tam aakramam aakramya, ubhayaan paapmankaan aanaandaamscha pashyati/ Sa yaatra prasvapiti, asya lokasya sarvaavato maatram apaadaaya, swayam vihatya, swayam nirmaaya, svena bhaasa, svena jyotishaa prasvapiti; atraayam purushad swayam- jyotir bhavati/ (This individual possesses two places of stay viz. his present birth and the next birth, while there is a dream state which is
the interval of the two. Now over and above the waking and dream states, there are two worlds between which the individual self bears a resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state, the individual Self is mixed up with the purpose of body organs and their functions, awareness or intellect, the mind and thoughts, and the extraneous influences as also the action-reaction syndrome. But in the dream stage, the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the ever-happening experiences of the world and tears himself apart to build his own world of the ‘so called’ reality since existence itself is unreal! One might however wonder that after all the sense objects are experienced in dreams just as in the case of the waking state then how could one deduce that the organs do not function too! The reply lies in the next stanza! IV.iii. 10) Na tatra rathaa na ratha yogaa na panthaano bhavanti atha rathaanytha yogaanpathah srujety; na taraanandaa mudah pramudo bhavanti, athaanandaan mudah, pramudah srujate; va tatra veshataah pushkarinyah sarvantyobhavanti, atha vesaantaan pushkaraneeh sramant srujate sa hi kartaa/ (In the dream state, the Individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or what ever unfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all the Individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities! It is through the light of the Self that he sits, moves about, works and returns as elucidated vide IV.iii.7! The Pure Intelligence termed as the light of the Self, would thus illuminate that body and organs through the mind and allows the acts to function accordingly is per the latter’s dictates, since the Self is but an Agent!) IV.iii.11) Tadete shloka bhavanti, Swapnena shaareeram abhipratyayaa suptah suptaan abhichaakasheeti Shukramaadaaya punaraiti sthaanam hiranyamayah purusha ekahamsah/ (Indeed deep sleep provides relief from monotony of human existence and is a healthy sign of sound health and balance of mind; in that stage one averts fears and apprehensions as also yearnings and unfulfilled ambitions which are all the reflections of mind and wishful thinkings. In that stage the Self is remotely related to divinity and mysticism and tends to associate with the consciousness of the sense organs. Thus the Individual Self assumes the non-reality to transform itself to reality and from dreams to the state of actuality! In other words, the Self seeks to associate himself with that kind of consciousness of the sense-organs and identify himself with Hiramaya Purusha, or the Golden Person or the lonely Swan or the Parama Hamsa surfet with pure intelligence!) In sum: ‘That Individual Self when born and attains a body is connected with evils of his body and physical organs; when he dies and leaves the body, he discards those evils. He has two abodes viz. this and the next world. The dream state which is the third is at the junction of the two. When he dreams, he takes away a little of the impressions of this all-embracing world or the waking state; he himself puts the body aside and creates a dream body in its place, revealing his own luster by his own light and dreams. In this state the man himself becomes light. Then there are no chariots, or animals yoked to neither them, nor roads there but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but creates the pleasures, joys and delights. For, he is the agent. The Radiant Infinite being Purusha who moves alone puts the body aside in the dream state and remaining awake himself. Again he comes to the waking state!’ Now in the same way Devas too are generated by Brahman there would be diverse creations without any change or destruction of Brahman’s nature! 

93
Swapaksha doshaaccha/ Similar explanations may be offered that just as in the case of Brahman, the so called concept of Pradhana too be explained away viz. the entity would not be created as various materials or Devas or the Individual Souls in parts but in composite fashion ie. Partless, limitless, attributeless and become the cause of the concerned Entity like ‘Pradhana’. However, the concept of the so called Pradhana believes in three Gunas of Satva, Rajasa and Tamasa representing intelligence, activity and inertia and as such the balance of the three Gunas be taken as the material cause of creation with a view to avoid the predicament of Partlessnes or of Compositeness. In the case of Atom being the Supreme Self as Manu would have abided by, then the issue of comopositeness of its Supreme is inherent any way and thus the aspect of heterogeneity applicable to that of Pradhana Theory is irrevelent. In any case, the fundamental theory of Brahman being the composite transformation of creation by way of the play of Maya as already proved stands firm, notwithstanding the diversionary explanations of the so called Pradhana or Atomic Theories since proved false in the preceding Brahma Sutras.

Sarvopetaadhikaranam-

Sarvopetaa cha taddarshanaat/ This and the following one as its corollary of Brahma Sutras teach that Brahman is capable of creating the Universe although devoid of any instruments of action since He is vested with His innate faculties and powers! That the Supreme Soul is possessive of all faculties has been amply demonstrated in various Upanishads; for example, Chhandogya Upanishad. (III.xiv.4) describes as follows: Sarva karma Sarva kaamah Sarva gandhah Sarva rasah Sarvamidam Avyaaktovakyaanaadara eva ma Atmaanda hridaya etat Brahmatimitah pretyaabh sambhavitaasmeeti yasya syaayadadwaa na vichivitsaasteeti/ (‘The Self of mine within the heart is the performer of all actions, is possessed of all good desires, good smells, good essences, pervades of all this, is devoid of speech without hankering. This is Brahman. After departing from this Body, I shall become identified with this Brahman. He who has this belief truly and has no doubt, he will attain Brahmanhood!). The same Upanishad describes that the Self has no sin, sorrow, no hunger or thirst nor unfailing desires, unfailing will—That has to be known, enquired into for realization. He who after that Self, realizes It, attains all the worlds and all the desires’). The Brihadaranyakaa Upanishad (III.viii.9) describes the Lords’s magnificence as follows: Etsaya vaa aksharasya prashaasane Gargi Surya chandra -masou vidhrutou tishthatah, etasya vaa aksharasya prashaasane Gargi nimeshah maasaa ritavah samvatsaraa iti vidhyaastisthanti; etasya vaa aksharasya prashaasane -sane Gaargi nimeshaa maahutaa ahoraatrua -nyardhamaasa maasaa maasaa ritavah samvatsaraa iti vidhrutaa -stishthanti; etasya vaa aksharasya prashaasane Gargi praahchyonyaa nadyah syadante shvetebhyah parvatebhyah, praticyonyaa yam yan cha dishamanu; etasya vaa aksharasya prashaasane Gargi dadaato manushyaahu prashascal, yajamaanam Devaaah darvim pitarionvaayattaah/ (Vedas having discarded all kinds of substances, affairs and aspects of the Absolute and Indisputable Power named as Brahman, its Existence is adduced by inferential evidences which are felt, recognised and directed. It is therefore ascertained by proofs such as Sun, Moon, Earth, Air, Fire , Sky and so on. It is under the definitive canons and tenets of that Supreme Power, Sun and Moon are held in their positions, heaven and earth are maintained; ‘kaala maana’ or the Time Cycle of moments, muhurtas of 48 minutes each, days and nights, fortnights, months, seasons and years are well-regulated; rivers normally flow eastward from white mountauins, others flow westward without changing the direction and respective courses; human beings praise the agents of that Great Immutable called Devas or Gods-each of them performing their respective duties without fail notwithstanding the passage of Time as per their own schedules of duty chart; Gods and Manes or Pitru
Devas depend on the Sacrifices besides the Practice of Dharma and Nyaya or Virtue and Natural Justice as applicable to Societies and so on. Indeed the Supreme Power thus asserts its Authority irrespective of the passage of Time. It is inferred that natural justice prevails and pronounced deviations are sought to be corrected by the ‘Unseen Hand’ from time to time! Under the mighty rule of this Immutable, Oh Gargi! The Sun and Moon are held in their positions; heaven and earth maintain their positions; Moments, Muhurtas of 48 minutes each, days and nights, fortnights, months, Seasons, and years are held in their respective places; and so are mountains and rivers! Thus Paramatma is possessed of all and every aspect of Action for ever!

II.i.31) Vikaraneeyatwati chetti taduktam/ If there is a feeling that Brahman is without physical organs, how is it that he could still perform his creative functions effectively! The reply is clear enough! From Brihadaranyaka Upanishad vide III.viii.8: Saa hovaacchai tad vai tadaksharam Gargi Brahmanna abhivadanti, asthumam, ananya, ahraswam, adeergham, alohitam, asneham, acchhayam, atmaah, avaayav, anaakaasham, asyangam, arasam,agandham,achakshusham, ashrottram avaak, amanah, ajetaskam, apraanam, amukham, amaatram, anantaram abaahyam; na tad ashnaati kim chaana, na tad ashnaati kashchana/ (Maharshi Yagnyavalkya explains that what ‘Brahma Vettaas’ or the Knowers of Brahman sought to explain that the latter was ‘Akshara’ or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross not minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities! The Sublime Brahman stated to be realizable by Vedas alone and not by reasoning is indeed devoid of organs but replete with unnatural and mystic powers as explained in Svetashvatara Upanishad vide III.19: Apaani paado javano gruheeta pashyate achakshuh sa shrunte akarnaah, So vetti Vedyam na cha tasyaasti vetta, tam aahur agrayam Purusham mahantam/ ‘Without foot or hand, yet swift and grasping; he sees without eye, he hears without ear. He knows whatever is to be known; of Him there is none who knows. They call Him the Primeaval, the Supreme Person!’

Prayojanavatvaadhikaranam-

II.i.32) Na prayojanatwaat/ Brahman is indeed the cause of Creation; this gigantic task is undertaken by the Supreme by materializing the Universe comprising the Vital Force, Sun and Moon, Pancha Bhutas, Tri Lokas,Immobile and Mobile Creation, Devaadi Celestial Beings, Samasta Tatwas including Inner Consciousness, Jnaanendriyas and Karmendriyas, Mind, humanity, and so on. Indeed what is the motive of this mammoth Creation by the Supreme Brahman! Elaborate and highly descriptive explanations have been provided by various Vedas, Vedangas, Upanishads, Puranas and Scriptures as to how the eternal process of Creation has been taking place down the Yugas and Kalpas. Brahman indeed is an outstanding Architect and Engineer of unparalleled skills to have conceived, planned and constructed the Uniqueness that the Univesral Creation is all about!! But, Maharshi Yagjnyavalkya summed up to Maitreyi in Brihadaaranyaka Upanishad. (II.iv.5) that the motivation to one and all in the Universe should be to attain immortality; he stated that this was not to get close to the objects of joy like wife, husband, sons, wealth, worlds, Gods, etc. but in fact to renounce them and then get closest to the Self: Na vaa arey
sarvasya kaamaaya savam priyam bhavati, Atmaanastu kaamaaya sarvam pritam bhavati/ Atmaah vaa arey druṣṭhayāḥ shrotyayō mantavyo nididhyāsātvalyo Maitreyi! Atmano vaa arey darshanena shravaneṇa matyaa Vigjñanenedam sarvam viditam/ (Dear Maitreyi! The Self should be realized- should be heard of, reflected on and meditated upon! By the realisation of the Self, my dear, through hearing, reflection and meditation, all is known!) That indeed is the purpose for which Paramatma desired to be the basic cause so that the Subjects of the Universe would finally secure Self Realisation and Moksha! Could Brahman reveal his magnificence to the Universe in a far better and more meaningful way than his wishing and enabling the Individual Selves to attain Immortality! That is the Greatest Gift that Brahman bestows to one and all in the Universe!

II.i.33) Lokavatī Leelā Kaivalyam/ Granted that in His unique generosity, Brahman created the Universe so that He designed an unusual and mysterious manner that the Created Objects might overcome Maya and follow the dharmaic way to go by and finally qualify to pursue the Golden Path of Self Realisation! But in turn what is it that he would have realized in terms of His own achievement in this so called ‘in turn’ quid pro quo! Brahman undergoes ‘hurdles’ to make, sustain and finally destroy the Worlds. What is it that he gains out of this entire exercise of Creating a myriad images, preserve them and finally wind up without batting an eyelid! Is this a joke or a pastime that He creates, sustains and withdraws! Indeed, the plays the Drama of hide and seek as a Pastime.

Vaishamya naighrunya adhikaranam-

II.i.34) Vaishamya naighrunye na saaṣekṣhatavaat tathaā hi darshhayatey/ Indeed, Bhagavan can never be charged of partiality or vindictiveness due to other considerations of the actions of various Beings themselves! This is as per what Scriptures reveal. The Kausheetaki Brahmana Upanishad. (III.8) discloses the Truism of Existence: Na vaacham vijjīnaaseeta vaktaaram vidyaat, na gandham vijjīnaaseeta ghṛtaaṭaram vidyaat, na rupam vijjīnaaseeta drashtaaram vidyaat, na shabdamvijjīnaaseeta shrotaaṛam vidyaat, naaṁ rasaṁ vijjīnaaseetaaṁmarasasya vijñaaṭaram vidyaat, na karma vijjīnaaseeta kartaaṛam vidyaat, na sukhaduhkhhe vijjīnaaseeta sukha duḥkhayō vijñaaṭaram vidyaat, naaṁ raṁ prajaśataṁ vijjīnaaseeta aanaṁdaśya rateḥ prajaaṭetra vijñaaṭaram vidyaat netaaṛaṁ vijjīnaaseetattai - taṛaṁ vidyaat, na mano vijjīnaaseetaaṁmataaṛaṁ vidyaat, tavaaṛeta daaśhavī bhuta maatraa adhīpraṇaṁ dasha praṇaamataaṛaḥ syuṛ, yad vaa praṇaṁ maatra na syuṛ na bhuta maatraasyuḥ, na hyaṃyatatarto rupam hinchena sidhyeno etan naaṁ naaṁ tad yathaa rathasyaaresuḥ nemir aṛpī naabhaaṁ araṁ arpaṁ evam evaitaṁ bhuta maatraḥ praṇaamataaṛaśva arpaṁ evaṁ naaṁ caruṇa karma bhuta bhavaṁ bhavati na evaṁ sadhuṁnaā karmanaa bhuyaṁ bhavati no evaasaddhaṁhunaa kaniyaṇaṁ, esha hi eva saaḍhu karma kararayat tam yam ebhya lokebhya unneeneeśhata esha u evaasaddhu karma kararayati tam yam adhiro nīneeshaṁ, esha lokapaätzlicha esha lokaadhipatiḥ, esha lokeshaṁ sa ma aṭmei vidiyaat sa ma aṭmei vidiyaat/ (There needs to be a perfect coordination of the faculty of knowledge or perception ‘per se’ and the Jnanendriyas and Karmendriyas or the Agents of Knowing and those of Action to carry out in respect of any Individual Self; Mind is the medium of the transmission and regulation of action. In other words the three entities of the organ of sense, the appropriate object and the sense of recognition need to be in a single and unified operation of mind! The examples are given in the Stanzas: Speech is not only a faculty but also what one is desired by the speaker. Similarly smell is what the person concerned is able to smell. Taste of the food is such as the one who likes or does not like and the extent to which the person so experiences. Sound has to be such as to attract the attention of the hearer. Any particular action should be such as to take the approval of whosoever desires to perform. Pleasure or pain cannot by themselves act but what the Individual concerned is desired or ignored / experienced. Mind is only a mere body- device to act but caanot act on its own and cannot be forced by the thinker unless he desires to think. Also, in
turn, the ten agencies of Jnaana and Karma viz. the knowledge and action tools need to be activised by the mind, again at the express direction of the thinker. Would there be no elements be Intelligence, there would not be elements of existence either. Just as a chariot of the felly is fixed on the spokes and the spokes are fixed on the hub, so do the elements of existence are fixed in the faculties of intelligence and the latter are fixed on the breathing spirit; further the breathing energy is everlasting universally. And that again is the Self or the Antaratma the reflection of Paramatma. Indeed He is the Supreme and the Supreme Again! Thus having explained as to how the motivation of an Individual Self is shaped, Brihadaranyaka Upanishad (III.ii.13) explains: Yagyaavalkya, iti hovavaacha, yatrasy prushasya mritasyaagnim vaag apyeti, vaatam praamaah, chakshur Adityam, manus Chandram, Dishah stotram, Pritvim shareeram, Akaasham Atmaa, oshadhir lomaani, Vanaspatim kesaah, Apsu lohitam cha retas cha nidhiyate, kvaayam tadaa purusho bhavatiti/Ahara, somyaa hastam, Arthabhaaga; aavaam evaattaya vedishyaavah, na naav etat sajana iti/ Tau hotkramyaa mantradaayam chakraate; tau ha yad uchatah, karma haivan tad uchatah atha yat prashaashaamsatah karma haiva tatprashaashaamsatah: punyo vai punyena karmana bhavati, paapaah paapneti/Tato ha Jaaratkaarava Aarthabhaaga upararaama/ (Arthabhaaga then enquired of Yagyaavalkya: When the the departed Soul’s voice and speech would get absorbed in Agni, when his Life Force or Praana in the nose into Vaayu or Air, Chakshu or vision into Surya, Mind into Moon, ears into Dishas or Directions, body into earth, heart called the ‘daharaakasha’ or the Inner Sky into the Grand Sky called ether, body into the hold of Earth, hairs on the human body in herbs, head in the trees, blood and seed in water, then where is the human body? Having so replied to the enquiry of Arthabhaaga, Yagyaavalka then told the latter and asked the former: let us settle down in a private place instead of a crowded public place where we meet and discuss in peace! Then both of them retired to a private place and discussed. Finally, they decided that only Karma or Action and Deed alone which a person would perform that mattered and nothing at all after one’s life time. Karma with the aid of the body parts and their positive end- uses or organs and liberating senses would be the decider or the real check point. One would become good through good work enjoined by Scriptures and vice versa. Thus the concepts of a frame work of life time, the work effects aided by organs and senses and the destiny as decided by the Almighty: indeed these are the ultimate criteria!) Brihadaranyaka (IV.iv.5) describes further: Sa vaa ayataatmaa Brahma vigjnaanamayo manomayah praanamaya chakshurmayah shrotaramayah prithivimaya aapomaya vaayumaya aakaashamayah tejomayah atejomayah kamamayah akaamamayah krodhamayah akrodhamayah dhamamayah adharmamayah sarvamayah tad etah; idam mayah adomaya iti/ Yathaakaari yathaachari tatha bhavati- saadhu baari sadhurbhavati, paapakaari paapo bhavati, Punyah punyena karmana bhavati, paapah paapneti/Atho khalvaahuh bhavati evayam purusha iti; sa yathaakaamo bhavati yatkatrutvadhih tatkarma kurute; yatkarma kurute tadaabhi sampadyate/ (The examples of a goldsmith improving his skills of better design and beauty effected ornament after ornament and that of a caterpillar jumping to another leaf after the previous one have been cited and the point of transmigration of a Soul emphasized. Now the Self under transmigration is stated to be Brahman or Pure Consciousness, and identified as ‘Vigyaama maya’ or the epitome of Intellect, and ‘Manonmaya’ or the embodiment of Mental Strength, Praanamaya or the personification of Vital Force comprising Five Folded functions of Pancha Pranas viz. Praana Apaana, Vyaana, Udana, Samanaas. Besides this Pure Consciousness manifests the functions of being Chakshu maya or the faculty of vision by eyes and shrotra maya or of sound or hearing by ears and other functions of organs. Further the body prevails upon the Elements of Prthvi-Varuna/ water, Vayu/ Ether, Agni / Fire. Then the body inculcates Kama/ Desire, Krodha / Anger, Dharma/ Righteousness as also the opposites of these feature. Now, the inferences of these features would be that as per the actions arising there from such as goodness begets goodness, evil begets evil, and so on. The Self in the newer ‘Avatar’ or manifestation is identified with individual impulses like desire, lust, narrow / broad mindedness, anger or its absence and so on and the concerned body tends to dominate the specified sense and the specified timings!)
II.i.35) Na Karma Avibhaagaat iti chenna anaaditwaat It is argued that at the beginning of Creation of a Being, there cannot be the effect of Karma or merit or non merit that could be counted, in view of what Chaandogya Upanishad (VI.ii.1) stated viz. in the beginning, all this was but non-existence .The reply is that since there was no beginning of the cycle of existence and the state of transmigration of Souls has no beginning. As such, there is a never ending account of ‘Paapa Punyas’ or merits and demerits of existence. The concept of Prarabhda, Sanchita and Tatakaala or the carry forward of the past, previous, and current accounts of merits and demerits decide upon the mix of fate or Karma of each and every action of a Being as also the cause and effect syndrome of the Karma Phala!

II.i.36) Upapadyatey chaapi upalabhyatey/ The logical conclusion made in Scriptures is that the past and future cycles are interminable and what ever is calculated has to be certainly and most inescapably experienced. Chaandogya Upanishad. (VI.iii.2) confirms: Seyam Devataikshata, hantaaham imaashtisro devataa anena jeevena aatmaanu pravishya naama rupe vyakarayaaniti/ ( Now that deity in the form of an Individual Self which enters into these kinds of bodies - Andaja or Egg born, Yonija or born of yoni, and Udbhija or born of sprouts minus however its organs and senses; is, in the form of the soul of each Individual Being, I shall certainly manifest name and form!)’. Gita (XV.1&3) compares Samsara as Ashwyattha Viksha (Peepul Tree): Urthwamuladhadha sshaakham Ashwyattham prahuravyayam, Chhandaamsiyasya purnaami yastam Veda sa Vedavith--Na rupamasyeha tathopalabhaye naantona chaadirna cha sampratishthhaa, Ashwathhamenam suvirdhaa moolam Asanga shatrena drudheva cchitwaa/ (Samsaara or the Universe is comparable to a massive PeepulTree with innumerable roots and branches hanging down. It is stated that this Tree is everlasting and its leaves are Vedas; whosoever knows about this tree is indeed an Outstanding Veda expert. The features and other details of this Unique Tree are beyond the knowledge of normal Beings. Its whereabouts and details are not possible to comprehend by normal Beings. Only those who could possibly slash and hack besides uproot with the sharpest weaponry of Knowledge, unflinching faith and dedication might be able to seek Salvation!). The obvious conclusion is that as one sows so he reaps!

Sarva Dharmopapatyadhikaranam-

II.i.37) Sarva Dharmopapattescha/ It is a matter of decorum and propriety to describe the magnificence of Brahman and recall His various characteristics after an analysis of ill-informed objections viz. whether He is indeed the Supreme Cause of Creation despite the Effects of His Creation being dissimilar, whether there is distinction of His creating conscious and responsive Deities and insentient Organs and Elements, whether there were Effects before His Causing them, whether there were other Entities that provided material and efficient causes for Creation, whether there was non-difference of cause and effects, whether there was identity of the Supreme Soul and the Individual self, whether there was partial or wholesale transformation of the cause and effects, whether Brahman has a motive to Create, whether He is partial to some and cruel to others and whether there are disputes of Scriptures about His existence or his ‘modus operandi’ in general. To these and such other doubts, Vedas have provided convincing and non contardictory replies. The above and such other doubts arise due to ignorance, misinterpretation of Scriptures or non-conviction out of misplaced judgments.Indeed, Brahman is accepted as the cause, all the characteristics of the cause, the OutStanding Creator of Everything perceivable and beyond. He is appropriately titled as : Avyaktam Shashwatam Vishnum Anantam Ajam Aavyayam/ He is unquestionably the Omni Scient, the Omni Present and the Omni Potent and the Unique Architect of the Universe.

II.ii.1) Rachanaanupatyeschaa naanumaanam/ It is inferred that there cannot be an orderly and well-designed arrangement of Universal Creation if felt that Pradhana were to be the cause. The Sankhyas feel cut up that despite their strong conviction and even after quoting passages from Smritis and interpretations, Vedaantins have consistently thrown overboard the consideration of Pradhana being the Creator and the Cause of Causes. They reiterate their view that just as pots and plates originate from the material cause of Earth and the various impulses like happiness, sorrow, misery and poverty are caused by Pradhana as constituted by Tri Gunas of Satwa or Intelligence, Rajas or Activity and Tamas or Inertia, the Cause and Effect cycle gets into motion. This theory is repudiated since Pradhana is basically an inert and insentient entity and is not equipped with the intelligence of interacting with the mix of Gunas and maneuvering the visual beauty involving intricate designs say of a Palace by involving the expertise of a host of experts and skills! On the other hand a ‘chetana’/ dynamic Swarupa of Brahman is able to materialize and mobilize the required inputs in a jiffy to create unique and ingenious designs! The argument of Sankhyas is that Pradhana is that principle where the series of actions of the cause and effect are terminated where as the series of action involving cause and effects are mobilized by Brahman Himself or his alternative Maya; in any case there is a motivator called Intelligence to take the cause to its logical fruition and create the fantastic images.
II.ii.2) Pravrittescha/ Apart from the fact that Pradhana lacks perception and is inert, the Entity is also in isolation and is non-mobile. Also besides being insentient, objects like chariots and so on have to have the guidance of a sentient entity like a charioteer, lest there is no tendency to act or impel on their own. To an opposing view of the Sankhyas, Brahman too after all is pure consciousness and might not impart any tendency to others. But the counter would be that like a magnet, though possessing no inclination to act by itself, still induces the propensity in iron to react; it is logical that Brahman is omniscient, omnipotent and all pervasive as per Vedas. On the other hand, Pradhana is never even mentioned by the latter much less as a Self Starter, reflexive, and inquisitive! And for sure therefore Brahman is the cause of Creation.

II.ii.3) Payobuvat chet tatraapi/ The claim of Sankhyas is Pradhana’s action is spontaneous as for example even the natural tendency of milk would be to nourish the calves by its mother cow and that water flows naturally to benefit the people; indeed Pradhana has the natural instinct to help humanity by fulfilling their requirements. Vedantins are unable to buy this argument in view of Upanishad Statements: Brihadaranyaka Upanishad. (III.vii.4): Yopsu tishthaann adbhyontraah yamaapona viduh, Yasyaapah shareeram yopontaro yamayati esa tha Atmaantaryaami amriticah/ (He who inhabits water, but is within it, whom water does not know, whose body is water and who controls water from within, is the internal Ruler, your Immortal Self!); the same Upanishad (III.viii.9) says: Etasya vaa aksharasya prashaasane Gargi Surya chandra -masou vidhrutou tishthatah, etasya vaa aksharasya prashaasane Gargi nimeshaa muhurtaa ahoraatraanyardhamaasaa maasaa ritavah samvatsaraaa iti vidhytaastisthanti; etasya vaa aksharasya prashaasane Gaargi nimeshaa muhurtaa ahoraatraanyadha maasaa maasaa ritavah samvatsaraaa iti vidhrutaastithanti; etasya vaa aksharasya prashaasane Gargi praahchyonyaa nadyah syadante shvetebhyah parvateebhyah, praticyonyaah yam yam cha dishamanu; etasya vaa aksharasya prashaasane Gargi dadaato manu shyaah prashamsanti, yajamaanam Devaa darvim pitaronvaayattaah/ (Vedas having discarded all kinds of substances, affairs and aspects of the Absolute and Indisputable Power named as Brahman, its Existence is adduced by inferential evidences which are felt, recognised and directed. It is therefore ascertained by proofs such as Sun, Moon, Earth, Air, Fire, Sky and so on. It is under the definitive canons and tenets of that Supreme Power, Sun and Moon are held in their positions, heaven and earth are maintained; ‘kaala maana’ or the Time Cycle of moments, muhurtas of 48 minutes each, days and nights, fortnights, months, seasons and years are well-regulated; rivers normally flow eastward from white mountains, others flow westward without changing the direction and respective courses; human beings praise the agents of that Great Immutable called Devas or Gods-each of them performing their respective duties without fail notwithstanding the passage of Time as per their own schedules of duty chart; Gods and Manes or Pitru Devas depend on the Sacrifices besides the Practice of Dharma and Nyaya or Virtue and Natural Justice as applicable to Societies and so on. Indeed the Supreme Power thus asserts itself its Authority irrespective of the passage of Time. It is inferred that natural justice prevails and pronounced deviations are sought to be corrected by the ‘Unseen Hand’ from time to time!Gargi! Some rivers flow eastward from the White Mountains, others flowing westward continue in that direction and still others keep to their respective courses, under the mighty rule of this Immutable!). Similarly, it is logical that milk is induced to flow under the affectionate desire of a cow. Thus the inferences in support of Pradhana are mislaid in view of natural phenomena under Brahman’s directives!

II.ii.4) Vyatirekaanvasthiteschaanapekshatwaat/ Pradhana cannot be the cause of ‘Srishti’ due to any specific typically patent characteristic of his. There is nothing special that Sankhyas could claim as the Three Gunas are in the state of balance and no extraneous and compelling force is present additionally to
induce actions to create the cause and effects! It is erroneous to maintain that the ‘Mahat’ or the so-called latent magnificence of Pradhana could compel action or provide motivation to create. On the other hand, Brahman’s ingrained features of omni-science and omni-presence do compel Maya or the latent Shakti to act or react!

II.ii.5) Anyatraabhaavaccha na trinaadivat/ Pradhana cannot automatically effect changes of material like grass into milk by way of ‘Mahat’ or his own magnificence spontaneously. This is so due to extraneous reasons for instance a bull might eat grass in stead of allowing cow to do so. The Theory of spontaneous change on the basis of Pradhana’s magnitude is thus untenable.

II.ii.6) Abhyupagamape api ardha abhaavaat/ Even granting that Pradhana has a natural tendency to effect changes of material-which itself is improbable-the corollary or auxiliary actions can not follow; the sequence of a material change would for instance lead to joy or fulfillment of a result or sorrow for not being able to such fulfillment; there is no such evidence of furher results of an action initiated by Pradhana. Contarily, this kind of situation does not obtain in respect of Brahman as the cycle of action leads to the consequential changes to the logical ends. It is illogical that Pradhana is capable of sustaining acts for the final redemption of the Soul.

II.ii.7) Purusha-asma-vat iti chet tathaa api/ In the context of Creation and the cause and effect cycle, this Brahma Sutra seeks to describe that a Soul could stimulate Pradhana to propel to final liberation on the analogy of a lame man riding over a blind man or a load stone being mobilized by a piece of iron. This proposition is highly defective since a passive Soul being a Knower could propel Pradhana an insentient entity the object of Knowledge without a third factor! In other words, the lame man riding on a blind man can never have a motive to move towards a goal without being pushed or urged! On the other hand, the Supreme Self or Brahman, the driving urge for Creation is provided by Maya!

II.ii.8) Angitwanupapatteyh cha/ There is another objection that Pradhana has to act on the basis of the balance condition of Tri Gunas as Satwa-Rajasa-Tamasika nature. Also, there has to be an equilibrium position of the Gunas and any dominance or subordination of any one of these Gunas would not influence action. Moreover, since there is no external factor like say an entity like Mahat that could kick start action. On this score too, Pradhana is also a failure.

II.ii.9) Ananyaanumitou cha jnaashakti viyogaat/ Moreover, the possibility of inborn intelligence is ruled out in an entity like Pradhana which is fundamentally insentient and a non-Starter! Pradhana is not rational enough to react and is thus unable to act in its own. Even presuming that in certain chance situations the three Gunas might be in equilibrium, after all, such state is impossible to last for ever! Pradhana’s basic feature of lack of self-consciousness even in such situations is obviously crippled to achieve the faculty of designing creations.

II.ii.10) Vipratisheedhaachaa samanjasatwam/ Hence the Sankhya Theory is incoherent due to the several contradictions. The presumptions of the Numbering System are full of inconsistencies: for instance the count of Sense Organs and Tanmatras are conflicting in various versions; sometimes Tanmatras are originated from Mahat and sometimes from Ahamkaras; sometimes there is one single Ahamkara and sometimes there are three! Some times when convenient the Sankhyas quote Srutis and some times they quote Smritis only to mislead but nowhere the mention affirmatively of Pradhana as the
Lord of the Universe, as the Creator and as the Cause of Creation is stated to have mentioned in the Shrritis or Smritis. The Sankhyas too make counter arguments and they have all been patiently dealt with in the course of previous Bramha Sutras too by the Vedantins. However, the Sankhyas are dissatisfied since after all if Brahman or the Supreme Self is so supreme then how is it that the cycle of Cause and Effect has not been able to consistently succeed in resulting liberation always! Vedantins reply that on the one hand Brahman is Pure Consciousness and unless the material causes and effects are overcome by means of Vidya or Knowledge, the cycle of cause and effects can not be severed and Salvation enabled! The role of Avidya or Maya is so dominant that Salvation is not easy of Achievement!

_Mahadheerghaadhikaranam_

**II.ii.11) Mahat deergha vadva hraswa parimandalaabhyaam/** The Vaiseshika view of the process of creation propounded by Sage Kanaada states that at the time of dissolution of the Universe, some minutest atoms continue to exist in their very elementary form without producing any effect but possessed of basic qualities of colour etc. Then under the influence of the merits and demerits (‘adrishta’ unseen potential of of works) of creatures aided by the conjunction with one another the atoms commence creating from all things starting from ‘dyads’ or twosomes and so on; the qualities of the causes produce new qualities in the effect.These atoms (anu) are from earth, water, fire and air as distinct from each other are stated to add up to each other as ‘dyads’ or ‘triads’ or three -some or ‘tetrads’or combination of four atoms and so on adding up to groups and making up the Universe by atomicity inherent in the cause and effect viz. atom the cause and the effect in the dyad. But the Vedantins argue that the resulting substance, say a dyad is weighed down or overwhelmed by an opposing magnitude and thus one cannot presume the same type of atomicity inherent in the cause and effect of varying proportions; so much so the consciousness present in the causing entity might be dissimilar to the entity thus effected; thereby the atomicity would be different and hence the process of reproduction would not be similar; in other words the consciousness would be very unlikely to reproduce Universe or of another consciousness. Thus the theory of atoms being the cause of the Universe is not properly justified.

**II.ii.12) Ubhayathaapi na karmaatastadabhavah/** The Theory as already mentioned states that ‘adrashta’ or the unseen potential of action tends to conjoin minutest atoms consequent on Universal Dissolution from the four sources of earth, water, air and fire as also the body together with sense organs and thus the whole universe is originated from the atoms. The atoms in isolation are impelled by adrishta and come into conjunction with one another. The doubt expressed by Vedantins is that in the absence of well determined cause of action, the initial action cannot occur in the atoms; and because of the absence of action, any conjunction on such action would be impossible. In the absence of conjunction, dyads and other products coming out of conjunction would have no existence and there would be no creation! Thus the theory of Atoms as the cause of creation is dismissed!

**II.ii.13) Samanvaya abhyupagamaaccha saamyaat anavasthiteh/** There can be no creation or dissolution possible as a natural and integral part of evolution on the basis of the atomic theory. The hypothesis of ‘dyad’ or the origination of two atoms which are dissimilar mutually and yet are a part of integral evolution is unsubstantiated to be the cause of creation. ‘Samanvaya’or reconciliation of the concomitant cause of Creation which basically supports the combination of two different qualities each of which despite their incongruity are sought to add up and unite for the objective of Creation. Technically
speaking ‘anavasta dosha’ or the ‘regressus ad infinitum’ or incongruity perpetuated or unnaturally forced into existence! This leads to an antithesis of the natural process of creation and of the contents of the Universe!

II.ii.14) Nityamevacha bhaavaat/ The Atomic Theory is also repudiated on four counts of perennial activity of atoms: naturally active and inactive; both active and inactive; neither active nor inactive; and the TINA factor or There Is No Alternative! In the first case of natural activity then there would not be any possibility of Universal Dissolution; in the second case, ie if the atoms are not active then there would not be any creation at all since inactivity would always persist; in case there is neither natural activity nor natural inactivity then there would be a cause only but no effect of creation and in that case then the impact of ‘adrishta’ would be nil as there would either be perennial activity or perennial inactivity. The last TINA factor is anyway ineffective.

II.ii.15) Rupadi matwaaccha viparyayo darshanaat/ The Vaideshika Theory of Atomic origin of Creation by way of further indivisibility of atoms is based on four kinds of Elements based on colours and their constituents. In this case, the colours and appearances of the atoms would not be eternally same and so would be the kind of the atomicity and as such the cause of Creation would not be eternal. For one thing, the Vaideshika Sutra (IV.i.1) viz. ‘Anything that has existence and is unproduced is eternal’ would be falsified. Secondly, the concept of eternity of atoms would not be true and justified: Vaiseshika Sutra (IV.i.4): ‘And atoms are eternal and on that assumption only the Anitya concept of:-’It is impermanent’ gets squashed by the Atomists! The third ground of eternity by Vaideshikas states Vaideshika Sutra (V.i.5): ‘Eternality is also deducible from the saying of ‘Want of Knowledge’ie. not knowing through the cause of destruction’. Thus these criteria disable the Atomic Creation Theory!

II.ii.16) Ubhayat haa cha doshaat/ Quality of each atom needs to be uniform to be eligible for Srishti or the process of Creation. Other wise, the entire basis gets naught. Now the four major Elements of Nature display varying sensory features viz. Earth possessive of four qualities viz. smell, taste, colour / appearance and touch; Water possessive of taste, touch, colour / appearance; Fire is possessive of touch and colour / appearance; and Air is possessive of only the quality of touch. In other words, earth-water-fire and air have decreasing number of qualities or attributes respectively. The natural ingredients of sensory factors thus hardly display similarity of qualities leading to obvious basis of causation to facilitate Creation! On this count too, the Theory of Atoms being the cause of Creation of the Universe is failed.

II.ii.17) Aparigrahaat cha atyantam anapekshaat/ At least the School of Thought that Pradhana as mentioned by Sholars like Manu had seemingly considered the views of Sankhyas such as the pre existence of the effect in the cause; the non attachment of the Supreme Soul and such fundamental issues of partial similarities. But, the AtomicTheory is wholly discarded by Vedic Scholars. Quite apart from the contradictions of it as above, the Visheshikas base their Siddhanta on six major ‘Padarthaaas’ or materials: viz. Dravya (Substance), Guna (Quality), Karma (Action), Saamanya (Generality), Visesha (Particularity), Samanvaya (Inherence or Integrality). These are all of different and possessive of varying characteristics like a man, horse and a hare. But Visheshikas believe dravya and guna are the same but Vedantins refute that two horns of a cow are not necessarily the same. Atomists believe that Samayoga or conjunction and Samanvaya or inherence or integration are the same but Vedantins believe that both are the same entity giving rise to many words and ideas from the same individual like Devadutta is one and
same but is a man, a Brahma, versatile in Vedas, youthful etc. like a single digit may follow with different numbers. The Samamvaya belief of the Atomic Theory presumes the cause of Creation and its following effects similarly projected but Vedantins do not vouchsafe about the similarity or otherwise of the cause and effect of Creation. The doctrine of atoms as the cause of creation is based ostensibly on so called defined principles- it could have been based on several unsubstantiated other grounds too without adding further credibility. The principles are not only countered on Vedic Traditions but are proved hollow on the grounds worthy of ‘ignoring by all respectable persons aspiring the highest good’!

Samudayaadhihihikaranam- This chapter relates to the Theory of Buddhist Realists, verging on semi-nihilism or general rejection of established social conventions and beliefs especially of morality and religion- a belief that life and human values are worthless. Indeed, Vaiseshika Thought atleast allows the feeling that some materials are of permanent nature while others get destroyed and disappear; but nihilism is indeed unworthy totally! As regards semi-Nihilism, four desciples of Lord Buddha viz. Vaibhashika, Sautranika, Yogachara and Madhyamika set up four systems of Philosophy; Vaibhashikas are Realists or Sarvaastitwa Vaidins who accept the Reality of both the outside and inside world consisting of external objects as well as consciousness and inner feelings. The Sautranikas are the Idealists or Vigjnaana Vaadis who hold that thought alone is real; they maintain that external objects are inferred and thoughts and imagination are inferences. In other words Soutraantikas and Vaibhashikas believe in respectively the inferential and perceptual existence of matter or things. Like Vigjnaana Vaadins, Yogachaaras believe in the existence of consciousness or ideas only; they hold that ideas are alone are real and there is no external world corresponding to these ideas since outward objects are unreal just as dream objects. The fourth category comprise Nihilists or Sarva Shunya Vaadins / Madhyamikas denying the existence of every thing comprising realists, idealists and total nihilists. They maintain that even the ideas are unreal as everything is highly momentary. Things of now are different from the next moment! Sarvaasthitwa Vaadins admit whatever one sees, hears, and feels ie elements and elementals as also the internal faculties of Chitta and Chaittas. Elements are earth, water, fire, sky and air while elementals are colours, organs of vision etc. as also Skandhas or groups comprising sense objects, egoism or of the Self or groups of feelings, groups of knowledge or awareness of material and the groups of attitudes like liking or otherwise, merits or demerits and so on. It is about such integrated groups that one would deal with, in the following Brhma Sutra:

II.ii 18) Samudaya ubhaya hetukepi tadapraaptih/ Basically, the Realists or the Sarva sthita Vaadins approve of two kinds of aggregates viz. the external material world and the internal world of imagination or of mind. The external world is made of aggregated or integrated atoms of earth which are solid; or of water which are viscid or thick and sticky in consistency of substance; of fire which are hot and atoms of air that are mobile. As regards the internal world of consciousness, five integrations are stated to be possible viz. Rupa Skandha (Sense objects), Vigjnaana Skandha (Sense of Egoism or of Self-Consciousness), Vedana Skandha (Feelings of joy and pain), Samjana Skandha (Sense of names of persons and things) and Samskara Skandha (Internal consciousness of mental attributes like affection or hatred, feelings of Good and Evil, and so on. The basic view point is that formation of integrated groups of Sarvaastitwa entities is not possible. Even granted that such combinations of sense objects, Self-oriented persons, certain groups based on knowledge and those of varied attitudes do occur, their integration of two different orientations and two sets of causes is a near impossibility. Currents of varied ego
consciousness might be united at the most momentarily but never on lasting basis. Hence ‘Sarva sthitwa chittas’ of heterogeneity in groups to act as the common causes for creation is a far cry!

II.ii.19) Itaretara pratyatvaat iti chenna upattimaatra nimittavaat/The argument of Buddhist (Realists) is that integration of external world and internal consciousness is possible since nescience or mutual non-awareness / ignorance of varied entities and the rest would facilitate mutual fusion and thus be the causes of creation. Their view point is that transmigratory existence would be possible pursuant to such integrations enabled by the reason of nescience and once the transmigration is possible, the process of formation is continued as realism. In other words, they state that although there is no permanent mechanism or intelligent principle of Nature yet the course of Earthly existence is rendered possible through mutual causality or ability to cause an effect by nescience so that one need not look for a combining principle. Nescience and samskara constitute an uninterrupted chain of cause and effect; the wheel of cause and effect is set in constant motion like a water wheel thus making the aggregates a reality. This view is rendered faulty since although in the series, the preceding one is the cause of the subsequent one, there is nothing which could be the cause of aggregates. Even granting that there be nescience or Avidya, where is the coordinating mind to bring together Samskara, Vijnana, Nama, Rupa etc. The view that Atman is only momentary as per the theory of transmigration of Souls, then how the momentary Soul is aware of the acts of the erstwhile ancestral Soul! If the Soul is Permanent- which indeed should be-then the Realists’ theory is obviously flawed! Thus the Theory of Realists falls like a pack of Playing Cards! Equally faulty is the principle that in the eternal Samsara the integration of entities succeeds one after another in a continuous chain and that nascience and others abide in those groups, but where is the guarantee that each aggregate necessarily produce another cluster of the same kind! In such an eventuality, would not creation of a man be possible instead of an animal! If so such creation would be contrary to your anticipation! Indeed, this Principle of Buddhist Realism is totally untenable!

II.ii.20) Uttarotpaade cha purva nirodhaat/ It has been proved above that nescience cannot stand in a causal relation to dissimilar aggregates and now the theory of even similar aggregates that follow would not be able to do so and cannot be the cause of the next in the series. This is so because that in the Buddhist Thought, every thing is momentary and the aggregate at one moment is inapplicable to the next in the series. Thus the cause and effect cycle is non existent. Another feature of Creation is that because the earlier is negated when the succeeding one originates; an effect cannot be manifested unless the cause of earlier existence is destroyed. Unless the seed of a tree is destroyed the next tree cannot be manifested. In other words, origination and annihilation are synonymous. Indeed this theory is incredibly faulty as both origination and destruction are absolutely disconnected like a horse and buffalo.

II.ii.21) Asati pritignaa uparodhah yougapadnam manyathaa/ If it be argued that the effect arises even when there is no cause, then causation is blunted; otherwise cause and effect would occur normally. The theory of momentariness requires that existence is swallowed by destruction! If Buddhists assert that the effect arises even in the absence of a cause, their self assertion is negated.

II.ii.22) Prati Samkhya- Aprati samkhya nirodha apraapthi avicchedaat/ Buddhists believe that there three kinds of destruction viz. Prati Samkhya nirodha or Conscious Damage or wilful demolition, Aprati samkhya nirodha or natural decay and ‘Akasha’.But the commonsense belief is that in all the cases of destruction, there has to be a cause-and-effect intervention, but the Nihilists do not approve since they
firmly depend on momentary existence, devoid of previous background and prospective life. The concept of chain of causality as a succession of causes and effects which is patent in Hindu Belief is alien to Buddhism. Thus the Buddhist principles of Prati Sankhya Nirodha and Aprati Sankhya Nirodha are invalidated. The concept of Akasha as the third factor of destruction—which would be referred to in the ensuing Brahma Sutra—is according to Buddhists a non-substantial, non existent and illusory screen.

II.ii.23) Udbhayathaa cha doshaat/ The Buddhist view is untenable on both the defective counts viz. destruction taking place as an uncaused event and instruction as taught by Buddha on his style of spiritual path. That annihilation of nescience that is assumed by others and is classified under the heads of artificial and natural ways is to be achieved either as a result of knowledge associated with accessories of Self Control etc. or spontaneously by itself is a complete myth!

II.ii.24) Aakasho cha Visheshaat/ The Buddhist contention is that Akasha is a non entity in the context of destruction. Indeed this view is a sheer absurdity as much as that of destruction owing to the cessation of artificial or natural causes. As per Vedic Proof, Tasmadvaa etasmaad anna rasa mataa anoyntara aatmaa praana mayah tenaisha purnaah sa vaa esha purusha vidha eva tasya purusha vidhitaam, avvayam purusha vidhah, tasya praana eva shirah, vyano dakshinah pakshah, apaana uttarah pakshah, Akakasha Atma, Prithivi puccham pratishtha/ (Akasha is originated from the Self): Taittireeya Upanishad. II.ii.2.

For those who do not get convinced by Vedic Texts, one should be able to infer Akasha from Sound, Smell, Earth and Air the Basic Elements instead dubbing it as a mere absence of obstruction or covering!

The Buddhists who do not concede Akasha as significant substance should reply as to which the Earth stands on and air gives shelter! To say that Akasha is a nonentity in the context of Universal Destruction would only be a reflection of simple common sense to say the least!

II.ii.25) Anusmruteechha/ Moreover, when a Nihilist asserts that all things are momentary, then one’s own remembrance or recalling to mind to oneself is momentary too! The Buddhists argue that any cognition of say ‘this is like that’ would be a perception of things at that particular point of time but not necessarily of the the earlier or later moment! This kind of argument even in disregard to ‘this-that and the similarity’ or ‘yesterday-today-tomorrow’ is on the borderlands of insanity! Nihilists also err on their non admission of lasting and persistent cause (inhering in the effect), so that their opinion gets blurred to say that something comes out of nothing! In otherwords, they believe that existence emerges from non-existence; ‘The effect cannot arise without destroying the cause; the sprout comes out of a seed when the seed is destroyed and a pot out of a lump of clay when the latter is destroyed.’ In other words, existence comes out of non-existence!

II.ii.26) Na asat adrushtatvaat/ That something does not come out of nothing is indeed not in accordance with experience! Were existence to arise out of non-existence, all the effects would be permeated with non-existence. But this is not so, for all things are known to exist as positive entities with their own features. Further, any contention that something can come out of nothing since no absolute thing could be a cause unless it be by destroying its real nature would be wrong. Also, nihilists who first claim that ego consciousness and mental moods arise from nescience or idea of durability with regard to momentary things, attitudes, ego consciousness, sense organs etc.and that the aggregates of elements and elementals from atoms , and at the same time assume that something comes out of nothing, negate their own claims!
II.ii.27) Udaaseenaanaamapi chivam siddhih/ A Buddhist claim as above that some thing can come out of nothing then success should come even to indifferent entities! Several examples can be cited that a farmer not engaged in cultivation would yield his crop, a potter without preparing clay and any labour could get pots ready and a weaver need not weave any yarn but obtain cloth and any body with no effort could secure heaven! As such, the Buddhist claim makes no sense at all!

Naabhaavaadhihikaranam- Buddhist Realism having been analysed as above, now Buddhist Idealism is now to be examined: the Vignaana Vadins now argue that the earlier School of Thought of Realism at least granted belief in external things and aggregations by way of Consciousness of the Self or Subjective Cognition but that was not Buddha was actually not inclined to himself. Now, according to Vignaana Vaadins, all dealings based on means of knowledge, objects of knowledge and ends of knowledge occur as subjective happenings applied to consciousness. What is more, in this Theory, existence of external objects is not recognized according to the Vignaana Vadis, who no doubt have diversity of mental impressions, but not recognitions!

II.ii.28) Naabhaava upalabheyh/ External objects are perceived but considered not existent! The Idealists argue that visual perception is no doubt possible but mental resolution wise the objects do not get considered worthy of possession! The Idealist argues that he would neither eat nor possess the satisfaction of having eaten! What a Buddhist Teaching confirms is that his internal awareness of an object appears as occurring outside. That understanding itself is enough as as a proof of his awareness of externality!

Vedantin reacts however that firstly the Buddhist argument is that object appears to be as though external, and secondly the possibility or otherwise of its existence is to be determined by means of knowledge. Knowledge determines cognition of a thing by certain distinctions like origin, destruction, multiplicity and distinctive features like its heaviness or otherwise, status of recognisability like illumination, volume, weight etc. Hence, the objects are recognized by perception and knowledge and worthiness of possession or otherwise, but it to say that existence is denied is fallacious.

II.ii.29) Vaidharmyaascha na swapnaadivat/ Buddhists further argue that perceptions in a waking state and dreams are similar. The reply is that the experiences of dreams and perceptions in reality are indeed dissimilar in nature. Dream visions are like memories, while viewings in actuality are perceptions supported by awareness or knowledge. Difference between perception and memory relates to the presence of objects and their absence. Indeed dreams are the third stage when there is neither. It is like the burning of fire which is perception, while memory is a sensation of fire recalled but dream is a sensation of fire in thought or imagination. Thus the premises of Buddhists are obviously frivolous!

II.ii.30) Na bhaavonupalabheh/ According to Buddhists, no tendency exists if external things are actually not perceived. The reply would be that a variety of mental tendencies corresponding to variety of objects do arise owing to perception of objects. The Buddists believe in the concept of infinite regress: as soon as a feeling occurs in mind as a result of contact between objects and senses, both the object and mental cognition get revealed by the witnessing Self. But neither the object nor mental cognition cannot reveal by themselves as both are inert. When the existence of a witness gets revealed on that mental apprehension, there can be no question of revealing the witness as the latter is different from the mental recognition; hence there is no infinite regress in operation! The argument that all experiences are caused
by tendencies and not by objects is erroneous for no tendency can arise unless there is a perception of objects!

II.ii.31) *Kshanikatvaaccha*/ The characteristic of momentariness is patent to ego-consciousness as assumed to be the basis of a tendency or disposition. In other words, the tendency of sense perception is but momentary. The theory of momentariness is upheld by Vigjnaana Vadis as well as Realists as the latter believed in the aphorism: ‘And because the earlier is negated when the later emerges’. Both the Realists and Idealists viz. the believers of external objects and of subjective consciousness respectively are also the believers of momentariness.

II.ii.32) *Sarvathaa anupattesescha*/ All the views of different shades of Buddhists are thus dismissed; There are three mutually contradictory theories: existence of external objects, existence of consciousness, and absolute nihilism. The incoherent ideas based in disregard of creatures in the Lord’s Creation under the guise of misguided knowledge and pseudo-wisdom of religious belief, contrary to Vedic principles are thus defended against point-by-point, in defence of basic Hindu Faith!

Ekasminna sambhavaadhikaranam-

II.ii.33) *Naikasmin asambhavaata/ Having refuted the view points of Buddhist philosophy, the present Brahma Sutra seeks to analyse the Theory of Digambara Jainas based on ‘Sapta banginyaaya’ or of Seven Categories of Reality viz. Syadasti (May Exist), Syaanaasti (May not Exist), Syadasti cha Naasti cha (May Exist and May not Exist), Syada vaktavyah (May be inexpressible), Syadasti chaavaktayascha or (May Exist and may not be Expressible), Syaanaasti cha naasti chaavaktayascha (May Exist or may not Exist and may be expressible) and Syaadascita naasti chaavatyakascha (May Exist, may not Exist and may not be expressible). The corresponding Seven Tatwas are Jiva (Soul), Ajiva (Non Soul), Ashrava (Issuing Outwardly), Samvara (Restraint), Nirjara (Distraction): these are basically of seven categories based on the Existence of Atma and Its Non-Existence: 1) The Experiencer viz. Atma 2) The one who experiences the Objects or the Non-Soul 3) Ashrava or impulsion of sense organs towards objects, or issuing these outward, 4) Samvara or Restraint, 5) Nirjara or destruction, 6) Bandha or Bondage and 7) Moksha (Release from bondage). Jainas talk of five basic Astikyas or Realities of Life: Jiva or Soul, Pudgala or combination of atoms forming body and materials, Dharma or Virtue / Justice called Merit, Adharma or vice and Injustice called Demerit, and Space or Limitlessness / Lack of Hindrance. In all these cases or their subsidiaries, they apply the above mentioned logic of Sapta banginya ayaa of Reality or Permanent Existence or other wise ie. may exist-may not exist, may both exist and not exist, etc. Thus the Theory of ifs and buts of Existence is completely open ended and one wonders if any prudent Teacher of the Jaina Philosophy could convincingly impart instruction when the means of knowledge, the objects of knowledge, the Knower as also the clarity of knowledge itself remain indefinite in nature! It is unclear about the precepts of existence viz. the cause-formation-destruction-aftermath, besides the clarity of the methodology of Life and wherewithal of Liberation! The implication of ‘pudgala’ or the aggregation of atoms as propounded by Vikaseshikas has already been discredited!

II.ii.34) *Evam cha atmaakaantaryam/ The Concept of non pervasiveness of Soul as also its dimensional embodiment and of impermanence are readily disposable against! The Jainas believe that the embodied Soul has the dimension of the Body in which case it is limited and impermanent; thus the ant and elephant have the Souls likewise! It is further believed by Jainas that a Soul has infinite parts and on this analogy, a
body too—say of an ant—should have corresponding body parts too! Well then, Jainas might qualify their theory and state that the body parts get adjusted as per the size of the Soul by birth!

**II.ii.35** *Na cha paryaayaa virodhah vikaaraadibhyah/ Even on the assumption of the body parts getting adjusted, it is highly improbable to state that the Soul confirms to the size of the body and that they would not only be flexible but also impermanent.* In that case, there is no question of falsified assumptions of bondage and liberation of the Soul, and the argument might well lead to the non-existence of the Soul or in any case that the Soul would be subject to the defects of changeability. This would lead to impermanence of the Soul! But Jainas argue that the size of the Soul at the time of the termination of the body would be the final and permanent size of the Soul! And the intervening sizes would be as per the sizes of the body!

**II.ii.36** *Antya avasthite cha ubhaya nityavaat avisheshah/ To say that the ultimate size of the Soul at the time of its Liberation would be permanent, then that would mean that the body which changes at the infant stage, youth, old age and of death apparently made of atomic units, the Soul too would change its size accordingly as per the atomic weight of the body; indeed this is an ultimate absurdity! In fact the theory of atomic weight of all materials in the Universe has already been demolished in respect of Vaishesikas and Buddhists already as per preceding Brahma Sutras. As such, to say that the ultimate size of a Soul of a given body at the termination point is highly illogical to say the least!*

**Patyaadhikaranam**- This Brahma Sutra deals with Pashupata System which essentially states that Brahman is not only the material but also of the efficient case of the Universe.Vyasa Maharshi in Isha Vaasya Upanishad clearly established (I.iv.23): ‘And Brahman must be the material as well, so as not to contradict the declaration and illustration’. This is to rebut a view that God is not the material cause but is simply the efficient cause. The Samkhya and Yoga principles suggest that Prakriti and Purusha (Nature and Supreme Soul) are merely efficient Cause and are different from God. Pashupatas, Maheshwaras, Kaala Mukhas, Kapalis, extreme Shaivaites and others) think that Pashupati would destroy ‘paashaas’ or bondage of ‘Pashus’or Beings by following the five factors viz. Ahamkara, Mahat and such other Effects, the Cause or Bhagavan or Nature named Maya, Union or Togetherness of the said Cause and the Effects called Samadhi, ‘Bhahyaantara Shuchi’ or Physical and Mental Purity and Liberation. These Schools of Thought believe that Pashupati is the Efficient Cause and not the Material Cause. Vaiseshikas too believe that Bhagavan is the Efficient Cause.

**II.ii.37** *Patyuh Asamanjasyaat/ That God is the Cause but not the Creator of Material Effects is the incongruity. That God is Nimitta Karana or Abstraction and not the efficient and operative Cause and that Mahat or some other Entity is responsible for the manifestation of the Universe is the fallacy and inaptness. Another incongruity is that God creates creatures as grades, features, qualities and so on, that he neither impels actions of the Beings nor drives them to do good deeds and He is indeed indifferent to every thing and leaves every being to be on one’s own. On the other hand, what Vedas show is different: Kaushitaki- Brahmana Upanishad. (III.8) states: Na vaacham vijijnaaseeta vaktaaram vidyaat, na gandham vijijnaaseeta ghraataaram vidyaat, na rupam vijaaseeta drashtaaram vidyaat, na shabdam vijijnaaseeta shrotaaram vidyaat, naaanna rasam vijijnaaseetaannarasasya vijnataaaram vidyaas, na karma vijijnaaseeta kartaaaram vidyaat, na sukhaduhkhe vijijnaaseeta sukha duhhkhyor vijnataaraam vidyaat,naanandam na ratim na prajaatim vijijnaaseeta aanandasya rateh prajaater vijnataaaram*
vidyaat netyaam vijjnaaseetataitaaaram vidyaat, na mano vijjnaaseeta mantaaram vidyaat, tavaaeta
daashaiva bhuta maaatraa adhiprajaanaam dasha prajaamaatraah syur, yad vaa prajaanaa maaatraa na syur
na bhuta maaatraasyah, na hyanyatarato rupam hinchena sidhyen no etan naanaa tad yathaa
rathasyaareeshu nemir arpio naabhaav araa arpitaa evam evaitaa bhuta maaatraa prajaamaaraasaava
arpitaah na saaduna karmanaa bhuyaan bhavati n o evaa sadhunaa karmanaa bhuyaan bhavati no
evaasaadhuun kaniyaan, esha hi eva saadhu karma kaarayat tam yam ebhyo lokebhyva unneeneeshata
esda u evasaadhu karma kaarayati tam yam adho nineeshate, esha lokapaala esha lokaadhipatih, esha
lokeshah sa ma atmeti vidyaat sa ma aatmeti vidyaati/

(There needs to be a perfect coordination of the faculty of knowledge or perception ‘per se’ and the
Jnanendriyas and Karmendriyas or the Agents of Knowing and those of Action to carry out in respect of
any Individual Self; Mind is the medium of the transmission and regulation of action. In other words the
three entities of the organ of sense, the appropriate object and the sense of recognition need to be in a
single and unified operation of mind! The examples are given in the Stanza: Speech is not only a faculty
but also what one is desired by the speaker. Similarly smell is what the person concerned is able to smell.
Taste of the food is such as the one who likes or does not like and the extent to which the person so
experiences. Sound has to be such as to attract the attention of the hearer. Any particular action should be
such as to take the approval of whosoever desires to perform. Pleasure or pain cannot by themselves act
but what the Individual concerned is desired or ignored / experienced. Mind is only a mere body-device
to act but can not act on its own and cannot be forced by the thinker unless he desires to think. Also, in
turn, the ten agencies of Jnaana and Karma viz. the knowledge and action tools need to be activised by
the mind, again at the express direction of the thinker. Would there be no elements be Intelligence, there
would not be elements of existence either. Just as a chariot of the felly is fixed on the spokes and the
spokes are fixed on the hub, so do the elements of existence are fixed in the faculties of intelligence and
the latter are fixed on the breathing spirit; further the breathing energy is everlasting universally. And that
again is the Self or the Antaratma the reflection of Paramatma.Indeed He is the Supreme and the Supreme
Again!Brihadaranya Upanishad. (IV. iv.5) states: Yathaa kaari yathaachaari tatha bhavati-Saadhukari
Saadhurbhavati, Paapakaari Paapo bhavati; Punyha Punyena karmanaa bhavati, Paapah Paapena/
Athokhalvaahuh Kaamamaya yevaayam Purusha iti; sa yathaa kaamo bhavati tatkamruthbhavati,
yatkratubhavati tatkarma kurtayey, yatkarma kurtayey tadhabhi sampadyatey/ Now the Self under
transmigration is stated to be Brahman or Pure Consciousness, and identified as ‘Vigyana maya’ or the
epitome of Intellect, and ‘Manonmaya’ or the embodiment of Mental Strength, Praanamaya or the
personification of Vital Force comprising Five Folded functions of Pancha Pranas viz. Praana Apaana,
Vyaana, Udana, Samanaas. Besides this Pure Consciousness manifests the functions of being Chakshu
maya or the faculty of vision by eyes and shrotra maya or of sound or hearing by ears and other functions
of organs. Further the body prevails upon the Elements of Prithvi-Varuna/ water, Vayu/ Ether, Agni /
Fire. Then the body inculcates Kama/ Desire, Krodha / Anger, Dharma/ Righteousness as also the
opposites of these feature. Now the inferences of these features would be that as per the actions arising
there from such as goodness begets goodness, evil begets evil, and so on. The Self in the newer ‘Avatar’
or manifestation is identified with individual impulses like desire, lust, narrow / broad mindedness, anger
or its absence and so on and the concerned body tends to dominate the specified sense and the specified
timings! In Bhagavad Gita (IV.11), Bhagavan Krishna assures Arjuna: Ye yathaa maam prapadyanteey
taam sthathaiva bhajaamyhaam, Mama Vartmyaanuvartanteey Manushyaah Paartha! Sarvashah/
(Partha! In whatever way men worship Me, in the same way do I fulfil their desires). Thus the incongruities are set right: Bhagavan is the Creator of the Cause and effects alike; He is not indifferent to whatever actions the various beings perform but shapes the future of every Being and provides the right motivation.

II.ii.38) Sambandha anupattescha/ Another clarification is being provided in this Brahma Sutra about the Cause and Effect context viz. the equation or the relationship of identity of God-Nature/ Maya-Souls. Svetaashvara Upanishad (I.3) states: Te dhyaana-yogaanugati apaanay devatma-shaktim sva-gunair niguddham yah kaaranaani nikhilaani taani kaalatma yukaani adhitishthathi ekah/(Those who are intensely engaged in constant meditation and deep introspection gradually realise that the specific ‘devatma shaktim swa gunair niguddham’ or the divine power is latently replete right within and indeed that rules and causes all the actions and conditions its psyche.

Bhagavat Gita in Raja Vidya Raja Guhya Yoga vide IX.10, Bhagavan Shri Krishna declares: ‘Mayaadhyakshena prakrutih suuyate sacharaa charam, hetunaanena kouneya jagadviparivartate/ or Kounteya! I preside over the affairs of the Universe while Maya Shakti is my seretariat help to look manage the Creation-Preservation and periodical dissolution activities and that is how the activities are carrying on with no hitches.’ Indeed, the Self driven power enforces the interaction of Satva-Rajasika-Tamasika Gunas or Instincts or features of Beings and balance these to prompt the actions of the Beings. In this very Svetaashvara Upanishad, vide IV.10 states: Maayaam tu Prakritimaan vidhthi, Maayaayinaam tu Mahehwaram,tasyaayaya bhutaithu vyaptam sarvam idam jagat/ (One should realise that Prakriti creates the worlds of the Real-Unreal Nature, protects themby her own enwery of the Thre Gunas and terminates the Universe by her own powers again at the instance of Ishwara and revives too again by her own energies. Thus goes the cycle of Srishthi-Sthiti-Samhara!) Brahma Purana illustrates: Esha chaturvamshati bheda bhinna Maayaa paraa prakriti sthiti samutthaav/ or ‘ The Universe is surfiet with twenty four major variations of Maya of Five Elements, Five Jnanendriyas, Five Karmendriyas, Manas, Praana, Trigunas and Kaalamaana. Thus the Self-generated Energy is camouflaged within, by the three main qualities of all the Beings in Srishti in the three forms of Satvika-Rajasika-Tamo gunas. These very qualities are also responsible for the Existence and the driving forces within, besides being the causes of Srishti- Sthiti- Samhara or Creation-Preservation- Dissolution of the Universe! This very Original Energy of Parama Rudra is also the manife station of three forms of Prakriti-Purusha-and Ishvara !He is the Cause-Causation- and Casualty of Life!)

Those who meditate and contemplate vision the Self Power of the Divine hidden in its own qualities; He is the one who rules over all the Causes from time to the soul’. Brahma man is ‘Abhinna-Nimitta-Upadana’ or the Unified Efficient and Material Cause of the Universe affirming ‘Tadatmya sambandha’ or Relation of Identity.

II.ii.39) Adhishtan anupatteschah / Continuing the Pashapata Theory of God being the Efficient Cause of Creation and not of the Materials, the present Brahma Sutra seeks to demolish the Theory that Pashapata impels Nature or Pradhana to assume the role of Material Creation; this is the Nyaya Concept of Ishwara. The counter argument is that if both Brahma and Pradhana are formless, what is the concept of the potter-clay-and pot! Who is directing whom? The proposition is not plausible and there is only one and one Brahman who is at once the Creator of Efficient and Material Causes and Effects!
II.ii.40) Karanavacchenna bhogaadibhyah/ If it is argued that God would instruct Nature that would be flawed since Nature has no sense organs to receive orders containing messages and experiences. If Nature is equated with possession of sense organs like vision, hearing capacity or touch perception, God too ought to possess similar sense-organs or at least counterpart faculties too and experiences as in the case of trans- migrating Souls! This argument is thus totally flawed!

II.ii.41) Antavatyam asarvagnataa vaa/ The Pashupata Theory would function in another reverse manner of bringing down the status of Almighty as the Singular, Infinite, Magnificent, Omniscient, and Omnipresent Entity to that of an embodied symbol with limitations as an enumeration of Nature, Souls and God! The Nyaya-Pashupata-Maheswara Shools of thought would thus instead of keeping Brahman on the highest pedestal where He is legitimately situated are in fact lowering the Supremacy of the Unknown and All Powerful Brahman!

Utpatya sambhabaadhikaranam-

II.ii.42) Utpatti asambhavaat/ Two strong views hae been expressed; one is the Bhagavata view that Samkarshana and others originated from Vaasudeva is to a great extent endorsed by the Vedantins. Bhagavan Vaasudeva is indeed pure consciousness by nature and is the Supreme Reality. He is stated to have divided Himself as a fourfold Figure as Vaasudeva, Samkarshana, Pradyumna and Aniruddha. The Supreme Self is referred as Vaasudeva, the Embodied Soul as Samkarshana, Mind has the epithet of Pradyumna; and Egoism or Consciousness is noted as Aniruddha. Vaasudeva is the highest Material Cause and the other Three are His off-shoots. The Pancha Ratra Doctrine involves that by adoring Him in proper state of body, mind and speech through worship, japa or constant recital of His name, Mantra, meditation constantly for three consecutive days-nights then a devotee acquires the qualities of Vaasudeva Himself!

As regards the count of Vasudeva swarupas, the interpretation of Bhagavatas quotes Chaandogya Upanishad. (VII.26.2) states: Ekadhaa bhavati Tridhaa bhavati/ ‘He assumes one form, Three forms’ viz. Samkarshana-Pradyumna and Aniruddha; but of course, the count continues: Panchadhaa saptadhaa navadhaa chiva punaschaikaadashah smrutah shatam cha dasha chaikascha sahasraanicha vimshati/ (As also five fold, seven fold and also nine fold. And he is called eleven, one hundred and one thousand and twenty!).

But another view quoting the same Chhandogya Upanishad vide VII.26.1 is expressed rather forcefully:

Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah, atmaa aashaa, atmaah smarah, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaavaa- tirobhavaa atmatonnam, aatamato balam, aantmo vijnaanam, atmato dhyaanam, atmashchittam, atmatah sankalpah,aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti/

(Once any person believes and gets convinced that he - or any Individual Self for that matter -happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength , food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! In this connection a Stanza with considerable hidden meaning has been described; it states: ‘The definition of
one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold—say Tri Gunas and five fold—say pancha bhutas, seven fold say Sapta Dvipas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes ‘Bhagavan’ or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality. Brahmarshi Narada had that conviction of Sanatkumara being a Bhagavan and hence approached him for guidance and thus the latter titled himself as Skanda, like Lord Kartika Himself!

As the subsequent creation from the original Supreme Self waters down the count; Vyasa would deny any origin of the individual Souls and stated: ‘The Individual Soul has no origin, because the Vedic Texts do not mention this and because the Soul is known from them to be eternal!’ Thus the Bhagavata Theory of Bhagavan as Vaasudeva upto a point is justified but even Veda Vyasa too would deny any origin of the Individual Soul and of course of the Supreme who is Avyaktam Shaswatam Vishnum Anantamajamavyayam! But the extension Theory of Bhagavatas of the Four Folded Existence is unjustifiable.

II.ii.43) Na cha kartum karanam/ The Bhagavata view up to the magnificence of Bhagavan Vaasudeva is indeed justified but to presume that Sankarshana the agent of Bhagavan as an individual soul originates the instrument of mind called Pradyumna and from the mind originating from the agent emerges egoism called Anidruddha and so on is neither comprehended nor has the authority of Vedic texts!

II.ii.44) Vigjnaanaadibhaavey vaa tadapratishedhah/ The Bhagavata view still contests that there are four distinct entities of Vaasudeva representing the Supreme Self, mental power, physical strength, heroism. But the persistent argument is dismissed on the simple ground that there cannot be four separate Gods, even with four distinct outstanding features. Brahman is indeed one with several attributes. The basic Hindu Dharma rests on a Single Brahman with several names, some for knowledge, some for prosperity and some for Shakti and the Bhagavata Theory is thus flawed four folded!

II.ii.45) Vipratisheccha/ Notwithstanding the uniqueness of Bhagavan Vaasudeva, the central figure of Maha Bhagavata and Maha Bharata as a distinguished Avatar of Bhagavan Vishnu as also of several Puranas and the Immortal Bhagavad Gita, who himself professed the Uniqueness and Singularity of Brahman- a basic fact of His Magnificence praised by Vedas- some of His devotees in their obsession, view Him and meditate Him in several Forms, most significantly as Vaasudeva, Samkarshana, Pradyumna and Aniruddha. Indeed, they lack the maturity of thinking that Brahman is just One and become slaves of His several appearances highlighting his multi faceted Glory in other Rupas as well. These devotees contradict themselves and gainsay Vedas too. Hopefully, they would eventually appreciate the Absolute Truth of His Singularity and Grandeur!

II.iii.1) Na Viyadashruteyeh/ There is a view that Space is not a Creation and is Self-Born. Chaandogya Upanishad (VI.ii.1-3) leaves this doubt as it states that in the beginning there was no-existence alone and from that non-existence issued existence: Sadeva Soumya, idamagra aaseed ekam evaaditiyam, tathaika aauuh, asad evedam agra aaseed ekam evaadditeeyam, tastasmaadadasat saijaaayata/ Kutas tu khalu evam Tadaikshat bahu syaam prajaayaayeti tattejosrurajat/ Tattejaa aikshat bahu syaam prajaayaayetit taddaapousrurujat/ --Taa aapa—anmnam srurajat/ ( As Svetaketu the Brahmana boy returned from his Guru Kula, he felt he learnt a lot and his father asked him as to what was never heard, thought of and unknown. The arrogant boy failed to reply and the father replied that at the very beginning there was only one Singular Force which existed and out if that singular existence resolved that It would be born as many and that created Fire; that Fire saw and resolved to become many and created water—that water created Food); Thus there was no mention of Space at all! Hence the view tha Space is self-born!
II.iii.2) *Asti tu/* Indeed there is a mention of Space having been originated from Brahman! Taittiriya Upanishad. (II. i.1) details Creation methodically as follows: *Satyam Jnaanamantam Brahma, Yo Veda nihitam guhyaayaam Parame Vyoman/ Soshnutey sarvaan kaamaan saha, Brahmaaanaa vipaschiteti/ Tadaatmaa etasmaadaatman Aakaashah sambutah, Aakashadwaayuh Vaayuragnih Agneraapah Adubjhyah Prithivi, Prithivya Aoushadhayh Aoushadhibhyonnam Annaa Purushah Savaa esha Purusonarasamayah Tasyemaveva shirah Ayam Dakshinam pakshah Ayamuttarah pakshah Ayamaatmaa idam puechham pratishhtaa/* (‘The Knower of Brahman attains the highest: Brahman is Truth, Knowledge and Infinity.He who knows Brahman as existing in the intellect which is lodged in the Supreme Space in the heart enjoys, in identification with the all knowing Brahman, all desirable things simultaneously."

From that Brahman indeed which is Self was produced Space. From Space emerged Air, from Air was born Fire, From Fire was created Water. From water sprang up Earth. From earth were born the herbs. From the herbs was produced Food. From food was born Man. That man, such as he is, is surely a product of the essence of Food. Of him this indeed is head; this is the southern / right side; this is the northern / left side; this is the Self; this is the stabilizing tail). This amply clarifies that Space is the Creation of Space initially and simultaneously too.

II.iii.3) *Gounyasambhavaa/* Even still, due to the Statement of Chhandogya Upanishad. (VI.ii.1), the doubt persists that Space had no origin and at the most in view of what Taittiriya Upanishad. as above states Space originated Brahman as in a Secondary sense at the most! That is, ther is no concomitant material produced as follow-up causes of the same feature such as air causing fire, fire causing water, water causing earth and so on. Space thus cannot be attributed as a non-causing Element for instance unlike in the case of Earth which by itself a root cause of food, Beings, characteristics of the Beings so caused and so on. The reply is simple that Space possesses the unique feature of being all-pervasive and all knowing like Brahman Himself!

II.iii.4) *Shabdaaccha/* The uniqueness of Space or Akasha is indeed borne out by all Vedic Texts. Brihadaaranyaka Upanishad. (II.iii.3) states: *Athaa moortam-Vaayus Chaantariksham cha; etad amritam, etad yat,etad tyat, tasyaitasyaamurtasya, etasymritasya etasya yataah etasya tasyaaisha raso ya esha etasmin mandale purushaah, tasya hy esha rasaah ity adhidaivatam/* (When one describes of ‘Amurta Swarupa’ or Formless Subtle Entity viz. Vayu and Akasha that indeed is immortal, all pervasive and indistinguishable) In other words -it is this subtle Air and Space; It is immortal, It is unlimited, and it is undefined! Also, Taittiriya Upanishad. (I.vi.1-2): *Sa ya eshontarhriday aakaashah tasminn ayam Purusho manomayah, Amrito Hiranyamayah, antarena taaluke, ya eshaa stana iivaava lambate, sendrayonih yastraaasu keshanto vivartte vyopahya seersha kapaale bhuur ity agnou pratitishthati, bhuva iti vaayouh; Suvar ity aditye, maha ity Brahmaani, Aapnoti swsaraaqjyam, aapnoti monasah patih, Vaak patih chakshupatihi shrota patih, vignaanapatih, etat tato bhavati, Aakaasha shareeram Brahma, satyatma pranaaraaamam mana aanandam, shanty samruddham, Amritam iti/*(There is an entity in the Akasha or the Space there beyond, which indeed is right within one’s own heart, that is sought to be realised through knowledge and introspection for the attainment of paramountcy and that outstanding Truth is everlasting and glorious. This entity is stated to hang down like the nipples of teats and that is stated as the birth place of Indra Deva: *Indrasya Brahmanah yoni maarga/ Indeed that is the path by which one attains Salvation; the reference is to the Sushumna Nadi in the Yoga context as this nadi passes from the heart upward to the center breaking the head midway at the time of Salvation of Yogis."

Now, at this spot the Yogi realises Surya known as Suvah en route Mahah the Brahman. In other words, the Yogi
accomplishes the ‘manas’ or heart of Brahman the overlord of speech, hearing, sight and intelligence. On attaining Space or Sky the Brahman, the Individual Self too is merged with ‘Antaarama’ the eternity, the Paramatma the eternal again! As ‘Svaha’ as Surya and Brahman as ‘Mahah’, if the Self controls the mind and thought besides other physical traits of speech, vision, hearing, touch, and smell, then he could attain the status of bliss and greater existence quite other than listless death! Indeed thus, in the Space there is heart which is realizable through knowledge—Brahman is embodied as Akasha. Taittiriya Upanishad. (I.vii.1) also describes: Prithivi aantariksham dhour dishaah, Agnir Vaayur Aadityaschandramaa Nakshatraani Aaapa Aoushadhayo Vanspataya Aakashaa Atmaa ityadhibhtam/Athaadhyaan, Praano vyaanopaana udaanah samaanah, Chakshu shrotram mano vaak tvak, charma maamsam snaavaasthi majjaa etad adhividhyaaya Rishiravochat/ Panktam vaa idam sarvam panktenaiva paanktah sprunoteeti/

(The Sages confirmed that Meditation and Sacrifice are five fold viz. the Divine factors, natural factors, physical factors, human factors and moral factors. The Earth, Sky, Heaven, then Primary Quarters and the secondary Placesof Existence; Fire, Air, the Sun, the Moon and the Stars as also water, herbs, trees, and the Insrument of Srishtith viz. Virat Swarupa. Besides the ‘Adhi Daivika’ causation, then the Adhi Bhouitika and Adhyaatmika causes are narrated: of these are physical and human factors; to start with the five vital forces , five sensory organs, five senses and so on in a row or Pankti! This was what Rishis underlined: Panktam vaaidam sarvam, panktenaiva paanktah sphrunoteeti/ (The Totality is indeed constituted by five factors in a row, one filling up with five (external) and five (internal). Thus there are different kinds of meditation: one to Hiranyagarbha as referred to thus far with the latter identified with ‘vyahritis’and the five entities of Bhuh-Bhuvah-Svah-Mahah and the body trunk of Hiranyagarbha. Another type of meditation is to the Pancha Pranas viz. Praana-Vyaana-Apaana-Udaana-Samaanaas or the Vital Force performing exhaling, pervading, inhaling, leaving the body and digesting. Yet another one is stated as ‘Pankti’ or the five feet/ five lettered ‘Chandhobhaga’ or Prosody the Vedanga devoted to poetry and prose scripting. Further meditation is for the welfare of Pancha Karmendriyas and Pancha Jnanendriyas of eyes-ears-mouth-nose and skin and the counter part senses of vision, hearing, speech, smell and touch. The Pankti or the row of five possessions that a father counsels to his son as the former draws nears his death and the five possessions acquired worthy of sacrifice were his wife, sons, human wealth, divine wealth and the Self! Essentially thus the Universe is made of Pancha Bhutas or Five Gross Elements that Prajapati Himself is all about!)

II.iii.5) Syaacchhaikasya Brahma Shabdavat/ The proposition is whether Space is originated from Brahman in primary and secondary senses. When Taittiriya Upanishad. (II.i.1) clearly states: Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmanaa vipaschiteti// Tasmadvaa etasmaad aatmana aakaashaah sambhutat aakaashaad vaayuuh/ (Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one’s own Self, the Origin of Akaasha even as from Akasha emerges Vayu) In other words, from the Supreme Self which is Truth, Knowledge and Infinity sprung Akasha! Here Akasha is definitely the product of Brahman and hence Akash is secondary creation. More over, since Taittiriya Upanishad. (I.vi.2) states that ‘Brahman has Space as Its body’ it is clear that Space is of a Secondary creation. The doubt arising from the statements that Bliss is Brahman or Food is Brahman, then juxtaposed to Chhaandogya Upanishad’s Ekameva advitiyeeyam Brahma , there is no question of both Akasha and Brahman being two Supreme Entities! Hence Akasha after all is a secondary creation! 

116
II.iii.6) Pratignaahaaniravyatirekaat shabdebhyah/ Vedic Texts affirm that there is no effect possible from the original cause of Brahman and all the things are non different that cause which Brahman is all about! Chhandogya Upanishad. (VI.i.3) says yenashrutam bhavati, amatam matam, avigjnaatam vigjnatum/ ‘ That by knowing which all that is not heard becomes heard, all that is not thought becomes thought and all that is not known becomes known!’ Similarly, Brihadaranyaka Upanishad. (IV.v.6) explains further: Atma vaa are dhishtavyaa shrirotvyohmantavyyo nidhidhyaya -sitavyah, Maitreyi; atmaani khalv are dhishtे, shrute, mate, vigjnaate, idam sarvam viditam/ ‘All this becomes known when the Self is seen through hearing, thinking, and meditation’. Now, if the cause is known as Brahman and the effect viz. Akasha is known too. ‘From this Self is originated Space is unequivocal. Further the chain-creation too is defined: From that Space came air and from air came fire and so on. Thus not only Brahman is the cause and Space is the effect but also origin of Space as the primary sense is impossible.

II.iii.7) Vaaadvikaaram tu vibhaago lokavit/ But, there is a proposition that Space might be different and distinct as normally seen and realized in the world owing to its omni-presence and all-pervasiveness which too is a known feature of Brahman! One would recall however the oft quoted statement of Taittiriya Upa. that Brahman is the cause and Akasha is one of His effects and ‘ from the Self arose Space!’ Yet, in view of what Shritis say viz. Akaashat sarvagascha nityah, or Space is eternal, one has to understand the meanings in a ‘gauna’ sense or figurative way just as all Gods in heaven are everlasting entities! Brihadaranyaka Upanishad. (II.iii.2) is on record having said: Athaamoortam-Vaayushcha – antarikshamcha; etadamritam etadyut etattayat---ityadhidaivatam/(Now the subtle–it is air and ether. It is immortal, it is unlimited and is undefined—This is with reference to Gods!). Indeed otherwise, as SvetaashvataraUpanishad. (IV.19) affirms: Nainam urtham na tiryanaacham namadhye na parijagrabhat na tasya pratimaa asti yasya naama mahad yashah! The Inner Self again has no dimensions nor directions; neither above the level nor across, not in the middle nor in accord and simply perplexing and inexplicable. Essentially there is nothing comparable to it and is truly awesome and glorious! Paramesh–wara can never be visible by eyes or mind of commonality but with vision ultimate excepting through heart and mind of purity ‘par excellence’ and of the nature of divinity!! Indeed those who are successful in binding the Highest to one’s heart and mind are blessed and become immortal! Once the concept high order of devotion and dedication is observed, the hardest barriers of Bhagavan’s gate ways get melted away and dissolved!). Hence the inference that Akasha is a separately distinguished entity among the ‘Pancha Bhutas’ would be misleading and that its eternality is only of a figurative sense only. Basically, Space is an effect and the Supreme Brahman is the Cause!

Maatarischaadhikaranam-

II.iii. 8) Etena Maatarisvaa vyakhyaatah/ Origin of Air is explained in this Brahma Sutra. The viewpoint explained in respect of Space is applicable to Air also about its origin from the Supreme Self; Taittiriya Upanishad in Chapter II.1: Etasmaad aatman Akaashah sambutah Akaashaad Vaayuh/ (Brahman created Space and the latter created Air). Brihadaranyaka Upanishad. (I.v.22) signifies Air as follows:Athaadhidivaivatam:jvalisyami evaham iti Agnir dadhre; tapasyami aham iti Adityah; bhaasyaami aham iti Chandramah; evam anyaa Devataa yathaa Daivatam; sa yathais aham Praanaaanaam madhyamah praanah; evametaasaam Devataanaam Vaayuh; nimlochanti haanyaa Devataah; na Vaayuh saishaanamasthitaa Devataaa yadvaayuh/ (Having decided the controversy of body organs, there still remains the question of seniority among Devatas remains as to which of them are
superior! Agni Deva claimed that he is ever active to burn for any length of time and thus worthy of being the leader; Surya Deva asserted his supremacy; do did Chandra Deva; each of the Devas claimed as per their own divine function allotted to them by Almighty! But indeed finally all the Devatas acceeded that Vayu held the top position for this Deva never rested for in the event of its absence there would neither be the other Devas nor Universal Existence! Indeed, the glory of Air is extensively extolled in the Chhandogya Upanishad. (IV.iii.1-4) in four verses: Vayur vaava samvargah, yadaa vaa agnir udvaayati, Vaayum evaapyeti, yadaa Suryostam eti vaayum evaapyeti, yadaa chandrostam eti Vaayum evaapyeti/ (Vayu is the final absorber and the entity of merger. As Agni is extinguished it merges into Vayu; when Surya sets off it goes into Vayu; as Chandra disappears then again it is absorbed into Vayu again; similarly any Being as extinguished has necessarily to sucked in as Vayu!) IV.iii.2) Yadaapa ucchushanti Vaayum evaapiyanti, Vaayur hi evaitam sarvaan samvrinkte, iti aadhidaivatam/ ( In the context of Divinities, as waters are dried up they merge into the Air, as Sun is set it is absorbed into Air and as Chandra is set, then the Moon too is merged into Air!) IV.iii.3) Athaadhyaatamam: praano vaava samvargah,sa yadaa swapiti praanam eva Vaak apyeti, praanam shrotram, praanam manah, praano hi evaitaan sarvaan samvrinkte iti/ ( In the context of an Individual Self, Praana or the Vital Force is the singular place of merger. Whenever there is a problem of merger of any sense organ, it is the Vital Force that is revived with, be it vision of the eyes, speech of the the tongue, hearing of the ears, or of the thought of mind!) IV. iii.4) Tou vaa etau dvau samvargau, Vaayur eva Deveshu, Praanah praaneshu/( The two singular places of merger or absorbtion are Air in respect of Devas,and Praana in the context of individual organs) Elsewhere, Chhandogya Upanishad. (I.11.5) succinctly refers to Praana as follows: Praana iti hovaacha, sarvani ha vaa imaani Bhutaani praanam evabhisamvishanti, praanam abhyujjihate/ (Breath, verily indeed all beings here enter into life and depart from it!) Taittiriya Upanishad. (II. iii.1) describes Praana as follows: Praanam Devaa anu praananti, Manushyaa Pasha vascha ye, Praano hi bhutaanaamaayuh tasmaat Sarvaayusha muchyataye/ Sarvameva taayuryanti ye praanam Brahmo paasatey, Praanohi Bhutaanaamaayuh Tasmaat Sarvaayushamuchyata iti/ Tasyesha yeva sharira aatmaa, yah purvasya,tasmaadva eva etasmaat praanammanyaat, Anyottara aatmaa manomayah, tenaisha purnah, savaa esha purushavidha eva, tasya purushavidhataam, anvayah purusha vidhah, tasya yajureva shirah, rukdakshinah pakshah, Saamottarar pakshah, Aadesha aatmaa, Atarvaangeerasah pucchham pratishthaa, tadayasha shloko bhavati/ (There are two ‘divides’ of a human being, one is the physical and another that is more significant is the Internal Self. Praana is common to both the embodied self as well as to the inner consciousness or of all the beings including humans and of Devas respectively. In the context of all human beings, animals and other species or of the embodied Self, Prana based on food sustains the vital body. The Inner conciousness is sustained by mind. The latter or the mental body as compared to the vital body is constituted of Vedas; Yajur mantras are of the head, Rig mantras of the right side, Saama mantras of the left side while Brahmana portion is of the body trunk; the Atharva mantras as signified by Angirasa Maharshi, are of the stabilising tail represented by Earth. The analogy of the Physical and Inner SELves is thus perfect: Vital Force Praana emerging from food is the ‘sin-qua-non’ or the quintessence of sustaining human and other beings in the physical context, whereas in the celestial sense the Inner Consciousness is based on the vital force arising from Vedas and their unity of the mental body since the Vedic Texts affirm that ‘all the Vedas get united in the Self in the mind’ as per the ‘Adesha’or ‘Commands’ Portions of each Veda ie the Brahmanas as in reference to Taittireeya Adesha III.ii.1 affirms the unity of all Vedas. Again, reference is made in the Brahmana portion of ‘Athrvaangirasa’ refers to ‘pucchham pratishtha’ or of the stabilising tail; the relevant mantras are in relation to the rites
performed urging stability of peace and prosperity for all in the context of their minds.) On hearing the
glory of Air, there is a temptation of calling Air too is an eternal phenomenon, but after all it is an Effect
of that Great Cause of Brahman!

Asambhavaadhikaranam-

II.iii.9) Asambhavastu satonupapattey/ Is it at all possible and logical to presume that there was no origin
for Brahman! Chhandogya Upanishad. (VI.i.1-2) rightly raised the question: Kutastu khalu Soumyatvam
syaaditi hovaacha kathamstah saajayeteti? (By what logic can existence verily come out of non
Existence, O Good looking one!). In the beginning, this was non-existence alone. From that Non-
Existence issued Existence. Since no primary Material Cause is admitted, one has to be contented and
convinced that the primary cause would be Brahman itself.

Hence, the Stanzas from Svetasaashwatara Upanishad are: VI.v-ix: Adissa samyoga nimitta hetuh paras
trikaalaad aalopi drashtah tam Vishvarupam bhava bhutam eedyam devam svachittastastham upaasya
purvam/ Sa vriksha kalaakritthbih paronyo yasmaa prapanchah parivarattateyam dharmavaaham
paapanudam bhagesham jnaatvaastmaskham amritam vishva dhaama// Tam Ishvaraanaam paramam
Maheshvaram, tam devataanaam paramam cha daivatam patim pateenaam paramam parastaat, vidaama
devam bhuvaanesham Eedyam// Na tasya kaaryam karanamchha vidyate na tat samaschaapi adhikashcha
drishyate, paraasya shaktir vividhaiva shruyate svaabhaavikee jnaana bala kriyaa cha// Na tasya kaschit
jantaaana chaadhipah//

(Bhagavan is the very beginning as the Cause of Causes, and manifests Himself as the Union of Soul and
Bodies of innumerable Forms and Features. He being the cause of the Kaalamaana the concept of
Seconds upto Kalpas and even beyond till eternity as He himself is the Regulator of the ever existent
Time, but for periodic interruptions of Pralayas and Maha Pralayas as a periodic Play Pastime of Creation
of the Universe and its unimaginable pattern of kaleidoscopic images although with certain fixtures like
Five Elements, Devaasuras representing virtue and vice and means of Salvation and Unification with His
own reflection called Antaratma right within one’s own physical set up creating misleading images by
Maya the Fund of Ignorance almost impossible to destroy except by vidya and its fruition of what is
called ‘Karma Parakvata’ fully backed by mind and deed, and finally leading to integration of ‘Thou and
Thine’ and the Ultimate Truth of Asatomaasdgamaya Tamosomaa Jyotirgamaya! As even the Tree of
Life is so huge yet perceptible by one’s imagination and Knowledge, Paramatma who revolves kaala
chakra creating frictions and facilities at every step of existence of one’s life is most certainly beyond
cognition of the height nor roots of the Tree of Life. However the roots might possibly be discovered by
adequate watering and fertilisation by weeding out rotten gatherings around the Tree and gradually
treating with Jnaana or Vidya and ‘shraddha’ and ‘tapas’ to not only vision the Top but climb up to the
heights of the Tree and submerge thereinto! That Supreme Energy of Brahman is the focal point of all the
Deities of varied forms and intensities of energy being the Master of Masters: tam Ishvaranaam paramam
Maheshvaram, tam Devataanaam paramamcha Daivatam! Without his nod of head, the Worlds come to
a grinding halt and no action of an organ nor senses is ever possible. He is the Source of Intelligence and
Wisdom, and even that of Ignorance and Darkness even as He Himself is the Spring of joys and sorrows,
pushes and pitfalls. There is no Master of His, no Controller, being the Unquestioned Authority Himself.
Tasya Lingam, na kaaranam kaaranaadhipa/ He is stated to be the Lingam or the Hallmark Signature of
the Unknown Force that motivates the Universe as created by Brahma with the aid of Parama Shiva-Maya combine; that outstanding embodiment of energy has neither progenitor nor a higher vitality; the Rudra-Maya combine is an ample evidence of smoke as the sure existence of Fire!)

Tejodhikaranam-

II.iii.10) Tejotah tatha hi aahah/ Unlike in the case of Akaasha, there is no controversy about the origin of Agni. Hence, Chhandogya and Taittireeya Upanishad Texts. The former says ‘That Existence resolved to create many and created Fire’ and the latter describes ‘That Atman created Akasha-from Akasha to Vayu-from Vayu to Agni and Water’. Describing the significance of Agni, Chhandogya Upanishad. (V.iv .1) states: Asou vaava lokaah, Gautama, Agnih, tasyaditya eva samit, rashmayodhumah, aharn archih, Chandramaa angaarah, nakshatraani visphulingah/ (King Pravahana explained to Gautama that after death, the Soul would witness Agni, while Surya was the fuel, Sun Rays were the smoke, the day was the flame, Chandra as couls and Nakshatras as the sparks)

Mundaka Upanishad. (II. i.4) accords utmost significance to the ‘Antaratta’ or the Indwelling Self stating: Agnirmoorthaa chakshusi Chandra Suryo, Dishah shrotrey, vaagvivrataacha Vedaah/ Vaayuh Praano hridayam vishwas sah, Suryo Chandraa angaarah, nakshatraani visphulingah/ (Krishna Paramatma! It is my strong conviction that you are the Parama Purusha, the unique entity that is highly realisable, the singular axis to the wheel of the Universe, the Ultimate Refuge Point, the Supreme Protector of Virtue and Natural Justice, and the Ageless Purusha Svarupa. You are the One with no beginning, mid point and termination, the embodiment of power and energy, possessive of myriad hands and feet, with the countenance of Fire at once blazing and effervescent, Surya and Chandra as the eyes of radiance and tranquility, and of outstanding source of Universal activity and dynamism. Mahatma! You are the Undefianable Self that ever fills in and radiates with the totality of Existence and Life!)

Abadhikaranam-

II.iii.11) Aapaah/ Water was born from Fire. In the very beginning, prior to the manifestation this world was pure Being: Chhandogya Upanishad vide VI.ii.3-4) are quoted: Tad aikshata, bahu syaan prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaan prajaayeteti, tat aposhrirajaata, tasmaad yatra kvacha shochati svedate vaa purushah, tejasa eva tad adhi aapo jaayante/ (Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!)

(b) Taa aapa aikshanta, bahyah syaanma Prajaayamaheet taa annam ashrjantaa tasmaad yatra kvacha varshieeti tadeva bhuyishtham annam bhavati, adhyyaya eva tadhyannaadayem jaayate/ (Now these waters too felt that they should be many and created in excellent forms and this is how water in the form of rains created bountiful food;
indeed thus food emerged from waters undoubtedly!) Similarly, Taittiriya Upanishad.(II.i.1) is quoted:

*Tasmad vaa etasmaad Aatmana Aakaashaah sambhutah Aakaashaad Vayuh Vayor Aagnih, Agner aapah, aadbhyah prithvi, prithivyaa oshadhayah, oshadhibhyo annam annaat purushah;*

(This Brahman is indeed within one’s own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man); such was the cycle of Brahman’s Cause and Effect chain!

**Prithivyadhikaaraadhidhikaranam-**

**II.i.12 Prithivi adhikaara rupa shabdaantarebhy/Taittiriya Upanishad (II.i.1) explains the Origin of Earth and Food:**

*Tasmaad vaa etasmaad Aatmana Aakaashaah sambhutah Aakaashaad Vayuh, Vayor Aagnih, Agneraapah, Adbbhyah prithvi, Prithivyaa Auoshadhayaah, Aoushadhidhibhyo annam annaat Purushah; Sa vaa esha Purusho anna rasamayah tasyedam evaa shirah, ayam dakshina pakshah, ayam uttara pakshah, ayam Atnaa, idam pucchham pratishthaah/*('From that Brahman indeed were produced Space-Air-Fire-Water; from water sprang Earth. From Earth were born herbs. From the herbs was produced food. From Food was born man. That man, such as he his, is surely a product of the essence of food. Of him this indeed is the head; this is the southern (right) side; this is the northern side (Left); this is the Self; this is the stabilizing tail.’

Brihadaranyakya Upanishad (I.i.1-2). *Naiveha kimchanaagra aseet, Mrityunaivedaamaavritamaaseet, Ashanaayaya, Ashanaayaaya hi mrityu:, tanmano -kuruta, Atmanvi syaamiti, Sorchannacharat, tasyaachatelya aapojaayanata archate vai me kam abhud iti; tad evaarkasya arkatwam; kam ha vaa asmaibhavati, ya evam etaad arkasya arkatwam veda/* (Since nothing at all existed at the very start, except Mrityu or Death renamed as hunger, Bhagavan Hiranyagarbha materialised Consciousness or Mind and in the thought process of concentration there emerged water and its synonym viz. happiness and eventually ‘Arka’ or Fire).

Describing the colour of earth, Chhandogya Upanishad. (VI.iv-2) describes it as black or dark grey: this is in tune with Agni’s colour being red, and that of water as white. Now about the glory of Food: Taittiriya Upanishad (II.i.1) describes: *Annaa vai prajaah prajaayante, yaa kaascha Prithiveem shritaah, atho annenaiva jeevanti athinadapi yati antataah/ Annam hi bhutaanaam yeshthham, tasmaat sarvoushadham uchyatey, sarvam vai tennam aapnuvanti yennam Brahmpaasatey/Annam hi bhutaanaam yeshthham, tasmaat sarvoushadhamuchyatey/ Annaad bhutaani jaayante jaataany anneenna vardhanthey, adyatetti cha bhutaani tasmadannam taduchya iti/"

(Food is the base that all the Beings on earth are born from, sustained by and at the end merged into. Since food is preceded by, born before, worshipped always, and eaten by all the Beings, it is precisely called Praana or the Life Force for all. As the Inner Self is made of this Life Energy which is the essence of food, the latter is an off shoot of Vayu the Air of the Pancha Bhutas or the Five Elements of ‘Prithivi-aapas-tejas-vayu -akaashas’. Of this Vayu, the head of a Being is Praana, its right side is Vyana, left side is Apana; Akasha or the Space is the Self of a Being, Earth is the tail that stabilizes. Thus ‘Annaat’ or food transforms into ‘Prajaah’ resting on earth; since ‘annam hi bhutaanaam yeshthaanaam’ or as food is the first born, all the living beings originate from ‘annam’, sustain from it and finally merge into it; hence *Annam Brahma!*
Tadabhinnaadhidikaranam-

II.iii.13) Tadabhidhyaanaadeva tu tallingaat saha/ It is on the basis of Brahman’s Creation of the Pancha bhutas as indicated by their distinct signs and their powers that the splendor of the Supreme Self is asserted and proved correct. Very interestingly, the Elements are not aware of the magnificence of the Supreme Self and not even their own significance of the role that they play in the upkeep of the Universe by His unique grace!

Brahadaranyakya Upanishad.(III.vii.3) clarifies the position: 

Yah Prithivyaaam tishthan Prithivyaa antarah, 

yam Prithivi na veda, yasya Prithivi shareeram, yah Prithivimantaro yamayati, esha ta Atma antaryaami amatitah/ (He who inhabits the Earth, but is within it, whom the Earth does not know, whose body is within it, whom the Earth does not know, whose body is Earth and who controls the Earth from within, is the Internal Ruler, your Immortal Self!). Similarly, He inhabits water and is within it that water does nor know, whose body is water and who controls from within, is the Internal Ruler, your own Immortal Self!

So is the case of Agni, Space and Air. Same with the reference to Heaven, Sun, Moon and Stars, Ether, Darkness, Illumination, the Body and Parts, Mind, Jnanendriyas and Karmendriyas, and Intellect! Indeed there is no other witness but Him! All the ‘Lingaat’ or the marks distinguishing the Individual Entities afore mentioned above included are His witnesses!

Viparyaadhidikaranam-

II.iii.14) Viparyayena tu kramotah upapadyatecha/ As in the case of Cause and Effect, so would be the reverse order ie. from the Effect back to the Cause; that is, the reverse order of Dissolution too. Taittiriya Upanishad (III.i.1) refers: 

Yatovaa imaani Bhutaani jaayante, Yena jaataani jeevanti yatprayantryabhi samvishanti/ (The illustrious Bhrgu Maharshi approached his father Varuna Deva to teach him Brahman and the latter commenced his explanation: Annam praanam chakshusha chakshu uta shrotasya shrotaram, manaso ye mano viduh, te nichikyur Brahma puranam agryam/ or food, vital force, vision by the eyes, hearing capability by the ears, mind with which to think and imagine and ‘vaak’ or tongue by which to speak constitute among the various means to the knowledge of Brahman.

As is explained vide Brihadaranyaka Upanishad (IV.iv.18): 

Praanasya praanam uta chakshusha chakshu uta shrotasya shrotram, manaso ye mano vidiuh, te nichikyur Brahma puranam agryam/ or Brahman is revealed as the radiance of the Self or the Pure Intelligence and indeed the elemental or quintessential vital force or the Maha Prana; it is also the rudimentary eye or the eye of the eye, the basic ear of the ear and the other fundamental organs especially the mid of the mind. Thus the elemental sense objects of the Innermost Self declare themselves as the integral components of the Supreme and premordial Purana Brahman. Varuna Deva added: These means of Brahman are indeed stated rather in a partial manner and ‘tapas’ or meditation and intense concentration of the organs and the resultant senses would call for the highest order: since Brahman is of the climactic target to visualise and since He is the highest of the highs of virtues, the quality of the concentration and introspection would necessarily demand the highest virtue!The Brahma Jnaana Sadhana is thus the pre requisite and the Knowledge has necessarily to be saturated with Sacrifice and Practice of that Knowledge)

As the order of dissolution of Pancha Bhutas the same is described in Maha Bharata (XII.339.29):  ‘The end of the World comes about thus: Earth the basis of the world is dissolved in Water, Water dissolves in Fire; Fire gets absorbed in Air, Air dissolves in Space ans Space in the Unmanifested!’
Antaraa Vigjnaanaadhikaranam-

II.iii.15) Antaraa Vigjnaana manasi kramena tallingaaditi chenna avishshaat/The thumb rule is that creation and dissolution of Elements occur in direct and reverse order. But there might be the inter-play of what one’s instinct or mind might say and what one’s intellect or knowledge might direct. In other words the individual senses might lead or mislead the thoughts and discretion and there might be an imbalance hastening self destruction!

This might happen as Katha Upanishad. (I.iii.3) describes: Atmaanam rathinam viddhi shareeram rathameva tu, Buddhim tu saaratham viddhi Manah pragrahamevacha/ (This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the intellect and mind is the bridle!) Moreover, from the Self are born the Vital Force, Mind, all the senses, Space, Air, Fire and Earth. Thus there could be disturbance of the order of Creation and Dissolution of all Elements or Effects created by the Cause. This apprehension is indeed misplaced since after all the senses are formed of the Elements.

Chhandogya Upanishad (VI.v.1-4) clarifies: Annam ashitam tredhaa vdheeyate, tasya ha stavishto dhaatuh tat pureesham bhavati, yo madhyams tan maamsam, yo nishthastan manah/ Aapah pitaas tredhaa vidhiyante, taasaam yah sthaavishto dhatus tan mutram bhavati, yo madhyvaas tallohitam, yonishtah sa praanah/ Tejoshitam tredhaa vidheeyate, tasya yah sthavishto dhatustad asthi bhavati,yo madhyamah sa majjaa, yonishtah saa Vaak//Annamayam hi, Saumya, manah, aapomayah pranah, tejomayi Vaag iti;bhuya eva maa Bhagavan vigjnaapatitva iti;tatha Saumya, iti hovaacha/

( Whatever food is consumed takes three forms of which the grossest form is ‘purisham’ or body reject / faeces, the medium constituent being flesh and the finest form as one’s own mind; indeed mind is the body’s divine vision! Water consumed too is divided as urine, blood and the Vital Force. ‘Tejas’or radiance as consumed takes the gross form of bones, the secondary as marrow and the tertiary as the organ of Vaak or Speech! Svetaketu was thus instructed in sum that mind was the result of food, vital force was made of water and speech comprised of Fire!)

Further more even if the senses are not the products of Elements, still the order of Creation of the Elements is not disturbed by the senses, since either senses originate first and Elements later or vice versa.
II.iii 16) Charaachara vyapaashrayastu syaat tadavyapadesho bhaaktah tadbhaava bhaavivvaat/ The normal misconception is that when a person is born or dead, the body is originated or dissolved but the fact of the Soul which is permanent is realized only in a secondary sense. Indeed as Chhandogya Upanishad. (VI.xi.1-3) reminds one of this Eternal Truth: Axya, Saumya, mahato vrikshasya yo mulebhyahanyaat, jeevan sravet; yomadhyebhya -ahanyaat jivan sravet yogre bhyaahanyaat, jeevan shravet yogrebhyahanyaat, jeevan shravet sa eva jeevenaat- maan unuprabhutah pepeeyamaano modaamaanas tishthati// Axya yad ekam shaakham jeevo jahati, aha saa shushyati, dwiteeyam jahati, aha saa shushyati, triteeyam jahati, aha saa shushyati, sarvam jahaati sarvah shushyati evameva khalu Saumya viddhi iti hovacha/ Jeevaapetam vaava kiledam mriyate, na jeevo mriyataa iti, sa ya eshonimaa aitad atmanyaaam idam sarvam, tat Satyam, sa aatmaa, tat tvm asi: Swetaketo, iti; bhuyaa eva maa, bhagavan vigjnapaava iti; tatha, Saumya, iti hovaac ha/(If a tree is struck at the root of a big tree, it would no doubt survive but emanate juice; that is what would happen when the tree is struck in the middle, or top thus signifying that it is permeated with the same individual soul. Yet if many branches get dried up and repeated efforts would not help to revive and the tree would need to be discarded, then the tree would cease to exist with its individual soul; but the Soul does not, repeat not, die but only gets separated! That which was the subtle essence which the tree had now got transmigrated! That is called That! Uddalaka thus desired this fact to Svetaketu by way of a telling illustration!) Brihadaranyaka Upanishad. (IV.iii.8) states: Sa vaa ayam Purusho jaayamaanaah shareeram, abhi sampadya maanah paapmaabhih samsrujjyate sa utkraaman, mritayamanajh paapmaano vijahati/ (This individual at the time of birth assumes a body and organs along with senses of seeing, hearing, touching, digesting food intake, capacity of procreating, thinking and so on and as such becomes the victim of evils with or without awareness of ‘paapa- punyas’ or merits or demerits. When death envelops him, he discards the home of the evils viz. his body while of course retaining whatever virtue he might have left behind) After all, the rules pertaining to the performance of rites connected with birth or death are in reference of the body and not releated to the soul!

Atmaadhikaranam-

II.iii.17) Na atma ashrutey nityatwaat cha taabhyah/ The doubt arises about the origin- its association as the soul called Jeeva caged in the body with senses- and its eternality. To clear this doubt, references to Vedic Texts like Upanishads would be the only recourse: First about the Origin of the Individual Soul: The doubt is raised from Brihadaranyaka Upanishad. (II.i.20) : Sa yathornaa naabhih tantunoccharet, yathaagnegh kshadra vispulinga vyacharaanti, evam evaasmaad aatm,anaah sarve praanah, sarve lokah, sarve devaah sarvaani bhutaani vyuchharanti; tasyopanishat satyasya satyam iti praanaa vai satyam, teshaaamsatyam*/ (Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickering all around. In the same manner human organs like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart asking for breathing and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranging from a blade of grass upto Hiranyagarbha manifest their own characteristics. Likewise all Individual Selves in existence are akin to Brahman and truly
Upanishads are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself!! Upanishads are thus the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!! Mundaka Upanishad. (II.1.1) also says: Tad etat Satyam: Yatha sudiptaat paavakaad visphulingahsahsrasrah prabhavaneyy sarauppaah, tathaaksharaad vividhaah, saumya, bhavaah prajaayante tatra chaivaapi yanti/ ‘Indeed this is the Truth: As a fire fully ablake, fly off sparks in thousands that are akin to the fire originate different creatures and into It they merge!’ Further Taittiriya Upanishad. (II.vii.i) states ‘He made Himself by Himself! Indeed the above three references do not support the view that the Individual Soul has an origin! In fact no Upanishad mentioned of the creation of Individual Soul!

On the question of the eternality of the Individual Soul however, there are several references from the Vedic Texts: ‘Let me manifest name and form by myself entering as the individual Soul’; ‘The Individual being does not die’ (Chaandogya Upanishad vide VI. xi.3: Jevaaetam vaa kiledam mriyate na jeevo mriyataa iti, sa ya eshonimaa aitad atmanyaam idam sarvam, tat Satyam, sa atmaa,tat twam asi/ ( Even if man branches get dried up and repeated efforts would not help revive the tree, then the tree needs to be discarded, then the tree would cease to exist with its individual soul; but the Soul does not, repeat not, die but only gets seperated. Then in the subtle essence, the tree would only transmigrates to another tree or a new being. That is called That! ‘The birthless Self is undecaying, immortal, undying, fearless, and Brahman or Infinite’ Brahadaaranyaka Upanishad. (IV.iv.25); ‘The Intelligent one is not born and does not die. This ancient one is birthless, eternal and unchanging’ Katha Upanishad. I.ii.18); ‘This Self has entered into those bodies up to the tips of the nails; ‘ This Self, the perceiver of every thing is Brahman’ ; Brihadaranyakya Upanishad. (II.v.19) and so on all declaring eternality! Thus the Individual Soul has no origin and dissolution but enjoys eternality as it is Brahman itself!

Jnyaadhikaranam-

II.iii.18) Jnota eva/The Individual Soul is an eternal cognizer of consciousness since It is free from Origin and Dissolution. Indeed Brahman being Truth, Knowledge and Infinite, the Individual Soul too possesses similar qualities as of Brahman and as such is an eternal cognizer with self consciousness. Brihadaranya Upanishad. (IV.iii.11) explains the situation: Swapnena shareeramabhi prahatyaa suptah suptaanabhi chaakasheeti, Shukramaadaaya punaraaiti sthaanam Hiranyamayah Purusha ekahamsah/ (‘Indeed deep sleep provides relief from monotony of human existence and is a healthy sign of sound health and balance of mind; in that state one averts fears and apprehensions as also yearnings and unfulfilled ambitions which are all the reflections of mind and wishful thinkings. In that stage the Self is remotely related to divinity and mysticism and tends to associate with the consciousness of the sense organs. Thus the Individual Self assumes the non- reality to transform itself to reality and from dreams to the state of actuality! In other words, the Self seeks to associate himself with that kind of conscioussness of the sense-organs and identify himself with Hiranmaya Purusha, or the Golden Person or the lonely Swan or the Parama Hamsa surfet with pure intelligence! ) The radiant infinite being Purusha who moves alone puts the body aside in the dream state, and remaining awake himself and taking the shining functions of the organs with him, watches those that are asleep. Again he comes to the walking state’).

The same Upanishad. further states ( IV.iii.9, 13 & 30 respectively): IV.iii.9) Tasya vaa etasya purushasya dwai eva sthaane bhavatah: idam cha Paraloka sthaanam cha; sandhyam triteeyam swapnasthaanam; tasmin sandhye sthaane tishthannete ubhe sthaamy pashyati- idam cha paraloka
sthaanamcha/ Atha yathaakrameyam paraloka sthaany bhavati, tam aakramam aakramya, ubhayaan paapmanaa aanaamdaamscha pashyati/ Sa yaatra prasvapiti, asya lokasya sarvaavato maatram apaadaaya, swayam vihaya, swayam nirmaaya, svena bhaasaa, svena jyotisaa prasvapiti; atraayam purushah swayam- jyotir bhavati/ (This individual possesses two places of stay viz. his present birth and the next birth, while there is a dream state which is the interval of the two. Now over and above the waking and dream states, there are two worlds between which the individual self bears a resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state, the individual Self is mixed up with the purpose of body organs and their functions, awareness or intellect, the mind and thoughts, and the extraneous influences as also the action-reaction syndrome. But in the dream stage, the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the ever-happening experiences of the world and tears himself apart to build his own world of the ‘so called’ reality since existence itself is unreal! One might however wonder that after all the sense objects are experienced in dreams just as in the case of the waking state then how could one deduce that the organs do not function too! The reply lies in the next stanza!) IV.iii.13) Swapnaanta uucchhaa vachameeya maano Rupaani Devah kurute bahuuni, Uteva streebhih saha modamaano, jakshadutevaapi bhayaanti pashyan/ (Maharshi Yagjnyavalkya continued to explain to the Emperor that in the ‘Swapnaavastha’ or in the context of dreams, innumerable forms were displayed attaining the higher and lower states such as of Devas or say of animals and birds. Notwithstanding these variations and impressions in the profile of Creation, Bhagavan always rejoiced at once, be it in the company of fair sex, laughing away with friends and companions, or viewing horrible sights of cruel animals or poisonous species.) IV.iii.30) Yad vai tanna vigjnyanaati vigjnaanvai tanna vijaanaati, na tu tad dwiteeyamasti tatonyad vibhaktam yad vijaaneeyat/ (That Knowledge is power and eternal is a truism and a wellknown Truth; perhaps this fact is not always clear to a person in deep sleep. The Self as an Individual has no doubt to utilise his or her mind as a part of the body to appreciate the everlasting nature of knowledge; Pure Intelligence which the Supreme is all about being amorphous, the crucible of an Individual’s body organ of mind has to become a handy instrument to appreciate this basic Truth of the might of Knowledge!) Indeed deep sleep provides relief from monotony of human existence and is a healthy sign of sound health and balance of mind; in that state one averts fears and apprehensions as also yearnings and unfulfilled ambitions which are all the reflections of mind and wishful thinkings. In that stage the Self is remotely related to divinity and mysticism and tends to associate with the consciousness of the sense organs. Thus the Individual Self assumes the non-reality to transform itself to reality and from dreams to the state of actuality! In other words, the Self seeks to associate himself with that kind of consciousness of the sense-organs and identify himself with Hirnamaya Purusha, or the Golden Person or the lonely Swan or the Parama Hamsa surfet with pure intelligence! )

Utkranti gatyaadhikaranam-

II.iii.19) Utkraanta gatya gateenaam/What is the size of the Individual Soul at its entry of the body made of the Pancha Bhutas and its exit therefrom! Apparently since its size is not as per the body, but is it of atomic size or of infinity as indicated by Vedic Texts! The doubt of the atomicity arises from the vagueness of Vedic Texts: Kaushitaki Upanishad (III.3 & I.2 respectively) state: III.3: Jeevati vaag apeeto munkaan hi pashyamah, jeevati chakshur apeetondhaan hi pashyamah, jeevati shrotraapeto badhiraan
hi pashyaamaah, jeevati manopeto balaan hi pashyaamah, jeevati baahucchinnmaa jeevati uru chinna iti evam hi pashyamah iti, atha khalu praana eva prajnaat medam shariram parirsrayoththaapayati, tasmaad etad evoktham upaaseeteti, saishaa praane vo vai praanah saa prajnaa, yaa vaa prajnaasa praanah, tasyaishaiva driishitr etad vijnaanam, yatraitat purushah suptah svapnam na kaanchana pashyaty athaasmin prana evaikadhaa bhavati tad enam vak sarvaih naamabhii saahaapyeti, chakshuh savaih rupaih saahaapyeti, shrotoram sarvaih shabdaaih saahaapyeti, manah sarvaih dhyaanaaih saahaapyeti, sa yadaa pratibudhyate yathaagnier sarvaa disho visphulinga vipratishtherann evam evaitasmaad aatmanah praanaa yathaayatanam vipratishtante praanebhyu devah, deverbhyo lokaah, tasmaad etad evoktham upaaseeteti, saishaa praane praneapthi, vo vai praanah saa prajnaa yaa vaa prajnaa saa praanaah, tasyaishaivasiddhir etad vijnaanam, yatraitat purusha aarto marishyaanaabalyam etya sammoham eti, tam aahur udakraameet chittam, na shruniti, na pashyati, na vaachhaa vadati, na dhyaayati, athaasmin praana evaikadhaa bhavati, tad enam vaak sarvaih naamabhii saahaapyeti, chakshuh sarvainrupaih saahaapyeti, shrotoram sarvaih shabdaaih saahaapyeti, mana sarvaih dhyaanaaih saahaapyeti, sa yadasmaacchaa nraad utkraamatii saahaivaitaaih utkraamati/ (Indeed an intelligent person should meditate on ‘ukta’ to the breathing energy which controls and sustains all the organs and senses since as one normally finds a possible defect in any specific organ it is the problem of adequate supply of the vital energy; one finds across a dumb person as he is deprived of the ability of speech; a blind person suffers from the absence of eyes resulting in the lack of vision; a deaf person is disabled to hear as his ears are non-functional; a mad person suffers from the defect of mind and thus behaves oddly; similarly the shortcoming of arms or legs disables body movements. In all these cases, adequate resource of vital energy and the breathing spirit falls short. Again, when a person is so asleep that he sees no dreams then he becomes one with that breathing spirit alone. Then speech with all sounds gets absorbed and so do the eyes and ears while mind with all the thoughts is shrunk into itself. As soon as the individual wakes up, the vital energy sparks off like blazing fire to reactivate all the organs and senses as usual and invoke the respective deities like Surya the source of vision, Vayu the individual breathing process quite apart from the Universal Energy anyway, Chandra the mind, Antariksha the ears and the sense of hearing and of reaction to sounds and so on. Thus the internal breathing energy alerts the individual to revitalise and wake off from the sleep. To prove this point of sleep stage, a sick person nearing death falls into the state of unconsciousness when the physical senses slow down although the fundamental vital energy too slows down the flow of Universal Energy into the branch of the individual energy even as the abilities of vision, speech, hearing, touch, smell and body movement get affected and as finally the control of mind and brain power slows down and the link of the internal flow of vital energy gets terminated from the Universal Energy that what Indra Deva is! 1.2) Sa hovaacha, ye vai ke chaasmaalokoat prayanti chandramaasam eva te sarve gacchanti, teshaaam praanaaih purva paksha aapyaayate taan aparaa pakhsha prajapnyati, etad vai svargasya lokasya dvaaram yascchandramaastam yah prati aahatam atisrijate: atha yo na prati aahaa tam iha vrishtir bhuta varshati sa iha keetao vaa, patangovaa, matsyovaa, shakunir vaa, simho vaa, varaaho vaa parashyaan vaa, shardulo vaa, purushovaa, anyo vaa teshu teshu sthaaneshu pratyajaayate, yathaikarkmaa yathaah vidyam, tam aagatam prachati ko sheeti, tam pratibruyaat: vichakshanaad ritavo reta aabhritam paanchadashaat prasutaat pitiyaavatatah, tam maa pumsi kartaryerayadhvam pumsaa kartraa maatari ma nishinchaa sa jayaa upajaayamaano dvaadashaa trayodasha maaso dvaadasha trayodasha pratitaad maapitasaasam tat videham pratidad-videham, tam maratvomartya vaa abharadvam tena satyena tena tapasaa riturasmy aartavosmi, kosi, tvam asmeeti, tam arisrijate/
As and one leaves the world they are all destined to reach the Moon. If the person departs during the Shukla Paksha or the brighter fortnight ending Purnima, then he thrives on the vital breathing spirits and in the Krishna Paksha ending Amavasya, then for sure is destined to be born again and thus indeed the Moon is the gate way to the world of Swarga or other wise. The Soul having reached the gateway seeks entry to higher lokas and if the gates are opened the Soul would by extremely fortunate; other wise joins the rains down back to earth.During the return journey perhaps the experience of heaven or hell are perhaps faced. As per the karma phala, the Being is reborn as worm, insect, fish, bird, lion, boar, snake, tiger, or a human being. When born thus, the person is born in the twelfth or thirteenth month and when asked about its identity, then the reply would be that an agent brought its seed on the womb of a mother by a father. The persistent question as the true identity of the Praani who herebefore the twelfth or thirteenth month of the delivery was, the reply came out : tvam asmeeti/ or ‘I am you!’ In other words the True Identity of the SELF before the actual birth persists, but no sooner that the birth takes place than the thick cover of Ignorance and Maya would prevail and then only the individual is set free armed with a seasonal admission and temporary entry permit to Existence is accorded, free for its bodily actions and reactions to be initiated by the limbs and senses and mind and the meter of a fresh account of pluses and minuses is set and activated then).

As regards the entry of the Soul into the world, Brihadaranyaka Upanishad. (IV.iv.6) states: Praapyaanta Karmanastasya yatincheha karotyayam, Tasmaalokaat punaraityasmai Lokaa ya karmaney/ (On exhausting the results of whatever work he did in this life, he returns from this world to that for fresh work). Thus neither the size nor the destination of the Inner Self is kept vague and any inference of the atomic size of the Soul remains a guess work.

II.iii.20) Swaatmanaa chottarayoh/ As to size of the Soul, whether atomic or infinite or otherwise still unconfirmed, the course of its action by way of departure from the body needs to be analysed. This is especially so since the means of its exit are to be defined in relation to the body parts that it existed in as of then. Brihadaranyaka Upanishad,’s statements (IV.iv.1-2) are relevant: IV.iv.1) Sa yatraayam Yagjnyavalkyam nyetya sammohamiva nyeti, athainamete praanaa abhisamayanti; sa etaastejomaatraah samabhyaadadaaano hridayamevaanva vakraamati; sa yatraisha chaakashushah purushah paraan paryaavartatethaa rupagjno bhavati/ (At the time of death, the Self gets feeble and frail and virtually senseless when the body organs like speech and hearing fail gradually. The element of light within gets withdrawn and the ether in the lotus of the heart manifested in the intelligence gets shaken and dwindling. His eyes get drooping unable to recognise forms and colours!) IV.iv.2) Ekibhavati, na pashya teetyaahuh; ekibhavati, na jighnateetyaahuh; ekibhavati, na rasayat etyaahuh; ekibhavati na vadateet yaahuh; eki bhavati, na shrunoteetyaahuh; eki bhavati na manuta ityaahuh; eki bhavati na sprushateet yaahuh; ekibhavati na vigjnaanaateetyaahuh; tasya haitasya hridayasyaagram pradyotate; tena pradyotenaisha Atmaa nishkraamitchakshushho va, mardhno vaa, aneybhyo vaa sharira deshebhyah; tam utkraamantam praanoutkraamanti;praanam anuutkraamantam sarvepraana anuutkraamanti;sa vijnanam evaanvakraamati; tam vidyaa karmaanti samanvaarabhete purva pragjnaa cha/ (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!)
Now, there is a seeming atomicity that the Soul’s departure is presumed or inferred though not confirmed by Vedic Texts!

II.iii.21) Naanu ratat shruter iti chenna itara adhikaaraat/ In case, there is even a semblance of agreement - by way of benefit of doubt - that the Individual Soul might presumably be of atomic size, indeed this inference is utterly baseless and totally unsupported by Vedic Texts as the latter state emphatically against such beliefs! Brihadaranyaka Upanishad. (IV.iv. 20 ) delineates the following assertions:
Ekadhaivaanudadrush tyam etad apramayam dhruvam, Virajah para aakashaad aja atmaa mahan dhruvah/ As the form of consistent and harmonised Pure Intelligence realises like the elemental ether permeating all over the Universe, the Individual Self is taintless as being free from the imperfections and contaminations of the body and senses. The Self is infinite and indestructible as neither it comes into life, nor exists, grows, begins to decline, decays and dies!) Brihadaranyaka vide IV.iv.22 too is relevant: Sa vaa esha mahaan aja atmaa yoyam viginaana mayah praaneshya ya eshontar hridaya Aakaashah tasmin shete, sarvasya vashee sarvasyeshaanah sarvswaadhipatih; sa na saadhunaa karmamaa bhuyan, no evaa saadhunaa kaneeyan; esha Sarveshwarah; esha Bhutaadhipatih; esha Bhuta paalahl, esha seturvidharana eshaam lokaanaam asambhedaayaa/ Tam etam Vedaanuvachanena braahmanaas vividishanti, yagjnena, daanena, tapasanaaashakena; etam eva viditvaa munir bhavati, etam eva pravranaa lokam icchhantah pravarajanti/ Etaadhasma vai tat poorve vidvaamsah prajaam na kaamayante: kim prajayaa karisyamah;

So far in this Brahmana, descriptions have been given about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another, the beginning of the quest for Brahman, how Vidwans looked about this quest, the methodology followed by Brahamavettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahman especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmagijnas in the search of Bahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to that Self and proposal about the Sadhana is being discussed: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander, protector and the dividing line of worlds. Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, ‘grihastas’ eventually become ‘Sanyasis’ or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: neti,neti or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renounciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner
Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!). Hence the Eternity and Immeasurability of Brahman!

II.iii.22) Swa shabda unmaanaabhyaam cha/ It is by inference that the Individual Soul is stated to be of atomic nature as implied in Vedic Texts. Mundaka Upanishad (III.i.9) makes a reference as follows: Eshaanur atmaa chetasaa veditavyo yasmin praanaah panchaadhaa samvivesha, Praanaischitam sarvam otam praajaanaam, yasmin vishuddhey vibhavaty esha Atmaa/ (Within the heart of a body where Praana or the Vital Force has entered in five forms -of Praana, Apaana, Vyana, Udaana and Samana-in the Subtle Self of an Individual to be realized through Intellect by which is pervaded the entire Mind as well as the motor and sensory organs, which having become purified, this Self reveals Itself distinctly!). In other words, it is learnt that Praana has entered in a five fold media into the subtle Individual Self as comprehended by intellect!). Svetasvatara Upanishad. (V.9) refers much more directly about the size of the Individual Self: Vaalaagra shata bhaagasya shatadhaa kalpitasya cha bhaago jieevas sa vijneyas sa chaanantyaaya kalpat/ (This living Self is to be known as a part of the hundredth part of the point of a hair divided a hundred fold, yet it is capable of Infinity!!). Hence the Subtle Inner Self is infinitesimal by Vedic Belief!

II.iii.23) Avirodhah chandanavat/ Just as a drop of sandalwood paste applied on a part of the body produces a heavenly sensation all over the body, similarly the Inner Soul though of infinitesimal nature manifests itself the whole body though located at one part of the body. After all, the Soul is connected to skin and it is logical that the the whole skin gets the sandal wood paste experience.

II.iii.24) Avasthiti vaishyaaditi chenna abhyupagamaat hridi hi/ The doubt is that the example of sandal wood paste giving joy all over the body might be possible since the Inner Soul existed at the point of its existence. But that objection to this doubt is that the Soul is after all spread all over the body. The Vedic explanation however is: Hridi hi esha atmaa/ (Prashna Upanishad. III.6-7) or the Self is in the heart; [the Upanishad also provides scientific explanation]: Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taaasaam shatam shatam ekaikaashyam dvaa saptatir dvaa saptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati/ Ataika -yordhva udaanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyyaam eva manushya lokami/ (The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub- branches or arteries, among which permeates ‘Vyana’ of the Pancha Pranaas, activising the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. Chhandoga Upanishad vide VIII.vi.6) Shatam chaikaa cha hridayasya naadyah taaasaam murdaanaam abhinnih abhinishtraika tayordhva ayanna amritatvam eti vishvavam anya utkramane bhavanti/ In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time
of departure, one of the nerves-Brahma Nadi of the blessed ones reaches the crown of the head. While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘manushya loka if it is ‘ubdhaabhyameva’; or as a result of paapa- punyaas or sins and virtues). Brihadaranyaka Upanishad vide IV.iii.7. is more explicit: Katama Atmeti? Yoyam Vignaanaamaya Praaneshu hridayantar- jyoti: Purushah :( Which is the Self? Just as in a dream state of semi-consciousness this is infinite Purusha that is identified with the Intellect or Heart in the midst of the organs, and as the self effulgent light within the heart!). Thus the example of sandalwood paste drop in the earlier Brahma Sutra is vindicated!

II.iii.25) Gunadwaa lokavat/On account of the fact that the Self is all pervasive and conscious, its actions are far reaching. It is common experience that the light of a Lamp kept in a corner of a room is spread far and wide. So would be the reach of the Individual Self on account of its capacity to diffuse deeds .Similarly its perception and action spreads all over the body.

II.iii.26) Vyatireko gandhavat/The quality of responsiveness can be inferred by separate existence of perceptions like smell of fragrant flowers, vision of colours, taste of tongue and hearing of musical notes. The Individual Soul which has a very minute appearance is indeed capable of visualizing substances, existences, and materials as also the features, quality differences and minute worthiness.

II.iii.27) Tatha cha darshayati/Indeed Vedic texts stand evidences of Individual Souls residing in the hearts of Beings, their all pervasiveness, their infinitesimal existence, their extreme quality of sentence, and most effective connectivity with sensory organs and perceptions. Chaandogya Upanishad (VIII.viii.2) explains that when both Indra the Chief of Devas and Virochana as the chief representative of Daityas approached Prajapati to ascertain whether the Individual Self and the Supreme were the same ; as both were asked to see their own reflections on the surface of water, they both found exactly similar reflections, thus proving that the Soul resides in the heart, has a very infinitesimal existence and that it permeates the whole body of an Individual through the quality of sentence, it says that the Self is a reflection in fullness from the hair of the head to the tip of nail of the toes! Also, Kaushitaki Upanishad. IV.20 explains: Athaasmin praanabha kshurasvaah, tad enam vaak sarvair naamabhah sahapyetih,
chakhshuh sarvai sahaapyeti, shrotoram sarvai shabhayi sahapyeti manah sarvairah bhya sahapyeti, sa yadaa pratibhudyate yathaa praanagner jvalataah sarvaa dishoh vispulangaa vipratisterhan
ev evaitasmaad atmanah praanabha yathayataanam vipratisthante, praanabhya deva deverbha lokaah,
sa eshaa praanabha eva pragjaanaaastmedam shareeram atmanaaam anupapravishhta aalombhyaa
anakhebyaah, tad yadhaa kshurah kshura dhanevopahito vishvambhoro vaa vishwambarakulaaya
evamevaisha pragjaatmedam shareeram atmaanaam anupapravishhta aalombhyaa aakhebyaa tam etam
atmaanaam eta atmaanaonvavasyantel yathaa shreshthinam bhunjati evam evaiisha prajaanamaitair
atmabhiri bhunktam evam evaiita atmaanaam etat atmaamaan bhunjanti sa vaavvaddha vaa indra etat
atmaamaan na vijayajaa vaavad enam asuraah abhi-babhuvah, sa yadaa vijayetah hatvaasuraan vijitya,
sarveshaam cha devaanaam, sarveshaam cha bhuaananah shaishthyaam svaaraayiayam, adhipytam paryait
tathaa evaiita vidoaan sarvaan paapmaanopahyaa saveshaam cha bhutaanaam shaishthyaam
svaaraayiayam, adhipytam paryeti ya evam Veda, ya evam Veda/ ( Ultimately now the Truth is declared
as Supreme Brahma is united into the Individual Self! Praana the Vital Energy being the true
manifestation of Brahma merges into the Self; that the Antaratma and Paramaatma or the Identical Oneness is the Reality. Praana the alternate form of the Inner Conscious -ness enlivens the body-frame, purely on temporary basis along side its carriage of limbs and the linking energies of senses, all headed by the mind as the agent-provocetuer or the causative substance. Then existence of a Being gets activised and then the inner light is energised. Then speech together with the body identity gives its name, ears along side all sounds gets activised, the mind as the manager of body parts and their respective functions takes its position. Thus the ‘he’ or ‘she’ or ‘it’ is ignited with existence of life, as from a blazing fire sparks off in various directions and the vital breaths reach different stations simultaneously as the functions of vision, hearing, breathing, tasting, touch, movement, generation, excretion, reproduction, and thinking get activised. Praana the enters the body as whole and the Self thus makes its ingress upto the nails and hair roots. Indra in the form of Praana enters the body alright and enables its functions by a directing his designated Devas activise the body functions to see, hear, breathe, and comprehend to but some how it skipped his attention that demons would follow suit and either disable the body parts and senses or influence them to misdirect and misuse. But as long as the the instruments are enabled well for appropriate end-purposes, the pre-eminence of the body is sustained till such time that the Vital Energy stays and finally merges with the Truth, most probably to return again and again, unless It merges into Brahma forever!

Brihadaranyaka Upanishad also states: (I.iv.7) Tadvedam tarhi avyaakritam aasiit tan naama rupaabhyaam eva vyakriyate asou naama ayam idam rupa iti; sa esha iha pravishta aa nakaagrebhyah yathaa kshurah kshuradhanae vahitaah syaat vishwam bharo vaa vishyambhara kulaaye, tam na pashyanti/Akrisno hi sah, praanaameva praano naama bhavati, vadan vaak pashyamshu chakshuh, shruvan stotram manvaano manah, taani asyaitaani karma naamaani eva/ Sayota aikam upaaste, na sa veda, akrisno hi eshota ekaina bhavati, atmyevoapatseta atra ahi ete sarva ekam bhavanti / Tadetat padaneeyaa masya sarvasya yad ayam atmaa, anena hi etat sarvam veda, thaa ha vai padenaauvindetat, evam kirtim shlokam vindate ya evam vedaa/ (At that time, this Universe was not differentiated as of proper name and form; then this unique Self entered all the Beings into all the limbs of their body-systems deep inside and like Agni within so that they all tick on like the Vital Force, speech, vision, hearing, and thinking; only the Self or the Soul within needs to be prayed to enable the various functions, since the Self or the Inner Concioussness controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or or his/her own characteristics or associations)

II.iii.28) Pruthak upadeshaat/ The Soul and Intelligence are taught separately by the Upanishads. These two are stated to have the relationship of the agent and the instrument and that the Soul pervades the body through the quality of intelligence. Kaushitaki Brahmana Upanishad. (III.6) talks of the Soul presiding over the body parts with the the help of intelligence; it also highlights the Supremacy of Intelligence saying: Prajnayaa vaacham samaaruhya vaachaa sarvaani naamaani aapnoti prajnaayaa praanam samaaruhya praanena sarvaan gandhaan aapnoti prjnaaya chakshuh amaaruhya chakshushhaa sarvaani rupami aapnoti prjnaaya shrotanaa aapnoti shrottraa samaaruhya shrottrna sarvaan shabdaan aapnoti, prajnaaya jihvaam samaaruhya jihvaam sarvaan aapnoti prjnaaya hastau samaaruhya hastabhyaam sarvaani karm%i aapnoti, prjnaaya shariram samaaruhya shareerena shkha duhkhhey aapnoti, prajnaayopas-thaam samaaruhyposthenaandand raitem prajaatim aapnoti, prajnaayaa paadaa samaaruhya paadaabhyaamsarvaa ityaa aapnoti, prajnaayaa manah samaaruhya manasaa sarvaani dhyanaaaai
apnoti/(Once the faculty of speech is controlled by intelligence then it attains its perfection. Having harnessed the breathing process by intelligence then breath regains odours. Then similarly as eyes and vision are enabled fully then the capability of vision regain its forms. Likewise control of ears regains all kinds of sounds. Organising of tongue would then result in full revival of tastes while intelligent handling of hands and legs would not only facilitate free movement of the limbs but lead the way to the experience of pleasure and pain. Control of the generative organs and senses satisfy the urges of the body but also that of the aspirations of procreation. Likewise, control of hands and feet enables free movement and the best control of one’s mind enables thoughts of virtue and justice!)

Brihadaranyaka Upanishad states vide II.i.17: yatraisha etat suptobhuut esha vignjnaanamayah Purushaa, tad eshaam praanaanaaam vignjnaanaamena vignjnaanam aadyaayaa eshontarahrirdaya aakaashah tasmin chete, taani yadda gruunaati attha haiat Purushaha svapit naama/ Tad graheeta eva praano bhavati, grihiita vaak, griheetam chakshuh, griheetam shrottram, grihitam manah/ (As a person under reference who was fast asleep and since fully conscious by now, his body would have then absorbed the functions of the sensory organs through its awakenness or consciousness, for instance as his heart got absorbed in Akasha or the Sky that is the Supreme Self! That specific phase is called ‘Swapiti’ or Semi Consciousness. Then his nose the organ of smell and more importantly the medium of breathing is absorbed into Praana or the Vital Force, and similarly the eyes into vision, ears into hearing, tongue into Speech, heart into Space and mind into the Self Consciousness! In other words, all the limbs of the body during the stage of deep sleep rested and got integrated with the respective parent manifestations)

II.iii.29) Tadguna saaratvaattu tad vyapadeshah praagijnavat/ The Individual Soul has such significant tags and labels owing to the dominance of Intelligence, just as in respect of the Supreme Self. Brihadaaranyaka Upanishad. (IV.iv. 22) explains: Sa evaa eha mahaan aja aatmaa yoyam vignjnaanamayaah praaneshu ya eshontar -hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeshaanah sarvasyaadhipathi; sa na saadhunaa karmanaa bhuyaan no evaa saadhunaa kaneeyan/ Esha sarveshwarah, esha bhutaadhipatih, esha bhutapaalaah, esha seturvidharana eshaam lokaanaam asambhedaya/ Tam etam Vedaanuvachananena brahmanaa vividhishanti, yagjina, daanena, tapasaanaashakena; etam eva viditvaa munir bhavati, etam eva pravraajino lokam icchhantah pravarajanti/ Eiadhmasa vai tat poorvee vidvaamsah praajaam na kaamayante: kim prajayaa karisyaamah; yeshaaam noyam aatmaayam loka iti/ te ha sma putraishanaa- yascha vittaishanaayascha lokaishanaayascha vyuttaaya, atha bhikshaacharyam charanti; yaa hyova putraishanaaacha vittaishanaascha vittaishanaascha, yaa vittaishanaa saa lokaashananaascha; ubhe hy ete eshane eva bhavatah, sa esha neti nelvatmaa; agraaahya, naa hi grahyate, ashiryaah na hi sheeryate, asangaah na hi sayjate; aseeto na vyathate na rishyati, etam u haivaite na tarata iti, atah paapam akaravam iti, atah kalyaanam akaravam iti; ubhe u haivaisha etetarati, nainam kritaakrite tapatath/ (So far, descriptions have been given about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another, the beginning of the quest for Brahma, how Vidwans looked about this quest, the methodology followed by Brahmavettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahma especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmaginas in the search of Bahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to that Self and proposal about the Sadhana is being discussed: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander, protector and
the dividing line of worlds. Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, ‘grihastas’ eventually become ‘Sanyasis’ or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: neti, neti or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self-examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!)

‘Swetaashwatara Upanishad (V.9) affirms: Vaalagra shata bhagasya shatadha kalpitasya cha bhaagojeevah vijneyah sa chaantyaayakalpate/ (The Individual Self is of hair splitting atomic formulation to the extent of division into innumerable units counting till potential infinity). This Subtle Self is to be realized through Intellect; and the Intellect resides in the heart; and so also the Soul of the Self as also of Brahman. Departure from a body is dependent on Praana and its limiting adjuncts: ‘He created Praana; from Praana the faith, Pancha Bhutas, organs, Mind, Food; from Food the vigour, Self Control, Mantras, Rites, and so on. As in the case of the Individual Soul, so is Pragjna or the Supreme Soul in which case too the significant adjuncts inter alia are Intellect, Vital Force and Consciousness.

II.iii.30) Yaavadatma bhaavitwaaccha na doshastat darsha/ The association of Supreme Soul and Intellect would endure as long as its transmigratory existence continues; thus notify several Scriptures: Brihadaranyaka Upanishad, passages are quoted respectively (III.vii.3-23, IV.iii.7 & IV.iv.5):

i) Talking to Gautama by Maharshi Yagjnyavalkya, the latter describes the Internal Ruler: Yah prithivyaaam tishthan prithivyaa antarah, yam prithivi na veda yasya prithivi shareeram, yah prithivimantaro yamayati esha ta atmanyatarya amritah/ (Indeed all the Beings that are settled on earth and are well within it but are unaware of their powers and authority; neither the Self of a Being is aware of its body is the earth nor that it controls the earth; much less it knows being the Supreme and Immortal Brahman!). He who inhabits in Pancha Bhutas, Heaven, Sun, Moon, Stars, Light, all the Beings, body organs, intellect and so on are indeed within is the Internal Ruler, the Immortal Self. He is never heard, seen, and thought about- he is the Internal Ruler and the Immortal Self!)

ii) The reference of the Upanishad vide IV.iii.7 states: Katama Atmeti! Yoyam vigjnaanamayah; praaneshu hridayantarjitoh purushah; sa samaanah sannubhou lokaavanusancharati, dhyayateeva lelaayateeva, sa hi svaoopno bhutwemam lokamatikraamati mrityo rupaani/ (Now the Emperor comes to brasstacks or the nitty gritty of the bare essentials and enquires of the Maharshi: ‘what is the Self!’ The Maharshi’s elucidation is as follows: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination,
or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses: put in another way, the so called realities of this and next existence are two and dreams are of a third existence!

iii) The Upanishad’s reference IV.iv.5 is quoted: Sa vaa ayataatmaa Brahma viginaamamayo manomayah praanamaya chakshurmayah shrotamayah prithivimaya aapomaya vaayumaya aakaashamayah tejomayah atejomayah kamamayah akaamamayah krodhamayah akrodhamamah yhamamayah adharmamayah sarvamayah tad etah; idam mayah adomaya iti/ Yathaakaari yathaachari tatha bhavati- saadhu kaari sadhurbhavati, paapakaari paapo bhavati, Punyah punyena karmanaa bhavati, paapah paapena/ Atho khalvaauh kaamamaya evaayam purusha iti; sa yathaakaamo bhavati tatkarturbhavati, yatkarubhavati tatkarma kurute, yatkarma kurute tad abhi sampadyate/ (The examples of a goldsmith improving his skills of better design and beauty effected ornament after ornament and that of a caterpillar jumping to another leaf after the previous one have been cited and the point of transmigration of a Soul emphasized. Now the Self under transmigration is stated to be Brahman or Pure Consciousness, and identified as ‘Vigyana maya’ or the epitome of Intellect, and ‘Manonmaya’ or the embodiment of Mental Strength, Praanamaya or the personification of Vital Force comprising Five Folded functions of Pancha Pranas viz. Praana, Apaana, Vyaana, Udana, Samanaas. Besides this Pure Consciousness manifests the functions of being Chakshu maya or the faculty of vision by eyes and shrotra maya or of sound or hearing by ears and other functions of organs. Further the body prevails upon the Elements of Prithvi-Varuna/ water, Vayu/ Ether, Agni / Fire. Then the body inculcates Kama/ Desire, Krodha / Anger, Dharma/ Righteousness as also the opposites of these feature. Now, the inferences of these features would be that as per the actions arising there from such as goodness begets goodness, evil begets evil, and so on. The Self in the newer ‘Avatar’ or manifestation is identified with individual impulses like desire, lust, narrow / broad mindedness, anger or its absence and so on and the concerned body tends to dominate the specified sense and the specified timings!)

Thus the Self is indeed Brahman as also identified with Intellect, the manas, and the Vital Force. Having said these, it is felt that the connection of the Soul and Intellect might be due to false ignorance at its root, and this ignorance would have to be overcome by nothing short of complete knowledge of what Brahman is all about. That is why Sage Shvetashwatara states in his Upanishad (III. 7-8) explains: Tatatah param brahma parambrihantam yathaa nikaayam sarva-bhuteshu goodham// Vedaaham etam purusham mahaantam aaditya varmantamasah parastaat, tameva viditva atimritityum eti naanyah panthaa vidyateyanaaya// (Rudra Deva Ishwara is superior both to Hiranyakartha and Virat Swarupa to the Antaryaami the in dwelling Lord, to the Supreme Parameshwara. One would cross over death only by realising the Supreme of Sunlike spendour beyond darkness:There is no other way to sift darkness to Illumination: aanyah panthaa vidyate yanaaya/ – or there is no short cut route that is ever possible!Bhagavad Gita vide the Akshra Para Brahma Yoga of VIII. 9 precisely emphasises this very Truth of Life: Kavim Puranam anushitaaram anoraneeyayama samanuSmaredyhayah, sarvVasya dhataaramanchitya rupam Aditya varnam tamasah parastaat// or ‘ As the life’s energy is about to close by nearing death, the dying person ought to perform desperate efforts to steer clear all other thoughts
excepting concentrating thoughts of Paramatma visualing his resplendent Sun-like form and breath the last as for sure he attains the form of the Supreme Itself!

This very truism is explained in Chhandogya Upanishad. (VI.viii.1-2) too giving the example of the state of Sleep: _Uddalako haarrunih Svetaketum putram uvaacha, swapnaantam me Saumyaa, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumyaa, tadaa sdampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham pativaanyaatraayatanam alabdhwaa praanam evopashraayate, praana-bandhanam iti// (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations, besides all his individual actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!)

II.iii.31) _Pumstaadivat tasya satobhi vyakti yogaatu/_ There is an objection to the role of intellect being the hindrance of the unification of the Individual Self and the Supreme Brahman, that is of Jeevatma and Paramatma and this is being analysed in this Brahma Sutra. Normally, the factor of intellect caused by the senses and so on being the hindrance is relevant to the state of one’s wakefulness as normally referred to grown ups. But there would be dream stages or sleeps, then intellect becomes dormant. Similarly, there are periods of dissolutions or dying memories when intellect becomes inoperative. Does it mean that intellect is the obstacle for the unification? To this the reply is given: Just as virility is dormant in adolescence or adulthood, intellect is dormant; there is an under current of awareness of burning, itching, smelling, hearing, and thinking sensations and urges even in dream and sleeping states. Indeed, do such situations warrant the unique merger of the Self and the Supreme! Upanishads show that waking from sleep would be possible because of the existence of ignorance in a seed form: Chaandogyya Upanishad. (VI.ix.3) states: _Ta iha vyaaagho vaa simho vaa vriko vaa varaho vaa keeto vaa patangovaa damsho vaa mashko vaa yad yad bhavanti tad abhavanti/_ (Whichever creatures they might have been here in this world- whether tiger, lion, wolf, pig, insect, grass hopper, gad fly, or mosquito, they become that! Therefore contact with the intellect and so on persists as long as the individuality of the Soul lasts)

II.iii.32) _Nityopalabdha anulabhda prasangah anyadhaa antara niyama vaa anyaathaa/_ The Soul comes to possess labels or conditioning factors due to the dominance of the attributes of intellect. For instance, there are faculties of knowing, cognition, memory and so on, besides perceptions of internal organs. The Self gets influenced with such faculties via the Intellect. Brihadaranyaka Upanishad (I.v.3) mentions: _Triney atmaane kuruta’ idi-mano vaacham praanam, taamyatmaney kuruta, ‘anyatra manaa abhuvam naadarsham’, ‘anyatra manaa abhuvam naashrousham’ iti; manasaa hi eva pashyati manasaa shrunoti, kaamaah samkalpo vichikitsaa shraddhaashruddhaa, dhritiardhurti dhreeadhrereyeti sarvam mana eva/ Tasmaadapi pratishtha aprapraiish pushthat upaspushtho manasaa vijaanaati; yah kascha shabdo vaak eav saa, eshaahi antmamaayatta, eshaahi na, ‘praanopano vyaaanaa udaanah samanona’ iti etat sarvaa praana eva/ Etaanmayo vaa aayam atmaya vangmayo pranamayah/ (Prajapati designed three
items viz. the mind, the organ of speech and Praana or Vital Force; normally it is stated by many that they are absent minded, or they have not noticed, or they have not properly heard; thus it is through one’s mind that he or she hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched, or sees, or hears. Speech is indeed possible only due to tongue and mind; hearing is possible through ears and mind again; likewise mind is that which activates any of the sensory organs. Now, the Vital Force comprises of the five types viz. Praana-Apaa-Vyana-Udaana-Samana- and Ana. Each of these units of the Vital Force have their own functions: Praana connected to the heart capable of moving mouth and nostrils, Apaafunctioning the area of heart till the navel facilitating excretion;Vyana regulates prana and Apana requiring force and strength;Udaana causes digestion and internal movement of ‘jeerna rasaas’ or the juices for digestion and mobilising the body region from feet to head; Samana is that which helps absorption of food and drinks; and finally ‘ana’ is the general stabiliser of the totality of body functions. Thus the body is identified with the three principal organs of speech, the mind and indeed the Vital Force.)

Thus the three designations viz. the Mind, Speech and Praana the Vital Force are all highlighted for instance seeing, hearing, touching, or desire, resolve, doubt, faith or lack of it, steadiness or otherwise, fear, shame etc. are the attributes of Mind; Sound or voice, singing, music are all the attributes of Sound and Praana-Apaa-Vyana-Udaana, Samana are the attributes of the Vital Force. Manas or the faculty of thinking; Buddhi or the faculty of knowing; Vigjnaa or cognition or egoism; and Chitta or the faculty of memory; indeed all these are highlighted by various Upanishads viz. Brihadaranyaka (I.v.3), Katha Upa. (II.iii.10), Taittiriya (II.v.1), and Mundaka (III.i.9).

Kartaadhikaranam- This topic describes the Individual Soul as the Unique Agent or Managing Representative of the Supreme Soul.

II.iii.33) Karta shashtraarthavaktwaat/That the Individual Soul as an Agent of Brahman renders the explanations easy and purposeful by various Vedic Texts. Several injunctions such as the requirements of performing Sacrifices, Oblations, Charities, and the full gamut of Duties by ‘Chaturvarnas’ are enabled of being conveyed as from the Agent of Brahman. Prashna Upanishad. (IV.9) having described that Supreme Brahman created Pancha Bhutas, Jnaanendriyas, Karmendriyas, Consciousness, and Praana, then entered Existence as Himself next; in that order the Reality of Self has entered in the body-like reflection of Sun in Water, as the enjoyer and the Agent of Action: Esha hi Drashtaa Sprashtaa Shrotaa Ghraataa Rasayita Mantaa Boddhaa Kartaa Vigjnaanaatmaa Purushah/ Sa Parokshara Atmaani Sampratishthatey/ (And this One is the Seer, Feeler, Hearer, Smeller, Taster, Thinker, Ascertainer, Doer-the Purusha pervading the body and organs, who is a knower by nature. He becomes wholly established in the Supreme Immutable Self). The Upanishad further describes vide IV.10-11: Param evaaksharam pratipadyate a yo ha vai tadacchhaayam ashareeram, alohitam, shubhram, aksharam vedayate; yastu Soumya,sa sarvajnah sarvam bhavati sarvamevvavisha iti// Vijjaanatma saa Devaishcha sarveh praanaa bhutaani sampratishthanti yatra, Tadaksharama vedayate yastu Soumya sa sarvajnah sarvamevaa vishesheti/

(That illustrious Seer who realises the shadowless, formless, colourless, pure, Purusha attains the Supreme Itself too. Here again he is stated to have realised: ‘tadaksharam vedayate yastu sa sarvajnah
sarvamervaa vishethitah/ or that everlasting and every thing that Brahman is! He who realises the Self amidst the body organs and senses besides the Five Elements as merged into the relevant Deities too merges finally into that Supreme!

II.iii.34)Viharopadeshaat/ Vedic Texts teach about the ‘free-as- you please roamings’ of the Agent Purusha, the Individual Self. His roamings are mainly in the dream state or the Semi-Consciousness state of the Beings. Brihadaranyaka Upanishad. (IV.iii.12) describes these pleasure trips of the Self: Praanena rakshannavaram kulaayam bahiskulaayaad amritascharitvaa, Sa eeyatemrito yatra kaamam Hiranyamayah Purusha eka hamsah/(Indeed the Immortal ‘Hiranmaya Purusha’ or the Golden Personality can and always does freely around all over, yet guards and preserves this repulsive and disgusting nest viz. the body with the consciousness of the sense organs, with the help of the Vital Force that has five fold functions of Praana- Apaana- Vyaana- Udaana and Samana; indeed the Self would fly free from this ugly nest and roam free again. Indeed, this Golden Bird has little connection with it, nor of the ether in the body, but even as He is free to leave and roam, it is his play to stay a while and collect impressions and good fun, acting as if an able bodied adult pretends and plays innocence with an ignorant child and then hops over at myriad such nests at once simultaneously!) In the dream world he assumes innumerable forms; after seeing the results of good and evil in dream, he stays in a state of profound sleep and comes back in the reverse order to his former condition, the dream state and again in the waking state too, for this Infinite Being is totally unattached!

II.iii.35)Upaadaanat/The Soul as an agent also assumes the use of organs. Brihadaranyaka Upanishad (II.i.17& 18) is quoted: II.i.17) Sa hovaacha ajaatashatruh, yatraisha etat suptobhut esha vignjaanamayah Purushaa, tad eshaam praanaanaam vignjaanaanena vignjaanan aadayaayaa eshontarahridaya aakaashah tasmin chete, taani yadaa gruhnaati atha haitat Purushaha svapiti naama/Tad graheeta eva praano bhavati, grihiitaa vaak, griheetam chakshuh, griheetam shrotram, grihitam manah/(King Ajaatashatru explained that as the Person under reference who was fast asleep and since fully since conscious by now, his body would have then absorbed the functions of the sensory organs through its awakeness or consciousness, for instance as his heart got absorbed in Akasha or the Sky that is the Supreme Self! That specific phase is called ‘Swapiti’ or Semi Consciousness. Then his nose the organ of smell and more importantly the medium of breathing is absorbed into Praana or the Vital Force, and similarly the eyes into vision, ears into hearing, tongue into Speech, heart into Space and mind into the Self Consciousness! In other words, all the limbs of the body during the stage of deep sleep rested and got integrated with the respective parent manifestations) II.i.18) Sa yadraitaya swapnaayaacharati, te haasya lokaah; tadyuteva maharajo bhavati; utaiva maha brahmanah, utevocchaavacham nigacchati; sa yatha Maha Raajo, jaanapadaan grihitwaa sve janapade yathaa kaamam parivartet, evamevaisha etat praanana griheetwaa sve shareere yathaa kaamam parivartate/ (As the Self was passing through the phase of the dream state, then he feels on top of the world like an emperor sometimes and like an ideal and virtuous Brahmana as though he was a spotless and ideal human being and carrying all his Subjects or Followers freely without resistances and hindrances just as all his limbs and senses are under his full control! In this ideal stage, his thoughts are unchallenged, his body parts obey fully, senses are perfect)

II.iii.36)Vyapadeshaaccha kriyaayam na chenni darshaviparyah/That the Individual Self acts like the Brahman is justified since otherwise the attribute of Vigjnana or Intelligence would have been falsified and this would have been a contradiction by what Vedic Texts described. But indeed, this is not to
highlight Vigjnana but Brahman as the latter is the cause and Intelligence is His attribute. Hence, Taittiriya Upanishad. (II.v.1) seeks to underscore Brahman and incidentally signifies Intelligence: ‘Vigjnaana or Knowledge of what Brahman is all about spreads and extends duties like Sacrifices and Works of Virtue’: Vigjnaanam yajnam tanutet, karmaani tanutepi cha, vigjnaanam devaaah survey Brahma iyeshthamupaasatey/ Vigjnaanam Brahma chet veda tasmaacchena pramaadyati shareere paapno hitwaa Sarvaan kaamaan smashunate/ Indeed thus the designation is of the Soul and not of Vigjnaana. Vigjnaanam or knowledge enables the execution of Yagnas as also other duties prescribed to all the Varnas. All the Devas like Indra and others are in constant worship to Mahat Brahman Hiranyagarbha as per the knowledge that they possess, as indeed Vigjnaaam is Brahma; once the heap of sins is gradually evaporated, then one experiences all the joys. It is firmly believed that the Inner Self is essentially the form of bliss, which would have taken a human shape of which the head is of joy, the state of satisfaction is the right side of the body, total fulfillment is the left side and the body trunk is the fountain of bliss itself while the tail is the balance to provide stability. Thus the human body is of the five sheaths viz. Annamaya, Praanamaya, Manomaya, Vijnana maya, and Anandamaya.

Brihadaranyaka Upanishad. (II.i.17) too emphasizes Brahman, the Self: Yatraisha etat supetobhuut esha Vigjnaanamaya Purusha, tad eshaam praanaanaam vigjnaanaena vigjnaanam aadyaayaa eshontara hridaya aakaashah tasmin chete, taani yadaaagraunaati atha haitat purushah swapiti naama/ (King Ajaatashatru explained that as the Person under reference who was fast asleep and since fully since conscious by now, his body would have then absorbed the functions of the sensory organs through its awkeness or consciousness, for instance as his heart got absorbed in Akasha or the Sky that is the Supreme Self! That specific phase is called ‘Swapiti’ or Semi Consciousness. Then his nose the organ of smell and more importantly the medium of breathing is absorbed into Praana or the Vital Force, and similarly the eyes into vision, ears into hearing, tongue into speech, heart into Space and mind into the Self Consciousness! In other words, all the limbs of the body during the stage of deep sleep rested and got integrated with the respective parent manifestations) ‘It absorbs at the time of the power of perception of the organs through its own Vigjnaana or Intelligence’.

II.iii.37) Upalabhivadaniyamah/ The doubt is that the power of perception of the organs through the Vigjnaana of the Self is not uniform. Indeed, the Soul which normally accomplishes either good or bad by using the power of perception of the organs by the aid of its Knowledge. But, this process of action need not be binding since the Soul is independent although it is no doubt endowed with consciousness. Perhaps there may be factors of particular Space, Time and Cause. The Agency function is not so much dependent on the availability of enabling accessories but of its own independent judgment to act. It is stated that a cook could no doubt cook, provided he is inclined to do so and once he resolves to cook, the enabling accessories would surely come handy.

II.iii.38) Shakti viparyayaat/ No doubt the Individual Soul is the Agent of Brahman and its resolve to act is enabled by the instrument of Intellect to act. But there could be a reverse action, that is, the decision of the Agent would prevail and the power of the Intellect might be negated. In case the power of the Agent is vested in the hands of the Intellect, then the latter would assume the tendency of ego-consciousness and declare saying ‘I shall eat’ or ‘I shall drink’. In any case, the approval of the Agent is paramount!
II.iii.39) Samaadhyabhaavaa\textbackslash chaa/ The Agency function of the Individual Soul might surely be jeopardised or dissipated in the context of a person’s penchant for Samadhi or deep meditation to Brahman, for after all both are just the same! Vedic Texts are unanimous: Brihadaaranyaka Upanishad. (II. iv.5): Atmaavo aarey drushatyavah shrotavy ah mantavy ah nidhidhyaasitavy ah. Atmaano vaa aarey darshanena shravanena matyaa viginaanedam sarvam viditam/ (Truth is within one Self. The Self should be realized- should be heard of, reflected on and meditated upon. By the realization of the Self-through hearing, reflection and meditation, all this is known!). Chhaandogya Upanishad. (VIII.vii.1) states too similarly: Ya Aatma apahata-paapmaa vijaro vimrityur vishoko vijighatso pipaasah Satyakaamah Satya sankalpah sonsveshityayavah so vijijnasitvayavah sa sarvamsh cha lokaanaapnoti sarvaamschcha kaamaan yas stam aatmaa anuvidyaa vijaanaati/ (The Self which has no sin, no decrepitude, no death, no sorrow, no hunger, no thirst has unfailing desires, unfailing will- That has to be known; That has to be enquired into for Realisation. He who after knowing that Self realizes It, attains all the worlds and all the desires’). Also, Mundaka Upanishad. (III.ii.6) describes of the State of Samadhi: Vedanta viginaana sunischitaarthah Samnyasa yogad yatayah Shuddha satwaah, Tey Brahma lokeshu paraanta kaaley paraamritaah parimuchyanti sarve/ Those have transformed themselves as the Supreme Self’ being the ‘Vedanta-Vijnana-Sunischitaarthas’ or with the mastery and sharpness of Veda Jnaana, have since turned out as ‘shuddha satwaah’ or purified in mind through ‘sanyasa yoga’ or the yoga of monk like existence of solitude, worship and contemplation. At ‘paraantakaale’ or the time of termination of life, these glorious Souls become ‘brahma lokeshu’ as ‘paraamritaah’ or of Immortality just as without the footprints of birds untraced on the surface of running flow of water! However, words of caution have been sounded that the mystery of Brahma Vidya should not be imparted freely to the undeserving; Svetaashvatara Upanishad vide VI.22 states: Vedaante paramam guhyam puraakalpe prachoditam, na aprashaantaaya daatavyam naaputraayaashishyaaya vaa punah/ or the unique mystery in the Vedaanta as declared in the ages of the yore should be imparted to those whose credentials of Self Control were not tested but safely perhaps to trusted sons and students!)

Takshaadhikaranam-

II.iii.40) Yatha\textbackslash a cha takshobhayathaaw/ The proposition is that the Agency function of the Individual Self as assumed from Brahman just as in the case of a carpenter under the two conditions one of his inherent skill and another because of his tools. It is stated that the concept of Agency as derived from Brahman on account of the limiting adjunct of Buddhi. The Carpenter is not the cause of his function. His tools are the cause. Even so the Soul is a Doer only through his Mind and Senses. The Agentship of the Soul arises from the superimposition of the characteristics of limiting accessories. Katha Upanishad. (Iiii.4) states: Indriyaani hayaanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhoktetyaahur maneeshinaam/ (The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears-mouth-nose-reproductive cum excretionary organs and Pancha Jnanendriyas of seeing-hearing-eating cum speaking-breathing and the concerned of the last karmendriyas concerned. Besides, material objects are the countless roads. Those who understand these details are the Individual selves. Know the Individual Self as the master of body as a chariot, Intellect as the charioteer and the Mind as the bridle; they call organs as horses and the objects as the roads. The discriminating persons call the Self the Experiencer or the Enjoyer when It is associated with body, organs and Mind; That master of the chariot however is associated with a discriminating intellect and being endowed with a controlled mind is ever pure attains that goal from which he is not born again!’). Now, a doubt arises that besides the Supreme Self, there be
no intelligent Soul as an Agent, being distinct from the assemblage of body and organs, then the Supreme would be the transmigrated Soul as the Agent. Indeed this doubt arises out of Avidya or ignorance; Brihadaranyaka Upanishad.(II.iv.14) clarifies the position: Ayamatmaa sarveshaam bhutaanaam madhwasyatmanah sarvaani bhutaani Madhu yaschaaya masminnaatmaani tejomayemritamayah Purusho yaschaaya -atmaa tejomayomritamidam Brahmodam sarvam/ (This ‘antaratmaa’or the Inner Self is syrupy and charming to all the Beings in Srishti and equally so all the Beings to the Inner Self. It is this very Self which is the embodiment of brightness and of everlasting nature Purusha; thus indeed is It is ever sweet and nectar -like, Brahman-like and every thing else in the Globe!) Because when there is a duality as doubted, then one sees, smells, hears, speaks, thinks and knows some thing. But when to the knower of Brahman every thing has become the Self then through what one should see, hear, speak, think and know something!’. Now, the illustration of a carpenter as an agent and his tools refers. Indeed he is a non- agent in his mere physical sense. The Soul becomes an agent only when he requires instruments like mind. In fact, the assertion that The Soul must have an Agent to impart purposefulness to Scriptures is an oversimplification. That is only by way of illustration not to be taken literally the purpose being to highlight the injunctions to mankind to follow the path of Sacrifice and Virtue! By all means indeed Purusha like a reflection of Reality of the Supreme Self in water is ‘ the Seer, Feeler, Hearer, Smeller, Taster, Thinker, Ascertainer, Doer’ becomes wholly established in the Supreme Immutable Self!’. The various expressions like ‘free roaming and taking up the organs’; ‘ it absorbs the power of perception of the organs through intellect/ Vigjnaanam; ‘ entering the dream state in association with the intellect, the Self goes beyond the world’; ‘ know that to be the state of dream experience, where after the stoppage of the organs, the mind remains active and experiences the objects’;Thus the conclusion stands firm that the concept of agentship and its instrumentality of the Supreme Soul is a creation of the limiting attachments and qualifying adjuncts!.

Paraayattaadhidikaranam-

II.iii.41) Paraattu tat Shruteh/ The proposition that the Agency Concept of Individual Soul - owing to the limiting adjuncts during the state of Avidya or Ignorance -is apparently derived from Brahman the Supreme Self, for what has been stated and supported by Vedic Texts. The Learned view of Vedantis is not in favour of such proposition. This is explained as follows: It is unlikely for an individual soul in a transmigratory status and in a state of ignorance to understand itself to be distinct from the body and organs as also receive the signals of Intelligence from the Supreme Soul! As regards the proof of Vedic Texts and their counselling effectiveness, Kaushitaki Braahmana Upa. (III.8) amply explains: Na vaacham vijjinaaseeta vakaararam vidyaat, na gandham vijjinaaseeta ghraataaram vidyaat, na rupam vijaaseeta vidyaat, na shabdamvijjinaaseeta shrotaaram vidyaat, naanna rasam vijjinaaseetaanarasasya vijnataaram vidyaat, na karma vijjinaaseeta kartaraam vidyaat, na sukhadukkhe vijjinaaseeta sukha duhkhayor vijnataaram vidyaat,naanandam na ratim na praajaatim vijjinaaseeta aanandasya rateh praajaeter vijnataaram vidyaat netyaam vijjinaaseetataitaaram vidyaat, na mano vijjinaaseeta mantaaram vidyaat, tavaaeta daashaiva bhuta maatraa adhiprajaamaa dasha praajnaanatraastraam syar, yad vaa praajnaa maatraa na syar na bhuta maatraasuyh, na hyanyakarato rupam hinchena sidhyen no etan naannaa tad yathaa rathasyareshu nemir arpio naabhaav araa arpitaa evam evaitaa bhuta maatraa praajnaamaarasaa arpitaa na saaduna karmanaah bhuyaan bhavati n o evaa sadhunaa karmanaah bhuyaan bhavati no evaasaadhunaa kaniyaan, esha hi eva saadhu karma kaarayat
(There needs to be a perfect coordination of the faculty of knowledge or perception ‘per se’ and the Jnanendriyas and Karmendriyas or the Agents of Knowing and those of Action to carry out in respect of any Individual Self; Mind is the medium of the transmission and regulation of action. In other words the three entities of the organ of sense, the appropriate object and the sense of recognition need to be in a single and unified operation of mind! The examples are given in the Stanza: Speech is not only a faculty but also what one is desired by the speaker. Similarly smell is what the person concerned is able to smell. Taste of the food is such as the one who likes or does not like and the extent to which the person so experiences. Sound has to be such as to attract the attention of the hearer. Any particular action should be such as to take the approval of whosoever desires to perform. Pleasure or pain cannot by themselves act but what the Individual concerned is desired or ignored/experienced. Mind is only a mere body-device to act but cannot act on its own and cannot be forced by the thinker unless he desires to think. Also, in turn, the ten agencies of Jnaana and Karma viz. the knowledge and action tools need to be activised by the mind, again at the express direction of the thinker. Would there be no elements be Intelligence, there would not be elements of existence either. Just as a chariot of the felly is fixed on the spokes and the spokes are fixed on the hub, so do the elements of existence are fixed in the faculties of intelligence and the latter are fixed on the breathing spirit; further the breathing energy is everlasting universally. And that again is the Self or the Antaratma the reflection of Paramatma. Indeed He is the Supreme and the Supreme Again!) Shatapata Brahmana Upanishad. (XIV.vi. 7.30) too states: ‘He who dwells in the Elements controls the Soul from within’. Hence the concept of Agency is discarded.

II.iii.42) Kruta prayatna apekshastu vihita pratishthat avaiyartha aadibhyah/ This Brahma Sutra apprehends that the Supreme Self decides rather unilaterally about the distribution of rewards or retributions to the Beings and not so much on the basis of good or bad deeds performed by them especially in response to injunctions and prohibitions of Scriptutres and approved norms of virtues and vices. If this were so, His decisions smack of ‘Vaishamya’ or partiality and ‘Naighrinya’ or Cruelty with disregard of deeds based on ‘Dharma’/ Merit and ‘Adharma’/ Demerit. At the most, the Supreme acts merely as a general instrumental cause dividing the fruits unequally like for instance the Rain God who benefits some with crops, fruits, flowers etc. and creates havoc to others by either famines or floods. Similarly, other manifestations of God like the rest of Elements and other Deities act indiscriminately and arbitrarily! Indeed the above apprehension is not only misplaced but highly illogical and misleading. Brahman is not only the Superior Most manifestation of Justice, impartiality and integrity but also highly compassionate and concerned about one all in His Creation from Brahma to a blade of grass! In the everlasting cycle of births, deaths and rebirths, every being possesses a Balance Sheet Account of good and bad actions in reference to the ‘Purusharthaas’ on the positive and negative sides. Depending on the mix of the acts that he or she has performed in the accumulated past and current births - Prarabdda, Sanchita and Prastuta or remote past, past and on going Kaalamana- he does an extremely delicate and sensitive ‘balancing act’ of decision making against the over all background of mercifulness by ignoring a good chunk of sins and signifying a modicum of merits. Of the pluses and minuses in the ongoing life time named Karmas, He seeks to provide weightage to the virtuous deeds and reserves these for immediate benefit and postpones the minuses as far as possible if not mitigate or even cancel. Hence is his proven kindness. Thus the time, place, and quantity of rewards and retributions are carefully and
mercifully planned for execution. How can one make sweeping accusations of Vaishamya and Naighrinya to this Everlasting Deposit of Compassion and Empathy distributed most equitably to all the Beings in the Universe!

*Amshaadhitkaranam*- What indeed is the equation of Individual Soul to Brahman!

**II.i.43** Amsho naamaavypadeshaad anyatha chaapi daashakitaavaaditwamadheeyata ekey/ Is the relationship of the Individual Self and Brahman of being a favoured and the favourer or like that the Master and Slaves, or irregular such as with fishermen and gamblers, or at the most like fire and sparks!

In any case, since there is a mention of dissimilarity, quotes from Vedic Texts are relevant: Chhandogya Upanishad. (VIII.vii.1) states: *Ya aatmaa apahata paapmaa vijaro vishoko vijighatso pipaasa satyakaamaa satya sankaalpah sonveshtavayah, so vijinaasitavayah sa sarvascha lokaan aapnoti sravaamscha kaamaan;* (The Self which has no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, has unfailing desires, unfailing will-That has to be known, that has to be enquired into for realization. He who after knowing that Self, realizes It, attains all the worlds and all the desires). Brihadaranyakya Upanishad. (IV.iv.22) states: That distinctive and Singular Self is identified with mental capacity in the midst of physical limbs and senses. Persons who have adequate mental maturity seek to realise it through learning scriptures, sacrifices, charities, austerities and so on and as further realisation dawns then the vision of Truth is perceived and accomplishes nearness to Brahmatva right within one’s own Self Awareness!) Shatapata Brahmana Upanishad. (XIV.vi.7) states: ‘He who dwells in the Soul and controls the Soul from within. After all, all these and such references in the Vedic Texts cannot be justified if there is any difference between the Self and Brahman. As regards the Atharva Veda reference of identity of Brahman and Daashaas viz. fishermen, slaves and of gamblers is concerned, it is to illustrate that Brahman enters even into the aggregates of body and organs created by name and form of the Selves of inferior beings. Swetaashvatara Upanishad. (IV.8) emphasizes *Rikchekshare param vyoman yamin deva adhi vishve nisheduh yastam na veda kimrichaa karishyati ya it vidusta ime samaasate// Chandaamsi yajnaah katavo vrataani, bhutam bhavyam yaccha Vedaa vadanti, asmaan mayi shrijate Vishvam etat tasmishanyo mayayaavaa samniruddhahaa// Maayaam tu prakritim viddhi, mayinam tu mahesvaram, tasyaavavyaya bhutaistu vyaaptam sarvam idam jagati// (Of what avail is the study of Rig Veda or for that matter of the knowledge even all the Scriptures since after all such studies are rendered as futile if internal discipline is a discount and awareness of the Supreme is a casualty. Veda knowledge, performance of Rituals and Sacrifices and knowledge of the Supreme are indeed the ingredients of Faith in and constant strife for attainment; and the rest is all the play of Maya. Let it be realised for ever however that the whole Universe is Prakriti and Maya and even the play of Maya is again the play of the Almighty itself! Indeed Ishvara and Shakti are like the parents of the Universe. One should realise that Pakriti creates the worlds of the Real-Unreal Nature, protects them by her own energy of the three gunas and terminates the Universe by her own powers again at the instance of Ishvara and revives too again by her own energies!)

Vaaajasaneeyi Samhita (XXXII.1) quotes Maha Narayana Upanishad.: ‘Different Vedic Gods are not independent but are forms of the One Supreme’. Taitireeya Aranyakya Upanishad. (III.xii.16) says: ‘One becomes immortal by knowing that intelligent One who, after having created all the forms and names and having entered there goes on uttering and making use of them’. Brahadaranyakya Upanishad. (III.7.23) states: He who inhabits the Pancha Bhutas, Heaven, Sun and Moon, various other Gods, Jnaana-
Karmendriyas, Manas etc. ‘He is the Internal Ruler, your own immortal Self; He is never seen, heard, thought and known but is the Visualizer, Hearer, Thinker, and Knower. There is no other witness but Him; He is the Internal Ruler, your own immortal Self; everything else but Him is mortal!’ Hence Consciousness is common to the Supreme Self and the Individual Self even as heat is fire and spark as Vedic Texts clarify.

II.iii.44) Mantravarnaat cha/ Mantra Texts also confirm of what Vedic Texts preach as regards the fact that the Individual Self is integral to Brahman. Chhandogya Upa. (III.xii.6) states: Taavaanasya mahimaat tato jyaayaanscha Purushah, Paadosya Sarvaa Bhutaani tripaadasyaamritam divi/ (‘The magnitude and glory of Brahman are so extensive as to cover the Universe, yet his all pervading Reality is boundless; all the Beings in the Universe are just one foot of that Brahman and the remaining ‘tripaada’ or the three feet are shrouded in mystery, presumably of His own effulgence of Immortality!) The same Upanishad concludes (VIII.xv.1): Taddhaitad Brahmaa Prajaapataya uvaacha, Prajaapatir manave, Manuh praajaabhyah, Aacharya kulaad vedam adheeyta yathaa vidhaanam, Guroh karma atisheshena abhisamaavritya kutumbe shitvaa, shuchau deshe svaadhyaayam adheeyaanaah, dhaarmikaan vidadhat, aatmani sarven-driyaani sampratishthaaapya ahimann sarva bhutani anyatra teertebhyah sa khalvevam vartayan yaavad aayusham Brahmalokam abhisampadyate, na cha punaraavartate, na cha punaraavate// (Brahma instructed this unique awareness to Prajapati who in chain to Manu and to the Teachers. Practising Brahmacharya by study of Vedas and Scriptures and other duties the Student returns home and become a householder, train his students, beget sons and help them with discipline and virtue. Then withdraw his organs into the Self, practise introspection, terminate into Brahma never to return. This is the True Essence of Mortal Existence and the Beginning of Eternal Bliss!!)

Purusha Sukta of Rig Veda too describes: Paadosya Vishwa bhutaani/ (Indeed, the Universe in totality is covered by hardly one foot of His magnificence!). Thus the Individual Self is only a part of the Supreme!

II.iii.45) Api cha smaryatey/ Moreover Smritis also emphasized this very fact that the Individual Self is but a part of Brahman. Bhagavad Gita (IV.7) describes: Mamaivaamsho Jeeva Lokey Jeeva bhutassanaatatanah, Manashshashaan neendriyaani Prakritishaani karshati// (It is from my own splendor that from times immemorial that this Universe has been alive by absorbing the influences of Nature into their hearts through the sensory organs. All the Jeevas or Beings are of my own ‘Amsha’ or of my magnificence. Their Mind is of the sway or influence of Prakriti or environment. It is due to the impurities of Mind and its aberrations that the smoke of Pure Intelligence is being screened. This is the eternal phenomenon. Jeevatma or the Individual Self gets revolved and caught in the cycle of births and deaths due to the pressure of the gross character of the influences emanating from the interactions of the Five Elements!). Thus keeping in view of the complexity of cross influences of Nature, Intellect, Organs, and the resultant impurities of the body etc. the Individual Self which is essentially an integral part of the Supreme Brahman manifests itself in its own glory and radiance!

II.iii.46) Prakaashaadivat na evam para/ This Brahma Sutra analyses the reverse influence of the complex situations experienced by the Individual Self -due to the currents and cross currents experienced by it on account of organs, elements, mind and knowledge so on- to such an extent that its transmigratory existence suffered by the individuals might as well not feel that full enlightenment might be any better! In other words, the Individual Self being a witness of the tribulations of its current existence might not have
an incentive to its merger back to the Supreme Self! The Supreme Self might tell the Individual Self: ‘I am the same too, my son!’ The reply to this is given in Chhaandogya Upanishad (VI.viii.6): 

_Tasya kva mulam syaad anyatra adbhyaha, aabhih Saumya,shungena san mulam anviccha; san mulah, Saumya, imaah sarvaah prajaa h saayatanaah, satpratishthaah, yathaa nu khalu, Saumya, imaas tisro Devataah purusham prapya trivrit trivrityeikaikaa bhavati, tad uktam purastaad eva bhavati, asya, Saumya, purushasya prayato vaan manasi sampadyate,manah praane, praanas tejasi,tejah parashyaam devataaayam/ (Thirst and dehydration are caused by water which thus is known as the sprout of Fire the root! Similarly all kinds of existence have an origin as their root. Existence is called the abode as also the place of merger, besides being the root or origin. This is how each of the Gods viz. Food, Water and Heat merging into Mind-Vital Force and Speech manifest as three fold and three fold as these Deities come into contact with a Self!) That which is this subtle essence, all this has got That as the Self. That is the Truth. That is the Self. _Thou art That!_ This establishes the Individual Soul’s identity with Brahman Itself through a negation of the state of Individuality caused by ignorance! Indeed there can be no confusion in the thinking that the Supreme is disturbed by His unique equanimity owing to the so called ordeals faced by the Individual Self which is but a component of the Supreme. Any failure in the understanding of this Reality is merely an attribute of Avidya or Ignorance!

_II.iii.47) Smarinta cha/ Smritis are stated to have asserted that the Supreme is not at all disturbed by the sufferings of the Individual Self. Maharshi Vyasa is stated to have expressed that in any case the Supreme Eternality without any attributes is Pure Consciousness unaffected just as like a lotus leaf in water even by the results of its acts. The Individual Self by its actions is however subject to bondage and liberation and it is that which is associated with as many as seventeen factors viz. five Kamendriyas and five Jnaanendriyas ie. Organs of action and those of perception, besides the five Vital Forces viz. Prana-Apana-Vyana- Udana-Samana; as also Mind and Intellect. Of these two Entities-Self and Supreme-one tastes mortal life and another is Immortality itself. That is transcendental as described in Katha Upanisha vide (II.ii.12):  _Eko vashi sarva bhutaantaratama ekam beejam buhdhaa yah karoti, tam atmaastham yenupasyanti dheeraas tesham sukham shashvatam netareshaam/ (The Inner Self like the Supreme is all pervasive in myriad forms as the consciousness and is not corruptible by material pulls nor subject to the influences of body organs and senses but totally independent, unique and all pervasive) If so, the doubt arises that after all, the Inner Self is a part of the Supreme and why the difference! The reply is that the Individual Soul goes from death to death seeing the differences each time a birth takes place; yet ‘After creating it, He enters into It’. Taittiriya Upanishad is quoted vide II.vi.1: _Asanneva sa bhavati, asad Brhmeti veda chet, asti Brahmeti chet veda, santam tato viduh/ (One might think that Brahman is non-existent as a non-being; but indeed he is very much existent as the embodied Soul of whosoever doubts!) Brihadaranyaka Upanishad ref. III.vii.15 states unequivocally: _Yah sarveshu bhuteshu tishthan sarvebhyo bhutentarah yam sarvaani bhutaani na viduh, yasya sarvaani bhutaani bhutaanyantar yamayati,esha ta aatmaanyaantarya amammritahitya adhibutam athaadhyaamtamam/_ (The person who resides all the Beings and is within them, whom none knows about, whose body is all beings controlling from within is the Internal Chief, your own supreme power). Chhandogya Upanishad VI.viii-7 asserts _Tat Twam Asi or That is the Truth!_ Hence, Brahman Himself which is the Inner Self of all beings, that assumes the state of Individual Souls! As regards the doubt if there is a difference between the two, the reply is that Brahman is integral and yet the Individual Self is stated to be non-different from Brahman, none-the-less!
II.iii.48) Anugjnaa parihaarou deha sambandhaa jyotiraadivat/ It is in relevance to the Self that injunctions and prohibitions are required as they relate to the physique that is subject to the influence of sensory organs: do not see, hear, speak, perform, contact, think evil is a directive while observance of the opposite actions essentially related to virtue are injunctions. The high filter point is consciousness aided by determination, knowledge, intellect, enlightenment, environment and guidance. All these influences however converge into the vulnerability of body as in the case of light. For instance, fire from cremation ground is avoided though it is the same for its end uses like Sacrifices, Cooking, Pitru Karyas, marriages and so on. Sunlight is to be avoided sometimes and encouraged some other times. Body contacts are desirable with wives at certain timings while they are sins with other females. Thus mostly association with body is the subject matter of prohibitions and directives by scriptural base.

II.iii. 49) Asantatescha avyatikarah/ The apprehension that the inter mixture of actions by body and their end results might jumble and mix up in influencing the Internal Self or the Jeevatma; after all the difference of the Self and the possessor or owner of the body and its experiences is frightfully thin! The answer is very clear: the Individual Soul either as an Agent of the Supreme or as an experiencer like the bird described in Mundaka Upanishad. (III.i.1) has indeed no connection with the bodies- of the two birds on the same tree of life. Suparna the former eats all kinds of fruits irrespective of consequences while Sayuja refrains from eating the fruits of materialism as it weighs the consequences. This is because the individual soul is dependent on its limiting adjuncts of the specific body only at a time and thus there is no universal interconnection of the Self and the specified body under reference. In other words the relationship of the Soul and Body are mutual but not common to each other.

II.iii.50) Aabhaasa eva cha/ The appearance of the Supreme Self and of the Individual Soul are but mutual reflections. This is like the semblance of Sun in water. The false appearance of each other is due to ignorance. Thus logically, the so called transmigrationary existence too is due to ignorance! In this context, the Samkhya Theory and that of Vaiseshika (Kanaada) are recalled: Samkhyas believe that since Brahman is amorphous, Pradhana as the primordial Nature experiences joy and sorrow of a bodily existence and seeks liberation of these Souls from that Nature; Vaiseshikas maintain that there is a multiplicity of Souls intrinsically unconscious but are motivated by Mind deriving Intelligence, happiness, sorrow, desire, dislike, effort, merit, demerit and impression and they inhere or absorb the qualities individually in the Soul without getting intermixed and that is called the transmigratory existence; absolute disappearance of the nine qualities of the Soul is called Liberation. These views are totally negated by Vedantis; neither the transmigratory existence of the Supreme Soul nor the adjustments of the Transmigratory Souls to effect desired ends of virtue enabling Liberation ( since Inert Nature or Prakriti cannot visualize the aspirations of the Souls and the objective of Liberation is uncertain too) are in the precincts of probability and thus are negated.

II.iii.51) Adrishta aniyamaat/ Pursuant to the above hypotheses of Sankhays and Vaiseshikas, it is most uncertain that the unseen potential results of actions of the Pradhana or the Transmigratory Soul as the case that may be, consisting of merits and demerits might end up illusive. The unseen potential results of actions of either positive or negative nature are earned individually through mind, speech and body, even though the Souls are many. As regards Samkhyas there is no individual mechanism to regulate individually but abide in Natur which is common to all. To Vaiseshikas too there is no authority to assert
or regulate: ‘I shall act thus’! Thus the hypothetical resolutions to act and yield results are mere imaginations only!

II.iii. 52) Abhisandhi-aadishuvapi chaivam/ Moreover, any such resolve to act as resulting in joy or sorrow made in the evidence of the Omnipresent Soul(s) through contacts that are common between the Soul and Mind is illogical, more so to attain Salvation!

II.iii.53) Pradeshaaditi chennaantarbhaavaat/ If the contention is that individual allocation of pleasure or pain would be possible in accordance with the separate part of each Soul and body, it would not be possible because all the omnipresent Souls are to be included in all the bodies. Indeed, basically the concept of multiplicity of Souls is fundamentally erroneous. There cannot be more than one Unique Soul and there to be many, then they would neither be all pervading nor eternal. Any theory of plurality of Souls would arise out of Avidya or ignorance!

D W I T I Y O P A A D H Y A Y A
C H A T U R D T H A P A A D A


Praanotpatyaadhikaranam- Indeed Brahman is the Originator of Praana the Truth and It is the Truth of That! Brihadaranyaka Upanishad (II.i.20) is quoted again: Sa yathornanaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyuccharanti, evam evaasmaad aatmanah sarve praanah, sarve lokaah, sarve Devaah, sarvaani bhutaani vyuccharantii: tasyopapanishat, satyasya satyam iti praanah vai satyam, tesham esha satyam/ (Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickering all around. In the same manner human organs like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart asking for breathing and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranging from a blade of grass upto Hiranyakargha manifest their own characteristicis. Likewise all Individual Selves in existence are akin to Brahman and truly Upanishads are the hidden meaning of existence revealing just this Basic Truth that...
the Individual Self is the Supreme Self Itself!! Upanishads are thus the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!) Mundaka Upanishad. (II.i.3) discloses: *Etatsmaat jaayate Praano Manah Sarvendri- yaani cha, Kham Vaayurjjyotiraaapah Prithvi Vishwasya dhaaririni* (It is from this Parama Purusha the Life Energy Praana is originated as also the Mind, besides the Senses, Antariksha, Vaayu, Jyoti or Fire, Water, Earth the ‘Vishwasya Dharini’ or the support of the entire Universe; these Pancha Bhutas possess the qualities of shabda, sparsha, varna, svaad and gharma or sound, touch, colour, taste and smell respectively all emanating from the Purusha. This Purusha is stated to trascendental or the Superior Most, as differentiated by the Virat Svarupa within the Brahmanda or the Cosmic Egg who in turn is stated to have manifested as Life Energy or the Praana renamed as Hiranya -garbha. The Supreme Most is perhaps visualised as : *Avidya-Vishaya-Vikara bhuta namadheyaha antaratma* and through Maya is interpreted as : *chaitanyam nirupaadhipikam shuddham avikalpam Brahma Tatva jnaanaaad jeevanam kaivalyam tadeva maayaa pratilimbita rupena kaaranam bhavati/* In short The Absolute. After deliberating, that Purusha deliberated vide Prashna Upadishad (VI.3-4) : *Sa ikshaam chakre, kasminnaham utkraanta utkraante bhavishyaami, kasminvaat pratishtithe pratishthaasyameeti* / *Sa praanam srutaj, Praanaat shraddhah Kham Vaayuh Jyothi Aapah Prithvi Indriyaam Manah, Annam Annat VeeryamTapah Mantraah Karma Lokaa Lokeshu cha Naama cha/* ( Now how would the Purusha so endowed with the sixteen body parts about whom Pippilaja explained to Sukseshe depart and detach from the body concerned: *kasmin utkraante bhavishyaami aham* or which specific entity would rise up the body from and become My Self! Indeed the Self is the Doer and the Enjoyer too; thus as a result, It becomes continuous from birth to birth of the body. Brihadaranyakya Upanishad vide again II.iv.14 explains : *Yatrahi dvatamiva bhavati tadir itaram jighrati, tadirata itaram shrinoti, tadirata itaram abhivadati, tadirata itaram vijnaaneeyaaditi* or due to the actual existence of duality or even multiplicity, as also due to ignorance, the faculties of smell, vision, hearing, speech, thinking or mind set and of thought etc. react the same way. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the similar way. One has therefore to understand that Self is Supreme in blueprint, be it the vision, or hearing or feeling or thinking; thus the concepts of the Self and the Supreme are of the inevitable identity! Now Mundaka Upanishad vide I.i.4 further defines the ‘Para and Apara Vidyaa’ ways and means : *Tasmai sa hovaacha, dai vidye veditaye iti hama yad Brahma vido vaddanti paraachaava apraacha/ Tatparaah Rigveda Yajurvedah Saamaveddorvaadah Shikshaal Kalpo Vyakaranam Niruktam Chhando Jyitishamiti, atha paraa aayaa tadaksharamadhirgamyatell/ or the Para Jnaana is defined as of somewhat inferior approach to Brahma Vidyaa in contrast to ‘Apara Jnaana’; the former being through the acquisition of knowledge of Veda Vedangas and the system of Rituals, Regulations and Rules that the knowledge of Scriptures so prescribe. On the other hand, the Superior approach of higher learning with less reliance on karma kanda is of Self Realisation through total control of Panchendriyas and of Mind) As regards Prashna VI.4. Purusha manifested Prana; He as the Chief Creator manifested Praana the Life Force; from Praana He created Shraddha or Faith and Conviction, ‘kham’ or space, ‘Vaayurjjyotiraapah’ or Air, Fire,and Water, besides ‘Prithvi Nidrayah Manah’ or Earth, Organs and Mind; ‘Annaat Veeryam Tapah’ or Food, Vigour and Self Control; ‘Mantraah karma lokaa lokeshu cha naamacha’ or the Veda Mantras, Rites, worlds, names and nomenclatures of of Beings and Forms).
II.iv.1) Tathaa Praanaah/

Then above does a description of Praanas in general about the Vital Force viz. the Breathing Energy comprising the Five Forms of Praana, Apaana, Vyaana, Samaana and Udaana. Now, Brahman created organs for the use of the secondary senses of seeing, hearing, speaking, smelling, touching, thinking, doing, generating, walking, and clearing body impurities in a metaphorical sense.

II.iv.2) Gouni-Asambhavat/ In reference to Praanas as organs, the usage of the expression is in a metaphorical sense only. Basically as a rule, unless clearly specified, ‘any Vedic Text speaking of origin is used metaphorically, for primary sense is inadmissible’. For instance, Taittiriya Upanishad. vide II.vii.1 mentions Asadvaa idam agra aaseet, tato vai sadejayata, tadaatmaanam swayam kuruta/ ‘This was non existence in the beginning’, then a Sage asked ‘What was it that was non-existent’, then the reply was ‘The Rishis themselves were non existent’. The Sage asked again: ‘Who were the Rishis!’ Out came the reply as explained in Shatapata Brahmana Upanishad. (VI.i.1.1), ‘the Praanas were Rishis!’ Thus we now gather that Praanas were in existence even before creation started! The lesson from this is that whenever Scriptures describe, the hidden meanings need to be taken into consideration carefully and should not be implied on face value. The Scriptures too are written carefully with adequate qualifications but one’s generalisations might be misleading as inappropriate interpretations! In the instant case, Praanaas are to be considered as of Secondary Creation stated in a metaphorical sense.

II.iv.3) Tat prak shrutescha/ Having stated as above, the usage of the word of Praana as given in Prashna Upanishad. (VI.4) in Primary Sense as applied to Space etc.Sa praanam ashrajata, praanacraddham kham vaayur jyotir aapah prithiveendriyam, manonnam, anaad veeryam, tapo mantrah karma lokaah, lokeshu cha naama cha/ ‘From Him originate –‘Jayate’- Praana, Space, Air , Fire, water and Earth, organs and mind; food, vigour and self control; veda mantras, rites, worlds, names and nomenclatures.’

II.iv.4) Tat purvakaat vaachah/ Praanas must have originated from Brahman since Speech is preceded by them. Chhaandogya Upanishad (VI.v.3) has clearly stated: Annamayam hi manah aapomayah praanah, tejomayi vaag iti/ (‘Mind is surely made of Food, Vital Force is made of water, Speech is made of fire’.

In the same Upanishad however (VI.ii.3), although the origin of Praanaas is not mentioned in the context, it is stated: Tad aikhshata, bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikhshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra kvacha shochati svedate vaa prurushah, tejasa eva tad adhi aapao jaayante/ (Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!)

Saptagatyadhikaranam- Now is the clarification about the Chief Praana the Vital Force and Praanaas as Organs. Mundaka Upanishad. (II.i.8) mentions Seven Praanaas: Sapta Praanah prabhavanti tasmaat saptaarshita samidhah sapta homah sapta ime lokaayeshu charanti praaanaa guhaashaya nihitaah sapta sapta/ (Parama Purusha also created seven life breaths viz.two each of eyes, ears, nostrils, and tongue- besides seven flames; seven kinds of samidhas or fuels / sense objects, seven homas or oblations, seven Lokas and Charanti Praanaah or Seven Sense Organs of Praana- Apaanaadi the inhaling and exhaling functions - all resting in the cavity of the body or the heart; thus all the seven-seven results of ‘karmas’ of
the persons of ignorance). Brihadaranyaka Upanishad however describes: III.ii.1) *Atha hainam jaaratkaarava aartabhaagah papraccha:Yagnyavalkya iti hovaacha, kati grahaah katy atigrahaah iti/ Ashtou grahaah ashtaavatigrahaah katume ta iti* (In any description of a human being in bondage finally destined for death which is the emancipation of a Soul, one has to reckon of ‘grahas’ or the sensory organs of perception and ‘atigrahahas’ or the objects of perception viz. senses. In the present context, ‘ Jaaratkaarva Aartabhaaga’ enquired of Maharshi Yagnyavalkya to please elucidate as to how many organs and senses are in position in a human body! The Maharshi’s reply was that there were eight grahas viz. Praana, Vaak, Jihvaa, chakshu, Shrotra, Manas, hasta, twak and eight atigrahahas to perceive or recognise and to over perceive viz. Praana or breathing and apaanaa or smell, vaak- speech / utterance, jihvaa-taste, chakshu-vision, shrotra - hearing, Manas - thinking, hasta-working, and twak-touch ) III.ii.2) *Praano vai grahaah, so paanenaa grahena griheetaah, apaanaena hi gandhaan jighrati*/ (Praana or in this context the nose of a body is the organ of perception or of breathing the air and the ‘atigraha’ or the over-perceiver is the outbreath that one smells as an odour).

Incidentally, other Grahas and Atigrahahas are stated to be Mouth and Speech, Tongue and Taste, Eyes and Vision, Ears and Hearing, Skin and Touch, Hands and Work and Mind and Thought. Now, Briahadaaranyaka Upanishad. ( III.ix.4) specifies ten Organs in the human body with Mind as the eleventh stating: *Katame Rudraa iti; Dasheyme Purushe Praanaah, Atmaikaada shah; te yadaamaat shariram martyaad ukkramanti, atha rodayanti tad tad rodayanti tasmaad Rudra iti/ (Which are the Rudras! These are the body’s ten sensory and motor organs of a body besides mind as the eleventh; once the organs fail and praana the vital force departs from the body, then the relatives and friends resort to rodana or crying and hence the Ekadasha Rudras are designated as such!)

At one place the same Upanishad. gives an account of eleven organs: II.iv.11) *Sa yathaa sarvaasaaam aapaam samudra ekaayanam, evam sarveshaam sparshaanaam tvageyanam, evam sarveshaam gandhaanaam naasike ekaayanam,evam sarveshaam rasaanaam jihvoukaayanam,evam sarveshaam rupaayhanam chakshurekaayanam, evam sarveshaam shabdaanaam shrotamekaayanam, evam sarveshaam sankalpenaa mana ekaayanam, evam sarveshaam vidyaanaam hridayamekaayanam, evam sarveshaam karmanaam hastaavekaanam, evam sarveshaam anandanaaam upaasya ekaayanam, evam sarveshaam visarganaanam paayureaayanam, evam sarveshaam adhvanaaam paadav ekaayanam, evam sarveshaam Vedaanam vaag ekaayanam/

(While Brahman or the Supreme Self is the originator of Pure Intelligence and the ramifications of that knowledge having been described, Brahman created the manifestations of that Knowledge, determined other manifestations as also their goals that are ephemeral too and are subject to dissolution; for instance ocean is the goal of all kinds of water; the skin is the goal of touch, the nostrils are the goals of odours, the tongue of all savours, eyes of all colours, ears of sounds, mind of all types of thoughts, intellect the goal of varied knowledge, hands for works or action, organ of generation for enjoyment and relief; anus for excretions, feet too for walk or mobility in general, and the organ of Speech viz. the tongue for good and bad sounds ranging from Vedas to the mundane expressions. Indeed, dissolution in any case is natural just as the termination of ignorance while Brahman or the Supreme Self is the only Reality and the Ultimate Truth! )

Taitireeyaa Samhita (V.i.7.1) counts the number of Praanas as nine: ‘The praanas in the heat are seven indeed and two are below’; the same Samhita (iii.2.3) gives an account of ten: ‘Nine indeed are the organs in a man and the tenth is the navel’. Prashna Upanishad. (IV.8) details as many as thirteen Praanas or organs commencing from the objects of vision, hearing, smell, taste, touch, speech, hands, sex and
enjoyment, excretion, feet, mind, skin and Praana’: *Prithivicha pritthivi maatraacha tejascha tejomaatraacha vayuscha vaayu maatraacha akaashaschaakaasha maatraacha, chakshuscha drashtavyam cha, shrotram cha shrotravyam cha ghraanamcha ghraatavyam cha, rasascha rasayitavyam cha, tvak cha sprashayi-tavyam cha, vaak cha vaktavyam cha, hastau chaadaatavyam cha, upastascha anandayitavyayam cha, paayuscha visarjayitavyam cha paadau cha gantavyam cha, manascha -mantavyam cha, buddhischa boddhavyam cha, ahamkaaraschaahakartavyam cha, chittam cha chetayitavyam cha, tejascha vidyotayitavyam cha, praanasa cha vidhaarayitavyayam cha// Esha hi drashtaa spashtaa shrotaa ghraataa rasayuta mantaaboudhaa kartaa vijaanaatma Purusha, sa pareshwara aatmaani sampratishthate/

(The Elemental Pancha Bhutas or the Five Basic Five Elements of Nature as the offshoots in one’s body viz. the organs of vision, hearing, smell, taste, touch, speech, hands, sex, excretion, feet and the mind along with thought-egoism, and awareness and the basic Praana the life force. The Purusha encompassing the body and the organs, being used to the nature of the senses and action and reaction syndrome, becomes established in the Supreme Self!) Thus there is variance as per Vedic Texts.

II.iv.5) Sapta gaterviseshi tatwaaccha/The proposition is that Praanas are seven in number because of being so known! Among the various views expressed as above, Mundaka Upnishad. (II.i.8) mentioned of Seven Praanaas and elaborated: Sapta praanaah prabhavanti tasmaat Saptarchishah samidhah Sapta homaah, Sapta imey Lokaa yeshu charanti Praanaa guhaashayaa nihitaah Sapta Sapta/ (From Him emerge the seven sense organs, the seven flames, the seven kinds of fuels, seven oblations, and these seven seats where move they sense organs that sleep in the cavity and have been deposited by the Almighty in groups of seven). The Taittiriya Samhita (V.i.7.1) also supported this number stating: ‘The praanaas in the head are seven indeed’. This number of seven Praanas is being supported as it is the minimum as viewed by one section of thought still remaining to be analysed.

II.iv.6) Hastaadayastu sthiteto naivam/In view of the confusion of numbers ranging from seven to thirteen, it is felt that a logical view might zero in at eleven on the basis of the following analysis of Brihadaranyaka Upnishad. (III.ix.4) and (II. iv.11) : There are basically no organs and functions over and above eleven viz. five sensory functions of sound, touch, colour, taste and smell; five sense organs of ears, skin, eye, tongue and nose and one controlling viz. mind. More significantly, ‘When these eleven organs depart or become non-functional, then relatives and friends cry and feel the loss of that body and its memory’. Hands, feet, generation and excretion organs are not to be taken into account for those are unaffected with the death of the body excepting in a non-proactive manner. Basically speaking, the Five Vital Forces of Praana-Apaana-Vyana-Samaana and Udaana Vayus as also the Five Subtle Elements too are not out of the consideration zone in the context!
Anavascha/This Brahma Sutra deals with atomicity of Praanas / Organs as characteristics consisting of their refineness beyond sight and touch. Indeed they are not like the ultimate atoms for then their activities in the bodies would not have been possible, especially since the organs are rather subtle. If the organs were gross he or she would have been noticed like a dead person. The organs are not all-pervasive but subtle and limited in size. They are the karanas or the causes and create the desired effect like an eye is a karaṇa of vision and an ear is to absorb the sound.

Praana sreshthyaadhikaranam-

Shreshthascha/ The Principal Praana is a product of Brahman. In fact every Praana is significant and is the creation of Brahman and denotes the Chief Vital Force. In fact, when Mundaka Upanishad (II.i.3) states : Etasmaa jyaayate Praano Manah Sarvendriyaanicha, Kham Vaayurjjyotyiraapah Pritzihithi Vishvasya Dhaarini/ (It is from this Parama Purusha the Life Energy Praana is originated as also the Mind, besides the Senses, Antariksha, Vaayu, Jyoti or Fire, Water, Earth the ‘Vishvasya Dharini’ or the support of the entire Universe; these Pancha Bhutas possess the qualities of shabda, sparsha, varna, svaad and ghraana or sound, touch, colour, taste and smell respectively all emanating from the Purusha. This Purusha is stated to trascendental or the Superior Most, as differentiated by the Virat Svarupa within the Brahmanda or the Cosmic Egg who in turn is stated to have manifested as Life Energy or the Praana renamed as Hiranyagarbha. The Supreme Most is perhaps visualised as : Avidya-Vishaya-Vikara bhuta namadheyaha antaratma and through Maya is interpreted as : chaityanm nirupaadhikam shuddham avikalpam Brahma Tatva jnaanaanaad jeevanam kaivalyam tadeva pratilimbita rupena kaaranam bhavati/ In short The Absolute!) Similarly, Prashna Upanishad.(VI.4) says: Sa praanam srujat praanaat shraddhaam Kham Vaayurjjotiraapah Prithivi ndriyam Manah, Annamaannardveeryam tapo mantraah Karma lokaa lokeshu cha naama cha/ (’He created Praana; from Praana, He created Shraddha or Faith, Space, Air, Water, Earth, Organs, Mind, Food;from Food He created vigour, Self Control, Mantras, Rites, Worlds and Names of the Worlds’; hence Praana and from Praana the rest followed!)

Now the question arises that since Brahman is stated to have created Praana, how was it that there was existence! In this connection the ‘Naasadiya Sukta’ or the Hymn on Brahman is referred: Rig Veda (VIII.vii.17) states: ‘Then there was neither death nor even nectar; neither there was a symbol of a night (Moon) nor the symbol of a day (Sun). Only the Brahman breathed (or vibrated ie.existed) together with Maya held in itself but without any Air. Apart from it, nothing existed either as different or higher’. Mundaka Upanishad. (II.i.2) states: Divyo hi Amurtah Purushah sa baahyaantarho hi ajah, apraano hi manaah shubhro hi akshah paratah paarah/(Purusha or the all pervasive yet the resident of one’s heart or the Antaratma as well as the Paramatma is essentially the ‘divya’ or the self effulgent; ‘amurtah’ or form less; ‘sabaahyaantararah’ or existent within and without; ‘ajah’ or unborn or birthless; ‘apraanah’ or devoid of vital force being self existent; ‘amaanah’ or devoid of mind or thoughts since what is done by Him is a ‘Sankalpa’ or a ‘nirnaya’; ‘Shubhrah’ or the embodiment of Purity; ‘Aksharah’ or Imperishable and ‘Aparah’ and ‘Parah’ far beyond comprehension though Realisable! Brihadaranyaka Upanishad vide IV.iii.7 is relevant: Katamaa Atmeti! Yoyam vijnaanaamayah: Praaneshu hridayaantarajjotih Purushah; sa samanaah sumubhau lokaanuvan sancharatii dhyaayateeva lelaayateeva, sa hi svuapno bhuteveem lokamatikraamati mrityo rupani/ (As Maharshi Yajnyavalika was asked about what was the Self; the reply was as follows: ‘The person called Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination or in a dream state of mind. He exists here yet imagines in a non real phase of mind by sheer ignorance and flight of fantasy!’ Having thus explained, the next stanza elucidates further: ‘This Individual Self at the time of his mortal birth assumes a body with organs and senses of seeing, hearing, touching, digesting food, capacity
to procreate and thinking and so on and as such becomes the victim of evils with or without ‘paapa punyaas’ or sins and virtues; when death of the mortal body envelopes, he discards the body leaving the account of virtues and vices along to the next birth in the eternal cycle of births and deaths unless there is Salvation! In this cycle, the chariot of life is driven by the five horses on either side called Pancha Karmendriyas and the corresponding Pancha Jnnaendriyas with mind in the driver seat, but the ‘Antaraatma’ as the mute spectator!)

These references amply signify that Brahman indeed was the cause of Praana. Moreover, ‘Praana is the oldest and the best’, as explained in Chhandogya Upanishad. (V.i.1). *Yo ha vai jyestham cha shreshtham cha veda jyesthascha ha vai jyesthascha bhavati praano vaava jyesthascha sheshthascha* (That Praana or the Vital Energy is the oldest and the best realisation especially in the context of transmigration of the Individual Souls as the latter keep shifting from one life to another, as none of the body organs get transferred except ‘Praana’ only. Now, in each life or existence only the Vital Energy is the common factor, which is truly stated to be the merger point of all the body organs and their senses. This is how the claim of superiority of all the temporary organs at the repetitive halt overs of one’s lasting life link as jumping from one existence to another is dismissed and the continuity of the chain of life after life is assured by the Praana and Praana only and hence its claim of not only the continuity but also of its indispensability!)

*Vaayu kriyaadhikaranam-*

II.iv.9) *Na Vaayukriye Pruthagupadeshaat* Praana is neither Air nor a function of an Organ. Normally, the apparent view of Praana is Air that comprises the five types of the incoming and outgoing breathing, which spreads all over the body, which moves upward and also which digests. Another view as held by the Samkhyas is that Praana is the combined activity of all the organs. However, Praana is neither Air nor any function of organs. Chhandogya Upanishad. (III.xviii.4) describes Praana differently: *Praana eva Brahman’s chaturtha paadah sa Aadityena jyotishaa bhaati cha tapati cha keertyaa yashasaa Brahnavarchasena ya evam Veda/* (Praana is the organ of smell and indeed the fourth foot of Brahman. That shines and emits heat through the light of Air. He who knows thus shines and emits heat through fame and luster of the knowledge of Brahman). Thus Praana cannot be the same as Air or the mere activityof organs. Mundaka Upanishad (II.i.3) clarifies: ‘From Him originates Praana as well as the mind, and all the organs, space and air’. Functions of each of the organs is independent and also the chief Praana is different both from air and the functions of the organs. Also, when Brihadaranyaka Upanishad. (III.i.5) states: ‘That which is Praana is Air’; it is the very Air that after entering the body, assuming five aspects of Praana-Apaana- Vyaana-Samana- Udaana, is called Praana. Thus there is no conflict of the Vedic Texts. At the same time however, Praana does not enjoy independence of Soul, despite the glory of Praana as some of the Vedic Texts tend to get misinterpreted such as ‘when the organs go to sleep, Praana alone keeps awake’; Praana is the superior most of all the organs for once prana leaves the body, existence disappears; ‘Praana alone is not overpowered by death’ as in Brihadaaranyaka Upanishad. (I.v.21) or ‘Praana is the place of merger for it withdraws into itself the organs of speech etc’ as in Chhandogyu Upanishad. (IV.iii.13); and ‘Praanasyedam vashe Sarva tridine yat pratithitam, Maateva Putraan rakhsaswa Sheeschsa praginam cha vidhohi na iti/ (All this in the World as also all that in Heaven is under the control of Praana. Protect us just as a mother does her sons and ordain for us splendor
and intelligence’. Despite such glories of Praana, the latter indeed is not independent like the Individual Soul.

II.iv.10) Chakshuraadivatthu satsaha shishta aadibhyah/ Praana is not independent of action in the same manner like the organs of vision and so on. This is despite the Vedic Text as above that Praana looks after the sensory organs and their specified functions as its own mother. Yet, it is not free from the dominance of the organs as is itself controlled by the Jeevatma or the Individual Soul. In fact, Jeeva is like the King, Praana is like the Prime Minister, the Sensory Organs are the Superintendents and the Senses are the Subjects following the instruction of the concerned Departmental Heads! Praana is described along with the senses and abides in the body like the senses. Just as the senses, Praana too is insentient or non-conscious and unresponsive on its own. Jeeva has to take over the role of waking up Prana and through it sensory organs. As and when an organ and its perceptive capacity fails, that organ seeks to request Praana not to pull it out from as illustrated in Brihaaranyaka Upanishad. (VI.i.13).

II.iv.11) Akaranatwaaccha na doshashthaai darshhayati/ Indeed however, despite the fact that it is not a sensory organ, Praana’s role is quite significant. Chhandogya Upanishad. (V.i.6-12) narrated a story about a dispute about their self- superiority and approached Prajapati their father about it; the latter replied: "He is the greatest among you on whose departure the body appears to be despicable’; then one by one, the Organs left the body: first the sense of speech left for a year and after a year entered the body back and returned with the help of Praanas, seeing through the eye, hearing through the ear and thinking through mind; similarly the sense of vision left for a year in exile and returned with the help of Vital Force, speaking through speech, hearing through ear and thinking with the mind; and like wise, ear and mind too left and returned back with the help of Praana and using the courtesy of the other three organs concerned. Then finally Praana sought to pull out too: 'He is the greatest among you on whose departure the body appears to be despicable'! As the Vital Force wishing to leave the body pulled out the other organs as a spirited horse pulls out the pegs to which its legs have been tied. Getting together they told him, Oh Venerable Sir, please be the Ruler; you are the Greatest among us. Please do not depart!’ Hence, People do not speak of them as organs of speech, eyes, ears, and minds; they certainly speak of them as the Vital Forces; it is the vital force indeed that becomes all these!. To the Organs the chief viz. Praana said: Do not be deluded; it is I who hold this body together by dividing myself in five ways and providing support for it. Brihadaranyaka Upanishad. (IV.i.12) then states: 'Indeed the Immortal ‘Hiranmaya Purusha’ or the Golden Personality can and always does freely around all over, yet guards and preserves this repulsive and disgusting nest viz. the body with the consciousness of the sense organs, with the help of the Vital Force that has five fold functions of Praana- Apaana- Vyaana-Udaana and Samana; indeed the Self would fly free from this ugly nest and roam free again. Indeed, this Golden Bird has little connection with it, nor of the ether in the body, but even as He is free to leave and roam, it is his play to stay a while and collect impressions and good fun, acting as if an able bodied adult pretends and plays innocence with an ignorant child and then hops over at myriad such nests at once simultaneously!'
It thus shows that once the nourishment of the organs through Praana by whatever the individual eats and drinks is over, from whatever the member the vital force departs, right there Praana withers as stated in the Upanishad. Prashna Upanishad. (VI.3) explains further: Sa ikshaamchakre, kasminn aham utkraanta utkraanto bhavishyaami, kasminvaa pratishtthite pratishtthaasyameeti/ ( Now how would the Purusha so endowed with the sixteen body parts about whom Pippilaada explained to Sukhesha depart and detach from the body concerned: kasmin utkraante bhavishyaami aham or which specific entity would rise up the body from and become My Self! Indeed the Self is the Doer and the Enjoyer too; thus as a result, It becomes continuous from birth to birth of the body. VI.4) Sa praanam asrajata , praanaaccraaddhaam kham vaayur jyotir aapah prithiveendriyam manah annam annaad veeryam, tapo mantraah karma lokaah, lokeshu cha naama cha/ ( Purusha, the Hiranyagarbha, as the Chief Creator manifested Praana the Life Force; from Praana He created Shraddha or Faith and Conviction, ‘kham’ or space, ‘Vaayurjotiraapah’ or Air, Fire, and Water, besides ‘Prthvi Nidrayah Manah’ or Earth, Organs and Mind; ‘ Annaat Veeryam Tapah’ or Food, Vigour and Self Control; ‘Mantraah karma lokaa lokeshu cha naamacha’ or the Veda Mantras, Rites, worlds, names and nomenclatures of of Beings and Forms)

II.iv.12) Pancha vrittirmanovat vyapadishyate/ The Scriptures teach us that Praana too has five states like that of mind. Brihadaranyaka Upanishad. (Iv.3) classifies: ‘Triney atmaane kuruta’ idi-mano vaacham praanam, taanamayane kuruta, ‘anyatra manaa abhuvam naadarsham’, ‘anyatra manaa abhuvam naashrousham’ iti;manasaa hi eva pashiyati manasaa shrunoti, kamaah samkalpo vichikitsaa shraddhaashraddhaa, dhritiardhrutir dhreeradhreeryeti sarvam mana eva/ Tasmaadapi pratishtha aprapratisish pushthat upaspushtho manasaa vijanaati; yah kascha sabdo vaak eav saa, eshaah antnamaayatta, eshaah na, ‘praanopano vyaaamaa udaanah samanona’ iti etat sarvaa praana eva/ Etaanmaya vaa ayam atmaya vangmayo pranamayaah/ (Prajapati designed three items viz. the mind, the organ of speech and Praana or Vital Force; normally it is stated by many that they are absent minded, or they have not noticed, or they have not properly heard; thus it is through one’s mind that he or she hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched, or sees, or hears. Speech is indeed possible only due to tongue and mind; hearing is possible through ears and mind again; likewise mind is that which activates any of the sensory organs. Now, the Vital Force comprises of the five types viz. Praana-Apaaana-Vyana-Udaana-Samana- and An. Each of these units of the Vital Force have their own functions: Praana connected to the heart capable of moving mouth and nostrils, Apaana functioning the area of heart till the navel facilitating excretion; Vyana regulates prana and Apana requiring force and strength;Udaana causes digestion and internal movement of ‘jeerna rasaas’ or the juices for digestion and mobilising the body region from feet to head; Samana is that which helps absorption of food and drinks; and finally ‘ana’ is the general stabiliser of the totality of body functions. Thus the body is identified with the three principal the organs of speech, the mind and indeed the Vital Force.) Patanjali Upanishad. (I.i.6) talks of ‘Right knowledge, error, false knowledge, sleep and memory’. Indeed, Praana has five states and constitutes an instrument of the soul as of the mind.

Shreshthaanutvaadhikaranam-

II.iv.13) Anuscha/ The Chief Praana is atomic, that is subtle and minute in size. This aspect has been already in the seventh Brahma Sutra in reference to ‘Praanaanutwa adhikaranam’. The present Brahma
Sutra is specifically in reference to the Chief Praana. Like the other Praanaas or Organs, the Chief Praana too is subtle or invisible and limited in size. The Brihadaaranyaka Upanishad. (I.iii.22) mentions about the all-pervasiveness of the Chief Praana as in other Praanaas: *Esha vu eva saama; vaaivyai saama esha ,saa chaamashcheti tat saamnah saamatwam/Yad veva samah plushinaa, samo mashakena, samo naaenga, sama ye bhiih bhibhir lokaih, samonana sarvena tasmad eva saama; ashnutey saamnah saayuyam salokataam ya evamet Saama Veda/ (Speech thus is Saama Veda ie; ‘Sa’ standing for Speech and ‘Ama’ for Vital Force, thus Saama; Saama is akin to a white ant; a mosquito, an elephant and to the Trilokas-indeed of the entire Universe) In other words, the aspect of all-pervasiveness is declared not from the view point of an individual body but from the universal and individual aspects of the same Divine Praana residing in Hiranyagarbha. Also Praana as exists in such individual Beings also is limited in dimension.

**Jyotiradhihakaranam-**

II.iv.14) Jyotiradhyadhishtaanam tu tadaamanananaat/ The proposition for analysis is whether Praanaas is capable of acting on their own or under the impact of the Deities of ‘Pancha Bhutas’ or the Basic Elements like Fire, Air, Water and so on. Another point of analysis is whether Praanaas act under the behest of the presiding Deities of the Organs like Fire, perform on their volition and power or the experiecnship of the Embodied Soul. Now, the clarification is provided in Aitereya Upanishad.(IIi.4): *Agnirvaagbhutwa mukham pravishad vaayuh praano bhutwaa nasikey pravishad aadita chakshur bhutwaakshini pravishad –dishah shrotram bhutaa karnou pravishad oshadhi vanaspatayah lomaani bhutwaa twacham pravisham scha chandramaa mano bhutwaa hridayam praavishhan mrityurapaano bhutwaar naabhim pravishadaapo reto bhutwaa shishnam pravishan/ (Agni Deva entered the mouth of the Beings in the form of Voice or Speech; Vayu Deva made his entry into the nostrils and not only as Praana or Life but also as the capacity to smell; Surya Deva entered the eyes and afforded vision or the sense of sight; Dasha Disha Deva or the Lord of Directions entered the ears and bestowed the sense of hearing; Vanaspati Deva or the Lord of herbs, plants and trees entered the pores of skin and hairs and granted the sense of ‘sparasha jnana’ or that of touch and absorbing power; Chandra Deva firmly entered into the heart and mind to control the psyche and of reactive mode of behaviour; Mrityu Deva the God of Death entered the navel in the form of Apaana or the compressed air which indeed is the control of Life Force and of out-breath. And finally Jala Deva or the God of Water, as also of the urge of urination of the generative organ and passion that results in the discharge of semen through it.) In other words, the entire operation takes place just as the Commander and the Army entering a city under the orders of the King and the chain of action takes place as narrated above. Chhandogyaa Upanishad. (III. xviii. 3-6) expresses similarly: *Vaageva Brhamanah chaturthaa paadah, sa Vaayunaa jyotishaa bhaati cha tapati cha, bhati cha tyapati cha keertyaa yashasaa Brahma varhasena, ya evam veda/ (Speech is the fourth foot of Brahman, which is brightness and radiance through the medium of Agni; indeed whoever is aware of the shine and heat by way of fame and brightnesss possesses Brahma Jnaana or what the knowledge of Brahman is about!) III.xviii.4) Praana eva Brahmanaschaturthah paadah sa Vaayunaa jyitshaa bhraati cha taopati cha chabhati cha keertyaa yashasaa Brahma varchasena ya evam Veda/ (Praana or the breath or smell is again the fourth foot of Brahman; it is brightness as also the heat generated by Vayu, the Air. The shine and heat are the fame and knowledge of Brahman again) III.xviii.5) Chakshureva Brahmanah chhturthah paadah saVaayunaa jyotishaa bhaati cha tapati cha bhaati cha bhaati cha tapaticha keertyaa yashaa Brahma varchasena, ya evam Veda/ (Eye the fourth part of Brahman is the vision which is the
representation of shine and heat again through the light of Surya Deva as also of the magnificence of Brahman) III.xviii.6) Shrotaram eva Brahmanah chatuirthapadaah, sa dhibhir jyotishaa bhaati cha tapati cha, bhaati chyab tapati cha keertyaa yashasaa Brahma varchasena, ya evam Veda, ya evam Veda! (The faculty of hearing by the ears constitutes the fourth step again of Brahman, providing energy to Dishas or Directions and who so ever of Jnaanis or well versed with the features of Brahman are no doubt of high knowledge and great fame!) Also, Brihadaranyakya Upanishad (I.iii12-16) explains: Sa vai vaachameva prathamaam atyavahat; saa yadaa mritumatymuchyat sognirabhavat; soyamahnih parena mritumatkraanto deepyate/( This Deity carries the organ of speech and once speech is freed from death then at that stage turns into Agni Deva) (I.iii.13) Atha paanaamayavahat; sa yadaamrityumatymucchhat sa Vaayurbhavat; soyam Vaayuh parena mritumati -kraantah pavate/ (The Deity called ‘Duur’resists imperfections of another body organ viz. nose and once all the impurities of nose are cleared of the fear of death or destruction, then that stage is stated to materialise Air or Vayu Deva.) (I.iii.14) Atha chakshuratya vahat,tadyadaa Mrityumatyamucchayat sa Adityobhavat; sosvadityah parena Mrityumati -krantastapati/ (The Deity then purifies the eyes and the vision of death when that stage leads to Surya the epitome of high luminosity!) (I.iii.15) Atha shrotamayavahat; tadyatadaa mritumatymucchhat taa dishobhavan taa imaa dishah parena mritumatkraantah/ ( The Deity then purifies the ears and the threat of death in a person when those territories cross beyond all limits); (I.iii.16) Atha manotyavahat; tadyadaa mritumatymucchhat sa Chandramaa abhavat; sosou Chandrah parena mritumatkraanto bhati; evam ha vaa enmeshaa Devataa mritumativahati ya emam Vedaa/ ( The Deity then carried the mind whose aberrations and impurities are cleared and also overcome by the fear of death) Thus, the Organ of speech becomes Fire getting rid of death, smell becoming Air, vision by eyes becoming Sun, and Hearing by Ears manifesting in Directions; finally Mind from Moon and food manifesting as Vital Force. Further, the Theory that deities of organs themselves become the experiencers and not the Embodied Soul too gets quashed!

II.iv.15) Praanavataa Shabdaat/ Deities presiding over the Organs are related to the Embodied Soul and the latter is also the Master of the Vital Force. The Chhandogya Text (VIII.xii.4-5) confirms the inter-relationship of the Organs, the Embodied Soul and the Vital Force: Atha yatraitad aakaasham anu vishannam chakshushu sa chaksusah purushah darshanaaya chakshuh; atha yo Veda: idam jighhraaniti, sa Atmaagandhaaya ghraamam, atha yo veda: idam abhivyahaaraaniti sa Atmaa, abhivyahaaraaya vaak,atha yo Veda; idam shrotram; atha shravanaaniti, sa Atmaa, Shravanaaya shrotram/ Atha yatraitad aakaasham anu vishannam chakshuh, sa chaakshusha purushah darshanaaya chakshuh; atha yo veda: idam jighhraaneti, saaama gandhaaya ghraamam, atha yo veda: idam abhivyahaaraaniti sa atmaa, abhivyahaaraaya vaak, atha yo veda; idam shrunavaaneeti, sa atmaa, shravanaaya, shrotram/ (The one who is the Unique Observer is the Self and the Sense Organs are the instruments of perception. For instance vision by eyes integrated with space is for seeing. Likewise, the Self Consciousness smells with the nose, speaks with mouth, touches with skin and hears with ears) VIII.xii.5) Atha yo veda; idam manvaaanetui sa atmaaa, manosya daivam chakshuh, sa va esha etena daivena chakshusaa manasaitaan kaamaan pashyan ramaat/ (Now, the conscious-ness activates mind the divine eye as the agent of the Self ; the Self by itself does not initiate any action as all the actions are wrongly attributed to it; indeed all the actions are the handiwork of those organs which are associated with the Self. That body actions are initiated and executed by the Self is a gross misrepresentation of facts!) Thus the Organs are connected with the Vital Force and with the Embodied Soul.
II.iv.16) Tasyacha nityatwaat/ The Embodied Soul in the body is the experiencer of the latter’s past actions and their results of happiness or sorrow, not of course with any relationship of the resultant actions by the concerned Deities of the Organs. Brihadaranyaka Upanishad (I.v.20) elucidates: 

Adbhyaaschaimam chandramashcha Daivam Praana aavishati; sa vai Daivah praano yah samcharamshachaaschamscha na vyayate , atho na riskyati; sa evamvitsarveshaam bhutaanatmaa bhavati; yatheshhav devataivam sah; yathaitaam devataaam sarvaani bhutaanayavanti, evam haivamvidam sarvaani bhutaanayavanti, yatu kinchmaah praajaah shochnati, Amaivaasaam tadbhavati, punyamevaamum gacchanti, na ha vai Devan paapam gacchanti/( Divya Praana or the Celestial Vital Force from water and Moon also permeates the father figure. That indeed is the Divine Praana which feels no pain or is not subject to any injury, either in the state of flux / motion or of constancy. Those who are aware of this fact or truism is indeed the Self or the Self-Consciousness. This Antaratma or the Pure Consciousness is as good as Praramatma or Hiranyagarbha himself! Indeed just as all the beings accord recognition to the Almighty so also one reverse and cares for the Self; in fact it is the ‘Manassakshi’ which is the Conscience that is more relevant at every step that one takes! Yet another truism of life is that all shortcomings that one commits are squarely on the account of oneself and if virtuous deeds are performed the positive results are on the account of Hiranyagarbha who is the Final Judge! In sum, the aspect of meditation by way of Vaak, Manas and Praana are equally significant that a mortal father seeks to bestow to his son at the evening of his existence as these are equally important and everlasting concepts!) Thus that acts of omission by the individual Beings and the resultant discredits and griefs experienced by them would never affect Hiranyagarbha but surely the credit of virtuous deeds does go to Him. Moreover, the connection of the organs is always with the embodied Soul, since at the time of death, they are noticed to get non-functional when Praana too gets disappeared; Brihadaranyaka Upanishad. (IV.iv.2) states: Ekibhavati, na pashya teetyaahuh; ekibhavati, na jighnateetyaahuh; ekibhavati, na rasayat etyaahuh; ekibhavati na vadateet yaahuh; eki bhavati, na shrunteetyaahuh; eki bhavati na manuta ityaahuh; eki bhavatina sprushateet yaahuh;ekibhavati na vigjaanantaeteetyaahuh; tasya haitasya hridayasyaagam pradyotate; tena pradyote-naisha Atmaa nishkraamati chakshushho vaa, murdhno vaa, anyebhyo vaa sharira deshebhyah; tam utkraamantam praanoukraamanti;praanam anuutkraamantam sarvepraana anuutkraamanti;sa vigjanam evaanvavakraamati; tam vidyaa karmaani samanvaarabhide purva prajnaa cha/ (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!) Although the Deities of the Organs are there yet the Embodied Soul does not cease to be the experiencer, just as a lamp helps the eye, so also Fire helps the organ of Vision; the lamp, or the Fire, the Deity of the Eye has no experience, but the Soul has!

Indriyaadhikaranam- Praana and Praanas; in other words Prana being distinguished as Chief Praana, other Praanas numbering eleven are the organs.

II.iv.17) Ta Indriyaani tat vyapadeshaadanyatra shreshthaat/ Basically speaking, the word Praana is of a common nomenclature; Brihadaaranyaka Upanishad’s argument (I.v.21) of Praanas / Organs of Body refers: Athaato vrata meemaamasaa, Prajaapatirha karmaani sashruiye, taani srishtaani anyonyena sprardhanta- vadishyaamy evaaahamiti vaagdadhirre drakshaam –yahamiti shrotam, evamanyaani
karmaani yathaakarma; taani mrityuh shramo bhutvaayupayeme, tayapnot, taanyaaptvaa 

mrityuravaarundha; tasmat shraamyate eva vaak, shraamyati chakshuh, shryaamyati shrottram, 

athemameva naapnot yoyam madhyamah praanah, taani jnaatum dadhrire/Ayan vainah shreshtho 

yahsamsharamscharaa samshcaramcha na vyate, atho na rishyati , hantaasaiva sarve rupamasaameti; 

ta etasyaiva sarve rupamabhavhan,tasmaadeta etanaakhyaayante praanaa iti; tena ha vaava 

tatkulamaachakshateyasminkule bhavati ya evam Veda; ya vu haivamvidiaa sprardhatenu shushyati, 

anushushya haivantato mriyat ityadhaatmam/ 

(Now, a further explanation on the methodology of 

meditation is analysed ; indeed Prajapati created all the organs of human beings and understandably a 

conflict of opinion prevailed as to their ‘inter se’ seniority. The organ of speech asserted that it would 

keep on talking relentlessly; the organ of vision vowed that the eyes would keep seeing and the organ of 

hearing that the ears would be everready to hear. Then Mrityu Devata put a halt to their bragging and all 

the respective organs failed one by one as the tongue could not wag and wiggle, the vision gradually 

blurred, the ear drums got broken, and other organs got aborted. But the Vital Force in the Body prevailed 

and as such all the organs acceded to declare the superiority of Praana, for once Praana leaves the body 

then anyway existence disappears! Then there is neither vision nor speech and no context of meditation to 

the Self nor the Supreme Power that be!) 

Thus the five modes of ‘Praanaapaanas’ constitute the Leader 

and the eleven organs are figurative as already explained. The declaration of Mundaka Upanishad. (II.i.3) 

Yetasmaad jaayate praano manah sarvendriyaanicha, Kham Vaayujjotiraapah prithivi vishvawsya 

dhaarini/ (It is from this Parama Purusha the Life Energy Praana is originated as also the Mind, besides 

the Senses, Antariksha, Vaayu, Jyoti or Fire, Water, Earth the ‘Vishvasya Dharini’ or the support of the 

entire Universe; these Pancha Bhutas possess the qualities of shabda, sparsa, varna, svaad and ghraana or 

sound, touch, colour, taste and smell respectively all emanating from the Purusha. This Purusha is stated 

to trascendental or the Superior Most, as differentiated by the Virat Svarupa within the Brahmanda or the 

Cosmic Egg who in turn is stated to have manifested as Life Energy or the Praana renamed as Hiranya - 

garbhaviz. ‘From Him originates Praana as well as the Mind and all its organs’ also refers in which 

Praana is mentioned separately from organs. 

II.iv.18) Bhedashrutebh/ Praana is mentioned separately from the organs of Speech etc. Brihadaranyaka 

Upanishad. (Liii.1-2) gives the illustration of Prajapati’s sons, viz. Devas and Asuras who vied with each 

other to have mastery of the worlds through Udgitha or chanting as performed by the Priest named 

Udgatra of the Mantras in Abhyaaropa or repetition only of the Hymns called Pavana Maanasas: the 

Mantras are repeated: Asato maa sadgamaya, Tamaso maa Jyotirgamaya, Mrityormaaamritam 

gamayeti;sa yadaahaasato maa sadgamayeti, mrityormaa atat, sadamritam, Mrityormaa Amritam 

gamaya, Amritam maa kurvayevaitadaa; Tamaso maa jyotirgamayeti,Mrityorvery tamah, Jyotiramritam, 

Mrityorma-amritam gamaya Amritam maa kurvayevaitadaa; Mrityormaaamritam gamayeti aattra 

tirohitamivaasti/ (‘ From evil lead me to good, evil means death, and good ie. immortality: so it says, 

From death lead me to immortality, or make me immortal. When it says: From darkness lead me to light, 

darkness means death and light means immortality; so it says from death lead me to immortality, or make 

me immortal). While chanting thus, the reciters ask for boons and the power of recitation is such that one 

would certainly win it. Thus with the Vital Force in their mouth Devas by chanting the Mantras crushed 

Asuras thus highlighting the organ of speech among the Praanas. In I.v.3, thus Brihadaranyaka Upanishad 

therefore emphasizes: Treenyaatmane kurut iti Mano Vaacham Praanam taanyaatmanekuruta‘anyatra 

manaa abhuvam naadarsham’, ‘anyatra manaa abhuvam naashrousham’ iti; manasaah hi eva pashyati
manasaa shrunoti, kaamaah samkalpo vichikitsaa shraddhaashraddhaa, dhritiardhrutir dhreeradhreeryeti sarvam mana eva/ Tasmaadapi pratishtha aprapratiish pushthat upaspushtho manasaa vijaamaati; yah kascha shabdo vaak eav saa, eshaahi antnamaayatta, eshaahi na, ‘praanopano vyaanaaa udaanah samanona’ iti etat sarvaa praana eva/ Etaanmayo vaa ayam atmaya vangmayo pranamayah/

(Prajapati designed three items viz. the mind, the organ of speech and Praana or Vital Force; normally it is stated by many that they are absent minded, or they have not noticed, or they have not properly heard; thus it is through one’s mind that he or she hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched, or sees, or hears. Speech is indeed possible only due to tongue and mind; hearing is possible through ears and mind again; likewise mind is that which activates any of the sensory organs. Now, the Vital Force comprises of the five types viz. Praana-Apaana-Vyana-Udaana- and Samana- besides Ana. Each of these units of the Vital Force have their own functions: Praana connected to the heart capable of moving mouth and nostrils, Apaana functioning the area of heart till the navel facilitating excretion;Vyana regulates prana and Apana requiring force and strength;Udaana causes digestion and internal movement of ‘jeerna rasaas’ or the juices for digestion and mobilising the body region from feet to head; Samana is that which helps absorption of food and drinks; and finally ‘ana’ is the general stabiliser of the totality of body functions. Thus the body is identified with the three principal the organs of speech, the mind and indeed the Vital Force.)

II.iv.19) Vailakshanyaccha/ Notwithstanding the special significance of Speech as shown above, this Brahma Sutra seeks to reiterate that the Chief Praana is distinct from the organs. After all, when the organs of speech etc. go to sleep the Chief Praana alone keeps awake and it alone is beyond the hold of death even as all the organs are within the reach of death. Brihadaranyaka Upanishad clarifies vide. (I.v.21): Prajapati created all the organs of human beings and understandably a conflict of opinion prevailed as to their ‘inter se’ seniority. The organ of speech asserted that it would keep on talking relentlessly; the organ of vision vowed that the eyes would keep seeing and the organ of hearing that the ears would be everready to hear. Then Mrityu Devata put a halt to their bragging and all the respective organs failed one by one as the tongue could not wag and wiggle, the vision gradually blurred, the ear drums got broken, and other organs got aborted. But the Vital Force in the Body prevailed and as such all the organs acceded to declare the superiority of Praana, for once Praana leaves the body then anyway existence disappears! Then there is neither vision nor speech and no context of meditation to the Self nor the Supreme Power that be!) Thus when Speech claimed‘ I will go on speaking’; but after all the resolve: ‘Death captured them all in the form of fatigue’ - ie. all the organs including Speech; ‘but death does not overtake this vital force in the body’; Hence it needs no over- emphasis that despite its comparative importance among the rest of the organs, the organ of Speech is not beyond that of Praana the Vital Force.

Sangjnaamurti kluptyaadhikaranam-

II.iv.20) Sangjnaamurti kluptistu trivrit kurvatupadeshaat/ Brahan deliberated and resolved to make a tripartite arrangement in creating Three Deities viz. Fire, Water and Earth. Chhandogya Upanishad. (VII.3.3) explains ‘Let me manifest names and forms by Myself entering into these three Gods as their individual Souls: Taasaam trivratam trivram ekaikal karavaaneeti seyam devatemaah tisro devataa anenaiva jeevenatmaanaanu pravishya naama rupey vyaakarot/ (With this idea I shall make one of these
three fold and three fold, that Deity who was such entered into these three Gods, as this individual Soul and manifested name and form). The Upanishad further states vide VI.iv.7: *Yad avignaat ivaabhud iti etasaam eva Devataamaam samaasah*, iti *tad vidaamchakrah, yathaa nu khalu, Saumya, imaasistro Devataah purusham praapya trivrit trivrid ekaika bhavati, tan me vijaaniheeti/* In the ancient times, the great householders of Knowledge and of Vedas asserted that excepting these three entities of ‘Agni-Aapas-Prithvi’ nothing else was ever thought of, heard of and realised of. Also they thought of Agni as red, water as white and earth as black. They also felt through generations that there were three Gods alone and after coming into contact with a person of three more body organs of head heart and hands!) These Deities thus undergo a triple conglomeration when they reach the state of men. It is stated that two-thirds of each of these subtle Elements are mixed with one sixth of each of the other two to form the gross Elements normally recognized and this process is called ‘Trivritkarana.’

**II.iv.21) Maamsaadhi Bhouum yathaa shabdamitarayoscha/* From Earth whatever produce is consumed is converted as flesh etc. and becomes the source of energy to the Beings. Similarly from other Elements too products are stated to generate. But Earth indeed is the outstanding source of energy. Chhandogya Upanishad. (VI.v.1) explains the process of how food so consumed is converted as energy: ‘Food when eaten becomes divided into three parts: ‘That which is the grossest constituent of it becomes excreta; that which is the medium becomes flesh; and that which is the sublest becomes the mind’. Likewise, urine, blood and Praana are evolved out of water, and from Fire are the products evolved are bones arrow and the organ of Speech. Here again the tripartite arrangement of the Creator is in operation.

**II.iv.22) Vaisheshyaatthu tat vaadastadvaadah/* Although the process of tripartite progression is noticeable among the three Elements of Earth, Water and Fire, the basic features of these are retained. There is a preponderance of the inherent qualities of Earth, Water and Fire in tact to ensure maximum outcome of the Beings in the Lord’s Creation especially in reference to humanity. Hence is the triple inter-mixture.

**THRITEEYOPAADHYAYA**

**PRATHAMA PAADA**

Then from the question and its solution is explained in Chhandogya Upanishad (V.iii. 2&3): *Vetthaa yad itodhi prajaah prayantiti? Na, Bhagava, iti; Vetthaa Pithor Deva yaanaasya pitranasya cha vyavartanam iti? Na, Bhagava, iti// Vetthaa yathaasau loko na samputayaa iti? Na Bhagava iti; vettha yatha panchamyaaam aahutaavaapah purusha vachaso bhavanteeti naiva, Bhagava iti// Atha nu kim anushishyatochathaah, yoheemaani na vidyaat, katham sonushishto bruveeteti; sa haayastah piturardham eyaaya;tan hovacha: ananushishhyaa vaava kilaa maa, Bhagavan, abraveet anu twaashisham iti// Pancha maa Raajanya bandhuh prashnaan apraaksheet, teshaam naikam cha naashakam vivikturn iti; sa hovacha: yathaa maa tweek taata,etaan avadah, tathaaaham esham naikam cha na veda yadi aham imaan aivedishyam, katham te naavakshayam iti// (Once Svetaketu the grandson of Aruna visited the Assembly of Paanchalas when Pravahana the son of Jivala questioned him about the course of mortals after death viz. where would they go to, when would they return, where would the paths of Devas and Pitru Devas are deviated and how in the fifth oblation to Agni, water would come to be known as a Being!) Among the replies are that the creatures go up and return again is obvious and so is the Place where Gods and Manes depart to two Destinations viz. Swarga and Pitru Loka. Now, the water that is the liquid poured as oblations in the Five Fires are explained as Faith,Moon, Rain, Food and Veerya or Semen correspond to Heaven, Rain God Indra, Earth, Man and Woman; thus indeed the water comes to be called a man in the fifth oblation.Hence the Individual Soul goes out enveloped by Water! Incidentally, Sankhyas feel that after death the Self and organs being all pervading enter a new body and start functioning on the basis of Karma; followers of Buddha feel that Soul alone without the influence of Organs begins to function in a new body afresh with new senses to be formed; Vaiseshikas feel that only Mind and Reasoning goes to new body and Digambara Jains are convinced that the Internal Soul flies like a parrot from one tree to another.
III.i.2) Trayatmakatvaattu bhuyastwaaat/ The earlier Brahma Sutra stated that the new body after death gets enveloped with water along with its Inner Self. But the present proposition is that no doubt water is predominant but it is tripartite as it also a product of two other Elements of Fire and Earth too. The Chhandogya Upanishad.’s (VI.iii.2) be recalled: Taaasam trivritam trivrutamekaikam karavaaneti seyam devatemaagrisyo devataa anenaia jeeneaatmaanu pravishya naama rupe vyaakrot/ ( The Almighty in the form of an individual self enters into three kinds of body minus however its organs and senses. That Almighty, the Primary called ‘Sat’ or Truth, would enter three divinities viz. the elements of Fire, Water and Earth. Also, Chhandogya Upanishad.(V.ix.1-2) explains in detail that after the fifth oblation, waters come to be called a person: Iti tu panchamyaam aahutaav aapah purusha vachaso bhavanteeti,sa ulbraavrito garbhhah, dasaah vaa maasashavitwaa yaavad vaatha jaayate/ Sa jaato yaavad aayusham jeevati, tam pretamdishtam itognaya eva haranti, yata eyeto yatah sambhuto bhavanti/ (After the final oblation, waters are formed and the foetus covered by a casing called membrane rests inside it for nine to ten months and a child is born. Now, once the ‘person’ is born, he would live as long as he is destined to live and thereafter he is carried to the same place from which he takes his birth viz. Agni once again.) Indeed, water is found in greater proportion than the rest of the Elements barring Earth. More over, water is a means for the performance of rites and oblations called faith, thus constituting the seed of body.

III.i.3) Praana gatescha/ It is a natural phenomenon that as Praana or the Life Force disappears pursuant to death, the organs vanish too and so also the Subtle Elements. Brihadaranyaka Upanishad. (IV.iv.2) refers: (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!)

III.i.4) Agnyaadi gati shruteriti chennna bhaaktyaavaat/ However the fact is that when a Being ceases to exist, then Praana disappears for sure and so do the ‘temporary’ organs too. But the statement that along with the organs, the Presiding Deities vanish too is stated in a secondary or figurative sense but not in the primary sense for the Elements after all is lasting. When Brihadaranyaka Upanishad. (III.ii.13) states: Yagnyavalkya, iti hovavaacha, yatrasy purushasya mrityasyaagnim vaag apyeti, vaatam praanaah, chkshur Adityam, manas Chandram, Dishah stotram, Privtim shareeram, Akaasham Atmaa, oshadhir lomaani, Vanapstamp keshaaah, Apsu lohtiam cha retas cha nidihiyate, kvaaayam tadaa purusho bhavaitii/ Ahaara, somyaa hastam, Arthabhaagaa; aavaaam evataasya vedishyaavah, na naav etat sajana iti/ Tau hotkramyaa mantradaayam chakratae; tau ha yad uchatuh, karma haivan tad uchatuh atha yat prashaashaamsatuh karma haaua tatpraahaashaamsatuh: punyo vai punyena karmana bhavati, paah paapneti/ Tato ha Jaaratkaarava Aarthabhaaga upararaamaa/ (Arthabhaaga then enquired of Yaginyavalkya: When the the departed Soul’s voice and speech would get absorbed in Agni, when his Life Force or Praana in the nose into Vaayu or Air, Chakshu or vision into Surya, Mind into Moon, ears into Dishas or Directions, body into earth, heart called the ‘daharaakasha’ or the Inner Sky into the Grand Sky called ether, body into the hold of Earth, hairs on the human body in herbs, head in the trees, blood and seed in water, then where is the human body? Having so replied to the enquiry of Arthabhaaga, Yaginyavalka then told the latter and asked the former: let us settle down in a private place instead of a crowded public place where we meet and discuss in peace! Then both of them retired to a private place and discussed. Finally, they decided that only Karma or Action and Deed alone which a person would perform that mattered and nothing at all after one’s life time. Karma with the aid of the body parts and
their positive end- uses or organs and liberating senses would be the decider or the real check point. One would become good through good work enjoined by Scriptures and vice versa. Thus the concepts of a frame work of life time, the work effects aided by organs and senses and the destiny as decided by the Almighty: indeed these are the ultimate criteria!)‘As the vocal organ of man who dies is merged in fire, the nose in Air’, the statement is indeed in figurative sense. More so, the same Upanishad vide IV.iv.2 clearly states that the Soul goes elsewhere along with organs: ‘ At the time of death, the Self gets feeble and gradually senseless when the body organs like speech or hearing fail gradually. The element of light within gets withdrawn and the ether in the lotus of the heart manifested in the intelligence gets shaken and dwindling. His eyes get drooping unable to recognise forms and colours.’ Accordingly, Fire and other Deities presiding over Speech etc. cease to favour the organs at the time of death is stated in a figurative manner only!

III. i.5) Prathameshravanaaditi chenna taa eva hi upattatey/ If water is not so significant as a man then it might as well be logically be called something else that is as important if not better! In the foregoing Brahma Sutras, Chhandogya Upanishad.( V.9.1) described water as man in the fifth oblation. The first oblation is Shraddha or Faith, Soma is the second, Varuna the third, Food the fourth and Seed (Man) the fifth. Actually, Taittiriya Samhita Upanishad. (I.vi.8-9) has appropriately selected Shraddha or Faith which is water: Shraddhaa vaa aapah / Even Soma, Varuna, Food and Seed are all products of Shraddha. Moreover, water is associated the the rites performed with Faith. Vedic Text also specifies: ‘It is water that generates faith in a person for the performance of various deeds like bathing for purification.’

III.i.6) Ashru tatwaat iti chenna ishtaadi kaarinaam prateety/ If felt that the Individual Soul does not depart as enclosed by water as not mentioned by Upanishads, then this fact is better verified by those holy persons performing Sacrifices and so on. In the very opening Brahma Sutra of this Chapter dealing with the Departure of Soul, it is mentioned that the departure is enveloped by the subtle parts of the mixed elements like water. The clarification is provided indirectly in Chhandogya Upanishad. (V. x.3-4): Athya ya ime graama ishtapurte dattam iti upaasate, te dhumam abhisambhavanti, dhumaad raatrim, raatrer aparapakshaap aparapakshaad yaan shad dakshinaiti maasaamstaan, naite samvatsaram abhipraapnu - vantiy( However, there are villagers etc. who too no doubt follow a fairly virtuous life of ‘daana dharma vidhana’ and occasionally Vrata, Sacrifices, Panchangnni homas [ of shraddha, chandra,samvatsara, anna, beija, into the successive forms of swrga, Parjanya, King, Bhumi and fertility of man-woman] and so on. As their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels ‘Dakshinaayana’ or South Bound when some Deities move in groups in the ‘Shad maasaan’ period usually disposed off in less than a year ripe and ready for rebirth as per the intensity of karma phala!) V.x.4) Maasebhyah pitru lokam, pitru lokaad aaaSasham, aakaashat chandramasam, esha Somo raaja, tad Devaaanam annam, tam deva bhakhshyniti/ (When reference is made to months of death of a person, the Individual Self or the Soul travels from the months to Pitru Loka or the World of Manes; from there to Antariksha or the Intermediate Space to Chandra Loka where King Soma offers Soma or Amrita as per the fruits of ‘karma’ in the prescribed time frame work.) Thus the performers of the Sacrifices are seen to possess water in the forms of curd, milk etc and accomplish various rites. Those oblations are poured in faith in the form of liquids / water.

III.i.7) Bhaaktam vaa Anaatma viktwat tathaai hi darshayati/ Statements like the Individual Souls become food for Gods through the performance of Sacrifices executed with the objective of accomplishing desires
like Swarga and so on are made in figurative sense only. Indeed, Devas certainly do not eat or drink but become contented by seeing this very nectar, states Chhandogya Upanishad (III.vi-x); for example: *Tad yat prathamam amritam tad vasava upajevanti aghanaa mukhena, na cvai devaa ashnanti na pibanti etad evaamritam dhrishtwaa trippyanti/* (The first oblation of the nectar -which is the cosmic essence of vedas is made to Agni Mukha mean for Vasu Devas) Similarly the second, third, fourth and fifth oblations are meant for satisfying Rudras, Adityas, Maruts and Sadhya Devatas respectively even as they have Agni, Indra, Varuna, Soma, Brahma as their Chiefs respectively are all satisfied likewise with the first to fifth oblations to Agni. Now, there is a catch in the Statement that an Individual Soul becomes food for Gods as a fall out of Sacrifices and a fallacy might be that the oblations, though designated in the name of a specific Deva. Indeed it is not so, as the fruits of the oblations to all the Devas although each oblation is targetted to a specified Deva. Brihadaanyaka Upanishad (IV.iii.33) clarifies the position of a multiplier effect as any sacrifice or virtuous deed executed is shared by all the celestial Beings: *Sa yo manushyaanaam raaddhah samruddho bhavati, anyeshaamadhipatih, sarvamanushyakaih bhogaath, sampannatamah, sa manushyaanaam paramaanandaah/*; *atha ye shatam manushyaanaammanandaah sa ekah pitrunaamaa jitalokaanaam aanandaah sa eko gandharvaloka anandah; atha ye shatam gandharva loka aanandaah sa ekah karmadevaanaamandaah ye karmanaa Devatwam abhisampadyante; atha yeshatam karmadevaamaanandaah sa eka ajaana devaaamaanandaah; yascha shrotra vrijinokaa - mahatah;atha ye shatamajaaana devaaamaanandaah sa ekah prajaapati loka aanandaah:sa eko Brahmaloka aandah, yascha shrotrayovrijanokaa mahatah; athaisha eva paraa aanandaah, yesha Brahmalokah Samraaditi hovaacha yajignyavalikyah; soham Bhagavate sahasram dadaami atha urchvam vimokshayaataa bruheeti; atra ha Yoginayvalikyo bibhyayam chakara, medhaavi Rajaa sarvebhyya maantebhyya udaroutseediti/* (Having described that just a particle of the Supreme Bliss was adequate to sustain the combined joy and contentment of all the Beings in ‘Srishti’ upto Hiranyagarbha, the Maharshi described the real import of that statement: the very best and combined joy of the Beings upto human species multiplied by hundred times would make just one unit of joy experienced by the Pitru Loka or the World of Manes, which incidentally facilitated by the huge mass of humanity by Sacrifices, Agni karyas, Deeds of virtue; the combined joy so generated in the Pitru loka multiplied a hundred times would make one unit of Gandharva Loka. That again multiplied by hundred times totals the enormous fund of joy in Deva Loka due to the great ‘Punya’ or the Fruits of their birth and existence there, further combined with their expertise and practice of Vedas apart from their sinlessness and desirelessness. Even exceeding this huge stockpile of joy further multiplied by hundred times, just one unit of the ‘Paramaananda’amounted to a huge mine of ecstasy in the Prajapati Loka that is in the Body of ‘Viraja’ plus again the fresh and huge collection of Veda-Vijnana-Tapo-Prajapatay magnificence. Far exceeding several times of that Unimaginable Bliss of Prajapati Loka, would indeed defy imagination, even so by the force of arithmetical progression or guess work, Brahman the body of Hiranyagarbha is elusively eternal bliss!)

The conclusion of the Brahma Sutra therefore is that an Individual Soul moves out enveloped by the subtle elements.

*Kritaadhyaadhikaranam- Return of the Soul*

III.i.8) *Kritaatyaye anushayavaan drishta smritibhyaamyathaa itam anevamcha/* After the actions are exhausted, the Individual Soul returns with the residual Karma along the path followed while leaving, though with a difference. Chhandogya Upanishad. (V.x.5-7) describes the return journey: *Tasmin yaavat sampaatam ushitvathaitam evaadhyaanaam punarnivartante yathetam aakaasham, aakaashaad vaayum,*
vaayur bhutwaa dhumo bhavati, dhumo bhutwaabram bhavati/( Once ‘yaavat sampaata’ or the exhaustion of the fruits of virtue is over, then the Self would return by the very route that he travelled herebefore after the death. He would return to the Intermediate space of Akasha then to Vayu, then to dhuma or smoke and then back to the white cloud) V.x.6) Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa oshadhivanaspathyai tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohannam atti yo retaa sinchati, tad bhuya eva bhavati/(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesnum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise) V.x.7) Tad ya iha ramaneeya charanaah, abyaasho ha yatte ramaneeyaam yonim aapadyeran, Brahmaana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyyash yat tekapuyaam yonim aapadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/(Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.)

Brihadaranyaka Upanishad. (IV.iv.6) explains: Tadeva saktah saha karmanaiti Lingam manoyatra nishakta- masya/ Praapyaantam karmanastasya yatkincheha karotyayam, tasmaalokaat punaraityasmaai lokaaya karme/ Iti nu kaamayamaanaah; athaakaamayamaanaah- yo kaamo nishkaama aaptakaam aatmakaaamo na tasya praanaa utkraamani, Brahmaiva sa brahmaapyeti/ (On this subject, there is the following verse: There is a hidden meaning in this verse with the expression Linga or ‘Manah Pradhana’ or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile ‘subtle’ body or its mind to the new ‘gross’ body’s mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of ‘Akaama’or desirelessness, or ‘Nishkaama’ or a deed without expectation, or ‘Aptakaama’ or a deed executed purely in favour of somebody or for something and ‘Atmakaama’ or a desire fulfilled in favour of one’s own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!). The Upanishad further states that on the completion of the fulfillment of the work, then the Self merges within Brahman.

III.i.9) Charanaaditi chenna upalakshanaartheti Kaashnaarjini/ An objection to the concept of residual Karma of previous birth being the cause for rebirth is objected to by some but the Sage Kaarshnaajini supports the view. The objection is in view of Brihadaaranyaka Upanishad. (IV.iv.5): Sa vaa ayataatmaa Brahma vigjnaanamayo manomayah praamamaya chakshurmayah shrottramayah prithivimaya aapomaya vaayumaya aakaashamayah tejomayah atomaya kramamayah krodhamayah akrodha - mayah dhamamayah adharmamayah sarvamayah tad etah; idam maya adomaya iti/ Yathaakaari yathaachari tatha bhavati- saadhu kaari sadhurbhavati, paapaakaari paapo bhavati, Punyah punyena karmanaa bhavati, paapah paapena/Atho khalvaahuh kaamamaya evaayam purusha iti; sa yathaakaamo bhavati tatkramurbhavati, yatkramurbhavati tatkarma kurute, yatkarma kurute tad abhi sampadyate/ (The examples of a goldsmith improving his skills of better design and beauty effected ornament after ornament and that of a caterpillar jumping to another leaf after the previous one have been cited and the point of transmigration of a Soul emphasized. Now the Self under transmigration is stated to be Brahman

166
or Pure Consciousness, and identified as ‘Vigyaana maya’ or the epitome of Intellect, and ‘Manonmaya’ or the embodiment of Mental Strength, Praanamaya or the personification of Vital Force comprising Five Folded functions of Pancha Pranas viz. Praana, Vyaana, Udana, Samanaas. Besides this Pure Consciousness manifests the functions of being Chakshu maya or the faculty of vision by eyes and shrotra maya or of sound or hearing by ears and other functions of organs. Further the body prevails upon the Elements of Prithvi-Varuna/ water, Vayu/ Ether, Agni/ Fire. Then the body inculcates Kama/ Desire, Krodha/ Anger, Dharma/ Righteousness as also the opposites of these feature. Now, the inferences of these features would be that as per the actions arising there from such as goodness begets goodness, evil begets evil, and so on. The Self in the newer ‘Avatar’ or manifestation is identified with individual impulses like desire, lust, narrow/broad mindedness, anger or its absence and so on and the concerned body tends to dominate the specified sense and the specified timings!

Taittiriya Upanishad. (I.xi.2) is quoted too: *Yaani anavavadyaani karmaani taani seviteyaani, no itaraani/Yaanyasmakaam sucharitaani taani tvayopaeyaani, no itaraani/ ‘The works that are not blameworthy are to be resorted to, but not the others. Those behaviours of ours which are commendable are to be followed by you, but not others.’ Thus it follows that the concept of karma is justified and accordingly Sage Kaarshinaanjini justified the residual Karma.

III.i.10) Anaarthhyamiti chenna tadapekshatwaat/ Any objection of Karma being dependent on Conduct is called frivolous. Vedas do not purify a person one who is devoid of good conduct. Acts like Sacrifices and observance of rites would influence good conduct, although conduct and behavior may not necessarily be a direct effect of such rites. Karma is any way dependent on conduct and if residual karma of a previous birth is a factor then fulfillment of that remainder is indeed a justification and cause for rebirth according to Sage Kaarshinaanjini.

III.i.11) Sukruta dushkrutey eveti tu Baadarih/ Baadari the illustrious Teacher is of the firm opinion that Deeds of Virtue or Vice are the effects of one’s own Acts. To hide the result of one’s own actions, human beings seek to attribute the end-results of their own status of life and helplessness or otherwise to Almighty. One’s own acts of vice or virtue are indeed the inevitable and resultant mix of the sufferings or joys. Thus ramaneeya charana and kapucha charana are the resultant performances of actions of Individual Selves!

Anishtaadi kaaryaadhikaranam-

III.i.12) Anishtaadi kaaranaamapi cha shrutam/ It is well known that Acts of Glory and Virtue are spread far and wide: ‘Aachandraaarka’ or to the Lunar and Solar worlds! Similar is the just opposite in respect of Acts of Viciousness and Ignominy. Kausheetaki Brahmana Upanishad. (I.2) asserts:

ye vai ke chaasmaallokaat prayanti chandramaasam eva te sarve gacchanti, teshham praanaah purva paksha aapyaayate taan aparaa pakshena prajanayati, etad vai svargasya lokasya dvaaram yaschandramaastam yah prati aahatam atisrijate: atha yo na prati aahaa tam iha vrishtir bhutva varshati sa iha keeto vaa, patangovaa, matsuovaa, shakunir vaa, simho vaa, varaaho vaa parashyaan vaa, shardulo vaa, purushovaa, anyo vaa teshu teshu sthaaneshu pratyajaayate, yathaiikarmaa yathaa vidyam, tam aagatam prachhati ko sheeti, tam pratibruytat: vichakshanaad ritavo reta aabhriram paanchadashaat prasutaat pitriyaavatah, tam maa pumsi kartaryayadhvam pumshaa kartraa maatari
(As and one leaves the world they are all destined to reach the Moon. If the person departs during the Shukla Paksha or the brighter fortnight ending Purnima, then he thrives on the vital breathing spirits and in the Krishna Paksha ending Amavasya, then for sure is destined to be born again and thus indeed the Moon is the gate way to the world of Swarga or other wise. The Soul having reached the gateway seeks entry to higher lokas and if the gates are opened the Soul would by extremely fortunate; other wise joins the rains down back to earth.During the return journey perhaps the experience of heaven or hell are perhaps faced. As per the karma phala, the Being is reborn as worm, insect, fish, bird, lion, boar, snake, tiger, or a human being. When born thus, the person is born in the twelfth or thirteenth month and when asked about its identity, then the reply would be that an agent brought its seed on the womb of a mother by a father. The persistent question as the true identity of the Praani who herebefore the twelfth or thirteenth month of the delivery was , the reply came out : tvam asmeeti/ or ‘I am you!’ In other words the True Identity of the SELF before the actual birth persists , but no sooner that the birth takes place than the thick cover of Ignorance and Maya would prevail and then only the individual is set free armed with a seasonal admission and temporary entry permit to Existence is accorded, free for its bodily actions and reactions to be initiated by the limbs and senses and mind and the meter of a fresh account of pluses and minuses is set and activated then).

III.i.13) Samyamane tvanubhyetum itareshaavaaouh avarohou tatgati darshanaat/ Those who are condemned to descend to earth after suffering in the abode of death are destined to get into the cycle of birth and death but can hardly experience the Moon. Kathopanishad (I.ii.6) describes: Na saampaaraaya(pratibhaati baalam praadyantam vittamohena moodham/ Ayam Loko naasti para iti maani punah punarvasham apadyate mey/ ( Indeed while existing in the midst of ignorance and darkness, the majority of the persons assume that they are intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like the blind leads the blind, not realising the means of a long term perspective blundering into pitfalls being fooled by the lure ogf the lucre!) Rig Veda (X.xiv.1) gives out passages indicating that let death to whom persons have to go be propitiated with oblations.

III.i.14) Smaranti cha/ Scriptures are full of Stories by teachers like Vyasa, Manu etc.narrated to characters like Nachiketas and others cautioning the results of evil deeds suffered in the abodes of Death.

III.i.15) Apicha sapta/ Puranas provide vivid accounts of Sapta Narakas or Seven Hells like Rourava describing the results of ‘Maha Paatakas’ or the Heinous Sins to those that perpetrate them and the horrid experiences they are subjected to.

III.i.16) Tatraapicha tad vyapaaraat avirodhah/ Since Death’s control and domination is intense in the Narakas, the mention of dignitaries like Chitragupta and other personalities is relevant to be described in the Scriptures with a view to caution human beings to refrain from committing to evil activities.

III.i.17) Vidya karmanoriti tu prakritwaat/ Now, it is against this brief background of evil activities and the severe impact of such acts, the present Brahma Sutra seeks to explain the details of two significant Paths of knowledge or meditation arising out of awareness of Brahman and intense Action. The two paths
to pursue are those of Devas and of Pitru Devas and if neither is followed, the Beings get continuously caught in the revolving machine of births and death and that is the reason why the other higher are hardly filled in. Knowledge and Action are stated to be the means for the accomplishment of the paths of Devas and Pitru Devas. Those who become aware of this awareness know the means of meditation.

Chhandogya Upanishad. (V.x.1-2) elucidates this: *Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste, terchisham abhisambhavavanti, archishohah, ahna aapuryamaanaapksham, aapuryamaamaa pakshad yaan shad udaanmeti maasaams –taan// Maasebhyyah samvatsaram, samvatsaraadaa Adityam, Adityaacchandramasam, Chandramaso vidyutam; tat purushho maanavah, sa enaan Brahma gamayati, esha Deva Yaanah panthaai iti/ *( There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyakarba Brahma; this indeed is known as the Deva Yaana or the Divine Path.) The following stanza vide V.x.3 illustrates the path to the world of Manes: *Atha ya ime graama istapurte dattam iti upaasate, te dhunam abhisambhavanti, dhumaad raatrim, raatrer aparapakaapsham aparapashad yaan shad dakshinaiti maasaamstaan, naite samvatsaram abhiprapnuvanti/* ( However, there are other types of the run of the mill kind of villagers etc. who too no doubt follow a fairly virtuous life of ‘daana dharma vidhana’ and occasionally Vrata, Sacrifices and so on and as their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels ‘Dakshinaayana’ or South Bound when some Deities move in groups in the ‘Shad maasaan’ period usually disposed off in less than a year ripe and ready for rebirth as per the intensity of karma phala!)

Now, the question arises as to what happens to Beings if neither of the two paths of significance is pursued! The reply is provided in the Chhandogya Upanishad. (V.x.8): *Athaitaoh pathor na katarena cha na taanimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasva, mriyasveti, etat triteeyam sthaanam tenaassau loko na sampuryate, tasmaajjijjupseta, tadeshal shlokah/ *( As a last resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’so that the other worlds are not overcrowded. Recalling the five questions posed by Pravahana to Svetaketu and Gautama ( reference V.iii.1-4), the first question regarding the Northern and Southern Paths or of Deva Yaana and Saamanya Yaana is being clarified as above. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and survival. Indeed there is a verse that sounds alarming signals to humanity cautioning them of grave pitfalls to refrain from and reminding them of five fires and of moral rectitude!)*This third state as indicated by the words: ‘Be born and die’be not become filled up and thus this should be despised’. Indeed, a stealer of gold, a drinker of intoxicants, a person sleeping with is preceptor’s wife, a killer of true Brahmana as also an associate of such perpetrators would meet the falls repeatedly!

Kaushitaki Brahmana Upanishad. (I.2-3) provides a thumb rule: If in the bright half of the Moon the Beings depart, then Moon thrives on their breathing spirits; in the latter half it causes them to be born again! As the persons leaves the world , they are all destined to reach the Moon. If they depart during the
Shukla Paksha or the brighter fortnight ending Purnima, then he thrives on the vital breathing spirits and in the Krishna Paksha ending Amavasya then is destined to be born again and thus the Moon is the gate way back to rebirth as per karma phala or to higher lokas!

III.i.18) Na triteeye tatho labdhah/ The reference is the Third State of existence of Beings, the earlier two being Divya Marga and Pitru Marga; the Third State is relevant to the statement viz. Be born and die. Of the five oblations to Agni specified in the Scriptures, the relevance is for the fifth oblation and Chhandogya Upanishad (V.ix.1) mentions that ‘Water comes to be known as a Man in the fifth oblation’. As such, those who have the possibility of ascent and decent alone would get the bodies during the fifth oblation.

III.i.19) Smaryatepi cha lokey/ Smritis like Ramayana and Maha Bharata recorded human births in some cases without parentage like Drona, Dhrishtadyumna, Sita and Draupadi of whom Drona without the oblation into mother and Dhrishtadyumana without parents, while Sita was ‘Ayonija’.

III.i.20) Darshanaaccha/ In fact there are three kinds of life noted in Creation: ‘Andaja’ (born of eggs), ‘Udbhuja’ or materialised as plants from seeds, and ‘Yonija’ or born of wombs.

III.i.21) Triteeya shabdaavarodhah samshokajasya/ There is a fourth type of ‘Srishti’ also as ‘Swedaja’ or of moisture or germination from the basis of of body and water.

Swaabhaavyaapatyadhikaranam-

III.i.22) Tatswaabhaavyaapattirupapattey/ This Brahma Sutra discloses the similarity of descending Soul with Space and Air at the time of the latter’s travel down to Earth to pay back or experience the remaining Karma.

Chhandogya Upanishad. (V.x.5-6) Tasmin yaavat sampaatam ushitwaathaaitam evaadvaanam punarnivartante yathetam aakaasham aakaashaadvaayum vaayur bhutwaa dhuumo bhavati dhuumo bhutwaa abhram bhavati/ Abhram bhutwaa megho bhavati megho bhutwaa pravarshati ta iha vreehi yavaa shadhih vanaspataayas tila maashaar iti jaayante, ato vai khalu durnishprapataaram, yo yo hyannam atti yo retah sinchati, tad bhuya eva bhavati/

( One the entire exhaustion of the fruits of virtues is over, then the Self or Inner Soul would return by the very route that the person travelled herebefore after the death. He would return to the Intermediate Space of Akasha then to Vayu, then to dhuma or smoke and then back to the white cloud. In the further travel of the Soul from the white clouds to the thick black clouds to rains and to the sama is born as paddy, barley, herbs, sesamum, pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or a reptile to an animal or human being is destined likewise.

(In understanding the above quote from the Upanishad, a doubt arises from the stanza: the Soul becomes transformed as space, from Space to Air. The reply would be that the Soul and Space are no doubt omnipresent, yet, they are like milk and curd and are similar entities no doubt but with different purposes. Similar explanation would apply to Space and Air.
III.i.23) *Naati charena visheshaat/* Is the intervening period of the stages that a Soul takes long in the course of descent! After all the Soul has to get transformed as Space, then to Air, further to smoke, to white cloud getting converted as thick black cloud, further as rain, the seed time, plant time and the final stage! By the time, the food is eaten, ejects the semen and the time for the growth of a baby-the time frame appears enormous! The above reference of Chhandogya Upanishad. (V.10.6) implies that the time involved after the landing of the Soul in the form of rain on to Earth is more difficult; apparently the various phases up to the point of descent of the Soul involves shorter duration.

III.i.24) *Anyadhishthitaadhikaranam-*

A doubt arises that when the Individual Soul on landing on earth and becoming a paddy, or barley or herb but that seed or plant might already be possessing another similar Soul with its own stock of karma phala. The explanation is that in that case the other Soul or even Souls might not share their carry-over residual Karma phala of sorrow or happiness rightaway on landing, since the paddy or the similar seed/plant is ignorant or non-conscious to experience senses-still to undergo stages of harvesting etc. After all, a Soul which left the world after death would have been similar, carrying its stock of karma no doubt but not adding further!

III.i.25) *Ashuddhamiti chenna shabdaat/* Justification for Animal Sacrifices is offered as sanctioned in Scriptures. Indeed, Scriptures alone are the source of deciding an act of violence or Sacrifice, or vicious or virtuous. Any deed that is performed as virtuous is distinguished in reference to certain places, times, and circumstances and with the full approval of Scriptures. Vedic rites are pure and of well defined scopes like the performance of Jyotishtoma Sacrifice executed for public welfare and cannot be considered as acts of violence. *Ma himsyat sarva bhutaani/* is the general rule; Let him offer an animal sacrifice to Agnishtoma is an exception!

III.i.26) *Retah sik yogah a tha/* That an Individual Soul gets connected with an inseminator is in the continued context of a Soul and paddy or barley plant. Chhandogya Upanishad. (V.x.6) states that ‘Individual Souls are born on descending on earth as a paddy, barley, etc. and he takes birth in the very form of him whosoever eats food whoever ejects semen’. In other words, the Soul is the eater and does the act of generation by copulation and insemination into the plant’s womb in a figurative sense!

III.i.27) *Yoney shareeram/* After entering into the womb of the mother, the Individual Soul attains a fully developed body in the womb of the mother and is now fit for experiencing the fruits of the remainder of works. The family into which the Self is to be born is regulated by the nature of the carry-forward of erstwhile Karma as mentioned in Chhandogya Upanishad. (V.x.7): *Tad ya iha ramaneeya charanaah, abyaasho ha yatte ramaneeyaam yonim aapadyeran, Brahma yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyash yat tekapuyaam yonim apadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/* (Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.) Thus the Soul becomes a plant in the same sense as it becomes as ether and so on.
This Section deals with the Individual Soul’s three States viz. that of awakenness, dream, deep sleep with a view to inculcate Vairagya or Dispassion; that fourth and final State is stated to be of ‘Turiya’ or of Super Consciousness which is described as of Tat tvaam asi or ‘you are that’.

Sandhyaadhikaranam- The Dream State.

III.ii.1) Sandhey Srishtitaaha hi/ Sandhya or the intermediate stage of dream occurs to Self between Jaagriti or while awake and Sushupti or deep sleep. This is akin to the juncture before His Creation and Universal Destruction. This state is comparable to the stage when the Self withdraws his senses at the time of death as a dying person has no sense perceptions yet carries the fading mental impressions of a picture of his existence and actions. Brihadaranyaka Upanishad. (IV.iii.8, 9-10) is recalled: Sa vaa ayam purusho jaayamaanah, shareeram abhi sampaya -maanah paapmabhih samrujyate; sa utkraaman mriyaamaanah paapmano vijahaati/ (This individual at the time of birth assumes a body and organs along with senses of seeing, hearing, touching, digesting food intake, capacity of procreating, thinking and so on and as such becomes the victim of evils with or without awareness of ‘paapa- punyas’ or merits or demerits. When death envelopes him, he discards the home of the evils viz. his body while of course
retaining whatever virtue he might have left behind) IV.iii.9) Tasya vaa etasya purushasya dwai eva sthaane bhavatah: idam cha Paraloka sthaanam cha; sandhyam triteeyam swapnastrhaanam; tasmin sandhye sthaane tishhannete ubbe sthaany pashyati - idam cha paraloka sthaanamcha/ Atha yathaakrameyam paraloka sthaya bhavati, tam aakramam aakramya, ubhayaan paapmanaa aananndaamscha pashyati/ Sa yaatra prasvapiti, asya lokasya sarvaavato maatram apaadaaaya, swayam vihaya, swayam nirmaaya, svena bhaasaa, svena jyotishaa prasvapiti; atraayam purushah swayam jyotir bhavati/ (This individual possesses two places of stay viz. his present birth and the next birth, while there is a dream state which is the interval of the two. Now over and above the waking and dream states, there are two worlds between which the individual self bears a resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state, the individual Self is mixed up with the purpose of body organs and their functions, awareness or intellect, the mind and thoughts, and the extraneous influences as also the action-reaction syndrome. But in the dream stage, the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the ever-happening experiences of the world and tears himself apart to build his own world of the ‘so called’ reality since existence itself is unreal! One might however wonder that after all the sense objects are experienced in dreams just as in the case of the waking state then how could one deduce that the organs do not function too?The reply lies in the next stanza!) IV.iii. 10) Na tatra rataa na ratha yogaa na panthaano bhavanti atha rathaanythaa yogaanpathah srujyey; na taraanandaa mudah pramudo bhavanti, atha anandaan mudah, pramudah srujate; va tatra veshtataah pushkarinyah sarvantyobhavanti, atha veshaantaan pushkaraneeh sramant srujate sa hi kartaa/ ( In the dream state, the Individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or what ever unfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all the Individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities! It is through the light of the Self that he sits, moves about, works and returns! The Pure Intelligence termed as the light of the Self, would thus illuminate that body and organs through the mind and allows the acts to function accordingly is per the latter’s dictates, since the Self is but an Agent!). The above passages are given as a prelude to prepare a human being to sow the seeds of discontent about the falsity of the fleeting existence and the desirability for seeking Reality!

III.ii.2) Nirmaataram cha eke Putraadayascha/ Vedas do mention that it is in the intervening period of Dreams between the State of Wakefulness and Deep Sleep that the material desires of Life like progeny and wealth are generated. Katha Upanishad. (I.ii.8) illustrates: Ya esha Supeshu kaamam Purushonirrminaahah, Tadeva shukram tad Brahma tadevaamrita muchyatey, Tasminlokaah Shritaah Surveyy tu naanyati kaschan, etatdwai tat/ (That Purusha indeed, who keeps awake and goes on creating desirable things even when the senses fall asleep, is pure: and He is Brahman and He is called the Immortal. All the worlds are fixed on Him; none can transcend Him. This indeed is That!). It is explained in reference to ‘Kaama’ as mentioned in the Upanishad above, the word denotes every thing desirable or sought after. Another important inference is that the Individual Self is Brahman himself! Also, Brihadaranyaaka Upanishad. (IV.iii.14) explains significantly: Araamasya pashyanti, na tam pashyati kaschana iti/ Tam naayatam bodhayedityaahuh, durbhishajyam haasmai bhavati yamesha na
pratipadyate, Atho khalvaahuh, jaagarisha desha evaasaisha iti; yaano hi eva jaagratpashyati taani supta iti, Antaryamyam purushah swayam jyotirbhavati; soham Bhagavate sahasram dadaami, ata urdhwa vimokshaaya bruuheeti/ (Indeed this is His sport comprising villages and townships, women, eatables and endless variety of things of interest or aversion, but none whatsoever could see Him, hear Him and feel Him, let alone comprehend Him! The Vedas state that the Individual Self centering right with organs and senses is distinct yet unimaginable to guess what that is all about! That is why, Physicians say ‘do not wake Him up suddenly from sleep in a dream state!; this is because if the appropriate organ is not diagnosed, the result could be more of a cure than otherwise! Hence one should be woken up gradually as the senses are recovered from the dream state to the waking state; but to say that the organs and senses are isolated from the body or ceased to function in the dream state would be fallacy as these are only rested then and as such the body light is quite in position even then. Thus Maharshi Yagjnyavalkya proved that the Self moved from the waking and dream states with the same facility as of moving from one life to another after death! If however death is not the nature of a particular Self, then that would mean, liberation would indeed be possible!) ‘The Dream State of a man is nothing but the waking state, because he sees in dream only those things that he sees in the waking state!’ How true indeed! Also Brahman’s creation in the intervening period of Sandhya appears logical.

III.ii.3) Maayaa maatram tu kaartsnye naanaabhivyakta swarupatwaat/ Indeed Creation in the intervening period must be real as that must have been materialized by Maya, with the least or no touch with Reality! In the waking State, creation no doubt gets manifested on the basis of Brahman’s actual effects like Space, Time and Causality or the principle of Cause and Effect, where as in a dream state creation of any thing that Maya could conjure up with! Juxtaposed with the ability of Brahman who could roam about freely in reality, a mortal in dream state too can visit freely without hindrance! Brihadaaranyaka Upanishad. (IV.iii.12) signifies: Praanena rakshannavaram kulaayam baikulaayaad amritischaritvaa, Sa eeyatemrito yatra kaamam Hiranyamayah Purusha eka hamsah/ (Indeed the Immortal ‘Hiranmaya Purusha’or the Golden Personality can and always does freely around all over, yet guards and preserves this repulsive and disgusting nest viz. the body with the consciousness of the sense organs, with the help of the Vital Force that has five fold functions of Praana- Apaana- Vyanaa- Udaana and Samana; indeed the Self would fly free from this ugly nest and roam free again. Indeed, this Golden Bird has little connection with it, nor of the ether in the body, but even as He is free to leave and roam, it is his play to stay a while and collect impressions and good fun, acting as if an able bodied adult pretends and plays innocence with an ignorant child and then hops over at myriad such nests at once simultaneously!)

As against this, Maha Bharata is quoted: ‘Then having laid down in the country of Kurus and fallen asleep, I went in a dream to the country of Paanchalaas and woke up in Kuru land!’ Apart from distance or Space, kaala maana too is subdued in dream stage. Hence a dream can conquer space, time, fire, water, air by mere Maya!

III.ii.4) Soochakascha hi shruteyraa chakshate cha tad vidah/ A dream is also an omen as known from Upanishads. Chhaandogya Upanishad. (V.ii.8): Tadesha shlokah:Yada karmaashu kaamyeshu striyaam swapneshu pashyati, samriddhim tatra janeyaat tasmin swapna nidarshane iti tasmini swapna nidarshane/(The Verse states: As during the course of this Sacrifice for seeking fulfillment of desires is in progress, if one sees a Sacred Woman, then from the dream, he should indeed realise the success of the
Rite! ) Dreams of black person with black teeth forebodes death’, ‘Mounting elephants is auspicious’; ‘Mounting an ass brings in troubles’ and such beliefs are galore.

III.ii.5) Paraabhidhyaanaattu tirohitam tato hi asya bandha viparyayou/ It has been stated in the Smritis that the Individual Soul is but a part of Brahman as a spark is of fire and as such the magnificence of Brahman too should be similar to that of Individual Self too. Their clarification however would be that the Soul and Brahman may be related as the part and the whole of Brahman, still the Individual Soul is directly experienced with attributes contrary to those of Brahman. The similarities are indeed dormant in Soul and need to be manifested by knowledge and introspection. Once the ignorance is removed as from a burnt coal hidden inside ash by diligence and awareness, both the substances would be visioned similarly. Svetaashwatara Upanishad.(1.15) very succinctly: Tileshu tailam dadhiniva sarpir aapas yonupashyati/(One’s own ‘Antaratma’ or the Innermost Consciousness needs to be churned out by persistent practice as detailed in the above stanza, by way of struggle, friction and persistence just as oil is extracted from sesame seeds, butter from cream of milk, water by digging deep from dried earth, and as Agni by friction of ‘aarani’ or wood sticks! In the constant and even tiring efforts of truthfulness and extreme austerities, the Individual of total commitment might thus be able to discover the Final Truth finally; ghritam iva payasi niguudham bhute bhute cha vasati vijnaanam satatam manthetavyam manasaa manthena bhutena/ or ‘Constant churning of a clean and transparent mind is the quintessence of the exploration, just as of ghee in milk which again is obtained after constant churning!’

III.ii.6) Dehayogaadvaa sopi/The covering of body beween the Self and Brahman is solely responsible for their mutual non-identity. Also ignorance and impurities are the attributes that are squarely responsible for the dis-similarity. Association with body, senses, mind, intelligence, perception of objects is the singular reason for the dis-association of the two. As to why not the Individual be completely dis-associated with Brahman since the body is the hurdle along with its attributes of senses, mind, and intelligence etc. the reply is negatived; it does not stand to reason that the Soul is disconnected to Brahman. Indeed the decision is of Brahman Himself to hook up the self and the Supreme, create the body connection, materialize Maya, institute the screen of dream against reality; build the bridge of knowledge, meditation and endeavour by pitting virtue against vice, so that the Self would finally reach the Reality. That indeed is the game plan of Brahman Himself! Accordingly, as Chhandogya Upanishad. (VI.iii.2; VI.viii-xv) states: The Deity in the form of an Individual Self enters three kinds of divinities viz. Fire, Water and Earth.Now, the resultant Heat, Water and Food merge into Mind, Vital Force and Speech manifest as three fold and further three fold are in contact with the Self. As soon as the Self of a Being is withdrawn from a body, then speech is withdrawn into mind, mind is withdrawn into praana and praana into fire and fire to Supreme. Thus the body is the sprout of fire, water and earth/food as existence. Hence in the final analysis, it is Brahman the Supreme is the Self, - Paramatma and Antaratma being one and the same: Tat Twam Asi or ‘Thou Art Thou’.Hence the VI.xv of Chhandogya Upanishad again: Purusham, Saumya, uta hasta grahitam aanyaanty, apaahaarsheet, steyam aakaarshit, parashum asmai tapata iti, sa yadi taya kartaa bhavati, tata evaanritam aatmanam kurute, sonritaabhi sandhoonriinaaatmaanam antardhaaya parashum taptam pratigrihanti, sa dahyatetha hanyate// Atha yadi tasyaakartaa bhavati, tata eva satyam aatmaanam kurute, sa satyaabhisandha satyenaatmaanam antardhaaya parashum taptam pratigrihanti, sa na dahyate, atha muchyate// Sa yathaa tatra naa daahyeta aitd aatmyam idam sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo, iti; tadd haasya vijjnaaviti vijjnaaviti// ( That
truth triumphs in the long run is the normal dictum in the Universe and it is on this principle that Devatva and Asuratva are stated to prevail. The illustration given by Uddalaka to Svetaketu was that when a person who committed theft and got retribution on being killed by a burnt axe then the act was stated as justified. But in case this was not true and if the crime of theft was rubbed on him by vested interests and got punished and killed, then however there was remorse for the offence not done, but would certainly be compensations in his ensuing life. The person who actually escaped the punishment and survived wrongly, there would be retributions in the instant and further lives with added punishments! Indeed ‘That is the Truth’ and ‘That is the Self’. Uddalaka then explained further to Svetaketu : ‘That art Thou’ since justice might be delayed in the eyes of the World but most certainly is never ever denied!)

As regards the statement of Brihadaranyaka Upanishad (IV.iii.14) Araamasya pashyanti, na tam pashyati kaschana iti/ Tam naayatam bodhayedityaahuh, durbhishajyam haasmai bhavati yamesha na pratipadyate, Atho khalvaahuh, jaagarisha desha evaasaitsa iti;yaano hi eva jaagraptapashyati taani rupta iti, Antaryamyam purushah swayam jyotirbhavati; soham Bhagavate sahasram dadaami, ata urchwa vimokshaaya bruueeti/ (Indeed this is His sport comprising villages and townships, women, eatables and endless variety of things of interest or aversion, but none whatsoever could see Him, hear Him and feel Him, let alone comprehend Him! The Vedas state that the Individual Self centering right with organs and senses is distinct yet unimaginable to guess what that is all about! That is why, Physicians say ‘do not wake Him up suddenly from sleep in a dream state!; this is because if the appropriate organ is not diagnosed, the result could be more of a cure than otherwise! Hence one should be woken up gradually as the senses are recovered from the dream state to the waking state; but to say that the organs and senses are isolated from the body or ceased to function in the dream state would be fallacy as these are only rested then and as such the body light is quite in position even then. Thus Maharshi Yaginyavalkya proved that the Self moved from the waking and dream states with the same facility as of moving from one life to another after death! If however death is not the nature of a particular Self, then that would mean, liberation would indeed be possible! )

_Tadabhaavaadhikaranam-

III.ii.7) _Tad abhaavo naadeeshu tat Shruteh aatmani cha/ _The absence of such deep sleep of dreamlessness when the nerves are relaxed is what is called for the stability of the Individual Soul. That is the situation of equanimity of the Self which Scriptures rave about. Chhandogya Upanishad. (VIII.vi.3) describes such pro-active state of Mind and Consciousness: _Tad vaattraitat Suptah samastah samprasannah swapnam na vijaanuti aasu tadaa naadeeshu srupto bhavati tam na kaschana paapmaa sprushati tejasaa hi sampanno bhavati/ _In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Another Upanishad Brihadaranyaka (II.i.17&19) details the deep sleep action of nerves extending to heart and attaining bliss: _yatraisha etat suptobhut esha vignjnaamamah Purushaa, tam eshaam praamaanaam vignjaanaamena vignjaanam aadyaayaa eshontarahridaya aakaashah tasmin chete, taani yadda grihnaati attha haitat Purushaha svapiti naama/ Tad graheeta eva praano bhavati, grihitaav vaak, griheetam chakshuh, griheetam shrotaram, grihitam manah/ _ (King Ajaatashatru explained that as the Person under reference who was fast asleep and since fully since conscious by now, his body would have then absorbed the functions of the sensory organs through its awakenedness or consciousness, for instance
as his heart got absorbed in Akasha or the Sky that is the Supreme Self! That specific phase is called ‘Swapiti’ or Semi Consciousness. Then his nose the organ of smell and more importantly the medium of breathing is absorbed into Praana or the Vital Force, and similarly the eyes into vision, ears into hearing, tongue into Speech, heart into Space and mind into the Self Consciousness! In other words, all the limbs of the body during the stage of deep sleep rested and got integrated with the respective parent manifestations) II.1.19) Atha yadad sushupto bhavati, yadad nakasyachana Veda, hita naama naadyo dwa sapitith sahasraani hridayaat puritatah abhipryaish -thante, taabhii pratyavashrapya pureetati shete; sa yaa kumaaro vaa Mahaaraajo vaa maha brahmano vaatigneemanadasya gatvaa shayeeta, etamevaisha yatchhethe/ ( When in deep sleep known as the state of ‘samprasaada’, a person experiences perfect purity of mind and either a specific consciousness or of none; then in that state, the nervous system of the body comprising as many as 72000 nerves named ‘hitaa’ might get activated. These are the metabolic effects of the intake of the food and drink into a human body and these extend from the heart to the pericardium- a fibrous sac-like membrane surrounding the heart connected to the main blood vessels extended from top to bottom of the body ie brain to feet. Thus the Self is conditioned by its reflexes emanating from its intellectual inputs. The dormant impulses come to the fore during the deep sleep. These impulses tend to reflect on the thought process screen of the person in the deep sleep; the thoughts might flash tendencies of a baby, a youth, adult, aged person, a King or a Brahmana! The tendencies might create religious fervour, fright, pride, extreme sorrow, happiness or helplessness! )

Kausheetaki Brahmana Upanishad also details similar explanation Ajatashatru states that customarily it is the class of Brahmanas to teach Kshatriyas and their Kings but not the other way around but since Baalaki insists the King has agreed to accept him as his disciple rather reluctantly lest there should not be any ill feeling among the fellow Brahmanas! As a part of the practical exercise then the King made the student to accompany him outside his Roayal Palace to a Public Place. Both of them have approached a person in deep sleep and since as he is in that state, tried to wake up up addressing him as Soma since he is dressed in white robes. The King then explains vide IV.20 of the Upanishad as follows:

Athaasmin praana evaikadhaa bhavati, tad enam vaak sarvair naamabhii saahaapyeti, chakshuh sarvaih shabdaaih saahaapyeti, manah sarvair diyaanaih saahaapyeti, sa yadaa pratibudhyate yathaagner jvalatah sarvaa disho visphulingaa vipratishtheerrn evam evaitasmaad atmanah praanaa yathaaya –tanam viprashtthante, praanebhio deva devehbhyo lokaah, sa esha praana eeva prajnaatmedam shareeram aatmaanam anupravishtha aalomabbyaa aankhebhyah, tad yathaa kshurah kshura dhanevopahito vishvambharovaa vishvambharakuaaaya evam evaisha prijnyaatmedam shareeram aatmaanam anupravishtha aalomabbyaa aankhebhyah, tam etam aatmaanam etaa aatmaanonvavasyante: yathaa shreshthinam bhunjati evam evaisha prajnmanaitair atmabhir bhunktam evam evaita aatmaana etam aatmaanam bhunjanti sa yaavaddha vaa indra etam aatmaanam na vijaye taavad enam asuraa abhi-babhuvah, sa yada vijanehata hatvaasuraanijita, sarveshaam cha devaanaam, sarveshaam cha bhuaanam saishthhyam svaaraajyam, adhipayam paryait tatho evaivaam vidvaan sarvaan paapmaanopahatyaa saveshaam cha bhutaamaa shrishthhyam svaaraajyam, aadhipayam paryeti ya evam Veda, ya evam Veda/

( Ultimately now the Truth is declared as Supreme Brahma is united into the Individual Self! Praana the Vital Energy being the true manifestation of Brahma merges into the Self; that the Antaratma and Paramaatma or the Identical Oneness is the Reality. Praana the alternate form of the Inner Conscious -
ness enlivens the body-frame, purely on temporary basis along side its carriage of limbs and the linking energies of senses, all headed by the mind as the agent-provocateur or the causative substance. Then existence of a Being gets activised and then the inner light is energised. Then speech together with the body identity gives its name, ears along side all sounds gets activised, the mind as the manager of body parts and their respective functions takes its position. Thus the ‘he’ or ‘she’ or ‘it’ is ignited with existence of life, as from a blazing fire sparks off in various directions and the vital breaths reach different stations simultaneously as the functions of vision, hearing, breathing, tasting, touch, movement, generation, excretion, reproduction, and thinking get activised. Praana the enters the body as whole and the Self thus makes its ingress upto the nails and hair roots. Indra in the form of Praana enters the body alright and enables its functions by a directing his designated Devas activise the body functions to see, hear, breathe, and comprehend to but some how it skipped his attention that demons would follow suit and either disable the body parts and senses or influence them to misdirect and misuse. But as long as the the instruments are enabled well for appropriate end-purposes, the pre-eminence of the body is sustained till such time that the Vital Energy stays and finally merges with the Truth, most probably to return again and again, unless It merges into Brahma forever!}

Chhandogya Upashad. (VIII. iv.1-3) explains the position clearly: *Atmaa sa setur vidhrur  
esham lokaanaam asambhedaaya naitam setum ahoraatre taratah, na jaraa na mrityur na shoko na 
sakrutam na dushkru -tam sarve paapmaanoto nivartante apahata paapma hi esha Brahma Lokaah/ 
Tasmaad vaa etam setum teertvaandhah sannanandho bhavai, viddhah sannaviddho bhavati, upataapi 
sanmanupaaapi bhavati; tasmaad vaa etam setum teertvaapi naktam ahar evaabhi nishpadyate, sakrud 
vibhaato hveyaisha Brahma lokah//Tad ya evaitam Brahma lokam brahmachaaryena anuvindati, teshhaam 
evaisha Brahma lokah, teshhaam sarveshu lokeshu kaamacharo bhavati//= (Imagine that the Individual Self 
is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a 
means of non-integration of the worlds as two lasting entities. The factors of day and night or of time 
concept, nor of age, illness, sorrow, evil or morality do not reach te bridge as the definitive divider of 
either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, 
and Genuinness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly 
as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and 
helplessness suddenly transforms with zeal for life, contentment, joy and enthusiasm. He then walks into a 
world of brilliance from pitch darkness: ‘ Tamasomaa jyotirgamaya, mrityormaamritam gamaya’// On 
reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that 
person attains Brahmatva and Bliss with freedom of movement and realisation of Totality! )

III.ii.8) *Atah prabhodosmaat/ Awakening from deep sleep like-wise: the Self is the locus of ‘sushupti’ 
and as such the return to wakefulness too has to occur from the Self itself. This is due the fact that from 
the Self emanates all. ‘As from a fire tiny sparks fly in all directions, so from the Self emanate all organs, 
all Gods and all Beings’confirms Brihadaranyaka Upashad. (II.i.20) *Sa yathornanaabhis tantunoccha - 
ret, yathaagneh kshudraa visphulingaa vyuccharanti, evam evaasmaad aatmanah sarve praanaah, sarve 
lokaah, sarve Devaah, sarvaani bhutaani vyuccharanti:tasypoanishat, satyasya satyam iti praanaah vai 
satyam, tesham esha satyam//= (Individual Selves having similar body parts manifest specific characteris-
tics typical of their own; this is indeed so with all the Beings in creation, more so of humans. This is on 
the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickering all around. 
In the same manner human organs like tongue emanating sound and speech, hand and feet resulting in
actions, skin creating odour, heart asking for breathing and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranging from a blade of grass upto Hiranyakargha manifest their own characteristics. Likewise all Individual Selves in existence are akin to Brahman and truly Upanishads are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself!! Upanishads are thus the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!

Karmaanusmriti shabda vidhyaadhikaranam-

III.ii.9) Sa eva tu Karmaanusmriti shabda vidhibhyah/ The same Soul itself returns from sleep for reasons of action, memory, injunctions and Spiritual Authority. The doubt is due to the fact that after all the Self merges into the over-all Existence just as a drop of water is thrown in a mass of water and the drop becomes one of the mass.

The reply would be that the very Individual Self returns due to the resumption of the yet unfinished Act of merger, the perfect memory of the Self and the Supreme Self, and the Scriptural Authority; the latter for example is Brihadaranayaka Upanishad. (IV.iii.16, 18, 19): Sa vaa esha etisman swapney ratwaa charitiwaa drushtavaiya punyam cha paapam cha punah cha purun pratinyaayam pratiyony aadavati buddhaantaantaayaiva; sa yat tatra kim chityati ananvaagataa tseena bhavati, asango hy ayam Purusha iti/ (Indeed the Self is untouched in the dream state and on return from it reverts to the erstwhile status of being in the waking state. Non attachment of the Self is not due to the inactivity of the Self for he enjoys or is troubled by the imagined happenings as the Self is in profound sleep and then recovers from that state to normalcy.) Indeed Brahman is neutral and absolutely detached irrespective of the Individual Self is in dreams or wakefulness or death! IV. iii.18) Tat yatha Mahatmasya ubhe kulenusancharati purvam chaaparam cha, evamevaayam purusha etaa ubhaav antaaav anusamcharati swapnaantam cha buddhaantaam cha/ (The Self is different from the body and organs irrespective the two States of Existence viz. the wakefulness and the dream state. As a fish swims alternately on the eastern or the western banks of a river, the Self has no difference in either of the states of existence viz. wakefulness or of dreams. Indeed, the fish is not overpowered by either of the force of the currents of water. In other words, the body and organs along with the motivating causes, desires and actions are only the attributes of the non Self, as the Self is distinct from these. Thus the Self is by nature is free to act on its own, fully independent, enlightened and Pure) IV.iii.19) Tad yathaasminn aakaashe shreeth shruvaan samayatah dhriyate, ekamevaayam purush etasmaa antaaya dhavaati yatru supto na kanchana kaamayhate, na kamchana swapnam pasyati/ (Just as a hawk or a swifter falcon flying a lot and roaming quite a bit would get exhausted by stretching its wings quite a lot, and would desire to return to its nest, the Self too would like to experience a break, rest and fall asleep. The Self so connected with the results of acts performed by the contact of body and organs in the waking state would then have neither desires nor even dreams and a thick cover of ignorance which is the root cause of evil deeds is enveloped over him.) After enjoying himself roaming in the dream state and merely seeing the results of good and evil, he comes back in the reverse order to the former condition that is the waking state. He is untouched by whatever he sees in that state for this infinite being is unattached.
III.i.i.10) Mugdhertha sampattih parisheshaat/ The Individual Soul is in black out collapse, dazed in loss of consciousness. This state is described as a swoon in partial sleep. This situation is described in Chhandogya Upanishad (VIII. iv.1) as follows: *Atha ya atmaa, sa setur vidhiriteshhaam lokaanaam asambhedaya naitam setum ahoraatre taratah, na jaraa na mrityur na shoko na sukurtam, na dashkrutam, sarve paapmaano to nivartante, apahata paapma hyesha Brahma lokaah*//(Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach the bridge as the definitive divider of either of existences.; thus the Individual’s karma lasts, his senses are in position. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahman!)* Brihadaanyaka Upanishad (IV.iii.22) defines the State of the Self at that stage of swoon: *Atra pitaapita bhavati, Maataa Maataa, Lokaa Alokaa, Devaa Adevaa, Vedaa Avedaa, Vedaa Avedaa/Atra stenosteno bhavati, bhrunah aabhrunah, chanadochandalah poulkasopulkasah, shramanoshramanah, taapasotaapasah, ananvaagatam punyena ananvagatam paapena teerno hi tadaa sarvaan shokan hridasya bhavati//(( The Self is stated to be free from ignorance and is detached. One might say that the state of deep sleep too he is free from ignorance; but a person in dream state is not away from desire, work, and so on. Thus the contradiction is not only invalid but awfully misplaced. Indeed the Self-Radiant Atman can never be substituted to a person in deep sleep. Thus in the context of the Supreme Self, a father is no father, a mother is no mother, Vedas with prescriptions of Dharma and Karma or Virtue and Deeds like Sacrifices, Rites etc are considered as ‘Avedas’ or something beyond existence in Reality; worlds are no worlds ; Gods are no Gods, thieves are no thieves, killers of noble Brahmanas are no killers, chandalas are no chandalas, varna sankaras are no varna sankaras, monks are no monks. The Self is untouched by good or evil as also sorrows and joys of existence. It is untouched by virtuous deeds or detestable evil works, since it is beyond the affections or afflictions, since like the Supreme Brahman, the individual Self too is Intelligence in Pure Form and is unaffected by neither by the bodily aberrations nor by natural phenomena like the heat of Fire, the cold of chilled waters, the speed and ferocity of winds and rains, the dizziness of mountain heights or the depths of oceans! Both the entities are reflections of each other and are totally unaffected by body parts and senses; the following stanzas explain that both entities being the same and identical, the Self and the Supreme are free from the beings and doings of body organs and senses!) Thus the Self in state of swoon and loss of consciousness are at the face of Brahman but not merged with Him yet!

Ubhaya Lingadhikaranam-

III.i.i.11) Na sthaanatopi parasyobhaya linga sarvatra hi/ WHAT IS BRAHMAN ALL ABOUT! The Supreme Brahman who is stated to be Form less or with Form; Scriptures normally describe Him as Saguna Brahman that is with qualification along with adjuncts but also some times otherwise. Brihadaranyaka Upanishad (III. viii.8) describes about Brahman to Gargi Maharshi: *Etasya vaa tad aksharam Gargi, braahnnmaaa abhivadanti, asthulam anannu ahraswam adeeergham alohitam asneham acchhaayam Atamah avaayou anaakaasham asangam arasam agandham achakhusham ashrotram ayaak amanaha atejaskam apraanam amukham amaatram anantaram abaaahym; na tad ashnaati kimchana na tad ashnaati kaschana// (Maharshi Yagnyavalkya replied that what ‘Brahma Vettaas’ or the
Knowers of Brahman sought to explain that the latter was ‘Akshara’ or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross not minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!) Katha Upanishad. (I.iii.15) too describes Brahman without distinguishing attributes:

Ashabdam Asparsham Arupam Avyayam tatha Arasam Nityam Agandhavaccha yat, Anaadyantam Mahatam param Nichaayya tanmrityumukhaat pramuchyate/ The essence of Upanishads thus exhorts to distance from the jaws of death and seek proximity to what is titled as ‘Ashabdam-asparsham-arupam-avyayam’or the soundless, touchless, formless- and endless Truth which also is ‘Arasam-Nityam-Agandham-Anaadyantam-Mahatam-Param-Dhruvam or respectively the Tasteless, Constant, Odourless, devoid of Origin and Termination, Truly Distinctive and Superior and Changeless. The exhortation of Upanishads to the Creatures of Knowledge and Intellect is to detach from the tight and merciless grasp of the jaws of death comprising ignorance, desire and misleading actions away from the Reality and Truth!

III.ii.12) Na bhedati chenna pratyeka matadvachanaat/ Now, there are two types of Brahman being described viz. with features, adjuncts and attributes and another as Formless, featureless and devoid of attributes; both the Saguna, Saswarupa, Sadaanga and another Nirakaara, Nirguna, Nirahankara Brahman. Chhandogya Upanishad (III.xiv.2) quoted again: Manomayah praana shareero bhaa rupah Satya Sankalpa Aaakaashaatmaa sarva karma sarva gandhaah sarva rasaah sarvam idam abhyatvoavaky anaadaraah/ (He who consists of mind, whose body is life, whose form is light, whose conception is Truth, whose Soul is Space, containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, being without speech and without concern). Thus this Brahman is Sagunatmaka and Saswarupa with attributes, features and qualifications. On the other hand, Nirguna Brahman is defined in Brihadaranyaka Upanishad. (III.8-8) : Etat vai tad Brahman, Gargi, Braahmanaa abhivaadanti, Asthulam, Ahraswam, Adeergham, Alohitam, Asneham, Acchaayam, Alaamah, Avaahavya, Anaakaasham, Asangam, Arasa, Agandham, Achakshukam, Ashrotram, Avaak, Amanaah, Atejaskam, Apannam,Amukham, Amaaroram, Anantaram, Abhaahyam, na tad ashnaati kink chana, na tad ashnati, kashchhana/ (Gargi, the Knowers of Brahman, call the Imperishable. It is neither gross nor fine, neither short nor long, neither glowing red like fire nor adhesive like water, neither shadow nor darkness, neither air nor space, unattached, without taste, without smell, without eyes, without ears, without voice, without mind, without radiance, without berath, without a mouth, without measure, having no within nor without,. It eats nothing nor no one eats it!). The reconciliation of these two entities of Brahman-at once with Form and Attributes, and also as Nirguna Nirahakara, is indeed to facilitate Upasana or Conenrated Meditation. Indeed Bramhan has neither features nor attributes! Thus Paramatma, is not an object of any sort, but is an eternal subject, raised above all empirical concepts of sound, touch, form and so on. It is to our limited understanding that he gets conditioned to our concentration and cogitation!

III.ii.13) Api chaivamekey/ Also followers of certain sections prefer to realize Brahman as a Single Entity or ‘Advaita’ and neither as of double appearance ie with attributes or without nor of multiple manifestations. Katha Upanishad. (II.i.11): Manasai vedamaaptavyam neha naanaastik kimchana, Mrityoh sa mritum gacchati ya iha naaneva pashyati/ (This is indeed to be attained through mind alone. There is
no diversity here whatsoever. He, who sees as though there is difference in this, goes from death to death!). Similarly, Svetaasvatara Upanishad. (I.12) clarifies: *Etad jneyam nitya evaatmasamastam naatah param vediavyyam hi kinchit bhokta bhogyam preritaaram cha matvaa sarvam proktam tri vidham Braman etat/ ( Parama Shiva is of the triple form of manifestation viz. Bhokta-Bhojyam-Peritaram or the Prikriti- the Self- and the Suprme Ishwara. Truly there is nothing beyond this to be known. By knowing the Enjoyer, the Object of Enjoyment and the Mover of All, every thing has been said. This is the Three Fold Brahma) : In other words, the entire variety of phenomenal manifestation comprising the objects of experience, the experiencing Souls and the ordainer is Brahma alone!

III.ii.14) Arupadeva hi tat pradhaanatvaat/ The formless Brahma only the One to be realized and not the one with form and adjuncts really! Mundaka Upanishad (II.i.2) affirms: *Divyo hi Amurtah Purushah Sabaahya antarah Ajah, Apraanah Amaanah Shubhrah Aksharaat Paratah Parah/ Divyo hi amurtah Purushah sabaahyaantaro hi ajah, Apraanohi amaanah shubhrohyaaksharaat aparah paraah/ (Purusha or the all pervasive yet the resident of one’s heart or the Antaratma as well as the Paramatma is essentially the ‘divya’ or the self effulgent; ‘amurtah’ or form less; ‘sabaahyaantarah’ or existent within and without; ‘ajah’ or unborn or birthless; ‘apraanah’ or devoid of vital force being self existent; ‘amaanah’ or devoid of mind or thoughts since what is done by Him is a ‘Sankalpa’ or a ‘nirnaya’; ‘Shubhrah’ or the embodiment of Purity; ‘Aksharah’ or Imperishable and ‘Aparah’ and ‘Parah’ far beyond comprehension though Realisable! Brihadaranyaka Upanishad vide IV.iii.7 is relevant: *Katamaa Atmeti! Yogam vijnaanaamayah: Praaneshu hridayantarajjotih Purushah; sa samanaah sannubhau lokaavanu sancharati dhyayateeva lelaayateeva, sa hi svaapno bhutvevam lokamatikraamati mrityo rupaani/ ( As Maharshi Yajnyavalkya was asked about what was the Self; the reply was as follows: ‘The person called Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smel all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination or in a deam state of mind. He exists here yet imagines in a non real phase of mind by sheer ignorance and flight of fantasy’! Having thus explained, the next stanza elucidates further: ‘This Individual Self at the time of his mortal birth assumes a body with organs and senses of seeing, hearing, touching, digesting food, capacity to procreate and thinking and so on and as such becomes the victim of evils with or without ‘paapa punyaas’ or sins and virtues; when death of the mortal body envelopes, he discards the body leaving the account of virtues and vices along to the next birth in the eternal cycle of births and deaths unless there is Salvation! In this cycle, the chariot of life is driven by the five horses on either side called Pancha Karmendriyas and the corresponding Pancha Jnnaanendriyas with mind in the driver seat, but the ‘Antaraatma’ as the mute spectator!) Brihadaranyaka Upanishad. (II. v.19) portrays Him as follows: *Idam vai tan madhu Daddhyann Athrawano shvibhyaam uvacha: Rupam rupam prati rupam pratirupa babhuva tadasya rupam pratichkshhanaaya/ Indro maaayaabhiih puru rupa eeyatey yuktaa hy aasya harayah shata dashaa iti/ Ayam vai harayah aayamvai dasha cha sahasraani bahuuni cha anantaanicha; tadetaat Brahmaapurvam, anaparam anantaram abhaahyam, ayamaatmaa Brahma sarvaanubhuh, iii anushasanam/ (Thus Dadhyan Maharshi taught Madhu Vidya to the Ashvini Devas in Atharva Veda as they were in the form of Horse-heads. As each specie of the Lord’s creation as of biped or quadruped or innumerable other forms, the process of Creation got multiplied as per the original swarupa or the prototype as ‘pratiswarupas’ or replicas got reproduced aplenty with similar features, organs and their respective functions by Maya or ‘make believes’ which appeared in tens, hundreds, thousands, and of endless numbers with organs and their functions in perpetuity till the
termination of Creation till another such cycle gets renewed! That Parabrahma or the Supreme Creator is stated ‘apurva’ or unprecedented, anpara-akaarara-akaarya or causeless, spontaneous, and on his own volition, as also Abahya or beyond comprehension yet the consciousness within the Internal Judge of one’s thoughts and deeds! This Self is thus a true reflection of Brahman the Infinite. This Antaratma of every being is a fascimile of Paramatma and just as the Supreme knows everything, can see, hear, feel, act, react, think, comprehend and so on the Individual Selves of all the Beings can certainly do so to their respective capacities. Like horses are yoked to a chariot, the internal organs and their functions are tied together to the Pure Intelligence. This is the meaning and import of the Mantra and this again is the lesson of the Madhu Vidya, nay the secret of Vedanta; this again is the cohesion or link of the Inner Self and the Supreme Brahman all about!). Also, Chhandogya Upanishad (VIII.14.1) elucidates: Akaasho naama rupa yonir vihitaa te yadantara tad Brahma tadamritam sa Atmaa/ (To enable meditation, one looks up to that which is Space since that is believed as the name and form of Brahman. That is not only omni-present but Immortal. That now as per present realisation is the Self).

III.ii.15) Prakaashavat cha avaiyaart/Indeed, the descriptions of various forms and adjuncts of Brahman are not necessarily ignored much less discarded. There is no contradiction in the various Scriptures as Brahman described as with several forms, features, and designated characteristics. This is so because the adjuncts are to signify the understanding of the multi-spendoured integration of features and qualities of what Brahman is what all about! The individual adjuncts ascribed to Brahman are to appeal to the highly susceptible human psyche and to bring about conviction to its limited understanding of the magnificence of Brahman that Rishis failed to assimilate for life-long constant meditation due entirely to daunting ignorance and the inexplicable play of ‘Maya’!

III.ii.16) Aaha cha tat-maatrkam cha/ Upanishads declare that Brahman is pure consciousness only, devoid of distinguishing features and is the unique deposit of Intelligence and Knowledge. Brihadaranyaka Upanishad (IV.v.13) illustrates Brahman as follows: Sa yathaa saIndhavaghana anantaro bahu y kritisno rasa ghanaeva, evam vaa areyam aatmaana anantaro baahyah kritisnah praginaana ghana eva; etebhoy bhutebhyaam samuttahaya taanevaanu vinashyati na pretya sanginaasti iti aro bravimi, iti hovachaa Yagnyavalkyaa / (As a lump of salt is without interior or exterior, the entire and purely saline in taste, even so is the Self the pure Intelligence alone. The Self comes out as a separate entity from these elements and this separateness is destroyed with them. After attaining this identity, it has no further consciousness, as stated by Maharshi Yagnyavalkya). In other words, when there is no duality of the concept of Brahman as Nirguna and Saguna or Formless and the Form with attributes, then there is Singularity and Uniqueness; in that State one sees, tastes, speaks, hears, thinks, touches nothing at all; in that state to the Knower of Brahman, everything becomes the Self and it is imperceptible, undecaying, unattached, and unfettered feeling neither pain nor suffering injuries!

III.ii.17) Darshayati chaatho api smaryatyey/ This fact in essence is not only revealed in Smritis but in Shrutis as well. Kena Upanishad. (I.1&4) at the very Opening of the Smriti enquires as follows: Om Keneshitam patati preshitam manah kena praanaah protiyuktah, keneshitaaam vaachamimaam vadanti chakshuh shroatram ka vu Devo yunakti? ‘Who in instructs one’s own mind to reach and react to any situation so that it further directs one of ‘Panchendriyas’ or ‘Jnanendriyas’ - the sensory organs and ‘Karmendriyas’ or the functionary organs to act! Who is the foremost to activise Praana the Vital Energy!
and demand the obedience of mind to revitalize for setting the action-reaction cycle! Who again is the original source that rejuvenates speech to utter and ears and hear! ‘Ka u devo yunakti vaacham chakshu shrotram!’ or who indeed is that unique and ever resplendent Being directing towards their sensory recipients of speech, vision and hearing organs! The reply is given thus: I.4) Anyat eva tadvistadaadatho aviditaadadhi, iti shushruma purveshaam ye nas tad vaacha chakshure/( Indeed that Supreme Brahman is far beyond comprehension and is unknown; yet the Self is possibly different from the known yet unknown or the ‘Vyaktaavyakta Swarupa’ as the Self is Supreme. Having prefaced that the Letter AUM is Brahma, Maandukuya Upanishad’s second stanza affirms: Sarvam etat Brahma ayam atmaa brahma sah ayam aatmaa chatushpata/ or as all this is being talked about, this Self is Brahman and is possessed of four quarters as Vishvaaanara the Virat Purusha, Tajasa or the Subteltiy signifying Hiranyagarbha, Prajna or the State of Bliss and Turiya or Tadaatmya or the Unity of the Self or ‘Antaratma’ as the Reflection of Paramatma! Brihadaranyaka Upanishad vide III.iv.1 explains: Yat saakshaad aparokshaad Brahma, ya aatmaa sarvaantararah tam me vyaa chaksveti, esha ta aatmaa sarvaantararah, yah praanena praaniti, saa aatmaa sarvaantararah yah praanena praaniti sa ta aatmaasarvaantararah yopaanaenaa paaniti sa ta aatmaa sarvaantararah yo vyaaenena vyaaaniti, sa ta aaatmmma sarvaantararah, ya udaanaena udaaniti, sa ta aatmaa sarvaantararah, esha ta aatmaa sarvaantararah/ or the Self within all is That which breathes through the Praana or the Life Force is that which is in all; that which moves downwards is the Self within all; that which pervades through the vyaana is the Self that is within all; that which goes out through the Udaana is the Self again within all! What one hears or knows by way of vision, capacity to hear, think, comprehend viz. the gross body consisting of organs and senses is perishable, but the ‘Antaratma’or the Self Consciousness is imperishable and everlasting.) Also Taittiriya Upanishad (II.ix.1) proclaims: Yato vaacho nivartyantey a praapya manasaa saha, Anandam Brahmano vidwaan nabibheti kurtaschaneti/ Etam vha vaava na tapati kimaham saadhu naaakakaravam, kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute, ubhe hi evaisha ete aatmaanam sprunute, ya evam Veda, ityupanishad/Iti Brahmaanandavalli samaaptaa/ (Once enlightenment dawns in the mind and thought of a person due both to knowledge, contant introspection and ‘Satkarma’ or the cumulative fruits of births and rebirths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by ‘Panchendriyas’and the mind too, the Great Bliss is within the Self ! The person bemoans that through out the perpetual cycle of births-deaths-and births again and again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than the acts of virtue and justice! So far he has been misdirected to wag the mouth and speech, to witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk the wrong lanes, to handle evil acts wantonly , to entertain all the unjust feelings and thoughts in mind and misuse the organs of generation! It is none too late however to search for the Inner Consciousness as the reflection of the Supreme at least now that the object of search is neither on the Skies nor Clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, nay, that Itself as That or This! This is indeed the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge redesignated as the consummation of Bliss!) ‘ He who is thus enlightened strengthens the Self by performing deeds of virtue since he knows that the Self and Brahman are identical; that is the secret of Teachings!’ Now Bhagavad Gita as the refection of Shrutis explains (XIII. 12-13): Adhyaatma jnaana nityatwam Tatwa Jnaanaatara darshanam, Etaat Jnaanamiti proktam Aginaanam yadantyonayathad Jneyam yattaat pravakshaayaam yad Jnaatwa –amrita masnutey, aadimatparam Brahna na saattama duchyatey ( Constant involvement of Tatwa Jnaana or knowledge and pursuit of the gross and the visible facets of virtue and deeds on the one hand, besides the quest of
Atma Jnaana or the dedication of the Invisible Force on the other hand are the sure steps to Immortality; the merits of actions of well known and visible entities surely leads to the endeavour of accomplishing the Truth.

III.ii.18) *Ata eva chopamaa Suryaka adi vat/* The illustration of Sun’s reflection in water is referred to in this context. That is, the reality of Surya and his reflective images on water surface are comparable to the original and real Surya on the sky and his reflected images on water surfaces. In other words, Nirguna Brahman and the ‘Sagunaatma’ with attributes of form, features and reactions are discernible. The Text of Amrita Bindu (Stanza 12) refers: ‘As this luminous Sun, though one in itself becomes multifarious owing to its entry into water divided by different pots, similarly this Deity, the birthless self effulgent Self, though one, seems to be diversified owing to Its entry into different bodies constituting Its limiting adjuncts.’

III.ii.19) *Ambu vat agraahanattu tatwaatwam/* There is a view that the comparison about the reflection of Sun or Moon on water bodies might be inapt. It is argued that there is a universal belief of Bhagavan in innumerable forms awarding specialized dispensations to humanity as embodiments of mercy, justice and fulfill their individual wishes. To negate the beliefs and prayers to those steeped in ignorance by such comparisons, however true these might be, might discourage the seekers of material desires and might even eventually block their efforts to go along the lanes and bye-lanes of faith. Hence the objection of the comparison is being remedied in reference to the subsequent Brahma Sutra.

III.ii.20) *Buddhi hlaasa bhaaktwam antah bhaavaat ubhaua saamjnyasyaat evam/* Indeed to state that the above the comparison is inapt is misleading. Brahman is proved and well established by Smritis and Shrutis without doubt that He is Pure Consciousness and devoid of attributes. All the same, there is the explanation of association of the Self, the fact of the body being subjected to the influences of the Mind and Intellect and their eventual impact on the Awareness and Action Points or the Jnanendriyas and Karmendriyas, and finally the need for motivating the Beings to resort to deeds of Virtue and Vice as stepping stones leading up onto the path of Realisation of Reality on the comparison of Original Sun and Reflections of the Images viz. the Saguna Brahma and Nirguna Brahma. Thus limited adjuncts as the antidotes of Ignorance might be useful and effective. Thus there is no contradiction but a qualification.

II.ii.21) *Darshanaaaccha/* Upanishads reveal that Brahman himself entered into limiting adjuncts in the various Individual Selves. Hence the illustrations like Sun’s reflections in water are re-emphasised. Brihadaaranyaka Upanishad. (II.v.18) states: *Purashchakre dwipadah purah chakrey chatuspadah, Purah sa pakshi bhutwaav purah Purusha aavishat, iti/ Sa vaa ayam Purushah sarvaasu purshu purishayah; nainena kinchinaaanaavritam; nainena kimcha nasasamvritam/* (After discoursing Madhu Vidya to Aswini Kumars, Dadhyan Rishi explained to Ashwini Kumars that Paramatma manifested himself first as with two feet like human beings and birds and later on as four feet animals; since he entered these bodies in a subtle form, he is called Purusha. Indeed there is nobody that is not covered as a biped or quadruped or in any other imaginable form in them as enveloped by Him inside and outside. In other words, there is nothing that is not pervaded by Him in the form and name of that very species. Thus the Mantra; *nainenakincha naanaavritam, nainena kinchinaasamvritam* ie there is nothing that is not covered by Him, nothing which is not engulfed by Him viz. the Purusha! Indeed He made the bodies, the karmendriya and Jnaanendriyas or the organs of action and senses.) Chaandogya Upanishad (VI.3.2) too
reveals that having stated that Brahman is one, yet the Truth is the Supreme would enter in the form of Individual Soul. When Brahman is taught thus, knowledge dawns automatically and by that knowledge, ignorance is destroyed and as a result, this whole manifestation of name and form vanishes like in a dream. Hence, Brahman is thus indeed formless, homogeneous, of the nature of Intelligence. Yet, committed devotion and meditation to Brahman with form too has its own merits not only to yield material desires but to achieve Krama Mukti or progressive emancipation too.

Prakrutaiataavatwa adhikaranam - Unconditioned Brahman and Individual Soul,

III.ii.22) Prakrutaiataavatwa hi pratisedhati tato braveeti cha bhuyah/ That Brahman and the Individual Soul are co-existent as a Single Entity but in two forms is established. Brihadaranyaka Upanishad (II.iii.1&6) is firm on this: Dwe vaava Brahmano rupey-murtam chaivaamritam cha, martyam haamritam cha, sthitam ta yawcha, saccha twaccha/ (Brahman has two forms-gross and subtle, the mortal and the Immortal, the ‘Sthira’ or Stable and ‘Asthira’ or Unstable, the Actual and Existing and the Ever Lasting Truth. In other words, the Self which is transitory or ever-changing while the Supreme being Eternal; what is perceivable and the other Unimaginable; besides omne is the limited Truth and the other the All-pervasive yet Undefined!) The gross form consists of Earth, Water and Fire, and the Subtle form of Air and Space denoting Hiranyagarbha or Purusha identifying Himself with organs also known as Praana the Vital Force. The Subtle Form of the Being is described as follows: Tasya haitasya purushasya rupam yathha mahaarajnanam vaasah, yathaa paandvaavikam yatendragopah, yathaagnayarchih, yathaa Pundareekam tathaa sakrudvidyuttmam, sakrud viduyutteva ha vaa asya shreerbhavati ya evam Vedaa atthaata aadesah: ‘na iti na iti’, na hy esmaaditi naiti anyyaparam asti,atha naamadhreyam-Satyasya Sathyamiti; Praanaavai Satyam, teshamesha Satyam/II.iii.6) Tasya haitasya Purushasya rupam yathaa maharaajnanam vaasah yathaa paandvaavikam, yatendra gopah, yathaagnyarich, yathaa pundarikam, yathaa sakrudvidyuttam; sakrud viduyutteva ha vaa asya shrir bhavati, ya evam Vedaa, athaatav aadesha na itia iti, na hyetasmaaditi, na iti anyat param asti; atha naama dhreyam satyasya satyam iti, praanaa vai satyam, esha satyam/ (That Purusha Swarupa is such as he dons a saffron robe; he is like an Indragopa insect, looks like the flames of Fire, as a pure and white lotus flower and like the sudden flash of lightning. As per the directive of Brahman, the Prajapati Purusha is of the saying : ‘neti, neti’ or ‘not this and not that’! Yet indeed He is the Truth or Reality and the Truth alone or the Reality itself! Indeed He is the Quintessence of Truth! Various explanations have been expressed about Him: some designate him as ‘Murtaamurta Rashi’ or The One with or without Form; some call Him as –‘Karta or Vijnanamaya, Vidya maya Bhokta’- and Karma inclusive of ‘Purvakarya karana Samudaya’ or the Totality of Past and Present Deeds and their fruits). Some call Him as Lord Buddha opined as ‘sudden flash of lightning’ or Enlightenment, that is aprameyam asamkhyeayam achinttyam anidarshanama, Swayam eva atmana- atmaanam twam eva jnaatumarhhasi/ or That only the Self could realise about Him who is beyond measure, beyond number, beyond thought, beyond comparison) When the above contention of ‘Neti, Neti’ or ‘Not This’ ‘Not That’ is being suggested, then the denial of both the existences appears to be as terrible as nihilism: this leads one to the quote of Taittiriya Upanishad (II.vi.1) : Assanneva sa bhavati asad Brahmeti veda chet, Asti Brameti chedveda santamanem tatoviduriti/ (If anyone knows that Brahman as non-existing but it must be so proved. If any one knows that Brahman does exist, then they consider him as existing by virtue of that knowledge). As against that negative and implausible explanation of ‘Neti, Neti’, the Katha Upanishad.explains the basic facts in the two verses vide (II.ii. 12 &13): Eko vashee sarva bhutaanaar aatmaa ekam beejam bahuthaa yah
karoti,tam, tam aatma stham yenupashyanti dheeraa
Nityonityaanaam chetanah chetanaanaam eko bahunaam yo vidadhaati kaamaan, tam aastham yenupashyanti dheeraa tesham shaantih shasvati netareshaam/The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant! Having thus firmly re-establishing Brahman firmly, Taittiriya Upanishad (II.i.1) affirms as though repudiating the very thought of Brahman’s non-existence: Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmaanaa vipaschiti// Tasmadvaa etasmaad aatmana aakaashaah sambhutah aakaashaad vaayuh vaayoragnih, agner aapah, aadbhyah prithvi, prithivyaav oshadhaya,oshadhibhyo annam annaat purushah; sa vaa esha purusho an-rasa-mayaha, tasyedam eva shiraha, ayam dakshinah pakshah, ayam uttarah pakshah, ayam aatmaa, idam puccham pratishthaah; tad apyesha shloko bhavati// (Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one’s own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord’s Creation-is basically the product of ‘Anna’ the food: annaad reto rupena parinataat purushah/ The Purusha is made essentially of food and the resultant semen. That Being possesses a head balanced by a Southern or Right side and a Left side or northern side, besides a stabilising ‘puchcha’or tail as symbolic of Earth; Ayam dakshina pakshah, ayam uttarah pakshah, ayam aatmaa, idam puccham pratishthaah/ Or in between the sides of the body trunk, the mid point is the ‘Atma’ or the Soul as Vedas are stated to define, while the analogy of the hanging tail of a cow or earth as the foundation. There are two analogies stated one on Atma and another on the tail; the analogy of the ‘Atma’ first: the Antaratma is in a ‘guhaa’ or in a secret place based on the concept of Inner Consciousnss: viz. avyaakrita akaasha eva guha, or, antarhridaya aakaasha/ Now, the Self also called Jeevatma or the ego is possessive of Pancha Koshas or Five sheaths viz. Annamaya (food based), Praanamaya (life based), Manomaya (Perception or instinct -tive based), Vigyanamaya (knowledge or intelligence based) and finally Anandamaya (based of sheer bliss the climactic state of Supreme consciousness). The second analogy about the tail as drawn from a reference of a cow’s tail is representative of the nexus of Pancha Pranas or the vital forces of Paana-Apaana-vyanuuddaan came poured as it were into crucible. Having thus explained the principle of the Antaratma or the Individual Self comprising inter alia the unity factors of Space, Fire, Water, Air and Earth and the relativity of Pancha Koshas and Pancha Pranas on the one hand and that of Paramatma on the other, one another parallel example is about ten men crossing a river by a boat and as each time one counts the rest, one forgets counting himself too and only nine were counted; indeed the tenth is the Self; and the tenth one also the paramatma! It is the same as: Satyam jnaanam anantam Brahma! Or the Truth, the Subtle Knowledge and the Infinity! But Infinity is beyond comprehension but indeed within oneself!)
Taittiriya (II.ix.1) further assures: *Yato vaacho nivartanteey apraapya manasaa sah, Anandam Brahmano Vidwaan na bibheti krutaschaneti*/* (The enlightened man is not afraid of anything after realizing that Bliss of Brahman, failing to reach which words turn back along with mind). In any case, in this context of logically explaining the conclusion of Brahman and / or the Soul, Upanishads could not have better explained any other way, especially since as Brihadaranyaka Upanishad (II. iii.6) explains: ‘Now therefore the description of Brahman: *Ya evam Veda, athaata adesha na iti na iti, na hi-y etasmaad iti, na ity anyat param asti; atha naama dhyeyam satyasya satyam iti, praana vai satyam, teshaaam esha satyam/* (Now therefore there is the teaching of Veda; ‘Not This, not this’. From there is nothing higher than this; now the designation for him is the Truth of Truth; the vital breath is Truth; He is the truth of that! Because there is no better and appropriate description than this; now Its name: The Truth of Truth.)

III.ii.23) *Tadavyaktamaaha hi/That Braman is unmanifested, despite the fact that as a view has been expressed about his superiority several fold to the manifested Universe or He is not perceivable at all! All the Upanishads uniform views that He is simply not perceivable: Mundaka Upanishad (I.i.6) states: *Yat tat adrushyam agraahyam agotram avarnam aghakshustotram tad apaanipaadam, nityam vibhum sarvagatam susukshmam tad avyayam yadhbyutayonim parishyanti dheeraah/* (On the solid foundation of the so called inferior knowledge- which is actually higher knowledge of Veda Vedangas -as compared to Brahma Vidya the Superior Knowledge, the Superior Enlightenment is no possible of realisation; That is ‘agraahyam’ or beyond comprehension; ‘adishyam’ or imperceptible by the Senses and sensory organs; ‘agotram’ or of unknown nativity; ‘avarnam’ or featureless and unphysiqued; ‘achaksohstotram’ or without eyes or ears. Brihadaaranyaka Upanishad. (III.ix.26): *Sa esha neti netyaatmaa, Aghuyo nahi guhyatey, Asheeryo nahi sheeryatey, Asango nahi Sajyatey, Asito na vyayatey, na rishyati/* (This Self is not definable as It is neither this nor that; it is not identifiable or distinguishable, nor perishable, but unattached, unrestrained, absolutely free to act on its own, and totally independent by itself and neither feels pain nor suffers injury) Taittiriya Upanishad states vide II.vii.1) *Asadvaa idam agra aaseet, tato vai sadajayata, tadaatmaanam svayam akuruta, tasmaat tat sukrutam uchyate/ Yad vai tat sukrutam, raso vai sah, rasam hi evaayam labhvaanandi bhavati, ko hyo-vaanandayaati, yadaa hyevaishha etasmimadrushye naatmye nirukte nilayebhyam pratishtham vindate athasobhyam gato bhavati, yadaahi evaishaetasmin udaram antaram kurute, atha tasya bhayam bhavati, tatveva bhayam vidushho manvaanasya/ (Quite initially before the very beginning of Creation there was Brahman alone and as he created everything, He was titled as the Self- Creator as there was absolute nothingness therefore. The expression of ‘sukrutam’ is to be interpreted as ‘svakrutam’ as also ‘sakrutam’ as an exceedingly well performed act of Creation; indeed both these expressions firmly establish the pre-existence of Brahman. That this unique act of creation is nodoubt the Source of Joy who in any case what Brahman is, but also the Beings in Creation for their very existence. The process of breathing by way of inhaling and exhaling provides life to the Beings created and consequently a state of security and fearlessness as long as the breathing continues. As long as the state of joy and fearlessness continues and the big cover of security prevails. On the contrary, once a person feels even slight change in the balance of one’s physique, the psyche and consciousness would undergo gradual metamorphosis and the complex of fear and denial of well being creeps in; that is the state when the Beings view at Brahman not only as the power center of joy but also of awe and even terror when the situation of joy and freedom changes to the fear of Brahman and carefullyness to alert the conciousness within to refrain from curves instead straight lines in one’s deeds and thoughts! Hence the ideas of enlightenment versus ignorance which guide one’s actions of virtue or*
vice! Once the periodical cycle of life and death is baled out, the the bouts of ups and downs are terminated for ever and safe sailing reaches the shores of Brahman of bliss and fearlessness for ever! Bhagavad Gita (II.25) proclaims: *Avyaktoy amachintyo Avikaaroyamuchytey, tasmaad evam viditwainam naamushchitamarhasi* (He is stated to be Unmanifested, Unthinkable, and Untarnished; do endeavour to realize such Description of the Supreme and destroy ignorance and natural grief!).

**III.ii.24** *Api samraadhaney pratyrkshaanumaanaabhyaaam/* Some like Maha Yogis practise ‘Samraadhana’ or total dedication to Brahman by way of devotion, contemplation, deep meditation and such other practices and succeed realization. This possibility by way of revelation and inference has been referred to Scriptures. Katha Upanishad (II.i.1) is quoted: *Paraanchi khaani vyatrunat Syayambhuh tasmaat paraak pashyati na antaratman Kah chit dheerah pratyaagaatnaam amyakshat aavrukta chashuh amritatwam icchan!* Purusha is hidden in all beings and as such does not appear as the Self; but he could be perceived with fine and pointed intellect. The Self Existent Paramatma appears to have installed a thick, opaque and dark glass made of outer material made of limbs and senses and the Being is thus totally disabled to vision the other side. This is why one sees only one side of the screen and not the other where the Self actually is present in great glory and splendour! But a very extraordinary Intellectual who discards the view of the fleeting material of misleading dazzle created by way of diversional tactics and makes exceptional efforts to vision the ‘Pratyagatma’ deserves to vision the Self, the immortality!

Mundaka Upanishad (III.i.8&9) explains the same process as follows: *Na chakshushaa grihyate naapi vaachaa naanyaih devaih tapasaa Karmanaa vaa, Jnaana prasaadena vishuddha sa ttvah tatastu tam pashyate nischalam dhyaaya maanaah/ Eshaan anuh Atmaa chetasaa veditavyo yasmin praanah panchadhaa samvivesha, praanaischittam sarvam otam prajaanaam yasmin vishuddhey vibhavayeshaa Aatmaa/ (The unique means of realization is not through the eyes, nor through speech nor through the other senses; nor is it attained through austerity or Karma. Since one gets purified in mind through the favourableness of the Intellect, one can see that Indivisible Self through meditation. Within the heart of the body, where the Vital Force enters the Five Forms of Praana-Apaaa-Vyaana-Udaana-Samaanaas, is the subtle Self to be realized through Intelligence by which is pervaded the Mind as well as the motor and sensory organs of the Beings. And as to be known in the mind which having been purified, this Self reveals Its very bright identity!). At this state of visualization, indeed the Supreme Brahman and the Soul become identical.

**III.ii.25** *Prakaashaadi vat cha avaisheshyam karmaani abhyaasaaat/* Apparently the Individual Soul is stated to be in illuminated form but as defined in the above Brahma Sutra, both the Entities are identical, excepting the attributes. In this connection is the quote from Chhandogya Upanishad (VI.viii.7) viz. Existence is called the abode as also the place of merger, besides being the root or origin. This is how each of the Gods viz. Food, Water and Heat merging into Mind-Vital Force and Speech manifest as three fold and three fold as these Deities come into contact with a Self! As soon as a self or a person departs from a body, then speech is withdrawn into mind, mind into praana, praana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence. This Absolute Power is seen by none as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly it is never heard as it is not an object of hearing by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence and all that merges into That or The Self! And
III.ii.26) Atah anantena tathaahi lingam/ Those Seers who by virtue of truth, concentration, complete knowledge, continence, and Spiritual Practice look inward by meditation reveal the Self becomes Brahman himself. Mundaka Upanishad (III.ii.9) states: Sa yo ha vai tatparam Brahma veda Brahmanda bhavati, naasyaa Brahmaavikule bhavati, Tarati shokam tarati paampaanam guhaagranthihbyah vimuktaam amrito bhavati/ ( A great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood of Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: ‘tarati shokam’ or overcomes grief of mind; ‘tarati paamaanam’ or is in the state of a blemishlessness or as of the state of a ‘Sthitaprajna’; ‘guhaagrandhibhyaha vimuktaah’ or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as ‘ Amartah’ or the Immortal and Eternal) Having said that the Self is Brahman, yet heBeing Brahman, he is merged in Brahman; this is what Brihadara - nyaka Upanishad (IV.iv.6) sums up in this context: Tad eva saktaah saha karmanaiti lingam mano yatra nishaktam asya, prapadyaantam karmanah tasya yat kim, cheha karoti ayam, Tasmaat lokat punaraiti asmai lokaya karmane/ ( On this subject, there is the following verse: There is a hidden meaning in this verse with the expression Linga or ‘Manah Pradhana’ or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile ‘subtle’ body or its mind to the new ‘gross’ body’s mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of ‘Akaama’ or desirelessness, or ‘Nishkaama’ or a deed without expectation, or ‘Aptakaama’ or a deed executed purely in favour of somebody or for something and ‘Atmakaama’ or a desire fulfilled in favour of one’s own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!)

III.ii.27) Udbhaya vyapadeshaat ahikundalavat/ The relationship of the Supreme Brahman and the Individual Soul is like that of a snake and its coil. This perception is likeable the Subject and Object of meditation. This differentiation is not possible of attainment through vision or speech nor through other senses and not even through austerity and by Karma or virtuous action only. This is possible only by intense meditation when mind gets purified by the favour of intellect. Mundaka Upanishad. (III.ii.8) gives the example of rivers flowing down and getting indistinguishable on entering the Sea by the name and form of the river concerned; Yathaa nadyah syandamaaah Samudrostam gacchanti naama rupe vihaya, tathaa vidvaan naama ruapad vimuktaah paraatpraam prurushamupaiti divyam/Just as rivers merge with Seas, totally losing their names, origins and their courses, so do the Individual Selves merge completely in ‘Paraatparam Purusham Divyam’ as these rivers become ‘naamarupa vihaya’ and ‘naama rupat vimuktaah’; the ‘Param’ is the Supreme while ‘Paraat’ as stated as the fleeting flashes of Maya the forces of Illusion. Indeed, Maya is no doubt of ‘Paratah’ nature as it is uncontrollable by the mortal beings normally but in the context of the merger of the Self and the Supreme, Maya is pushed down and overcome as Truth gets vindicated and Reality prevails in the context of emancipation! Prashnapanishad vide IV.v. explains further: Sa yathema nadyah syandamaaah Samudraaayanaah Samudram praapyaastam gacchanti bhidyeet taasaam naamarupe samudra itevas prochyaate/ Evame vaasya paridhrishtiramah shodasha kalah purushayaanaah purusha itevas prochyaate sa eshokalam ruto bhavati/ or as the rivers merge with the Seas they lose their identity and are merely called as the Seas and similarly the body constituents disappear as they see the Parama Purusha. In the next Stanza, the Upanishad states: Aaraa iva ratha naabhou kalaa yasmin pratishtitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivaathaa/ or just as the spokes of a chariot wheel are fixed to hub, the body limbs are aligned to the axis named mind but collapse of the wheel or death of the Being is
unaffected by the driving force of the Unknown Purusha!) Thus the illumined Soul getting freed from the name and form submerges into the self-effulgent Purusha that is higher than the higher Maya. Thus the mention of the difference and non-difference of the two entities of Brahm and the Self are comparable to the snake and its coil or hood which are mere extensions of the reptile.

III.ii.28) Prakaashashraya vadva tejatwaat/ The distinction of the Supeme Self and the Individual is also similar to the Sun Rays close by to the globe of Sun as both have possess the same capacity of radiance and heat. The closer the rays to the Origin of the Globe of Sun would be the more intense the illumination and power of radiation.

III.ii.29) Purva vadvaa/ The comparisons of the Snake and coil or the Sun and the nearest rays are justified by the distance of ignorance and enlightenment. The bondage of the Self and the Supreme is purely on account of the play of the adjuncts of the Self which obviously include the action-reaction syndrome of Karmendriyas and Jnyanendriyas, the pro active role of mind and its positive faculties, and above all the power of drive and intensity of dedication and total involvement. The relationship of the Self and Brahman is basically on the maxim of ‘Thou art Thou’ or the revelation of Identity.

III.ii.30) Pratishedhaaccha/ The phenomenal manifestation of Brahman as a true reflection of the Self is painstakingly explained in various Upanishads as illustrated in the Brahma Sutras above. Brihadaranyakya Upanishad explains the role of Maya and the unique link of the Beings , their Inner Self and Paramatma: II.v.19): Idam vai tannadhu Daddhyaam Atharvano shvibhyaam uvaacha, tad edad Rishi pashyant avochat: rupam rupam pratirupo babhuva, tadasya rupam pratichakshanaaya, Indro maayaabhihi puru rupa eeyate, Yuktaa hi asya haraayah shata dasha iti/ (Thus Dadhyan Maharshi taught Madhu Vidy to the Ashvini Devas in Atharva Veda as they were in the form of Horse-heads. As each specie of the Lord’s creation as of biped or quadruped or innumerable other forms, the process of Creation got multiplied as per the original swarupa or the prototype as ‘pratiswarupas’ or replicas got reproduced aplenty with similar features, organs and their respective functions by Maya or ‘make believes’ which appeared in tens, hundreds, thousands, and of endless numbers with organs and their functions in perpetuity till the termination of Creation till another such cycle gets renewed! That Parabrahma or the Supreme Creator is stated ‘apurva’ or unprecented, anpara-akaarana-akaarya or causeless, spontaneous, and on his own volition, as also Abahya or beyond comprehension yet the consciousness within the Internal Judge of one’s thoughts and deeds! This Self is thus a true reflection of Brahman the Infinite.This Antaratma of every being is a fascimile of Paramatma and just as the Supreme knows everything, can see, hear, feel, act, react, think, comprehend and so on the Individual Selves of all the Beings can certainly do so to their respective capacities.Like horses are yoked to a chariot, the internal organs and their functions are tied together to the Pure Intelligence. This is the meaning and import of the Mantra and this again is the lesson of the Madhu Vidy, nay the secret of Vedanta; this again is the cohesion or link of the Inner Self and the Supreme Brahman all about!).

Paraadhikaranam- This Section seeks to clarify doubts arising from some passages of Upanishads due apparently to wrong interpretetations of the texts.

III.ii.31) Paramatatah setu unmaana sambandha bheda vyapa deshebhyah/ One example of wrong interpretation of the passages of Upanishads pertains to existence of some entity superior to Brahman. Such mis-conceptions arise due to the mentions of embankment, measure, connection and difference of
Brahman and the alleged entities of superiority. For example, Chhandogya Upanishad (VIII. iv.1) mentions ‘Atma’ as an embankment or dam which is free from sins: *Atha ya Atmaa sa seturvishrutir eshaam lokanaam asambhedaaya naitam setum ahoraatrey taratah, na jaraa mrityurna shoko na sukruTam na dushkrutam sarve paapmaano to nivartante apahata paapmaa hy esha Brahma lokah*/(Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach the bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahma! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contentment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ‘ *Tamasomaajyotir paradigmaya, mrityormaamritam gamaya/*’ On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahma, that person attains Brahmatva and Bliss with freedom of movement and realisation of Totality! ) The possible misinterpretation is that on crossing Brahma the Self would be able to attain another further Superior Entity beyond Brahma! Indeed this is a misconception that after crossing Brahma that being the bridge there might yet another further Superior Force there beyond on the other side of the bridge! Another misgiving is on account of measure referred to vide Chhandogya Upanishad : III.xii.6 describing Gayatri as a meter with four feet each foot having four syllables and is six fold in the shape of speech, Beings in creation, earth, physique, heart and vital force, explains further : *Etaavan asya mahima, tato jvaamsccha Purushah, paadosya sarva bhutaani, tripaad asyaamritam divi/* ( while Gayatri is the indeed significant, Purusha is greater still; the Universe is one fourth of Brahman while three fourths further is unknown Immortality! The Upanishad further explains : That Brahman which is such, has got four feet, speech organ is one foot, organ is of smell is a foot, eye is a foot, ear is a foot. This follows the divine. Fire is a foot, Sun is a foot, Directions are a foot. Both of them, the personal and divine, become enjoined’). Similarly, this Upanishad (IV.vi. 1-4) explains of one foot of Brahma comprising four parts’; the first part is stated to be of Four Directions, the second of Earth, Sky, Heaven and Oceans; the Third of Fire, Sun, Moon, and Lightning; and the fourth one of yes, Ears, Speech and Mind. Thus the misterpretation on account of Brahan’s measure gives the impression that there might be something beyond Brahma! The third reason in this connection is on account of his connection. Chhandogya Upanishad. (VI.viii.1) is quoted: *Swapnaaantam me vijaanehiti, yadraitat purushah swapiti naama stataa tadaa sampanno bhavati, svam apito bhavati, tasmaad enam swapiti achakshate, swam hi apito bhavati/ Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyaatraayatanam alabdhwaal praanam evopashaayate, praana-bandhanam itii*/(Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!)

Taittireeya Upanishad (II.iii.1) refers to: *Tasyaisha eva sharira Atmaa, Yah Poorvasya, Tasmaat vaa
etasm praanamayaat, Anyottara Atmaa Manomayah tenaish purnah/ Sa vaa esha Purusha vidha eva, tasya Purusha vidhitaa, Anvayam Purushavidhah,Taya Yajurevba shirah, Rig dakshinah pakshah, saamottra pakshah, Aadesha Atmaa, Atarvaaningirasah puccham pratishthau// (There are two ‘divides’ of a human being, one is the physical and another that is more significant is the Internal Self. Praana is common to both the embodied self as well as to the inner consciousness or of all the beings including humans and of Devas respectively. In the context of all human beings, animals and other species or of the embodied Self, Prana based on food sustains the vital body. The Inner consciousness is sustained by mind. The latter or the mental body as compared to the vital body is constituted of Vedas; Yajur mantras are of the head, Rig mantras of the right side, Saama mantras of the left side while Brahma portion is of the body trunk; the Atharva mantras as signified by Angirasa Maharsi, are of the stabilising tail represented by Earth. The analogy of the Physical and Inner Selves is thus perfect: Vital Force Praana emerging from food is the ‘sin-qua-non’ or the quintessence of sustaining human and other beings in the physical context, whereas in the celestial sense the Inner Consciousness is based on the vital force arising from Vedas and their unity of the mental body since the Vedic Texts affirm that ‘all the Vedas get united in the Self in the mind’ as per the ‘Adesha’ or ‘Commands’ Portions of each Veda ie the Brahmanas as in reference to Taittireeya Adesha III.ii.1 affirms the unity of all Vedas. Again, reference is made in the Brahma portion of ‘Atharvaangirasa’ refers to ‘puccham pratishtha’ or of the stabilising tail; the relevant mantras are in relation to the rites performed urging stability of peace and prosperity for all in the context of their minds.) The import of this Text would certainly lend to an interpretation that a force beyond Brahman is doubted. The Text from Brahadranyaka Upanishad. (IV.iii.21) refers to the State of ‘Sushupti’ or deep state of dream when a person comes into contact with a limited entity gives him a sensation of embracing Brahman then there might be even better ecstasy possible! Apart from the considerations lending belief that after all there might be other entities other than Brahman that might yield much better and deeper sensations by virtue of more effective means and inputs: for example even Chhandogya hinted at such possibilities; In Chapter I.vi.6-7-8, passages of relevance say: ‘Then this golden person who is [Ruk and Saama] seen in the Sun, who has a golden beard and hair whose every part from the nail upward is golden, of that person the two eyes are like the lotus and who is the Udgaata since his finger joints are like that of a singer of Ruk and Saama Vedas and is above all sins’; He rules over the worlds that are above the Sun and also over the desires of Gods’. Indeed references in the Upanishads as quoted above on account of describing that there might be phenomenal manifestations beyond Brahman are basically to facilitate meditations, intellectual grasp or by way of metaphorical expressions in the specific contexts of embankments against imperfections and sins, measures of quantititative and qualitative nature, emphasis on contrasts and other differences. But notwithstanding such labored explanations and similes and by virtue of the most authoritative proofs from Vedas, more so in the absence of proofs to the contrary, the quintessence of what Brahman is all about is that He is Unique, Absolute and Eternal. In any case, the following Brahma Sutras shall explain the position in a fitting perspective with reference to the very interpretations the relevant passages of Upanishads as quoted above on the subject.

III.ii.32) Saamaanyattu/ The reference is regarding the embankment or a bridge between the Individual Self and the Supreme. Chhandogya Upanishad.(VIII.iv.1) clearly states: Atha ya atma, sa setur vdhritireshaam lokaanaam asambhedayaa naitam setum ahoraatre taratah na jaraa na mrityur na shoko na dukritam na dushkritam, sarve paapmano to nivartante, pahata paapmaa hyesha Brahma lokaah/
(Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach the bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuine. That is the world of Brahman! On crossing the bridge, miracles happen instantly like the big gets celestial vision, wounded is healed, persons become turn ecstatic.)

III.ii.33) Buddhi-artha padavat/ In course of meditation, it is apparent that the Individual visualizes the physical magnitude of Brahman since he enables his imagination for which reason one tends to concentrate a form, colour, body size, limb measures, their numbers etc and the space and speech attributes. These quantitative and qualitative dimensions are significant factors and aids for the deliberation and contemplation. This does not in any way prejudice the fact that there might be a Superior Brahman in thought and fixation of His minuteness or sheer Absoluteness bordering on Non-Existence!

III.ii.34) Sthaana viseshaat prakaashaadivat/ The influence of enriched environment like brightness, spatial expanse, rains of flowers, enlivening fragrance, tranquility, and such conditioning factors and adjuncts need never to captivate the existence of a power and magnificence of a Superior Brahman. Indeed, He is within the Self and ever present with it! Place, positioning, direction, presence are simply insignificant factors to invent an Entity beyond Brahman!

III.ii.35) Upapattescha/ It is logically justifiable that the search for Brahman is within the Self alone. Chhandogya Upanishad. (VI.viii.1-2) affirms: Uddalako haarunih Svetaketum putram uvaacha, swapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sdampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham pativaanyaatraayatanam alabdhwaa praanam evopashraayate, praana-bandhanam iti// (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it! The same Upanishad also states (III.xii.7-9): Yad vai tad Brahma teedam vaava tadovyam bahirdhaa Purushaad aakaasho yo vai sa barhithaa Purushaad aakaashah// Ayam vaava sa yoyamantah Puruso aakaasho yo vai sountah Purusha aakaashah// Ayam vaava sa yoyam antar- hridaya aakaashah tadetat purnam apravarti, purnam apravartinam shriyam labhate y evam Veda! (That most incomprehensible Brahman is clearly the material Space within a person and also the Space within the heart; the total fullness is the All pervading and perhaps Immutable Unknown. He who knows that Reality is a constituent of that Totality of Indestructible Glory!)

III.ii.36) Tathaay anya pratishedhaat/ As all the reconciliations have thus been clarified now it is established that there is nothing else but Brahman. Now going back to Chhandogya Upanishad
(VII.xxv.1-2), one reads: Sa evaadhastaat, sa uparishtaat, sa paschaat, sa dakshinatah, sa uttaratah, sa eyedam sarvam iti, athaato sarvam iti, athaatohamkaaraadesha eva, atham evaadhasaat, atham uparishtaat, atham paschaat, atham purastaaat atham dakshinatah atham uttaratah atham vedam sarvam iti/ Athaata aatmaadesha eva aatmaivaadhaastaaat, atmoparishthat, aatmaa paschata atmaa purastaaat, aatmaa dakshinah, aatmottaataat, aatmaamaivedam sarvamiti; sa vaa esha evam pasyaan evam manvaana eam vijaanaanatma raatri aatma krida aatma mithuna aatmaaanaandandah, sa swaraad bhavati, tasye sarveshuleksheshu kaamacharoh bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha yenyathaato viduh, anya raajaanaas te kshhayyaa loka bhavati, teshamsarveshu lokeshvaa akaama-charo bhavati// (Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one’s mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth ) Also, Mundaka Upanishad (II.ii.11) defines: Brahmaiva mamrutam purastaaad Brahma Paschaad Brahma Dakshinatchottareena, Adhahscourdhwa cha prasutam Brameva idam Vishwamidam varishthham/ (Right within the luminous sparkle of a golden sheath, devoid of taints or parts, is the Supreme of purity, clarity and brightness which the Seers seek with surprise and supreme satisfaction as the Universe is nothing but Brahman) Brihadarayaka Upanishad (IV.iv.19) describes too:: Manasaiva anudrashtavyam naiha naanaasti kincha: mrityouth sa mrityum, aapnoti ya iha naaneva pashyati/ (Indeed there is no duality of the Self and the Supreme Self as they are but the reflections of each other and this basic Truth is vindicated only by the elemental mind which is but the characteristic of Pure Knowledge. This Truism of Non Duality is witnessed from an Individual’s journey from death to death and from birth to birth but for the superimposition of unawareness named ignorance!(The Script goes further: IV.iv.20) Ekadhai- vaanudrashtavyam etad aprameyam dhruvam, Virajah para aakaashaad aja aatmaa mahaan dhruvah/ (As the form of consistent and hormonised Pure Intelligence realises like the elemental ether permeating all over the Universe, the Individual Self is taintless as being free from the imperfections and contami -nations of body and senses. The Self is infinite and indestructible as neither it comes into life, nor exists, grows, begins to decline, decays and dies!)

III.ii. 37) Anena sarvagatavyam aayaama shabda aadibhyah/ Hereby it is firmly established that the omnipresence of the Self is proved on the strength of Smritis as well as by logic. The all-pervasiveness of the Self is a corollary of the basic fact that Brahman is so. Texts like Chaandogya Upanishad (VIII.i.2-3) Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaasha kis tad atra vidyate yad anveshhtavyam yad vaa va vijijnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashaah, taavan eshontarhridaya aakaasha; ubhe asmin dyavaa prithvi antar eva saahaite, ubhavagnischaa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraaani yacchaayaheastii yaccha naasti sarvam tad asmin saahitam iti/ (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!)The same
Upanishad repeats in a different way (III.xiv.3) further: *Esha ma atmaantarhrayenneeyaan vriher vaa, yadgvaad vaa, sarshapaadvaa, shyaamaak aad vaa, shyaamaaka tandulaad vaa; esha ma aatmaantar hridaye jyaayaanprthivyaah, jyaayaan diva jyaayaan ebhyo lokebhyah*(The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe!)

Gita (II.23-25) is quoted in this context: *Nainam cchindanti shastraani nainam dahati Paavakah, Na chainam kledayantyaap ah na shoshayati Maarutah/ Acchedyoyamadaahyo yama kledyoshoshya evacha, Nityassraavah shtaanur achaloyam Sanaatanah/ Avyaktah achintyo ham avikaaryamuchyate, Tasmaat evam viditwainam aamushochitumarhasi* (None can destroy this Soul with swords and arrows, nor burn it with fire, nor outpour with water falls, nor blow off with strong winds; It can never be pierced, blazed, diluted, or dried up. This is everlasting, ever filled up, unwavering and constant, age old, unseen or felt by sensor organs, unimaginable and unsullied. Do make an endeavour to absorb the essence of what this Soul is all about!)

**Phalaadhikaranam**

**III.ii.38) Phalam atah upattate**/ There is a view that after all Karma or Action by individuals alone yields fruits, some desirable and some undesirable, meaning thereby that the fruits of action alone are responsible and that there is no role of Brahman. The view is that acts of Individuals are influenced by consciousness which in turn is conditioned by mind and sensory organs and environmental forces. Be that as it may, the contradiction is obviously faulty as after all Karmas are not paid off simultaneously and are not temporary in nature since there is the principle of carry forward and that is where the role of Brahman comes in. Karmas are the resultant of Adhi Bhoutika (due to one’s own physical), Adhyatmika (due to psychological) and Adhi Daivika (Nature-oriented) reasons beyond the control of Individuals and that is where Brahman’s instructions are evident. More over fruits of karma are not on the formula of immediate ‘quid pro quo’ disregard of timings, holistic decisions and judgment of Brahman to reward or retribute. His unique compassion to postpone fruits of acts etc. constitutes a major factor. His decisions about the award of rewards or punishments, the quantum, timing, circumstance, place, manner etc are indeed final, based on His own assessment.

**III.ii.39) Shrutvaaccha**/ It is not only on the basis of reason that distribution of fruits to Individuals is governed but also on account of what Upandhads teach viz. that Brahman is the Singular Ordainer. Brihadranyaka Upanishad (IV.iv.24) teaches as follows: *Sa vaa esha Mahaanaja Atmaanah; VindateyVasu ya yeva Veda* / (That magnificent and birthless Self is indeed the unique provider of food, wealth, and fruits of all deeds, so avow the Scriptures!)

**III.ii.40) Dharma Jaiminirata eva**/ There are certain injunctions contained in Shrutis like one wishing to reach heavens should perform a Sacrifice. For sure the effect of performing such acts of Dharma or Virtue would be fruitful. But there is a principle named ‘Apurva’ which involves an exigency of not being able to fulfill the Injunction might either result in the disutility of that Injunction or cruelty on the part of Brahman of the non fulfillment of the virtuous action concerned. Hence Jaimini is of the view that on account of the Apurva principle the non observance of the Vedic Injunctions concerned; one should not neglect the performance of virtuous deeds as these are the ultimate deciders of the fruits of action. This view is considered differently by Badarayana Rishi in the following Brahma Sutra.
III.ii.41) Purvam tu Badarayano hetu vyapadeshaat/ By qualifying the view of Jaimini as above, Bararayana takes a different view altogether; Brahman is himself is the cause being responsible to motivate an Individual to act virtuously and accordingly bestows the fruitful results. Kausitaki Upanishad (III.8) endorses the view of Badarayana: 

Na vaacham vijijnaseeta vakaararam vidyaat, na gandham vijijnaseeta ghraataaram vidyaat, na rupam vijaseeta drashtaaaram vidyaat, na shabdavijijnaseeta shrotaaram vidyaat, na annam rasam vijijnaseetaaamarasasya vijaataaram vidyaa, na karma vijijnaseeta kartaaaram vidyaat, na sukhaduhkhe vijijnaseeta sukha duhkhayor vijaataaram vidyaat, naaamandam na ratim na prajaatim vijijnaseeta aanandasya rateh prajaater vijaataaram vidyaat netaaam vijijnaseetaataitaaram vidyaat, na mano vijijnaseeta mantaaram vidyaat, tavaaeta daashaiva bhuta maaatraa adhipraajnaam dasha praajnaamaatraa syur, yad vaa praajnaa maaatra na syur na bhuta maaatraasyah, na hyanyatarato rupam hinchena sidhyen no etan naaanaa tad yathaa rathasyareshu nemir arpio naaabaav araa arpitaa evam evaataa bhuta maaatraa praajnanaaraasva arpitaa na saaduna karmanaa bhuyaan bhavati n o evaa saadhuunaa karmanaa bhuyaan bhavati no evaasaadhunaa kaniyaan, esha hi eva saadhu karma kaarayat tam yam ebhyo lokebhya unneeneeshata esha u evaasaadhdu karma kaarayati tam yam adho nineeshate, esha lokapaala esha lokaadhipatih, esha lokeshah sa ma atmeti vidyaat sa ma aatmeti vidyaat tataa/

(There needs to be a perfect coordination of the faculty of knowledge or perception ‘per se’ and the Jnanendriyas and Karmendriyas or the Agents of Knowing and those of Action to carry out in respect of any Individual Self; Mind is the medium of the transmission and regulation of action. In other words the three entities of the organ of sense, the appropriate object and the sense of recognition need to be in a single and unified operation of mind! The examples are given in the Stanza: Speech is not only a faculty but also what one is desired by the speaker. Similarly smell is what the person concerned is able to smell. Taste of the food is such as the one who likes or does not like and the extent to which the person so experiences. Sound has to be such as to attract the attention of the hearer. Any particular action should be such as to take the approval of whosoever desires to perform. Pleasure or pain cannot by themselves act but what the Individual concerned is desired or ignored / experienced. Mind is only a mere body-device to act but cannot act on its own and cannot be forced by the thinker unless he desires to think. Also, in turn, the ten agencies of Jnaana and Karma viz. the knowledge and action tools need to be activised by the mind, again at the express direction of the thinker. Would there be no elements be Intelligence, there would not be elements of existence either. Just as a chariot of the felly is fixed on the spokes and the spokes are fixed on the hub, so do the elements of existence are fixed in the faculties of intelligence and the latter are fixed on the breathing spirit; further the breathing energy is everlasting universally. And that again is the Self or the Antaratma the reflection of Paramatma. Indeed He is the Supreme and the Supreme again!)

Gita (VII.21-22) too sanctions the Badarayana view: Na tayaa shraddhayaa yutah tasyaaradhanaa meheatey, Labhatecha tatah kaamaan mayaiya vihitaanhitaa/ Antavattu phalamteshaam tadbhavatyalpamedasaama, Devaandeva yajo yaanti madbhaktaa yaanti maamapi/ (Whichever divine form a devotee wants to worship with faith, I ordain for him the unswerving faiths in that very form. Endowed with that faith he continues in the worship in that form and obtains from it the results he desire as ordained by Me’). The same views are in other Upanishads also: Brahman’s dispensations are stated to be bestowed by Him at the time of creating the creatures according to their previous accounts of individual Karmas or Actions.
TRITIYODHAAYA

TRITIYA PAADA


Sarva Vedaanta pratyayaadhikaranam-

III.iii.1) Sarva Vedanta pratyayam chodanaadi avisheshaat/ Various concepts of Vijnana or Awareness of Brahman and Upaasana or Meditation is just the same. Differences in the methodologies of worship arise on account of the adjuncts of Brahman such as for instance Jyoti or Light is targetted in Jyotistoma Sacrifice and Katiri Sacrifice for rainfall carrying water jar in Taittiriya branch. Vows based on holding fire on head enjoined by the followers of Atharva Veda is referred to in Mundaka Upanishad (II.l.10) and this Rule is revealed by the mantra: *Tadeva Richaabhuktam, Kriyaavantaha shrotriya Brahman nishthaah Swayam juhvat ekarshim shraddhayantah, Teshhaamevaitaam Brahman Vidyaam vadeta Shirovratam vidhivadvaistuta cheernam* (This Parama Mantra is ‘abhyuktam’ or declared as follows: Those who are ‘kriya vantah shrotriyah Brahman nishthah’ or preconditioned as the practioners as designated disciplines, scrupulous observers of vedic duties and Seekers of Hiranyagarbha and Brahman beyond; also as the self performers of Ekarshi Sacrifices with faith and and dedication are qualified to learn Vidya and practise the principles as per Vedic Vow of holding Agni on the head as pae Atharva Veda!). Brihadaranyaka Upanishad (VI.l.1) highlights the significance of ‘Praana’: *Om/ Yo ha vai jyeshtham cha shreshtham cha veda jyeshtascha shershtascha svaanaam bhavati; Praano vai jyeshtascha shershtascha* (Gayatri indeed is Prana the vital force which is ever-lating, but is distinct from temporary organs and senses including speech and mind.) Chaandogya Upanishad too repeats exactly the same about: *OM/ Yo ha vai jyeshtam cha shreshtham cha veda jyeshtascha bhavati praano vaava jyeshtascha sheshthascha* (That Praana or the Vital Energy is the oldest and the best realisation especially in the context of transmigration of the Individual Souls as the latter keep shifting from one life to another, as none of the body organs get transferred except ‘Praana’ only. Now, in each life or existence only the Vital Energy is the common factor, which is truly stated to be the merger point of all the body organs and their senses. This is how the claim of superiority of all the temporary organs at the repetitive halt overs of one’s lasting life link as jumping from one existence to another is dismissed and the continuity of the chain of life after life is assured by the Praana and Praana only and hence its claim of not only the continuity but also of its indispensability!). Similar interpretations are to be applied to all such meditations to Vaishwanara or Virat as in Shaandilya Vidya in the meditation of five fires, and so on.

III.iii.2) Bhedaamneti chennaikasyaamapi/ Same kinds of Vijnanaas or Vidyas are taught with differences and even in the same Vidya with marginal variations. For eg. Vaajasaneya Branch mentions meditation to six fires as in Brihadaranyakan Upanishad (VI.l.1) *: Athainam agnaye haranti, tasya agnir evaagnir bhavati, saitsamit, dhumo dhumah, archirarchi, angaaraa angaararoh, visphulingaa visphulingaah, tasminn etasminn agnou Devaah, Purushah reto juhwati, yasyaa aahutvai Purusho bhaasvarnah sambhavati, sa jivati yaavaj jivati, athaa yadaa mrityate* (As the man dies, he is consigned to Agni by the Priests; the Fire then becomes his fire, the smoke his own smoke, the flame his own flame, the sparks his own sparks and the ashes turn into his own ash. Thus into this Fire, Devas themselves offer the departed man as the oblation. From this offering, the man emerges purified and bright after all the rites are performed from his inception till the funeral ceremony) Incidentally, when he dies they carry him to be offered to fire; his fires itself, becomes the fire, fuel the fuel, smoke the smoke, flame the flame,
coals the coals, sparks the sparks. In this fire the Gods offer a person. Out of the offering the person, having the colour of the lighting, arises! But Chhandogya Upanishad (V.x.10) mentions five Fires: *Atha ha ya etaanevam Panchaagninveda na sahataih api aacharan paapmaana lipyatey shuddhah putah Punyaloko bhavatti ya evam Veda ya evam Veda* ('Again anyone who knows these five fires thus does not become besmeared with sin even though he mixes with them. Anyone who knows thus becomes unsullied, pure, and a dweller of virtue'); the PanchagniVidya includes Stealing, drinking intoxicants, sharin bed with other than with once wife and certainly never with the wife of the Preceptor, killing a person especially a true Brahmana, and those who keep company with the perpetrators of the concerned sins). Similarly, referring to Praana, Chhandogas mention four extensions viz. speech, eys, ears and mind while Vaajasdaneyins add a fifth one as well viz. the seed of generation too as a further extension of Mind: *Brihadarnyaka Upanishad*(VI.i.6-7): *Yo ha vai prajaatim veda prajaayate ha prajayaa pashubhih; reto vai prajaati; prajaayate ha prajyaa pashurbhya evam veda* (He who knows Prajaati or that which has the attribute of generation or the seed of generation, is endowed with the creation of children and animals is blessed by himself as also with the children who would be enriched with meditation!) VI.i.7) *Te heme praanaa aham shrey asva vivadamaana Brahma jagmuh,tadyochuh, ko no Vasishtha iti; taddyoavacha, yasminva utkraanta idam shariram paapeeyo manyate sa vo Vasishtha it/* (Now, these body organs that facilitate the senses of speech, vision, hearing, thinking and generation have claimed superiority and approached Brahman who created them all and queried as to who should be the Vasishtha or their Chief; the criterion should be that by withdrawing them and their resultant senses the body would become miserable and shameful. Indeed the body itself is a collection of impure organs and to pass a judgement as to which one was the best of all would create an amusement! That was why Prajapati avoided giving an opinion and sidelined his comment stating that ‘that’ indeed would be the Vasishtha or the Chief, since the services of the claimant organs be kept in abeyance for some period of time.) Thus the objects of meditation differ.

III.iii.3) *Swaadhyaayasya tathaatvena hi samaachaaredhikaaraaccha savavat cha tanniyaamah*/ The rite of carrying fire on the head sitting amid fires as followed by Atharva Vedis quoted vide III.ii.10 of Mundaka Upanishad as mentioned in the opening Brahma Sutra of this Section is under reference here. This rite is only trait of Vedic Study relevant to Atharva Vedis only but that too not as a definite Vidya consisting among preconditions to approach Brahman; more over this obligation is stated among seven such libations counting from Sourya and Shataanadana etc. In fact, Mundaka Upanishad. in the very next stanza ie. (III.ii.11) clarifies: *Tadetat Satyam Rishir Angiraah purovaacha, naitad acheerna vratodhite,namah parama Rishibho namah parama Rishabhyah/ (As the Great Rishi Angirasa declared: ‘The above certainly is the Truth of the Truths as preached in the times of the yore. Those who do not undertake the fulfillment of this vow to intensely cogitate about this Truth and of this Highest Reality are refrained to study this Upanishad! ‘Saashtaanaga Pranaam as’ to the Illustrious Maharshis and Brahma Vid Maha Jnaanis! Our ‘Shashtaanga Pranamaas’ again and again!’ OM Tatsat!)

III.iii.4) *Darshyati cha*/ The above explanations as given about the limited requirement of carrying the Fires on head amid ‘Panchaagnis’ apart, there are further significant clarifications: firstly, as Katha Upanishad. (I.I.15) underlines: *Sarve Veda yatpadam aamanantit tapasmi sarvaani cha yadvadanti, yad icchhanto brahmacharyam charanti tat padam sangrahena braveemi Omintetat/ (Now the effective Instruction by Yama to Nachiketa commences: The ultimate objective of Vedas promulgate one Unique Voice; this Voice is what all austerities make most significance of; and that Single Voice which all the
persons of Brahmacharya or Self Discipline and restrained regulation vouchsafe for OM! In ther words, what all the Vedas instruct is the best way of worship to Brahma. Likewise as Aitrey Aranyak (III.2.3) states: ‘Him only Barhruchas consider in the Great Hymn, the Adharvyus in the Sarificial Fire and Chhandogyas in the Mahavrata ceremony’; these are the ways to worship Brahma. Secondly, there should not be smallest distinction in the Seif and Brahman in the context of the latter. Thirdly, Chhandogyas Upanishad is quoted (V.xviii.1-2) Taan hovaacha: etevai khalu yuyam prithag ivemamaatmaanaam vaishvaanaram vidvaamso annam atthaayasy tva etam evam pradeshamaatram abhivimaanam atmaanaam Vaishvaanaram upasthe sa sarveshu lokeshu sarveshu bhuteshu sarveshuatmaashvha annamattii/Tashya ha vaa eashyaatmano Vaishvaanarasya mutthaiva sutejah, chakshur vishwa rupah, praanah prithvagvartam aatmaa, samdeyo bahubalaah bastir eva rayii, prithvi eva paadaau ura eva vedii, lomaan barhih hrdatam Garhapartyah, manonvahaahrya pachanah , aasyam aahavaneeyah/

(The King then addressed all the Vidwans with long experience of performing Vaishvanara Agni daily and stated that they had been enjoying the ‘anna sesha’ after the homa, by themselves as also their family members; the Vidwans had made their own presumptions- apparently on the strength of Scriptures in different contexts- that Vaishvanara Self signified as Surya, Vaayu, Akaasha, Prithvi and so on. The analogy was drawn by blind men touching various body parts of an elephant and concluding that the animal was like a pillar ( leg), a python (trunk), a winnowing fan (Ear) and so on. Indeed they had all meditated the Viashvanara Swarupa and enjoyed the left over food and even experienced glimpses of Brahman along with their respective family members but alas they all got confused the wood for the forest, since the latter had features other than wood too. More over these vidwans were about to commit the mistake of confusing the Individual Self as the Universal Self on the comparison of enjoying the taste and fulfillment of food and even having glances of Brahman too little realising that Brahman the All Pervasive was not only Surya, or Akasha or Water or Prithvi but He was indeed these and everything else! Thus the second stanza of this section explains that of tat very Vaishanara Self who was Heaven as head, Surya as the eye, Air as the Praana, Sky as the middle segment of the body, Water as the bladder, Earth as the two feet, sacrificial altar as his chest, Kusha grass as his hair, Garhapatya Agni as his heart, Aavaahaaraya Pachana Agni as the mind, and Ahavaneeya Agni or that into food is offered as oblation as his mouth! On all these grounds, the rite of carrying fire on head amid Panchaadi Agnis and so on be given lesser priority. It is neither the accompanying musicians nor the instruments of music that are accorded primacy but the quality of song and the total involvement of the singer which are essential to please the audience that is in the form of Brahman himself!

\textit{Upasamhaaraadhikaranam-}

\textit{III.iii.5) Upasamhaarah artha abhedaat vidhi sheshavat samaanecha/} Since the principal objective is to dedicate the Self to meditate the Almighty Brahman, differences in the procedure of worship and the kinds of media to be observed as per schools of various thoughts are compromised instead of being rigid about the format or subsidiary tools employed. For example the adjuncts Deities like Vaishvaanara, Surya, Anna, Akaasha, Praana, ad so on would have be accorded lesser significance and the kind of rites involved such as carrying Agni on the head of the devotee amid Panchaadi Agnis and so on be given lesser priority. It is neither the accompanying musicians nor the instruments of music that are accorded primacy but the quality of song and the total involvement of the singer which are essential to please the audience that is in the form of Brahman himself!
III.iii.6) Anyathaatwam shabdaad iti chet avisheshaat/ If it is stated that there are differences in the kind of Sacrifices through the ‘Udgita’ or the patterns of chantings as per Chhandogya and Brihadaaranyaka Upanishads, then the reply is in the negative.

The text in Brihadaaranyaka Upanishad is: (I.iii.1) Dwayaaha Prajaapatyaah Deveshcha-asuraaschya tatahaaniyasaa eva Devaah jyaayasaas asuraah; ta eshu lokeshwaspardhant; te ha Devaa uchyyuh hantaasuraanyagjna udgithenatyaaameti/ (The descendants of Prajapati Brahma are classified as Devas and Asuras and while the former are few in number and younger in age, Asuras are larger and older. They vie with each other for Supremacy over each other. Then Devas decided in mutual agreement to dominate in the Lokas by way of performing Sacrifices viz. Jyotishtoma through ‘Udgitha’ or through identity with Vital Energy as prescribed in Scriptures delivered by Brahma himself and as per the repetition of the relevant Mantras). (I.iii.2) Te ha vaacham uchuh, twam na udgaaaya iti tatethi, tebhyo vaag udgaaayat, yo vaachchhi bhogastam Devebhyaa aagaaayat,yat kalyaanam vadati tadaatmane, te viduranena vai na Udgaatraat yeshyanteeti tam abhidrutyaa paapmaana avidhyan; sa yah sa paapmaa, yade vedamaprati rupam vadati sa eva sa paapmaa/ (Devas decided that the speech and correct pronunciation and chanting with intonation in Udgitha is the most essential aspect of the Mantras and Asuras too are well aware that precision in this respect would be excelled by Devas; the rest of the Yagna is meditation and ‘karmaacharana’ or the excution of the work involved in the worship which Asuras too might perform as well. Hence Devas mutually resolved to control the tongue and text of the Mantras with extreme perfection. Any slip of the Udgita could pierce with evil and hence the extra caution!)

Similarly the chant (Udgita) followed in subsequent Stanzas of the Upanishad regarding nose, eyes, ears, mind, Praana the vital force, death, and thus achieved divinity by means of Udgita.

Now, precisely the text of Chhaandogya Upanishad.(I.ii.2) follows the same account of Udgita as in Brahedaranyaka Upanishad too: ‘Devas resorted to Udgita under the idea of defeating the devils; after the organs are condemned as struck with sin by the devils and then in the same way preference for Chief Prana in the mouth is shown as: ‘ Then they meditated on the vital force, that is in the mouth as the Udgita.’ Thus it can be understood from the eulogy of Praana in both these Upanishads is a meditation on Prana alone. However, the objections are that the start and content of the chant are different which are no doubt ignorable but the fact of Prana being the agency in the meditation inferred metaphorically which follows the identity of meditations.

III.iii.7) Na vaa prakaranabhedaat parovariyastvaadivat/ The fact of identity of meditations is contested due to the basic prakarana or the subject matter as clear from the start of the meditation as also the manner of presentation of the above Hymn. But, even as within the same branch of Vedas, there is no combination of the features of two different meditations. This is the same with different meditations occurring in different branches of Scriptures!

III.iii.8) Sanginaasta chet tat uduyutam asti tu tadaapi/ If it is stated that two meditations are the same as per different applications it might be coincidental. For instance, meditation on the Udgeeta as being possessed of quality is possible but to affirm that this only way of meditation might be misleading, just as
sacrifices as Agnihotra, Darshapurnamasaa etc. are no doubt effective but to insist only on these and none else is not tenable.

Vyaapyaadhikaraam-

III.iii.9) Vyaptescha samanjasam/ It is on account of the pervasiveness of Vedas, it is proper and justified to qualify ‘Om’ with the word Udgita. The Unique expression of Om is the fulfiller of desires and more importantly the destroyer of ignorance and evil. Hence the Unique expression of Om which is common and the undercurrent of Vedas should be qualified by Udgita in the Text.

Sarvaabhedaadhikaranam-

III.iii.10) Sarvaabhedaaanyatremey/ In the mediations to the Supreme, all the attributes of Praana need to be incorporated. Both the Chhandogyas and Vaajasaneyins who meditate Brahman in the Form of Praana as the outstanding Feature for meditation need also to incorporate the attributes of Praana viz. the organs of Speech, Vision, Hearing, Touching, Smell and Mind. Sage Vasishtha particularly underscores the attribute of Speech particularly as he is quoted to say that an attractive speaker lives happily. These attributes are also ascribed to Praana foremost: Brihadaranyakya Upanishad (VI.i.14) states: Saa ha Vaaguvavacha, Yadwaa aham Vasishthasthaasmi twam tadvisisthoseeti---/ (To start with, the organ of Speech paid homage to the vital force and declared that indeed that prava was the unique energy that physical existence was made possible and as such the undisputed Vashishtha of the bdies of every human being on creation). Having named Speech first, the Stanza mentions of Eye, Ears, Mind, Organ of Generation and Food. Of course in this context, Kaushitaki Upanishad.(II.14) is to be referred to the argument of Superiority among the Organs and finally elected Praana as their Chief since in its absence none else would survive! Hence meditation to Praana the Chief Vital Force has to be accompanied with its attributes viz. Speech, Vision, Hearing, Smell etc besides Praana the Subsidiary.

Anaandaadyadhikaranam-

III.iii.11) Anandaaadayay Pradhaanasya/ In the meditation to Brahman, with his unique characteristics of Bliss, Supreme Consciousnes, Omni Presence, and Omni Science and so on , which indeed is the most outstanding feature to be portrayed with! Taittiriya Upanishad.(II.v.1) gives the explanation that the embodiment of Brahman be described as follows: Tasyaisha eva Sharira Atma, Yah Purasya tamaadvaa etammaad- vijagnaanayaat, Anyntara Aatmaanandamayah, Tenaisha Purnah, Sa vaa esha Purushavidha eva, Tasya Purusha vidhataam, Anvayam Purusha vidhah,Tasya priyameva shirah, Modo dakshinah pakshah, Pramoda Uttarah pakshah, Ananda Atmaa, Brahma puccham pratshthaal/ ( Having mentioned that Vigjnaam or Knowledge attributed to Brahman is essential for the execution of duties, the heap of sins is gradually evaporated as the precondition of experiencing joy. It is firmly believed that the Inner Self is essentially the form of bliss which would have taken the shape of which the head is of joy, the state of satisfaction is rightside of the body, total fulfillment is the left side, and the body trunk is the fountain of bliss itself while the tail provides the balance to provide stability!)

III.iii.12) Priyashiratstva adi aproaaptih upachaya apachayou hi bhedey/ These quality intensities of delight as distributed on His body parts like bliss in head and so on are the attributes of a mortal being. Indeed the quantum and quality of the bliss of Brahman is boundless but on the analogy of beauty of an
object lying in the eyes of the beholder, the kind of happiness derived by the devotee is what he deserves! Otherwise, as Chhandogya Upanishad (IV.xv.2) assures: Etam sanyadvaama iti achakshate etam hi Sarvaani Vaamaani abhisamyanti sarvaanyenam vaamaanya abhisamyanti ya evam Veda! (Brahman indeed is the ‘samyadvaama’ or the goal of all desirable and attractive things are sought after proceed towards this who knows so’).

III.iii.13) Itarey tu artha saamaanyaat/ Just as bliss or extreme joy can be reaped by His devotees, the latter can fully reap in quantities far larger than the inputs of the devotees, be it good acts, desire for Knowledge, good health and well being, longevity, progeny, wealth, fame, status, mental peace, memory, contentment, kindness, good will and so on.

Adhaayaadhihikaranam-

III.iii.14) Adhyaayanaaya Prayojanaabhaavaat/ The purpose of deep meditation to Purusha should be indeed the be-all and end-all of one’s endeavour and any thing else is totally futile. This is well established in Katha Upanishad (I.iii.10-11): Indriyebhyah Paraah arthebhyascha Param Manah, Manasastu Paraa Buddhih Buddheh Atmaaa Mahaanparamah/Mahatah Param Aavyaktam Aavyaktaat Purusha Parah, Purushaat na Param kinchitsaa Kaashtha saa Paraa gath/ (‘The Sense objects are higher than the senses, and Mind is higher than the sense objects; but, Intellect is higher than the Mind and the Great Soul is higher than the intellect. The Unmanifested is higher than Mahat; the Purusha is higher than the Unmanifested. There is nothing higher than the Purusha. He is the culmination. He is the highest goal). The doubt in the two Stanzas is that having explained the comparative superiority each of the said entities has not proved the purpose of the deep meditation has nor been established. The reply in the same Katha Upanishad. is available vide (I.iii.15) : Ashabdam Asparsham Arupam Aavyayam tathaarasam Nityam Agandhavacchayat, Anaadyanantam Mahatam Param Dhruvam Nchaayya tamaa mrityu mukhaat pramuchyate/ (Indeed the mission to Reality is subtle due to gradual elimination of the sway of Panchendriyas when One becomes freed from the jaws of death by knowing That which is soundless, touchless, colourless, undiminishing and tasteless, eternal, odourless, without beginning, and without end, distinct from Mahata and ever constant). Thus the deep meditation is for the complete realization!

III.iii.15) Atmashabdaaccha/ The reference is to the meditation to Brahman by the individual Self. The chain of priorities mentioned in the Upanishads from sense-organs up to the Supreme is to establish as to how magnificent that Brahma is and that is the singular manner of catching up with the path of Salvation. Katha Upanishad. (I.iii.12-13) is quoted again in the context to highlight the aspect of the Self: Esha sarveshu bhuteshu gudhaatmaah na prakaashatey, Drushyatey twadagrayaa buddhyaa sukshmaayaa sukshma darshabh/ Yacchedvaangmanasi Pragjnastat yacchyet jnaana Atmaani, Jnaanamatmani mahati niyatechchet yacchet tadyacchet shaanta Atmani/ ((This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!) Indeed, this path of Self Realisation is described as impaasable as a razor’s edge, which when sharpened if difficult to tread on. But once attained, tha person becomes freed from the jaws of repeated
births by knowing That which is soundless, touchless, colourless, undiminishing, eternal, without beginning or end, distinct from Mahat the ever constant!

Atmagruheethyadhikaranam-

III.iii.16) Atma gruheetih itaravat uttaraat/ This is to signify the essence of Creation by Brahman as described by Aitareya Upanishad (I.i.1-2) as perhaps mentioned in other Upanishads on the subject as well: Om Atmaa vaa idameka evagra aaseet, Naanyat kinchana mishat, sa ikshata lokaan srujaa iti/ Sa imaan lokaan srujat, ambhah marichihi maraah apah ambhah parena divam dyouh pratishthantariksham/ (‘Om! In the beginning this was but the Absolute Self alone. There was nothing else whatsoever that winked. It thought, Let me create the worlds. He created these worlds’ viz. ambhas, mariachi, mara, aapah. That which is beyond heaven is ‘ambhas’. Heaven is its support. The Sky is mariachi. The earth is mara. The worlds that are below are the aapah’ or the water surface beneath the Earth). This Upanishad.

further continued: I.i.3-4) I.i.3) Sa ikshateme nu Lokaa Lokapaalannu srija iti, Sodabhaya eva Purusham samuddhiritya mur -chhayat/ (Paramatma then felt that having materialised the various Lokas felt the need for Loka Palakas to administer and safeguard these assets thus created; the ‘Ashta Palakas’ or the Eight Governors were Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana. He also generated from the Waters, the concept of a prototype human form -Virat Swarupa-as a Purusha or a Being and gave a shape to him endowed with limbs and sensory organs) I.i.4) Taam abhyatapat, Tasyaabhitaptasya mukham nirabhidyataptasya mukham nirabhidyayata yathaandam: mukhaad vaah, Vaachognir naashike nirabhidyetaam naasikaabhyyaam praanah, pranaad vaayuh, akshini nirabhidyetaam, akshibhyyaam chakshuhu, chakshusa aadityah, karnou nirabhidyetaam, karnaabhyyaam shrotram, shrotaad dishaa, twan nirabhidyata, tvacho lomaani lomaabhyya oushadhi-vanaspatayah, hridayam nirabhidyata, hridayana manah, manasa chandramaah, naabhir nirabhidyata, naabhyaa apaanah, apaanaan mrityuah, shishnaam nirabhidyata, shishnaad retah, reetasaa aapah/ (The Supreme Self designed the process of creation as follows: from his ‘Mukha’ (face), the mouth surfaced ‘vaak’ the vocal chord from which emerged sound and speech; from the faculty of speech materialised Fire; as the Supreme Self’s nostrils parted, the sense of smell and the resultant Vayu or Air got generated. Similarly His ‘Akshini’ or two eyes turned up vision and eye sight; from the latter emerged Surya or the Sun; from the ears generated sound and the faculty of hearing and the sense of Dishas or directions. From the skin came the sense of touch, herbs and trees. From the heart the mind and Chandra or the Moon. The navel of the Supreme’s physique the organ of outbreath and resultant death to the Beings; The Lord’s seat of generative organ came procreation and semen which materialised water). This was how the cycle of Panchendriyas of the Supreme Self caused Pancha Karmendriyas, Pancha Jnanendriyas and Pancha Bhutas viz. the Body Parts of Deed, Sense and Elements in their respective Places! Brihadaranyaka Upanishad. (I.iv.1) describes: Atmaivedam agra aaseetpurushavidhah, sonuweekshya naanyadatmanopashyat soham asmite agre- vyaharat,tatoham naamaabhavat, tasmadapi etarhi aanamtritah, aham ayam iti evagra uktwaa, athaanyan naama prabhute yadasya bhavati, sa yat purvosmaat sarasmaat sarvaan paapmana aushat, tasmaat purushah,oshati ha vai sa tam,yosmaat pooroov bubhushati,ya evam veda/ (At the beginning, it was only the Purushaakaara or human like Atma who found that there was none else and thus he pronounced himself as ‘Ahamasmi’ or ‘I am Myself’. Till date one addresses the self likewise. Since he would have practised Dharma in his earlier incarnation and now he was the very first without a contender, he said to himself that whatever evils might have existed in the past would have been burnt and as such he claimed the status of Purusha the Virat or Viraja.) Brihadaranyaka Upanishad. (IV.iii.7) in this connection defines
the Self: Kathama atmeti? Yoyam Vigjnaanamaya Praaneshu hridayantjyotih Purushah; Sa samaanah
sannubhou lokaavanusanchcharati, dhyaayateeva lolaayateva; sa hi swapno bhutvemam lokamatikraamati
mrityo rupaani/( Which is the Self! The person called self comprises of awareness or knowledge of the
senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light
within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination,
or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and
flight of fantasy. Being thus identified, he loses hold over his sub conscious thoughts and his imaginary
deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a
dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and
senses; put in another way, the so called realities of this and next existence are two and dreams are of a
third existence!) The conclusion is that Brahman created everything and re-invented himself as the Self
too! This Upanishad itself (IV.iv.25) establishes: Sa vaa esha ahaan Atmaa jaromaromritobhayo
Brahma; Abhayam vai Brahma bhavati ya evam Veda/ ( That Supeme Soul is self manifested, immortal,
fearless and beyond description and imagination. Indeed That is the quintessence of Truth, Knowledge
and Magnificence). Finally, one concludes this Brahma Sutra with the quote from Chhandogya Upanishad
(VI.viii.7) once again: It is this existence that is the subtle essence and all that merges into That or the
Self! And that inded is the Self. Tat Twam Asi or That is the Self and truly That is the Truth; That is the
Self. Thou art That!

III.iii.17) Anvayaaditi chetyasyaat avadhaaranaat/ The basic Truth that the Supreme Self and the
Individual Self are the same have been expounded by various Upanishads in various manners. The
context, expression and manner of presenting the Truth may have differed but the sum and substance
remains in tact in its essence; some refer to the process of Brahman’s creation and finally asserted the
truth of identity but for the adjuncts of the Self; some described the effectiveness of meditations to the
Supreme and realized: Yenaashrutam bhavati, amatam matam, avigjnaatam vigjnaanamiti!’What was
that which was never unheard becomes heard, never unthought becomes thought and the unknown
becomes known’ as stated in Chhandogya Upanishad (VI.i.1).

Kaaryaakhyaanaadhikaranam/

III. iii.18) Karya akhyaanaat apravam/ In the context of ‘Aachamana’ and ‘Praanopaashana’ or purifying
the breathing or the Vital Force before one’s meals and thereafter, one should perform initial acts of
rinsing the mouth with water for the purpose cleaning it, sipping small quantities and so on called
‘Shuddha Aachmana’; then would follow the recital of Pancha Prana Mantra as mentioned:

[ viz. Om Pranaa ya Swaha, Apaanaaya Swaha, Vyaanaya Swaha, Udaayanaya Swaha and Samanaaya
Swaha by sipping water and then initiating the taking of five morsels of food by right hand fingers before
the act of offering three ‘balis’to Bhupati, Bhuvanapati, Bhutaanaam pati, besides the fourth bali to
Chitra, Chitragupta,Yama Yamadharma and finally to Sarvabhutebhya and perform ‘Auoposhana’ stating
‘Annam Brahma raso Vishnuh, Aham Vaishwaanaro bhutwa’ followed by ‘Amritopastaanamasi’].

Similarly, after the food, half mouthful of water is sipped and with the rest in hand encircling the food
leaf / plate in reverse direction stating ‘Amritaabhidhaanamasi’ before ‘mukha marjana’ sixteen times. In
this connection it is felt that ‘aachamana’ is already recognized as a well-known duty but what is
considered is that water is given significance since it serves the unique purpose of being a cover or cloth
to Praana that is food and saves the latter from its nakedness! This fact is forcefully brought out by
Chhandogas in the Chhandogya Upanishad vide V.ii.1) *Kim me annam bhavishyaatiti; yat kinchidama ashwaabhya aa shakunibhyayah, tadvaa etadanasa annamano ha vai pratyaksham, na ha vaa evamvidi kinchana anannam bhavatiti/* (Now that the supremacy of Praana the Vital Force is vindicated, it has raised the query as to what would be its food. The reply would be that food would indeed be its direct nomenclature and what ever is stated to be its ‘Anna’ including anything is worthy of consumption by all beings- be it humans or dogs or birds!) V.ii.2) *Sa hovaacha, kim me Vaaso bhavishyatiti; aapah iti hochuh; tasmadaavaa etad ashiyantah purastaaccaadbhih paridadhaati; lambhuko ha vaaso bhavati, anagno ha bhavati/* (Then Praana asked as to what would be its clothing and the reply was water since breath being what food was then water would be what is used before and after food! Thus Praana also covers up the nakedness of a Being, before and after bathing!)

Vaaajasaneyins in Brihadaranyaka Upanishad. (VI.i.14) are quoted too: *Saa ha Vaaguvaacha, yadvance vaaham vasishthaasmi twam tadvasishhoseeti;yadvaa aham pratishthaasmi twam tat pratishthoseeti chakshuh; yadvaa aham sampadasmi twam tad sampadasesti shrottram; yadvaa ahamaayatnamasmsi twam tadaayatanamaseeti manah; yadvaa aham prajaatirasmisvam tad prajaatirasmisvam tad prajaatiraseeti rethah; tasyo me kim annam, kim vaasa iti; yadidam kinchaa syabhya aa kurnibhya aa keeta patangobhyah tetamnam, aapao vaasa iti; naha vaa asyaanannam jagdam bhavati naanannam parigrueetam, ya evametdansyaannam veda; tadvidwaamsah shrotrriyaa ashihyanta aachamanti, ashtvaachaamanti; etameva tadanamagnam kurvantvanyate/ Eti Prathamam Brahmanam/* (To start with, Speech paid unreserved homage to the Vital Force and declared that indeed that Praana was the unique energy that physical existence was made possible and as such was the undisputed Vasishtha of the bodies of each and every Human Being in creation. The eyes and their consequent steady vision of a person expressed their gratitude and acknowledged the uniqueness of Praana. The ears commended Praana similarly and declared that all the prosperity in the worlds would be at its beck and call. The mind stated that all the knowledge, capability of thinking and the self control devices required for abstinence, sacrifice and meditation for Soul-searching would be indeed its gifts to Praana as the latter’s absence was the quintessence of life and living! The Organ of generation praised praana since there would neither have been progeny, continuation of life nor the future of Universe! Having patiently heard and enjoyed the spirited praises of all the organs, the Vital Force queried as to what would be its food and dress. The reply was that whatever could be consumed as food by the concerned species in the Universe would be the food and whatever sips of water be consumed before eating and thereafter would be the dress! As far as human beings are concerned, the food should be such as prescribed by the Scriptures. Similarly dress in the context of human beings needs to cover the nakedness of empty and full stomachs besides help ideal digestion. Wise men well versed in Vedas sip a little water just before and after eating to remove impurities in the body; indeed that is considered as being an ideal dress to the vital force! Hence the significance of water with and after food and far more importantly the meditation on Praana as the essential requisite to realize the Self or the Supreme!

*Samaanaadhikaranam-

III.iii.19) *Samaana evam cha abhedaat/ Meditation to Brahman is by the medium of Praana or the Vital Force by another branch of Thinkers. In the Vaaajasaneyi branch of Thinkers, Mind is stated to the trait as the medium to meditate Praana to realize the Supreme Brahman. It is stated by these Thinkers that Sage Sandalya Brahman was actually realized. Brihadaranyaka Upanishad (V.vi.1) states: Manomanoyam Purusho bhaah satyatasmin antar hridaye yathaav vreehirvaa yavo vaa; sa yesha sarvasyeshaaannah, Sarvasya -adhipath Sarvamidam prashaasti yad idam kincha/* (Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual...
Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ‘one becomes precisely as one meditates upon the Almighty’!

In the earlier Brahma Sutra, significance has been accorded to water and food to meditate to Praana as the medium to realize Brahman, while Mind is the attribute in the present Sutra since Sandalya Maharshi is stated to have meditated deep to Praana and realized Brahman. Indeed, the meditation to Praana is the same to reach Brahman either by virtue of one attribute or another.

If need be the attributes like Mind or Food/ Water be combined in the manner of meditation.

Sambandhaadhikaranam-

III.iii.20) Sambandhaat evamayatraapi/ In view of the fact that since the object of meditation indeed is Satya Brahman, combination of attributes is not felt needed as in the case of Sandilya Vidya. In the Brihadaranyak Upanishad. (V.v.1-4), the concept of Satya Brahman is taught, since ‘Sat’ refers to the imperceptible Elements of Earth, Water and Fire while ‘tya’ means Air and Space, thus Satya meaning Brahman as Hirangarbya identifying Himself with the Five Elements. The substance of the relevant Stanzas is quoted: V.v.1) Apa evedam agra aasuh taa aapah Satyam ashrajanta, Satyam Brahma, Brahma Prajapatim, Prajapatir Devaante Devaah Satyam evopaasate, tadetat Trayaksharam: Satyamiti, sa etyekam aksharam; ti iti ekam aksharam, yam iti ekam aksharam;prathama uttame akshare Satyam, madhyatam- tram; tadetad anritam abhayayah Satyena parigraheetam Satya bhuyaam eva bhavati/ Naivam vidiwaam- sam amritam hitasti/ ( At the very beginning of the Universe water got manifested and that was basically meant as the liquid oblations connected with the rites connected with Agnihotra. In fact all the Elements in their undifferentiated form were designated as water. That water led to the materialization of Satya or Truth and as such Satya Brahman was the first appearance. Satya Brahman created Prajapati or Viraja the Maker of the Beings as also Devas. Now, Satya Brahman was in short form was Satya; the latter comprised three syllables viz. Sa-Ti-Ya; the words Sa and Ya are stated to be totally from all kinds of death or destruction while the middle ‘Ti’denotes Mrityu and Anruta or Death and Untruth. Thus Reality being the quintessence of Brahman, the middle mass of Unreality is inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is a predominance of Truth and as such, wise persons who are aware of the reality are little perturbed by fallacies! V.v.2) Tad yat tat Satyam asaou sa Adityah; ya esha etasmin mandale purusho yaschaayam dakshinekshan purushah; taavetaaanyonyasya pratishthitah; rashmibhir eshosmin pratishthitaah praanair ayam amushmin, sa yadotkrammisyan bhavati/Shuddham evaitan mandala pashyati, nainam ete rashmayah pratyaayanti/ (While deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; is is stated that the Sun and the eye rest on each other and there is a relationship of mutual cooperation of the Individual Self as identified with the body part concerned and its Presiding Deity. Indeed the relationship of the eye of the identified body part and the concerned Deity viz. Sun in the instant case is strengthened by the Sun Rays. When the Self is destined to leave the mortal body, the latter could no more vision the Sun Rays! Indeed the mutual helpfulness between the two entities-the eye and Sun-ceases at the signals of death!) V.v.3) Sa esha etismin mandale purushastasya bhurita shirah; ekam shirah, ekametadaksharam; bhuva iti baahuh, dvau ete akshare; swar iti pratishthaah; dve pratishtrie dve ete akshare; tasyopanishad ahar iti; hanti paapmaanam jahaati cha, ya evam Veda/ (In respect of this Individual Self whose eye is coordinated with the Solar orbit -which essentially is Satya the Truth-there are three significant syllables that are relevant viz. ‘Bhuur’ or the head of the Self concerned; ‘Bhuvar’ or two arms and ‘Svar’ the two feet; further more, there is a secret name called ‘Ahar’ derived from the root expression ‘ Haa’ which means ‘to destroy and spurn’ the evil forces! ) V.v.4) Yoyam dakshinekshan purushah, tasya bhurit iti shirah, ekam shirah, ekam etad aksharam; bhuva iti baahuh;
dvau baahu, dve ete akshare; swar iti pratishtha; dve pratishthe, dve ete akshare; tasyopanishad aham iti; hanti paaapmaanam jahaati cha ya evam Veda/ (Similarly, of this Individual Being who has its physical right eye, ‘Bhur’ is his head, ‘Bhuvar’ his two arms, ‘Swar’ his feet and ‘Aham’ is his secret name who destroys evil!) Thus the Being in the Solar Orbit, viz. Sa-Ti-Ya whose physique has Bhur as head, Bhuvar as arms, Swar as feet is secretly called as Ahar in the divine context and Aham in the corporal context.

III.iii.21) Na vaa Visheshat/ The reference now is that in the context of meditation to Satya Brahman. It is explained that the two kinds of meditation are distinct and different. One is essentially meant in the divine context and another in the physical context taught in connection with specific abodes. The method, content and norms to meditation would be different and unification of the orientations is inappropriate.

III.iii.22) Darshayati cha/ Indeed, Scriptures too are of the firm view as above. Chhandogya Upanishad (I.vii.4) states: Atha yad etad akshanah shuklam bhaah saiva Ruk, atha yhan neelam parah krishnam tat Saama, tad etad etashaaam Richi adhyuudham Saama geeyate, atha yad eavaitad akshanah shuklam bhaah saiva saathaa yan neelam paraah krishnam tad amas tad Saama/

(What ever is the bright and white illumination of the human eyes is the Rig Veda and the blue cum dark black is known as Saama. Since Saama is set on Rig veda, it is rendered as set to the Rik. The white colour that eyes have is ‘Sa’ and the deep blue cum dark black is ‘ama’ thus creating Saama.) As the attributes of the meditated object differ from the solar orb and the eye, it is not possible for the same person to attain identity with two distinct identities as indicated by the words ‘amuna’or identity with the person in the Sun and ‘anena’ or through identity with the person in the eye. In other words, fulfillment of desires of Gods and that of those of human beings is to be targetted.

Sambhutyaadikaranam-

III.iii.23) Sambhutidyu vyapatti api cha atah/ In the context of meditations of Brahman, there may be specific features of Brahman highlighted by a section of such followers in view of association of special abodes and it would be advisable not to signify such aspects separately so that the over-all effect of the meditations is not diluted. The reference here is to the Raanaananiya branch of Saama Veda which is stated to believe in being inclusive of the powers of creating space etc. as amenable to Brahman even before the birth of Devas.

Upanishads like Chhandogya refer as Shandalya Vidya or the method of meditating Brahman. It is imperative that the specialized powers of attributes possessing Brahman are not over emphasized to avoid dilution of over all meditations to Brahman. For example, passages in Upanishads like Chhandogya (VIII.i.1) , (IV.xv.4), (VIII.i.3) and so on be referred to:

( ‘A lotus like small space viz. (daharaakaasha’) meaning thereby the dwelling space as represented by pancha bhutas in the Universal context or as panchendriyas in the existential and mortal context; vision of brilliance by the celestial context and of eyes in the context of beings; and Cosmic Space- or the Space within the heart is as vast as that other Space included both heaven and earth. Such special attributes of Brahman and their effectiveness if emphasized could certainly confuse the content and context of the primacy directed to Brahman expected to be the core focus.
Purusha Vidyaadhikaranam-

III. iii.24) Purusha vidyaayam iva cha itaresham anamnaanaat/ The characteristics of Purusha Vidya are not to be added to the Taittiriyaka since this Vidya is not recited as in respect of other branches. Chhandogya Upaishad (III.xvi.1-6) refers to meditation and recitation of matras for the longevity and the passages concerned mention of a sacrifice as a man whose life is divided into three periods of a sacrifice (ie. ‘savanas’ during which Soma juice is extracted).

III.xvi.1) Purusho vaava Yajnyaah, tasya yaani chatur vimshati varshaani, tat praataah savanam, Chatur vimnshati aksharaa Gayatri, Gayatram praataah savanam, tad asya vasavonvaayattaah, Praanaa vaava vasavah, ete hidam sarvam vaasayanti/ (Every human being is aptly compared as a daily Sacrifice performed to Devas; for instance, worship to Gayatri by way of meditation and recitation of the Gayatri Mantra comprising twenty four letters is comparable to the first twentyfive years of human life. This is the ritualistic libation to Agnihotra in the morning phase addressed to Ashta Vasu Devatas who represent the Praana or the Vital Force)

III.xvi.2) Tam ched etasmin vayasi kim chid upatapet, sa bruyaat, praanaa vasavah, idam me praataah savanam madhyaan dinam savanam anusamantunetuti, maaham praanaanaam vasunaam madhyya yagino vilopseeyati, uddhaiva tata eti agado ha bhavati/ (In case of any bodily affliction of a human being during this morning phase of Sacrifice identified with Praana the vital force that Vasu devas representing the morning Sacrifice, the Vasus bless the Beings to carry forward the cure to the mid day libation to Agni as its integral part; this is how Vasu Devas signifying Praana the Vital Force bless the Being for treatment and cure in the afternoon session of the Sacrifice!

III.xvi.3) Athan yaani chatushchchhe taarim -shad varshaani, tan maadhyan-dinam-savanam chatush chatvaarinshhad aksharaa trishtup,traishtubham maadhyan dinam savanam, tad asya Rudraa anvaayattaah, praana vaava Rudraah, ete hidam, sarvam rodayanti/ (Then comes the second phase of human life comprising the forty four years and that would be the mid-day libation; this represents the Chhandas of Trishtup Hymn which comprises forty four letters also comparable of fortyfour years of human life. This mid day worship is addressed to Ekaadasha Rudra Devas; as Praana the Vital Forces depart, Rudra Devas tend to resort to ‘rodana’ or crying! However there could be a carry forward third libation possible as Rudras might recommed to Adityas for cure in that phase.)

III. xvi.4) Tyam ched etasmin vayasi kim chid upatapet sa bruyaat, Praana Rudraah idam me maadhyan dinam savanam triteeyha savanam anusamta -nuteti, maaham praanaanaam Rudraaanaam madhye yagino vilopseeyeti,uddhaiva tata eti agado haivabhavati/ (However, recovery of sickness in the second phase of Rudras becomes possible, then the vial forces would still be strong enough and Rudras would bless the Beings to carry forward to the ensuing third phase)

III.xvi.5) Atha yaani ashta chatvaarinshhad varshaani, tat triteeyha savanam,ashta chatvaarinshhad-aksharaa jagatee, jaagatam triteeyha savana, tad asya adityaa anvaayayatthaa, praanaa vaavaadiyaah, ete heedam sarvamaaadadate/ (As the time for the third libation arrives and so does the phase of further forty eighty years of life is heralded; this phase of the human life is under the influence of the Jagati Metre of Chhandas comprising another forty eight syllables and the third libation is accompanied by Jagati hymn and with this part of the Sacrifice is supervised by Dwadasha Adityas and the Vital Breaths of the
concerned human life are controlled by Adityas; accordingly, ant diseases or infirmities of the Beings are governed by Adityas.

III.xvi.6) Tam chedetasmin rayasi kinchadapatapet sa bryaat praanaaadiyta idam me triteeya saavanam aayur anu samtanutetii, maaham praanaanaam adityaanaam madhye yagino vilopseyetyi, uddhaiva tata eti agado haiva bhavati/ (In the event of suffering a problem to the person concerned at this stage of life, then should worship the relevant Deity of Adityas, and as per their volition, the person concerned might be cured to survive beyond that limit of Life! In other words, may Adityas be pleased to overcome all the diseases of my life and sustain the vital forces to complete the sacrifices of the life and bestow the whole span of life which is hundred and sixteen years!)

Thus related mantras at the sacrifice during the three ‘savanas’ are in Gayatri Chhanda comprising twenty four letters since the first part of life represents Vasu Devatas when Praanas or Vital Forces abide in them; in the second part of life ie mid-day the mantras are in Trishthup meter of Chhandas comprising forty four letters when Rudras are associated and surely the Vital Forces make Rudras cry; and the third part of the sacrifice comprises the subsequent forty eight years and the relevant mantras are in Jagriti chhandas when pranaas abide in aditya Devatas; thus enabling the span of hundred and sixteen years of longevity! Now, the Taittiriya Aaranyaka (VI.iii.1; Naaraa 80) also conceives of some sort of Purusha /human sacrifice which is different: ‘Of that very man of knowledge, fancied for sacrifice, the Soul is the Sacrificer, faith is the wife , the body is the ghee or fuel, chest the altar, the bundle of grass as the tuft of the hair on head, heart as the sacrificial stake, desire as ghee again, anger as the animal, austerity as the agni or fire, self control as the dakshina to the priests, Speech is the hota or the Priest the pourer of the aajya or the oblation, Praana as the Priest Udgata, the eye of the Priest Adhrvu and mind is Brahma; hence the instruments and actors in the Sacrifice! As such the traits of the Purusha Vidya are indeed not to be mixed up and added as the conceptions, the mantras engaged and the procedures involved are different from those of Taittirikas and what Chhandogya Upanishad’s example teaches as found in other branches viz. of Painaagins and Taandins. No doubt, the purpose of achieving Brahman is common in both the disciplines, as knowledge of the Self in association with total renunciation of every thing is the essence of approach. But despite the unity of purpose, mixing of procedures is neither practical nor necessary.

Vedhaadyadhikaranam-

III.iii. 25) Vedhaadhyartha bhedaat/ Whether the practice of piercing body parts along with recitation of mantras is a component of meditation is justified is the question raised in this Brahma Sutra. AtharvaVeda is stated to cite mantras saying: ‘O Deity, do destroy my enemy by piercing his body all over especially by piercing the heart, separating the veins and arteries, breaking up his skull all around. Let my enemy be disintegrated thus in these three ways.’ Kausitakins are reported to read Agnistoma Brahmana before the beginning of the Upanishad saying: ‘Brahma Itself is the Agnistoma Sacrifice; the day in which it is performed is also Brahman Itself. Therefore those who resort to the sacrifice every day attain Immortality. Kausitaki Brahmana Upanishad negated this theory of piercing the body parts and narrated the following episode: (I.i.1) opens the Upanishad wishing to perform a sacrifice chosen viz. Aaruni: Chitra Gargayayani selected Aaruni to perform the Sacrifice and the former perhaps knew to methodology of the Sacrifice but was not sure as to what would be the end- objective of the Sacrifice. The reply of this enigmatic question apparently is: Apparently the reference is about the passage the Soul after death would be by the Devayana or Pitruyana. Indeed the Soul after death while transmigrating by Deva yaana would
not return to a new life on Earth but would proceed elsewhere on attainment of liberation by securing the knowledge as the Supreme Brahman, while the transmigration would be destined to Pitruyaana implying there by that the Soul would return back to earth in one form of species or other as a human or animal or bird or whatever depending on the fruiton of one’s own Karma as what is named as Fate or Destiny! Gautama requested him to accept him as to his disciple. Gargyayani then commenced the explanation.)

I.2) Sa hovaacha, ye vai ke chaasmaallokaat prayanti chandramaasam eva te sarve gacchanti, teshaam praananit purva paksha aapyaayate taan aparaa pakshena prajanayati, etad vai swargasya lokasya dvaaram yaschandramaaastam yah prati aahatam atisrijate: atha yo na prati aahaam tam iha vrishitr bhutva varshati sa iha keeto vaa, patangovaa, matsyovaa, shakunir vaa, simho vaa, varaaho vaa parashvaan vaa, shardulo vaa, purushovaa, anyo vaa teshu teshu sthaaneshu pratyaaayayate,
yathaikarmaa yathaa vidyam, tam aagatam prachchati ko sheeti, tam pratibruyaat: vichakshanaad ritavo reta aabhiritam paanchadashaat prasutaat pitiyaavatah, tam maa pumsi kartaryerayadhvam punshaa kartraa maatari ma nishinchal/ sa jayaa upajaayamaaano dvaadashaa trayodasha maaso dvaadasha trayodashena pitrasaaasam tad videham pratiitd-videham, tan maratvomartya vaa abharadvam tena satyena tena tapasaa riturasmy aartavosmi, kosi, tvam asmeeti, tam arisrijate/

(As one leaves the world, the Beings are all destined to reach the Moon. If the person departs during the Shukla Paksha or the brighter fortnight ending Purnima, then he thrives on the vital breathing spirits and in the Krishna Paksha ending Amavasya, then for sure is destined to be born again and thus indeed the Moon is the gate way to the world of Swarga or other wise. The Soul having reached the gateway seeks entry to higher lokas and if the gates are opened the Soul would by extremely fortunate; other wise joins the rains down back to earth.During the return journey perhaps the experience of heaven or hell are perhaps faced. As per the karma phala, the Being is reborn as worm, insect, fish, bird, lion, boar, snake, tiger, or a human being. When born thus, the person is born in the twelfth or thirteenth month and when asked about its identity, then the reply would be that an agent brought its seed on the womb of a mother by a father. The persistent question as the true identity of the Praani who herebefore the twelfth or thirteenth month of the delivery was , the reply came out : tvam asmeeti/ or ‘I am you!’ In other words the True Identity of the SELF before the actual birth persists , but no sooner that the birth takes place than the thick cover of Ignorance and Maya would prevail and then only the individual is set free armed with a seasonal admission and temporary entry permit to Existence is accorded, free for its bodily actions and reactions to be initiated by the limbs and senses and mind and the meter of a fresh account of pluses and minuses is set and activated then). Be this as it may, the reply by a Vedantin would be that the Mantras by piercing the heart etc. be unrelated to those of the Sacrifices well justified otherwise in the Upanishads. Yet, these Mantras of the Sacrifices have nothing to do with the Vidyas like of Sandilya Vidya since the latter mainly target the realisation of the Supreme only exclusively.

Hantyaadhikaranam-

III.iii.26) Haanou tu upayana shabda sheshatwaat kushah chhandah upagaanavat tad uktam/ For the purpose of attainment of Brahman, the Individual Self needs to discard virtue and vice as a step for forward to renunciation, including the symbols of virtue like kushas or mats to settle down for seating and wooden sticks to perform ‘Agni Karyas’, chhandas or prosody for scripting hymns, Stutis or prayers to Almighty. The virtues are to be passed on to progeny and the vices to enemies and to the evil.
Chhandogya Upanishad. (VIII.xiii.1) reflects this resolve: \textit{Shaamaacchabalam prapadye shabalaacchhaayaam prapadye ashva iva romaani vidhuya paapam, Chandra iva Raahor mukhat pramuchya,duutva shariram, akrutam kritaatmaa Brahma lokam abhi sambhavami, abhisambhavaami/}

(This is an outstanding Mantra of Achievement whose Declaration grossly implies as follows: From the darkness of Unreality, I discovered the Truth; I have shaken off ignorance as a horse shakes off its manes and as Chandra is freed from the clutches of Rahu! Now, I will surely attain Brahman even as I will leave the mortal body to Immortality! I will most certainly attain!

Mundaka Upanishad (III.i.3) \textit{Yadaa pashyah pashyate rukma varnam kartaaram paramam brahma yonim, tadaa vidvaan punya pape vidhuya niranjanah paramam saamyam upaiti/}

(As indeed when the Seeker of Reality finally confronts the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the \textbf{Source of Brahman}, the Seeker attains equation and then the riddance of gunas and features, merits and non merits, ‘punya paapas’ and indeed that is what all the highest goal!

Maitri Upanishad describing the Yoga method is quoted vide VI.18: \textit{Tathaa tat prayoga kalpah praanaayaamah pattyaadhaaro dhyaanamdbhaaranaa tarkah samaadhih shadangaa iti uchyate yogah,anebna yadaa pashyam pashyati rukma varnam kartaaram Isham Purusham Brahma yonim; tad vidvaan punya pape vihaaya parevyaye sarvam ekeekaroti; evam hyaaha: yathaa parvatam aadeeptam naashrayanti kadaachana/ or the Yoga way for achieving identity, control of breath, total withdrawal of senses, deep meditation, intense concentration, contemplative enquiry and absorption is stated to be the ‘Shadanga Yoga’ or the six folded yoga to attain the identity with the Supreme; as animals and birds do not attempt mounting burning mountain peaks, so sins would find no shelter in those who is absorbed in Brahma.)
Again Kaushitaki Brahma Upanishad vide I.5 is quoted: *Tad yathaa rathena dhaavayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dashkrite sarvaani cha dvanda vaani, sa esha visukruto vidushkrito brahma vidaa brahmaiva abhipraiti/ or a person driving a chariot would examine the two wheels before riding it in the same way as at the day and night, the good works and the opposite; similarly a vidvan surpasses the good and evil and then only seeks to reach Brahman after a thorough self-examination or introspection! ) The earlier stanza of the sme Upanishad explains: ‘There he shakes off his good deeds and his evil deeds. Thus being freed from good and from evil, the Knower of Brahman, goes on to Brahman. Thus the aspirant to accomplish Brahman casts off the Karma Phala as an effective act of renunciation.

Saampraayaadhikaranam-

III.iii.27) Saampraaye tartavya abhaavaat hi tathaa anye/ A person of knowledge casts off virtue and vice alike at the time of departure so that the balance of his account of the fruits through his life time would be of no balance. The Caushetaksins in this context describe this state as of Praryanka Vidya or the Status of a ‘Couchlike Seating’. Kaushitaki Upanishad. (I. 3) describes the course to the world of Brahman in some detail: *Sa eta Deva yaana panthaanam aapadyagni lokam aagacchati sa Vaayu lokam, sa Varuna lokam, sa Indra lokam, sa Prajapati lokam, sa Brahma, tasya ha va etasya lokasyaarho hrado muhurttaa yeshtiyaa vijaraa nadiiya virkshah saalajyam samsthanaam, aparajaajitaayatanam, Indra Prajaapati dvaara gopau, vibhu pramitam, vichakhanaasandi amitaujah paryankah, priyaa cha maanasee, pratirupaachcha chakshushhi, pushpaani adaayaavayato vai cha jaagaani ambaaschaamabaavaaseesha cha aapsarombayaanaadyyah, tam ittamvid aagacchati, tam Brahma haabhidhvaavataah, mama yaashasaa vijaraam vaa ayam nadeem praapan na vaa ayam jarayishyateeti/(As the Jeevatma of the blessed person’s life of immense virtue, sacrifice and learning gets terminated and enters the distinguished Deva yaana or the Path of Devas instead of the routine normal of Pitru yaana, It enters foremost the world of Agni, then the Vayu Loka, onward the Varuna loka, then to the Indra Loka of Swarga, further up to the Prajapati Loka and ultimately the Brahma Loka. The World of Lord Brahman or that of Hiranya garbha has the distinct symbols of the ‘Aara’ Lake representing as it were the ‘Arishad Vargas’ or the typical enemies of the Beings especially of human beings of Kaama-Krodha-Lobha-Moha-Matsaryas or of excessive desires, anger, narrow mindedness, arrogance and envy; ‘Muhurtas’ or the moments that tend to enflame the pro-active inclinations of exercising acts of virtue, like Sacrifices, Charities, Meditations and so on; ‘Yeshtihas’ or those ‘muhurtas’ which furiously fan negative hurdles that seek to destroy desires and encourage evil elements; the River Viraja or the Ageless or ‘Vigata Jara’; ‘Illya taru’ or the Ilya Tree which represents Earth; ‘Saalaja samsthanaa’ - the ‘Saalaja Pattana’ or the City of Saalaja which denotes the curved bow strings akin to the banks of Saala Vriksha or the Tree of Fame, typically signifying abundance of water in multifarious forms like rivers, lakes and water flows, besides fertile farms and gardens around; ‘Aparaajitam’ or the Invincible Raja Mandir of Hiranyagarbha; ‘Pramitam Vibhu’ or the Glorious Hall of the Lord; ‘Vichakshana’ Simhaasana or the Unique Throne of Brahman; ‘Aasandi Sabha Vedi’ or the Central Platform; ‘amitaujah’ or the Couch, ‘Maanasi’ and ‘Chakshushhi’ or the beloved ones of Brahman both abundantly adorned by and offering flowers, besides universal ‘Ambas’ or mothers, nurses, nymphs, and rivers. It is into that Unique Brahman Loka, the Outstanding Soul of Glory and Splendour that the individual traverses by Deva Yaana after death, from where none ever returns! And indeed it is from that Loka of magnificence and grandeur, none at all returns nor retreats from and is not easily accessible either! ) Thus the one freed from good and from evil, the Knower of Brahman goes on to ‘Saguna Brahman’.
III.iii.28) Chhandat ubhayaavirodhaat/ Indeed there is no contradiction of what the Upanishads quoted above in the earlier Brahma Sutras in terms of Cause and Effect viz. the abandonment of Karma kanda even well before death and early initiation of the stage of renunciation awaiting death and the resultant Deva Yaana on death. Both the quotes from Chhandogya Upanishad (VII.xiii.1) and Mundaka Upanishad (III.i.3) stressed the need for declaring a nil account of merits and demerits well before death as also the above reference of Kaushitaki Upanishad (I.3) in which the Self traverses the ‘Deva Yaana’ to reach the Agni-Vayu- Indra-Prajapati Lokaas and ultimately enter the ‘Sanctum Sanctorum’ of Brahma!

Gaterarthavatadvikaranam-

III.iii.29) Gaterarthavatwam ubhaya anyathaa hi virodhah/ Indeed the cause of discarding the virtues and vices of the life even during one’s existence by way of total renunciation and the resultant achievement of Sadguna Brahman or He is in full and glorious form have to be a justified consequence; otherwise the cause and effect as described in the Upanishads might be falsified. In any case, the Soul’s course on termination of Life must have purposeful in both ways ie. either as Sadguna Brahman with attributes or otherwise by following one of the Vidyas referred to in the earlier Sutras. Indeed if a person leads a normal life and after the end of the journey realizes that a time has arrived to seek Brahman then he would take to meditation to Prana in which ever Vidyas would suit him and pursue it to the logical end to realise Nirguna Brahman.

III.iii.30) Upapannah tat lakshana artha upalabdhey Lokavat/ For persons who make an early realisation of the Self and the Supreme and already take to renunciation by seeking to cease from further Karman, give away the acconut of Virtue to family members or to whom they like and the account of minuses to whom they do not, the option of Sadguna Brahman might be preferred and at the end of the journey attain Deva Yaana to various Lokas and finally reach Brahman. In this case, however, a comparision is cited that pursuit of Sadguna Brahman by Deva yana is like reaching a destination village and the Niruguna Vidyas route leads to a desination village without diseases; meaning thereby, the course to Sadguna Brahman leads to co-existence with Brahman where as the Path of accomplishment by Vidyas leads the Individual Soul leads to total merger into Brahman!

Aniyamaadhiikaranam-

III.iii.31) Animayah sarvaasam avirodha shabdaanumaanaabhyaaam/ Indeed the journey of Individual Souls along the path of Devas is not restricted only to meditation and realization to to Saguna Brahman only. Meditations are equally applicable to the concepts of qualified Brahman as also of Panchagni Vidya, Dahara Aakasha Vidya, Madhu Vidya, Shandilya Vidya, Shodasa Kala Vidya and meditation to Vaishwanara. Chhandogya Upanishad (V.x.1-2) clarifies: Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste,terchisham abhisambhavavanti, archishohah, ahna aapuryamaanaapaksham, aapuryamaanaa pakshad yaan shad udaaannetii maasaams taan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaaccchandramasam,Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanah panthaa itii/ ( There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity
leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) The same clarification is given in Brihadaranyaka Upanishad too expressing that through knowledge and deep meditation they ascend to that region from where all desires are turned back, people treading the southern path do not reach there nor do the unenlightened men of austerity; the same is quoted: VI.ii.15) *Te ya evamed viduh, ye chaamee aranye shraddhaam satyam upaasate, terchir abhisambhavanti archishohah, ahna apuryamaana paksham, apuryamaana pakshaad yaan shan maasaan udaan aaditya eti, maasebhyo deva lokam, deva lokaad adityam, aadityaad vaidyutam, tan vaidyutaan purusho maanasa etya brahma lokaan gamayati, te teshu Brahma lokeshu paraah paraavato vasanti; teshnaam na punaraavrittih/ (The householder grihastis well versed with ‘Panchaagnis’ or Five Fires viz. fire-fuel-smoke-ashes, sparks and liquid offerings and those in ‘Vaanaprasthaa’ or ‘Sanyasa ashramas’ of life become duty-bound to seek Satya Brahman. They do so through days and nights, fortnights alternating as Shukla-Krishna Pakshas, months, Ayanaas viz. Uttarayana and Dakshinaayana half years and years! From earth to the world of Devas, the Soul reaches Surya Deva, from there to lightning, and then a Being created by Hiranyagarbha ushers him to the worlds of Hiranyagarbha and then no longer return to the mortal world! Thus, the most significant and final question that King Pravahana posed to the son of Gautama is being replied: the virtuous Self would then attain the State of Bliss and non-return to the mortal world as long as the life time of Hiranyagarbha, ie.Kalpa comprising 432 million human years!)

Gita (VIII. 26) also confirms: *Shukla Krishney gati hyetey Jagat Shaswatey matey, Ekayaa yatyanavrittim anyayaa vartatey punah/ (Shukla Krishna Paths are existent everlasting in the world; those who die in the Uttarayana do not return and those who die in the Dakshinaayana do return back.)

The short point is that all types of sincere meditations to Brahman irrespective of Saguna or Nirguna characteristics or with or without Form are fully qualified provided these are backed by total faith, sincerity and devotion!

Yavadaadhikaranam-

III.i.32) Yavadadhikaaram avasthitah yaavadadhi kaarikaanaam/ Exceptional Beings with missions of corporeal existence merge into Brahman after their assignments are fulfilled. Puranas are full of examples of such outstanding personalities who at the end of their divine assignments conclude their glorious existence and attain liberation. For example Vyasa Maharshi the illustrious Teacher of Vedas and the Unique Scripter of Puranas, known as Krishna dwiapayana born at the juncture of Dwapara and Kali Yugas, was born at the behest of Vishnu Himself. Sage Vasishtha the mind-born of Brahma lost his body on account of Nimi Chakravarti’s curse and was reborn as Mitra-Varuna under Brahma’s instruction. Daksha and Narada were reborn due to the reprisal and curse of Maha Deva and Daksha respectively. Be that as it may, there is the reference by Chhandogya Upanishad. (III.xi.1) of ‘Apantaraatma’ exemplified by Sun: *Athu tata uthwa udetya naivkvedega naastam etaa, ekala eva madhye shhataa, tad esha shlokah/ (In reality, Surya Deva is always beyond the so called phases of ‘Udayaastamaas’ or Sun Rise and Sun Set as He is firmly established by himself and is ever alone! He provides the general feeling that he rises and sets only to enable and regulate the actions of various Beings in Srishti and human beings are no exception to this belief; indeed, there is a declaration of Upanishads to this effect as follows!) Then there are also ‘Jaatismaraas’ or with memories of their earlier births like Sulabha a woman who wanted to have a discussion with Janaka, gave up her body, entered the body of Janaka and having finished the discourse with him, re-entered her own body! Thus if the cause of birth / rebirth is on account of Karma and once the karma bears fruit, then the fire of knowledge burns away all the Karmas.Mundaka
Upashradhyadhikaranam- Conceptions of the Absolute and Undisputable are indeed the same and so also the process of presentations is the same but for minor divergences.

III.iii.33) Akshasradhiyam twavarodhah saamaanyatat bhaavabhayam aoupasadavat uktam/ All the conceptions of the Almighty having been cleared, and considering varying paths of realization leading to the same Goal of Absolute Brahman as described by Scriptures, it is proposed that the various traits of Brahman are combined and unified. Also, the Upanishad Sacrifice shown by Maharshi Jaimini be highlighted. For instance, in Brihadaranyaka Upanishad (III.viii.8), Brahman is described as follows: Etad vai tadaksharam, Gargi!Braahmanaa abhivadanti, asthulam anannu ahraswam adeer gham alohitam asneham acchaayam atmaah avyaya anaakaasham arasam agandham achakhushkham ashrotraam avaak amanaah ateaeskam apraanam amukham amaataranamantaram abaahyam; na tad ashnaati kim chana, na tad ashnaati kash chana/( Maharsi Yagnyavalkya replied that what ‘Brahma Vettaas’ or the Knowers of Brahman sought to explain that the latter was ‘Akshara’ or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross not minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!) Mundaka Upanishad.(I.i.5-6) explains the immutability of Brahman in the following portrayal: Tatraaparaa Rigvedo Yajurvedah Saamavedotharvedaha Sikshaa KalpoVyakaranam Niruktam Chhando Jyotishamati/ Atha Paraayayaad tadakhsharam adhigamyatey/ Yat tat adruhyam agraahyam agotram avaram achaahshukh shaahrottram tad apaaniopaadam, Nityam Vihbum Sarpvagatam Susukshmam tadaayayam yad bhuta yonim parishanti Dheeraah/ ( Angirasa Maharshi explains to Sage Shounaka that there are two kinds of Knowledge to be acquired- the higher and the lower; the knowers of the import of the Vedas say: ‘ The lower comprises the Rig-Yajur, Saama, Atharva Vedas, the Science of Pronounciation etc. the Code of Rituals, Graammar, etymology, meter and astrology. ( On the solid foundation of the so called ‘Inferior’ knowledge of Veda Vedangas, Superior Enlighten -ment which is not definable: ‘agraahyam’ or beyond comprehension; ‘adrishyam’ or imperceptible by the Sensory Organs and Senses; ‘agotram’ or of unknown nativity, ‘avarnam’ or
featureless and unphysiqued; ‘achakshuhshrotram’ or without the eyes nor ears! But Svetaashvatara Upanishad (III.11) clarifies: Sarvaanana shiro greevah sarva bhuta guhaasaha sarva vyaapeesha sa Bagavan tasmaat sarva gatash Shivaha/ Maha Shiva is present in every body’s ‘hridaya-guha’ or the cavity of hearts, faces, heads and necks as ‘sarvagatam’ or all pervading and ‘susuksham’ or minutely subtle; ‘tadavyayam’ or Undiminishing and ‘tad bhuta yonim’ or the Source Cause!) Now, Brahman is too colossal and mammoth to unify his traits, too comprehensive and subtle to explain and too complicated and complex to express. Having said thus, there are negative conceptions as conceived by Jaimini in reference to Rituals and Sacrifices; some of the subsidiary Sacrifices are regulated according to the main sacrifices and there is a mix up of the mantras involved in the context of the subsidiary Sacrifices too like the use of expressions of Immutability, Bliss, Truth and so on used in the principal sacrifices out of context. The mantras for the offer of subsidiary sacrifices like offering small ‘Purodaasa’ cakes have little circumstance in the over all perspective.

Iyadaadhikaranam-

III.iii.34) Iyadaamanaaat/ Similarly the conceptions of Brahman are the same in Mundaka (III.i.1) and Svetaashvatara Upanishads (IV.6). On one hand and those of Katha Upanishad (I.iii.1) is in reference to the Individual Soul and the Supreme. The former Upanishads describe the same text viz. two birds one eats various fruits and another none: Dwa Suparna Sayuja sakhaaya samaanam vriksham parishaswa - jaatey,Tayoranyaha pippalam swaadyut anya anashmananyo abhicha -akashiti/ On the other hand, the text is different in Katha Upanishad (I.iii.1), Ritam pibantou sukrutasya lokey grihaam pravishtou Paramey paraaarthey, Chhaaya tapou Brhmavido vadanti panchaagnayo ye cha trinaaachiketaaah/ (Both the Self and the Supreme are stated to be encased in the secret cavity of one’s own heart as the two shades of illumination: one who enjoys of good ‘Karma’ or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the Panchaagnis or Five Fires viz. Garhapatya, Aahavaneeya, Daksjhinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds.These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from ‘Sukruta’or works of virtue and the others who do not; these are the ‘chhatriah yaanti’ or those distinguished under the regal symbols of Umbrellas! Now, the Supreme is encased in the heart’s cavity as also as Omnipresent all over the length and breadh of the Universe; that is ‘Parame paraardhe’ or the Uniqueness Beyond!) A doubt is cuased whether the two birds in the Mundaka / Svetaashwataram Upanishads and the two worshippers of Panchaagnis are the same. Indeed the reference could be explained by the analogy of a King and helpers / Priests; it might also mean the Individual Self and the physique. But in any case, concept of the devotee and the object of devotion are clearly indicated in the concerned Upanishads under reference.

Antaratwaadhikaranam-

III.iii.35) Antaraa bhuta graamava swaatmanah/ The conception of the Self in all the references of Brihadaranyaka (III.iv.1 and III.v.1) and Svetaashwatara (VI.11) Upanishads are similar. The Vaajasaneeyins as recited in the Brihadanayaka passages respectively are: In the course of conversation, Yagjnavalkya explained to Ushasta Muni about Brahman, the Self that is within all which is Praana the Self, Apaana that moves down the body the Self, Vyaana that spreads all down the body as the Self, Udana
that exits from the body again as the Self; *Esha ta Atmaa swaantarah* or the Self that is within all. He further explained: *Esha ta Atmaa swaantarah, na druhterduhtaantaram pashyeh, na shrutey shrotaantaram shrunuyaata namantey rantaaram manveeyathah, na viginaatervignaataram viginaaneeyyaah Yesha ta Atmaa swaantarah; atonyadaartam, tato hoshastash chaakraayana upamaraama/ (Before explaining the purport of this stanza, the background is that when a person who is under the control of grahas and atigrahas or organs and objects happens to transmigrate after death, then would the new Self be free from the hang over of the previous birth’s life record of pluses and minuses or not! In other words, would there be a fresh account accorded to the new arrival i.e., whether there would be a carry forward of the previous life! In the present stanza, Ushasta the son of Chakra asked Maharshi Yagnyavalkya to explain, then the latter replied that the new Self is that very Self that is within all! The explanation is to show a cow by taking hold of its horns and say that ‘this is it’! The reply that this is ‘the’ Self then the reply would be the present Self! The Maharshi further annotated about the Self within all; ‘That which ‘breathes’ through the ‘Praana’ or the Life Force that is within all; that which moves ‘downwards’ through the ‘Apaana’ is the Self that is within all; that which ‘pervades’ through the ‘vyaanaa’ is the Self that is within all; that which ‘goes out’ through the ‘Udaana’ is the Self that is within all. [Samaana is the balancer or equaliser of the Air within the Self] Indeed this is the self of body and organs with respective functions that is within all!) The second passage from Brihadaranyaka Upanishad referred to above states: Asked as to which is yourself that is within all, Yagjnavalkya explained to Kahola the son of Kausitaka as follows: *Yoshanaayaa pipaasey shokam moham jaraa mrityumatyeti, Etamvai tadaatmaaanam viditwaa Braahman Putrai shanaayascha  vittaishanaayascha lokaishanaayas cha vyuthayaaya bhikshaa charyam charanti; yaa hyova putraishanaa saa vittaiishanaa, yaa vitteshnai saa lokaishanaa vubhey hautey eshaney eve bhavatah/ (Having described about bondage of the mortal life and about the knowledge of Inner Consciousness viz. the Antaratma and its unity with Parmatma, the next logical step is to seek the path of Realisation of what Brahman is all about which indeed is Self-Introspection itself! Now, Kahola the son of Koushitaka approached Maharshi Yagnyavalkya to explain the path of Realisation of the Self and/or the Supreme. The Maharshi confirming and stressing the Reality of Self unified with the Supreme Brahman, analysed to Kahola that the Reality named the Singular Entity surpasses ‘Pipaasa’ or hunger and thirst, ‘Shoka’ or misery and anguish, ‘moham’ or falsity and illusion, ‘jaraa’or decay and crumble, and ‘mrityu’ or death. Realisation of these characteristics of Life or Existence leads to the desire for children, possessions, wealth and of the futility of existence leads to Renunciation or a life of a mendicant or of negation of desires. This brings about the strength of knowledge of the Self; indeed the Self is not within the reach of the weak and through the Self alone one attains strength. Knowledge leads to introspection and that hastens meditativeness. The process of meditation leads to questions such as *Sthitapragnasya kaa bhaashaa samadhitasya Keshava, Sthitadheeh kim prabhaasheta, kimaaseeta, vrajeta kim! -How does the knower of Brahman get into ‘samadhi nishtha’ or the position of equilibrium; does he drown himself in that position; how does he behave, get seated and dressed! Then the replies are learnt in the process of Self Introspection itself: Prajahaati yadaa kaamaan sarvaan [Partha] manogataan, Atmanyevaatmanaa tushtah sthita pragnastadochaye! -He is called Sthitapragina who has no desires of the mortal life and assumes the natural environment without any aberrations of mind and thought and enjoys ecstasy of the Pure Self. The quotes of Gita-Saankhya Yoga, Chapter II, verse 54) is relevant to what Yagnyavalkya would have explained to Kahola. Indeed the rest is perishable except this Reality! Now, the Svetaashwatara passage -VI.11-as referred above:*Eko Deva sarva bhuteshu goodhassarva

219
bhutaantaraatmaa karmaadhyakshah sarva bhutaadhivaasas sakshee chwetaa kevala nirgunascha/Eko vaasi nishkriyaanaam bahunaaam ekam beejam bahuudhaa yah karoti, tam aatmaa tam yenupashyanti dheeraas tesaam sukham shasvatam netaresham/(Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named ‘Pradhana’ and expands itself enveloping the worlds and materialises ‘naama -rupa- guna-karmaadi tantu’ or a fantastic range of nomenclatures, forms, chararistics and deeds even as the unique and invisible nucleus of featureless ‘Antaratma’ us the hidden spectator as the witness! ‘ Eko vaashee nishkriyaanaam bahunaaam eka beejam’ or the Unique seed which as actionless and inactive but materialising myriad images. The role of this Undefianable Secret with no qualities and adjectives is highly venerable and what all a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with unreserved faith might help Realisation leading to sukham shasvatam or Truthful Endlessness!) Indeed, the relevant passages of the aforementioned Upanishads definitely denote the fact that the Individual Self is just the same as is present in every being and as in the bodies comprised as the aggregate of the Five Elements. Only the body of the beings is ephemeral and subject to dissolution and even the Pancha Bhutas of Bhumi-Water-Fire, Air and Sky are not everlasting, Mind, Praana , Knowledge as also the Body made of the Elements, besides the Panchendriyas of and kamendriyas transient too. Indeed only Brahman is Eternal and Unique.

III.iii.36) Anyathaa bhedaanupapattiriti chennopapadeshaantaravat/ It is apprehended that there are two separate conceptions mixed up in the Upanisdhads mentioned in the above Sutra as perhaps two distinct Vidyas or disciplines are being talked of in the description of Brahman’s magnificence. One is about the ephemeral aspect of the Universe arising out essentially of the pull of materialism of the individuals as rightly mentioned in the form of wealth, family, progeny, and so on which may be termed as Samsara and another is about the Satya Vidyas as the Inner Soul of Pancha Bhutas and eternity of Brahman in the macro context. But indeed these two conceptions are of the same coin and are essentially of mutual complimen-tarity and certainly not contradictory. More over, two major aspects are being highlighted: existence of the Self beyond cause and effect or body and organs and Self is spoken of as being beyond such mortal characteristics of hunger and so on. Thus unity of contention sustained.

Vyatihaaraadhikaranam/

III.iii.37) Vyatihaaraahi vimshimshanti itaravat/ The concept of reciprocity or interchange of both kinds of traits viz. those of the Supreme Soul and that of Individual Self along with the temporary nature of its bodily existence should be in place. In the Aitareya Aaranyak Upanishad (II.ii.4.6), the Aitereyns refer to the Being on the Orbit of Surya and affirm: ‘He is the same as I am, and I am the same as He is!’ This concept of reciprocity facilitates meditation and the consciousness of the Individual Self with the attributes concerned, ie the traits of body in the case of the transmigrated Soul and the Five Elements plus in respect of the Supreme Self. The type of meditation in either of the cases be better distinct so that the underlining awareness of the content of meditation is kept in tact. For instance, the format of the worship to the Individual Antaratma be with the awareness of the transient nature of Panchendriyas along with their tendencies or proneness to the guilt and expressing remorse for wrong Actions seeking
companion while the meditation to the Almighty along with His attributes of Eternity, Omni-science and Omni Presence be for seeking salvation. Indeed reciprocity of the expressions in either case is clear.

**Satyaadyadhikaranam**

**III.iii. 38)** *Sa eva Satyaadayah/ Satya Vidya or the Teachings of Truth as predominantly highlighted in Brihadaranyaka Upanishad. is expressed in different contexts; the word Satya consists of three Letters viz. ‘Sa’ or Truth ‘ti’ or Untruth and ‘ya’ is Truth again, thus Truth is flanked both sides with Untruth. It is better that the coverages of the word Truth are kept distinct as per individual references in the Upanishads instead of unifying and jumbling the contexts. The Upanishad (V.iv.1) refers to Satya as Surya Deva the Embodiment of Lustre and Vision in the Right Eye: *Tad vai tat, etad eva tadaasa satyameva; sa yo haitan mahad yaksham prathamajam veda; Satyam Brahmeti; Jayateemamlokaan; jita invasaa asat ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/ (Meditation is targetted to Pajapati Brahman who has been described above as his ‘Hridaya’ or Intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression ‘tat’ or ‘that’ is repetitive since Hridaya, Intellect, Brahman and now Truth all refer to just the same. The phrase ‘Satyameva’ also signifies the idioms SAT and TYAT, viz. ‘Murtha’ or ‘Gross and ‘Amrutha’ or Subtle; the gross body being ‘Pancha bhutaatmika’ or of Five Elements. Satya Brahman also made the worlds for Himself and is unconquerable by enemies like the ‘Arishad vargas’ viz. Kaama-Krodha-Lobha-Moha-Manda-Matsaras as He is far beyond such complexities. Indeed Satya Brahman conquers all the worlds, he is the very first born, and all pervading! In another context, the Upanishad (V.v.2) states: *Tadyat satya -masou sa Adityah- sa etasminmandaley Purushah; yashechaam Dakshinekshan Purushah/ taavetaavanyasyasmin pratishtithaau; rashmibhir eshosmin pratishtithitaah praanaair ayam amushmin, sa yadotrakrammisyan bhavati/ Shuddham evaitan mandalam pashyati, nainam ete rashmayah pratyaayanti/ (While deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; is is stated that the Sun and the eye rest on each other and there is a relationship of mutual cooperation of the Individual Self as identified with the body part concerned and its Presiding Deity. Indeed the relationship of the eye as the identified body part and the concerned Deity viz. Sun in the instant case is strengthened by the Sun Rays. When the Self is destined to leave the mortal body, the latter could no more vision the Sun Rays! Indeed the mutual helpfulness between the two entities-the eye and Sun-ceases at the signals of death!) V.v.3) *Sa esha etismin mandale purushastasya bhurita shirah; ekam shirah, ekametadaksharam; bhuvat iti bahuuh, dvau eet akshare; swar iti pratishtaa; dve pratishtthe dve ete akshare; tasyayanah ahar iti; hanti paapmaanam jhaaati cha, ya evam Veda/ (In respect of this Individual Self whose eye is coordinated with the Solar orbit -which essentially is Satya the Truth-there are three significant syllables that are relevant viz. ‘Bhur’ or the head of the Self concerned; ‘Bhuvar’ or two arms and ‘Svar’ the two feet; further more, there is a secret name called ‘Ahar’ derived from the root expression ‘Haa’ which means ‘to destroy and spurn’ the evil forces! V.v.4) *Yoyam dakshinekshan purushah, tasya bhuvur iti shirah, ekam shirah, ekam etad aksharam; bhuvat iti baauuh, dvau baahuh; dvau baahuh, dve ete akshare; swar iti pratishthaa; dve pratishtthe, dve ete akshare; tasyopa -nishad aham iti; hanti paapmaanam jhaaati cha ya evam Veda/ (Similarly, of this Individual Being who has its physical right eye, ‘Bhur’ is his head, ‘Bhuvar’ his two arms, ‘Svar’ his feet and ‘Aham’ is his secret name who destroys evil!) Thus, doubtless, the object is Satya Brahman and the meditation concerned s of Satya Vidya. However, Chhandogya Upanishad (I.vi.6-8), application of the same Satya Vidya to Hiranmaya Purusha Surya in Saama and Ruk mantras based on Udgata involving worship in connection with Jytihsotma rite is indeed quite different. As such in view of difference in the contexts, meditations must be distinct. The Upanishad being referred states: I.vi.6) *Atha yad evaitad Adityasya shuklam bhaa saiva saa tha yannilam parah krishnam tadamah tat saamaataha ya eshontar aaditye hiranmanmayah purusho drusyate, hiranya shmshurhir hiranya keshaya aapranakahsat sarva eva suwarnah/ ( Besides the white complexion of Surya as ‘Saa’ and the deep blue
like black colour ‘ama’ known together makes up as Saama. In side the ‘Surya Bimba’or the Globe of Sun, one could figure imagine a ‘Hiranmaya Purusha’ or a Golden Person whose each and every physical limb including a golden beard and golden hair exists, whose even the nails of hands and feet shine with glory!) I.vi.7) Tasya yathaakapyasam Pundareekam –evameekshini tasyoditi naama; sa esha sarvebhyah paapmaabhya uditi; udehi ha vai sarvebhyah paapmaabhya vaevam Veeda/ (This Hiranmaya Purusha possesses a pair of eyes like a fresh and red lotuses and whose seat reminds one of a monkey! The title of this extraordinary Purusha is ‘ut’or of Highness and surely has risen far above sins, evil and the negative forces of the Universe.) I.vi.8) Tasya Rukcha Saama cha gareshnau, tasmad Udgitah, tasmad tvevodgaataitasya hi gaataa; sa esha ye chaamushmaat paraanaacho lokah tesham cheshte Devackaamaanam cheti adhidaigvtam/ (This Hiranmaya Purusha’s two finger joints viz. Earth and Fire, Air and Sky and so on are of Rig Veda and Saama Veda thus of Udgita. The Singer of this is called ‘Udgatir’ priest as; he is the so called singer who is also posted as the Self, that is the Lord of Worlds beyond Surya Deva and of the Desires of Devas!)

Kaamaadyadhikaranam- Dahara Vidya

III.iii. 39) Kaamaadi itaratra tatra cha aayatana-aadibhyah/ Considering the commonality of several features like desires as expressed in both Chhandogya (VIII.i.1 and 5-6) and Brihadaaranyaka ( IV.iv.22) Upanishads on the subject of Dahara Vidya or the meditation of ‘Sukshma Kamala Griha’ or the Subtle Lotus Abode, the proposal is to consolidate and unify the teachings on meditation. First the Chhandogya Passage: VIII.i.1) Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharo-sminn antariksha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/ ( Harih Om! There is a need to enable normal undersanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are official of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) Thenwith this background, Chhandogya VIII.i.4-6 explains): Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyr vishoko viji- ghaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvavishanti yatha anushasha -sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti// ( The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mishappenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman who only positive blessings are derived. This is Brahman or the Self

222
that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!)

VIII.i.6) *Tad yatheha karmajito lokah kheeyate, evam evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuvidyaa vrajanti etamscha satyaan kamaan, tesaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidyaa vrajianti etamscha satyaankamaan, tesaam sarveshu lokeshu kaamcharo bhavati/* (Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths. But the select handful who succeed enjoy freedom of movement and enjoy bliss) Hence there is emphasis on the desires and the manner in which they are dealt with in terms of actions would decide on the pattern of redemption. Now, the text of Brihadaranyaka as referred above too talks of desires too but differently: at the outset the passage emphasizes on the Abode-‘the Sukshma Kamala Griha’ and then goes on about the Dahara Vidya: ‘That great birthless Self which is identified with the intellect and is in the midst of the organs, lies in the Ether that which is within the heart. It is the Controller of all, the Lord and the Ruler. It is the Protector of the beings and the bank that serves as the boundary to keep the different worlds apart’. Having described the ‘Dahara’, then the Passage reads further describing the means of fulfillment through the study of Vedas, sacrifices, charity, and austerities consisting of dispassionate means of enjoyment of sense-objects and desires like children, wealth and searches the Self which is described as ‘neti, neti’ or ‘not this, not this’. Then finally identifies that Self which is imperceptible, undecaying, unattached, unfettered etc. Then follows introspection and meditation by means of Dahara Vidya. These passages in both the Upanishads highlight not only the aspect of the similarity of the Abode of the Self but the inevitable requirement of conquering desires in the context of Dahara Vidya.

Aadaraadhihikaranam- This Sutra stresses about the regular observance of the obligatory worship to Praana or Life Force by way of oblation to Agnihotra/Vaishvaarara without fail by offering a morsel of food in accordance with the rule of substitutes including milk, ghee and even water.

III.iii.40) Aadara alopa/ Keeping in view the obligation, the Chhandogya Upanishad. (V. xix. 1) mentions: *Tad bhaktam prathamam aagacchet tad homiyamsa yaayam Prathamamaahutim juhuayaattaam juhuyaat praanaaya swaaheti Praanastrupuyati/* (That food which comes first is to be offered as an oblation. The first oblation that is offered be offered with mantra Swaha to Praana the outgoing breath. There by Praana is satisfied). Further passages (V.xxiv. 1-5) state: *Sa ya idam Avidvaan Agni hotram juhoti,yathaangaan apohya bhasmaani jujuuyat, taadrak tat syaat// Ata ya etad evam vidwaa agnihotram juhoti, tasya sarveshu lokeshu sarveshu bhuteshu sarveshvaatmaasu hutam bhavet// Tad yathesheekaa tulam Agnau protam praduuyeta, evamn haasya sarve papmaanah pradyuyante, ya etad evam Vidwaan agnihotram juhoti//Tasmaad u haivamvid yadyapi chandaalaayocchishtam prayacchhett, Atmaani haivaasya tad Vaivishvaaanare hutam syaad iti, tad esha shlokah//Yatthaa iha kshuditaa baalah
maatarmm paryupaasate evam sarvaany bhutaani Agnihotram upaasate iti agnihotram upaasata iti/
(Whosoever offers Sacrifice to Agnihotra without knowing the meaning and significance of doing so is like removing wood or coal and performing oblation on dead ashes! However if once a person with knowledge offers the Fire Sacrifice even by flimsy grass, his oblations are such as to serve all the worlds, Beings and all the components of that person viz. his body, mind, organs, senses and his intellect. Even persons of the most depraved section of the Society would secure relief from his lowest status if only a person of appropriate knowledge performed the oblation. Thers is verse to convey this message: just as children craving for food from their mother secure relief from acute hunger, so is the Agnihotra Sacrifice is awaited for relief from their depravities almost instantly! This indeed is the message of the Sacrifice being performed by persons of knowledge even that is not executed as prescribed! That food which comes first is offered as an oblation with the mantra ‘swaha’ to prana the outgoinf breath. There by prana is satisfied. Further passages explain that when Praana is satisfied then the eye is satisfied and the beneficent cycle is set in motion with the contentment of Surya, Heaven and all the objects presided by Surya and Swarga including progeny, animals, edible food, physical luster and the radiance of Vedic knowledge. The second oblation offered by the mantra ‘Swaha’ to ‘Vyaana’ residing between Praana and Apaana, would satisfy the ear, Moon, Deshas or Directions, the Ashita Disha Devatas thus satisfying Moon and the rest of objects under Chandra that is progeny, animals and so on. Then the third oblation with the Mantra Swaha to Apana the incoming breath would satisfy Speech, Fire, Earth, and the objects concerned are satisfied. The fourth oblation with Swaha again to Samana that helps digestion would satisfy Mind, Clouds, Lightnings, and all the concerned objects are contented. The fifth oblation again with Swaha to ‘Udaana’ the Vital Force rising upward in the body would satisfy the Skin, Air, Sky, and all the objects under their respective controls are contented. Thus by performing the Agnihotra Sacrifice satisfies all the worlds, all the creatures and all the constituents of a person viz. body, mind, organs and intellect. ‘As in this world, hungry children wait on their mother, so all creatures wait on Agnihotra Sacrifice!’. Thus there should not be any eating in a house of the virtuous till that proverbial morsel of food is given as an oblation to Praana. This restriction applies even to ‘Athithis’ or guests considered otherwise in a household as Gods themselves. Incidentally, even in the absence of oblations of a morsel of food, the act of oblation to Praana in Agnihotra cannot be omitted and even of ghee is unavailable at any point of time, milk or even water be substituted.

III.iii.41) Upasthitetah tat vachanaat/ The obligation of offering oblations to Agni in the name of Prana by way of first morsels of food is therefore a part of ongoing life to every house holder’s home. The procedure is thus instituted well as explained in the Upanishads. At the same time, however, an exemption to the General Rule is also observed. Since the morsel of food is to be offered just before one’s consumption of food, the obligation is not applicable in the context of those who observe fast on that specific day.

Tannirdharanaadhikaranam-

III.iii.42) Tannirdharana animayah tad drushteyh hi pruthagdhyapratibandhah phalam/ It is not obligatory to perform ‘Upaasanas’ or meditations connected with rites such as Agni Karyas, for such meditations are stated to be subsidiaries to the acts of rites and would bear additional fruits. The prescribed rites however need to be executed in the best possible manner. The regular features of rites constituted are like ‘Juhu’ the sacrificial ladle made of ‘Palaasha’ wood and Udgita is a eulogy. It is
stressed that he whose juhu the ladle never hears a sinful verse. Chhandogya Upanishad (I.i.8-10) assures that he who having known the rites thus meditates on Udgita as the letter OM becomes the enhancer of the fulfillment of desires: I.i.8) Tadvaa etad anuginaakharam, yaddhik kim chaanujaamaati omiti deva taddhhaah; eshaa eva samruddhiviryanantu - ginaa, samarthhayitaah ha vai kaamaanaam bhavati yetadevam vidwaan akshara udgitam upaasate/ (This syllable of OM itself provides consent of material and spiritual fulfillment and hence ‘Pranava’ or the expression of Om is the great fullfiller of ‘Iham’ and ‘Param’ or the best of both the worlds of existence! I.i.9) Teneyam trayi Vidyaa vartata, Om iti ashravaayati, Om iti shamsati, Om iti Udgaayati, etasyaquaa aksharasyapachityai mahimnaa rasena/ ( All the Vedic Rites are thus initiated by the utterance of OM ; even as Adharyu chants the hymns in favour of or targetting at-Devas, Udgata sings in the commenda -tion of the Rites as to be instructed for the worship of Om itself signified by the Vedas) I.i.10) Tenebhau kuruto yaschaitad evam Veda yaascha na veda, naanaa tu Vidyaa chaavidyaa cha; yadeva vidyaayaa karoti shraddhaayopanishadadaa tadeva veeryavattatam bhavateeti, khalva etasyaiva aksharasyopa vyaakhyaanaam bhavati/ (Even if Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation, the result would not be much less, but however, if coupled with the knowledge of what OM is, naturally the effect would be fuller; the Rites performed with ‘Vidya’ or Knowledge, besides ‘Shraddha’ or conviction and ‘Upanishada’ or meditation would certainly yield far reaching results!) These Vedic Rites are begun with Om. After the utterance of Omkara, the ‘Adhavyuu’ chants the Hymns for the Devas, the ‘Hota’ praises, the Udgaataaa sings. These rites are for the worship of this very Om. Through the greatness and essence of Om are begun the rites enjoined by the Vedas. In sum, it would suffice that the rites are required to be done according to the prescribed manner and meditations are of adjunct nature which would accrue additional fruits and this is perhaps the reason that the authors of Kalpa Sutras have not emphasized the same either.

Pradaaaradhihikaranam-

III.iii.43) Pradaanavat eva tadyuktam/ Meditations to Praana the Vital Energy and Vayu the Air need to be distinguished and meditated accordingly; this is also as per the offerings to be made to Praana and Vayu Deva distinctly. This was as per the manner as instructed by Jaimini Maharshi. Passages from Brihadaranyaka Upanishad. (I.v. 21-23) are referred to in this connection: Athaato vrata meemaamasaa, Prajaapatiha karmaaani sashriitve, taani srishtaani anyonyenaa spradhanta- vadishtyaamy evaaahamiti vaagdadhre drakshaaam –yhamitii shrotaram, evamanyaani karmaaani yathaakaramaa; taani mrityuu shrama bhutvaayupayeme, tayapnot, taanyaaptvaa mrityuryavaarundha; tasmat shraamyate eva vaak, shraamyati chakshuh, shryaamyati shrotoram, athemameva naapnot yoyam madhyamah praanah, taani jnaatum dadhihre/ Ayam vainah shreshtho yahsamscharamschaa samshcaramcha na vyaatee, atho na rashyati , hantaasayaaiva sarve rupamaasaametii; ta etasyaiva sarve rupamabhaavan,taasmaadeta etanaakhyaaayante praanaa iti; tena ha vaava tatklama achakhshetaya -sminkule bhavati ya evam Veda; ya vu haivanvidaa spradhathenu shushyati, anushushya haivantmariyat ityadhaatam/ (Now, a further explanation on the methodology of meditation is analysed ; indeed Prajapati created all the organs of human beings and understandably a conflict of opinion prevailed as to their ‘inter se’ seniority. The organ of speech asserted that it would keep on talking relentlessly; the organ of vision vowed that the eyes would keep seeing and the organ of hearing that the ears would be everready to hear. Then Mrityu Devata put a halt to their bragging and all the respective organs failed one by one as the tongue could not wag and wiggle, the vision gradually blurred, the ear drums got broken, and other organs got aborted. But the Vital Force in
the Body prevailed and as such all the organs acceded to declare the superiority of Praana, for once Praana leaves the body then anyway existence disappears! Then there is neither vision nor speech and no context of meditation to the Self nor the Supreme Power that be! (I.V.22) Athaadhidaivatam:jvalisyaaami evaaham iti Agnir dadhre; tapasyaami aham iti Adityah; bhaasyaami aham iti Chandramaaah; evam anyaa Devataa yathaa Daivatam; sa yathaishaam Praanaanama madhyamah praanaah; evametaasaam Devataanaam Vaayuh; nimlochanti haanyaa Devataah; na Vaayuh saishaanastamitaa Devataaa yadvaayuhi/ (Having decided the controversy of body organs, there still remains the question of seniority among Devatas remains as to which of them are superior! Agni Deva claimed that he is ever active to burn for any length of time and thus worthy of being the leader; Surya Deva asserted his supremacy; do did Chandra Deva; each of the Devas claimed as per their own divine function allotted to them by Almighty! But indeed finally all the Devatas acceded that Vayu held the top position for this Deva never rested for in the event of its absence there would neither be the other Devas nor Universal Existence!)

(I.V.23) Athaisha Shloko bhavati: Yataschodeti Suryah astam yatracha gacchati, Iti Praanaad vaa esha udeti, Pranaametami, iti pranam vaa esha udeti, Pranametami, tam Devascakrire dharmam sa evaadya sa vah shwah iti, Yadvaas ete mhuurhi adhriyanta tad evaapi adya kurvanti/Tasmaadakevamaa vratamchareit, Praanyacaachaaiva-apanyaacha, nemaan paapmaa mrityur aapnuvad iti; yadi u charet samaapipayishet, teno etasyair Devattayai saayujym salokataam jayati/ ( In this context there is a Verse: ‘ In reverence to whom so ever, the Sun rises and under whose honour he sets; but most certainly Sun rises from ‘Praana’ and in ‘Praana’ again it sets; Divine Forces made the law for Him the Unknown; indeed He is now and forever’! Thus for sure, Surya rises from Praana and also sets in it. As Devas observe their regulations today, so they do tomorrow! Hence, one should observe a single promise: do always perform the functions of Prana and Apana or respiration and excretion; otherwise death would overtake the person; as he observes so, he should always survive till he completes his tenure and in that case he wins Divinities and his very existence as well!) The above passages thus clarify the distinction of Praana and Vayu.

Also Aiteraya Upanishad (I.ii.4) states: Agnir vaak bhutwaa mukham pravaishad, Vaayuh praano bhutwaa naashike pravishad, Adityah chakshur bhutwaakshini pravishad, Dishah shrotram bhutwaa karnou pravaishhat, Aoushadhi vanaspatayo lomaani bhutwaa twascham pravishaamaah Chandramaa Mano bhutwaa hridayam pravishan, Mriyur aapana bhutwaa naabhim pravishad, aapo reto bhutwaa shishnam pravaishanah/(Agni Deva entered the mouth of the Beings in the form of Voice or Speech; Vayu Deva made his entry into the nostrils and not only as Praana or Life but also as the capacity to smell; Surya Deva entered the eyes and afforded vision or the sense of sight; Dasha Disha Deva or the Lord of Directions entered the ears and bestowed the sense of hearing; Vanaspati Deva or the Lord of herbs, plants and trees entered the pores of skin and hairs and granted the sense of ‘sparasha jnana’ or that of touch and absorbing power; Chandra Deva firmly entered into the heart and mind to control the psyche and of reactive mode of behaviour; Mrityu Deva the God of Death entered the navel in the form of Apaana or the compressed air which indeed is the control of Life Force and of out-breath. And finally Jala Deva or the God of Water, as also of the urge of urination of the generative organ and passion that results in the discharge of semen through it.) Chhandogya Upanishad (IV. iii.4) makes the distinction of Vayu and Praana fully explicit: Tau vaa etou dvou savargou Vayurevav Deveshu Praanah praaneshu/ ( The two singular places of merger or absorption are Air in respect of Devas and Prana in the context of individual organs.) Having affirmed that Praana and Vayu be meditated separately although their basic features being similar to a great extent, the next issue relates to the offerings to be made to the two entities, especially as taught by Jaimini Maharshi. The specific Agnihotra sacrifice called ‘Tripurodaashhani’ or the
offering of three cakes as per the passage in Taittiriya Samhita (II.iii.6) to Indra who is not only the Lord of Devas but of Indriyas/ Body Organs too. The Samhita states: ‘They shall take up the oblations making these available to all deities, so that the uttering of the word ‘Vashat’ may be unfailing in its result. Maharshi Jaimini views that though Indra is the one with the traits of sovereignty, the Yajyah and Anuvaakya mantras be given in reverse under the direction of Athvraryu in respect of co-devas. Of course, the mantras differ as per ‘Devataa Kanda’ of the Purva Mimamsa since the Devatas concerned as targetted would be different; as in this case, the sacrifice being for either Vayu are Prana but separately.

Lingabhyaystwaadhikaramam- ‘Agni Rahasya’ or the cryptic teachings on Fire Sacrifices are as follows:

III.iii.44) Linga bhuyastwaat tad hi baleeyastadapi/ Manifestations of Fires as per several modes of Mind, speech, smell, vision, touch and so on are several. But the Treatise on Agni Rahasya of Vaajasaneyins ref. Shatapata Brahmana states: ‘That Mind saw itself as thirty six thousand taking into consideration of average life span being hundred years or less, it saw thirty six thousand fires were conceived as the mental modes’. Similarly such notional Agnis are lighted up not only as per daily mentalities depending on ‘Karmas’ but also by other organs like speech, vision, ears, hands, touch etc. Besides, mental fires are conceived on account of mental thoughts and modes.

III iii.45) Purva vikalpah prakaranaat syaat kriya maanasavat/ There are also conceptual Fires some of which get eventually converted as actual Fires for instance those constituting ‘Soma Paana’ or drinking imaginary Soma juice. For example, a ‘Dasha Ratra’ or a ten night duration of imaginary experience of oblations to Agni Deva are executed and on the eleventh night the ‘Avikaya’ sacrifice which is of the kind of Mantra-less event is concluded with Soma Juice of Ocean full abundance filled up and carried potful to the Deity of Prajapati with veneration, immense faith and devotion in a potful and after the offer so made is brought back to be distributed among learned priests. Now such imaginary acts are actually executed in practice eventually as mentioned in Vedas.

III.iii.46) Atideshaaccha/ Such extended applications of purely imaginary nature are no doubt practised later but interestingly the acts of imagination are equipped with all the required accessories including the brick altar as per specifications for the ‘homa kunda’, the details of Adharvyu, Hota, Prastota, Prastaava, Udgaataa, Pratihaara or whosoever of such priests are required or that type of Juhu (Ladle), samidhas, vessels and so on too. In other words the full format and proceedings for the Dasha Ratras including the grand finale being the ‘Purnahuti’ would need to be planned out.

III.iii.47) Vidyaa eva tu nirdharanaat/ The mental exercise as is done in the imaginary act of the sacrifice to be executed subsequently is after all a kind of a rehearsal. This is a Vidya by itself covering very many details of the actual Act of Sacrifice to be executed ahead. The knowledge this Vidya is indeed essential, especially of the constituents, the accessories for the Sacrifice involved, the contents of the Mantra base and the overall organization of the Event in full perspective.

III.iii.48) Darshanaaachcha/ It has been stated that there are many indicatory marks of rites performed as a result of manifestations of Agni not only on the basis of various thoughts of Mind but also of speech, vision, touch and smell, as indicated above in Agni Rahasya referred in Shatapata Braahmana. It has been further stated that such rites are especially due to individual Karmas of Prarabdha nature. But excepting the thought-driven Agni Karyas indeed on the basis of past Karmas or at any rate of preventive nature to
ward off evil or even on account of seeking anticipatory successes, only the mind born objectives of rites oriented to fulfill such ends have surfaced aplenty but not out of impulses arising out of organs other than Mind are seldom cited. Therefore it is concluded that various fires are mere accessories of thought-driven context only and not otherwise.

III.iii.49: Shrutyaadibaliastvaacchja na baadhah/ Jaimini Sutra (III.iii.14) states: ‘All these fires, as such, are lighted up by meditation alone for a man of knowledge’. Kaushitaki Brahmaṇa Upanishad (II.5) states further: Athaatah samyamaanam praatardanam aantaram agnihotram iti aachakshate, yaavad vai purusho bhaashate na taavat praanitum shaknoti, praanam tadaa vaachi juhoti, yaavad vai purushah praanitii na taavad bhashitam shaknoti, vaacham tadaa praanee juhoti, ete anante amrite aahutii jaagrachha svapan cha santatat juhoti; atha yaa anyaa aahutayountavatsyah taah karmanyo hi bhavanti taddhaasmaitat purve vidvaamshognihotra na juhavaanchakruh/(Having described the format of the Sacrifice by way of oblations into Agni as ‘Baahya saadhana’ or external sacrifice in favour of purifying Vaak-Praana-Drshi-Shravana-Mano-Prajnaas, Pratardana Maharshi recommends the medium of fulfillment of desires viz. by invoking the ‘Antaraagni’ or igniting the Inner Fire and observing total self restraint. Indeed a person would then sacrifice speech while breathing, and sacrifice breathing while during in speech. These are two unending immortal oblations that one is offering continuously whether walking or sleeping. This is the reason why some Seers of the yore preferred not to resort to offer Agnihotra Sacrifices but mainly resort to inner sacrifices. [This is not however the Ashtanga Yoga comprising Yama or observing moral code, niyama or self purification, asana or proper seating posture, pranayaama or breath control, pratyahara or withdrawal of mind from senses, dhyana or concenratation, dhyaaana ie deep meditation, and samadhi or union with object of meditation] In other words, a person offers the Praana to the organ of speech then he offers Praana and this is an unending oblation in wakefulness or sleep. Similarly if the fires formed pats of rites, they would have been thought of as being used continuously; otherwise their application would have been short lived. That being so whatever beings think of through their minds, by all that are lighted up by these very fires to a man of knowledge.

III.iii.50) Anubadhhaadibhyah Pragjnaantara pruthakta vat cha druhtascha tad yuktam/ Since these mind based Agnis are distinct from Shandilya Vidya, Dahara Vidya and so on, they be construed distinct as established by Jaimini Maharshi. Such fires are established merly mentally, built up mentally, the Soma Vessel of Amrita taken up mentally to Hiranyakartha, Udgaata sings Sama song mentally, the Hota recites the hymns mentally, and all the related activities relevant to the fulfillment of the Sacrifice are executed mentally. The accessories of sacrifice, the Vedi Texts of the Sacrifice and so on are all being based in mind would be different from the Smriti texts; in this connection, however, the text here is that a certain accessory of a rite is taken up, but merely selects the thirty six thousand different mental moods and imagines them as fires, vessels, etc. just as it is performed in the case of a man thought of as a sacrifice: Purusho vaava yaginasasya/ (A man indeed is a Sacrifice); he is compared to the morning of his life comprising twenty four years of his Praana associated with Vasu Devas, next forty four years of Praana associated with Rudras, another forty eight years of Life Force associated with Adityas. It is therefore established that meditations of fires lighted up a man’s life linked up by his mind are independent of those rites, fires and meditations practised in Shandalya and other Vidyas and much less like Rajasuya Yaga practiced by Kshatriyas and Aveshti Sacrifice performed by Brahmana-Kshatriyas and Vaishyas too.
III.iii. 51) Na samanyaat upalabdheynrityuvat hi loka apattih/ It may not be however misconstrued that mental fires and rites might also be executed on the mental plane compared to actual Sacrifices as are needed to fulfill human needs such as in the case of death etc. Shatapata Brahmana is quoted in this connection: ‘This very being indeed that is in the Solar Orb is Death!’; Brihadaranyaka Upa. (III.i.10) : ‘Fire is death; one who knows death conquers further Death’; the word death is equally used for fire; on this analogy too actual rite involving fire is certainly applicable to death and related proceedings and thus need to be performed actually in fire! ‘Manaschita Agni’which is a mental act in this case is not a substitute to ‘Karmanga’ or a Physical act in reality.

III.iii.52) Parena cha shabdasya taaddhidhyam buyastwaat anubandhah/ (According to the subsequent Sutra too it becomes clear that keeping in view the instruction of meditation, the connection with Agni occurs especially due to the plentiful attributes of Agni needed to be imagined in the Mind. It is further stated as in Shatapata Brahmana ‘They ascend there through meditation where all desires get vanquished. People proceeding by the Southern Path do not reach there, nor even the ignorant people engaged in the austerities’; this fact is thus shown by ignoring rites but highlighting the significance of meditation. Similarly the primacy of meditation is signified when Shatapata Brahmana (II.v.2.23) states: ‘This Solar Orb that scatters heat’ and ‘He who has Death as his Self' becomes immortal’ that being the result of meditation. Indeed the fires lighted up by the mind constitute only meditation.

Ekaatmyaadhirikaranam-

III.iii.53) Ekatmanah shareere bhaavaat/ Individual Soul is identified with the body no doubt but Soul is eternal and body is ephemeral. The view that the existence of the Soul is distinct from the body is beyond doubt. This is so because if the soul and body are the same there is no question of bondage from Samsara and there is no reason for liberation either. Materialists are misled out of self-deception that existence of Soul or the Inner Self is directly dependent on the existence of the body. Their logic is that the attributes or traits of the body are the activities of the vital Prana, consciousness, memory, knowledge and so on and these qualities get terminated as soon as the Soul gets terminated too. Indeed this is bad logic.

III.iii.54) Vyatirekah tadbhaava abhaavitwaat tu upalapalabdhitvat/ There indeed is a perfect distinction between the Individual Soul and the body. Yet, consciousness may or may not exist even as when body exists and so is the body sensitivity.In a dream for instance, there is no consciousness in the body but yet self-identity endures. But when body exists also sometimes there might not be consciousness. Hence consciousness is essentially a product of the body; non existence of the attributes of perception of the body is linked with the nonexistence of the body. When a body collapses, the attributes of the Soul including that of consciousness are transferred to another body. This is so because the attributes of the body senses are based on the Four basic Elements of Earth, Water, Fire and Air. This truism is not considered yet by the views of Materialists. At the same time however, Consciousness ‘per se’ does not get transferred on its own for after all fire does not burn on its own without the instruction of skin and Mind and so also sound and mind do not activate without the receiving power of ears. Hence the conclusions that the Individual Soul and Body are distinct, that consciousness is a product of body dependent on the concurrence of jnanendreyas and karmendriyas and that the latter viz. the senses and sensory organs are the derivatives of consciousness which traverse from body to body to individual selves.
Angaava badhaastu na shaakhaasu hi prativedam/ Meditations connected with the accessories of rites are not necessarily restricted to a specific Veda. For instance, Chhandogya Upa, (I.i.1 and II.i.1) states: Omityetad aksharam udgeeyamupaaseeta, Omiti hridgayat tasyopa vyakhyaanam/ (Even as Udgita or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and expression of Paramatma.) The subsequent stanzas are summarised conveying that the objects of meditation are earth, water, herbs, human body, organ of speech, Ruk mantras, Saama mantras, Udgeeta as the essence of essence the Supreme being the eighteen in the series. The Vedic rites are begun with the utterance of Om and chanting the hymns to Gods by Atharyu, praising Gods by Hota, and singing songs in extolling Gods by Udgata. These rites are meant for the worship of this very OM. The conclusion is ‘both he who knows this OM and who does not should perform the rites with that OM’. While knowledge and ignorance are different, only that which is done by knowledge, faith and meditation alone becomes powerful. This truly is the proximate exposition of this very letter OM. Now, Chhandgya highlights meditation in Saama Veda only stating that ‘meditation on the Saama’ as a whole is excellent. What is excellent is said to be Saama. What is not excellent is not Saama’; Chhandogya states further: ‘One shall meditate on the five fold Saama by superimposing on the idea of the Worlds’. Aiteraya Aranyaka Upanishad (II.i.2) signifies meditation stating ‘That which people mention as Ukta as a part of the rite is but this that is the earth’; Shatapata Brahmana (X.v.4.1) states: ‘This fire that is lighted in the sacrifice is but this world’. All the same, meditations connected with the accessories of rites are not necessarily to be confined about Udgeeta etc. to different Veda Texts, even if intonations differ as long as the Udgeeta is of same content and concept.

Mantraadivatva a virodhah/ That conceptions about Udgita etc. occurring in different branches are similar is revealed since mantras, rites, and subsidiaries in one branch are taken over to some other branch. For example even for those followers of Yajurveda who do not have the mantra like ‘kutarutasi’ or you are kutaru or the grinding stone, the mantra is substituted by the word kukkuta or cock. Likewise, the Maitreyan branch who have no mention of certain subsidiary assessories like Samidhs for swahakara, barhi and tanunpaata and such oblations, one mantra signifies the number for example: ‘The paryaajas (for counting Samidhs) are equal to five seasons-autumn and winter being the same-and these are performed in one and the same place’. Yet another example of such substitution of a mantra stating ‘the goat is meant to be sacrificed to Agni soma’ : ‘He shall sacrifice the animal to Agni-Soma’. Further mantras like agnerverhotram veradhvaram or ‘O Fire! Promote the Hota and the Sacrifice’ are repeated from SaamaVeda to Yajur Veda. Again, mantras from Rig Veda stating ‘He, O people, is Indra who from his birth was the greatest in virtues and possessed of discrimination’ is used in Yajur Veda as : ‘He is substituted as Adhvaryu (the priest) who is from his birth was great in virtues and possessed of discrimination! Thus there are many adaptions of mantras and materials among the Vedas and shakhas.
Bhumajaayastwaadhikaranam- III.iii.57) Bhumanah kratuvajyaayastwam tathaa hi darshayati/

Upanishads reveal that meditations are on the whole of great significance as of Sacrifices. Meditation on Vaishvanara in parts and even as a whole is adequately explained. Chhandogya Upanishad (Chapter V. xii.1-2) in the context of a dialogue between Prachinashaala the son of Maharshi Upamanyu and King Ashwapat: when asked of Upamanyu’s son as what was he meditating so intensely, he replied that he was meditating the Self: Aupamaaryava, kam twam aatmaanam upaassa iti: divameva bhagavo Raajan, iti hovaacha: esha vai sutejaAtmaaVaishvaanarah yam twam atmaanam upaasse, tasmaat tava sutam prasutam aashyutam kule drushte// Atsi annam, pashyasi priyam, atti annam, pashyati priyam, bhavatiashya Brahma varchasam kule ya etam aatmaanam Vaishvaanaram upaste, Murdha tvesha Aatmaanah, iti hovaacha, murtahaate vyaapatishyaat yan maan naagamishyaiti/ (As the King asked Prachinashala as to which entity that the Self was meditated to by him, the latter replied that he would meditate heaven as the Self in the form of Soma Juice during the Rite in favour of the self and members of the family: indeed the Self was Vaishvaanara possessed of enormous brightness like the heaven as the head of the Universe. The King further told Prachinashala that when he ate anna or food he would have satisified himself and the family members as that satisfaction would have provided glimpses of Brahman. He felt that his approach to him was good in a way as his head would have fallen if he interpreted wrongly that the Rite was in favour of himself and of his family but not in favour of the Universal Self!)
The Upanishad further states (V.18.1): Tasya ha vaa etasyaatmanoVaishvaanarasaya murdhyaiwa sutejaah chakshur vishwarupah praanah pruthakvartmaatma maa sandehah bahulah basti eva rayih prithireva paavura eva vedur lomaani barhir hridayam gaarhapatyo manah anvaahaarya pachanah aasyam aahavaniyah/ ( The King then addressed all the Vidwans with long experience of performing Vaishvanara Agni daily and stated that they had been enjoying the ‘anna sesha’ after the homa, by themselves as also their family members; the Vidwans had made their own presumptions - apparently on the strength of Scriptures in different contexts - that Vaishvanara Self signified as Surya, Vaayu, Akaasha, Prithvi and so on. The analogy was drawn by blind men touching various body parts of an elephant and concluding that the animal was like a pillar ( leg), a python (trunk), a winnowing fan (Ear) and so on. Indeed they had all meditated the Viashvanara Swarupa and enjoyed the left over food and even experienced glimpses of Brahman along with their respective family members but alas they all got confused the wood for the forest, since the latter had features other than wood too. More over these vidwans were about to commit the mistake of confusing the Individual Self as the Universal Self on the comparison of enjoying the taste and fulfillment of food and even having glimpses of Brahman too little realising that Brahman the All Pervasive was not only Surya, or Akasha or Water or Prithvi but He was indeed these and everything else! Thus the second stanza of this section explains that of tat very Vaishanara Self who was Heaven as head, Surya as the eye, Air as the Praana, Sky as the middle segment of the body, Water as the bladder, Earth as the two feet, sacrificial altar as his chest, Kusha grass as his hair, Garhapatya Agni as his heart, Aavaahaarya Pachana Agni as the mind, and Ahavaneeya Agni or that into food is offered as oblation as his mouth!) Having explained thus, King Ashvapati stresses that meditation on that very Self which is Vaisvanara would provide him food, pleasant happiness and the occurrence of even the luster of Brahman to him (Upamanu’s son) and all in his families and lineage and in fact warns that since his head being that of the Self would have fallen if he did not come to him for receiving this instruction! Indeed this instruction was so serious that any disregard or even partial observance of it, (presuming that total dedication to meditation only might go detrimental to the performance of sacrifices) could be self destructive!
Meditations are indeed different in their format, expression, content and meaning, quite apart from the strength, quality, force and above all the faith and conviction; yet the end result is the same as indeed the object is unique. Chhandogya Upanishad. (III.xiv.1-2) is quoted: Sarvam khalvidam Brahma tajvalanaa shaanta upaaseta/ Atha khalu kratumayaah Purusho yathaa kratur asmin loke purusho bhavat tahethet pretya bhavati, sa kratum kurveeta/ (This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one’s own destiny for sure!) III.xiv.2) Manomayah praana shareero bhaarupah satya sankalpa aakaashaatmaa sarvakarmaa sarva kaamah sarva gandhah sarvarasah sarvamidam abhyaattho- naadarah/ (The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and cravings!) Excerpts from the same Chhandogya Upanishad respectively are: (III.14.2; IV.x.5; VIII.i.3; V.i.1; VII.xv.1): ‘identified with mind and having Praana as Brahman’; Ka (bliss) is Brahman, Kha (Space)is Brahman; ‘Having inevitable desire and irresistible will’; ‘Praana is but one’; ‘Praana is the place of merger’; ‘Praana is indeed the first born and the foremost’; ‘Praana is the father and Praana the mother’; and so on. Doubtless, the object of meditation is the same but the terminology of the meditation would vary; it is stated that when there is a difference in the expressions like Yajati, dadaati, juhoti then the meditations vary such as for sacrifices or gives or pours oblations and then denote separate actions. Similarly initial mantras like veda, upashita, yajati etc. make up mental moods such as meditative, seating and performing sacrifice acts. Moreover, the attributes of the object of worship like Praana the Vital Force, Aakaasha and so on so that the medium of meditation gets defined too. Hence the terminology utilized adds sharpness of the focus for meditation.

Vikalpadhikaranam-

Any one kind of meditation or worship is acceptable among the options since the result remains the same. For instance rites as Agnihotra, Darsha-Purnamaasa or other kinds of meditation yield similar results on the oft quoted general analogy of : Aakaasghaat patitam toyam yathaa gacchati Saagaram sarva deva namaskaarah Keshavam pratigaccahi! (The rain falls descending from the skies find their paths finally to the Oceans like all types of worships merge into the Supreme). As long as the mind is set firmly with faith and dedication, illumination that is accomplishable is through direct perception. Chhandogya Upanishad (III.xiv.4): Sarva karmaa sarva kaamah sarva gandhah sarva rasah sarvamidam abhyaattho -vaak anaadara esha maatmaantarhridaya etad Brahma etam itah pretyaabhi sambhavitaasmeeti yasya syat addhaa navichiktsaasteeti ha smaah Shandilya Shandilyah/ (This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status, as Shandilya Maharshi asserted again and again!)

Gita (VIII.6) declares: Yamyam vaapi smaran bhaavam tyajatyante kalebaram, Tam tamev yaihi Kounteya sadaa tadbhava bhavitah/ (Kounteya! Which ever mental thought gets fixed on at the time of final departure of the Soul, it would be that very thought that prevails to reach higher Lokas). Hence an
aspirant must select such of the meditations as would be worthy of continuity of meditations for direct perception at the time of destiny.

*Kaamyadhidhikanam- III.iii. 60*) *Kaamyastu yathaa kaamam samuccheeyeran vaa na purvahetwa bhavaaata/* While meditations to seek realization of Salvation are explained as above, those which aim at fulfillment of material desires of life be combined with each other or other wise, since the fruits of the meditations are just the same. Chhandogya Upanishad (VIII.i.4-6) talks of fulfillment of desires at ‘Iham’ and ‘Param’ or achievement of material and spiritual kind as result of right actions: *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko viji- ghaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha -sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti// ( The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings? Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) *Tad yatheha karmajito lokah kheeyate, evam evaamutra punyajito loakaah kshayite: tad ya ihaatmaanam ananuvidyaa vrajanti etaamscha satyaan kamaan, teshaaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidya vrajanti etaamscha satyaankamaan, teshaaam sarveshu lokeshu kaamcharo bhavati/* (Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths. But the select handful who succeed enjoy freedom of movement and enjoy bliss) Hence meditations for distinct desires are fulfilled by the same meditations no matter for worldly ends or to realize the Supreme, for the latter does not distinguish the type of desires as long as the the quality of meditations is of faith and intensity.

*Yahaashraya bhaavaadhidhikanam- III.iii.61*) *Angeshu yathaashraya bhaavah / In respect of meditations based on the subsidiaries of rites too the same basis obtains. The concepts in reference to the three Vedas in connection with the Udgita happen to be the same for the subsidiaries of the rites concerned too and the same hymns become applicable. So also would be in the case of meditations.*

*III.iii. 62*) *Shishteshcha/ Just as the bases of meditations viz the hymns of Vedas, the formats of meditations too are the same. Even from the view point of instruction there is no difference between the*
accessories of rites and the concepts based thereon. The meditations are to be combined like the accessories since they are to be enjoined too similarly.

III.iii.63) Samaahaarat/ The meditations are to be combined since the conceptions of one Upanishad are to be added to those of other Upanishads to achieve common identity. It is clear from an example like the expression of Praanava as rendered in a defective manner by Udgita in Saama Veda was since replaced by what Hota expressed in Rik Veda as Pranava; this is explained vide Chhandogya Upanishad. (I.v.5): Atha khalu ya Udithah sa Pranavo yah Pranavah sa Udgita iti Hotrushadanaat vaivaapi dururgitam anusamaahaarateeti anusamaaharatity anu samaahariteeti/ (Maharshi Kautishaki asserted that Udgita was Pranava and vice versa and even if the Hota poured the oblation defectively and wrongly out of tune with Udgita, it would not matter no harm and the resultant cure of the bodily ailment would surely be accomplished and the desires of the Karta of the Udgita should be fulfilled!). Hence the common relationship in both Upanishads with the same objective of meditations is signified.

III.iii.64) Gunasaadhaaranya Shruteyh/ It is deduced that since the bases of meditation are common, accessories of rites too would co exist. For instance, OM is an attribute and the rites enjoined the three Vedas tend to commence the utterance of OM too. Chhandogya Upanishad. (I.i.9-10) states: I.i.9) Teneyam trayi Vidyaa vartata, Om iti ashraavayati, Om iti shamsati, Om iti Udgaayati, etasyaivaa aksharasyaapachitiyai mahimnaa rasena/ (All the Vedic Rites are thus initiated by the utterance of OM; even as Adharyu chants the hymns in favour of- or targetting at- Devas, Udgata sings in the commendation of the Rites as to be instructed for the worship of Om itself signifyed by the Vedas) I.i.10) Tenebhau kuruto yaschaitad evam Veda yascha na veda, naanaa tu Vidyaa chaavidyaaa cha; yadevavidyaayaa karoti shraddhaayopanishadadaa tadeva veeryavattatam bhavateeti, khala etasyaiva aksharasyopa vyakhyaaanaam bhavati/Iti prathamah khandah/ (Even if Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation, the result would not be much less, but however, if coupled with the knowledge of what OM is, naturally the effect would be fuller; the Rites performed with ‘Vidya’ or Knowledge, besides ‘Shraddha’ or conviction and ‘Upanishada’ or meditation would certainly yield far reaching results!)

III.iii. 65) Na vaa tat saha bhaavaashruteyh/ There is no Veda text instructing combination of Karmanga Upaasanas or rites along with meditation as already clarified vide meditations connected with rites (‘Tannirdhaarana adhikaranam’ ref. III.iii.42 of Brahma Sutra above.). Meditations are only meant to subserve the act of rites and thus are are optional, moreso because meditations accrue separate fruits additionally.

III.iii.66) Darshanaaccha/ Upanishads have already clarified about the option of Upasana or meditation with or without Sacrifices. Indeed Brahma the Priest who would know the best as he is fully equipped with the knowledge as to take up Upaasana as an additional concomitant to the Sacrificial Act. Chhandogya Upanishad (IV.xvii.10) defines the role of Brahma: Brahmaivaika ritvik kurun ashwahhirakshati, evam viddha vai Brahmaa yajnaam yajamaanaam sarvaamscha ritvijohhirakshati, tasmaad evam vidam eva brahmaanaam kurveeta, naanevam vidam, naanevam vidam/ (Brahma the priest of any Sacrifice is nodoubt a human being but holds on to his silence, being thoughtful, knowledgeable, and protective of the sacrifice as also the sacrificer; indeed he is like a mare protecting the fighters. This is why the saying that the thought, word and deed of Brahma the celebrant at any Sacrifice are final!


Purusharthaadhikaranaanam-

III.iv.1) Purusharthaah atha shabaat iti Badarayanah/ Accomplishment of the highest goaal of Liberation is possible by the intense awareness of Brahman supported by acts of Karma as interpreted by Badarayana on the strength of the texts of several Upanishads. Chhandogya Upanishad pasages (VI.xiv.2; VII.i.2-5; VII.vii.1) are quoted respectively: 1) viz. VI.xiv.2-3:Tasya yathaabhinahanam pramuchya prabrudyaat, etam disham Gandharaarad, etam disham vrajeti, sa graamaad graamam prucchhah opandito medhaavi gandhaaraan evopasamupadyeta evam evahaachaayavaan purusho veda, tasya taavad eva chiram yaavan na vimokshye, atha sampatsya iti//Sa ya eshonimaa aitad aamtyam idam sarvam, tat satyam, sa aatmaa, tat tvam asi._ Svetaketo, iti; bhuya eva maa, bhagavaan, vigjnaapayatva
Then supposing an imaginary situation of a person from Gandhara Desha to a lonely forest was brought as hand tied and blind folded, being directed by shouts about the directions of left and right and suddenly got freed without the handicaps of tied hands and blind folds, then if that person were to be intelligent enough, then he would enquire from the passers by as to how to return back to Gandhara! Due to the earlier restraints that he suffered here, his single desire would be to return to Gandhara and merge with his erstwhile existence! As he would be freed from the restraints of bondage, his desire would be to return as fast as possible to where he belonged, especially when he realised that he would have to return sooner or later, despite temporary comforts if any, and since that his basic place was far more cosy and joyful! Then he would certainly look for a Guru or Guidance to save him from lack of appropriate knowledge and removal of ignorance! On the basis of this knowledge and guidance, then he would take suitable action by way positive and proactive deeds! Once such actions commence to yield results and the period of bondage is exhausted, then the visitor returns back to his original place! The explanation is that once knowledge is dawned, the sins are expiated, the desirable actions bear fruits, as ‘knowledge burns all actions to ashes, and all of one’s actions become dissipated’, then ‘a man established in Brahman attains immortality’! This was how Uddalaka Aruni proved once again to Svetaketu provided the practical example of a person from Gandhara desha forced to visit elsewhere under duress and when freed tried his best to return back with the help of proper information, especially by a teacher and follow up action sought to return to Gandhara! Thus that which is the subtle essence got That as the Self. That is the truth that a Self regained the hard way! That Truth is the Self viz. Thou art That! 2) VII.i.2-5) Rigvedam, Bhagavah, adhyemi yajurvedam Saamavedam Atharvanaam chaturtham, itihaasa puraanaaam panchamam vedaaam vedam, pitryam, raashhim, daivam, nidhim, vaakovaakyam, ekaayam, deva vidyam, brahma vidyam, bhuta vidyam, kshatra vidyam, nakshatra vidyam, sarpa-devajana-vidyam, etat, bhagavah, adhyemi/ / Soham,bhagavah, mantra vid evaasminaatma vin; shrutam hyevane bhagavad druisehbhyyah, tarati shokam aatma vin iti; soham, bhagavah, shochaami, tam maa, bhagavaana, sokasya paaram taarayatva iti; tam hovaacha yad vai kin chaaitad adhyaaageeshthah naamaivaaitat// Naamavaa Rig vedo Yajur ve4dah Saama veda atharvanascaturtha itihaasa puraanahaam panchamo vedaanaham pitro raasir daivo, nidhir vaakovaakyam, ekaayanan, deva vidyaa, brahma vidyaa, bhuta vidyaa, kshara vidyaa, nakshatra vidyaa, sarpa-devajana-vidyaa naamaivaaitat naamopasaavsvet// Sa yo naama brahmeti upaste yaavan naamno gatam, tatraasya yathaa kaamchaaro bhavati yo naama brahmeti upaste:’sti, bhagavah, naamno bhuya ti; naamno vaava bhuyisteti; tan me bhagavaan braveeviti/(This is a key Chapter of the Chhaandogya Upanishad being the conversation of Brahmarshi Narada and the illustrious Sanat Kumara of the Brahma Maanasas Putras of Sanaka-Sanandana-Sanatana Sanat Kumaras. As Narada approached Sanatkumara to teach him about the Unity of the Self with Existence, the latter asked Narada to first describe as to what all was learnt heretofore so that he could then deduce as to how other things of inferiority to Existence were known and what kind of vision was required in the context. The Kumara further desired to ascertain as to what level of understanding Narada had to define the Supreme Reality called Infinity, for instance like showing the Moon on the branch of a tree to a child through the leaves of a near by tree! Indeed knowledge of the Self would be in the realms of the possibility only when seeking to locate the best goal of life! Then Narada narrated that he read Rik-Yajur-Saama-Atharvana Vedas, Itihasa Puranas as the Fifth Veda,Vyakarana, Rites for thePitru ganaas, Ganita, Astrology and Astronomy, Natural Sceinces, Menerology, Logic, Sciences of Archery, MilitaryTactics, Science of Poison Cure, Fine Arts of Music, Poetry, Dance and of Sounds! But Narada confessed that he had only textual knowledge except a few of
practical applications. Even what all he learnt was by way of subjects and names and that his objective was specific viz. know of Self beyond sorrow and that his request too was specific viz. To take him beyond sorrow to Eternal Bliss! Sanat Kumara replied that indeed what all he acquired was by way of titles of texts and of learning, but the real learning was far more specific namely meditation on an Image, indeed that of Vishnu who was Unknown, being ‘Avyaktam Shasvatam Vishnum Anantam Ajam Avayam’! Any one who meditates on the name of that Reality called, say, Brahman, would acquire freedom of barriers of space, time, distance and knowledge! Now, a systematic analysis of natural features and their magnificence vis a vis the supreme self is attempted step by step like the power of Speech, the might of Mind, the strength of will and thought and the effectiveness of prayers and concentration to discover Brahman! 3) VII.vii.1: Vigjnaanam vaa va dhyaanaad bhuyah, vijnaanena va Rig Vedam vijaanaati, Yajur vedam Saama Vedam Atharvanam chatturtham,itihaasa puraanam panchamam, Vedaanaam Vedam, pithryam, raashhim, daivam, nidhim, vaakovaakyam, ekaayamam, deva vidiyaam, brahma vidiyaam, bhuta vidiyaam, kshaatra vidiyaam, nakshatra vidiyaam,sarpa devajana vidiyaam,divam cha prithivim cha vaayum chaakaashham, chaapascha tejas cha, devamscha manushyaamcheha pashumcha vayaamamchira trina vanaspatinshvaapadaani aakeeta patanga pipeelikam dharmam chaadharmanam cha satdhu cha saadhu cha hridayagjnaam chaahridayajnaam chaanam cha rasam chemam cha lokam amum cha vigjnaanenaiva vijaayanti, vigjnaanam upaassveti// Sa yo vigjnaanam Brahmeti upaaste, vigjnaanavato vai sa lokaan jnaanavatobhisidhyati, yaavad vigjnaanasya gatam, tatrasya yatha kaamocharo bhavati, yo vigjnaanam Brahmeti upaaste;asti, bhagavan, vigjnaanad bhuya iti;vigjnaanad vaa va bhayosteedhi; tan me bhagavan, bravitva iti/ ( Indeed, dhyanam or contemplation is possible on the strength of knowledge and enlightenment! Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of Critical Analysis! Now, he who meditates on such deep and close assessment of Brahman, might be able to understand the range and depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!) Taittiriya Upanishad. (II.i.1) refers to Brahman more directly: Om Brahma Vidaapnoti Param, Satyam Jnaanamanantam Brahma, Yo Veda nihitam guhaayaam Paramey Vyoman, Soshnutey sarvaan kaamaan saha, Brahmanaa vipaschita iti// Om! Brahman is the Truth that is Infinite Knowledge and he who possess that knowledge does indeed rejoice every thing that Brahma does too. This Brahman is indeed within one’s own Self, the origin of Akasha even as from Akasha emerges Vayu. In the chain reaction, Agni originates Water which manifests Earth in turn and thereby herbs facilitating the output of food and Beings! Brihadaaranyaka Upanishad. (IV.v.7) records the conversation of Yagjnayavalkya Maharshi to Maitreyi: Brahma tam paraaddaa, yonyatraatmaano Brahma veda --kshatram veda--lokaan veda--devaan veda--vedaan veda--bhutani veda--sarvam paradaat, yonyatraatmaano sarvam veda; idam brahma, idam kshatram, ime lokaah, ime devaah,ime vedaah, imani bhutaani, idam sarvam, yadyam aatmaa/ ( This Brahmanatva, Kshatriyatva, all the Lokaas, all the Devas, all these Beings, these all are the Self indeed!)’The Self should be realized, should be heard of, reflected on and meditated upon all this is known’. The Maharshi further explains (IV.v.15): Yatra hi daivatam iva bhavati, tad itara itaram pashyati--jighrati--rasayate--abhivadati--shrutoti--vijnaanati; yatra tv asya sarvam aatmaivaabhut--/ ‘Because when there is duality, one sees, smells, tastes, speaks, thinks, touches, knows. But when to the knower of Brahman every thing has become the Self! This Self is that which is That and it is that which is imperceptible,
undecaying, unattached, unfettered, never feels pain and never suffers injury; That is Immortality’! Thus the conclusion reveals that Brahma Gyana is subservient to Karmangas and intense meditation that is a result of the knowledge of Brahman is the prime cause of Salvation.

III.iv.2) Sheshatwaat Purusharthavaadah yayaa anyeshu iti Jaiminih/ Jaimini however takes a different stand; Knowledge of Brahman is such that it helps to reinforce meditation but the basis of dhyana is built on actions or Karma that sets the tone for purification of the Self. In other words the Individual Self being the focal point to search for Brahman who in any case is Supreme and impossible to fathom has to initiate actions of self purification by resorting to Rites and Sacrifices. The performer is thus the Self and the initiator of all performances too the Self himself. It is he who with his knowledge of Brahman has to purify paddy by sprinkling water and take up the task of sifting rice grains way of rites and acts of Sacrifice. It stands to reason that Vedas prescribe duties and Brahman prompts the Individual Self to become motivated to act and as the result of the Acts disburses the fruits of the Karma. Mere Brahma Jnaana by itself can directly purify the Self unless a rough diamond without the exercise of cutting and polishing at the altar of Sacrifices and Karmangas could bring about brilliance of the diamonds!

III.iv.3) Aachaara darshanaat/ If liberation were to be a product of Knowledge and Meditation and the role of Action by way of Sacrifices and Rites is near to nil or at any rate of subsidiary importance, then the proverbial saying is that one need not climb a hill if one has honey at hand! After all, Brihararanyaka Upanishad. (III.i.1) has referred to the Sacrifice of Janaka, the Emperor of Videha performing a Sacrifice in which gifts were freely distributed among Vedic scholars from Kuru and Panchala who assembled there and that he had a thousand cows confined in a pen with horns of ten Paadas of gold were distributed! Chhandogya Upanishad. (V. xi.5) directs a few distinguished outstation VedaTeacher visitors to the Court of King Ashwapati welcoming and assuring that in his Kingdom there is no thief, no miser, no wine bibber, none who does not perform sacrifice, none uneducated, no lewd person, and no adultress. I shall give you as much wealth as to a single Priest; please stay on as I am about to perform a Sacrifice! Such were the proactive Kings of Sacrifices! And such was the dutifulness of house holders undergoing strenuous efforts of Karmangas! This endorses indeed the view point of Jaimini Maharshi about the significance of Karma by way of Sacrifices and Rites.

III.iv.4) Tat Shruteh/ Even Upanishads declare the same belief that Knowledge alone cannot lead to Moksha, dis- regard of Righteous Acts including Rites and Sacrifices. Indeed the path of realization needsto be a sacred and wholesome mix of deep understanding of Brahman, Acts of Sacrifice and Rites, intense meditation and above all a faith of extreme passion. Chhandogya Upanishad (I.i.10) is of apt relevance in this context: Tenobhou kurutey yashchaita Devam Veda yashcha na veda, Naanaatu Vidyaan chhaavidiyaan cha yadeva Vidyaayaa karoti shraddhayo panishadasa tadeva veeryavattaram bhavateeti khalvetasyaiva aksharasyopa vyaakhaanam bhavati/ (Even if Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation, the result would not be much less, but however, if coupled with the knowledge of what OM is, naturally the effect would be fuller; the Rites performed with ‘Vidya’ or Knowledge, besides ‘Shraddha’ or conviction and ‘Upanishada’ or meditation would certainly yield far reaching results!) This truly is the proximate exposition of this very letter OM.

III.iv.5) Sam anu aarambhanaat/ This is so because both knowledge and Karma or Virtuous Action need to be pursued vigorously by the Individual Soul when it transmigrates from one body to another in the
unending cycle of births ad deaths. Brihadarayaka Upanishad (IV.iv.2): *Ekibhavati, na pashya teetyaahuh; ekibhavati, na jignateetyaahuh; ekibhavati, na rasayat etyaahuh; ekibhavati na vadateet – yaahuh; eki bhavati, na shrunoteetyaahuh; eki bhavati na manuta ityaahuh; eki bhavatina sprushateet yaahuh; ekibhavati na viginaanaateetyaahuh; tasya haitasya hridayasyaagram pradyotate; tena pradyote-
naisha Atmaa nishkraamatichakshushto vaa, murdhno vaa, anyebhyo vaa sharira deshebhyah; tam utkraamantam praanonutkraamant;praanam anuutkraamantam sarvepraana anuutkraamant;sa vigjnanam evaanvavakraamati; tam vidyaa karmaani samanvaarabhete purva prajinaa cha/ (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs! It is followed by knowledge, work and past experience). Hence knowledge and work are equally essential coupled with the results of the previous experiences as well.

II.iv.6) Tadvatah vidhaanaat/ This is due to the fact that Rites are instructed to whom that knowledge is imparted from Vedas. In other words, knowledge is something that either it needs to be imparted or learnt by one self. Chhhandogya Upanishad (VIII.xv.1) explains: *Taddhaitad Brahmaa Prajaapataya uvaacha, Prajaapatir manave, Manuh praajaabhyah, Aacharya kulaad vedam adheetya yathaa vidhaanam, Guroh karma atisheshena abhisamaavritya kutumbe sthitvaa, shuchau deshe svaadhyaayam adheeyaanah, dhaarmikaan vidadhat, aatmani sarven- driyaani sampratishthaaypa ahimam sarva bhutani anyatra teertebhyah sa khalvevam vartayan yaavad aayusham Brahma lokam abhisampadyate, na cha punaraavartate, na cha punaraavate// (Brahma instructed this unique awareness to Prajapati who in chain to Manu and to the Teachers. Practising Brahmacharya by study of Vedas and Scriptures and other duties the Student returns home and become a householder, train his students, beget sons and help them with discipline and virtue. Then withdraw his organs into the Self, practise introspection, terminate into Brahma never to return. This is the True Essence of Mortal Existence and the Beginning of Eternal Bliss!!) The Scriptural injunctions merely prescribe: ‘He shall pound the paddy’ and the rest of actions of making the rice by removing the husk for the result of making cakes for the Sacrifice is indeed that what has to be followed up by the self himself. Hence knowledge has to provide motivation for action; that itself is the cause and effect indeed.

III.iv.7) Niyamaaccha/ In addition to the general outlines in the Scriptures, there are also restrictive injunctions in connection with the performance of Rites and their detailed ‘niyamas’ or applications of duties. These go into the nitty-gritty or fundamentals of obligations. Isha Upanishad prefaces with a caution that Self be protected through detachment and not become a prey to any body else’s wealth, and states: *Kurvan eva iha karmaani jijeevishe shatatam samaah, Evam twayi naaanyathaa itah yetesti na karma lipyatey Naraah/ ( By doing karma indeed should one wish to live here for a hundred years. For a man who wants to live thus, there is no way other than this whereby karma may not cling to you. Having stressed that total detachment be practised, yet human beings as they are, the Supreme relaxes for a while that one should perform works truly with conscience and without desires of returns; Gita-Dwitiyodhaaya, Sankhya Yoga-Stanza 47 states: ‘Karmanyevaadhiakarastre maa phaleshu kadaachana, Maa karma phala heturbhuh maa te sangostv karmani’ or human beings possess the limited freedom of performing their duties but have little relevance of the fruits and returns, since whatever is destined as per the ‘Prakriti
dharma’ or natural norms of predetermined returns would be reaped any way. Hence a person performing his ‘Karma’ or the dutiful works should only pray for hundred years of longevity, reemphasising the fact that the longevity be subject to continued performance of the Karma or the duties. In other words one should ask for long life only to enable to perform the duty. After all the prayer for extension of life is not for materil fulfillment but for spiritual enhancement; the purport to seek longer life by enhanced contemplation is to further active life for exra opportunity to serve the Almighty and certanily not to respond to pleasures of material ends. It is emphasised that there are two paths on which Vedas are established viz. one characterised by attachment and another to underscore detachment! For instance, that which is called Agnihotra is a Sacrifice that has to be followed till decrepitude and death, for one gets released from it either through decrepitude or death.

III.iv.8) Adhika upadeshaattu Badarayanasya ivam tat darshanaat/ Notwithstanding the viewpoint of Jaimini that observance of Karmanagas by way of Sacrifices and Rites by Individual Self assumes primacy as against acquisition of knowledge of Brahman, the essential truisim that Knowledge and Awareness of Brahman gets vindicated as propounder by Badarayana. Indeed the significance of Karmas by the agent of the Supreme viz. the Individual Self is over shadowed by the pre-eminence and dominance of the awe-striking Supreme Self and his glorious awareness of knowledge; Knowledge indeed is independent of rites since the former uproots all worldly distinctions. Liberation results from this knowledge of the Self. This is why Upanishads highlight the Supreme Self as overshadowed by the Embodied Self. Mundaka Upanishad (I.i.6) is recalled: Yattad adreshyam, agraahyam, agotram avarnam achakshushhashrotram tadapaanipadam, Nityam Vibhum Sarvagatam Susuksham tadavyayam yad bhuta yonim paripashyanti dheeraah/ ( On the solid foundation of the so called ‘Inferior’ knowledge of Veda Vedangas, Superior Enlighten -ment which is not definable: ‘agraahyam’ or beyond comprehension; ‘adrishyam’ or imperceptible by the Sensory Organs and Senses; ‘agotram’ or of unknown nativity, ‘avarnam’ or featureless and unphysiqued; ‘achakshuhshrotram’ or without the eyes nor ears! But Svetaashvatara Upanishad (III.11) clarifies: Sarvaanana shiro greevah sarva bhuta guhaashaha sarva vyaapeesha sa Bagavan tasmaat sarva gatash Shivaha/ Maha Shiva is present in every body’s ‘hridaya-guha’ or the cavity of hearts, faces, heads and necks as ‘sarvagatam’ or all pervading and ‘susuksham’ or minutely subtle; ‘tadavyayam’ or Undiminishing and ‘tad bhuta yonim’ or the Source Cause!) Mundaka also explains further vide I.i.9) Yah Sarvagnah Sarva Vidyasya Jnaanamaya apah, Tasmaad etad Brahma naama rupa mannam cha jaaatay/ ( It was from this ‘Sarvajnyah-Sarva Vidyasya-Jnaanamaya’ Paramatma or the Omniscient and the Unique Fund of Knowledge out of His mere sankalpa- which tantamounts to what mortals call as ‘Tapas’ or deep introspection- that a derivative Brahma, viz. Hiranyagarbha, his existence, form and his sustenance viz. food got materialised. Anaadi-nidhanam Brahma shabda-rupam yad aksharam, vivartate arththa bhavana prakriyaa agato yatah! (Vakyapadiya I.i) Or the Adi Brahman who has no beginning nor end, who is formless, soundless yet Eternal transformed as the imitative manifestation and the latter appeared with a form, sound and above all a significant purpose viz.Srishti-Sustenance and Samhara !) Taittiriya Upanishad. (II.viii.1) states: Bheeshaamsmad vaataah pavate, bheeshoeti Suryah, bheeshaamsmaadagnirischandraschya mrityur dhaavati panchama iti/ (‘Out of His fear the Wind blows. Out of fear the Sun rises. Out of His fear runs Fire as also Indra and Death the fifth’). In utter awe and homage to Brahman, Katha Upanishad (II.iii.2) is recalled: Yadidam kim cha Jagat Sarvam Praana yejati nihsrutam, Mahad bhayam vajramudyatam ya etad visdyuramrutastey bhavanti/ ( It is due to the overall control of the Universe by Brahman that the latter is existent, emergent
and ever active; He is an awe inspiring phenomenon of thenature of ‘vajramudyatam’ or an unexpected thunderbolt. Those who know of this Reality are appreciated and blessed. It is a truism that owing to Brahman’s awe the Fire burns, Sun shines, Indra, Vaayu, Agni as also Dharmaraja or Death assume their respective responsibilities to the last letter ans spirit of His command!) As regards the trasmigratory Self in each being, the Brihadaaranyaka Upanishad (IV.v.6 ) first establishes the supremacy of Brahman the Supreme and then describes of transmigration of the Inner Self: *Atmaa vaa are drashthavyaah shrotavyo mantavyo nidhidhyaasaasitavyaah, maitreyi;_* aatmaani khaly are drishte, shrite, mate, vijnaate, idam sarvam viditam/ (Maitreyi, the Self is to be seen, heard, reflected upon, and realised; then all this is realised!) Now III.iv.1 is quoted about the process of transmigration: *Atha hainam upastah chakraayanah papracchaa: Yagjnayavalkya, iti hovaacha, yat saakshaad aparokshaad Brahma, ya aatmaa sarvaantarah tam me vyachakshusweti/ Eshaa ta aatmaa sarvaantarah/ Katamaah, Yagjnayavalkya, sarvaantarah/ Yah praanena praaniti, sa ta aatmaa sarvaantarah yo paanena –paanaatiti, sa ta aatmaa sarvaantarah; ya udaanena udaaneeti, sa ta aatmaa sarvaantarah, eshaa ta aatmaa sarvaantarah/ (The Supreme is love with the Individual Self not only for the sake of husband, wife, sons, wealth, animals, worlds, Vedas, one’s own sake; the Self should be realized, heard of, reflected on and meditated upon’; and ‘ When this self becomes weak and senseless as it were, the organs come to it. Completely withdrawing these particles of light, it comes to the heart, eyes, nose, tongue, taste, speech, ears, skin, heart, intellect, vital force, all the other faculties. Then the self has particular consciousness and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience.) Thus it is reiterated that the knowledge of Brahman is of overriding significance while karmangas are of primacy as far as the Individual Self is concerned.

III.iv.9) Tulyantu darshanam/ Now there is an extreme example of the conduct of learned persons which too is equally in evidence to signify that knowledge and not the performance of Sacrifices and Rites. This is so that they have passed that stage when either of these matters are of great relevance! Upanishads do vouchsafe this truth. The enlightened persons do however continue to perform Sacrifices only to set examples to others. Brihadaranyaka Upanishad gives the example of conversation between Kahola the son of Kausitaka and Yagjnayavalkya: *III.v.1) Atha hainam Kaholah Kaushitakeyah papracchaa: Yagjnayavalkya, iti ho vaacha, yad eva shaakshaad aparokshaad Brahma ya aatmaa sarvaantarah, tam me vyachakshyavaa iti/ Eshata aatmaa sarvaantarah katamaah, Yagjnayavalkya, sarvaantarah? Yoshaanaayaa-pipaase shokam jaraam mrityum atyeti, etam vai tam aatmaanam viditvaa, Brahmanaah putraishanaa saa vitteshanaayaa lokashanaa, ubhe hi ete beshano eva bhavataah/ Tasmaad Brahmanah pandityam nirvidyaaya Brahmanah; sa brahmanah kena syaat? Ena syaat tena idrishaah eva atonyaad aartam, tato ha Kaholah Kausheetakeyaa uparaaraamaa/ (Having described about bondage of the mortal life and about the knowledge of Inner Consciousness viz. the Antaratma and its unity with Parmatma, the next logical step is to seek the path of Realisation of what Brahman is all about which indeed is Self-Introspection itself! Now, Kahola the son of Koushitaka approached Maharshi Yagjnayavalkya to explain to him the path of Realisation of the Self and/or the Supreme. The Maharshi confirming and stressing the Reality of Self unified with the Supreme Brahman, analysed to Kahola that the Reality named the Singular Entity surpasses ‘Pipaasa’ or hunger and thirst, ‘Shoka’ or misery and anguish, ‘moham’ or falsity and illusion, ‘jaraa’or decay and crumble, and ‘mrityu’ or death. Realisation of these characteristics of Life or Existence leads to the desire for children, possessions, wealth and of the futility of existence leads to Renunciation or a life of a mendicant or of negation of desires. This brings
about the strength of knowledge of the Self; indeed the Self is not within the reach of the weak and through the Self alone one attains strength. Knowledge leads to introspection and that hastens meditativeness. The process of meditation leads to questions such as ‘Sthitapragnatwa’ or the position of equilibrium or the process of Self Introspection who has no desires of the mortal life and assumes the natural environment without any aberrations of mind and thought and enjoys ecstasy of the Pure Self. Indeed the rest is perishable except this Reality!

**III.iv.10 Asaarvaktriki/** As the above is relevant only in extraordinary cases, it is not applicable that knowledge of Brahman is subservient to and is replaceable by Karmakanda. Chhandogya Upanishad. (I.i.10) clarifies the following for proper understanding: Tenebhou kuruto yaschaitad evam Veda yascha na veda, naanaa tu Vidyyaa chaavidyaaa cha; yadeva vidyaayaa karoti shraddhaayopanishadadaa tadeva veeryavattatam bhavateeti, khalva etasyaiva akshhasyopa vyaakhyaanaam bhavati/ Iti pratham khandah. (Even if Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation, the result would not be much less, but however, if coupled with the knowledge of what OM is, naturally the effect would be fuller; the Rites performed with ‘Vidya’ or Knowledge, besides ‘Shraddha’ or conviction and ‘Upanishada’ or meditation would certainly yield far reaching results!)

**III.iv.11 Vibhaagah shatavat/** Brahma Jnaana and Karma lend themselves of hundred divisions as between two entities. In certain cases, the proportion of say 20 percent is from the view point of knowledge and the rest to be accounted for work or Sacrifices and in certian other cases the percentage may be half to half. Brihadaranaayaka Upanishad (IV.iv. 6) explains the concept of transmigration: Tadeva saktah saha karmanaiti Lingam manoyatra nishakta- masya/ Praapyaantam karmanastasya yatkincheha karotyayam, tasmaallokat punaraityasmai lokaaya karmane/ Iti nu kaamayamaannah; athaakaamayamaannah- yo kaamo nishkaama aaptakaam aatmakaamo na tasya praanaa ukraamani, Brahmaiva sa brahmaapyeti/ (On this subject, there is the following verse: There is a hidden meaning in this verse with the expression Linga or ‘Manah Pradhana’ or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile ‘subtle’ body or its mind to the new ‘gross’ body’s mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of ‘Akaama’or desirelessness, or ‘Nishkaama’ or a deed without expectation, or ‘Aptakaama’ or a deed executed purely in favour of somebody or for something and ‘Atmakaama’ or a desire fulfilled in favour of one’s own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!) ‘In other words, exhausting the results of whatever work a person did in this life, returns from that world to this for fresh work and does transmigration’. Now the percentage of knowledge and action or Karma is decided on the percentage of Knowledge and Karma. Hence the proportionate distribution of Jnaana and Karma is thus decidedby the destiny itself expressed in percentage itself!

**III.iv.12 Adhyayana maatravatah/** The extent of religious activities to be taken up is derived from Vedas as per the Veda Pathana as explained in Chhandogya Upanishad (VIII.xv.1): Practising Brahmacharya and study of Vedas and Scriptures and other duties, the Student returns home and become a householder, train his students, beget sons and help them with discipline and virtue. Then withdraw his organs into the Self, practise introspection and terminate into Brahman never to returnfrom the bliss! In other words,
one’s formal education of Vedas is adequate proof and a prequalification to learn of taking to the performance of Rites and Sacrifices. As regards the nitty gritty of the individual Sacrifices, he should be able to learn fast enough from other’s experience or other wise.

III.iv.13) Naavisheshaat/ The application of the details of any specific Sacrifice is not binding on the knowledge of Vedas but is a great facility due to general assimilation. Indeed the fact of returns of the fruits by the Sacrifice is more important than the restrictions of non performance. Isha Upanishad ((2) rightly points out: Kurvan eva iha Karmaani jejeevishat shatam samaah, Evam twayi naanyatherosti na Karma lipyatey Narey/ ( A person performing one’s karma or the dutiful works should pray for hundred years of longevity only to enable to perform duty reemphasising the fact that the longevity be subject to continued performance of the Karma or the duties. In other words one should ask for long life only to enable to perform the duty. After all the prayer for extension of life is not for materil fulfillment but for spiritual enhancement; the purport to seek longer life by enhanced contemplation is to further activise life for extra opportunity to serve the Almighty and certainly not to respond to pleasures of material ends. It is emphasised that there are two paths on which Vedas are established viz. one characterised by attachment and another to underscore detachment!)

III.iv.14) Stutayenumatirvaa/ Indeed consent of performing the actual Act of Sacrifice is the glorification of knowledge. In other words the performance of a Sacrifice is proof of knowledge or actual singing a song is an evidence of the the quality of a song! It is stated that even though a person of knowledge may perform work, work does not become a cause of blemish owing to the presence of how to do it! Thus knowledge is commended.

III.iv.15) Kaamakaarena cha eke/ Any constraint on non performance of an Act of Sacrifice is due to personal aptitudes only and is not blameworthy due to lack of knowledge! That the will to do indeed is the basic cause of non- performance and is hardly the reason of non-awareness. Briharanyaka Upanishad. (IV.iv.22) shows that the result of knowledge cannot be a subsidiary of Karmas although its result is not unreal: Sa evaa eha mahaan aja aatmaa yoyam vigjnaanamayaah praaneshu ya eshontar -hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeashaah sarvasyaadhipati; sa na saadhunaa karmanaa bhuyaan no evaa saadhunaa kaneeyan/ Esha sarveswarah, esha bhutaadhipatih, esha bhutapaalaah, esha seturvidharana eshah lokaanaam asambhedaya/ Tam etam Vedaanuvachanena braahmanaav vividishanti, yajgjena, daanena, tapasaanaashakena; etam eva viditvaa munir bhavati, etam eva pravraajino lokam icchhantah pravarajanti/ Etadhasma vai tat poorve vidvaamshah prajaam na kaamayante: kim prajayaas karisyaamah; yeshaham noyam aatmaayam loka iti/ te ha sma putraishanaa- yascha vittaishanaayascha lokaiishanaayascha yuttaaya, atha bhikshaacharyam charanti; yaa hyova putraishanaa vittaishanaascha, yaa vittaishanaa saa lokaashanaascha; ubhe hy ete eshane eva bhavatah, sa /eshah neti netyatmaa; agraahya, naa hi grahyate, ashiryaah na hi sheeryate, asangaah na hi saiyate; aseeto na vyathate na rishyati, etam u haiwate na tarata iti, atah paapam akaravam iti, atah kalyaanam akaravam iti; ubhe u haiwisha etetarati, nainam krtaakrite tapatah/ ( Descriptions have been given about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another, the beginning of the quest for Brahma, how Vidwans looked about this quest, the methodology followed by Brahamavettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahman especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmaginas in the search of Bahman, the
unique significance of the Paramatma, Brahma Nishtha, and now a Preface to that Self and proposal about the Sadhana is being discussed: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander, protector and the dividing line of worlds. Brahmans seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, ‘grihastas’ eventually become ‘Sanyasis’ or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: neti, neti or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!)

III.iv.16) Upamardamcha/ Knowledge indeed is fully independent of rites and Karnangas. Once a Seeker realizes that the whole world is a myth manifested out of Maya the Non-Reality, then he tends to negate-nay, even destroy the system of Rites and Sacrifices. Brihadaranyaka Upanishad. (II.iv.14) is quoted: Yatra hi dwatamiva bhavati tadinara itaram jighrati, tadinara itaram pashyati, tadinara itaram shrunoti, tadinara itaram abhivadati, tadinara itaram manute, tadinara itaram vigjanaaateeti;yatra vaa asya sarvamaatmaivaabhattatkena kam manveeta, tatkena kam shrunuyaat, tatkena kamabhikvadet, tatkena kam manaveet, tatkena kam vijaaneeyaat!Vignataaramare kena vignaaneeyaaditi/ (Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! ‘Vignataaramare kena vignaaneeyaaditi’ or through what instrument should one know That Knower?

III.iv.17) Urthwaretah su cha shabdeh hi/ Indeed, Knowledge is what belongs to Sanyasins and in this context it ceases relevance to Karma. Chhandogya Upanishad. (II.23.1) is relevant: Trayo dharma-skandhaah, yagno’dhya -yanam daanan iiti pramathah tapa eva dwiteeyo brahmacharyasaacharya kulavaasi, triteeyo tyantam aataanam aacharyakule vasaadayan; sarva etey punya loka bhavanti brahma samsthomrutatwam eti/ Trayo dharma skandhaah-Yaginodhyaayanam daananiti; prathamastapa eva, dwiteeyo brahmacharyasaacharya kula vaasi, tritiyotantam aataanam acharya kule vasaadayan: sarva etey punya lokaa bhavanti, Brahma samsthomritatwam eti/ (The three divisions of Virtue are stated to be Sacrifices to Agnihotra, Study of Scriptures and Charity as per one’s capacity. The prime most duty
is the practice of Austerity comprising physical penances, ahimsa or non-killing, asteya or non-stealing, frugality or non-ostentation, nigarva or modesty, and ‘satyaacharana’ or practice of truthfulness. The second is the acquisition of knowledge or quest for sacred wisdom and Brahma Vidya or the Learning of Reality and Materialism, by staying in the house of the Teacher and the third is brahmacharya or celibacy by body and mental control and renunciation of the world. All these accomplish the way of Virtue) As such Knowledge is independent of Sacrifices and Rites!

Paraamarshaadhikaranam/

III.iv.18) Paraamarsha Jaiminirachodanaaa cha apavadati hi/Taking cue from the above, all the stages of Life of Brahmacharya- Grihsthya-Vaanapasthya- Sanyaasin or Bachelorhood-Householder-Forest Life of worldly Renunciation and Monkhood, all the four being equally significant, Jaimini Maharshi analyses the implications of each Ashram or Discipline of Life. To start with the Brahmacharya: Taittiriya Upanishad.(I.xi.1) refers: Vedam anuchyaachaaryontevaasinam anushaastiti,Satyam vada, Dharmam chara, Svadhyayaanaa maa pramadaha, Acharyaaya priyam dhanam aahritya prajaatantum maa vyavacchetseeh, Satyaan na pramaditavyam, dharmaan na pramaditavyam, kushalaan na pramaadi-tavyam, dharmaan na pramaadi-tavyam, bhutayi pramaadi-tavyam, svadhyayaa pracauchinaabhyayaam na pamaditavyam, deva-pitra-karmaabhyayaam na pramaditavyam/ (After teaching Vedas, the Preceptor imparts a set of duties to speak Truth always and practise righteousness. He exhorts not to neglect ‘Svadhyaya’ or constant Study; not to snap the ties with him or his family once gifting him gifts and wealth; never to deviate from virtue; not to neglect from duties and ignore basic tenets like: Satyam vada, Dharmam chara, Svadhyayanmaa pramadah/ As an affectionate one with paternal care, the Teacher instructs the students not to neglect their well being and health! Then emphasis is made on dharma, bhuta daya, deva-pitr duties and deeds. The implied exhortation to the disciples would be to introspect within the Self and realise Brahman) The moral of the Text is to observe the general precepts while entering the stage of initial learning and the threshold of Brahmacharya on one’s own.

III.iv.19) Anushtheyam Baradaranan saamya shruteh/ Badarayana emphasizes the observance of all stages of Life as prescribed in Vedic Texts. Hence the emphasis on three divisions of virtue of which the first comprises sacrifice, study and charity, the second being austerity itself and the third of Brahma chararitwa. The three stages apparently imply learning, practising and imparting Dharma, all topped up by Seeking and Achieving! Brihadaranyakya Upanishad (IV.iv.22) too mentions of methodical pursuit of Dharma: ‘Brahmanas seek to know Brahman through study of Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense objects.’ Then the Chhandogya Upanishad (V. x.1-2) details the divine path: Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste,terchisham abhisambhayavanti, archishohah, ahna aapuryamanaapaksham, aapuryamaanaa pakshad yaan shad udaanmeti maasaamstaan// Maasebhayam samvatsaram, samvatsaraad Adityam, Adityaacchandramasam,Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanah panthaai iti/ ( There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) Thus the description of the Journey of Life includes all the
four Ashrams. Besides, Brahmacharya and Grihastya or bachelorhood and House Holding, the third and fourth stages are of significance; the Vanaprastha or the Forest Life or in the current context of being aloof from Samsara or gradual severance of family responsibilities are essentially connected to mediation and austerities while Sanyasa is Final Renunciation or of total severance of family ties.

III.iv.20) **Vidhirwaa dhaaranavat/** From the stage of holding the sacrificial Fire as per the injunction of Vedas alike in the case of sacrifice to Devas and placing the ‘sruk’ or wooden piece with ghee in the Aahavaniya Fire in the Maha Pitru Sacrifice or Pretaagni hotra the Vedic injunctions are faithfully performed by the housed holders. Now the Vaanaprasthaasa full of austerities have to enter the stage of Sanyasin; Mundaka Upanishad. (I.i.11) describes the transition: ‘Tapah shraddhaa ye hyupasanyan - taranye shaantaa vidvaamsao bhaiksha charyaa charantah, Surya dvaarena te Virajaah prayanti yatraamritah sa purusho hyaavyayaatmaa/ (Those however who take to total renunciation in forests and hermitages, begging alms for mere sustenance as long as they face death finally get rid of the dirt of living and take to the path of the Sun en route the UltimateTruth far beyond and indeed far within the Antaraatma or the Innermost Self as the Quintessence of Truth Itself! Manu Smriti (XII.50) analyses: ‘Persons of wisdom would however prefer the superior course-the Northern One referred to the Prashnopanishad above -as that indeed is the highest goal of Hiranyakarbrha, Prajaapatis or the Lords of Creatures viz. Marichi, Dharma the Mrityu Deva and Mahat the Unmanifested Maya!). The Mundaka Upanishad.further states vide I.i.12-13: Parishya lokaan karmachitaan Braahmano nirvedam aayan naasti akutai kriena, tad vijnaa- naartham sa gurum evaabhigachhet samit paaniih shrotriyam brahma nishtham// Tasmai sa vidvaan upaasanaaaya sanyah prashanta chittaaya shamaanvitaaya, enaakshharam purusham veda satgyam provaacha taam tatvato Brahma vidyaam/ ( Having analysed the effectiveness of observing ‘Karma kaanda’ or the Rituals and all the other acts of worldly virtues, a Vaidika Brahmana resorts to introspection and then with the agni samidhas in hand approaches a Preceptor who is a reputed Brahma Vetta with the singular query of what next ; he supplicates the Preceptor as in his introspection he becomes aware that Karma is at the most a stepping stone of Brahma Tatva but not the direct product of Karma! Thus the Brahmana who realised the significance of the role of a preceptor approaches the Preceptor with his heart as clean and organs and senses too under full control and sincerely begs of him to teach the essence of Brahma Tatva! Indeed a Preceptor too has to be duly qualified as one whose conciseness is clean, devoid of blemishes, conceit, dispassionate, self controlled, erudite in veda vedangas, and has spent his erstwhile life in chastity is stated to be well qualified to expound the Theory of Brahma Tatva!) In this context, it is stated that Sanyasin can not be blamed for non-performance of duties as he has renounced the entire framework of duties, but virtues like control of senses and organs with constant steadfastness. ‘Monasticism is Hiranyakarbrha Brahma himself and all other austerities typical of monasticism do indeed transcend them’. Gita (V.17) is quoted here: ‘Those who have their intellect absorbed in that, whose life is that, whose Self is that, whose steadfastness is that, whose consummation is in that, attain liberation.’ Nonetheless, here is entire Story of a successful human life succinctly portrayed in Jabaala Upanishad- Stanza 4): ‘Having finished the life of a Brahmacharin or the bachelor student of the Vedas one shall become a householder; after becoming a householder one shall retire to the forest; after retiring to the forest, one shall become a monk. Should it, however happen otherwise, that is, should dispassion become ripe, one shall become a monk from stage of Brahmacharya, or from that of the householder, or from that of a forest dweller! Then the monk who adopts a discolored robes, shaves his head, desists from accepting wealth, becomes pure and free from enmity, resorts to begging, becomes fit
to attain the state of Brahman! This indeed shows that neither existence of stages of life, nor being free from knowledge could still qualify to be Brahman!’ Indeed knowledge of Vedas, active involvement of Sacrifices and Rites and aloofness from material desires are enablers to attain Salvation but steadfast meditation and sense of resignation weigh down the options.

Stuti maatraadhikaranam-

III.iii.21) Stuti maatram upaadaanaat iti chet na apurtwaat/ Deep meditation with total dedication is of primacy rather than superficial praises as accompaniments of ritual acts. All the same, such eulogies do serve the purpose of setting up the mental framework to observe basic injunctions of Vedas viz. deep meditation. There is a view as follows: some of the Upanishad Texts (Chhandogya Upanishad (I.i.3) : Sa esha rasaanaamrasatamah paramah paraadhyostamo yad Udgita/ ‘That OM called Udgita is the essence of all essences; it is the highest and the eighth in the number’[ earth, water, herbs, human body, speech, Ruk Mantra, Yajur Mantra, and Saama Mantra being the previous seven]. It is stated that these are mere eulogies as subsidiaries to rites; this is misleading; indeed they are of the nature of injunctions or Vedic Instructions. Such passages are as suggestive like ‘This earth itself is the sacrificial ‘juhu’ or ladle’, ‘the Sun is tortoise or of the form of altar’; ‘ Heaven is the Aahavaneeya Fire’ and so on. In the normal course, expressions like these might have been of not much import but being part of the ‘Karma Kaanda’ do assume significance and serve the purpose of Vedic Injunctions.

III.iv.22) Bhaava shabddaaccha/ Since some of the words and expressions inUpanishads are used in specific contexts, these are considered as good as Vedic Directives. For example there are statements like ‘One should meditate on the Udgita’; ‘One should meditate on Saama’; these dictums are expressed in Chhaandogya Upanishad- I.i. and II.ii.1 respectively : Omityedat aksharam Udgitam upaasseeta, Om iti hridgaayati tasyopa vyakhyaanaam/ that is, Udgita or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality or Truth, besides underlines the proximity and symbolic expression of Paramatma. Another stanza states: II.ii.1) Lokeshu pancha vidhah Saamopaaaseeta: Prithvi kim kaarah, Agni prastaavonantarikshah udgitaah, Adityah pratihaaro dyaur nidhanam iti Urthveshu/ (Saama Veda possesses five divisions and needs to be chanted in reference to five entities as worlds viz. Prithvi as Himkaara, Agni as Prastaava, Antariksha as Udgita, Surya as Pratihaara and finally Dyauh as nidhana or conclusion where all the Beings are finally deposited there. Now, these divisions are to be chanted in an ascending manner, as these Lokas are higher to each other!) These are instructions of Vedas like ‘should do’ and ‘must be done’. Also expressions suggestive of end- results are evocative such as Chhandogya Upanishad’s II.ii.3 and I.vii.9 respectively: ‘All the worlds above and below become available for his enjoyment’ or ‘For he is able to fulfill desires by singing the Saama song’ (Chhandogya Upanishad II.ii.3; I.vii.9) respectively:- II.ii.3) Kalpante haashmai lokaa urthvaah chaavrittaah cha ya et adevaam vidvaam lokeshu pancha vidham saamopaaaste/ ( As one who realises Saama Veda as the repository of Dharma and Nyaaya or Virtue and Justice, he renders the Saama for the fulfillment of his desires thoroughly, both ways as the meditation is of a wholesome affair in five ways and means) ; I.vii.9) Kam the kaamam aagayaaniti eshaeva kaamaaaganaaastyeshte, ya emam vudwan Saamgayai, Saama gayati/( The Chantar of Udgita then enquired as to which song should he select, since which of the verses there of would most certainly lead to fullfillment of desire by their Singers! )
III.iv.23) Paariplava arthaah iti chenna visheshitaat/ Paariplava is in the context of horse sacrifice in the course of which Stories about the fruits of performing the Sacrifices are narrated; these Stories are in connexion with the Sacrifices by Vaivaswata Manu, Vaivaswata Yama and Varuna / Surya on the first, second and third days of the Paariplava respectively. These Stories by themselves are stated to be of no consequence but for the fact of the Sacrifice. For example one Story from Brihadaaranyaka Upanishad. (IV.v.1-15) is about the Great Rishi Yagnyavalkya who had two wives Maitreyi and Katyayani; the former had a look of a Brahmana and Katyayani had essentially of a feminine look. The Maharshi told the story of the Self and explained as to how a person considers entities of narrowing preferences like the wife, sons, wealth, domestic animals; the respective motives and pursuits of life of each Varna like of Brahmana-Kshatriya- Vaishya-Others viz. Vedic Knowledge, Royalty and Authority, Wealth and Sensuous Pleasures respectively; and finally the significance of one’s own Self. Various instruments of music like drums, conch shells, Veena etc give out different notes and get identified a particular sound—some rather warlike, some of piercing nature and some of soft notes. Similarly fire issues different smokes like Rig Veda, Yajur Veda, Saama Veda, Atharvaangirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations, explanations, Sacrifices, oblations in fire, food, world, the next world, infinite Reality and the Breath of Infinite Reality! Another Story from Kausheetaki Brahmana Upanishad (III. 1) is cited: Pratardano ha vai daivo daasih Indrasya priyam dhaamo prajagaama yuddhena cha paurnushena cha ta hendra uvaacha pratardana, varam vrinisveti, sa hvaacha pratardanah tvam eva me vrineeshva yam tvam manushyaaya hitatamam manyasa iti, tam hendra uvaaha, na vai varo varasmai vrineete, tvam eva vrineesveti avaro vai kila meti, hovaaca prataranah, atho khaly indrah satyaad eva neyaaya satyam heendrah, tam hendra uvaacha, maam ev vijaaneeyam trisheershnam tvaastram ahanam,arunmukhaan yateen salaavrikebhhyah praayacchham, bahveeh sandhaa atikramya divi prahladeeyaan arunam aham antarikshe paulomaan, prithvyaan kalakanjan, tasya me tatra na loma chanaameeyate; sa yo maam veda na ha vai tasya kena chana karnaanaa loko meeyate, na brunhatyayaa na maatar vadhena, na pitru vadhena aasya paapam mukhaan neelam veeteti/(Pratardana the son of Divodaasa made enormous efforts of virtue and sacrifice by way of fortitude and struggle finally succeeded in accomplishing Indra Loka. On arrival, Indra the Chief of Devas was pleased and offered to bestow a boon. Pratardana asked Indra to grant him such a boon that would benefit humanity. Indra said that that whose who have secured superiority in life would normally ask boons for further heights of achievement but surprisingly enough there is somebody like Pratardana who asks for fulfillment of the desires of mankind instead! Indra appreciated the offer as Pratardana replied : satyaad eva neyaaya satyam where by Indra replied that indeed it was so! Indra further endorsed appreciatively: ‘That is what I deem most beneficial for mankind; I destroyed the three headed son of Tvashtri viz. Vritra with Vajra the thunderbolt ; I delivered the ascetics called Arunmukhas to the wolves; I killed the followers of Prahlada on the sky such as Namuchi,Vala and several Daitya warriors; I killed sixty thousand danavas named Paulomas born to Puloma and Kaalakaanjas born to Kalaka the wives of Kashyapa Muni on Antariksha and Bhumi respectively! All these battles indeed fought by me only to destroy evil and revive Dharma, all this without losing a single hair on head or injuries to my followers, not by stealing nor bhruna hatya or killing of embriyos, nor matricide, patricide and such heinous acts but purely to vindicate dharma and nyaya or virtue and justice which are the cardinal principles of universal welfare! Indeed of one commits a sin, the darkness of not only the mind but even the darkness of face
yet another story is from Chhandogya Upanishad (IV.1-3): Jaanashrutir ha poutraayanah shraddhaaadeyo bahudaayee bahupaakya aasa, sa ha sarvataaavasthaan maapayam chakra, sarvata eva metsyanteeti// Atha ha hamsaa nishaayaaam atipetuh, tadhaivam hamso hamsam abhyuvaaada: ho hoyi bhaallaaksha, Jaanashruteh pautrayaanasya samam Divaa jyotiraatamam, tanmaa prasaanksheeh tat twaa maa pradhaakshiediy iti// Tam u ha parah prati uvaacha kam vara enam etat santam sayugvaanam iva Raikvaam aathethi, konu katham sayugvaa Raikva iti// Yathaa kritaaya vijitaayaadhareyaah samyanti, evam enam sarvam tad abhisameti, yat kincha praajaah saadhu kurvanti, yahtad veda yat sa veda, sa mayaitad ukta iti// Taduha Jaanashrutihi pautraayana upashhreaava, sa ha samjidaana eva kshattaararam uvaacha,angaare ha sa-yugvaanam iva Raikvaam aathethi, ko nu katjam sa-yugva Raikwta iti//Yatha kritaaya vijitaayaadhareyaah samyanti, tanmaa prasaanksheeh iti// Tam u ha parah prati uvaacha kam vara enam etat santam sayugvaanam iva Raikvaam aathethi, konu katham sayugvaa Raikva iti// Yathaa kritaaya vijitaayaadhareyaah samyanti, evam enam sarvam tad abhisameti, yat kincha praajaah saadhu kurvanti, yastad veda yat sa veda, sa mayaitad ukta iti// Sa ha kshattaanvishya, naavidam iti pratyeyaaya tam hovaacha yatraare Braahmanasayaanveshaanaa tadanam arcchetti// Sodhastaac chakatasya paamaanam kashamaanam upo-pavivesha, tam haabhyuvaaada, tvam nu bhagavah sa yugvaa Raikva iti: aham hy are; iti ha pratijijne; sa ha kshattaa, avidam iti pratyeyaaya//

(III.iv.24) Tatha chaika vaakyatatataa upabandhaat/ The Stories as briefly described above regarding Maharshi Yagnyavalkya, Pratardana and Janashrithi have a common theme of the knowledge of the Self and Paramatma. The Story of Maitreya Brahmana stresses the aspect of Knowledge (‘The Self, my dear Maitereyi, is to be realized!’); that of Pratardana too about the unity of Knowledge (‘I am Praana- the Self, that is consciousness’); the example of Janashrithi in which Praana and the Self are emphasized (Air indeed is the place of merger). These Stories are valid universally and for ever under the facade of Ashwamedha Sacrifice!

Agneendhanaadyaadhyadikaranam-

(III.iv.25) Ata evacha agneendhanaadi anapekshaat/ Against the background of Badarayana- Jaimini explanations of Meditations and subdued significance of Sacrifices and Rites, the role of Sanyasins gets a definitive and revised orientation. Thus Sanyasins are free from the Agni Karyas and they only now to...
concentrate on the acquisition of Brahma Jnana. Reverting back to the three divisions of virtue, first with the works of Sacrifice, Study and charity, the second in austerities, and the third with dedicating in Veda Adhyana, the cycle of virtue is thus reversed and thus: Aitey Punyalokaa bhavanti Brahmamasamsthah eti Amritatwam/ or the man is then established in Brahma and attains bliss. It is then that state when this form of his is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart and intellect.

Sarvaapekshadhikaranam-

III.iv.26) Sarvaapeksha cha yagjnaadi shruteshvavat/ Rituals and Sacrifices as also all religious activities need indeed to be sustained and in fact strengthened as per the Upanishad Texts and Instructions, even like in the case of horse Sacrifice. Brihadaranyaka Upanishad (IV.iv.22) is recalled and emphasized again: Tametam vedaanuvachena brahmanaah vividishanti yagjnaena daanena tapasaanaasha -kena; etameva viditwaan munirbhavati/ (‘Brahmanas seek to know it through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate perception of sense objects’; indeed this stanza is explained as follows: Preface to that Self and proposal about the Sadhana is being discussed: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander, protector and the dividing line of worlds. Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, ‘grihastas’ eventually become ‘Sanyasis’ or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: neti,neti or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails! ) In this context, the high Sacrifice of celibacy is underlined as in the Chhandogya Upanishad (VIII.v.1): Athyat Yagna iti achakshatey brahma -charyam eva tat brahmacharyena hi eva yo jnataa tam vindate atha yad istham iti achakshatey brahmacharyam eva tat brahmacharyena hi eveshtvaatmaanan anuvindate/ ((The means of reaching the bridge mentioned before is defined as Brahmacharya of which one important component is ‘Yajna’ or sacrifice, literally meaning ‘Yah Jnata’ or he who realises! Indeed brahmachaya is through Sacrifice; another explanation would be that ‘Yah - jna’ or he who has the knowledge of the Sacrifice. The next component of celibacy is named ‘Satraaayana’ or deliberation and meditation of how to protect one self viz. trayaana is protection and Sat is survival of existence; thus Brahmacharya is contemplation of how best to exist! The third component of Brahmacharya is Anushana or fasting; the third stanza above refers to a lake of sumptuous gruel made of food which could be enjoyed under a banyan tree named Somavana in the city of Brahma named Aparajita, where there is a Golden Hall presided by the Lord! In other words, while fasting is an active constitute of celibacy, the person practising fasting dreams of that
permanent abode of Brahman, his golden hall, the banyan tree, and the golden city as the destination, by the practice of Brahmacharya! Thus Sacrifice, Knowledge and Worship all rolled in one attains the Self.)

Katha Upanishad (I.i.15) also extols Brahmacharya: *Survey vedaa yat padam aamanati tapaansi sarvaani cha yat vadanti, yad icchanto brahmacharyam charanti tat tey padam samgrahena braveemi Om iti y tat/* ( Lord Yama instructs to Nachiketa: The ultimate objective of Vedas promulgates the Unique Voice ; this Voice is what all austerities make the most significance make of; and that Single Voice which all the persons of Brahmacharya or Self Discipline and Abstinence or restrained regulation vouchsafe for is OM, the prefix to all meditations to the Supreme; any one meditating on Om is applicable to the Supreme!). All the duties of the four stages of life are indeed beneficent and sharpen knowledge, since duties result in burning off sins and lead further on to the direction of the Supreme goal. Referring to the aspect of horse sacrifice as a ritual, the allusion is also to a chariot as driven by a horse passing through the stages of one’s life through its phases undertaking the sustenance of Dharma and driving the criss-crosses of lanes and bylanes and finally reaches the roads of Attainment.

III.iv.27) *Shamadamaadi upetah syaat thathaapi tu tatvidhehi tadangatayaa tesaamavashhya anushtheyatavaa/* Notwithstanding the efforts to undertake Sacrifices despite not being a Vedic injunction, still one must observe as a routine and a way of living the qualities of ‘Shama dama’ or self control and restraint of senses as these are an outcome of Knowledge and awareness of the Supreme. Brihadaranyaka Upanishad (IV.iv.23) explains: *Tadesha ruchaabhyuktam: esha nityo mahimaa Braahmanasya na vardhate karmaanaa no kaneeyaan, tasyaivaa syaat pada-vit tam viditwaa na lipyate karmaanaa paapakena/ Iti tasmaad evamviti shaanta daantaad uparatah titikshu samaahito bhutwaa atmani evaatmaanaam pasyati, nainam paapmaanam tarati, sarvam paapmaanam tarati; nainam paapmaa tapati, sarvam paapmaa tapati,vipaapo virajo vichikitsa braahmano bhavati;esha brahma lokah, samraat; enam praaptitosi iti hovaacha Yagjnyavalkyah; soham bhagavate videhaan dadaami, maamchaapi sahadaasyaayeti/* ( The previous mentioned Truth is analysed by the following hymn: On the basis of the process of realisation of ‘not this, not this’, the credit of the Knower of Brahman is not affected by giving up ‘Karma Phala’ or the fruits of the deeds; indeed neither the glory of virtuous works nor of the true knowledge do not even touch evil deeds. Therefore the Seeker of Brahman, while realising this becomes self-controlled, equanimous, totally withdrawn into himself and gradually visions within the true Self bereft of the body effects. Then he transcends evil as also virtue and becomes freed from sins, doubts, fears and thus his concentrated inward vision enlightens him at least in the raw, empirical and primary sense, since the last step of Realisation still remains viz. the equation of the Self and the Supreme! The Maharshi then exclaimed to the Emperor that now he had attained the Brahmatwa and the latter replied to the Maharshi with reverence that not only the empire but also dedicate himself along with it!) The implication is therefore clear that whether or not there is Vedic binding the inferential requisite is to perform rituals for sure!

*Sarvaanannumatyadikaranam-

III.iv.28) *Sarvaanna anumatih cha Praana atyaye tat darshanaat/* The fundamental Vedic Ruling is that to sustain one’s Praana or the Life Force, any kind of food is eatable. Far basic requirement of clothing to cover up one’s nakedness is the most essential necessity of Praana is ‘Anna’ and indeed *Evanvidvai kinchana anannam bhavati ha/* or indeed, to any body who has knowledge of what Praana is, no food is uneatable! Chhandogya Upanishad (V.ii.1-2) explains: *Kim me annam bhavishyaateeti; yat kinchidama ashvyabhyyah aa shakunibhyaayah, tadvaa etadanaasya annamano ha naama pratyaksham, na ha vaa*
by Food further sustained by Surya and thus there was fruitfulness of the Yagna. The second episode in
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The Sacrifice and be alert to discover imperfections in the task and these are named Brahma, Brahmanaa -
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Maitraavaruna, Acchaa Vaak and Graavastut. Brahmas are normally coordinate and supervise the Soma

preparing the oblations. Rik Veda hymns are rendered by Hotas viz. Hota,

Udgaataas, Adharyus, Hotas and Brahmas. The four Udgaataas

are called Udgaataa, Prastotaa, Pratiharta and Subrahmanya. Their task is to chant Saama Veda Mantras;

Prastotaa was to sing the initial portion, Udgaata the second, and Pratiharta and Subramanya the third and

the fourth portions respectively. This is called the Pancha Bhaaktika Saama. Now the Adharyus are

known as Atharyu, Pratipastaata, Neshta and Unneta. These four are asked to recite Yajur Veda Mantras

and they too are engaged in preparing the oblations. Rik Veda hymns are rendered by Hotas viz. Hota,

Maitraavaruna, Acchaa Vaak and Graavastut. Brahmas are normally coordinate and supervise the Soma
Sacrifice and be alert to discover imperfections in the task and these are named Brahma, Brahmanaa -

schchamsi, Agnidhra and Pota] One after another, queries were raised as to which Deity was responsible

for their survival and one after another they highlighted the utmost significance to Praana, Surya and

Food respectively. The result of such meditation is the achievement of identity with Praana as sustained

by Food further sustained by Surya and thus there was fruitfulness of the Yagna. The second episode in

Th
the twelfth Section of Chhandogya Upanishad is about the Rishi named Baka or Glava who went out for Vedaadhyana. To him appeared a white dog along with other dogs too and requested for food. The Rishi asked the dogs to wait till his Saama and the obligatory sacrifice to Sun who actually was the giver of the food. At the rite, the priests moved around the sacrificial fire by holding one another in a circle while singing ‘Bahishpavamana hymn’, so did the dogs moved on uttering the word ‘him’ that sounded like ‘Om’. The hymn says: Om adaama Om pibama Om Devo Varunah Prajapati Savitaannam ihaaharat annapate annamihaadahaha aahara Om iti/ (Om, we shall eat; Om we shall drink, Om may the bright Sun, who is Varuna and Prajapati, bring food here. O the Lord of Food, bring food here, bring, Om). Here the Sun is referred as the Deva because of brightness; he is called Varuna because the rainfall nourishes the creatures by producing food thus becoming the originator of successive generations of moving and non moving beings. While the dogs in the episodes or Baka/ Glava are of extraordinary significance, restrictions of food are stated to be essentially linked with Praana and all distinctions become irrelevant in emergencies of Praana; there is also a saying that besides Praana, situations arising of ‘Vitta- Maana-Bhanga’ ie.when wealth-prestige and character are at dire stake, it is stated!

III.iv.29) Abaadhaaccha/ In the normal circumstances, there are no restrictions in the context of forbidden food except faced by the risk of Praana. However, the quality of food surely determines the characteristics of the eaters. Chhandogya Upanishad. (VII.xxvi.1-2) elucidates as follows: Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanaah, atmaa aashaa, atmaah smarah, atmaataakaashaah, atmaaatajeah, atmaapaah, atmaa avairbhavaa- tirohavau atmatonnam, atamato balam, atmo vijaanam, atmtato dhyaanam, atmschittam, atmatah sankalpah,aatmato manah, aatmo vaak atmo naama, aatmato manthra, atmaani karmanni aatmata evedam sarvam iti// Tad esha shlokah:na pasho mrityum pashyati, na rogam notaduhkhaatam, Sarvam ha pashyah pashyati, Sarvam aapnoti sarvashah iti// Sa ekadhaa bhavati, tridhaa bhavati, panaachadhaa saptadhaa navadhaa chiva panaschaikaadasha smritah, shatam cha dashachaikascha sahasraani cha vimshatih aahaara-shuddau sattva-shuddhih, sattva-shuddhau dhrvau smritih, smritilambhe sarva grabhdhaam vipramokshah; tusmaimridita kahaayaaya taasah param darshayati bhagavaan sanakkumaaraah: tam skanda ii aachakshate, tam skanda iti aachakshate/ (Once any person believes and gets convinced that he - or any Individual Self for that matter -happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength , food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! In this connection a Stanza with considerable hidden meaning has been described; it states: ‘The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold-say Tri Gunas and five fold-say pancha bhutas, seven fold say Sapta Dvipas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes ‘Bhagavan’ or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality. Brahmarsi Narada had that conviction of Sanatkumara being a Bhagavan and hence approached him for guidance and thus the latter titled himself as Skanda, like Lord Kartika Himself! ) Aahaara shuddou sattva shiddhii, sattva
When nourishment is pure, nature is pure. When nature is pure, memory becomes firm. When memory is firm, then the knots of the heart are released!

III.iv.30) Api cha Smaryate / Smritis indeed support the view that good food begets good mind and good thoughts. However when there is a situation of misfortune or calamity, then a man who eats undesirable food from wherever he gets it when life is in jeopardy is not affected by sin, just as a lotus leaf is not drenched by water. However there is an injunction against drinking wine and other intoxicants. Drunkards become worms on account of consuming prohibited items.

III.iv.31) Shabda atah cha akaamakaare/ Indeed there are obvious limitations in the matter of deeds that tend to influence a person’s morality and drinking intoxicants is certainly on the top of the prohibited list. This is due to the tendency of addiction and the short term and long term ill effects of loss of memory, gradual insensitivity of body parts, and growing vulnerability of human psyche leading to moral turpitude. Apart from loss of mental control and acceleration of physical debility, the habit of drinking stands squarely against what Scriptures are all about in search of Peace and Self Realisation.

Ashrama karmaadhirankanam-

III.iv.32) Vihita tatwaaccha ashrama karmaapi/ Duties of life need to be performed as per traditional instructions and upholding values as per the ‘Varnaashramas’ with or without the desire of accomplishing Salvation. The prescribed duties for instance, as stated in Brihadaranyaka Upanishad (IV.iv.22) are as follows: Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments.In fact, ‘grihastas’ eventually become ‘Sanyasis’or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: neti,neti or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’or reasonings backed by Knowledge,Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails! ) The emphasis is on Nitya Karma such as the instruction: Yavajjeevam aghotram juhoti/ or ‘Do perform Agnihotra Sacrifice as long as a person is alive’! Again, Chhandogya Upanishad (VIII. 5.1) lays stress on brahmacharya as a Sacrifice: Atha yad yajina iti aachakshate brahmacharyam eva tat, brahmacharyena hyeva yagnaatuaa tam vindate ata ishtamiti aachakshate, brahmacharyameva tat, brahmacharyena hi eveshvaamaatmaanam anuvindat/ ‘ That which one calls Sacrifice is surely celibacy, because it is through celibacy only that he who is a knower reaches It. Then that which one calls worship is surely celibacy, for it is by worshipping through celibacy only that one attains the Self’. The emphasis is on performance on duties as an
obligation, while fulfillment of Salvation is incidental. This is already discussed in ‘Sarvaapekshaadhikaranam’ above.

III.iv.33) Sahakaaritvena cha/ The performance of Regular Duties or ‘Nitya Samyoga’ is on account of normal ‘Karma’ as per knowledge as imparted by Scriptures. However the additional aspect of seeking Brahman or the pursuit of Salvation as per the Knowledge of Brahma Vidya arises on account of ‘Anitya Samyoga’ or ancillary support or ‘Sahakaaritva’. In other words, the general Rule is to observe that obligatory Sacrificial Fires be performed and the special applications of the Sacrifice would be by the use of specific types of wood say, bilwa, khadira or Palasa wood serving special purposes of a Sacrifice.

III.iv. 34) Sarvathaapi ta eva ubhayalingaat/ In other words, considered either by way of executing normal duties relevant to the ‘Chaturvarnas’ or orders of life, or by way of special acts of Agnihotra Karnas for specified type and time duration say for a month, the concerned religious indicatory distinctions, the acts are not of different fruits. In fact the actions oriented by either course are of the same end result viz. ‘nishkaama karma’ or disregard of fruits of actions. Bhagavad Gita (VI. 1) : Anaashritah Karma Phalam Kaaryam Karma karoti yah, Sa Sanyaaeecha Yogeecha na niragnih chaa kriyah/ (Who so ever performs one’s duty irrespective of reaping the end result of fruits is considered as true Yogi or Sanyasi / Monk. He is not the one who discards his obligation of observing the regular Agni hotra Karya!). Thus the non performance of due obligations is misplaced at any cost!

III.iv. 35) Anabhibhavam cha darshayati/ Vedas affirm that a person who is covered by virtues like Brahmacharya is never targeted by the influence of anger, jealousy, passion, arrogance, and such traits of evil but possessive of patience, impartiality, placidity, justice and maturity. Chhadogya Upanishad (VIII.v 2-4) highlights the significance of Celibacy: Atha yat Sattraayanam iti aachakshate brahmacharyam eva tat, brahmacharyena hyeva sata aatmanastraanam vinate; atha yan moumam iti aachakshate brahmacharyam eva tat brahacharyena evatat, brahmacharyena hi evaatmaanam anuvidyam manute//Atha yad anaashakaayanam iti aachakshate brahmacharyam eva tat, esha hyaatmaa na nashyati yambramachaaryena anuvidae; atha yad aranyaayanam iti aachakshate brahmacharyam evatat; Tad arashcha ha vai nyashchaaravaau brahma loke triteeyashyaam ito divi, tad airam madeeyam sarah, tad ashvatthah soma-savanah tadaparaajita puur brahmaanah, prabhuvimitam hiranyam// Tad ya evaitaav aram cha nyam chaaravaau brahma loke brahmacharyena anuvindati, tesham evaisha brahma lokaah tesham sarveshu lokeshu lokeshu kaamacharo bhavati//(The means of reaching the bridge mentioned before is defined as Brahmacharya of which one important component is ‘Yajna’ or sacrifice, literally meaning ‘Yah Jnata’ or he who realises! Indeed brahmachaya is through Sacrifice; another explanation would be that ‘Yah - jna’ or he who has the knowledge of the Sacrifice. The next component of celibacy is named ‘Sattraayana’or deliberation and meditation of how to protect one self viz. traayana is protection and Sat is survival of existence; thus Brahamacharya is contemplation of how best to exist! The third component of Brahmacharya is Anushana or fasting; the third stanza above refers to a lake of sumptuous gruel made of food which could be enjoyed under a banyan tree named Somavana in the city of Brahman named Aparajita, where there is a Golden Hall presided by the Lord! In other words, while fasting is an active constitute of celibacy, the person practising fasting dreams of that permanent abode of Brahman, his golden hall, the banyan tree, and the golden city as the destination, by the practice of Brahmacharya! The next stanza refers to Ara and Nya viz. the Bridge between the two oceans by these names of Untruth andTruth!)
Vidhuraadhihikaranam- Brahma Sutras now deal with those sections of the Social Order quite different from the other viz. widowers and others since there are no Scriptural Instructions as to their duties for instance they are debarred from Agni Karyas and as such are not entitled to Knowledge and performance of duties prescribed corresponding to the respective stages of life.

III.iv.36) Antaraa cha api tu tad drushteha/ The reference is to those persons who are in between the stages of life who stand debarred from the access to Knowledge. Chhandogya Upanishad (IV.i.iii) refers to the conversation of birds making a comparison of King Janasruta and Raikva associated with a cart in terms of virtue and and fame, and finally Raikva a widower and the Unique Philosopher knowing Brahma Gyana taught the King the rudiments of Dharma. Brihadaranyaka Upaishad (III.vi.1) refers to Yogin Gargi and Maharshi Yagnavalkya and how the latter replied to the knotty queries of hers presupposing her extraordinary knowledge about the origin of water, air, sky, Sun, Moon, Stars, Devas, Indra, Viraja and Hiranyagarbha! Apart from such Yogis and Yogins who are totally detached from the material word, the present reference is being made about the whole lot of persons of ordinary existence that are denied access to knowledge and unfortunate circumstance and outside the purview of the ‘chaturashramas’ of Student ship, married life, Vaanaprastha and Sanyasa! Indeed they too are entitled to access to knowledge and Salvation, despite their unfortunate purview of Ashrama Dharmas!

III.iv.37) Apicha smaryate/ There are Samvartas who are not identified with Ashrama Dharmas. Vidura a great Brahma Jnaani who was unmarried and so was Bhishma of Maha Bharata. Shikhandi was an eunuch. Some Yogis move about naked with no clothes at all. No specific injunctions are ever issued about their duty frame-work. However Manu Smriti (II.87) declares: ‘There is no doubt that a Brahma attains final success only by the practice of continuously repeating on Japa. It matters little whether he performs other prescribed duties or not. A kind hearted man is called a Brahma irrespective of whether he does any thing else or not’.

III.iv.38) Visheshaanugrahascha/ In the case of widowers and others too, it is possible for knowledge to be helped by virtuous actions besides Japa, there are other basic tenets of Dharma like Truthfulness, celibacy, non-violence, charity, kindness of speech and action, celibacy, avoidance of Arishadvargas viz. ‘Kaama Krodha Lobha Moha Mada Matsaras’ and so on. Bhagavad Gita (VI.45) prescribes: Prayatnaa - dyata maanastu yogi samshuddha kilbishah, Aneka janma samsiddhah tato yaati praamgatim/ (The Yogi gaining perfection through several cyclc of births and deaths seeks to attain yoga siddhi or Salvation). Thus irrespective of Varnas or the lack these references, any one becomes eligible for the practice of basic tenets of Dharma and the pursuit of knowledge and indeed there is neither a bar nor an excuse to be a good human being!

III.iv.39) Atah itarattu jyaayah lingaaccha/ But for the limitations cited above viz. about the intermediate stages of varnas, observance of the framework of duties needs to be stressed for reaping the desired fruits. Having realized the path of Brahman, any one who has done good deeds is identified with the Supreme Light and treads the same path says Brihadaranyaka Upanishad (IV.iv.9): Tasmin shuklam uta neelam aayuh, pingalam, haritam, lohitam cha, eshaa panthaa Brahmaanaa haanu vittaha tenaiti Brahmvit punyakritaa tajasasacha/ (This Brahma Vidya has quite a few ways and means: some call it as plain white, while others schools of thought call it blue, grey, green, or red. For example, Yogins seek liberation by white colour in the monistic path. Blue and yellow are not mentioned in this text of the Stanza. Indeed, the
nerves of Sushumna and other nadis are highlighted while finalising their own interpretations. In fact, the answers could be from Yoga that too Karma Yoga, Bhakti Yoga, Jnaana Yoga, VairagyaYoga, Moksha Yoga and so on. Thus the ways and means of reaching the Mountai Top might be several; but suffice to say that any Knower of Brahma who has done deeds of virtue are qualified to stride the path of the Supreme Illumination. However a contradiction needs to be mentioned that neither knowledge nor good work are the preconditions to Brahma Jnaana; Maha Bharata is quoted ‘Salutation to the Embodiment of Liberation whom serene monks, fearless about rebirth, attain after the cessation of the effects of their good and bad deeds’; or in other words that the Knower of Brahma has no desires, who undertakes no work and whose work has been exhausted, but who himself is unchanged! Brahma vetta has no other wealth such as unity, equanimity, truthfulness, virtue, steadiness, non violence, soft demeanor, openness and withdrawal from activities and deeds either of good or evil nature! )The Upanishad further cautions those who had not discharged the duties as follows: ‘Miserable are those worlds enveloped by that blinding darkness (Ignorance). To them after death go those people who are ignorant and unwise’. On the other hand, he who has realized and intimately known the Self that has entered the perilous and inaccessible place or the body is the maker of the Universe, for he is the Maker of all, his Self and again is indeed the Self of all!’

Tad bhutaadhisthapanam-

III.IV.40) Tad bhutasya tu na aat bhavah Jaimnerapi niyama atadrupe abhaavepyah/'The orders of life are prescribed as of Brahmachari-Grihasta-Vanaprastha-Sanyasa. The process of evolution is well thought out by the Vedas practically conceived. Some times the evolution process could be halted, or upgraded but seldom reversed. There exceptions rather than rule when Brahmacharis take to ‘Vihanga Marga’ or the Path of Flight such as Brahmacharis take off to Sanyasi Ashram as Acharyas like Adi Shankara skipping the intervening Ashrams depending on strong will power; in other such personalities called ‘Karana Janma sambhutas’ or those born for definite purposes. Some seek to cut shorts like frustration, defeat in life and resignation from it resulting in vairagya or disenchantment with life or for such other reasons. But return to earlier ashram is rather unlikely for instance from Sanyasa to Grihasta. Thus cases of ‘Aarohana’ or ascendency are plausible and not uncommon but an example of descent like from Sanyasa to Grihasta is not only deplorable but anti-social. Also, Chhandogya Upanishad ( II.xxiii.1) gives examples of virtue : Trayo dharma skandaah-Yaginodhyaayanam daaamamiti; prathamastape eva, dvitheeyo brahmachaarya aacharya kula vaasi, tritiyotyantam aatmaanam aacharya kulevasaadayan: sarva ete punya lokaa bhavanti, Brahma samsthamritatwam eti/ ( The three divisions of Virtue are stated to be Sacrifices to Agnihotra, Study of Scriptures and Charity as per one’s capacity. The prime most duty is the practice of Austerity comprising physical penances, ahimsa or non-killing, asteya or non stealing, frugality or non-ostentation, nigarva or modesty, and ‘satyaacharana’ or practice of truthfulness. The second is the acquisition of knowledge or quest for sacred wisdom and Brahma Vidya or the Learning of Reality and Materialism, by staying in the house of the Teacher and the third is brahmacharya or celibacy by body and mental control and renunciation of the world . All these accomplish the way of Virtue) Thus a brahmacharin living in the house of his teacher wholly dedicating himself there for life, should follow the path indicated by the Scripture, duly follow one of the four stages of Life till the body falls off’.

However, Jabaala Upanishad.(4) quotes Yaginayavalkya Maharshi’s counsel to King Janaka of Videha when asked for the best stage for renunciation: ‘After completing the life of a student, let one become a householder; after the life of a householder, let one become a forest dweller; then let him renounce; other
wise, let one renounce even from the state of a student or of a householder or of a forest dweller. Whether one has not completed the injunctions or completed the injunctions, whether as a student or not, even if he has not completed the sacrificial rites, on whatever day he has the spirit of renunciation that very day let him renounce.’. But reverse mobilities from the fourth to earlier phases is commented by Gita (III.35) as follows: Shreyaan swadharmo nigunah para dharmaatsvanushthitaat, Svadharme nidhanam shreyah para dharma bhayaapagah/ (‘better is one’s own duty though imperfect than the duty of another well performed). This view is strongly supported Jaimini and Badarayana Maharshis also.

Adhikarikaadhikaranam-

III.iv.41) Na chaadhikaarikam api patana anumaanaat tadayogaat/ In certain cases expiation or reparations and penances are possibly allowed but steep falls from superior to inferior Varnas are such that only self immolations are the ultimate solutions! Suppose a Naishitika Brahmacharin who takes a vow for life long celibacy then would the sacrifice of an animal suffice! The answer is a definite ‘no’: The Smriti is quoted: ‘For one who after being established in the norm of the life long celibate (Naishitika) falls from it, we cannot imagine any expiation by which thatv self-immolating man can be purified’: for no remedy is possible for one whose head is cut off. However only in the case of Brahmachari his vow of celibacy before ordinary fire might be reversed after marriage before Aahavaniya Fire as clarified in Jaimini Sutra (VI.viii.21).

III.iv.42) Upapurvamapi tu eke bhavam ashanavat tadyutam/ However, the ruling that no expiation would be possible in the case of vows taken for life long celibacy by Naishitika Brahmacharins might have an escape clause, according to Jaimini Maharshi. After all, this kind of vow for life long celibacy is considered a minor violation compared to vows for eating forbidden food. In the same way, there are several instances of fall from virtuous vows like wine drinking, mahapataaka or major sin of union with Guru’s wife, stealing gold and other’s wealth and so on.

In this context, Jaimini Sutra (I.iii.9) is referred to: ‘Should it be maintained that either can be understood as equally applicable, then the comprehension must be according to what is stated in Scripture, for virtuous deeds are determined by these.’ For eg. A forest dweller break the vow of his order, he shall undertake a penance for twelve days and help in growing grass on the grazing ground’; ‘Should a mendicant break his vow, he shall just like a Vaanaprastha tend to pasture barring the cultivation of Soma plants and shall undertake the purificatory rites according to the Veda branch he belongs to’; and so on.

Bahiradhikaranam-

III.iv.43) Bahistubhayathaapi smriteh aachaaraaaccha/ Whether or not a misdemeanor is a major or minor sin be decided according to the Scriptures or the discretion and judgement of the Learned Elders of the Societies. Smriti Texts no doubt prescribe as: ‘For one who after being established in the norm of the life-long celibate falls from it, we cannot imagine any expiation by which the self immolating man can be purified’; ‘One shall undertake chandrayana (expiatory rite) if one happens to touch a Brahmaana fallen from a higher stage of life, excommunicated from his own Society, or dead by hanging, or being bitten by some insect.’. But the judgement of the Good persons of Soceity should prevail! In extreme cases excommunication might be resorted to but in the rarest of the rare cases even death sentences!
III.iv.44) Swaminah phalashruteh itya Atreyah/ Now the controversy whether the fruits of various rites and sacrifices would be accured to the Karta or the Master on whose behalf the acts are performed or the Priests who actually perform the Acts or both. Teacher Atreya clarifies that indeed the acts are performed on behalf of the Masters and the the fruits of the Acts concerned are squarely directed to the Masters and not the agents. Chhandogya Upanishad (II.iii.1) explains: \textit{Vrishtau pancha vidham Saamopaaseeta, purovaato himkaaro, megho jaayate sa prataavah, varshati sa udgithah, vidyotate stanayati sapratihaarah}/ (The five fold Saama Veda needs to be chanted in rains in the easterly wind as humkaara, in the form of cloud formation as prastaava, in the course if rains as Udgita and when thunders sound and lightnings are flashed as prathihara in scattered forms and finally as rains subside and earth gradually gets dried up then as nidhaana!) II.iii.2) \textit{Udgrahnaati tan nidhanam, Varshati haasmai varshayati ha ya etad evam Vidwaan vrishtau pancha vidhaam saamo -paaste/} (As there is a situation of ‘Anaavrishti’ or famine due to lack of long spells of rainlessness, then chanting of the five fold of Saama Veda in deep meditation would usher in rains in ample and optimal measure but without causing excesses) However Brihadarankya Upanishad (I.iii.28) raises a doubt: ‘Whatever objects this chanter, possessed of such knowledge desires for himself or for the Sacrificer, he secures by chanting’; the text of the stanza states: ‘Repetition of hymns in Abhyaroha or Pavamaanas is done now in Saama Veda by the Priest viz. Prasota; the repetition as as follows: Lead me from evil to goodness i.e. from death to immortality, from darkness to illumination. The repetition lays emphasis. Then next mantra lays significance on securing eatable food by chanting; in the course of the chanting, the Chanter as also the Karta of the Sacrifice seeks boons and indeed this meditation and worship addressed to Hiranya garbha should certainly result in the fulfillment of worldly desires as also lead them to the right path of virtue to immortality !) Teacher Atreya however is of the firm opinion that despite the doubt thus raised, the Master of the rite indeed he has to undertake the meditation bearing the fruit as a general rule.

III.iv.45) Aatirvayajyam iti Auodlomihi tasmai hi parikreeyatey/ The teacher Audulomi states that indeed it is the duty of the priest (s) to undertake such meditations and rites as the Karta or the One who engages the priests for the purpose. This is based on the analogy of the person who engages another cow in stead of milking his own for a wage. Brihadaranyakya Upanishad (I.iii.10-13; 20 and 24) explains about the illustration of Angirasa who in the days of yore, Angira meditated on Vital Force as Udgita. They think of him indeed as Angirasa because he is the essence of the angaas or limbs. Brihaspati meditated Brahman in Udgita. Indeed, Baka, the son of Daabhya knew for those who were in Naimisha Forest in Udgita Thus all the singers sang the Udgita for fulfilling \textit{their} desires!’. Thus the fruits of any acts are not of the agents but of those who are the Originators of the Acts. It is neither the singer nor the song but whosoever was responsible for both should own the responsibility of the deed and its fruits!

III.iv.46) Shrutescha/ Vedic Texts further clarify that the Master at whose behest the worship is performed should be the recipient of the fruits of all acts like Sacrifices, Rites and Meditations. Shatapata Brahmana (I.iii.i.28) reiterates the same: ‘What ever blessing the Priests pray for in a Sacrifice, they pray for it for the Sacrificer alone’. Chhandogya Upanishad (I.vii.7-9) stresses therefore and underlines the suitability and expertise of the chanter: \textit{I.vii.7) Atha ya etad evam Vidwan Saama gayati ubhau sa gaayati somuiva sa esha ye chaamushmaat paramcho lokaastaamschaapnoti Deva kaamashcha/} (All those who chant Saama with spiritual comprehension are indeed aware that the Almighty through the
medium of ‘Surya bimba’ or Sun Globe under his protection provide the awareness of achieving their karma phala and bestows fulfillment of material desires and other-worldly stay for long! I.vii.8) *Atha nenaiva ye chetasmaadarvaancho lokaas eamschapnoti manushyaa kaamsancha tasmad u haivam vid udgata bryaat/ (It is in view of this fact of that the chanters of Saama Veda aspire for material fulfillment of all their desires and ambitions and resort to repetitive Udgita having realised that theVidwans who discovered through Rik-Saama- Ukta-Yajur Vedas the outstanding vision in the center of Surya Bimba and eventually assume the status of Brahman Himself!) I.vii.9) *Kam the kaamam aagayaaniti eshaeva kaamaaganastyeshte, ya emam vudwan Saamgayai, Saama gayati/( The Chanter of Udgita then enquired as to which song should he select, since which of the verses there of would most certainly lead to fulfillment of desire by their Singers! ) ‘For this reason of a person attaining those worlds as also human desires, a singer of the Udgita who has this knowledge should say: ‘Which desire of yours shall I sing?, because this one who, having this knowledge sings the Saama, he is able to fulfill desires by singing.’ These texts amply reveal that the result of meditation by priests accumulates to the account of the Originator only.

Sahakaryantara vidhyaadhikaranam- In the context of pure meditation, there are three aspects involved: one is acquisition of ‘Panditya’ or basic scholarshop, then ‘baalena’ or childlike innocence and purity of heart and ‘mounena’ or high introspection comprising heartfelt ‘nididyhaasa’or Soul searching.

III. iv.47) *Sahakaara antara vidhii pakshena triteeyam tatvatah vidhyaadivat/ In the case of meditativeness that leads to enlightenment, the auxiliary aspects of basic learning, application of knowledge and strength of deep concentration form a totality. In other words, the three constituents of superior contemplation are quality knowledge, transparency of thought and pointed objective.

In this context, Brihadaranyaka Upanishad (III.v.1) is quoted: *Atha hainam Kaholah Kaushitakeyah papraccha: Yagnyavalkya, iti ho vaacha, yad eva shaakshaad aparokshaad Brahma ya aatmaa sarvaantarah, tam me vyachakshva iti/ Eshata aatmaa sarvaantarah katamah, Yagnyavalkya, sarvaantarah? Yoshaanaayaa-pipaase shokam moham jaraam mrityum atyeti, etam vai tam aatmaanam viditwaa, Brahmaanah putraishanaa saa vitteshaanaayaa lokishanaa, ubhe hi ete beshano eva bhavatah/ Tasmaad Brahmaanah pandityam nirvidyaaya Brahmaanah; sa brahmanah kena syaat? Ena syaat tena idrishaa eva atonyaad aartam, tato ha Kaholah Kausheetakeya upararaama/ (Having described about bondage of the mortal life and about the knowledge of Inner Consciousness viz. the Antaratma and its unity with Parmatma, the next logical step is to seek the path of Realisation of what Brahman is all about which indeed is Self-Introspection itself! Now, Kahola the son of Koushitaka approached Maharshi Yagnyavalkya to explain to him the path of Realisation of the Self and /or the Supreme. The Maharshi confirming and stressing the Reality of Self unified with the Supreme Brahman, analysed to Kahola that the Reality named the Singular Entity surpasses ‘Pipaasa’ or hunger and thirst, ‘Shoka’ or misery and anguish, ‘moham’ or falsity and illusion, ‘jaraa’or decay and crumble, and ‘mrityu’ or death. Realisation of these characteristics of Life or Existence leads to the desire for children, possessions, wealth and of the futility of existence leads to Renunciation or a life of a mendicant or of negation of desires. This brings about the strength of knowledge of the Self; indeed the Self is not within the reach of the weak and through the Self alone one attains strength. Knowledge leads to introspection and that hastens meditativeness. Therefore the Knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength and scholarship,
he becomes meditative; having known all about both meditiveness and its opposite he becomes a Knower of Brahman.

Among the examples of such ‘Munis’, Bhagavan Krishna in Gita (X.17) gave the examples: Vrisheenaam Vaasu -devosmi Pandavaanam Dhanamjayah, Muneenaamapyyaham Vyasasah Kaveenaamushhannaa Kavih/ (Vaasudeva among Vrishiya Yadavaas, Arjuna among Pandavaas, Vyasa among the Munis, and Shukraacharya the Guru of Asuras are all of my own alternative forms). While these are of Munis or Sages in their own right, a typical forest dweller Muni is Valmiki too the unique Scripter of the Epic of Ramayana.

Chhandogya Upanishad (VIII.xv.1) summarises the typical status of a Muni or Seeker of Brahman and the process of His Life’s Evolution: ‘Brahma (Hiranyagarbha) imparted this knowledge that was such to Prajapati, Prajapati to Manu, and Manu to creatures. Having studied the Vedas in the Teacher’s house in accordance with the injunctions, during leisure after performing to the teacher, he returns from the teacher’s house and takes up the duties of a house holder. Then he studies the Scriptures in a Sacred Place and makes his sons and disciples virtuous. Then withdrawing all his organs into the Self, not injuring any creature other than what is prescribed in the Scriptures, living in this way to the end of his life, he attains the world of Brahma. He does not return again, he does not return again!’

III.iv.48) Krutsna bhaavaattu grihinopaasamhaarah/ This conclusion as above is such that the Person concerned has had a wholesome, purposeful and model life worthy of emulation that one seeks! Such life of all inclusiveness is denied of nothing and accomplishment of everything.Chhandogya Upanishad vide VIII.xv.1 is recalled: Taddhaitad Brahmaa Prajaapatayaa uvaacha, Prajaapatir manave, Manuh prajaabhyaah, Aacharya kulaad vedam adheeyaa yathaa vidhaanam, Guroh karma atisheshena abhisamaavritya kutumbe sthitvaa, shuchau deshe svaadhyayam adheeyaanah, dhaarmikaan vidadhat, aatmani sarven-driyaani sampratishthaapya ahimamn sarva bhutani anyatra teertebhyah sa khalvevam vartayan yaavad aayusham Brahmalokam abhisampadyate, na cha punaraaartate, na cha punaraaavate// (Brahma instructed this unique awareness to Prajapati who in chain to Manu and to the Teachers. Practising Brahmacharya by study of Vedas and Scriptures and other duties the Student returns home and become a householder, train his students, beget sons and help them with discipline and virtue. Then withdraw his organs into the Self, practise introspection, terminate into Brahma never to return. This is the True Essence of Mortal Existence and the Beginning of Eternal Bliss!!)

III.iv.49) Mounavat itareshaam apyupadeshaat/ Just as there are Vedic injunctions about various walks of life, so are about normally approved Learner’s probationary life involved in Veda Pathana, practice of Brahmacharya etc. spent in the house of a Guru as also of the life in a forest. As explained in Chhandogya Upanishad (II.xxiii.1) : Trayo dharma skandhaah-Yajinodhyayanam daanamiti; prathamastapa eva, dwiteeyo brahmachaarya aacharya kula vaasi, tritiyotyantam aatmaanam acharya kulevasaadayan: sarva ete punya lokaa bhavanti, Brahma samsthomritatwam etti/ ( The three divisions of Virtue are stated to be Sacrifices to Agnihotra, Study of Scriptures and Charity as per one’s capacity. The prime most duty is the practice of Austerity comprising physical penances, ahimsa or non-killing, asteya or non stealing, frugality or non-ostentation, nigarva or modesty, and ‘satyaacharana’ or practice of truthfulness. The second is the acquisition of knowledge or quest for sacred wisdom and Brahma Vidya or the Learning of Reality and Materialism, by staying in the house of the Teacher and the third is brahmacharya or celibacy
by body and mental control and renunciation of the world. All these accomplish the way of Virtue) The other stage of life is about the Grihastha or the next stage of Grihastha or married life involving household duties, earning livelihood, family Dharma, charity and meditation. The common factor is meditiveness alike in all the Dharmas.

**Anaavishkaaraadhi karanam—**

*III.iv.50) Anaavishkurvat anvayaat* / The State of ‘Baalya’ is not of childishness but childlike purity of heart and thought, balance of mind, virtue, ability and practicality. The text of Brihadaaranyaka Upanishad (III.v.1) is recalled again: *Tasmaad Brahmanah pandityam nirviya baalyena tishthaate* / (Therefore the Brahmana, having known all about the scholarship (Panditya) should try to live a child-like life (Balyena). The inference of the Text is stated as: ‘He is a Brahmana whom nobody recognizes either as an aristocrat or a commoner, either as well read or not, either as well behaved or not. A man of enlightenment should resort to unostentatious behavior while following his spiritual practices in secret. He should roam over the earth like a blind man i.e. not attracted by sense objects, like one benumbed that is without the sense of taste etc, like one who is dumb ie without active organs and without any outer sign and with unostentatious behaviour’.

**Aihikaadhirananam—**

*III.iv.51) Aihikam aprasuta pratibandhe tat darshanaat* / Generation of knowledge and its fruits can be reaped in the current life itself provided the means of gaining it is appropriate. Indeed, the correct source of knowledge is nothing other than the Scriptural Texts. All religious duties are needed to be performed on the strength of sanctions of sacrifices. Now the fructification of past Acts depends on the intensity of the sacrifices, Rites and meditations as also the accord of time and circumstances. It is possible to get the fruit in the same life or another.

Katha Upanishad (I.ii.6) says: *Na saamparaayah pritibhaati baalam pramaadyantam vita mohena moodham: ayam loko naasti para iti maanee, punah punaar vasaam aapadyateme* / (‘The means for the attainment of the other world does not become revealed to the non-discriminating man who blunders being forced by the lure of wealth. One that constantly thinks that there is only this world and none thereafter comes my sway again and again’, says Lord Yama to Nachiketa.

In Aitareya Upanishad (II.i.5) states that some times one realizes the fruits of actions might be reaped even in the womb of one’s mother: This fact was stated by the Seer Vamadeva: *Garbhe nu swanmanvesham aavedam aham Devaanaam jaanimaani vishwaa, Shatam maa pua aayashirakshanan aghah sheno janasaa niraaadiyamiti, Garbha evaitadchayano Vamadeva evamuvaaacha/ ( While in the state of pregnancy lying in the mother’s womb as hundred strong holds of steel guarded the embargo in a cage, the latter realises of what Devas are all about but once like a hawk when the baby bursts out kicking out of the womb, the awareness of Devas and of the aftermath of birth, the memories of the child are fully expunged as the screen of ‘Maya’ envelopes the child, asserts Vamadeva the reputed Teacher!) Transmigrating in this way, involved in the chain of birth and death through the manifestation of the three states, viz. Past-Present and Future, every one remains merged in the ocean of this world.
Gita (VI.45) stresses the eternal fact: Prayatnaadyta maanastu yogi samshuddha kilbishaḥ, Aneka Janma samsiddhah tato yaati Paraamgatim/ (He who is equipped with the intelligence acquired in his earlier body gaining perfection through many births reaches the highest goal). Thus knowledge and the fruits of that as converted into virtuous acts might yield either instant results or of cumulative nature.

*Mukti phalaadhikaranam-

III.iv.52) Evam Mukti phalaa niyamastaa tadavasthaa avadhruuteh/ As to what is Liberation, are there different stages of Liberation and what exactly are the characteristics of Liberation are some of the academic queries. One thing however has been revealed that the State of Liberation is Brahman who is Unknown, Permanent, All- Pervading, Endless, Unborn or birthless, and Indestructible.

Brihadaranyaka Upanishad guesses (III. viii.8) as follows: Saa hovaacchai tad vai tadaksharam Gargi Brahmanaa abhivadanti, asthulam, ananyu, ahraswam, adeergham, asneham, acchhayam, atmaah, avaayay, anaakaasham, asangam, arasam,agandham, achakhusham, ashotram avaak, amanah, atejaskam, apraaamam, amukham, amaatriam, anantaram abaahyam; na tad ashnaati kim chaana, na tad ashnaati kashchana/ (Maharshi Yagnyavalkya replied that what ‘Brahma Vettaas’ or the Knowers of Brahman sought to explain that the latter was ‘Akshara’ or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross not minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!)

The same Upanishad elsewhere (III.ix. 26) says : sa yesha na iti, na iti atmaa, agraahyah, na hi grihyate, asheeryate, asnangah na hi sayyate, asito na vyathate, asheeryah na hi sheeryate, asangah na hi sayyate, asito na vyathe, na rishyati/ (This Self is That which has been described as ‘No This, not This. It is imperceptible, for what is never perceived; undecaying for, it never decays; unattached for is is never attached; unfettered-It never feels pain and never suffers injury)

Chhandogya Upanishad ( VII.xxv.1-2) Yayta naanyat pashyati naanyachrunoti naanyad vijaanaati sa bhuma; atha yatraanyat pashyati anyachrunoti anyad vijaaniti tad alpam; yo vai bhumaad tad amritam, atha yad alpam tat mrityam;sa, Bhagavah, kasmin pratisathha iti; sve mahimni, yadi vaa na mahimneeti// Go ashvam iha mahimet acharkshate, hasti hiranyam daasa bharyam, kshetraani aayatanaaneeti; naaham evam bravimi, braveemiti hovaachaanyo hi anyasmi pratishthita iti/

( Now, the definition of Infinity would mean such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity get united or as both are the reflections of each other, whom should one see, hear, feel or understand! Brihadaranyaka Upanishad is quoted in this context vide Br.II.iv.14: As Maitreyi got enlightened, she got confused and told Yagjnyavalkya so and the latter explained to her:

‘Yatra hi dvaitamiva bhavati taditata itaram jighnati,taditara itaram pashyati, taditara itaram shrunoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijaaneeti; yatra vaa aya
In other words, when there is duality, then one smells, sees, hears, speaks, thinks and knows differently. But now when Brahman and Self are just the same, then what should one smell, hear, speak, think, know, see, through what! This is because both are just the same: ‘Through what should one know That owing to which all this is known-through what, o Maitreyi, should one know the Knower?’ Thus Sanat Kumara explained to Narada that which indeed was the Infinite was Immortal while that which was finite was mortal! He further explained that in the mortal world, one’s glory comprised cows, horses, elephants, gold, servants, women, fields, and houses. Then how indeed would one guess that Infinity and its glory could be measured! The reply was that Infinity was immeasurable and has no parallel!

Chhandogya’s VII.xxv.1-2 now:

(Sa evaadhastaat, sa uparishtaat, sa paschaat, sa purastaat, sa dakshinatah, sa uttaratah, sa evedam sarvam iti, athaato sarvam iti, athaatohamkaaraadesha eva, aham evaadhasaat, aham uparishtaat, aham paschaat, aham purastaat aham dakshihatah aham uttaratah aham vedam sarvam iti/Athaata aatmaaadesha eva aatmaivaadhastaat, atmoparishхват, aatmaa paschat atma purastaat, aatma dakshinah, aatmottaaatah, aatmamaivedam sarvamiti; sa vaa eha evam pasyam evam manvaana eam vijaanannyaatma raatir aatma krida aatma mithuna aatmaaanaandah, sa swaraad bhavati, tasye sarveshulokeshu kaamacharho bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha yenyathaato viduh, anya raajaanas te kshayyaa loka bhavati, teshamsarveshu lokesva aakaama-charo bhavati//

(Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one’s mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth)

Finally, Brihadaranyaka Upanishad (IV. v.15) exclaims: Yadaitam anupasyati aatmaaanaam Devam anjasaa, Ishaanam bhuta bhavasya, na tato vijugupsate/ (Under the guidance of an ideal teacher when an individual finally attains ‘Brahma Jnaana’, then he is neither an escapist to dodge the pulls and pressures of the body senses nor blame the previous times that entrapped the Self within the straight jacket of the birth-death-rebirth fobia of past-present and future! After all from whom does he escape from! He has to run away from the Self only for his ignorance!)

But when to the Knower of Brahman every thing has become the Self, then what should one see and through what!—This much indeed is the means of Immortality.
CHATURTHOPAADHAAYA

PRATHAMA PAADA


Tadadhigamadhikaranam- 13) Tadadhigama uttarapurvya adhayoh ashlesha vinaasho tad vyapadeshaat/ Itaraasamshteshadhi karanam- 14) Itarasya api evam samshleshah paatey tu/


Aavirityadhikaranam- Meditation is a regular and life long objective of repetition. Brihadaranyaka Upanishad (IV.v.6) is being recalled: Atmaa arey driishtavayo shrotavyo mantaavyo nididhyayasitavyo Maitrey; Atmaani khalv arey drushte mate vigjaanta idam sarvam viditum/ (The Self, Maitreyi, should be realized- should be heard of, reflected on and meditated upon; then all this is known). This very Upanishad (IV.iv.21) also says : tam eva dheero vigjaaya pragjaam kurveeta brahmantaah nanududdh -aayaad bahoon shabdaan vaachyo viglaapanam hi tat iti/ Tameva dheero vigjaaya pragjaam kurveeta brahmantaah nanudhyaayaad bahoon shabdaan, vaacho viglaapanam hi tat iti/ ( Any intelligent contender of what is Brahman needs no doubt the pull-up of a guide within the ambit of Scriptures, but has to basically possess intuitive knowledge; this kind of knowledge is the result of renunciation by way of withdrawal of senses and high degree of introspection. Economy of words and restriction of Speech are high value assets and lesser the recourse of material world and preference for meditation are added advantages!)

IV.i.1) Avirittih asakruta upadeshaat/ Repetitive ‘Japa’ is therefore essential. It is said that Upaasana or continuous remembrance and adoration is to be followed by ‘nidhidhyasana’ or profound meditation. Chhandoga Upanishad (VII. vi.1-2) brings to the fore the aspect of ‘dhyana’ or constant introspection:

Dhyaanaam vaa va chittaad bhuyah, dhaatayatvaa Prithivi, dhyayaayatvaantariksham, dhyayaayatva dyauh, dhaayantyaaph, dhyayaayantya parvataah, dhyayaayantya Deva Manushyaah, tasmaad ya iha manushyaasaam mahaitvam praapnuvanti dhyayanaapadaaamsha ivaiva te bhavanti, atha yelpaah kalahinaha pishunaapavaadnaste atha ye prabhavah dhyayanaapaadaaamsha iivaiva te bhavanti; dhyayanaam upaassveti/ Sa ya dhyayanaam Brahmety upaasate, yaavad dhyayanaaya gataam, tatraasya yathaa kaamacharoro bhavati yo dhyayanaam brahmate upaasate; asti, bhagavah, dhyayanaad bhuya iti; dhyayanaad vaava bhuyostithi; tan me, bhagavaan, bravitviti/ (‘Dhyanaam’ or meditation is more
effective than the consideration of Will Power since all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount ‘Dyauh’ or the Intermediate Space. It is not an east task to overcome the pulls and pressurs of the Swarga by ‘dhyana’. Then meditation of the glory of water and the high mountains needs to be prevailed upon. Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Naradas and Maharshis slip down the valleys of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warrant against pinnacles of meditation! It is stated that he who meditates on Meditation, he who is identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself!

Chaandogya Upa. (III.xviii.1) explains: ‘Mano Brahmety upaaseetety adhyaatmaam athaadhidaivatam aakaasho Brahmetiupasseeta ubhayam adhistaaam bhavati adhyaatman chaadhidaivatam cha/ (On the personal plane as the Self, Brahman is meditated and subsequently on the Divine Plane as Akaasha or the Space; in other words, He is worshipped as the Invididual Self with reference to body organs and sensory end-uses, while in the divine context as Brahman’s the Entities as Pancha Bhutas or Five Elements and so on!) Now, this is the two fold instruction, that which refers to the body and that which refers to the divinities) : Tad yat chatuspada Brahma, Vaak Brahma, Praanah paadah, chakshur paadah Stotram paadia iti adhyaatmam; athaadhidaivatam, agnih paado, Vaayuh paadah, Adityah paado Dishah paadah iti ubhyam evaadhishthham bhavati adyaatmam chaivaadhi daivatam cha/ ( Paramaatma has four feet, viz. Vaak or Speech, Praana /Ghraana or Vital Energy/ Smell, Chakshu or Vision/ Eyes, Shrotra or hearing / Ear- all these on ‘Adhyaatma para’ or on the Individual Plane and the rest as of Adhidaivam or in the divine context ) III.xviii.3) Vaageva Brhamanah chaturtha paadah, sa Vaayunaa jyotishaa bhaati cha tapati cha, bhati cha tyapati cha keertyaa yashasaa Brahma varhasena, ya evam veda/ ( Speech is the fourth foot of Brahman, which is brightness and radiance through the medium of Agni; indeed whoever is aware of the shine and heat by way of fame and brightness possesses Brahma Jnaana or what the knowledge of Brahman is about!)

IV.i.2) Lingaaccha/ Repetition of certain Trusims in life regarding the fleeting nature of Samsara becomes as often stressed as that of the everlasting nature of Brahman. There are typical traits of Bhagavan that are mind- boggling in variety and to count each one of these traits is confounding equally too. Keeping in view the endless variety the Brahma’s manifestations therefore, a person of even average mental capacity tends to make a selection of limited and select aspects or names or features what that Brahman is all about and seeks to concentrate those names, marks and characteristics of His to be able to cover on one’s mental antenna. Having made a selection thus, it is better to retain on those screens a few or even a single form of that Virat Purusha. Chhandogya Upanishad. (I.v.1) says: Atha kalu udgitah sa pranavo yah pranavah sa udgita iti asau vaa udgita, esha pranava, Om iti hyesha swaraaneti/ ( Pranava and Udgita are just the same. These are also the Forms of Surya Deva for brightness and Praana the Vital Energy for bestowing Life; Sun is ‘considered’ to be ever on the move, yet constant and the syllable Om too is all pervasive and this is Udgita is all about!)

267
One view is that since countless references of Upanishads are already well realized stating ‘Thou art That’ (Chandogya VI.viii.7), ‘Brahman is Truth, Knowledge and and Infinite’ (Taittiriya II.v.1); ‘Knowledge, Bliss, Brahma’ (Brihadaranyakya III.ii.28); ‘This immutable is never seen, but is the witness, It is never known, but is the Knower’ (Brihadaranyaaka III.vii.11) and so on and as such there is no need to resort to Paaryaavartaya or repeated meditation. Hence it is well known that Paramatma is replete with all the famed virtues and what is essential is to develop the consciousness or awareness in each and every sense organ and its responses so that the total psyche is imbued with Brahman rather than mechanically repeating one word or phraseology in reference to Brahman. The firm reply to this argument is that each and every Being possesses the feeling or awareness of Brahman but like the ash covered piece of live fire wood, the inner consciousness is most invariably dormant especially the body and mind are subjected to afflictions of daily nature and the singular means of waking up that latent or quiescent awareness of the Almighty and the singular way of doing so is what Brihadaranyaaka Upanishad (IV.v.6) reminds: Atmaani khalv are drishte, shrute, mate, vigjnaate, idam sarvam viditam/‘The Self, my dear Maitreyi, should be realized- should be heard of, reflected on and meditated upon. When the Self is realized by being heard of, reflected on and meditated upon, all this is known’! That indeed the absolute need for ever- recurring meditation of the essence of knowledge as taught by Vedic Texts.

Atmatvopaasanaadhihikaaraam-

IV.i.3) Atmeti tu upagacchanti iti Atmaa cha graahayanti cha/That Vedic Texts repeatedly acknowledge the identity of Brahman as the Individual self is crystal clear. References of this identity are innumerable: Brihadaranyakya Upanishad alone is replete with such references: Atmaivedam agra aaseet purushah- At the beginning it was only a Purushaakaara or of human like Atma seated atop (I.iv.1); Brahma vaa idamagra aaseet, tadaatmaa nmevaavet, Aha Brahmaaseeti tasmad sarvam bhavat- Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginning of Creation or for ever; one has to realise Him from within (Iiv.10); Trayam vaa idam-naama rupa karma-- etad esham Brahma- This universe comprises of three facets of existence viz. name-form and deed, that indeed is the Self another name of which is Brahman (I.vi.1); Atmaa vaa are drishtavyah shrotavyo mantavyo nidhidanaa sitavyo Maitreyi, Atmano vaa are darshanena matyaa vigjnaanedam sarvam viditam/-Truth is within oneself; it was that the Self alone to be visualised, heared of, reflected upon and meditated to. That that alone is the quest for Immortality! (II.iv.4); Yatra hi dvaitameva bhavati taditara itaram jighrati, pashyati, shrunoti, abhivadati, manute, vijaaneeyaat; vigjnaatehaamare kena vigjnaaneeyaaditi/-Due to the actual existence of duality or even multiplicity due to ignorance, the faculties of smell-vision, hearing, speech, mind set or thinking and act-react syndrome appears different and once the veil of ignorance is removed then the distinction of duality and identity becomes clear. (II.iv.14); Rupam rupam pratirupo babhuya,tadasya rupam pratichakshanaaya/ -The process of Creation gets multiplied os per the original swarupa or prototype with similar features, organs and their respective functions but for the Maya or delusion and ignorance (II.v.19); Yadeva saakshad aparokshaad Brahma ya atmaa sarvanrarah/ ( After transmigration too the new Self free from the previous life becomes the earlier Self and is indeed the Supreme (III.iv.1); Yah prithivyim tishthan prithivyaan antarah, yam prithvi na veda,-- esha ta atmaanyatatarya amritah/ ( Indeed all the Beings on earth nor earth itself are unaware of their powers; neither the Self of a Being nor Earth controls it and are unaware that they control it!) (III.vii.3); Manasaiva anudrashtavyam naiha naanaasti kim chana: mrityoh sa mrityum aapnoti ya iha naanveya pashyati/ etad aprameyam dhruvam, virajah para aakaashaad aja atmaa mahaan dhruvam/
Ekadhai vaanu drashtavyam etad aprameyam dhruvam virajah para aakaashad aja aatmaa mahaan dhruvah / Indeed there is no duality of the Self and Supreme as they are but the reflections of each other and the basic Truth is vindicated by the elemental mind as the characteristic of Pure knowledge. This truisim of non duality is witnessed by successive journey of the Self from death to death but for the imposition of Maya the Ignorance! As the form of Pure Intelligence realises like the elemental ether permeating all over the Universe, the Individual Self is taintless being free from imperfections of body and senses (IV.v.19-20); Om purnamadah purnamidam purnaatpurnamadachyate, purnasya purnamaadaaya purnamevaavishishyate/ (That Parabrahma or the Supreme is full and total; this Antaratma or the Individual Self Consciousness is also full and total (V.i.1); Satyam Brahmeti, Satyam hi eva Brahma/ (Truth is Brahman and vice versa; ‘Sa’ standing for Final Emancipation, Ti for Mrityu or Untruth and Ya for Total Annihilation! (V.v.1) and so on.

Chhandogya Upanishad’s outstanding reference of the Individual Self and the Supreme is as follows: Sa ya eshonimaa aitad aatmyam idam sarva tat satyam sa aatmanaa: Tat twam asi, iti/ (This absolute power is seen by none as it is not an object of hearing, seeing, thought of, but it is this existence thatthat is the essence as al that merges into That or the Self! And that is the Self; That Is the Self and truly That is the Truth. That is the Self and Thou art Thou; VI.viii.7). Chhandogya Upanishad further explains vide VI.ix.4: Sa ya eshonimaa aitadaamyam idam sarvam, tat Satyam, sa Atmaa, tat twam asi/ All the creatures in creation be they humans, animals or insects merge into Reality and as per the fruits of their actions migrate from birth to birth; this is the essence of existence; indeed that the Self which is the Truth or the Supreme! More explicit example of the Self or the Antaratma the Inner Consciousness is given in the Chhandogya vide VI.xiii. 1-3 by salt dissolving in water which indeed is the Supreme Self as ‘Tat twam asi’. Similarly the Chapter VI provides examples of how knowledge, speech, mind, vital energy do all lead to the Truth of the Self and the Supreme! The Chapter VII deals with Maharshi Sanatkumara’s instructions to Brahmarshi Narada as to the specific means of the Realisation of the Self as the Supreme; the means being Vaak, Manas, Sankalpa, Chittam or Will Power, Dhyaanam, Viginaanam or Enlighten-ment, Balam or Physical strength, Food, Water, Tejas, Akasha, Smara or Memory Power, Aasha or Undying Optimism, Pranam or Life Energy and Pragjnatwa, Faith, Nishtha or Commitment all these lead to the endless joy to the Infinite Truth! In the next chapter VIII, both Indra as the representative of Devas and Virochana as the representative of Demons performed sever tapasya to Prajapati: The latter showed the top to bottom reflections of Virochana and Indra which were just the same and tried to prove that the Individuals and Paramama were the same. Indra returned again unconvinced and did tapasya once again, though Virochana was contented. Each time Indra returned, Prajapati sought to convince water and mirror reflections; Prajapati gave the analogy of dream stage when the Self was unaffected as organs and senses were withdrawn, exepting mind. Still unconvinced, Indra kept on performing further tapasyas, each time Prajapati blessing extensions of Indra’s life. Finally, Prajapati when found tenacious Indra to reach the Absolute Truth, stated vide VIII.xxi.1: Maghavan, martyam vaa idam shariram aattam mrityunaa, tad asya amritisyaasharirayaatmano dhishtaanam, aatto vai sasharirah priyaapriyaabhyaam, na vai sharirasya satah priyaapriyaaor apahatirasti, ashreeram vaa va santam na priyaapriye sparshatah/ (Indra! This body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences. But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus
the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body.) Prajapati further stated vide VIII.xii.5) *Atha yo veda; idam manvaaneetui sa aatmaa, manosya daivam chakshuh, sa va esha etena daivena chakshusaa manasaitaan kaamaan pashyan ramate/ (Now, the conscious-ness activates mind the divine eye as the agent of the Self; the Self by itself does not initiate any action as all the actions are wrongly attributed to it; indeed all the actions are the handiwork of those organs which are associated with the Self. That body actions are initiated and executed by the Self is a gross misrepresentation of facts! ) Indra then thus realising the magnificent Brahma vidya declared: From darkness of Unreality, I discovered the Truth and had shaken off ignorance as a horse shakes off its manes as Chandra is feed from the clutches of Rahu!.

Pratikaadhikaranam-

IV.i.4) *Na prateeke nahi sah/ As there are symbolic representations of Brahman as Sun, Space, Vital Force and so on, the doubt arises whether meditations on such Symbols are worthwhile or should be to original Form of Brahman. Chhandogya Upanishad (III.xviii.1) for example says: *Mano Brahmeti upaseeteti adhaatmam, athaadhidaivatam aakasho Brahmeti upaseeta, ubhayam aadhishtham bhavati adhyaatmaan chaadhidaivatam cha/ ( On the personal plane as the Self, Brahman is meditated and subsequently on the Divine Plane as Aakaasha or the Space; in other words, He is worshipped as the Invididual Self with reference to body organs and sensory end-uses, while in the divine context as Brahman’s the Entities as Pancha Bhutas or Five Elements and so on! The Upanishad goes on to explain: III.xviii.2) *Tad etacchatuspaada Brahma, Vaak Brahma, Praanah paadah, chakshur paadah Stacyram paadia iti adhyaatmam; athaadhidaivatam, agnih paado, Vaayuh paadah,Adityah paado Dishah paadah iti ubhyam evaadhishtham bhavati adhyaatmaan chaadhidaivatam cha/ ( Paramaatma has four feet, viz. Vaak or Speech, Praana /Ghraana or Vital Energy/ Smell, Chakshu or Vision/ Eyes, Shrottra or hearing / Ear- all these on ‘Adhyaatma para’ or on the Individual Plane and the rest as of Adhidaivam or in the divine context ) III.xviii.3) *Vaageva Brhamanah chaturtha paadah, sa Vaayunaa jyotishaa bhaati cha tapati cha, bhai ta tyapati cha keertyaa yashasaa Brahma varhasena, ya evam veda/ ( Speech is the fourth foot of Brahman, which is brightness and radiance through the medium of Agni; indeed whoever is aware of the shine and heat by way of fame and brightness possesses Brahma Jnaana or what the knowledge of Brahma is about!) III.xviii.4) *Praana eva Brahmanaschaturthah paadah sa Vaayunaa jyotishaa bhaati cha tapati cha bhaati cha bhaati cha tapaticha keertyaa yashaa Brahma varchasena, ya evam Veda/ ( Speech is the fame and knowledge of Brahman again) III.xviii.5) *Chakshureva Brahmah vcharhad paadah saVaayunaa jyotishaa bhaati cha tapati cha bhaati cha yashasaa Brahma varhasena, ya evam Veda/ ( Eye the fourth part of Brahman is the vision which is the representation of shine and heat again through the light of Surya Deva as also of the magnificence of Brahman) III.xviii.6) *Shrottram eva Brahmanah chaturthapaadah, sa dihbir jyotishaa bhaati cha tapati cha, bhaati chyab tapati cha keertyaa yashasaa Brahma varchasena, ya evam Veda, ya evam Veda/ ( The faculty of hearing by the ears constitutes the fourth step again of Brahman, providing energy to Dishas or Directions and who so ever of Jnaanis or well versed with the features of Brahman are no doubt of high knowledge and great fame!)

Chhandogya Upanishad then explains about Brahman as Aditya and the manifestation of the Universe in partial revelation in the form of the Golden Egg vide III.xix.1) *Adityo Brahmeti aadesah, tasyopa
vyakhyaaanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat samvatsarasya maatram ashaata, taqin nirabhidyata, te aandakapaale rajatam cha suvarnam chaabhavataaam/ (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent. Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves: one of gold and another of silver!) There cannot indeed be a clearer Instruction or Order that Sun being Brahman has to be meditated. Yet, the conclusion is that instead of the symbols of Brahman which are like the various ornaments of gold, the meditations be rather directed to the pure and unmanifested gold which Brahman the Supreme Self is, or the Self which is, the manifested form.

Brahmadrushtyadhikaranam-

IV.i.5) Brahmadrussthih utkarshaat- Now the next doubt is whether in the context of meditation the image of Brahman be imposed first or those of Surya, Praana, Agni, Akasha or Space; this query is due to certain Vedic References such as Adityo Brahma, Praano Brahma, Vidyud Brahma and so on. The simple reply would be that the material of admiration would be the Singer rather than the song! The outcome of worship most clearly originates from Brahman- the Supreme Self or his Individual Self in the alternate form of Brahman himself rather than his images as Sun, Agni, Praana and so on. References in Chhandogya Upanishad. (III.xix.4; VII. ii.2; and VII.iv.3) respectively are: Sa ya evam vidvaan Adityam Brahma iti upaaste/ or Intense meditation of Aditya by vidwans would take them to heights of raptures; Sa ho vaacham brahmeti upaaste, vaavad vaacho gatam, tatrasya yathaa kaamacharo bhavati yo vaacham brahmeti upaaste; asti bhagavah, vaacho bhuya iti; vaacho bhuyosteeti; tan me, bhagaan bravity iti/Knowledge and speech are nodoubt significant, but mind and clarity of thought and discretion would have double advantage to chant mantras, to perform rites, to take up tasks and accomplish fruits of success; yo vaacham Brahma iti upaaste; and yah sankalpam Brahma iti upaasate/ In all these references the concerned Texts mention of meditations to Surya, Agni and Determination or Will but all as Brahman. In other words, ‘He who having known this one thus, meditates on the Sun as Brahman’; ‘He who meditates on Fire as Brahman’ and ‘He who meditates on Will as Brahman attains worlds as are willed by Him. Clearly thus the one who grants fruits is Brahman and the meditations are made on His behalf. Brahman is therefore super-imposed on the images of His symbols.

Adityaadhi matayadhikaranam-

IV.i.6) Adityaadhi matayaha angey upaattey/ Some meditations occur in connection with the auxiliaries of rites as given in VedicTexts. Chhandogya Upanishad makes several such references: ‘Meditate on the Sun that shines yonder, as Udgeeta’ (I.iii.1); ‘Meditate on the Worlds as the five fold Saama’ (II.i.1); ‘Meditate on Speech as the seven fold Saama’ (II.viii.1); ‘This Earth is indeed Ruk, Fire is Saama’ (I.v.1); ‘Gayatri Saama is established among Praanaas’ (II.xi.1); ‘Earth is hinkara’ (II.i.1) and so on. Thus the auxiliaries of Rites need to be superimposed on the Sun, Fire, Earth and so on. Now, an example is Udgeeta, sanctified by being looked upon as the Sun, leads to a better result of a Sacrifice or Rites. Similarly for example Ruk Veda is the medium for meditation to Earth for a Sacrifice or Rite and so is Saama Veda in connection with a Sacrifice for meditation to Agni. There fore, the ideas of auxiliaries of rites are super-imposed on Sun and other entities. It is reasonable that Udgeeta, Saama and other
recitations of relevance become sanctified by being looked upon as Sun, Earth etc and the rites become more fruitful due to the proximity of Udgeeta etc. As Chhandogya Upanishad (I.i.10) states: *Tenebhau kuruto yaschaitad evam Veda yascha na veda, naanaa tu Vidyaa chaavidyaa cha; yadeva vidyaayaa karoti shraddhaayopanishadhadaa tadeva veeryavattatam bhavateeti, khalva etasyaiiva aksharasypa vyaaakhyaanaam bhavati/ Iti prathama khandah/ (Even if Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation, the result would not be much less, but however, if coupled with the knowledge of what OM is, naturally the effect would be fuller; the Rites performed with ‘Vidya’ or Knowledge, besides ‘Shraddha’ or conviction and ‘Upanishada’ or meditation would certainly yield far reaching results!) Therefore, the ideas like Sun, Earth, etc. which are not the auxiliaries of rites and Sacrifices are superimposed on Udgeeta, Saama and Ruk Vedas which are the auxiliaries of Rites.

Aseenaadhikaranam-

IV.i.7) Aseenah sambhavaat/ Meditation, performance of Rites, Agni Karyas, yoga abhyasa and any kind of worship has necessarily to be in a seated posture for that is the only position when all the body parts are kept at ease and more so the mind is at peace and relaxed. One might feel that lying position might be even better than being seated but that position not only tends to set in sleep and eventually dream when concentration gets blunted and material desires are overtaken. In fact those who are desirous of maintaining stability of mind and control of body are recommended of ‘Padmaasana’ (Lotus Seat) or the posture of crossed legs with feet up on stretched thighs. That indeed is the very first step of Yoga in perfecting ‘Aasana’.

IV.i.8) Dhyaanaaccha/ The best possible seating posture is the pre requisite of concentration with eyes fixed in constant gaze looking at an object as though on the tip of one’s nose, with a clear mind driving away all thoughts and desires. This is an indispensable pre requisite of Dhyana and fixing up on thoughts and carrying on Upasana.

IV.i.9) Achalatwam cha apekshya/ Steadiness of body and stability of Mind is what a ‘Sthita Pragina’ or person of unwavering attitude is all about! Chhandogya Upanishad (VII.vi.2) describes and in fact defines meditation: VII.vi.1-2) *Dhyaanaan vaa va chittaad bhuyaah, dhtaayativa Prithivi, dhyaayativa - antariksham, dhyaayativa dyauh,dhyaayantiva parvataah, dhyaayantiva Deva Manushyaah, tasmad ya iha manushyaanaam mahaayam praapnuvantaa dhyaanaapaadaamsha iivaiv te bhavanti, atha yelpaah kalahinhaa pishunaapavaadinaste atha ye prabhavah dhyaanaapaadaamsha iivaiv te bhavanti;dhyaanam upaassveti/Sa ya dhyaanam Brahmeti upaaste, yaavad dhyaanasya gatam, tatraasya yathaaa kaamacharo bhavati yo dhyaanan brahmate upaaste; asti, bhagavah, dhyaanaad bhuya iti;dhyaanaad vaava bhuyostiti;tan me, bhagavaan, braviiviti/ (‘Dhyaaanam’ or meditation is more effective than the consideration of Will Power sinc after all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount ‘Dyauh’ or the Intermediate Space. It is not an east task to overcome the pulls and pressures of the Swarga by ‘dhyana’. Then meditation of the glory of water and the high mountains needs to be prevailed upon. Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had
already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Naradas and Maharshis slip down the vallyes of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warranted against pinnacles of meditation! It is stated that he who meditates on Meditation, he who is identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself!) Hence, motionlessness of body limbs, absolute negation of worldly desires and fixation of mind and thought on Brahman is the essence of meditation!

IV.i.10) Smaranti cha/ Smritis too high light the significance of appropriate seating posture, preferably ‘Padmaasana’. Bhagavan Shri Krishna in Bhagavad Gita (VI.11) describes the features of ideal positioning of seating before meditation or ‘Karmaacharana’ or Acts of worship: Shuchou deshe pratishthaapya sthiram aasana maatmanaha, Natyucchritam naati neechamchelaajina kushottatam/ (At a clean place the seat must be neither too low nor too high covered with Kusha grass matting over which a soft and dry deer skin covered with a clean piece of cloth spread over and improvise a seating of comfort). In fact for yoga practise or ‘Chitta vritthi’/ control of Mind, ‘Asaana’is the starting point after ‘Yama’ (abstention) and ‘niyama’ (observances); this of course is followed by ‘Pranaayama’ (suspension of breath), ‘Pratyaahaara’ (abstraction), ‘Dharana’ (deep concentration), Dhyana (intense meditation) and ‘Samadhi’ (Merger of consciousness with the object of meditation, called Liberation).

Ekaagraadhikaranam-

IV.i.11) Yatraikagrataa tatraya visheshaat/ Such severe concentration which sets in irrespective of considerations of Desha-Kaala-Disha-Ritu-Sthiti’ or place, time, direction, Season and position is indeed a pro active gift of the Supreme Himself. Shvetasvatara Upanishad (II.10) suggests however Yoga Practice in conditions as follows: Samey shuchao sharkaaavah-nilvaalukava-vivarjitey shabda-jalaashrayaanee ajnaatibhiih, mano’nu-kooley na tu cakshu peedaney guhaa nivaataashtraayaney prayojayet/ (Let yoga exercises be practised at such an idyllic place of tranquility where the surroundings are clean free from pebbles, gravel with soft sounds of water flows around, pleasing to the eyes, protected by fierce winds and peacefulness prevails. Bhagavad Gita vide VI.11 describes an ideal place for Yoga: Shuchau deshe pratishthaapya sthira maanasamaatmanah, naatyucchritam naatineecham cheaajia kushottaram/ or ‘The ground of practising yoga be neither too low nor of height but of evenness and that specific spot be such as covered with darbha grass spread out with a soft ‘krishaajina’ or the skin of a deer covered with suitable clean cloth enabling steady seating possible!) But ideally the yogi eventually arrives at a situation irrespective of all or any condition or situation by the grace of Brahman Himself!

Aapraayanaadhikaranam-

IV.i.12) Aa prrayanaaatatraapih drushtam/ Indeed meditation is a life long process and it gets terminated either with attainment of Enlightenment in the course of on going life when the Supreme so decides to enable the spread the Knowledge in his or her contemporary world or till the termination of the Individual Self concerned. The process is none too easy attracting the example of husking paddy for the production of rice. More over the process of meditation does not even end up with death since death is not a barrier to sustain the Self through the string of repeated deaths and births.Brihadaranyaka Upanishad IV.iv.2) Ekibhavati, na pashya teetyaahuh; ekibhavati, na jighnateetyaahuh; ekibhavati, na rasayat etyaahuh; ekibhavati na vadateet –yaahuh; eki bhavati, na shrunoteetyaahuh; eki bhavati na manuta ityaahuh; eki
bhavatina sprushateet yaahuh;ekibhavati na viginaanaateetyaahuh; tasya haitasya hridayasyaagram pradyotate; tena pradyote-naisha Atmaa nishkraamati—chakshushto vaa, murdhno vaa, anyebhyo vaa sharira deshebhyaah; tam utkraamantam praanonutkraamantii;praanam anuutkraamantam sarvepraana anuutkraamantii;sa vigijnanam evaanvavakraamati; tam vidyaa karmaa ni samanvaarahbhe purva pragjnaa cha/ (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!) IV.iv.3)

Tad yathaa trunajalaayukaa,trunasyaantam gatwaa, anyam aakramam aakramya, aatmaanam upasamharati, evam eva aatmaa, idam shariram nihatyaa, avidaam gamayitwaa, anyam aakramam aakramya, aatmaanam upasamharati/ (Whenever a caterpillar reaches the edge of a blade of grass, it tends to hold another support and contracts its body before holding another grass blade. In the same manner an Individual Self too contracts another dream body gradually manifesting the functions of the new organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions)

The same is explained in another way in Prashna Upanishad (III.10) : Yacchitta h tenaisha praanam aayati, praanah tejasaa yuktah sahaatmanaa yathaa sankalpitam lokam nayati/ (Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana, the Consciousness tapers off and ‘prabraan yuktah tejasaa nayati lokam yathaasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life! Whatever fruits of meditation are secured at the time of death are thus transferred automatically. Repetition of the meditation in the mind of the departing Soul thus gets carried forward to the ensuing life. Gita states (VIII.6 & 10): Yam yam vaapi smaran bhavam tyajantatey kalebaram, Tamtamey vaiti Kounteyaha sadaatat bhaava bhaavitah/ --Prayaamaa kaaley Manasaa chalena bhaktyaayu yokto yoga balenachaiva, Bhrumormadhye Praana maaveshya samyak satatum param Purushamaipi divyam/ (Kounteya! Whoever leaves the body with which ever thought, it shall be that very thought that he leads himself into the next birth. –If only a person travels at the time of departure retains at the central point of his eye brows the pure and steady thoughts of that Unique Fund of Knowledge and Enlightenment called the Supreme Brahman the Everlasting Omni –sience and Self Illumination, then he shall indeed merge into that Blissful Eternity for ever!). Chhandogya Upanishad (III.xvii.6) gives the example of Lord Krishna’s unique teaching to Ghora Aangirasa: Tas haitad ghora aangirasah krishnaaya Devaki putraayuktvo vaacha, a-pipasa eva sa babhuvasantavelaayaam etat trayam pratipaddyet: akshtitaam asi, Achyutam asi, praanaa samshitham aseeti: tatraite dvairuchau bhavatah/ (An incident is recalled that at the time of Shri Krishna Niryana or while laying down the mortal incarnation of Krishna, Ghora Angirasa Maharshi advised that the latter that should become free from desire and take shelter at
the final time from three Mantras: akshitam asi, achyutam asi, praana samsthitam asi! That is: You are Indestructible, You are Undecaying, Yor are Praana or the Quintessence of Life! Indeed as Lord Shri Krishna became free from thirst, two Rig Veda Mantras got manifested as follows! ) III. xvi.7-8) Aad it pratnasya retasah, jyotih pashyanti vaasaram, Paro yadidhya te Divih// Ud vayam tamasah pari jyotih pashyanta uttaram svah pashyanta uttaram, Devam devatraa Suryam aganman jyotir uttamam iti /(The Knowers of Brahman who indeed realise the most Outstanding and the Ageless Source Dazzle that far surpasses the intense luminosity of innumerable Suryas; they have their mind’s eyes turned aside, with their purged by the rigours of ascetic discipline visualise nothing else but effulgence all around!)

At the time death one should repeat three Mantras viz. Akshitam asi, Achyutam asi, Praana samsthitam asi/ (Thou art the Indestructible, Thou art the Unchanging, and Thou art the Vital Force totally refined. These Mantras are indeed of high significance.

Tadadhipramadaadhikanam-

IV.i.13) Tadadhipama uttara purva aghayo aslesha vinaashou tad vyapadeshaa// On the realization of Brahman, there would be destruction of the previous and subsequent sins as the Scriptures reveal.

Chaandogya Upanishad ( IV.xv.3-4) gives the example of water drops on a lotus leaf: Esha u eva vaamaneeresha hi sarvaani vaamaani nayati sarvaani vaamaani nayati ya evam Veda// Esha u eva bhaaneenesa hi sarvesh.lokeshu bhaati saveshu lokeshu bhaati ya evam Veda/( Brahman is truly the bestower of all the desirable merits; indeed He is the unique bestower of all merits to one and all! Brahman is truely the bestower of radiance and brightness to one and all; indeed He is the bestower of radiance and brightness to one and all!)) The same Upanishad (V.xxiv.1-5) describes the significance of Agnihotra Sacrifice and states further: Sa ya idam Avidyaan Agni hotram juhoti,yathaangaaraan apohya bhasmaani jujuyaat, taadrak tat syaat// Ata ya etad evam vidwaa agnihotram juhoti, tasya sarveshu lokeshu sarvesh bhuteshu sarveshaatmaasu hutam bhavet// Tad yatheseekaa tulum Agnau protam praduyeta, evamn haasarye sarve papmaanaah pradyuyante, ya etad evam Vidwaa agnihotram juhoti/Tasmaad u haivamvid yadyapi chandaalaayocchishtam prayacchhet, Atmaani haivaasaa tad Vaivishvaanare hutam syaad iti, tad esha shlokah//Yathaa iha kshuditaan baalah maatarmm paryupaasate evam sarvaany bhutaani Agnihotraan upaasate iti agnihotram upaasata iti// (Whosoever offers Sacrifice to Agnihotra without knowing the meaning and significance of doing so is like removing wood or coal and performing oblation on dead ashes! However if once a person with knowledge offers the Fire Sacrifice even by flimsy grass , his oblations are such as to serve all the worlds, Beings and all the components of that person viz. his body, mind, organs, senses and his intellect. Even persons of the most depraved section of the Society would secure relief from his lowest status if only a person of appropriate knowledge performed the oblation. Thers is verse to convey this message: just as children craving for food from their mother secure relief from acute hunger, so is the Agnihotra Sacrifice is awaited for relief from their depravities almost instantly! This indeed is the message of the Sacrifice being performed by persons of knowledge even that is not executed as prescribed!) This is how, when unification of the Self and the Supreme is accomplished, the end results of actions get totally disappeared. Mundaka Upanishad (II.ii.9) explains that once the bridge of Samsara is crossed, that very knowledge of the Supreme Self results in the following: Bhidhyate hridaya grandhih chhindantey Sarva samshayah, Ksheeyantey chaasya Karmani tasmin drushtey paraavare/ ( As the ‘hridaya grandhi’ or knots of the heart are snapped and dissolved while doubts of ignorance are cleared, then instantly the desires disappear
and all the actions are totally terminated when the dazzle of the Self which is indeed the Supreme is realised! Brihadaranyaka Upanishad vide IV.iv.7 is relevant: \[ Yadaa sarve pramuchyante kaamaa yeshya hredi shrtaah, atha martyoramrito bhavatyatra Brahma samushnuta iii,tad yathaahinirlayanti valmike mritaa prayasaa shayeta, evam eveedam shareera shete athaayam ashareeromritah praano brahmaiva, teja eva soham bhagavate sahasram dadaami/ \] or when all the desires concentrated in mind are totally destroyed and when ‘maranaa dharma’ or the natural order to die gets replaced by immortality, then the Self is stated to have attained ‘Amritava’ or Brahma prapti. Just as a serpent discards its outer skin and becomes far more alert and energetic as earlier, then the Self too is stated to overcome desires such as ‘putreshana’, ‘vitteshana’, lokaishana or of children, wealth, worldly and material pull and lure and then the weapon of knowledge would accomplish liberation, even living in one’s own body! Indeed, liberation does not always necessarily mean termination of the ongoing life! The organs of a person having achieved the real purpose do not depart but are merged in their own cause viz. the Self as they are! Also as Katha Upanishad vide II.iii.14-16 states: \[ Yadaa sarve pramuchyante kaama yeshya hredi shrtaah, atha martyormrito bhrahma samaashnute/ Yada sarve pratibhidyante hridayasyeyeh granthayah, atha martyormruto bhavati etavaad anushaa -shaman/Shatam chaikaacha hridayasya naadaaastaasaam murdhaanin h r utaaca, tayordhvaam aayannamritavam eti vishvanaanya utkramane bhavanti/ \] or when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts, and doubts in mind vanish! When all the knots of the heart are demolished—indeed even if the Being were still alive, then the status of ‘mrityormita’ or ‘jeenan mukti’ is attained! When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’ or the crown of the head takes to ‘Uttara marga’ or the Solar Path then the actual transformatin from mortality to Immortality is state to have taken place: ‘asato maasadgamaya tamaso maajyotirgamaya, mrityoramritam gamaya’; as the body’s nerves are otherwise disfunctional, thus the Final Truth emerges!) Once that stage sets in there is no return and subsequent acts of commission and omission too get quashed.

Itaraa sasmleshadhidikaranam-

IV.i.14) Itarasya api evam asamsleshah paate tu/ Once that stage of Brahman is reached then is no reference of attachment of virtues either! Atah paapamkaravamiti, atah kalyaanamkaravamiti; ubhe vu haivaisha etey tarati, Nainam kritaakrutey tapatah/ ( At the threshold of leaving his body, a Seeker of Brahman or a true Sage is never overtaken by these thoughts of good and wrong deeds; he transcends both evil and virtue and becomes feed, self controlled, equanimous, totally withdrawan into himself and gradually undergos an attitudinal metaporphosis the ultimate being Realisation of equation of the Self and the Supreme or a stage of ‘Tadatmya’ or True Identity as described in Brihadaranyaka Upanishad vide IV.iv.23). Thr previous stanza of Brihadaaranyaka explains a Preface to that Self and proposal about the Sadhana: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander, protector and the dividing line of worlds. Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments.In fact, ‘grihastas’ eventually become ‘Sanyasis’ or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: neti,neti or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation
arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renounciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails! In other words, as soon as the body falls and Liberation is accomplished, the bondage is snapped and the Being is freed. Day and night cannot reach the barrage and neither virtue nor vice could reach him.

Aaarabdhaadhikaranam-

IV.i.15) Anaarabdha kaarye eva tu purvey tat avadhey/ Only those past virtues and vices get destroyed that have not yet reached fruition and once death takes place thereafter, then Liberation becomes a reality. Chhandogya Upanishad (VI.xiv.2) provides the example of an intelligent man who is blind folded being directed to reach the country of Gandhara and searches village after village thus in the process acquires knowledge from a Guide: VI.xiv.1-3) Yathaa, Saumya, purusham Gandhaarebhyah abhinaddaakshham aneeya tam tatotijane visarjet, ... viyata, tasya yathaaabhinahanam pramuchya prabruyaat, etam disham Gandhaaraah, etam disham vrojaeti, sa graamaad graamam prucchhan opandito medhaavi gandhaaraan evopasamupadyeta evam evahaachaayaavaan purusho veda, tasya taavad eva chiram yaavan na vimokshyate, atha sampatsya iti//Sa ya eshoniaa aitad aatmyam idam sarvam, tat satyam, sa aatmaa, tat tvam asi. Svetakeeto, iti; bhuya eva maa, bhagavaan, vigjnaapayatva iti; tathaa Saumya iti hovaacha// (Then supposing an imaginary situation of a person from Gandhara Desha to a lonely forest here, was brought as hand tied and blind folded, being directed by shouts about the directions of left and right and suddenly got freed without the handicaps of tied hands and blind folds, then if that person were to be intelligent enough, then he would enquire from the passers by as to how to return back to Gandhara! Due to the earlier restraints that he suffered here, his single desire would be to return to Gandhara and merge with his erstwhile existence! As he would be freed from the restraints of bondage, his desire would be to return as fast as possible to where he belonged, especially when he realised that he would have to return sooner or later, despite temporary comforts if any, and since that his basic place was far more cosy and joyful! Then he would certainly look for a Guru or Guidance to save him from lack of appropriate knowledge and removal of ignorance! On the basis of this knowledge and guidance, then he would take suitable action by way positive and pro active deeds! Once such actions commence to yield results and the period of bondage is exhausted, then the visitor returns back to his original place! The explanation is that once knowledge is dawned, the sins are expiated, the desirable actions bear fruits, as ‘knowledge burns all actions to ashes, and all of one’s actions become dissipated’, then ‘a man established in Brahman attains immortality’! This was how Uddalaka Aruni proved once again to Svetakeetu provided the practical example of a person from Gandhara desha forced to visit elsewhere under duress and when freed tried his best to return back with the help of proper information, especially by a teacher and follow up action sought to return to Gandhara! Thus that which is the subtle essence got That as the Self. That is the truth that a Self regained the hard way! That Truth is the Self viz. Thou art That!) Thus as soon as the person concerned gains the right kind of knowledge, the destination is
reached and liberation becomes possible. Then there is no reason for his continuing in the body since the effects of the works are terminated by the knowledge. Gita (II.54) is quoted in this context to define ‘Sthitapragjna’ who possesses the right Knowledge and the wisdom to apply it: Prajahati yadaa kaamaan sarvaan Partha! manogataan, atmanyeva atmanaan tushthaa sthitapragjnah tadchyatey/ Duhkhesvanudvigna manaah sukheshu vigatah spruhah, Veetaraaga bhaya krodhah sthitadhirmuniruchyatey/ (Paartha! He who could absorb the desires of this and the other worlds altogether and assume a natural and unaffected demeanor and be contented with self generated contentment is called Sthitapragjna or a personality of total equanimity. It is he who is neither elated nor depressed with emotions of excessive joy or sorrow devoid of fear or anger in extreme situations is indeed called a person of balance and composure and self control!).

Agnihotraadhisahatanam-

IV.i.16) Agnihotraadi tu tatkaryya yaiva taddarshanaat/ Agnihotra and related Rites that are prescribed by Vedas as regular duties of daily requirements are all aimed at self purification and enlightenment. These are steps forward in the right direction and performance of duties as obligations but should not be considered as measures of anticipatory fruits. Briharanyaka Upanishad. (IV.iv.22) for instance conveys a guideline on these lines: Brahmans seek to realize ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, ‘grihastas’ eventually become ‘Sanyasis’ or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: neti, neti or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on.) Thus Brahmans seek to know It (Brahman) through the study of Vedas, sacrifices, charity and austerity consisting in a dispassionate enjoyment of sense objects. But there is no direct profit angle on or direct ‘Karmaphala’. In other words such obligatory acts are only motivating factors.

IV.i./17) Atah atmaapihi ekeshaam uhayoh/ Apart from the obligatory acts like Agnihotra, Sandhya Vandana, Gayatri Japa and so on, other good works as per Vedic Guidelines do indeed attract results. Kaushitaki Brahmnan Upanishad (I.4) describes the kind of fruits for the good deeds performed: Tam pancha shataani aprasasaam pratiyanti, shatam phala- hastaah, shatam aanjana hastaah, shatam mailya hastaah, shatam vaaso hastaah, shatam churna hastaah; tam brahmaalankaarena aalam kurvanti, sa brahmaalankaarenaalankrato brahma vidvaan brahmaabhipraiti; sa aagacchatiidram hradam, tam maanaasaatyeti, tam itvaa samprativido majjanti;sa aagacchati muhurtaan yeshtihan tasmaad apadra - vanti, sa aagathati, vijaraam nadeem tam manasasaatyeti, tat sukita-duskhrite dhanutevaa, tasya priyaa jnaatatayah sukritam upayanti apriyaa duskhritam; tad yathaa Rathena dhaavayan ratha chakra paryaveshetaivam aho raatre paryaveshetaivam sukita duskhrite sarvaani cha dvandvaa, sa esha viskrite vidushkruto brahma vidvaan brahmaivbabibhipraiti/

(Towards the Individual Self five hundred Apsaras / nymphs rushed as soon as he arrives in the Brahma Loka to welcome him, hundred of them with fruits in hands, hundred with ‘anjanaas’ or ointments,

278
hundred with flower garlands, one hundred with ‘vastras’ like garments, and another hundred with scented perfume powders. They adorn him with OM like Brahma himself welcoming him. He goes up to the Lake ‘Aara’: he crosses it by his mental power; on approaching the Lake and as the ‘yeshtikas’ afore-mentioned and those with ‘samvida’ and ‘prativida’ or thoughts of approved and disapproved nature are rid of and purified. He then reaches by mind again the River Viraja the Ageless and alights a chariot recognising the wheels of good and bad and upon the pairs of opposites drives on to Brahman.) Both the teachers Jaimini and Badarayana agree to the same opinion that obligatory acts do not but deeds of optional values do attract rewards or retributions as the case that might be.

Vidyaa jnaana saadhanaadhikaranam-

IV.i.18) Yadeva Vidyayetih/ Obligatory deeds are essentially meant for self purification as also as the causes of exhausting accumulated sins while other acts of virtue when performed voluntarily attract compensartory returns; these are since proved and appreciated. Now, when rites and such obligatory Karmas are also accompanied with meditations and such other additional adjuncts say like danaas and so on, these acts shall indeed yield additional fruits.

Therefore, says Chhandogya Upanishad (IV.xvii.10): Brahmaivaika ritvik kurun ashwabhirakshati, evam viddha vai Brahmaa yajja naam yajamaanaam sarvaamscha ritvijobhirakshati, tasmaad evam vidam eva brahmaanaam kurveeta, naanevam vidam, naanevam vidam/ (Brahma the priest of any Sacrifice is nodoubt a human being but holds on to his silence, being thoughtful, knowledgeable, and protective of the sacrifice as also the sacrificer; indeed he is like a mare protecting the fighters. This is why the saying that the thought, word and deed of Brahma the celebrant at any Sacrifice are final!) Therefore, one should select a man possessed of such Knowledge as of a brahma or priest and not one who is ignorant of this’. Also, both he who knows this Om and he who does not, perform rites with that Om. Only that which is done with knowledge, faith and meditation, that alone becomes more powerful’.

Gita in the Second Chapter (39&40) comments on Karma Bandha or the Limitations of Actions, especially those of virtue: Buddhyaayukto yayaa Partha! Karmabadham prahasyasi, Nehaabhihakraa aashosi pratyavaayo na viedyatey, Swalpamavyasya Dharmasya traayatey mahato bhayaat/ (Following the footsteps of Yoga, one can certainly overcome the hurdles of Karma or Actions; as one resorts to the efforts of performing the Actions, so would one reaps the fruits. Even if such Acts are discontinued on way, no negative effect would accrue and the returns in proportion to the Actions. Presuming that the Acts taken up are of virtuous nature, these would indeed yield as much results in lessening the fear of Samsara!).

But Gita sounds a precaution (II.49): Doorenahyavaram Karmauddhiyogaat Dhanamjaya! Sidhya siddhossamo bhutwaa samatwam yogamuchyatey / (Those Acts of virtue performed with the aim and expectation of securing fruits in return are apparently inferior in nature and those perfomed with no such expectations of fulfillment of material ends would take them forward on the Path of Salvation and breking the shackles of Samsara. Therefore do seek no returns on Nishkaama basis or being desirous of no returns and only such persons are acclaimed as True Seekers and the rest are are of selfishness and narrow mindedness.)
Itara kshapanaadhikaranam-

IV.i.19) Bhogena twitare kshapaitwaa sampadyatey/ It is stated that those who are mature enough in terms of attainment of Brahman might not necessarily qualify with the merger of the Individual Self into the Supreme till the termination of their lives. But this may not be necessarily so, since the import of the Vedic Texts is that till such time the Karma Sesa or the remainder of the pluses and minuses of that particular life as also of the cumulative accounts of past lives are closed, Salvation might not be a reality; once there is a nil account, then automatically the Individual Soul is redeemed and the body falls.

That is why the Chhandogya Upanishad (VI.xiv.2) explains: Tasya yathaabhinahanam pramuchya prabrnyaat, etam disham Gandhaaraah, etam disham vrajeti, sa graamaad graamam prucchhan pandito medhaavi gandhaaraan evopasamypadhyeta evam evahaachaayayaan purusho veda, tasya taavad eva chiram yaavan na vimokshye, atha sampatsya itil/Sa ya eshonimaa aitad aatmyam idam sarvam, tat satyam, sa aatmaa, tat ivam asi. Svetaketo, iti; bhuya eva maa, bhagavaan,vigjnaapayatva iti;

( Due to the earlier restraint of being blindfolded that he suffered, his single desire would be to return to Gandhara and merge with his erstwhile existence! As he would be freed from the restraints of bondage, his desire would be to return as fast as possible to where he belonged, especially when he realised that he would have to return sooner or later, despite temporary comforts if any, and since that his basic place was far more cozy and joyful! Then he would certainly look for a Guru or Guidance to save him from lack of appropriate knowledge and removal of ignorance! On the basis of this knowledge and guidance, then he would take suitable action by way positive and pro active deeds! Once such actions commence to yield results and the period of bondage is exhausted, then the visitor returns back to his original place! The explanation is that once knowledge is dawned, the sins are expiated, the desirable actions bear fruits, as ‘knowledge burns all actions to ashes, and all of one’s actions become dissipated’, then ‘a man established in Brahman attains immortality’!

Brihadaranyaka Upanishad. (IV.iv.6) too elucidates the same more explicitly: Tadeva sakta saha karmanaiti Lingam manoyatra nishakra- masya/ Praaptyantam karmanastasya yatkincheha karotayam, tasmaallokaat punaraityasmai lokaaya karmane/ Iti nu kaamayamaanah; athaakaamayamaanah- yo kaamo nishkaama aaptakaam aatmakaamo na tasya praanaa utkraamani, Brahmaiva sa brahmaapetyeti/

(On this subject, there is the following verse: There is a hidden meaning in this verse with the expression Linga or ‘Manah Pradhana’ or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile ‘subtle’ body or its mind to the new ‘gross’ body’s mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of ‘Akaama’ or desirelessness, or ‘Nishkaama’ or a deed without expectation, or ‘Aptakaama’ or a deed executed purely in favour of somebody or for something and ‘Atmakaama’ or a desire fulfilled in favour of one’s own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!)
IV.ii.1) Vaangmanasi darshaat shabhaachha/ In the process of merger by organs at the time of death, the organ of speech merges into mind. Chhandogya Upanishad (VI.viii.6) describes the process of merger: Purushasya praayato vaan manasi sampadyate, manah praane, praanas tejasi, tejajah parasyaam devataayam. (As soon as a person departs from a body, speech is withdrawn into mind, mind into prana, prana into fire, and fire into the Supreme.) Indeed there does not seem that the organ of speech originates from Mind for then one might reasonably consider the cause and effect scenario. But nevertheless, that the organ of speech merges into the mind is being established, even in a figurative sense.

IV.ii.2) Ata eva cha sarvyapanu/ It is a well known truism that at the time of life’s termination, Praana the Vital Force is put off. Prashna Upanishad details about Praana in general in chapter three and specially vide (III.8-9): Adityo ha vai baahya praana udayati, esha hy enam chakshusampraanam anuhgrah naanah, prithiyam yaa Devataa saishaa purushasyaapaanam avashtabhyaa antaraa yad aakaashah sa samaano vaayur vyaanah/ Tejo ha vai udaanah, tasmaad upashaanta tejah punar bhaavam indriyair manasi sampadya maanaih/ (Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaa-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above, Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.) It is further annotated that from the Self is born this Praana. Just as there can be this shadow when a man is there, so this Praana is fixed on the Self. He comes to this body owing to the actions of the Mind.’ Now Praana engages the
organs separately. The Chief Praana consists of Praana itself, besides Apana, Samana, Vyana and Udana. Of these five branches of the Chief Praana, the subsidiary Praana itself issuing out of the mouth and nostrils resides in the eyes and ears. Apaana is placed in the lower apertures. In the middle is Samaana which distributes food consumed equally in the stomach issuing the seven flames for digestion and reaching to the heart. The Self or the subtle body is in the heart which is connected to hundred and one chief nerves, each of them with hundred divisions and each branch divided into seventy two thousand sub-branches among which moves Vyana. Udana when it is in its upward through one nerve leads to a virtuous world as a result of virtue to a sinful world as a result of sin, and to the human world as a result of both. Sun is the external Praana in the eye. That deity which is in Earth favours by attracting Apaana in a human being. Space that is Air that is in the middle is Samaana while the common Air is Vyana. That which is well known as luminosity is Udana. Thus one who gets his light extinguished attains rebirth together with the organs that enter into the Mind. Together with whatever thought he has at the time of death enters into Praana. Praana in association with Udaana and along with Soul leads him to the world of his desire! This is how organs such as speech merge into mind and the functions of mind merge with Praana.

Manodhikaranam-

*IV.ii.3* Tanmanah Praana Uttara/ That the functions of Mind merge into Vital Force are explained above in detail. Now, the organs might not have originated from mind although they merge into it as seen earlier. But surely the Vital Force Praana originates from the Mind’s functions as the former is the material cause of the latter. Further as Chhandogya Upanishad (VI.v.4) details: *Annamayah pranah, apomayah pranah, tejomayi vaag iti;* (Mind is derived from Food, Vital Force is made of water, and speech is made of Fire). By another text of Chhandogya (VIi.i.4): *Taa aapa aikshanta, bahvayah suaamaa prajaayemaheet taa annam bhavati, adbhayaya eva taddaanadaadymejaayate/ ( Waters felt that these should be many and created in excellent forms and this is how water in the form of rains created bountiful food; indeed thus food emerged from waters undoubtedly) Hence the faculties of mind merge into Praana, food merges in water, and therefore food is mind and water is Praana! Incidentally it may be clarified that when it is stated that mind gets merged with Praana, the merger is in a figurative sense only.

Adhyakshaadhikaranam-

*IV.ii.4* Sodhyakshe tadupagamaadibhyah/ The topic now pertains to the merger of the functions of Praana into the Individual Soul. Chhandogya Upanishad (VI.viii. 6) is recalled: ‘When a person departs, the organ of speech is withdrawn into mind, the mind into the vital force, the vital force into the fire and fire into the supreme deity’. The Praana is thus withdrawn in the Final Authority. This is all chain reaction. Brihadaranyaka Upanishad connects from the relevant Texts as follows: ‘ All the organs approach the departing person at the time of death when breathing becomes difficult’ (IV. iii.38); ‘ When it departs, the Vital Force follows; when the Vital Force departs, all the organs follow. Then the Self has particular consciousness and goes to the body which is related to that consciousness. It is followed by the knowledge, work and past experience.(IV.iv.2). Thus the Vital Force is stated to be withdrawn into the Ruler or the Individual Self from such facts as approaching the person concerned viz. the organs, past karmas and experiences.
IV.ii.5) Bhuteshu tat Shruteh/ Jeevaaatma or the Individual Soul exists among the Subtle Elements as Praana is withdrawn after the body’s departure. This is so because the Elements constitute the basic seeds of the body. This is why because that after the body’s termination, Praana is withdrawn into Agni and other subtle Elements. Chhandoga Upanishad.(VI.viii.6) is referred to again: Praane praanastejas tejah parshyaam Devataaayam/ ( Praana into fire and fire into Paramtma!). In other words, the Ruler or the Soul itself, associated with Praana, stays amidst the Subtle Elements of which Agni is an active Element.

IV.ii.6) Naikasmin darshayato hi/ Indeed the reference is not only to Agni but to the other Elements as well. Brahadaranyak a Upanishad clarifies (IV.iv.5): Sa vaa ayataatmaa Brahma viginaanamayo manomayah praanamaya chakshumayah srotramayah prithivimaya aapomaya vaayumaya aakaashamayah tejomayah atejomayah kamamayah aakaamamayah krodhamayah akrodhamayah dhamamayah adharmanyayah sarvamayah tad etah; idam mayah adomaya iti/ Yathaakaari yathaachari tatha bhavati- saadhu kaari sadhurbhavati, paapakaari paapo bhavati, Punyah puryena karmanaabhavati, paapah paapena/ Atho khalvaahuh kaamamaya evayam purusha iti; sa yathaakaamo bhavati tatkrurbhavati, yatkrurbhavati tatkarma kurute, yatkarma kurute tad abhi sampadyate/ (The examples of a goldsmith improving his skills of better design and beauty effected ornament after ornament and that of a caterpillar jumping to another leaf after the previous one have been cited and the point of transmigration of a Soul emphasized. Now the Self under transmigration is stated to be Brahman or Pure Consciousness, and identified as ‘Vigyana maya’ or the epitome of Intellect, and ‘Manonmaya’ or the embodiment of Mental Strength, Praanamaya or the personification of Vital Force comprising Five Folded functions of Pancha Pranas viz. Praana, Vaaka, Jihvaa, Chakshu, Shrotra, Manas, hasta, twak and eight atigrahahas and eight Atri Grahas very elaborately: III.ii.1-13) explains that there are eight Grahas and eight Atigrahahas very elaborately: III.ii.1) Atha hainam jaaratkaarava aartabhagah papraccha:Yagnyavalkya iti hovaacha, kati grahaah katy atigrahaah iti/ Ashtou grahaah ashtaavatigrahaah iti; ye teshihou grahaah, ashtaavatigrahaah katame ta iti/ (In any description of a human being in bondage finally destined for death which is the emancipation of a Soul, one has to reckon of ‘grahas’ or the sensory organs of perception and ‘atigrahahas’ or the objects of perception viz. senses. In the present context, ‘Jaaratkaarva Aarthaabhaaga’ enquired of Maharshi Yagnyavalkya to please elucidate as to how many organs and senses are in position in a human body! The Maharshi’s reply was that there were eight grahas viz.Praana, Vaak, Jihvaa, chakshu, Shrotra, Manas, hasta, twak and eight atigrahahas to perceive or recognise and to over perceive viz. Praana or

Manu Smriti too is worthy of reference: ‘All this is in the Universe emerges, as of yore, along with the Five subtle Elements that are indestructible’. Now, as regards the time when the Soul decides to withdraw the organs and their senses, ‘Karma Paripakwa’ or the close of the account of Actions by the Individual arrives. That is the time when the bondage of the Jeevatama terminates and the perceivers or the recipients of the end-results of Actions viz. ‘Grahas’ and ‘Ati Grahas’ stop receiving the signals.

Brihadaranyak a (III.ii.1-13) explains that there are eight Grahas and eight Atigrahahas very elaborately: III.ii.1) Atha hainam jaaratkaarava aartabhagah papraccha:Yagnyavalkya iti hovaacha, kati grahaah katy atigrahaah iti/ Ashtou grahaah ashtaavatigrahaah iti; ye teshihou grahaah, ashtaavatigrahaah katame ta iti/ (In any description of a human being in bondage finally destined for death which is the emancipation of a Soul, one has to reckon of ‘grahas’ or the sensory organs of perception and ‘atigrahahas’ or the objects of perception viz. senses. In the present context, ‘Jaaratkaarva Aarthaabhaaga’ enquired of Maharshi Yagnyavalkya to please elucidate as to how many organs and senses are in position in a human body! The Maharshi’s reply was that there were eight grahas viz.Praana, Vaak, Jihvaa, chakshu, Shrotra, Manas, hasta, twak and eight atigrahahas to perceive or recognise and to over perceive viz. Praana or
breathing and apaana or smell, vaak- speech / utterance, jihva-taste, chakshu-vision, shrotra - hearing, Manas - thinking, hasta-working with hands, and twak-touch ) III.ii.2) Praano vai grahaah, so paanenaat grahena griheteah, apaana hi gandhaan jighratii/ (Praana or in this context the nose of a body is the organ of perception or breathing the air and the ‘atigraha’ or the over-perceiver is the outbreath that one smells as an odour) III.ii.3-9) Vaa vai grahaah, sa naaamnaatigrahaahena grihitaah, vaachaaahi naaammaanyabhhiva- dati/ Jhvaavai grahaah, sa naaamnaatigrahaahena griheteah, vaachaa hi naamaani abhivadati/ Chaksur vai gragaha, sa rupenaatigrahaena graheetaah chaksusaa hi rupaani pasyati/ Stortam vai gragaha, sa shab'denaatigrahaehwa graheetaah, strotrena hishabaan shruniti/ Manso vai grahaah, sa kaamaenaaatigraahena graheetaah, manasaa hi kaamaan kaamayate/Hastou vai grahaah, sa karmaanaatigrahaena graheetaah, hastaabhyaaham hi karma karoti/Twak vai grahaha, sparshenaatigrahaena graheetaah, twaachaa hi sprarshaan vedayate; iti eteshtou grahaah ashtaavatigrahaah/ (Speech is the organ of awareness and it is known by the name of an over perceiver, since by speech that one utters names; the tongue is then organ of perception and it controls taste as an over perceiver; the eyes are the twin organs of vision and these are the over perceivers as by them only one can see figures and appearances; ears are the organs of hearing and these twin organs are capable of seizing sound as over perceivers and it is only by their help one can hear sounds; Mind indeed is the unique organ for the perception of thinking and imagination; mind is an over perceiver of thoughts, wishes and ambitions; the two hands are the organs of perception and are grasped by action for hands are such as to execute deeds and achievements; and finally of the eight organs of perception, skin is engaged in touch as the over perceiver of that sense exclusively for feeling or contacting; thus each human being is sensitive to death by any of the organs and their senses: Indeek each one of these –be it a graha or atigraha- is so susceptible or vulnerable to death!/ III.ii.10) Yagnyavalkya iti hovaacha, yad idam savam mriyor annam, kaa swit saa Devataa, yasya mriyur annam iti: agnir vai mrituy, so paam annam, apa punar mriyum jayati/ ( Artabhaaga asked Maharshi Yagjnyavalkya that all the organs and senses are mere food to mrituy, then who indeed would be the Deva who is not so. The Maharshi quipped saying that Agni for instance is of the form of death, but it is the food of water, and as and when there is an involvement of food, there has to be death. He who knows this information that any among Devas or for that matter any entity who knows that death could be prevented would indeed overcome death; in otherwords everything is the food of death and that anything that is born is subject to death: Jaatasya hi dhruvo mrituyu, dhruvam janma mritasyacha/ III.ii.11) Yagnyavalkya, iti hovaacha, yatraayam purusho mriyate, ud asmaa praanah kramanti aaho neti/ Na iti hovaacha Yagnyavalkyaah, matraivaa samavaaneeeyante, sa ucchhayati, aadhmaayati, aaddmato mritah shete/ (Arthabhaaga asked the Maharshi that as and when a person dies, would not his praana or vital breath get lifted up from him, is it not so! The Maharshi then replied in the negative and said that the praanaas would be gathered together in him, and his body would be swollen and inflated and then the person concerned would then be declared dead; in other words, the person dies only when the erstwhile organs and sensesof that Self would totally get disassociated like the waves in an ocean and the ‘shodasha kalas’ or the sixteen reflections of Paramatma would not get severed, till then the Prani would technically not stated to be dead) III.ii.12) Yagnyavalkya, iti hovaacha, yatraayam purusho mriyate, kim enaam na jahaatiti: naana iti, antamant vai naama, ananta Vishwa devaah, anantam eva sa tenaa lokam jayati/ (Arthbhaag asked Yagnyavalkya as to what would be still not left after the person died and his ‘antya kriyas’ are performed. The Sage replied that only the name and memories of the deceased would still remain for ever just as in the case of Vishwa Devas for they remain to win the infinite universe!) III.ii.13) Yagnyavalkya, iti hovaachaach, yatrasy purushasya mritisayaagnim vaag apyeti, vaatam praanaah, kim enaam na jahaatiti: naana iti, antamant vai naama, ananta Vishwa devaah, anantam eva sa tenaa lokam jayati/ (Arthbhaaga then enquired of Yagjnyavalkya: When the the departed Soul’s voice and
speech would get absorbed in Agni, when his Life Force or Praana in the nose into Vaayu or Air, Chakshu or vision into Surya, Mind into Moon, ears into Dishas or Directions, body into earth, heart called the ‘daharaakasha’ or the Inner Sky into the Grand Sky called ether, body into the hold of Earth, hairs on the human body in herbs, head in the trees, blood and seed in water, then where is the human body? Having so replied to the enquiry of Arthabhaaga, Yagjnyavalka then told the latter and asked the former: let us settle down in a private place instead of a crowded public place where we meet and discuss in peace! Then both of them retired to a private place and discussed. Finally, they decided that only Karma or Action and Deed alone which a person would perform that mattered and nothing at all after one’s life time. Karma with the aid of the body parts and their positive end-uses or organs and liberating senses would be the decider or the real check point. One would become good through good work enjoined by Scriptures and vice versa. Thus the concepts of a frame work of work of life time, the work effects aided by organs and senses and the destiny as decided by the Almighty: indeed these are the ultimate criteria!

Finally thus the remainder is Karma only: Punyo vai Punyena karmana bhagvati, Paapah paapeneti/ (One becomes good through good work and evil through evil work). These facts are firmly established through Upanishads and Smritis. Ultimately therefore, the transmigration of the concerned Individual Soul takes place to another body along the fresh account of Paapa-Punyas or the fruits of omissions and commissions unless there is the Emancipation of Soul consequent on the closure of the account!

Aasmrityu prakaranaadhikaranam-

IV.ii.7) Samaanaa cha aa srutypakramaatadamiritatwam cha anuposhya/ The doubt raised in this Brahma Sutra is as to the mode of departure of the Individual Soul at the time of death. The most ideal situation would be when the Jeevatma is absorbed into Paramatma/ Brahman or Pure Consciousness directly. The mode of departure to reach the path of Saguna Brahman is the Devayaana; this situation obtains when Praana the vital force leaves the body through the Sushumna Nadi leading to the ‘Brahma Randhra’or the Sacred Exit Outlet. The ordinary way applicable to average Selves including gross or average sinners of different ranges destined to return into the cycle of births and deaths anyway leave their Praanas through any other exit holes of the body. Chhandogya Upanishad. (VIII.vi.6) explains: Shatam chaikaacha hridayasya naadayah taasaam murdhaanamabhinih srutaika/ Tayorthvam aayan amrutatvameti vishvak anyaah utkramaney bhavatyukramaney bhavanti/ In this connection, an apt verse is stated: The nerves connected to the heart are hundred and one. At the time of one’s departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure! The same verse is reproduced in Kathopanishad (II.iii.16) too. The exit of Praana otherwise is as per Chhandogya Upanishad again vide (VI.viii.6): As a person departs, the organ of speech is withdrawn into the mind, mind into the vital force, vital force into the fire and fire into the supreme Deity’.

Samsaaravyapadeshaadhikaranam-

IV.ii.8) Tat aapeeteh samsaaravyapadeshaat/ The import of merger of vital force into Fire and subsequently into the Supreme Deity as just quoted above from Chhandogya Upanishad is apparently of inference value that is upto the liberation of the Soul till the next step of tansmigration unless a total merger is warranted without the transmigration. Otherwise, as Katha Upanishad (II.ii.7) explains the secret as to how the Self or Jeevatma fares after death: Yonimanye prapadyantey shareeratwaat dehinah,
Sthaanum aneye anusamyanti yathaakarma yathaashrutam/ (Some the embodied Souls enter the womb for acquiring bodies and the rest viz. inferior ones become motionless like trees or stones as per the accountants of deeds performed by them in their erstwhile bodies as explained by Vedas that creatures are reborn in accordance with their thoughts and actions.)

IV.ii.9) Sookshmam pramaanascha tathopalabdheh/ The subtle nature of Agni as is the case of all other Elements like Air, Water, Ether or Earth is such as to readily absorb the vital force Praana at the time of the death of a person concerned. This is the reason why the persons around a dying being would not even see or hear or perceive the action of Praana and the interaction of the basic Elements that readily absorb the Praana.

IV.ii.10) Na upamardana atah/ This indeed is the reason why the subtle interface of the gross body that is departed and the imperceptible and unnoticed absorption of praana by the concerned Primary Elements of Nature.

IV.ii.11) Axyaicha cha upatteyh eshaah ushmaa/ Soon after the Vital Force or Praana leaves the body, there is a little warmth still left and even felt, the reason precisely being the instant innerface of the attributes of the body persist and hence the saying that the warmth is of the subtle body for sure. The Vedic Text thus is : ‘The body is warm indeed so long as it lives, and cold when it dies’.

Pratishedhaadhidaranam-

IV.ii.12) Pratishedhaditi chenna shareeraaat/ In reference to the ‘Aas mrityupakramana adhikarana’ afore discussed, it has been explained that one mode of departure of Jeevatma after death would be that its direct merger into Nirguna Brahman while another mode could be by ‘Devayaana’ to possibly merge into Hiranya garbha. The possibility of the earlier mode of direct merger into Brahman is mentioned in Brihadaranyaka Upanishad (IV.iv.6-7): Tadesha shloko bhavati/ Tadeva saktah saha karmanaiti Lingam manoyatra nishakta- masya/ Praapyaam tam karmanastasya yatkincheha karotyayam, tasmaalokaat punararitiyasmai lokaya karmane/ Iti nu kaamayamaanah; athaakaamayamaanah- yo kaamo nishkaama aaptaakaam aatmakaam no tasya praanaam utkraamami, Brahmaiva sa brahmaapyeti/ (On this subject, there is the following verse: There is a hidden meaning in this verse with the expression Linga or ‘Manah Pradhana’ or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile ‘subtle’ body or its mind to the new ‘gross’ body’s mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of ‘Akaama’or desirelessness, or ‘Nishkaama’ or a deed without expectation, or ‘Aptakaama’ or a deed executed purely in favour of somebody or for something and ‘Atmakaama’ or a desire fulfilled in favour of one’s own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!) IV.iv.7) Tadesha shloko bhavati/ Yadaa sarve pramuchyante kaamaa yesya hrdi shritaah, Atha martyomrito bhavatyaatra Brahma samashnuta iti/ Tad yathaaahi nirvalyani valmeekai nirvitaat pratyastaa shyeeta, evam evedam shareeram shetey/ Athaayam ashareeromritaah praano Brahamaiva, teja eva; soham bhagavate sahasram dadaami, iti hooacha Janako Videhab/ (There is a Stanza in this context: When all the desires concentrated in one’s mind are totally terminated, and when ‘Marana Dharma’ or the natural order to die gets replaced by immortality, then this Self is stated to have attained ‘Amritatwa’ or Brahma Prapti. Just
as a serpent discards its outer skin and becomes far more alert and energetic, the Self too is stated to overcome desires such as ‘Putreshana’, ‘Vitteshana’, ‘Lokaishana’ or of children, wealth, worldly and material pull and lure and then by the weapon of knowledge would accomplish liberation, even living on one’s own body! Indeed, liberation does not necessarily mean termination of the ongoing life! The organs of a person having achieved do not indeed depart but are merged in their own cause viz. the Self as they are. This again is on the analogy of the snake casting off its lifeless slough gets disembodied! Then Praana or the Vital Force merges into Brahman the Supreme Splendour; Janaka was overwhelmed by this explanation and declared charity of thousand cows for this most telling and convincing explanation by the Maharshi) The next stanza of the Upanishad underlines the aspect of Jeevan Mukti: Anuh panthaa vitatah puranah: maam sprushtonuvittho mayaiva, tena dheera apiyanti Brahmvidadeah swarga lokam ita urthwam vimuktaah/ (This ‘jnaana maarga’ or the path of unique knowledge is subtle and deeply clever, ‘visteerna’ or broad based, and ‘purana’ or the most ancient. Indeed Brahmayyettas or unparalleled Brahman who had conquered all the desires that dwell in his heart/mind are gone then he having been mortal, becomes immortal and attains Brahman in this very body; just as the life less slough of a snake which is cast off and lies in an ant hill, so does this body lie. Then the Self becomes disembodied and immortal, becomes the Praana, the Supreme Self, Brahman, the Light!’Indeed, this status of Liberation is compared to being freed-even while living- after the fall of the body!

IV.ii.13) Spashto hi ekesham/ The concept of ‘Jeevan Mukta’ as described above in the Brihadaranyaka Upanishad states that Praanas do not leave the body and Jeevatma would merge with Paramatma Brahman. No doubt that the Praana’s departure from the body might necessitate the eventuality of transmigration of the Soul which again implies rebirth which surely is not what is intended. Then neither the Praana leaves the body nor its departure is intended! This rather strange and peculiar position is clarified in Brihadaranyaka Upanishad elsewhere (III.ii.13) vide the conversation of Aarthabhaaga of the son of Ritabhaga of the lineage of Jaratkaru and Maharshi Yagnyavalkya: Yagnyavalkya, iti havavacha, yatrasya prarushasya mritasya vaag apyeti, vaatam praanaah, chaksur Adityam, manas Chandram, Dishaah stotram, Privaam shareeram, Akaasham Atmaa, oshadhir lomaani, Vanaspatim keshaaah, Apsu lohitam cha retas cha nidhiyate, kvaayam tadaa purushho bhavatiti/ Aahaara, somyaa hastam, Arthabhaagaar; aavaam evaitasya vedishyaavah, na naav etat sajana itu/ Tatu hotkramaya mantradaayam chakravaat; tau ha yad uchathu, karma haivan tad uchathu atha yat prashaashaamsatuh karma hauva tatprahaashaamsatuh: punyo vai punyena karmana bhavati, paah paapneti Tato ha Jaaratkaarava Aarthabhaaga uparraraamaa/ (Arthabhaaga then enquired of Yagnyavalkya: When the the departed Soul’s voice and speech would get absorbed in Agni, when his Life Force or Praana in the nose into Vaayu or Air, Chakshu or vision into Surya, Mind into Moon, ears into Dishas or Directions, body into earth, heart called the ‘daharaakasha’ or the Inner Sky into the Grand Sky called ether, body into the hold of Earth, hairs on the human body in herbs, head in the trees, blood and seed in water, then where is the human body? Having so replied to the enquiry of Arthabhaaga, Yagnyavalka then told the latter and asked the former: let us settle down in a private place instead of a crowded public place where we meet and discuss in peace! Then both of them retired to a private place and discussed. Finally, they decided that only Karma or Action and Deed alone which a person would perform that mattered and nothing at all after one’s life time. Karma with the aid of the body parts and their positive end- uses or organs and liberating senses would be the decider or the real check point. One would become good through good work enjoined by Scriptures and vice versa. Thus the concepts of a frame work of life time, the work effects aided by organs and senses and the destiny as decided by the Almighty: indeed these are the ultimate criteria!)

IV.ii.14) Smritye cha/ That the possibility as well as the need to follow the course of Jeevan Mukta has acceptance of a few schools of thought. Maha Bharata (XII.270.22) mentions of this possibility and hints
that it was not a natural path to follow Brahman: ‘Even Gods become fooled in the course of finding out the path one who has to become one with the Self of all beings, who has understood all beings truly as the Self and who has no state to reach’. Another illustration of the Smriti relates that Suka Maharshi the son of Veda Vyasa longed for Liberation and proceeded towards the Solar Orb, and eventually gave it up. But in another instance, he accelerated his speed to more than that of wind, moved across Space exhibiting his own yoga and then power and became merged in all being. Thus a knower of Brahman has neither any departure from the body nor any course to follow.

*Vaagaadilayaadhikaranam-

*IV.ii.15* Taani pareytatha ha yaaaha/ Both the ‘praanas’ from the Jnaanendriyas and the Karmendriyas or the senses and sense organs and the Subtle Elements responsible for the creation of these root-organs and senses like Speech, Breathing, Touch, Smell, Vision, Reproduction, Excretion and Thoughts of Mind finally merge in Brahman as expressed in various Scriptures. For example Prashna Upnishad. (VI.5) describes that sixteen constituents-counting from Praana - of the Omniscient Purusha merge ultimately: Sa yathema nadyah syandamaanah samudraayanaah samudram praapyaastam gacchhanti bhidyete taasaam naama rupe samudra iti evam prochyete, evam evaasa paridrashtur imaah shodasha kalaah purushaayanaah purusham praapyaastam gacchhanti bhedaayate chaasaam naama rupe purusha iti evam prochyate sa eshokalmrito bhavati, tadesha shlokah://Araa iva rathanaabhee kalaa yasaminpratishthitaaah, tam vedyam Purusham vedan yathaamaa vo mrityuhparivyathaa iti// All the ‘Jeeva Nadees’ or the ever flowing rivers are finally destined to merge into the High Seas. The rivers once merged thus, their original name, length and breadth, course and colour are transformed too without any trace. Similarly the ‘Shodasha Kalaaas’ or the sixteen constituents of human beings counting from Praana the Life Force get merged into the all pervading Purusha but there would be no trace of the merging traits and features. Hence the Immortality of the Self albeit in recurring forms, sex, as also even species! Death is but a gateway to another cycle of births and rebirths.

[ Having explained that there are two stages of dream state and death of human life, Prajapati explains to Indra Deva the traits of merger in Chhandogya Upanishad vide VIII.xii.1: Maghavan, martyam vaa idam shariram aattam mrityunaa, tad asya amritasyaa ashareerasya atmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaaam, na vai sashareeraaya sataha priyaapriyaayor apaharsti,ashareeram vaa va santammaa priyapriye sprushtah/ or Prajapati exhorts Indra as follows: This body is mortal and is shrouded by death; that is also the place of the Self which is Immortal but bodyless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or undesirable influences. But surely the unembodied Self is totally unaffected by the pleasures and pains. The Chhandogya Upanishad vide the Stanza 5 clarifies amply: Ata yo veda: idam manvaaneti sa atmaa, manosya daivam chakshu saa manasaaitaan kaamaan pashyan ramate: or the consciousness activates mind the divine mind as the agent of the Self; the Self by itself does not initiate any action nor even the divine aspect of mind but the physical part of the mind is squarely responsible for the deeds. Thus the physical actions are initiated and executed by the body parts headed by the physical mind. Antaratma or the Self remains as a spectator to the actions of the sensory organs of the body which is but mortal. ]
Prashnopanishad explains further vide VI.6) as follows: "Araa iva ratha naabhao kalaa yasmin pratishthitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa iti/(One is indeed aware that Purusha the Hiranyagarbha is worthy of realisation and is the prime mover of the ‘kala chakra’. The entire Universe is designed, detailed and dented too by Him and acts like the wheel hub with spokes arranged or the organs fixed, providing temporary reliefs periodically, lest longer the life beyond limits would inflict very long existence of prolonging misery but mercifully providing intermittent reliefs and hence the contraption of periodical pauses and ever long birth-death syndrome!) Mundaka Upanishad (III.ii.6-8) also speaks of the same merger, of course of fifteen constituents, the number being sixteen without the count of Praana. "Araa iva ratha aabhou samhitaa yatra naadyah sa eshontashcharate bahudhaa jaayamaanah, Omityevam dhyaayatha aatmanam svasti vah paraaya tamasah parastaat// Yah sarvajnah sarva vidya- isha mahimaabhuvi, Divye Brahmapure hyesha vyomnaatmaa pratishthitah// Manomayah praana shareeranetaa pratishthitonne hridayam sannidhaaya tad vijnaanena paripashyanti dheeraah anandarupamamritam yadbhavati/ (The Antaratma moves about manifold and multiformed since the heart of its physique is fixed with several nerves all around just as the spokes on a hub of a chariot wheel; one should indeed meditate that with the unique symbol of Om so that it severes the encumbrances and dispenses darkness and cruise through the obstructive tides and reach finally the shores of brightness. The Self is ‘Sarvajna’ the Omniscient, ‘Sarva Vid’ or the embodiment of Knowledge, ‘Mahimaa bhuvii’ or the glory of the Universe, ‘Divye Brahma Pure’ or His Abode of magnificence viz. the Self; Vyomini or in the expansive Space of the heart or Consciousness; ‘manomaya’ or fully conditioned byone’s mind, ‘praana sharira neta’ or the resident of the ‘Shukshma Deha’ or of Vital Energy; ‘hridayam sannidhaya’ or well deposited in the interiors of the heart; ‘vijnaanena’ or as the essence of Scriptures, ‘ananda rupaamritam’ or indeed as the blissful nature of immortality!

Avibhaaga adhikaranam-

IV.ii.16) Avibhago vachanaat/ Indeed, the declaration of Scriptures that all the Basic Elements of Prithvi, Aapah, Tejah, Vaayuh, Aakaasha; the Five Jnaanendriyas, the Five Karmendriyas, the coordinator Mind, Praana the Vital Force, besides the ancillary Organs of generation and so on do all merge finally in the Supreme on the analogy of : Aakaashaat patitam toyam yathaa gacchati saagaram viz. all streams of water falling from the sky finally get absorbed in the Oceans. And the absorption of all the constituents into Brahman is total.

Tadokodhikaranam/

IV.ii.17) Tadokah agna jjvalanam tat prakaashita dwaarah vidyaa saamarthyaat tat sesha gati anu smriti yogaat cha haarda anugriheet shataadhikeyaat/ Just as the Individual Soul of a being is about to depart and even the merger of all its attributes concerned occurs; there happens an illumination on the top of the heart which is the focal point. Even the door of the Soul is illuminated by that unique brightness, the Soul under whose favour of Brahman reflects as residing in the concerned heart departs through the hundred and first nerves of the related body. This is by virtue of the awareness or knowledge of the happenings around by the consciousness of the Soul, which the Highest Pure Consciousness or Brahman is but the part of! In this context, the two stanzas from Brihdaranyaka Upanishad (IV.iv. 1-2) are relevant: IV.iv.1) Sa yatraayam Yaginyavalkyam nyetya sammohamiva nyeti, athainamete praanaa abhisamayanti; sa etaastejomaatraah samabhiyaadadaano hridayamevaanva vakraamati; sa yatraisha chaakshushah
purushah paraan paryaaavartatethaa rupagjno bhavati/ (At the time of death, the Self gets feeble and frail and virtually senseless when the body organs like speech and hearing fail gradually. The element of light within gets withdrawn and the ether in the lotus of the heart gets shaken and dwindling. His eyes get drooping unable to recognise forms and colours!) IV.iv.2) Eki bhavati, na pashya teetyaahuh; ekibhavati, na jighnateetyaahuh; ekibhavati, na rasayat etyaahuh; ekibhavati na vadateet - yaaduh; eki bhavati, na shrunoteetyaahuh; eki bhavati na manuta ityaahuh; eki bhavatina sprushateet yaaduh;ekibhavati na vigjnaanaateetyaahuh; tasya haitasya hridayasyaagram pradyotate; tena pradyote-naisha Atmaa niskraamati—chakshushto vaa, murdhno vaa, anyebhyo vaa sharira deshebhyah; tam utkraamantam praanonutkraamanti;praanam anuutkraamanti sarvepraana anuutkraamanti;sa vigjnanam evaanvavakraamati; tam viddya karmaani samanvaarabhe purva praginja cha/ (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!)

Both Katha and Chhandogya Upanishads (II.iii.16 and VIII.vi.6 respectively) are referred to as follows: The stanzas are repeated and so is the purport too: Shatam chaikaa cha hridayasya naadyastaasam murdhaanih srutgaikaa, tayordvam aayannamritatwam eti vishannaanya ukramane bhavanti/ (When all the hundred and one nerves of the heart pass through the sushumanaa naadi or the crown of the head takes to the Uttara Marg or the Solar Path, then the actual transformation from mortality to Immortality is stated to have taken place. In other words, as the body nerves get disfunctional, the final Truth emerges!)

Rashmyadhikaranam-

IV.ii. 18) Rashmyaanusaari/ The Soul of the person who departs with the Knowledge and Application of Brahma Vidya should take to the course of Surya Kiranas. The practitioner of commitment and meditation on these lines is apparently aware of that tiny inner Space within his own erstwhile body as the Abode of Braman; Chhandogya Upanishad. (VIII.i.1) describes: Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosmin anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijinnaasitavyam/ ( Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary; once that Individual Soul—which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!)
The connectivity of the nerves of the heart and the the rays of Sun is described further in the same Upanishad (VIII. vi. 5-6) as described vide Brahma Sutra IV.ii.17 too.

Thus the Soul emerging that unique nerve goes along the course of the Sun Rays. One clarification in this context is that the time of the Soul’s departure from the body is irrespective of the time of departure, since the next section of this Triteeya Paada deals with the significance of Uttarayana Journey or during the Upward Movement of Surya compared to the Dakshinayana or the down ward course in the Ashadha months onward for six months subsequently in every year.

IV.ii. 19) Nishi neti chenna sambhandasya yaavat deha bhaavitwaat darshayati cha/ A doubt arises that in case the Soul especially in respect of the enlightened status departs in the night time when Sun is not visible and the possibility of following the course of Sun Rays is denied. The clarification however is that the connection of the nerves and the Sun rays contains as long as the body remains exist and that precisely is the reason that the Agni Samskaara is performed during the day time preferably during the upward course of the Sun during the day. This is revealed in the Chandogya Upanishad. (VIII.ii.2-3): Tad yathaa mahaapatha aatata ubhau graamaau gacchhaatimam chaamum cha;amusmaad adityaat prataayante taaasu naadisushraptaaah, aabhyo naadibhyah prataayante temusminn aatiyashr uptaaah/Tad yatraaitat suptah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shriupto bhavati, tam na kaschana paapmaa sprushati, tejas hi tadaa sampanno bhavati// (Just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places beyond the Sun. In the state of sleep, the organs are qwithdrawn. Similarly as death is drawn nearby, persons around realise that the praani is no more. As the life departs, the Self goes upwards through the Sun rays only and reaches the Sun within the time that mind travels or instantly indeed!

Dakshinaayanaadhikaram-

IV.ii.20) Atah cha ayanepi Dakshiney/ Soul’s departure during the Southern course of Sun is not commended compared to his northern course in the context of ‘Bhu bhramana’ around him.Chhandogya Upanishad (IV.xv.5): Atha yad uchaivaasmin chavyam kurvanti yad cha na archisham evaabhisam bhavanti, archipshohar ahna apuryamaana paksham, aapuryamaana pakshad yaan shad udanneti maasaastan, maasebhyah samvatsaraant, samvatsaraad Adityam, Adityaacchandramasam, Chandramasam vidytum, tat Purusho maanavah, sa enam Brahma gamayati, esha Deva patho Brahma pathah, etena pratipadyamaanaa imam maanavam aavartantaa naaavartanta iti,naavartanta iti/ (Now, the path of Brahma is being described: as one’s departure of life is followed by last rites or not, that person reaches extraordinary illumination. From that light, he goes to a day of brightness, from the day to a fortnight of brilliance, followed by fortnights onward to the six months during which Sun travels north, then to a year, from where to the Sun, from the Sun to Moon from the Moon to Lightning.Since there is no other opening, there would be Deva Yaana or the Divine Path leading to a ‘Purushah Aamaanavah’ or a Maha Purusha who takes the Soul to Brahma and that indeed is the Brahma Loka. Having reached there is no return till the spin of that Manvantara!) As the last rites are preferred in Uttarayana, that was the reason why Bhishma of Maha Bharata fame who had he option of his father’s boon to choose the time of his death decided to await the arrival of Uttarayana, though fallen on the battle field a fort night before during the eighteen day long Great Battle. Lord Krishna commended the significance of Sun’s northern direction stating in Bhagavad Gita (VIII 23) : Agnirjyotirahah shanmaasaa Uttarayanan, Tatra
prayaatana gacchhanti Brahma Brahma vido janaah/ Dhumo raatrih tathaa krishnah shanmaasaa Dashinaayananam, Tatra Chaandramasam jyothi Yogi praapya nivartatey/ (Fire, Radiance, Day time and the Bright Fortnight constitute six months; those Brahma Vedis who pass away during these times are indeed blessed with the accomplishment of the Status of Brahma and they have no rebirth. But the representations of smoke, nights, the dark fortnight periods, and the six monthly period of Sun’s downworldly and Southern course are such that who ever yogis die in this period reach the Chandra Mandala and return back to Earth for further ‘karma phala’ or reaping the fruits of retributions and rewards).

IV.ii.21) Yojinah prati cha smirtaye tey smaarte chataitey/ References are made about Yogins who practice Samkyha and other Yogas. There appears to be a feeling that yoga practioners are not interested in Spiritual matters and hence are not concerned about the conclusions of the timings of death and so on. This view needs to be reconciled. While talking of the significance of Utrrayana and Dakshinayana in the context of those who practise Brahma Vidya and how meditation on the basis of Soul following the rays of Sun God at the termination of life, Lord Krishna in Bhagavad Gita refers to Yogis and states: Bharata Sreshtha Arjuna! I shall now refer to Yogis and the significance of their departure time [in Uttarayana and Dakshinayana]. Hence there is no contradiction of Smritis and Vedas.

CHATURTHODHAAYA

TRITEEYA PAADA


Archiraadhyadhikaranam- Indeed the path that the Soul departs after termination is unique. However it is described differently; Chhandogya Upanishad (VIII.vi.5): ‘When he departs from this body then he goes upward through the Sun rays. He either goes upward by meditating Om if he is an enlightened Soul or goes downward if he is not. He reaches the Sun within the time that the mind takes for travelling. For enlightened Souls this is the door for reching the world of Brahma and closed for unenlightened Souls). Brihadaranyaka Upanishad (V.x.1): Yadaa vai Purushosmaalokaat praaiti, sa vaayum aagacchati; tasmai sa tatra vijheete yathaa ratha chakrasya kham; tena sa urthvaa aakramate, sa Aadityam aagacchati; tasmai sa tatra vijheehite yathaa lamarasya kham; tena sa urthwa aakramante, sa chandramasam aagacchati, tasmai sa tatra vijihite yathaa dundubheh kham; tena sa urthwa aakramate; sa lokam aagachati ashokam ahinam; tasmin vasati shashvateeh samaah/ (Indeed the objective and fruits of meditations is to attain Salvation! The human being who is constantly engaged in meditation is aware that once the Being has to necessarily reach the air and remain crosswise heading for the sky and
that the body would be left behind and motionless! When the Self departs, the Vital Force makes an invisible exit hole that separates the body and its Self; this hole is akin to a chariot wheel and the Sukshma Rupa of the Self goes upwards towards the sky, reaches the Aditya Loka, the Lunar zone and finally reaches the world of Hiranyagarbha. That world is stated to be free from sorrows and tribulations. On reaching up there, there would be no sufferings and unfulfilled desires; indeed that is world of Hiranyagarbha where the self resides for several Kalpas! Kausheetaki Brahma Upanishad (I.2) states:

Ye vai ke cha asmaallockaat prayanti chandramaasam eva te sarve gacchanti, teshaaam praanaaith purva paksha aapyaayate taan aparaa pakshena praajanayati, etad vai svargasya lokasya dvaaram yaschchandramaastam yah prati aahataam atisrijate: atha yo na prati aahaa tam iha vrishtir bhutva varshati sa iha keeto vaa, patangovaa, matisyovaa, shakunir vaa, simho vaa, varaaho vaa parashvaan vaa, shardush vaa, purushovaa, anyo vaa teshu teshu sthaaneshu pratyaaajaayate, yathaikarmaa yathaa vidyam, tam aagataam pracchati ko sheeti, tam pratibrayaat: vichakshanaad ritavo reta aabhritam paanchadashaat prasutaat pitriyaaavatah, tam maa pumsi kartaryerayadhvam pumshaa kartraa maatari ma nishinchaa/ sa jayaa upajaayamaano dvaadashaa trayodasha maa dvaadasha trayodashena pitrasaasam tad videham prattidad-videham, tan maratvomartya vaa abharadvam tena satyena tena tapasaas riturasmy aartavosmi, kosi, tvam asmeeti, tam arisrijate/ (As and one leaves the world they are all destined to reach the Moon. If the person departs during the Shukla Paksha or the brighter fortnight ending Purnima, then he thrives on the vital breathing spirits and in the Krishna Paksha ending Amavasya, then for sure is destined to be born again and thus indeed the Moon is the gateway to the world of Swarga or other wise. The Soul having reached the gateway seeks entry to higher lokas and if the gates are opened the Soul would by extremely fortunate; other wise joins the rains back to earth.During the return journey perhaps the experience of heaven or hell are perhaps faced. As per the karma phala, the Being is reborn as worm, insect, fish, bird, lion, boar, snake, tiger, or a human being. When born thus, the person is born in the twelfth or thirteenth month and when asked about its identity, then the reply would be that an agent brought its seed on the womb of a mother by a father. The persistent question as the true identity of the Praani who herebefore the twelfth or thirteenth month of the delivery was, the reply came out : tvam asmeeti/ or ‘I am you!’ In other words the True Identity of the SELF before the actual birth persists, but no sooner that the birth takes place than the thick cover of Ignorance and Maya would prevail and then only the individual is set free armed with a seasonal admission and temporary entry permit to Existence is accorded, free for its bodily actions and reactions to be initiated by the limbs and senses and mind and the meter of a fresh account of pluses and minuses is set and activated then). Kaushitaki further describes Deva yaana upto Brahma loka as follows vide I.3: Sa eta Deva yaanam panthaanam aapadyagni lokam aagacchati sa Vaaayu lokam, sa Varuna lokam, sa Indra lokam, sa Prajapati lokam, sa Brahma , tasya ha vaa etasya lokasyaar ha hrado muhuurtaa yeshitiiya vijaraav nadiiyo vriksah saalajyam samthaaanam, aparaaajitamaayatanam, Indra Prajaapati dvaara gopau, vibhu pramitam, vichakshanaasandi amitaujah paryankah, priyaa cha maanaasee, pratirupaacha chakshushhi, pushpaani adaayaayavato vai cha jagaaani ambaaachaambaavaseesha cha apsarombayaanadah, tam ittavmid aagacchati, tam Brahma haabhidhваavatatah, mama yaashasaam vijaraaam vaa ayam nadeem braapan na vaa ayam jarayishyateeti/ (As the Jeevatma of the blessed person’s life of immense virtue, sacrifice and learning gets terminated and enters the distinguished Deva yaana or the Path of Devas instead of the routine normal of Pitru yaana, It enters foremost the world of Agni, then the Vayu Loka, onward the Varuna loka, then to the Indra Loka of Swarga, further up to the Prajapati Loka and ultimately the Brahma Loka. The World of Lord Brahma or that of Hiranya garbha has
the distinct symbols of the ‘Aara’ Lake representing as it were the ‘Arishad Vargas’ or the typical enemies of the Beings especially of human beings of Kaama-Krodha-Lobha-Moha-Mada-Matsaryas or of excessive desires, anger, narrow mindedness, arrogance and envy; ‘Muhurtas’ or the moments that tend to enflame the pro-active inclinations of exercising acts of virtue, like Sacrifices, Charities, Meditations and so on; ‘Yeshtihias’ or those ‘muhurtas’ which furiously fan negative hurdles that seek to destroy desires and encourage evil elements; the River Viraja or the Ageless or ‘Vigata Jara’; ‘Ilya taru’ or the Ilya Tree which represents Earth; ‘Saalaja samsthaana’ - the ‘Saalaja Pattana’ or the City of Saalaja which denotes the curved bow strings akin to the banks of Saala Vriksha or the Tree of Fame, typically signifying abundance of water in multifarious forms like rivers, lakes and water flows, besides fertile farms and gardens around; ‘Aparaajitam’ or the Invincible Raja Mandir of Hiranyagarbha; ‘Pramitam Vibhu’ or the Glorious Hall of the Lord; ‘Vichakshana’ Simhaasana or the Unique Throne of Brahma; ‘Aasandi Sabha Vedi’ or the Central Platform; “amitaujah” or the Couch, ‘Maanasi’ and ‘Chakshushi’ or the beloved ones of Brahma both abundantly adorned by and offering flowers, besides universal ‘Ambas’ or mothers, nurses, nymphs, and rivers. It is into that Unique Brahma Loka, the Outstanding Soul of Glory and Splendour that the individual traverses by Deva Yaana after death, from where none ever returns! And indeed it is from that Loka of magnificence and grandeur, none at all returns nor retreats from and is not easily accessible either! ) Hence different versions of departures of the Soul after termination of one’s life.

IV.iii.1) Archiraadinaa tat praititey/ The reference particularly is about Archis or rays as the modes of travel or the Devayana like Light, Air, Surya or Chandra. Brihadaranyaka Upanishad VI.ii.15 is quoted: Te ya evamed viduh, ye chaamee aranye shraddhaam satyam upaasate, terchir abhisambhavanti archishohah, ahna apuryamaana paksham, apuryamaana pakshaad yaan shan maasaan udaan aaditya eti, maasebhyo deva lokam, deva lokaad adityam, aadityaad vaidyutam, tan vaidyutaam purusho maanasa etya brahma lokaan gamayati , te teshu Brahma lokeshu paraa paraavato vasanti; tesham na punaraavritthih/ (The householder grihastis well versed with ‘Panchaagnis’ or Five Fires viz. fire-smoke-ashes, sparks and liquid offerings and those in ‘Vaananprasthaa’ or ‘Sanyasa ashramas’ of life become duty-bound to seek Satya Brahman. They do so through days and nights, fortnights alternating as Shukla-Krishna Pakshas, months, Ayanaas viz. Uttara-ayana and Dakshinaayana half years and years! From earth to the world of Devas, the Soul reaches Surya Deva, from there to lightning, and then a Being created by Hiranyagarbha ushers him to the worlds of Hiranayagarbha and then no longer return to the mortal world!) The categorical assertion of Chhandoga Upanishad (VIII.vi.5) regarding the significance of Sun Rays as above too is noted: As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind reaches it. Then the Soul of virtue goes upwards by making the sound of OM and the gates of Brahma open to the designated lokas and even to Brahma Loka itself if so blessed!. Kausheetaki Upanishad (I.2) is quoted too: Sa hovaacha, ye vai ke chaasmaalokkaat prayanti chandramaasam eva te sarve gacchanti, tesham praanaah purva paksha aapyaayate taan aaparaa pakshena prajanayati, etad vai svargasya lokasya dvaaram yaso chandraamaastam yah prati aahatam atisrijate: atha yo na prati aahaa tam itha vrishtir bhutva varshati sa iha keeto vaa, patangovaav, matsyovaav, shakunir vaa, simho vaa, varaado vaa parashvaa vaa, shardulo vaa, purushovaa, anyo vaa teshu teshu sthaaneshu pratyaaajaayate, yathaikarmaa yathaa vidyam, tam aagataam pracchati ko sheeti, tam pratibrayaat: vichakshanaad ritavo reta aahriritam paanchadhashaat prasutaat pitriyaavatath, tam maa pumsi kartaeryayadhvam punshaa kartraa maatari ma nishinchaa/ sa jayaa upajaayamaano dvaadashaay trayodashaay maaso dvaadashaay trayodashena pitrasaasam tad videham pratitad-videham, tan
maratvomartya vaa abharadadvam tena satyena tena tapasaa riturasmy aartavosmi, kosi, tvam asmeeti, tam arisrijate/
(As and one leaves the world they are all destined to reach the Moon. If the person departs during the Shukla Paksha or the brighter fortnight ending Purnima, then he thrives on the vital breathing spirits and in the Krishna Paksha ending Amavasya, then for sure is destined to be born again and thus indeed the Moon is the gate way to the world of Swarga or other wise. The Soul having reached the gateway seeks entry to higher lokas and if the gates are opened the Soul would by extremely fortunate; other wise joins the rains down back to earth.During the return journey perhaps the experience of heaven or hell are perhaps faced. As per the karma phala, the Being is re-born as worm, insect, fish, bird, lion, boar, snake, tiger, or a human being. When born thus, the person is born in the twelfth or thirteenth month and when asked about its identity, then the reply would be that an agent brought its seed on the womb of a mother by a father. The persistent question as the true identity of the Praani who here before the twelfth or thirteenth month of the delivery was, the reply came out : tvam asmeeti/ or ‘I am you!’ In other words the True Identity of the SELF before the actual birth persists, but no sooner that the birth takes place than the thick cover of Ignorance and Maya would prevail and then only the individual is set free armed with a seasonal admission and temporary entry permit to Existence is accorded, free for its bodily actions and reactions to be initiated by the limbs and senses and mind and the meter of a fresh account of pluses and minuses is set and activated then). The short point however is that while the starting point of the termination of life begins with Agni while the final destination of meditation and worship is of Paramatma and the modes of travel or by Light, or Air, Sun Rays or Rain God.

IV.iii.2) Vaayum abdaat avisheshaabhyam/ The Soul’s travel upto the qualified Brahman takes a year owing to the absence of any specification. Kaushitaki Brahmana (I.3) mentions of the Soul’s course of travel from the departure from the world to the world of Fire; he comes to the world of Air, then to the world of Varuna, then to the world of Indra, then to the world of Prajapati or Virat, and then to Brahma the Hiranyagarbha! Chhandogya Upanishad (V.x.1-2) provides the numericals in terms of days and months: Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste,terchisham abhisambhavavanti, archishohah, ahna aapuryamanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaams – taan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaacchandramasam,Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanah panthaa iti/ ( There is a distinction of those who leave the world after practicing Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by themselves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) Thus apparently there appears to be a numerical estimation of time duration. Yet, Vedantins of this Brahma Sutra are not convinced by this kind of guess work enumeration which only indicates the serial order of stages and it would be unrealistic to finalise the time specifications! More so, the implication of time in the passage of Brihadaranyaka Upanishad. (VI.ii.15) as stated ‘from one world to another world’, has to be appreciated and hence the absence of clarity of the specification.

Taadidadhikaranam-

IV.iii.3) Taditah adhi Varunah sambandhaat/ This relates to the traverse of the Soul after lightning to Varuna Loka in view of their connection with clouds and water. Chhandogya Upanishad. (IV.xv.5) is
recalled about the travel on the Devayaana or the Divine Path from Sun to Moon and from Moon to lightning, while Kaukshataaki Brahmana (1.3) talks of Devayana from the world of Agni to those of Vayu to the world of Varuna before the world of Indra. Thus Varuna is placed before Indra the Devaadhipati himself who of course is followed by Prajapati. Chhanodogyap Upanishad (VII.xi.1) makes another reference to lightning followed by roars of thunder and the resultant rain. Varuna and related entities viz. clouds, lightning, thunder and rains are thus a group of fairly significant position in the composition of Devayaana just preceding Indra. *Akaasha vaa va tejaso bhuyaan: Aakaashe vai Surya Chandramasaav ubhauh vidyun nakshatraani Agnih, Aakaashenashrunotii, Aakaashenashrunotii, Aakaashe ramate, Aakaashe na ramate, Aakaashe jaayate, Aakaasham abhijaayate: Aakaasham upaassvetii/ Sa ya Aakaashham Brahmaie upaaste, aakaashavato vai sa lokaan prakaashavato sambaaddhaan urugaya -vatabhisidhyati yaavad Aakaashasasya gatam, tatraasya yathaa kaamacharo bhavati, ya Aakaasham Brahmetai upaaste; asti, Bhatgavaah, Aakaashaad bhuya iti; Aakaashaad va va bhuyosteeti; tan me, Bhagavaa brahmetaii (Indeed among the Pancha Bhutas or Five Elements, viz. Prithivi, Aapas, Tejas, Vaayu and Aakaashas or Earth-Water-Agni-Air and the Sky, the last but not the least is the Sky undoubtedly as it holds the Surya, Chandra, Nakshatraas, Vidyut or Lightnings, and Agni in posion. All the activities in the Universe including the Sapta Lokas of Bhu-Bhuvah-Swar-Mahar-Janar-Tapas and Brahma Lokas are performed, seen, heard, enjoyed by the medium of Akasha; Dasa Dishas or Ten directions witness the activities by Akasha; Astha Loka Palakas of Indra-Agni-Yama-Nirruti-Varuna- Vaayu-Kebera and Ishana are active only by the courtesy of Akasha; births and deaths of Souls are facilitated by Aaksaha; growth and decadence are effected and visioned by Akasha; indeed Aakash is the unique witness of activities of shrotra, chakshu, vaak, twak, and reproduction! Indeed there is no existence possible without the Sky! One needs therefore to meditate Akasha as Brahman himself!

Aativaahikaadhikaranam-

IV.iii.4) Aativaahikaastastallingaat/ Now the Guiding Deities and their associates providing the preparatory impetus to the constituents of the Devayaana entourage as the guiding points just as giving locational advantage. For example a person is desirous of a Sacrifice like Aaruni. He approaches from a seemingly well informed person and the latter replies that he does not know the details himself but could direct him to a Teacher. The latter agrees but does not know the details although he decides to enquire from Vedas together.The reference is to the ways of Deva yaana and Pitru yaana. The teacher explains that the path of Devayaana leads to Brahman from where none returns and those that follows pitruyana is sure to return. On Devayana, one goes to Agni Loka, Vayu Loka, Varuna Loka, Indra Loka, the world of Prajapati and then of Brahma Loka. The final destination is described vide Kaushitaki Upanishad I.1.4 as follows: *Tam pancha shataani aprasasaam pratiyanti, shatam phala- hastaaah, shatam aanjana hastaaah, shatam mailya hastaaah, shatam vaaso hastaaah, shatam churna hastaaah; tam brahmaalankaarena alalama kurvanti, sa brahmaalankaarenaalankrato brahma vidvaan brahmaabhipratiit; sa aagacchatidram hradam, tam maanasaayeti, tam itvaa samprativido majjanti;sa aagacchati mohurtaan yeshtiian tasmaad apadraxanti, sa aagahhati, vijaraam nadeem tam manasaavayeti, tat sukrita-dushkrite dhanutevaa, tasya priyaa jnaatayah sukritam upayanti apriyaa dushkritam; tad yathaa ratthena dhaarayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dushkrite sarvaani cha dvandvaani, sa esha viskrite vidushkruto brahma*
vidvaan brahmaivaabhiprati/(Towards the Individual Self five hundred Apsaras / nymphs rushed as soon as he arrives in the Brahma Loka to welcome him, hundred of them with fruits in hands, hundred with ‘anjanaas’ or ointments, hundred with flower garlands, one hundred with ‘vastras’ like garments, and another hundred with scented perfume powders. They adorn him with OM like Brahma himself welcoming him. He goes upto the Lake ‘Aara’: he crosses it by his mental power; on approaching the Lake and as the ‘yeshnikas’ afore-mentioned and those with ‘samvida’ and ‘pratvvida’ or thoughts of approved and disapproved nature are rid of and purified. He then reaches by mind again the River Viraja the Ageless and alights a chariot recognising the wheels of good and bad and upon the pairs of opposites drives on to Brahman.) Thus the Starting Point is of Homa Agni leading to Agniloka on the Devayana. The flames on Devayana are but the marks of the descriptive separation of the the Lokas ‘en route’. Hence the text of Chhandogya Upanishad (IV.xv.5) already explained: the path of Brahma is being described: as one’s departure of life is followed by last rites or not, that person reaches extraordinary illumination. From that light, he goes to a day of brightness, from the day to a fortnight of brilliance, followed by fortnights onward to the six months during which Sun travels north, then to a year, from where to the Sun, from the Sun to Moon from the Moon to Lightning. Since there is no other opening, there would be Deva Yaana or the Divine Path leading to a ‘Purushah Amaanavah’ or a Maha Purusha who takes the Soul to Brahma and that indeed is the Brahma Loka. Having reached there is no return till the spin of that Manvantara!)

IV.iii. 5) Udbhaya vyamohanaatattha tat siddhey/ The Soul on the Divine Path-both the entities are not only unconscious and thus unknown with pure ignorance. The Soul is guided on its own and the Path too is set excepting perhaps for a slow down at the blink of flames to indicate the transition of Lokas as the Soul passes the cross points of Lokas as indicated at the flames unknown to either the Soul or the borders. The consciousness of the Soul remains dormant till ‘some superhuman entity leads those who are there to Brahma’.

IV.iii.6) Vaidyutenaiva tatstat shruteh/ Right from the lightning till reaching the destination of Brahma, the Soul is constantly guided at each stage through the Varuna Loka and so on by the Super Human Being: indeed ‘from Light he goes to day, from day to the bright fortnight, from the bright fortnight, he goes to the six months during which the Sun moves northward, from these months to the year, from the year to the Sun, from the Sun to the Moon, from the Moon to the lightning. Some superhuman person leads those are there for Brahma!’ (Chhandogya Upa. IV.xv.5). Now as regards Varuna Deva and other Deities are understood to contribute to the task of the Super Human Being by way of non obstruction or pro active assistance in escorting the Soul and th flames mark their respective boundaries of duty.

Karyaadhikaranam-

IV.iii.7) Karyam Badaraayasya gatyupaatteh/ Maharshi Badarayana is of the view that the Souls are conducted to the Saguna Brahma or the Embodied Entity. The Maharshi is of the conviction that the Embodied or Saakaara Brahma happens to be of perception to any Individual Soul. This is for the simple reason that the Soul must basically aim at a Locus or a Destiny within the boundaries of the Soul’s knowledge or awareness, instead of an Unknown, Amorphous, Formless, and Enigmatic Nothingness! Indeed the expectation of the Soul after all the travails of travel, albeit of its unconscious stage, would realize what! And the Super Human escorting the Soul through all the Lokas concerned would escort to
and finally reveal what, except Nothingness cum Everythingness far beyond cognition and discernment! This is the argument of Badarayana.

IV.iii.8) Visheshatatwaacca/ As a further explanation in support of the view of Badarayana is that the final accomplishment of an Individual Soul on termination of existence on Earth and the journey on the Divine Path -through the worlds of Illumination, Sun, Moon, Air, Varuna, Indra and of Prajapati- would be of this Saguna Brahma. Briharanyaka Upanishad (VI.i.15) explains and supports Maharshi Badaraayana: Taanvaidyutaaan Purusho maanasaa eya Brahma Lokaan gamatati; tey Brahma lokeshu pariah paraavato vasanti; teyaam na punaraavrittihi/ (Then a Being created from the mind comes and conducts them a Purusha who conducts them to the world of Brahma. They attain perfection and live in those worlds for a great many superfine years. There no more return to this world). There is also the reference from the same Brihadaranyaka Upanishad (IV.iv.23): Tadesha ruchaaabhyyuktam: esha nityo mahimaa Braahamanasya no vardhaate karaamanaa no kaneeyaan, tasyaivaas syaat pada-vit tam vidiitvaa na lipyate karaamanaa paapakena/ Iti tasmaad evamvitt shaantaa dantaab uparatah titikshu samaahito bhutwaa atmani evaatmaanam pasyati, nainam paapmaa tarati, sarvam paapmaanam tarati; nainam paapmaa tapati, sarvam paapmaanam tapati, vipaapo virajo vichikitso braahmano bhavati;esha brahma lokah, samraat; enam praapitosi iti hovaachaa Yaginvyalkyah; soham bhagavate videhaan dadaami, maamchaapi sahadaasyayetii/ (Truth is analysed by the following hymn: On the basis of the process of realisation of `not this, not this`, the credit of the Knower of Brahman is not affected by giving up ‘Karma Phala’ or the fruits of the deeds; indeed neither the glory of virtuous works nor of the true knowledge do even touch evil deeds. Therefore the Seeker of Brahman, while realising this becomes self-controlled, equanimous, totally withdrawn into himself and gradually visions within the true Self bereft of the body effects. Then he transcends evil as also virtue and becomes freed from sins, doubts, fears and thus his concentrated inward vision enlightens him at least in the raw, empirical and primary sense, since the last step of Realisation still remains viz. the equation of the Self and the Supreme! The Maharshi then exclaimed to the Emperor that now he had attained the Brahmatwa and the latter replied to the Maharshi with reverence that not only the empire but also dedicate himself along with it!)However, the view of Badarayana is indeed untenable and flawed. The conditioned and embodiment Brahma is in doubt unchallenged in his own right, but that Supreme Brahman is different from the Saguna Brahma indeed! That Brahman is Unknown, Unborn, and the Cause of the Causes!

IV.iii.9) Sameepyaattu tadyapadeshah/ The explanation of the Embodied Brahma’s existence is that he is designated likewise due to his proximity to the Supreme Brahman. Katha Upanishad (II. iii.7-8) explains: Indriyabhyah param Mano Manasah satwamuttamam, Satwaadadhi Mahaanaatma Mahotavyakta – muttamam/ Aavyaktaattu Parah Purusho vyaapakolingah evacha, Yam jnaatwa muchyatey jantur - amritatvam cha gacchati/(If once a person realises that the sense of perception and absorptive capacity of organs is not the same- for instance vision of eyes, or hearing capability of ears, movement capacity of the hands or legs or levels of mental thinking etc. varies as these are from the various subtle elements concerned, then the intelligent person does not worry much as the knower of the Self is immune from such abilities or disabilities of the body; this is so because the Self-not the body parts-is beyond sorrow and of such bodily shortcomings! Now, the mind or its essence viz. intellect is beyond Mahat who is overtaken by Purusha the pervasive)
IV.iii.10) *Kaaryatyaye tat adhyakshena sahaatah paramabhidhaanaaat/* Indeed, at the Maha Pralaya or the Final Dissolution of the Universe, the end of Conditioned Brahman who is embodied called the Inferior Brahman, is imminent. The post period of the Great Extermination witnesses the Absolute Truth!

IV.iii.11) *Smritescha/* The above view is supported by Smritis and Puranas. Kurma Purana (Purva bhaga XII.269) confirms: ‘When the time of Final Dissolution comes at the close of the life of Hiranyagarbha, all of them with enlightenment already attained, enter into the Supreme State along with Hiranyagarbha. Thus Baadari Maharshi is apparently guided to the thinking of conditioned Brahman.

IV.iii.12) *Param Jaiminim mukhyatatwaat/* Maharshi Jaimini feels that those Souls whose last rites were performed and traversed by the Devayana would have aimed at, and actually reached, the Supreme Himself instead of the Saakara Brahman. After all the purpose of the Devayana through various stages of Tejas, Vayu, Varuna, Indra Lokas would not have been really fulfilled otherwise!

IV.iii.13) *Darshanaaccha/* The supposition of Jaimini Maharshi is also backed up by Scriptures too since the Souls yearned for the status of Immortality as explained in Katha Upanishad once again as before (II.iii.16) *Shatam chaikaa cha hridayasya nadyastaasaam murthaanmabhinih srutaikaa/Tayaa murtwam anyaah amritatwam eti vishvak anyaah utkraamney bhavanti/* When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’ or the crown of the head takes to the Uttara Marg or the Solar Path or the Path of Sun then the actual transformation from mortality to Immortality is stated to have taken place: ‘Asato maa sadgama tamaso -maa jyotirgamaya, mrityormaamritam gamaya’ vide Brihadaaranyaka upanishad I.i.28; as the body nerves otherwise are disfunctional thus, the final Truth emerges! Hence immortality is possible logically in respect of Supreme Brahman only but not by the conditioned Brahman which himself is subject to destruction. Chandogya Upanishad (VII. xxiv.1) makes it further clear: *Yayta naanyat pashyati naanyachrunoti naanyad vijaanaati sa bhumaa; atha yatra anyad vijaanita tad alpam; yo vai bhumaa tad amritam, atha yad alpam tan mrityam:sa, Bhagavah, kasmin pratishtha iti; sve mahimni, yadi vaa na mahimneeti/* (Now, the definition of Infinity would mean such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity get united or as both are the reflections of each other, whom should one see, hear, feel or understand! In other words, when there is duality, then one smells, sees, hears, speaks thinks and knows differently. But now when Brahman and Self are just the same, then what should one smell, hear, speak, think, know, see, through what! This is because both are just the same: ‘Through what should one know That owing to which all this is known-through what, o Maitreyi, should one know the Knower?’ Thus Sanat Kumara explained to Narada that which indeed was the Infinite was Immortal while that which was finite was mortal! Then how indeed would one guess that Infinity and its glory could be measured! The reply was that Infinity was immesurable and has no parallels!)

IV.iii.14) *Na cha kaarye pratipatti abhisandhih/* After all, the various virtuous karmas performed by a person as experienced by the Jeevatma were for the attainment of the Brahman only and nothing short of that goal; accordingly the departed Soul is made to track the Divine Path through various Lokas of Vayu, Varuna and so on finally ushered in for merger into the Supreme Brahman and not so much of the conditioned Brahman! The firm resolve of the Soul is as illustrated in Chhandogya Upanishad (VIII.xiv.1) is as expressed: *Aakaasho vai naama naama rupoyor nirvahitaa te yadantaraa tadbrahma,*
tadamritam sa aatmā, Prajapateh sabhaam veshma prapadye, Yashoham bhavaami brahmānaaanaam, yasho raajnaam yasho Vaishaam yashohaaam anupraapatsi: sa haayam yashashaam yashah shyetam adatkaam adatkaam shyetam lindu maabhigaam, lindu maabhigaam/(To enable meditation, one looks up to that which is Space since that is believed as the name and form of Brahman. That is not only omni-present but Immortal. That now as per present realisation is the Self! May I now pass the assembly hall of Prajapati and his abode! May I secure the glory of Brahmanas, Kshatriyas and Vaishyas too! Truly indeed, I am the fame of fames. May I never ever enter the slippery place of rebirth! The desire expressed by the Soul on the Divine Path is to indeed the Supreme Brahman but not the conditioned Brahman. In this context, the views of Badara and Jaimini are given above. On analyzing both the views, reconciliation of the both appears to be as follows: Maharshi Jaimini’s view as per the Scriptural Evidence is indeed justified in so far as the Soul’s journey by Devayaana finally ushered into the Assembly Hall of Prajapati to accomplish the vision of Saakara Brahman. But Supreme Brahman is beyond the consideration of Space, Time, Sun Rays, Lightning, Varuna, Assembly Halls, Prajapati, Embodied Brahman, Longevity for long ‘super fine years’ and to return guaranteed to rebirth etc. and all these symbols and attributes thereof are simply irrelevant. On the realization of the Supreme Brahman, the veil of Maya or of Ignorance is removed and the Eternal Effulgence manifests itself! From this point of view Maharshi Badarayana is vindicated!

Aprateekaalambanaadhikaranam-

IV.iii.15) Aprateeka aalambanaan nyati iti Bararayana ubhayatha adoshaat tatkratuh/ Maharshi too states that the Super human Being leads to Brahman without the help of symbols so that the Embodied and Unembodied Brahman would be revealed. Indeed, invariably all types of meditations, Karmanas, worships and so on predominate on the ‘Gamya Sthaana’ or the Objective and Goal with Symbols and not the Nothingness or the Absolute and the response of the Supreme is reciprocal too.

IV.iii.16) Visyhasha cha darshayati/ Indeed, as clarified above, Upanishads also explain that the patterns of meditations cited follow the cause and effect: Chhandogya Upanishad. (VII.i.4-5): As Brahmashri Narada expressed to Maharshi Sanatkumara to explain what did he learn before teaching him the knowledge of the Self and the Perpetuity, the latter confessed that he had only textual knowledge: Naamavaa Rig vedo Yajur vedah Saama veda atharvanaschaturtha itihaasa puraanaah panchamo vedaanamaa pitro raasir daivo, nidhir vaakovaakyam, ekaayanam, deva vidyaa, brahma vidyaa, bhuta vidyaa, kshara vidyaa, nakshatra vidyaa, sarpa-devaajana-vidyaa naamaivaitat naamaivaitat Sa yo naama brahmeti upaste yaavan naaannoo gatam, tatraasya yathaa kaamchaaro bhavati yo naama brahmeti upastesti, bhagavah, naaannoo bhuya ti; naaannoo vaava bhuyisteri; tan me bhagavaan braveetviti/ Then Narada narrated that he read Rik-Yajur-Saama-Atharvana Vedas, Itihasa Puranas as the Fifth Veda, Vyakarana, Rites for the Pitru ganas, Ganita, Astrology and Astronomy, Natural Sciences, Minerology, Logic, Sciences of Archery, Military Tactics, Science of Poison Cure, Fine Arts of Music, Poetry, Dance and of Sounds! But Narada confessed that he had only textual knowledge except a few of practical applications. Even what all he learnt was by way of subjects and names and that his objective was specific viz. know of Self beyond sorrow and that his request too was specific viz. To take him beyond sorrow to Eternal Bliss! Sanat Kumara replied that indeed what all he acquired was by way of titles of texts and of learning, but the real learning was far more specific namely meditation on an Image, indeed that of Vishnu who was Unknown, being ‘Avyaktam Shasvatam Vishnum Anantam Ajam
Avyayam’! Any one who meditates on the name of that Reality called, say, Brahman, would acquire freedom of barriers of space, time, distance and knowledge! Now, a systematic analysis of natural features and their magnificence vis a vis the supreme self is attempted step by step like the power of Speech, the might of Mind, the strength of will and thought and the effectiveness of prayers and concentration to discover Brahman! Sanat Kumara in the same Upanishad vide VII.ii.1-2 then commends and prays for Speech: Indeed, Speech is most certainly far more significant than being a mere name of a particular regulation of thought, be it Vedas, Itihasa Puranas, or several other media of expression and the deep and endless mine of disciplines that Narada mentioned about ranging from truths and untruth, good and bad, pleasant and unpleasant. If there is no speech, there would be no knowledge, thought, fact, reality or otherwise or truth and falsehood, thus making the line of distinction too thin and vague as distinct among humans from an animal, bird or an insect! Hence Knowledge and Virtue are the very fundamentals of Existence and so is the expression of that fund of awareness as in the medium of Speech that occupies primacy to realise what Brahman is all about! Those who meditate Speech as Brahman thus acquire freedom of expression about him and vindicate our realisation of Him for sure! In the subsequent section of the same seventh chapter, Sanat Kumara commended ‘Manas’ or Mind to provide doubling of the power of Speech and Intrinsic Knowledge and said that vide VII.iii.1-2) Mano vaava Vaacho bhayah yathaa vai dve vaamalake dve vaamala kole dvau vaaksau mushtiranubhavatvi evam vaacham va naama cha manobhavati sa yadaa manasaa manasyati mantraanadheeyi yeti, athaadhite, karmaani kurveeyeti, atha kurute, putraamscha pashumsceceeyeti/ Sanatkumara stated that while knowledge and speech were important no doubt, but mind and its clarity signifying maturity of judgment would be in fact be of greater consequence. Mind being an internal organ would be a tested companion and like two juicy fruits of speech and mind would further add to doule power of meditation. For example knowledge and speech coupled with thinking and discretion would have double advantage to chant mantras, to perform rites, to take up tasks and accomplish fruits of success! This is how meditation of Brahman by utilising mind becomes doubly constructive and fruitful!). There after, Sanat Kumara commended the other major inputs to realise Brahman viz. strong determination, will power, meditation, enlightenment, physical strength, good food base, water, tejas or fire, awareness of the supremacy of Sky, memory power, optimism, excellent vital energy or Praana, deep thought or perception, faith, nishtha or commitment, and also Karyacharana or involved and active service! Sanatkumara commended all these aspects vide the sections of iii through xxiii sections of the VII chapter.
Sampadya aavirbhaava adhikaranam-

Iv.iv.1) Sampadya aavirbhaavah swena shabdaat/ The kind of Liberation that the Soul has finally accomplished is described in this Brahma Sutra. Chhandogya Upanishad (VIII.xii.3) describes: Évam evaisha samprasaado smaatacchaaereaart samuttaaaya param jyotir upasampadya svena rupenaabhi nishpadyate sa uttamah Purushah, sa tatra paryeti, jakshat kreedam ramamanaah stribhir vaa yaanair vaa jnaatibhir vaa nopajanam smarannidam shariram: sa yathaa prayogya aacharane yuktah, evam evaaayam asmin shareere praana yuktah/ ( As air, clouds and thunders with no body of their own reach up to Surya, so does the Self enjoy the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the ‘jnanendriyas’ and ‘karmendriyas’: there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: ‘Dehaadi vilakshanam Atmano rupam’ or the deeds and experiences of a body are the Witness Form of the Self!!)Thus indeed this tranquil one becomes established or manifest in its own real form after having risen from this body and having reached the Supreme Light. He is now the Supreme Self!. The entire scenario has since changed in this context since the earlier discussions have been from the view point of the Body which hosted the Soul while now the spotlight is on the Soul since liberated, although indeed the Soul and the Supreme are just the same minus the body!

Iv.iv.2) Muktah pratijnaanaat/ Now the Individual entity being referred to as liberated from its bondage is indeed the pure Self then and now but for the bind screen! This is what Chhandogya Upanishad (VIII.ix.1; x.2; xi.1) has been consistently expressing: Prajapati first of all demonstrated to Virochana as the reperesentative of demons and Indra as the representative of Devas meditated to Prajapati and the latter provided the reflection of both the meditators first as a shadow and later on as a reflection on water surface being the same as Brahman; Virochana was convinced just as when this body is well adorned then this reflection was certainly adorned and in this way when the body becomes blind the reflection becomes blind too, while in accordance with the destruction of this, it also gets destroyed; the doubting Indra was not convinced and as such performed tapasya again. Prajapati gave the example of a dream stage to the persistent Indra. Prajapati then gave the instance of the dream even as Indra was not fully concinced and as such continued his Tapasya to Prjapati. The latter finally convinced Indra that the dream self might be killed but not by the death of the physical body; ‘when one sleeps in such a way that he has all his organs withdrawn and is tranquil, he does not see any dream, then this the Self. This is Immortal!!’. Thus the examples of three states of the body are described viz. of being awaken, sleep and eternal sleep. Similarly the Self or the Soul is described in three states of freedom from defects in Chhandogya Upanishad again (VIII.vii.1; VIII.xii.1; VIII.xii.3): ‘ The Self which has so sin, no decrepitute, no death, no sorrow, no hunger, no thirst, has unfailing desires, unfailing will-That has to be known. That has to be enquired into for realization. He who after knowing that Self, realizes It, attains the worlds and all the desires’; ‘This body is indeed mortal. That is covered by death. That is the seat of this Self which is

302
immortal and bodiless’; ‘This tranquil one becomes established in his own nature after rising up from this body and reaching the Supreme Light’.

**IV.iv.3) Atmaa prakaranaat**/ In reference to Atma, the context is of the Supreme Light. Chhandogya Upanishad (VIII.xii.3) mentions of the Liberation of the Soul: (Just as air, clouds and thunders with no body of their own reach up to Surya, so does the Self enjoys the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the ‘Param Jyoti’ or the Supreme is a witness of the activities of the ‘jnanendriyas’ and ‘karmendriyas’: there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the ame manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: ‘Dehaadi vilakshanam Atmano rupam’ or the deeds and experiences of a body are the Witness Form of the Self!!) Having explained thus, the same Chhandogya (VIII.vii.1) defines the Atma or the Self: *Yah Atma apahata paapmaa vijarah vishokah vijighaastah apipaashah satyakaamah yah atmaa samatvam anuvidyaa vijanaati*/(The Self- ie. the Inner Illumination, is in a state of tranquility and composure with no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, no unfailing desires, and no unfailing will too-that has to be known. That has to be enquired into for realization. He who after knowing that Self, realizes It, attains all the worlds and all the desires). Brihadaranyaka Upanishad (IV.iv.16) explains the concept of Light more explicitly: *Yasmaad arvaak samvatsarah abhodhih parivartate, Tad devaa jyotishaam jyotih aayur hopaasatemritam/* (In the ‘kaalamaana’ or the Everlasting Cycle of Time, one normally makes the calculations of days and nights, years, and celestial luminaries of Sun, Moon and Nakshatras. Devas meditate Light as an attribute of longevity. In otherwords, those who are interested in longevity would need to meditate Light; and the Light of Lights is Brahman whose longevity indeed is Eternity!) Indeed, one is familiar with the maxim that Light is Brahman!

**Avibhogastra drushtwaadhirakaranam**-

**IV.iv.4) Avibhagena drushtwaat**/ After Liberation, the Soul identifies wih the Supreme and ‘this tranquil one becomes established in its own nature after rising from this body and reaching the Supreme Light’. The passages from Chhandogya Upanishad. (VI.viii.7; VII.xxiv.1) are referred to: the former stanza first: *Sa yah eshonimaa aitad aatmyam idam sarvam tat satyam sa atmaa Tat twam asii/* (It is this subtle essence of Existence is That. That as the Self; That is the Self. Thou art That!); the latter stanza is more telling: *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaaanata atmaah praanah, atmaa aashaa, atmaah smarah, atmaataakaashah, atmaastejah, atmaapah, atmaa aavirbhaavaa- tirobhavaa atmatonnam, aatamato balam, aamitmo vijnaanam, atmato dhyaanam, atmaschhitam, atmatah sankalpah,aatmato manah, aatmo vaak atmo naama, aatmato manath, atmaani karmapi aatata evedam sarvam iti// (Once any person believes and gets convinced that he - or any Individual Self for that matter -happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength , food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of!
Brihadaranyaka Upanishad passages too are quoted again (I.iv.10) *Brahmavaad idamagra aaseet, tadaatmaanmevaavit, Aham Brahmaseteeti, tasmaat sarvam abhavat; tadyoyo Devaanaam prayubuddhyata sa eva tad abhavat, tatharsheenaam, tathaa manushyaanaam; taddaitat pashyaan rishir vaama devapratipade, aham manurahabhavam suryas cheti, tad idam api etarthi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati, tasya ha na Devaashchanaabhuyataya Ishate Atmaa hoshyaam sa bhavati; atha yotyayam devataaumupapaste, anyosavayohmasmeeti, na sa veda, yathaa pashurevam sa Devaanaam, yathaa ha vai bahavah pashavo manushya bhunyuh; evamekaakah purusho Devaan bhunakti, ekasminneva pashaavaadeeyamaanopriyam bhavati kim bahahushu? Tasmaadeshaam tatra priyamyaden manushyaav vidyuh/ (Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginnng of Creation or now and forever. One has to realise Him from within. He is thus known from within, since he is oneself as Devas discovered him too. The Sage Vamadeva realised after long cogitation and introspection that Brahman is That, viz. the Manu or the Sun within which indeed is a reflection of himself. Little does one understand more than that simple Truth that animals or also Gods; this is how animals would think that human beings are like Gods but indeed God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to enable the eradication of ignorance and to enable this realisation are various means like introspection, devotion, Sacrifices, meditation, daana dharmas and so on to ascertain the Absolute Truth of Aham Brahmaasmi! ) Brihadaranyaka( IV.iii. 23): Yad vai tanna pashyati pashyanvai tanna pashyati, na hi drush drushtor vipari lopo vidyate vinaashitwaat, na tu tad dwiteeyamasti tatonyad vibhuktaat yatpashyet/ (That the Self that does not see in the state of deep sleep is incorrect since the vision of the Self is not lost; the vision of the other entity viz. the organ of seeing viz the eye is dormant and hence it might not see. The vision of the self is indeed enduring and perpetual, but the second channels of vision viz. the body organs of eyes as also the mind might choose to see or not either in the waking or dream stage, while the vision of Paramatma can never to blocked any way!) Katha Upanishad (II.i.15) is also relevant: Yatha udakam shuddhey shuddham aasiktam taadrakeva bhavati, Evam muneh vijaanatah Atmaa bhavati Gautama/ (O Gautama, as persistent rains on mountain tops flow down differently, one would indeed get identified as a loser or the winner of situations; in one case the sliding waters get wasted away in births and deaths or in another, water gets accumulated methodically to turn into streams and rivers to enjoy the bliss of Brahman! Yama finally explains in this context to Nachiketa that pure water poured on pure water becomes the same and so does the man of enlightenment would follow up knowledge-to deliberation on the Self- and again to the Realisation of the Self identified emphatically with Brahman! ) Non difference of the river and Sea water is cited in Mundaka Upanishad (III.ii.8): Yathaa nadyah syyaandaamaanaah Samudroastam gacchanti naama rupay vihaaya, tathaa vidvaan naama rupa vimuktah Paraparam Purushamupaiti Divyam/ (Just as rivers merge with Seas, totally losing their names, origins and their courses, so do the Individual Selves merge completely in ‘Paraatparam Purusham Divyam’ as these rivers become ‘naamarupa vihaya’ and ‘naama rupat vimuktah’; the ‘Param’ is the Supreme while ‘Paraat’ as stated as the fleeting flashes of Maya the forces of Illusion. Indeed, Maya is no doubt of ‘Paratah’ nature as it is uncontrollable by the mortal beings normally but in the context of the merger of the Self and the Supreme, Maya is pushed down and overcome as Truth gets vindicated and Reality prevails in the context of emancipation! Prashnopanishad vide IV.v. explains further: Just as the rivers merge with the Seas they lose their identity and are merely called as the Seas and similarly the body constituents disappear as they see the Parama Purusha. In the
next Stanza, the Upanishad states: *Araa iva ratha naabhau kalaa yasmin pratishthitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaah/* or just as the spokes of a chariot wheel are fixed to hub, the body limbs are aligned to the axis named mind but collapse of the wheel or death of the Being is unaffected by the driving force of the Unknown Purusha! Such descriptions of Upanishads are several to firmly establish the inseperableness of the Souls redeemed and the Supreme Self!

*Braahmaadhi
dikanam-

**IV.iv.5** *Braahmena Jaimini nirupa nyaasaadibhayah* / Maharshi Jaimini refers to Brahman with attributes as visualised by a liberated Soul after its travel by Devayana after the termination of the dedicated lives. His confirmed conviction is that the Soul’s travails get fructified with identity of the Saakaara Brahman as the former assumes in its own form. Chhandogya Upanishad (VIII.xii.3) is recalled: *Yah eshokshini purusho drushtyaaa esha aatmeti hovaacha, etad amritam abhayam etad brahmeti; aha yoyam bhagavah,apsu parikhaayate yashchhaayam aadarshe katamaesa iti esha u evaishu sarveshvaanteshu parikhyaaayati iti vaacha/* (On seeing their own reflections from top to bottom; both were well presented, well dressed and truly their own reflections, but how could the reflections of their own! Either Prajapati was being humorous or there might be a catch. As they both looked unconvinced, then Prajapati explained the reality that the Self was not to be confused with the body adjuncts including the mind even as one Deva or another ruled over various Indriyas but the Antaratma being a reflection of Paramatma was totally one and the same and what Indra or Virochana witnessed was not, repeat not the mortal body and the Self and the Supreme were idendical! Both Indra and Virochana were then convinced and desired to leave. But Prajapati stated that were leaving way but without attaining the Self and realising the Truth in practice! Then Prajapati advised them of the mystic teaching: The Self is as worship worthy as Brahman and instead of serching elsewhere for him, one needed to look inward itself as the Self was right within oneself! It is unfortunate that little reasing this Truth, one ignores Brahmacharya in the full sense -as explained in the very fifth section of this Chapter- as also practice of Charity, meditation, introspection, and practice of what virtue is all about! This would truly lead to freedom of movement and bliss!) Chhandogya is quoted again (VII.xxv.1-2): *Sa evaadhastaat, sa uparishtaat, sa paschaat, sa purastaat, sa dakshinatah, sa uttaratah, sa evedam sarvam iti, athaato sarvam iti, athaatohamkaaraadesha eva, aham evaadhasaat, aham uparishtaat, aham paschaat, aham purartaat aham dakshiatah aham uttaratah aham vedam sarvam iti// Athaata aatmaadesha eva aatmaivaadhastaat, atmoparishthat, aatmaa paschat atma purastaat, aatma dakshinah, aatmottaatah, aatmamaivedam sarvamti; sa vaa esha evam pasyann evam manvaana eam vijaanannaatma raatir aatma kriya aatma mithuna aatmaaanandah, sa swaraad bhavati, tasye sarveshuksheshu kaamacharo bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha yenyathaato viduh, anya raajaanas te kshayyaaa loka bhavati, teshamsarveshu lokesva aakaam-charo bhavati// (Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in evreything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one’s mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth) He is thus the Omniscient and Omnipresent.
In the view of Sage Audulomi, the Soul thus redeemed no doubt possesses raits as as sinlessness, self-delight, freedom of movement, eternity, and so on, still it is in the State of Pure Consciousness but not of phenomenal existence. Muni Yajnyavalkya defines the state of pure consciousness to Maitreyi in Brihararanyaka Upanishad (III.ii.11&14) as follows: III.ii.11) Yajnyavalkya, iti hovaca, yatraayam purushho mrityate, ud asmaa praanah kramanti aaho neti/ Na iti hovaca Yajnyavalkyaah, matraivaa samavaaneeyante, sa ucchvayati, aadhmaayati, aaddmato mritah shete/ (Arthabhaaga asked the Maharshi that as and when a person dies, would not his prana or vital breath get lifted up from him, is it not so! The Maharshi then replied in the negative and said that the pranaas would be gathered together in him, and his body would be swollen and inflated and then the person concerned would then be declared dead; in other words, the person dies only when the erstwhile organs and sensesof that Self would totally get disassociated like the waves in an ocean and the ‘shodasha kalas’ or the sixteen reflections of Paramatma would not get severed, till then the Prani would technically not stated to be dead)III.ii.13-14) Arthabhaaga then enquired of Yajnyavalkya: When the departed Soul’s voice and speech would get absorbed in Agni, when his Life Force or Praana in the nose into Vaayuy or Air, Chakshu or vision into Surya, Mind into Moon, ears into Dishas or Directions, body into earth, heart called the ‘daharaakasha’ or the Inner Sky into the Grand Sky called ether, body into the hold of Earth, hairs on the human body in herbs, head in the trees, blood and seed in water, then where is the human body? Having so replied to the enquiry of Arthabhaaga, Yajnyavalka then told the latter and asked the former: let us settle down in a private place instead of a crowded public place where we meet and discuss in peace! Then both of them retired to a private place and discussed. Finally, they decided that only Karma or Action and Deed alone which a person would perform that mattered and nothing at all after one’s life time. Karma with the aid of the body parts and their positive end- uses or organs and liberating senses would be the decider or the real check point. One would become good through good work enjoined by Scriptures and vice versa. Thus the concepts of a frame work of life time, the work effects aided by organs and senses and the destiny as decided by the Almighty: indeed these are the ultimate criteria!) In other words, this Self in indeed immutable and indestructible. Because when there is duality then one sees, smells,tastes, speaks, hears, thinks, touches, something. But when to the knower of Brahman everything has become the Self, then what should see, smell etc. through what else to see, smell etc. Then this Self is That which has been described as not this, not this! It is imperceptible for it is never perceived; undecaying for it never decays; unattached as it never attached unfettered as it never feels pain and never suffers injury. This much is Immortality’. Therefore the State of Pure Consciousness is of all the features that Paramatma is all about except of the fact of its association with the Uniqueness and Singularity of ‘Avyaktata’ or Unknownness! All the same the identity is total and complete as Shaswata, Ananta, Avyaya, and Paramatma! This is the view of Yajnyavalya as expessed by Maharshi Audulomi.

Maharshi Baadarayana opines that the explanation of Sage Audulomi is agreeable to him also, as there is no contradiction of what Upanisdhads likes Chhandogya and Brihadaranyaka. Moreover, pure concsciousness is the quintessence of the Supreme with or without attributes like knowledge, sinlessness, and so on either with Form or of Absoluteness and Abstraction. The Uniqueness of that Supreme is his phenomenal existence of Nothingness and Avyaktata!

Liberated Souls which have achieved Saguna Brahman enjoy the liberty of effecting their desires by mere wishes; even their association with Pitrus could thus be fulfilled by a wish. Chhandogya Upanishad (VIII.ii.1) elucidates thus: Ya yadi pitruloka kaamah bhavati sankalpaat eva asya pitarah samyutishthanti tena pitrulokana sampatti maheeyate/ (Should he become
desirous of the Pitru ganas as the objects of enjoyment, the forefathers appear by his very wish and with that association, he becomes glorified). The Soul could thus respond to the desires by its mere volitions!

IV.iv.9) Ata eva ananya adhipatih/ This is the reason why the redeemed Soul, unlike even in respect of high knowledge who has to have a Ruler of Decision Making, could get desires fulfilled at once and at will. Chhandogya Upanishad (VIII. i.6) explains: Tad yatheha karma jito lokaah ksheeyate, evam evaamutra punyajito lokaah ksheeyate, tad ya ihaatmaanam ananuvidya vrajanty etaamshcha satyaan kamaan, tesham sarveshu lokeshva aakaamachaaro bhavati, atha ya ihaatmaanam anuvidya vrajanty etaamsha cha satyaan kamaan, tesham sarveshu lokeshu kaama chaaro bhavati/ (Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths. But the select handful who succeed enjoy freedom of movement and enjoy bliss).

Abhaavaadhikaranam-

IV.iv.10) Abhaavam Baadarih hi aah evam/ Baadari Maharshi asserts that since the Soul of virtue takes to Devayaana and leaves behind the body and organs that are instrumental to desires some fulfilled and mostly unfulfilled, there was a qualification to possibly reach Brahma loka, lest that opportunity would be been denied to the Soul anyway. Maharshi Baadari however feels that no doubt the body and sense organs would have been left behind and even the mind along with the organs, but still the consciousness of the Self would have been revived by the divine powers on the attainment of Brahman and the unfulfilled desires of the previous existence would have recalled the erstwhile desires unfulfilled! Chhandogya Upanishad (VIII.xii.5) is quoted: Atha yo Veda; idam manvaaneeti sa aatmaa, manosyaa daivam chakshuh, sa va eshaa etena daivena chakshushaa manasaitaan kaamaan pasyaan ramate/ (Now, the consciousness activates mind the divine eye as the agent of the Self; the Self by itself does not initiate any action as all the actions are wrongly attributed to it; indeed all the actions are the handiwork of those organs which are associated with the Self. In the context of Deva yaana, the Self and mind being his divine eye indeed enjoys these desirable things which are in the world of Brahman, and the Soul would have recalled the desires of virtue for fulfillment! There is thus the concept of progressive spiritualization of the Self. One begins the physical individual, its sensuous outlook, then it turns into the transformation of mind set, introspection guided by the Self, the journey towards the Pure Consciousness through knowledge and the Final Accomplishment of Merger by the Self into Brahman!

IV.iv.11) Bhaavam Jaiminih vikalpaamananataat/ Jaimini however feels that after the realization of the Qualified Brahman, the liberated Soul would not only recall and fulfil left desires by the divine eye and even the mind of the erstwhile body, but even revive its divine body and organs! He opines that there is a relevant text of Chhandogya Upanishad (VII.xxvi.2) to support the view: Sa ekadhaa bhavati, tridhaa bhavati, panaachadhaa saptadhaa navadhaa chiva punaschaikaadasha smritah, shatam cha dashachaikascha sahasraani cha vimshatiit aahaara-shudddausattva-shuddhiit, satvaa-shuddhau dhrvaa smritih, smritilambhe sarva grabndhinaam vipramokshah; tasmaimridita kahaayaya taasah param darshayati bhagavaan sanakkumaaraah: tam skanda ii aachakshate, tam skanda iti aachakshate/ (The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold-say Tri
Gunas and five fold-say pancha bhutas, seven fold say Sapta Dvitas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes ‘Bhagavan’ or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality. ) In otherwords, the man of realization does everything to meet with death, nor disease nor even sorrow. The man of realization sees everything, attains everything in every way. He becomes one, three, many thus indicating the Souls so liberated as One further created in multiplying body forms. They have the option of changing their states variously.

IV.iv.12) Dwadasashahavat ubhaya vidham Badarayaayana atah/ Badarayana considers that the liberated Souls could opt for transforming themselves with bodies and sense organs or without. In any case they could perceive their unfulfilled desires of the past existence and claim their achievement by the help of the divine eye and mind since the Soul is all pervading. Additionally they could exercise the option of bodies and senses. Badarayana suggests that this option is as in respect of Dwadashaaha Sacrifice or the Sacrifice performed for twelve days with the Vedic options viz. ‘Satra’ or that which aims at securing progeny or alternatively of the ‘Aheena’ or the Sacrifice itself without a desire or with a specified desire as per of the Sacrificer.

IV.iv.13) Tanvabhave sandhyavat upapattey/ In the case of an option of the redeemed Soul to opt for body and senses for the fulfillment of erstwhile past desires, then the Soul could also fulfill the desires of the Pitru ganas or the Manes too! This kind of fulfillment of the desires of the Manes too is possible through the minds of the Souls, by merely feeling the presence of the Pitru ganas, just as one could recall them in a dream!

IV.iv.14) Bhaavey jaagravadat/ If the Souls thus exercise the option of donning their erstwhile bodies and senses, then the Souls could recall their parents, past generations and any other Manes as if in a state of wakefulness and have their unfulfilled desires too!

Pradeepadhikaranam-

IV.iv.15) Pradeepavat aavesah tathaa hi darshayati/ Jaimini Maharshi asserts that Upanishads speak of the Liberated Souls could manifest themselves as one too many forms and that they could opt for recalling their earlier body forms and senses. Then when bodies are created severally, the doubt would arise whether the bodies would be mere wooden puppets are endowed with animation, since mind and soul need to be together for animation. The reply would be as follows: The released Souls can animate different bodies like a Single Lamp on the analogy of a lamp so appearing could indeed light up several lamps just as even one man of knowledge could dispel the ignorance of several entities and thus the divine power could enter the new bodies into animation. The Scriptural explanation of the Chhandogya quote as above viz. ‘the man of realization sees everything---he becomes one, three fold, fivefold and so on’ would be falsified otherwise! When the bodies are created it is presumed that the same Soul would appear well equipped with one mind with separate body adjuncts!
IV.iv.16) Sva apyaya sampatyo anyataraapeksham aavishkrutam hi/ Upanishads make it clear that either deep sleep or total union are the means of liberation of the Soul. Svapaapya or Self- merger denoting deep sleep is brought out in Chhandogya Upanishad (VI.viii.1-2): Uddaalaka haarunih Svetaketum putram uvaach, svapnaatam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham pitivaanyatraayatanam alabdhwaa praanam evopashraayate, praanam-bandhanam iti// (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!) Now, Sampatti literally meaning attainment of a state denotes liberation is described in Brihadaranyaka Upanishad. (IV.iv.6) as follows: Tadeva saktah saha karmanaiti Lingam manoyatra nishakta- masya/ Praapyantam karmanastasya yatkincheha karotyayam, tasmaallokaat punaraityasmai lokaaya karmane/ Iti nu kaamayamaanah; athaakaamayamaanah- yo kaamo nishkaama aaptakaam aatmakaamo na tasya praanaa uutkramani, Brahmaiva sa brahmaapyeti/ (There is a hidden meaning in this verse with the expression Linga or ‘Manah Pradhana’ or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile ‘subtle’ body or its mind to the new ‘gross’ body’s mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of ‘Akaama’ or desirelessness, or ‘Nishkaama’ or a deed without expectation, or ‘Aptakaama’ or a deed executed purely in favour of somebody or for something and ‘Atmakaama’ or a desire fulfilled in favour of one’s own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!) Brihadaranyaka Upanishad (IV.iv.12-14) is quoted further: Atmaanam ched vijayaneeyaad ayam asmiti purushah, kim icchan kasya kaamaaya shariram anusamjvaret/ (Indeed it is invariably impossible for any human being to realise the Individual Self and his capacity and might. Even among thousands, a person could never know what the Self is and deduce him as the Supreme! Indeed, he would not take much time to recognise his body parts and their sensory functions and still imagine that the Self could be independent to act and feel confident that he is the Supreme Self! After all could one be in his senses that he has no sufferance, want, disease and still feel complacent that the Self is Brahman himself?) IV.iv.13) Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane pravishtaah, Sa Vishwakrit, sa hi sarvasya kartaa tasya lokaah sa u loka eva/ (The one who has realised Brahman has indeed realised the Innermost Self that had entered the most dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the beings in the Creation! In other words, there needs to be introspection about the Self which is Paramatma all about!) IV.iv.14) Ihaiva santotha vidmah tad vayam, na chet avedir mahati vinashthih, Ye tad viduh amritaah te bhavanti, athetare duhkham evaapiyanti/ (It is indeed the thick screen of ‘Agni or ignorance that obstructs the awareness of the Interiors of the Self which is certainly not its physical eyes
that cannot see properly, the ears that cannot hear, the skin that cannot touch and feel, the nose that cannot smell the inherent fragrance, the mind that cannot think that the Self is Paramatma himself! Indeed ignorance is the unending magnitude of destruction which in the form of the trap of births and deaths and never allows even for a second that Reality is the Self itself in the form of Pure Intelligence! Those who surpass that hurdle of ignorance should avoid the wrong and misleading high road of fiction and discover the real yet difficult narrow lane of Reality! 

In other words, in either way of deep sleep or Self merger or total unity of the Self or Brahman, Upanishads vouch safe liberation of Soul!

Jagadvyapaara adhikaranam-

IV.iv.17) Jagadvyapaara varjyam prakaranaat asminnhi tatwaachha/ The last Brahma Sutraadhikarana deals with the Status of the Liberated Soul and whether it enjoys the full divine powers. Indeed the reply is in full affirmation excepting the power of running the Universe viz. that of creation, preservation and dissolution. Otherwise, there are pronounced expressions of Upanishads such as the following: Taittiriya Upanishad. (I.vi.1-2): Sa ya eshontarhridaya aakaashaah, tasminnayan purusho mayomayah, Anrito Hiranmayah antarena taaluke, ya esha stana ivacha lambate sendra yonih, yattraasou keshaaanto nivartate, hyapohya sirsha kapaale bhurityagnoun ptatitishthathi, bhuvu va vaayau// Suvarityaditye, maha iti Brahmani, apnoti svaraajyam, apnoti manasaapatin, vaakpatischakshupatih sitra patiiviginaaa (There is an entity in the Akasha or the Space there beyond, which indeed is right within one’s own heart, that is sought to be realised through knowledge and introspection for the attainment of paramountcy and that outstanding Truth is everlasting and glorious. This entity is stated to hang down like the nipples of teats and that is stated as the birth place of Indra Deva: Indrasya Brahmanah yoni maarga/ Indeed that is the path by which one attains Salvation; the reference is to the Sushumna Nadi in the Yoga context as this nadi passes from the heart upward to the center breaking the head midway at the time of Salvation of Yogis.Now, at this spot the Yogi realises Surya known as Suvah en route Mahah the Brahman. In other words, the Yogi accomplishes the ‘manas’ or heart of Brahman the overlord of speech, hearing, sight and intelligence. On attaining Space or Sky the Brahman, the Individual Self too is merged with ‘Antaarama’ the eternity, the Paramatma the eternal again! As ‘Svaha’ as Surya and Brahman as ‘Mahah’, if the Self controls the mind and thought besides other physical traits of speech, vision, hearing, touch, and smell, then he could attain the status of bliss and greater existence quite other than listless death!) The same Taittiriya (I.v.3) explains further the nature of the Liberated Soul’s Sovereignty: I.v.3-5) Bhuriti vaa Ruchah Bhuvu iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeeyante/ Bhurita vai Pranah, Bhuvu ityapanahn suvariti vyavanah maha ityarnam annena vaava sarve praanaaa maheeeyante/Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahantii/ (The word ‘Bhu’connotes Rig Veda, ‘Bhuvah’ Saama Veda, and ‘Svaha’ for Yajur Veda while Maha is ‘Om’ or Brahman. Also ‘Bhu’ is the ‘Praana’, ‘Bhuvah’ is ‘Apaana’, ‘Svah’ is ‘Vyana’, and ‘Mahah’ is ‘Anna’ or food. Thus the ‘vyahritis’ of Brahman are expressed in four significant viz. Brahman as Tri Lokas of ‘Bhurbhavassvah’; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Suvana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts)

IV.iv.18) Pratyaksha upadeshaat chennaadhikakaarika mandalasya ukteh/ Indeed the powers of the Liberated Souls are unlimited. As already mentioned above, these Souls have independent authorities. They have freedom of movement, thought, memory, vision and so on in all the worlds. Chhandogya
Upanishad vide VII.xxvi.1-2 refers: *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanaah, atmaa aashaah, atmaah smarah, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava- tirobhavaau atmationnam, aatamato balam, aamimo vijaanam, atmato dhyaanam, atmascittam, atmatah sankalpah,aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti// Tad esha shlokah:na pasho mrityum pashyati, na rogam notaduhkhataam, Sarvam ha pashyah pashyati, Sarvam aapnoti sarvashah iti// (Once any person believes and gets convinced that he - or any Individual Self for that matter -happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes ‘Bhagavan’ or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality. ) Thus evidences of Scriptures decare that the Liberated Souls are almost vested with all the traits of Sakara Brahman excepting the acts of Creation-Preservation-and Termination. 

IV.iv.19) Vikaaraavartim cha tathaa hi sthitimaah/ Supreme Brahman does not abide by the effects of the Liberated Soul nor it is a fact that that Supreme stays merely in the Solar Orbit. That Supreme is beyond comprehension and is changeless. Chhandogya Upanishad (III.xii.6) clarifies: *Taavaanasya mahimaa tato jyaayaanscha Purushah, Paadosya sarvaa bhutaani tripaadasyaamritam Divi/ (His magnificence extends that far. The Purusha, the all-pervading is boundless. All the Beings are covered by just a foot of that Almighty and the remaining three feet are a mystery. Indeed, he Immortal three footed one is established in His own effulgence!). The reference in the Upanishad is of that what Gayatri asserts that Brahman is surely this which is the space outside and that of the space within the consciousness of the Individual Self; Gayatri by herself is of four feet and six vidhas or categories-the four feet representing meters of Poetry and six forms viz. the beings of speech, earth, body, heart, mind and vital force. Thus the incomprehensible Brahman is surely outstanding in comparison with the qualified Brahman comprising the Liberated Souls!

IV.iv.20) Darshayatscha evam prayaktakshaanumaane/ Both Upanishadic and Smruti texts emphasize the relative grandeur of Nirguna and Saguna Brahmas. The earlier is a concept while the latter is cognition. Katha Upanishad (II.ii.14-15): *Tadetaditi manyante nirdesham paramam sukham, katham nu tad vijaaneeyam kim bhaati vibhaati vaa/ Na tara Suryo bhaati na chandrataarakam nemaas vidyuto bhaanti ktyoam agnih, tameva bhaatamunubhaati sarvam tasyy bhaasaa sarvam idam vibhati vaa/The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illnessess or the wellness of the concerned body is
hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolties and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!) Katha Upanishad (II.iii.8) further expresses: Ayaktat tu parah Purusho vyapakaah alinga linga eva cha, Yam jaatwaa muchyatey jantuuh amritatwam cha gacchati/ (Unmanifested is the Purusha who is pervasive and indeed without wordly attributes and knowing this a man becomes freed and attains immortality). Mundaka Upanishad (II.ii.10): reveals the same: Hiranmamaye Parey kosho virajam Brahma nishkalam, Tacchubhrham Jyotishaam Jyothi tadyaatmaa vidoh viduah/ (Right within the luminous sparkle of a golden shath is Brahman, devoid of taints and blemishes and without parts. That Supreme of the highest purity and transparency is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek withsupeme satisfaction and surprise). Also, Swetaashwatara Upanishad (V.13) also reveals the same truism: Nityo nityaam chetanah chetanaanam eko bahunaam yo vidhaati kaamaan, Tat kaaranam samhyaav yogaadhiigamvam jnaatwaa Devam muchyate sarva paashaih/ Na tatra Suryo bhaatina chandra taarakam, nemaa vidyuto bhaanti kutoyam Agnih, tam eva bhaantam anubhaati sarvam, tasya bhaasaa sarvam idam vibhaati// (The above two stanzas are exact repetitions of Kathopanishad’s stanzas of II.ii.13 and15. Indeed, Paramatma is : Nityo nithyaanam chetanas chetanaanaam eko buhunaam vidaa dhaatikaamaan/ or is Everlasting among the Everlasting, fund of Enlightenment among those with Enlightenment; the Singular among the multitude and the outstanding bestower of desires. He is the Cause of Causes to be possibly realised by distinction or ‘Saamkhya’ and Yoga or Realisation by fixation or sharply targeted like the central ‘bindu’ or the brightest possible nothingness alone! He is by far the brighter and radiant than Surya, Chandra and the huge galaxy of Stardom, lightnings put together and of much less of Agni’s significance! These stanzas are incidentally the repetition of II.ii.11 of Mundaka Upanishad as also vide in Purusha Braapti Yoga of XV Chapter Stanza 6.) Bhagavad Gita proclaims: Na sadbhaasataye Suryo na Shashaanko na Paavakah, Yadgatwaa na nivartantey taddhaama Paramam mama/ (To that distinct Parama pada or the Supreme Place where Surya, Chandra and Agni could never reach is of mine from where none returns!)

IV.iv.21) Bhoga maatra saamyam lingaaacca/ Moreover, the Liberated Souls do not possess unlimited powers of freedom from shackles as clearly expressed in Upanishads. However, almost all the powers that Hiranyagarbha enjoys are enjoyed by them, that is all his merits are equally passed on the Souls. Also, Kausheetaki Brahmana Upanishad (I.7) is quoted to say that whatever He (Hiranyagarbha) enjoys by way of the nectar enjoyed by Me, for you also it is the thing to be enjoyed like the visions, mind and thoughts, voices and sounds to hear, food tastes, the happiness of procreation due to generative organ, actions by hands and feet, and so on. The qualification however is that all the experiences of the Liberated Souls would be just the same and similar to those of the Saguna Brahma Hiranyagarbha, but for the denial of the right to create, preserve and demolish the worlds! 312
IV.iv.22) Anaavrittih shabdaat anaavrittih shabdaat/ There indeed there would be no return from their new and lasting existence as supported by Scriptures: Chhandogya Upanishad vide VII.v.1-4 pays a tribute to Brahmacharya or celibacy, yagnya, Strayana and Anaashkaayana leads to the bridge between the two oceans of ‘Ara’ and ‘nya’: Tad arashcha ha vai nyashchaarnavau brahma loke triteeyashyaam ito divi, tad airam madeeyam sarah, tad ashvatthah soma-savanah tadaparaajita puur brahmaanah, prabhuvimitam hiranyam// Tad ya evaitaav aram cha nyam chaaravravau brahma loke brahmacharyena anuvindati, tesham evaisha brahma lokaah tesham sarveshu lokeshu kaamcharo bhavati// (The means of reaching the bridge mentioned before is defined as Brahmacharya of which one important component is ‘Yajna’ or sacrifice, literally meaning ‘Yah Jnaata’ or he who realises! Indeed brahmacharya is through Sacrifice; another explanation would be that ‘Yah - jna’ or he who has the knowledge of the Sacrifice.

The next component of celibacy is named ‘Sattraayana’or deliberation and meditation of how to protect one self viz. traayana is protection and Sat is survival of existence; thus Brahmacharya is contemplation of how best to exist! The third component of Brahmacharya is Anushana or fasting; the third stanza above refers to a lake of sumptuous gruel made of food which could be enjoyed under a banyan tree named Somavana in the city of Brahman named Aparajita, where there is a Golden Hall presided by the Lord! In other words, while fasting is an active constitute of celibacy, the person practising fasting dreams of that permanent abode of Brahman, his golden hall, the banyan tree, and the golden city as the destination, by the practice of Brahmacharya! Now, Katha Upanishad. (II.iii. 16) explains that when the Vital Force exits the body through the Sushumana Nadi then too one gets immortality, apparently by the process of Devayaana and so forth. Shatamchaikaa cha hridayasya naadyaastasam murdhaanih shrutgaikaa, tayordhvam aayannamritatvam eti vishvannaanya utkramane bhavanti// (In the process of discernment of ‘Neti, neti’or not this, not this; and as Brahadaranyaka states: ‘not gross, not subtle, not short’ vide II.iii.6, Brahman by nature being non-dual, is thechangeless, bodiless, inexpressible and unsupporting. Be that as it may, when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts and doubts in mind vanish! When all the knots of the heart are demolished- indeed even if the Being were still alive, then the status of ‘mrityomrita’ or ‘Jeevanmukti’is attained! When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’or the crown of the head takes to the Uttara Marg or the Solar Path or the Path of Sun then the actual transformation from mortality to Immortality is stated to have taken place: ‘Asato maa sadgamaya tamaso -maa jyotirgamaya, mrityormaa mritam gamaya’ vide Brihadaaranyaka upanishad I.i.28; as the body nerves other wise are disfunctional thus, the final Truth emerges!)

Chhandogya Upanishad (VIII.xv.1) elaborates the total process: Taddhaitad Brahmaa Prajaapataya uvaacha, Prajaapatir manave, Manuh prajaabhyah, Aacharya kulaad vedam adheetya yathaa vidhaanam, Guroh karma atisheshena abhisamaavritya kutumbe sthitvaa, shuchau deshe svaadhyayaam adheeyaanaah, dharmikaan vidadhat, aatmani sarven-driyaani sampratishthaapya ahimann sarva bhutani anyatra teertebhyah sa khalvevam vartayan yaavad aayusham Brahma lokam abhisampadyate, na cha punaraavartate, na cha punaraavatve// (Brahma instructed this unique awareness to Prajapati who in chain to Manu and to the Teachers. Practising Brahmacharya by study of Vedas and Scriptures and other duties the Student returns home and become a householder, train his students, beget sons and help them with discipline and virtue. Then withdraw his organs into the Self, practise introspection, terminate into Brahma never to return. This is the True Essence of Mortal Existence and the Beginning of Eternal Bliss!!)  

OM TAT SAT
40: Chhan VIII.xii.3, VIII.vi.5, VIII.xii.1; Liii.41: Chhan VIII.xiv.1, VII.iii.42, Liii.42: Briha IV.iii.7, IV.iii.35; Liii.43: Briha IV.iv.22.

Liv: Over-view: Sveta VI.i.1-4, Briha IV.iv.17. Liv.1: Katha I.iii.11, I.iii.3-, I.1-4, Briha IV.iv.17, Liv.2: Briha Liv.1-7, Liv.3: Briha III.viii.11, Sveta IV.10; Liv.5: Katha I.iii.15, Katha I.iii.11-13; Liv.6: Katha Liv.14, I.17, 22, Liv.23, Chhand VI.xiv.4, Katha Lii.18, Liv.7:Katha Lii.10-11, Liv.8: Sveta IV.5, Briha II.ii.3-4. Liv.9: Chhan VI.iv.1, Sveta Li-3, iv.10-11, Liv.10: Chhan III.i.1, Briha V.viii; VI.ii.9, chhan V.i.1, Sveta VI.xi, Katha II.ii.13; Liv.11: Briha IV.iv.17, Liv.12: Briha Maadhyyandina Rescension IV. iv.21; Chhan XIII.iii.6, VII.xv.1; Liv.13: Briha IV.iv.16, IV.1.; Liv.14: Taitti II.i, Chhan VI.i.3-4, Prashna VI.4; Aitereya I.i.2, Taitti II.vii.1, Chhan III.xi.1, Chhan VI.i.1, Briha Liv.7.; Liv.15: TaittiI.i.1, Briha Liv.7, Chhan VI.iii.3, VI.iii.2; Liv.16: Kaushiki IV.2, IV.19,20, Liv.17:Kaushiki II.i-ii, IV.20, Liv.18: Briha II.i.17, Chhan VIII.i.1, Briha II.i.20; Liv.19: Briha II.iv.5, IV.6-15 Liv.20: Briha Liv.6; I. iv.21: Chhan VIII.xii.3, Mundaka III.ii.8; I. iv.22: ChhanVI.iii.1-2, Gita:II.55-72; Taittiri: II.vi.1, Liv.23: Prashna VI.4, Chhan VI.i.3-6, Liv.24: Chhan VI.ii.3, Liv.25: Chhan Li.x.1, I.i.26: Taittiri II. vii; Liv.27: Mundaka III.i.3.

II.i.1: Manu Smriti VII 91, Gita VII.6, Apastamba Sutra I.viii.23.2, Jaimini SutraI.iii.3, I.i.3: Brihada. II. iv. 3-5, Katha II.iii.6-8, Katha II.iii.11-17, Briha II.iii.1-6, Sveta VI.13,16; II.i.4: Taittireya II.vi.1, Chhandogya VI.ii.1-2, Shatapata VI.13, Briha VI.i.2. II.5: Aitereya I.i.4; II.6: Mundaka I.i.7, Gita II.25, II.7: Briha II.iv.6, II.i.9: Chan III.xiv.1, VII.xxx. 1-2; VI.13, III.11: Manu Smriti XII.105-106; II.i.13: Taittiriya II.vi.1, II.14: Gita XIV. VIII.61, VI.iii.1-4; II.i.15: Chhan VI.ii.3-4, VI.iii.1-4, II.16: Aitereya I.i.1, Chhan VI.ii.1, II.17: Chhan III.xix.1, II.i.18: Chan VI.i.3, II.19: Chan VI.i.2, II.i.22: Briha IV.ii.35, II.iv.5, Chan VIII.iii.1,; II.25: Sveta VI.ii, II.26: Sveta VI.19, Mundaka II.i.2, Briha IV.iii.7, II.27: ChhanVI.ii.2-3, II.28: Briha IV.iii.7-11, II.30: Chhan III.xiv.4, Briha III.viii.9, II.31: Briha III.viii.8, Sveta III.19, II.32: Briha II.iv.5, II.34: Kaushitaki III.8, Briha III.iii.13, IV.iv.5, II.35: Chhan VI.ii.1, II.36: ChhanVI. iii.2, Gita XV.1&3

II.i.3: Briha III.iii.7-4, III. viii.9; II.i.15: Vaideshika Sutras I &iv-v, II.ii.24: Taittiri II.ii.2, II.ii.37: Kaushitaki III.8, Briha IV.iv.5, Gita IV.ii. II.ii.38: Sveta IIIi, Gita IX.x, Sveta IV.x II.ii.42: Chhan VII.xxv.2 and 1;

II.iii.1: Chhan VI.i.1-3, II.iii.2: Taittiri II.1, II.iii.3: Chhan VI.ii.1, II.iii.4: Briha II.iii.3, Taitti I.vi.12, Taitti I.vi.1, II.iii.5: Taitti I.vi.11, I.vi.2 II.iii.6: ChhanVI.ii.3, Briha IV.iv.6, II.iii.7: Briha II.iii.2, Sveta IV.19, II.iii.8: Tai I.1, Briha I.v.22, Chan III.xvi.1-4, I.xi.5, Tai II.i.1, II.iii.9: ChhanVI.xi.1-2, Sveta VI.v.ix, II.iii.10: Chhan V.i.1, Mundaka I.i.4, Gita XI.xviii-xx. II.iii.11:Chhan VI.ii.3-4, Taitthi I.i.1, II.iii.12: Taittii I.i.1, Briha I.i.1-2, Chhan VI.v.1-2, Taitthi I.i.1, II.iii.13: Briha III.viii.1, II.iii.14: Taitti I.i.1, Briha I.vi.18, Maha Bharata XII.339.29, II. iii.15: Katha I.iii.3, Chhan VI.v.1-4, II.iii.16: Chhan VI.xi.1-3, Briha v.iii.8, II.iii.17: Briha I.ii.26, Mundaka I.i.1, Taiithi II.vi.1, Chhan VI.xi.7, Briha IV.iv.25, Katha I.ii.19, II.iii.18: Briha IV.iii.11, IV.iii.9, 30.II.iii.19: Kaushitaki III.3, I.2, Briha IV.iv.6, II.iii.20: Briha IV.iv.1-2, II.iii.21: Briha IV.iv.20, 22; II.iii.22: Mundaka III.i.9, Sveta V.9, II.iii.24: Prashna III.6-7, Chan VIII.vi.6, Briha IV.iii.7, II.iii.27: ChandiVii.vii.2, kaushitaki IV.20, Briha Liv.7, II.iii.28: Kaushitaki III 6, Briha I.i.17, II.iii.29: Briha IV.iv.22, Sveta V.9, II.iii.30: III.vi.3-23, V.iv.5, Sveta III.7-8, Gita VIII .9, Chhan VI.viii. 1-2; II.iii.31: Chhan III.vi.3; II.iii.32:
Brihad I.v.3 also highlighted by by Brihad by rihad I.,v.3, Katha II.i.ii.10, Taitti II.v.1 & Mundaka III.i.9, II.i.ii.33: Prashna IV.9, 10-11, III.i.ii.34: Briha IV.iii.12, III.i.ii.35: Briha II.i.17-18, III.i.ii.36: Taittiiri II.v.1, Briha II.i.17, III.i.ii.39: Briha II.iv.5 Chhan VIII.vi.7, Mundaka III.i.ii.6, Sveta VI.22 II.i.ii.40: Katha I.i.ii.4, Briha II.iv.14, II.i.ii.41: Kaushitaki III.i.8, Shatapata rahmana XIV.7.30, II.i.ii.43: Chhan VIII.vi.1, Briha IV.iv.22, Sveta IV.8, Vaasjasneyi Samhita XXXIII.i quoting Maha Narayana Upanishad, Taittiriya Arnyaka III.xii.16, Briha III.vii.23, III.i.ii.44: Chhan III.xii.6, VII.xv.1, III.i.ii.45: Gita IV.viii. II.i.ii.46: Chhan VI. vii.6, III.i.ii.47: Katha II.i.12, Taitti II.vi.1, Briha III.vii.15, Chhan VI.viii.7, III.i.ii.49: Mundaka III.i.1.

II. iv: Intro: Briha II.i.20, Mundaka II.i.3, Prashna V. 3-4, Briha III.iv.14, Mundaka II.i.3, Prashna VI.3-4, Briha III.iv.14, Mundaka I.i.4, II.iv.2: Taittiriya partial ref.II.vii.1, Shatapata Brahmana VI.i.1, II. iv.3: Prashna VI.4, II.iv.4: ChanVI.v.3,VI.i.3; II. iv.5 Intro. on Praana titled ‘Saptagataadhihikaranam’; Mundaka II.i.8, Briha III.i.1-2, III.ix.4, II.iv.11, Taittiriya Samhita V.i.7.1, iii.2.3, Prashna IV 8, II.iv.5: Mundaka II.i.8, Taitti V.i.7-1, II.iv.6: Briha III.ix.4, II.iv.11, II.iv.8: Mundaka II.i.3, Prashna VI.4, Rig Veda: VIII.vii.17, Mundaka II.i.2, Briha IV.i.3,7, Chhan V.i.1 II.iv.9: Chhan III.xviii.4, Mundaka II.i.3, Briha I.v.21, Chhan III.xviii.4, II.iv.10: Briha VI.i.13, II.iv.11: Chhan V.i.6-12, BrihaV.i.ii.12, Prashna VI.3-4, II.iv.12: Briha I.v.3, Patanjali Upanishad I.i.61, II.iv.13: Briha Lii.22, II.iv.14: Aitereya Lii.4, Chhan III.xviii., Briha Lii. 12-16, II.iv.15: Chhan VIII.xii.4,5 II.iv.16: Briha I.v.20, IV.iv.2, II.iv.17: Briha I.v.21, Mundaka II.i.3, II.iv.18: Briha II.i.1-2, I.v.3, II.iv.19: Briha I.v.21, II.iv.20 : Chhan VI.ii.3, VI.iv.7, II.iv.21: Chhan VI.v.1.

III.i.1: Briha IV.iv.3, Chhan V.i.ii. 2-3 ( Chhan VI.ii.2, V.ix.1-2), III.i.3: Briha IV.iv.2, III.i.4: Briha III.i.13, IV.iv.2 III.i.5: ChanV.i.1, I.vi.8-9, III.i.6: Chhan V.x.3-4, III.i.7: Chhan III. vi.x, Briha IV.v.33, III.i.8: Chhan V.x.5,6,7, Briha IV.iv.6, III.i.9: BrihaIV.iv.5, Taitti Lxi.2 III.i.12: Kaushitaki I2, III.i.13: Katha I.i.6, Rig Veda X.xiv.1, III.i.17: Chhan V.x.1-2, V.x.3, Chhan V.x.1-2, V.x.3, V.x.8 in ref.V.iii.1-4, Kaishi Lii -iii, III.i.18: Chhan V.x.1 III.i.22: Chhan V.x.5-6 III.i.23:Chhan-V.x.6

III.i.26 V.x-6, III.i.27: Chann V.x.7.

III.i.1: Briha IV.i.ii 8-10, III.i.2: Katha I.i.8, Briha IV.i.ii.14, III. i.3: Briha IV.i.ii.12, III.i.4: Chhan V.i.ii.8, III.i.5: Sveta I-5 III.i.6: Chhan Vlii.ii.2, VI.viii-xv, Briha IV.i.ii.14, III.i.7: Chhan VIII.vi.3, Briha II.i.17&19, Kaushiki IV.20, Chhan VIII.vi.1. 1-3, III.i.8: Briha II.1.20, III.i.9: Briha IV.iii.16,18,19, III.i.10: Chhan VIII.vi.1, Briha IV.iii.22, III.i.11: Briha III.iii.8, Katha I.i.ii.15 III.i.12: Chhan IIIxiv.2, Briha III.viii.8, III.i.13:Katha I.i.11,Sveta I.12, III.i.14: Mundaka II.i.21, Briha IV.iii.7, II.v.19, Chhan VIII.iv.1 III.i.16: Briha IV.v.13 III.i.17: Kena I.1-4, Briha III.iv.1, Taitti II.ix.1, Gita XIII.12-13, III.i.21: Briha II.v.18, Chhan VI.ii.2; III.i.22: Briha II.i.1&6, Taitthi II.vi.1, Katha II.i.12-13, Taitthi II.i.1, III.i.6; III.i.23: Mundaka I.i.6, Brih III.1x.26, Taitti II.vii.1, Gita II.25, III.i.24: Katha II.i.1, Mundaka III.i.8-9, III.i.25: Chhan VI.viii.7,III.i.26: Mundaka III.i.9, Briha IV.iv.6, III.i.27: Mundaka III.i.8, PrashnaIV.v.,vi, III.i.30: Brihali.v.19, III.i.31: Chhan VIII.iv.1,Chhan III.xii.6, IV.1-4, VI.viii.1, Taitti:III.i.1,, Briha iv.iii.21, Chhan I.vi.6-7-8; III.i.32: Chhan VIII.iv.1, III.i.35: Chhan VI.viii.1-2, MundakaII.i.11, Briha IV.iv. 19-20, III.i.37: Chhan VIII.x.2-3, III.xiv.3, Gita II. 23.25, Briha IV.v.24, III.i.39: Briha IV.v.24, III.i.41: Kaushitaki III.8, Gita VII.21-22.
Asato maa sadgamaya, Tamasomaa Jyotirgamaya, Mriyormaa Amritam gamaya/
प्रथम अध्याय ( समन्वय )

अथातो ब्रह्मजिज्ञासा । (ब्रसू-१.११)
जन्मादयस्य यतः । (ब्रसू-१.२)
शास्त्रयोनित्वात् । (ब्रसू-१.३)
तत् तु समन्वयात् । (ब्रसू-१.४)
ईशाते नाशबद्धम् । (ब्रसू-१.५)
गौणश्च चेन्न नात्मशब्दात् । (ब्रसू-१.६)
तत्त्वज्ञानस्य मोक्षपदेशात् । (ब्रसू-१.७)
हेयत्ववचनचन्द्र । (ब्रसू-१.८)
प्रतिज्ञाविरोधात् । (ब्रसू-१.९)
स्वाप्नमात् । (ब्रसू-१.१०)
गनतसाभान्मात् । (ब्रसू-१.११)
श्रुतत्वाच् । (ब्रसू-१.१२)
आनन्दभमोऽभ्मासात् । (ब्रसू-१.१३)
ववकायश्च तत्र नेनत । (ब्रसू-१.१४)
तद्धेतुव्मऩदेशाच् । (ब्रसू-१.१५)
भान्रवर्णाकभेव गीते । (ब्रसू-१.१६)
नेतयोऽनुऩऩत्े् । (ब्रसू-१.१७)
बेदव्मऩदेशाच् । (ब्रसू-१.१८)
काभाच् । (ब्रसू-१.१९)
अजस्भन्न् अस्म । (ब्रसू-१.२०)
अन्तस् । (ब्रसू-१.२१)
अत् एव प्राणः । (ब्रसू-१.२२)
ज्ञोतिषृ च चरणाभिगानात् । (ब्रसू-१.२३)
चन्द्रोऽभिविधानान् नेति चेन्न न तथा चेतोऽप्नणनिगदात् तथा हि दशेनम् । (ब्रसू-१.२४)
हृतदिपार्दत्यपदेशोपाषेस चैत्यः । (ब्रसू-१.२५)
उपदेशभेदान् नेति चेन्न तथा यस्मिन्न्तप्यः अप्य अविरोधात् । (ब्रसू-१.२६)
प्राणस् तथानुगमात् । (ब्रसू-१.२७)
न वक्तुतर्न आत्मोपदेशादुः इति चेद अध्यात्मसंदर्भवनप्रमुख्य यस्य असम्भवः। (भ्रूः१.२.१०)
शास्त्रप्रप्तग्रंथमुपदेशो वाक्यवस्तु॥ (भ्रूः१.२.३१)
जीवमुख्यप्रणालित्सिद्धान्त नेति चेन नोपासात्विधयाकाशिकाकत्वाद यह तद्योगात्। (भ्रूः१.२.३२)

सर्वत्र प्रसिद्धोपदेशात्। (भ्रूः१.२.१)
विविष्क्षतागणोपपत्तेः। (भ्रूः१.२.२)
अनुपपत्तेः तु न शारीरः। (भ्रूः१.२.३)
कमेवलोन्हपदेशाचा। (भ्रूः१.२.४)
शब्दविशेषात्। (भ्रूः१.२.५)
स्मृताश्च। (भ्रूः१.२.६)
अन्त्यकस्टर्वात् तद्विप्रदेशाचा। नेति चेन न निदान्तवाद एवं व्योमवचा। (भ्रूः१.२.७)
संभोगप्रपिताः इति चेन न वैश्यात्। (भ्रूः१.२.८)
अत चाराचरणहानात्। (भ्रूः१.२.९)
प्रकरणाचा। (भ्रूः१.२.१०)
गुय्या प्रक्षेत्राव आत्मगृह हि तद्यथानात्। (भ्रूः१.२.२४)
विशेषणाचा। (भ्रूः१.२.१२)
अन्त्यान्तर उपपत्तेः। (भ्रूः१.२.१३)
स्थानान्तरववधेशाचा। (भ्रूः१.२.१४)
सुखविशेषांबिधीतादात् एव च। (भ्रूः१.२.२६)
अत एव च स ब्रह्म। (भ्रूः१.२.२६)
श्रुतोपनिषक्षतायबिधानाचा। (भ्रूः१.२.१७)
अन्वविज्ञ्यात् असंभवाः च नेतरः। (भ्रूः१.२.२८)
अन्त्यअर्थायदेवद्विधोक्ते तद्विप्रदेशात्। (भ्रूः१.२.१९)
न च स्मृतात् अत्द्विप्रदेशापाचारसर्वोः। (भ्रूः१.२.२०)
उभयेष्पिति हि भेददोनत्म अद्वीयते। (भ्रूः१.२.२१)
अत्यंकनात्वादिगुणानुचाय धर्मावते। (भ्रूः१.२.२२)
विशेषांभेदद्विप्रदेशांभृतां च नेतराः। (भ्रूः१.२.२३)
स्पष्टोपन्यासाचा। (भ्रूः१.२.२४)
देववान्तः साधारण्यविशेषात्। (भ्रूः१.२.२५)
स्मृतमाणाम अनुमानं घृपदेशात्तत्त्वतः। (भ्रूः१.२.२६)
शब्दांन्त्यन्त्यः शरीरभिन्यवात्तत्त्वतः। नेति चेन न तथा इत्युपदेशादसम्भावात्तफळमणि चेनमृ अद्वीयते। (भ्रूः१.२.२७)
अत एव न देवता भूतच। (भ्रूः१.२.२८)
साक्षाद अर्थ अविरोधं जैत्यमिति। (भ्रूः१.२.२९)
अबिज्ञ्यतेरूणे इत्यु आश्चर्यम्। (भ्रूः१.२.३०)
अनुसृतर्गति साधारण। (भ्रूः१.२.३१)
संपत्तं इति जैनिनिसू तथा हि दर्शयति । (ब्रसू०१,२.३२ ।)
आमनन्ति चैनम् अस्मिन्न । (ब्रसू०१,२.३३ ।)

दयुभावावध्यात्मानं स्वश्वद्वात् । (ब्रसू०१,३.२ ।)
मुक्तोपसूप्तप्यपदेशाच च । (ब्रसू०१,३.२ ।)
नानानामम अतचछव्यद्वात् प्राणभृच च । (ब्रसू०१,३.१ ।)
भैदयपदेशात् । (ब्रसू०१,३.४ ।)
प्रकरणात् । (ब्रसू०१,३.९ ।)
स्थित्यदनन्त्वाय च । (ब्रसू०१,३.८ ।)
भूगं संप्रसादाद्य अध्युपदेरात् । (ब्रसू०१,३.७ ।)
धर्मोपपत्तेश् च । (ब्रसू०१,३.८ ।)
अमर्गम अम्बवानल्लिन्त : (ब्रसू०१,३.९ ।)
सा च प्रशसनात् । (ब्रसू०१,३.१० ।)
अन्याभावाव्यावृत्तेश्च । (ब्रसू०१,३.११ ।)
ईष्कतिकम्म्यपदेशात् स । (ब्रसू०१,३.१२ ।)

दहर उतरेभ्यः । (ब्रसू०१,३.१३ ।)
गतिश्वदात्माय तथा हि दश्य स्मृत्य च । (ब्रसू०१,३.१४ ।)
धुतेश्च महिमात्स्माशिन्न उपत्त्यथः । (ब्रसू०१,३.१५ ।)
प्रसिद्धेश्च । (ब्रसू०१,३.१६ ।)
इतितपरामशात् स इति चेत्त नासबवधात् । (ब्रसू०१,३.१७ ।)
उत्तराय चेत् आविभूत्यस्वप्यते सु । (ब्रसू०१,३.१८ ।)
अन्यार्यश्च च परामशः । (ब्रसू०१,३.१९ ।)
अन्याभूतेरं इति चेत् तद्द उक्तम् । (ब्रसू०१,३.२० ।)
अनुवृत्तेव्य तस्य च । (ब्रसू०१,३.२१ ।)
अपि च स्मृत्येते । (ब्रसू०१,३.२२ ।)
शवांदे एव प्रमितः । (ब्रसू०१,३.३३ ।)
हदय्येवको तु मनूष्याधिकार्यायात् । (ब्रसू०१,३.३४ ।)
तद्यथापि अपि बादरायणः संबवात् । (ब्रसू०१,३.२७ ।)
विरूधः करणणित चेत् नानाकथितः पवित्रेतरं दर्शनायात् । (ब्रसू०१,३.२६ ।)
श्वद इति चेत् नातं । प्रविष्ट्वात् प्रत्यक्षात्मानानायायम् । (ब्रसू०१,३.२७ ।)
अत एव च नित्यतवम् । (ब्रसू०१,३.२८ ।)
समानामेतस्तवाचाचायाभवात्याविरोधोऽदशनात् स्मृतेश्च । (ब्रसू०१,३.२९ ।)
मधवादिष्ठं असंववाद अनधिकारं जैयते । (ब्रसू०१,३.३० ।)
उध्योतिः भावाय च । (ब्रसू०१,३.३१ ।)
भावं तु बादरायणोपसिद्धम् हि । (ब्रसू०१,३.३२ ।)
उत्तरभभष्मत
वाक्मान्वमात्
अन्माथं
जगद्वाश्रचत्वात्
ज्मोनतषैकेषाभ्
प्राणादमो
कलऩनोऩदेशाच्
ज्मोनतरुऩरभा
भहद्वच्
रमाणाभ्
वदतीनत
ऻेमत्वावचनाच्
सूक्ष्भं
ऩत्माहदशब्देभ्म्
सुषुप्त्मुत्रान्त्मोय्
ज्मोनतय्
संस्कायऩयाभशाात्
ऺत्ररमत्वगतेश्
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द्वितीय अध्याय (अविरोध)

स्मृत्यनवकाशदोषप्रसंग इति चेन नान्यस्मृत्यनवकाशदोषप्रसंगात्। (ब्रसू-२,१४.१)
इतरं चानुपलत्थः। (ब्रसू-२,१४.२)
एतेन योगः प्रत्यक्तः। (ब्रसू-२,१४.३)
न विलक्षणत्वाद् अस्त्य तथात्वां शब्दात्। (ब्रसू-२,१४.४)
अभिव्यक्तिव्यपदेशसु तव विशेषानुगतिकाम्। (ब्रसू-२,१४.५)
द्वात्र च। (ब्रसू-२,१४.६)
असद्व्मऩदेशान् बेदननदेशात्। (ब्रसू-२,१४.७)
अपीलान्तद्वस्त्रवर्त्त अस्मज्ञातः। (ब्रसू-२,१४.८)
जात्वात् न तु द्वात्राभावात्। (ब्रसू-२,१४.९)
स्वपक्षदोषाघा च। (ब्रसू-२,१४.१०)
तको प्रतियोज्यानाद अपि। (ब्रसू-२,१४.११)
अन्यायानुभम्बं इति चेन्य एवम् अप्य अनिर्माणप्रसंगः। (ब्रसू-२,१४.१२)
एतेन शिष्टापक्रिया अपि क्षणात्यात्। (ब्रसू-२,१४.१३)
भोक्त्रापरेः अविभागश्चेति स्थाल लोकवत्। (ब्रसू-२,१४.१४)
तदन्यत्तम आरामणाशब्दादिवेद्यः। (ब्रसू-२,१४.१५)
भावे चोपलत्थः। (ब्रसू-२,१४.१६)
सत्त्वात्च चापरस्य। (ब्रसू-२,१४.१७)
असद्व्मऩदेशान्त नैति चेन न धर्मान्तरण वायुपक्षाद्यूक्तेः शव्यान्तराच। (ब्रसू-२,१४.१८)
पदवच्च। (ब्रसू-२,१४.१९)
यथा च प्राणादिः। (ब्रसू-२,१४.२०)
इतत्वयपदेशात् ः धिताकरणादिवोपसाक्ती। (ब्रसू-२,१४.२१)
अधिकं तु भेदनिर्देशात्। (ब्रसू-२,१४.२२)
अभानिवच्च च तदन्युपपत्ति। (ब्रसू-२,१४.२३)
उपसांहरदशीशान्त नैति चेन न क्षीरवार्तः। (ब्रसू-२,१४.२४)

323
रचनामुपस्यम् च नानमानं प्रवृत्तेषु च। (ब्रसू-२,२२।)
पयोमजबुच्छ चेतन तत्रापि। (ब्रसू-२,२२।)
व्यतिरेकानवस्थितेषु चानपेशत्वात्। (ब्रसू-२,२३।)
अन्यत्रानावृत्वम् च न तृप्तादिवत। (ब्रसू-२,२४।)
पुरुषाश्ववद् इति चेतन तथापि। (ब्रसू-२,२५।)
अरुगितानुपपतेष्यः। (ब्रसू-२,२६।)
अन्यथानुमित्तां च जशक्तिवियोगान्त। (ब्रसू-२,२७।)
अभ्युपममेव अर्थात्त्वात्। (ब्रसू-२,२८।)
विप्रत्येकाश्च चासमजजसम। (ब्रसू-२,२९।)
महादीर्घवद् वा हस्तवपिरमणलक्ष्याम। (ब्रसू-२,२०।)
उम्भयाश्च न कमलतस्तदाभावः। (ब्रसू-२,२२।)
सम्बायायायुपमावच्च च समायां अनवस्थितः। (ब्रसू-२,२१।)
नित्याः एव च भावात्। (ब्रसू-२,२३।)
सुपादिस्मताच्च विवर्त्यो दर्शनात्। (ब्रसू-२,२४।)
उम्भयात् च दोषात्। (ब्रसू-२,२५।)
अपरिवर्त्याच्च चायतन्तम अनपेश्य। (ब्रसू-२,२६।)
समुदाय उच्चयतुतकेषु पितः तद्प्राप्तिः। (ब्रसू-२,२७।)
इत्यर्प्रत्येकाश्च वर्णनान्तम इति चेतन न सज्जहाताभावानिर्मित्वात्। (ब्रसू-२,२८।)
उत्तमात्को च पूर्विनिरोधात्। (ब्रसू-२,२९।)
असिद्धि प्रतितीतोषीयो योगविपद्रोमन्यथा। (ब्रसू-२,२०।)
प्रतिसंधिययुग्मयुग्मनिरोधायप्राप्तिः अविच्छेदात्। (ब्रसू-२,२१।)
उभयाच्च दोषात्। (ब्रसू-२,२२।)
आकाश चाववशेषात्। (ब्रसू-२, २३)।
अनुस्मृतेश्च। (ब्रसू-२, २४)।
नासतोऽहश्चत्वत। (ब्रसू-२, २५)।
उदासिनानाम अष्ठ चैव सिद्धिः। (ब्रसू-२, २६)।
नाभव उपलब्धं। (ब्रसू-२, २७)।
वैधम्माच्। न स्वप्नाहदवत्। (ब्रसू-२, २८)।
न भावोऽनुपलब्धं। (ब्रसू-२, २९)।
सर्वधनानुपपतेश्च। (ब्रसू-२, ३०)।
नैकजिनमन् असम्भवात्। (ब्रसू-२, ३१)।
एवं चाल्माकालन्यं। (ब्रसू-२, ३२)।
न च पर्यायाद अप्न अविनाधो विकारादिभ्यं। (ब्रसू-२, ३३।)
अन्त्याविनास्थितं। त्वोभवन्नित्रत्वदू। अविशेषं। (ब्रसू-२, ३४।)
पत्तृयुः असामाज्ञस्थात्। (ब्रसू-२, ३५।)
अधिभानानुपपतेश्च। (ब्रसू-२, ३६।)
करणवच्। चेन्न। न भोगादिभ्यं। (ब्रसू-२, ३७।)
अन्त्यवचम्। असर्वजना। वा। (ब्रसू-२, ३८।)
उत्पत्त्यां। उपसंस्भवात्। (ब्रसू-२, ३९।)
न च कतुः। करणम्। (ब्रसू-२, ४०।)
विज्ञानादिभावं वा तदप्रतिपातं। (ब्रसू-२, ४१।)
विप्रतिपातां च। (ब्रसू-२, ४२।)

न वियन्द्रशुः। (ब्रसू-२, ३१।)
अस्ति तु। (ब्रसू-२, ३२।)
गौण्यसंभोगच्छवदाचू। (ब्रसू-२, ३३।)
स्याचू। वैस्कस्य बहःमशब्दवत्। (ब्रसू-२, ३४।)
प्रतिज्ञातीनि। अथवातिनेकात्। (ब्रसू-२, ३५।)
शव्देन्यं। (ब्रसू-२, ३६।)
यावदविकारं तु विभागो लोकवत्। (ब्रसू-२, ३७।)
एतेन मातरीतोऽथ व्याख्यायः। (ब्रसू-२, ३८।)
असंभवस्। तु। सतोऽनुपपतेः। (ब्रसू-२, ३९।)
तेजोऽलस्तः। तथा ह्यं। आहं। (ब्रसू-२, ३०।)
आपं। (ब्रसू-२, ३१।)
पृथिवी। (ब्रसू-२, ३१।)
अधिकारयुपशब्दान्तरं। (ब्रसू-२, ३३।)
तदन्त्विनानाद्। एवं तु। तत्तत्विनानातः। (ब्रसू-२, ३५।)
विषयेय तु क्रमेंत उपपदयते च। (ब्रू-२३.१५१)
अन्तता विज्ञानमनसी क्रमेण तत्तलिङ्गादेः इति चेन्नाविशेषात्। (ब्रू-२३.१६१)
चराचरत्वपाश्रयस् तु स्यात् तद्यङ्गपदेशो भौतकस् तद्यङ्गाविशेषात्। (ब्रू-२३.१७१)
नात्मा शृङ्गेतत्त्वित्वाच च तथायः। (ब्रू-२३.१८१)
जोः एव। (ब्रू-२३.१९१)
उत्तातिगत्यागतीनामः। (ब्रू-२३.२०१)
स्वाम्यान चौत्तरयोः। (ब्रू-२३.२११)
नामुरुत्त्वातिरोव्या इति चेन्न नेतःतिधिकारात्। (ब्रू-२३.२२१)
स्वशब्दोनामात्म्यां च। (ब्रू-२३.२३१)
अनुप्रोक्तेच चन्दनवत्त। (ब्रू-२३.२४१)
अवविशिष्टाचेवैशेषां इति चेन्न नामयुपगमात् धूदि हि। (ब्रू-२३.२५१)
गुणवद्वा लोकवत्। (ब्रू-२३.२६१)
व्यवहिरोको गन्धवतः तथा हि दशचरति। (ब्रू-२३.२७१)
पृथगुणदेशात्। (ब्रू-२३.२८१)
तददुङ्गसारववतः तु तद्यङ्गपदेशः प्राजवतः। (ब्रू-२३.२९१)
यावदत्वमावविवाच च न दोषस्तददङ्गनात। (ब्रू-२३.३०१)
पृस्तवदिवते त्वू अस्य सतोभिव्यविवतोगताः। (ब्रू-२३.३११)
नित्योनल vigilant पुलिलिङ्गेन्द्रगोऽन्नतानिन्यो वान्धवः। (ब्रू-२३.३२१)
करता शास्त्रार्थववतात्। (ब्रू-२३.३३१)
उपादानादि विहारपदेशाच च। (ब्रू-२३.३४१)
व्यवहितां च क्रियां न चेन्न निर्देशविषयः। (ब्रू-२३.३५१)
उपलिङ्गविद्वदनिमयः। (ब्रू-२३.३६१)
शक्तिवियायात्। (ब्रू-२३.३७१)
समाधवावाच च। (ब्रू-२३.३८१)
यथा च तक्षोभः। (ब्रू-२३.३९१)
परात्तु तु तच्छृः। (ब्रू-२३.४०१)
कृत्यावतनायेकताः तु विहितप्रतियथियवैत्यंतियः। (ब्रू-२३.४११)
अंशो नानायत्वपदेशादि अन्यथा चाचापृशक्तिविद्वदत्वात्मा अधीयते एके। (ब्रू-२३.४२१)
मन्तवाणुः। (ब्रू-२३.४३१)
अपि समर्यते। (ब्रू-२३.४४१)
प्रकाशाविदितः तु नैवं परः। (ब्रू-२३.४५१)
स्मरिति च। (ब्रू-२३.४६१)
अनुजापरिहीणा देहसम्बलधातु ज्योतिरिपिदितः। (ब्रू-२३.४७१)
असन्ततेश्च चाव्यतिकरः। (ब्रू-२३.४८१)
आभास एव च। (ब्रू-२३.४९१)

326
अष्टादेशायामात्। (ब्रह्म०-२.३.७०।)
अल्लमायुविद्या अपि चैतम्। (ब्रह्म०-२.३.७१।)
प्रदेशंभेदाद् इति चेन् नान्तभेदात्। (ब्रह्म०-२.३.७२।)
तथा प्राणः। (ब्रह्म०-२.४.१।)
गौणंसभेदात् तत्पक्ष वृत्तेश् च। (ब्रह्म०-२.४.२।)
तत्पक्षेन द्वादी वाचः। (ब्रह्म०-२.४.३।)
सप्त गतेः विशेषितावाचः। (ब्रह्म०-२.४.४।)
हस्तादयस् तु स्थिरतेवो मैवम्। (ब्रह्म०-२.४.५।)
अणवशेष। (ब्रह्म०-२.४.६।)
श्रेष्ठाः। (ब्रह्म०-२.४.७।)
न वायुक्तीयेः पृथगुपदेशात्। (ब्रह्म०-२.४.८।)
चक्रुरादिवाच तु तत्सहिष्ठितादिकः। (ब्रह्म०-२.४.९।)
अकरणात्वाच च न दोषस् तथा हि दर्शयति। (ब्रह्म०-२.४.१०।)
पञ्चवृत्तिः मनोवत्त् व्यप्तिद्वेष्ठते। (ब्रह्म०-२.४.११।)
अणशु। (ब्रह्म०-२.४.१२।)
ज्योतिः आदयविध्याणानु तु तद्वमननान्त्याया शव्दात्। (ब्रह्म०-२.४.१३।)
तस्य च निषेदवाच। (ब्रह्म०-२.४.१४।)
त इन्द्रायणां तद्वयथस्त्रवत्त् अन्यत्र श्रेष्ठाः। (ब्रह्म०-२.४.१५।)
भेदभृक्तेः वैलक्षण्याचः। (ब्रह्म०-२.४.१६।)
संज्ञायुविद्या नु वितृतक्षृतं उपदेशाः। (ब्रह्म०-२.४.१७।)
मांसादिः भौम यथाशब्दमितरयोगश् च। (ब्रह्म०-२.४.१८।)
वैशेष्यात् तु तदवदद्र तदवद।। (ब्रह्म०-२.४.१९।)

तृतीय अध्याय ( साधना )

तदन्तरप्रतिपत्तः रेखति संपरिष्वक्तः प्रश्ननिरुपणाभ्याम्। (ब्रह्म०-३.१.१।)
ज्ञानक्षयायात् तु खृष्णस्त्रवतः। (ब्रह्म०-३.१.२।)
प्राणगतेश् च। (ब्रह्म०-३.१.३।)
अम्ब्रादिर्शुक्तेऽइति चेन् न भाकतवात्। (ब्रह्म०-३.१.४।)
प्रथमेऽश्रवणात् इति चेन् न ता एव ह्रुयुपपत्ते।। (ब्रह्म०-३.१.५।)
अश्रुतवादा इति चेन् नेष्टादिकारणां प्रतीते।। (ब्रह्म०-३.१.६।)
भाक्तं वानामविविव्यात् तथा हि दश्यति।। (ब्रह्म०-३.१.७।)
कृतात्येऽनुशशवान् हष्टरमृताभ्यात् यथेष्ठमनेवं च।। (ब्रह्म०-३.१.८।)
चरणाद् इति चेन् न तदृपलक्षणानीति कार्याजिजिः।। (ब्रह्म०-३.१.९।)
आनंदक्षमेऽऽति चेनै न तदपापात्त्र। (ब्रसू-३.१.१०।)
सुकृतसागृहे एवंति तु बादत्र। (ब्रसू-३.१.११।)
अनिष्ठादिकारिणाम पथि च श्रुतम्। (ब्रसू-३.१.१२।)
संयमनं तु अनुभूतेतिरापारावर्षी अरोहाः तद्युतिद्वारात्। (ब्रसू-३.२.१३।)
स्मरन्ति च। (ब्रसू-३.१.१४।)
अपि सप्त। (ब्रसू-३.१.१८।)
तत्रापि तद्वह्पापारादविरोधः। (ब्रसू-३.२.१६।)
विद्याकमण्डोऽति तु प्रकृतवत्। (ब्रसू-३.२.१७।)
न तृतीयं तथोपविवधे। (ब्रसू-३.२.१८।)
स्मर्येवापि च लोके। (ब्रसू-३.२.१९।)
दशान्ति। (ब्रसू-३.२.२०।)
तृतीयश्रवऩतिरोधः संशोधनश्च्च। (ब्रसू-३.२.२१।)
तत्स्वाभ्यायपतिरुपये। (ब्रसू-३.२.२२।)
नातिचिरेण विशष्यात्। (ब्रसू-३.२.२३।)
अन्यायधिन्नेण पैवतिविशेषात्। (ब्रसू-३.२.२४।)
अशुद्धेऽति चेनै न शब्दात्। (ब्रसू-३.२.२५।)
रेतः सिर्योकोषं। (ब्रसू-३.२.२६।)
ब्रसू श्रीमृु। (ब्रसू-३.२.२७।)

सन्ध्ये सृष्टिरहि। (ब्रसू-३.२.१।)
निर्मातां चैवै पुत्रदयश। च। (ब्रसू-३.२.२।)
भावायात्र तु कालुच्छन्नावामिच्छुपतिरुपमात्। (ब्रसू-३.२.३।)
पराभ्यायानात्तु तत्स्वाभ्यायपतिरुपये। (ब्रसू-३.२.४।)
देहभोगादवा सोऽपि। (ब्रसू-३.२.७।)
सूचकशय च हि भूतेऽर्वत्स्ते च तदविद। (ब्रसू-३.२.८।)
तदन्तो माधुर्यु तच्चुर्तेतात्मणि च। (ब्रसू-३.२.७।)
अति प्रायोगिकपामात्। (ब्रसू-३.२.८।)
स एव तु कार्यथृस्तमृतिश्रवऩतिविष्क्रमेऽ। (ब्रसू-३.२.९।)
मुख्येऽसंस्कारः परिश्रमात्। (ब्रसू-३.२.१०।)
न स्थानदेवोपि परस्योभयालिङ्ग सर्वत्र हि। (ब्रसू-३.२.११।)
क्षेत्रदेवति चेनै न प्रतियक्षेत्रमत्वचनात्। (ब्रसू-३.२.१२।)
अपि चैवमृू। (ब्रसू-३.२.१३।)
अरुपवदेव हि तत्प्राधान्त्वत्। (ब्रसू-३.२.१४।)
प्रकाशवच्चायवर्त्यात्। (ब्रसू=३.२.१५।)
आह च तत्स्वाभ्यात्। (ब्रसू-३.२.१६।)
दश्यति चाहे अपि स्मर्यते । (ब्रू-३,२,१७ ।)
अत एव चोपमा सूर्यकादिवत् । (ब्रू-३,२,१८ ।)
अम्बुददि रहणात् तु गा तथात्तम् । (ब्रू-३,२,१९ ।)
वृद्धिधाभाभि क्व च ज्ञानतो दुःखायात् ज्ञानतो दशामनत् । (ब्रू-३,२,२० ।)
प्रकृतौतात्वत्वं हि प्रतिशंक्ति ततो व्रीति च भूषः । (ब्रू-३,२,२१ ।)
तद् व्यक्तकमाह हि । (ब्रू-३,२,२२ ।)
अपि संरापथे प्रत्यक्षानुगमनाभियायम् । (ब्रू-३,२,२३ ।)
प्रकाशादिवचत् वै शेष्मतं प्रकाशि च कर्मन्वय्यासात् । (ब्रू-३,२,२४ ।)
अतिशनन्तनेन तथा हि लिङ्गम् । (ब्रू-३,२,२५ ।)
उपवयपदेशात्तविव्युक्तदववत् । (ब्रू-३,२,२६ ।)
प्रकाशश्रयवद्वता तेजस्त्वात् । (ब्रू-३,२,२७ ।)
पूर्वबद्वता । (ब्रू-३,२,२८ ।)
प्रतिशेषाधचि हि । (ब्रू-३,२,२९ ।)
परमतस्त्तुतमानसबन्ध्यादित्वपदेशायेः । (ब्रू-३,२,३० ।)
सामान्यायात् तु । (ब्रू-३,२,३१ ।)
बुद्धश्च: पादवद्वत् । (ब्रू-३,२,३२ ।)
स्थानाविशेषायत्व धारानाभिरावत् । (ब्रू-३,२,३३ ।)
उपपत्तेष्थ च । (ब्रू-३,२,३४ ।)
तथान्यप्रतिशेषाध । (ब्रू-३,२,३५ ।)
अनेन सर्वगतत्वाच यमामाभद्रादिभ्यः । (ब्रू-३,२,३६ ।)
फलमत उपपते । (ब्रू-३,२,३७ ।)
श्रुतवच च । (ब्रू-३,२,३८ ।)
धर्म सामिनिर्ष्ट एव । (ब्रू-३,२,३९ ।)
पूर्व तु बादरायणो हेतुव्यपदेशात् । (ब्रू-३,२,४० ।)

सर्ववेदान्तप्रत्येक्यो चोदनाद्यविशेषात् । (ब्रू-३,३,१ ।)
भेदान्तत्व चेदु एकस्य अपि । (ब्रू-३,३,२ ।)
स्वाध्यायस्य तथा ते हि समाचारेौधिकाराच च सर्ववच च तत्त्वायम् । (ब्रू-३,३,३ ।)
दश्यति च । (ब्रू-३,३,४ ।)
उपसंहारेष्ठेयादित्वाविशेषवक्तसामाने च । (ब्रू-३,३,५ ।)
अन्यथात्वं शब्दाद ददृति चेदु नाविशेषात् । (ब्रू-३,३,६ ।)
न वा प्रकाशपोप्याद्भुतरीयस्त्वादिववत् । (ब्रू-३,३,७ ।)
संज्ञात्वू चेदु तदु उक्तम अस्ति तु तदु अपि । (ब्रू-३,३,८ ।)
व्याप्तेश्च च समाजसामु । (ब्रू-३,३,९ ।)
सर्वभेदादन्तेौ । (ब्रू-३,३,१० ।)
आत्मन्दार्यः प्रथानमयः (ब्रह्म-३.३.११)  
प्रायशिरस्वत्वाद्यप्राणितिरुपचचयायचचयां हि भेदे (ब्रह्म-३.३.१२)  
इतरे त्वचार्यामयात् (ब्रह्म-३.३.१३)  
आध्यान्यः प्रयोजनाभावात् (ब्रह्म-३.३.१४)  
आत्मतेश्वराचः (ब्रह्म-३.३.१५)  
आत्ममहुः तिर्तुरवद्युत्तात् (ब्रह्म-३.३.१६)  
अन्वयावद इति चेतु स्वाय अवधारणात् (ब्रह्म-३.३.१७)  
कार्याक्षायान्तपूर्वम् (ब्रह्म-३.३.१८)  
समान एवं चार्यात् (ब्रह्म-३.३.१९)  
सम्बन्धादेवमन्यापि (ब्रह्म-३.३.२०)  
न वा विशेषात् (ब्रह्म-३.३.२१)  
दशयति च (ब्रह्म-३.३.२२)  
संभवतिदुयपुत्तं पापापि चात् (ब्रह्म-३.३.२३)  
पुरुषविद्यायम्पि चेतरेशामन्यानानात् (ब्रह्म-३.३.२४)  
वेदायत्ये भैदात् (ब्रह्म-३.३.२५)  
हानी तुपायावशद्धशेषस्तववात कुशाच्छन्दस्स्तुत्युपगानवत्दुक्तम् (ब्रह्म-३.३.२६)  
सांपराये तत्त्वाभावात् तथा हृद्य अन्ये (ब्रह्म-३.३.२७)  
छलद्व उपमयाविद्योधात् (ब्रह्म-३.३.२८)  
गतेर आर्यवद्यम उम्बत्तायणश्च (ब्रह्म-३.३.२९)  
उपपन्नस्त तत्त्वाक्षराश्रयं चतुर्विज्ञानित्वं लोकवत् (ब्रह्म-३.३.३०)  
यावद्धिकाराम् अवस्थितिः आदिकारिकाः (ब्रह्म-३.३.३१)  
अनिमस्स्तुत्यादिविवास्त्राश्वदात्मामा (ब्रह्म-३.३.३२)  
अन्तर्भिः त्वरोद्यास्मान्यतद्धावाभवेयमामौपदवद्वत्दुक्तम् (ब्रह्म-३.३.३३)  
इथावन्यनानात् (ब्रह्म-३.३.३४)  
अन्तरा भृत्यावस्तववाद्यानानात् (ब्रह्म-३.३.३५)  
व्यतिहारी विषिष्ठित्व तीर्थवत् (ब्रह्म-३.३.३६)  
सैव इह सत्यादयः (ब्रह्म-३.३.३६)  
कामाक्तित्वात्र तत्र चार्यायत्वादभ्यः (ब्रह्म-३.३.३८)  
आदिदालेपः (ब्रह्म-३.३.३९)  
उपस्तितेत्तत्त्वात्वनानात् (ब्रह्म-३.३.४०)  
तत्त्वाध्यायान्यतद्वद्वश्च वेदेत्त्वादित्वविवास्त्राश्वदात्मामा (ब्रह्म-३.३.४१)  
प्रदानवदव तद्वत्तम् (ब्रह्म-३.३.४२)  
लिङ्गश्चामस्वातिः बलीयस्बद्वपि (ब्रह्म-३.३.४३)  
पूर्वविवल्यं प्रकरणात्मस्य द्रविषयानसवत् (ब्रह्म-३.३.४४)  
अतिदेशाचः (ब्रह्म-३.३.४५)
विद्याच्य तु निर्धारणाददशरणाच च। (ब्रसू-३.३.५६ )
श्रुत्वादाबनलीयस्तवाच च न बाधा। (ब्रसू-३.३.५७ )
अनुबन्धाद्विधेयः प्रजान्तरपुयकतवुद्धश्च च तद्वक्तम्। (ब्रसू-३.३.५८ )
न सामान्यापृयक्तक्तवृद्धत्वयुद्धन हि लोकाभिः। (ब्रसू-३.३.५९ )
परेण च श्रवङ्गव नादविच्य भूयस्तवात् तव अनुबन्धः। (ब्रसू-३.३.६० )
एक आत्मनः श्रीरेव भावता। (ब्रसू-३.३.६१ )
व्यतीतरेक्षाद्वाभावभावभवावभावायुख्तस्तवृद्ध्यतस्। (ब्रसू-३.३.६२ )
अत्रगाबद्धास्तु न शाखासु हि प्रतिवेदम्। (ब्रसू-३.३.६३ )
मन्यताददवताविशेधः। (ब्रसू-३.३.६४ )
श्रुतेन: कणुवन्धायायस्तवं तथा हि दर्षयति। (ब्रसू-३.३.६५ )
नाना श्रवङ्गदिमेदात्। (ब्रसू-३.३.६६ )
विकल्पोऽविशेषतवलवात्। (ब्रसू-३.३.६७ )
काण्यास्तु यथाकामम सवमुच्चीयेरतन्त्र वा पूर्वहेतवभावात्। (ब्रसू-३.३.६८ )
अङ्कोऽयत्वश्रवङ्गभावः। (ब्रसू-३.३.६९ )
शिष्णेश्च। (ब्रसू-३.३.७० )
समाकारात। (ब्रसू-३.३.७१ )
गुणसाधारण्यश्रवङ्गेश्च। (ब्रसू-३.३.७२ )
न वा तत्सहभावाशुसेनः। (ब्रसू-३.३.७३ )
दशरणाच। (ब्रसू-३.३.७४ )
पुरुषार्थोऽवतं: श्रवङ्गाल इति बादसरणाय। (ब्रसू-३.३.७५ )
श्रवङ्गालुरुसार्थवाचो यथान्येक्षः इति जैमिनिः। (ब्रसू-३.३.७६ )
आचारदशरणात्। (ब्रसू-३.३.७७ )
ततःतत्। (ब्रसू-३.३.७८ )
सामवारात्मावात्। (ब्रसू-३.३.७९ )
तद्वत्वो विधानात्। (ब्रसू-३.३.८० )
नियमान्। (ब्रसू-३.३.८१ )
अधिकोपदेशात् सु बादसरणास्येवं तद्वर्धात्। (ब्रसू-३.३.८२ )
तून्यं तु दशरणम्। (ब्रसू-३.३.८३ )
असारावत्रकी। (ब्रसू-३.३.८४ )
विभागः शतवत्। (ब्रसू-३.३.८५ )
अध्ययनोऽपि भावः। (ब्रसू-३.३.८६ )
नादविशेषात्। (ब्रसू-३.३.८७ )
सत्त्वत्वेनुमतियान। (ब्रसू-३.३.८८ )
कामकारणेश्च। (ब्रसू-३.३.८९ )
ऐहहकभ् अप्रस्तुतप्रतिवब्धे तददर्शनात्। (ब्रसू·३.४.५०।)
एवं मुख्तफालानियमस् तदवस्थावधृतेः सतदवस्थावधृते। (ब्रसू·३.४.५१।)

चतुर्थ अध्याय (फल)

आवृत्ति असकृतुपदेशात्। (ब्रसू·४.१.१।)
लिङ्गाचू। (ब्रसू·४.१.२।)
आत्मेवती तूपगच्छलित बाह्यत्वित। (ब्रसू·४.१.३।)
न प्रतीकः न हि सः। (ब्रसू·४.१.४।)
ब्रह्मदशिर् उत्कषित। (ब्रसू·४.१.५।)
आदन्तदितमतत्व चाङ्ग उपपत्ति। (ब्रसू·४.१.६।)
आसीनः संबवात्। (ब्रसू·४.१.७।)
ध्मानाच्। (ब्रसू·४.१.८।)
अचरत्वं चाङ्ग उऩऩत्।। (ब्रसू·४.१.९।)
मारैकाग्रता। (ब्रसू·४.१.१०।)
आप्रमाणात् तरा वऩ हह दृष्टभ्। (ब्रसू·४.१.१२।)
तदश्रधगभ उत्यऩूवााघमोय् अश्रेषववनाशौ। (ब्रसू·४.१.१३।)
इतयस्माप्म्। (ब्रसू·४.१.१४।)
अनायब्धकामे एव तु भूवे तदवधे्। (ब्रसू·४.१.१५।)
अजग्ननहोराहद तु तत्कामाामैव तद्दशा। (ब्रसू·४.१.१६।)
अतोऽन्मावऩ ह्म्। (ब्रसू·४.१.१७।)
मद्। एव मद्ममेनत। (ब्रसू·४.२.१।)
बोगेन। इतये भूनमट्वाथ सऩद्मते। (ब्रसू·४.२.२।)
वाङ्भनभस। दशानाच् छब्दाच्। (ब्रसू·४.२.३।)
अत एव सवाम्यनु। (ब्रसू·४.२.२।)
तन्मनः प्राण उत्तरात्। (ब्रसू·४.२.३।)
सोहश्ये तु पुपगमादिभ्यः। (ब्रसू·४.२.४।)
भूतेः तच्छुते। (ब्रसू·४.२.५।)
मैकस्िनम् दशर्यतो हि। (ब्रसू·४.२.६।)
समाना चासृतप्रक्रमाद। अमृतेत्व चानुपायः। (ब्रसू·४.२.७।)
तदापः संसारववपदेशः। (ब्रसू·४.२.८।)
सूक्ष्म प्रमाणत्वं च तथोपलव्धे। (ब्रसू·४.२.९।)
नोपमर्दनात:।(ब्रसू-४,२.१०१)
अस्यभ चोपमसूरुण्मा।(ब्रसू-४,२.१९१)
प्रतिपेधाद इति चेन न शारीरायु सष्ट्वो हस्यन्येन्मर्दनात्।(ब्रसू-४,२.१२१)
स्मर्येत च।(ब्रसू-४,२.१३१)
तानि परे तथा हयां आह।(ब्रसू-४,२.१४१)
अविभागो वचनात।(ब्रसू-४,२.१९१)
तदकर्षिकाणिव तत्वप्रकाशित्वदवारो विद्यासमझ्यायैत् तच्छेष्टगत्यन्मृत्योगाच|।(ब्रसू-४,२.१६१)
रक्ष्यनुसारी।(ब्रसू-४,२.१७१)
निषिद्धा नेति चेन् न सम्भव्यस्य यावदेह् भावितवाद् दश्याचित् च।(ब्रसू-४,२.१८१)
अतश्च चापमेस्यपं दश्याच्च।(ब्रसू-४,२.१९१)
योगिनः प्रति सम्मयेत समातेस्य चैते।(ब्रसू-४,२.२०१)

अविभागिन्या ततप्रथिते।।(ब्रसू-४,३.११)
वायुमवद्विषेषप्रश्नररमायम्।(ब्रसू-४,३.२१)
ताातोभिध वर्णणः सवबन्धात्।।(ब्रसू-४,३.३१)
आतिवाहिकताभृतलििगात्।(ब्रसू-४,३.४१)
वैद्यृस्तेन ततस्य सृष्टिययात।।(ब्रसू-४,३.५१)
कार्यं वादरिस्य गत्यपवत्स:।(ब्रसू-४,३.६१)
विशेषित्वाच च।।(ब्रसू-४,३.७१)
सामीष्याश्च तु तदवपदेश:।।(ब्रसू-४,३.८१)
कार्याङ्कं तदवधेश्यायणं सहायं परम् अविभागानात्।।(ब्रसू-४,३.९१)
सम्भृतेश्च।।(ब्रसू-४,३.१०१)
परं जैजिमित्रु मुखवानात्।।(ब्रसू-४,३.१११)
दश्याच्च।।(ब्रसू-४,३.१२१)
न च कार्यं प्रत्यमभिस्मितिः।।(ब्रसू-४,३.१३१)
अथात्कालसब्धनं नक्षत्रिति बादरायण उभयथा च दोषात् ततत्रुर्णु।।(ब्रसू-४,३.१४१)
विशेषं च दश्याचित्।।(ब्रसू-४,३.१५१)

संपन्द्याविभावः स्वेच्छश्वदात्।।(ब्रसू-४,४.१११)
मुक्तं प्रतिज्ञानात्।।(ब्रसू-४,४.२११)
आलम प्रकरणात्।।(ब्रसू-४,४.३११)
अविभागेन इष्टवाच।।(ब्रसू-४,४.४११)
ब्रह्मेण जैजिमित्रु उपनयासादिभ्यः।।(ब्रसू-४,४.ॹ११)
चित्तिरसरात्रेण तदात्मक्तवाद् इत्यौऽधुलोमः।।(ब्रसू-४,४.६११)
एवम् अपन्नपन्यासात् पूर्वभावावस्याविरोधं बादरायणः।।(ब्रसू-४,४.७११)
संकल्पाद एव तच्छूते् । (ब्रसू-४.४.८ ।)
अत एव चानन्याधिपति् । (ब्रसू-४.४.९ ।)
अभावं बादरिः आह हयु एवम् । (ब्रसू-४.४.१० ।)
भावं जैमिनिर विकल्पामननात् । (ब्रसू-४.४.११ ।)
द्रवादशाहवद्व उभयविधं बादरायणोऽत् । (ब्रसू-४.४.१२ ।)
तत्रभावे सन्ध्यवद्व उपपते् । (ब्रसू-४.४.१३ ।)
भावे आग्रदत् । (ब्रसू-४.४.१४ ।)
प्रदीपवद्वद्वेशस् तथा हि दर्शयति् । (ब्रसू-४.४.१५ ।)
स्वाम्यसवपत्यिः अन्यतरतापेशस् आविष्कृतं हि् । (ब्रसू-४.४.१६ ।)
जगद्वयपारवर्ज प्रकरणाद् असंनिहितत्वाच् च। (ब्रसू-४.४.१७ ।)
प्रत्यक्षोपदेशाद् इति चेन् नाधिकारिकमण्डलस्थे्कते् । (ब्रसू-४.४.१८ ।)
विकारावति् च तथा हि स्थितिम् आह् । (ब्रसू-४.४.१९ ।)
दर्शयतं चैवं प्रत्यक्षानुमाने् । (ब्रसू-४.४.२० ।)
भोगामात्रामायसिद्धागच् च। (ब्रसू-४.४.२१ ।)
अनावृति्: शब्दाद् अनावृति्: शब्दात् । (ब्रसू-४.४.२२ ।)

Satyam Jnaanam Anantam Brahma