

PRASHNOPANISHAD

FIRST QUESTION

Tapa, brahmcharya, shraddhaa, rayi, praan, dakshinaayan, uttaraayan, pitriyaan, devayaan, krishnapaksh, shuklapaksh (Tapa, Brahmcharya, Shraddhaa)

Born in the gotra (lineage) of Bharadwaaj, Sukeshaa, Satyakaam son of Shibi, Gaargya son of Sourya, Koshalya son of Ashwal, Vaidarbhi born in Bhrigu lineage and Kabandhi son of Katya—these were the six who were curious to learn. They had, however, understood that the ultimate power in the universe is brahm, i.e., they were ‘brahm-par’—having true knowledge of brahm—meaning that they were

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

om sukeshaa-cha bhaaradwaajah shaibyashcha
satyakaamah souryaayani cha gaargyah kaushalyash-
chaashu-laayano bhaargavo vaidarbhih kabandhi
kaatyayaanaste haite brahm-paraa brahm-nishthaah
param brahmaan-veshmaanaa esha ha-vai tat-sarvam
vakshyati-iti te-ha samit-paanayo bhagvantam
pippalaad-upasannaah—(1)

om—saviour of all, remember all existent pre-eminent master God; **sukeshaa**—sukeshaa (named); **cha**—and; **bhaaradwaajah**—of bharadwaraj lineage; **shaibyah**—son of shibi; **cha**—and; **satyakaamah**—named satyakaam; **souryaayanee**—grandson of sun and son of sourya; **cha**—and; **gaargya**—of garg lineage; **koushalyah**—of (named) koushalya; **cha**—and; **aashvalaayanah**—son of ashwal; **bhargavah**—of bhrigu lineage; **vaidarbhih**—named vaidarbi;



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also 'brahm-nishtha'—devoted to brahm, but still they had some misgivings in mind. With fire wood in hand they approached the famous Acharya Pippalaad in search of brahm—(1)

Pippalaad rishi spoke to them—You are ascetics no doubt, but stay with me for one year and practice 'tapa', 'brahmcharya' and shraddhaa'. After that you may put questions as you like. If I know the answers of those questions, I will tell you all—(2)

(Devotion, training, endeavour of the body is called 'tapa'; and of the mind is called 'brahmcharya'. The mind is either involved in the perplexity of determination—

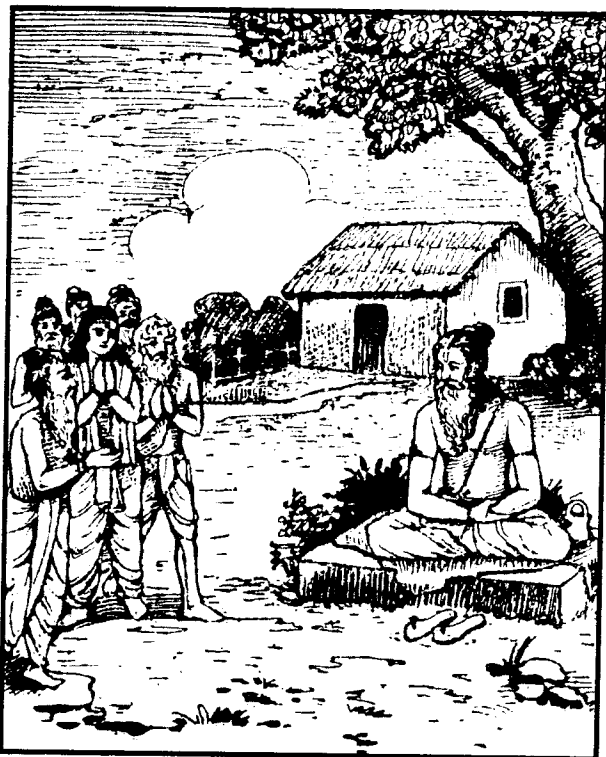
kabandhee—whose name was kabandhee; **kaatyaayanah**—son of katya; **tey**—they; **ha**—with certainty; **etey**—these; **brahmparaah**—understanding brahm as most eminent or expert in the knowledge of veda; **brahmnishthaah**—with the resolve (firmness) of attaining knowledge of brahm, eager for the knowledge of brahm; **param brahm**—to God; **anveshmaanaah**—while searchig, curious, **eshah**—this; **ha**—definitely; **vai**—with certainty; **tat sarvam**—to that whole (mystery); **vakshyati**—preach, counsel; **iti**—for this reason; **tey**—they; **ha**—definitely; **samitpaanayah**—taking firewood (as a gift) in hand; **bhagwantam**—respected; **pippalaadam**—rishi named pippalaad; **upsannaah**—reached near—(1)

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

taan-ha-sa rishir-uvaacha bhooya-eva tapasaa brahm-charyena-shraddhayaa samvatsaram samvatsyatha yathaakaamam prashnaan-prichchhata yadi vijyaa-syaamah sarvam ha-vo vakshyaama iti—(2)

taan—to them; **ha**—with certainty; **sah**—that; **rishih**—rishi; **uvaacha**—said; **bhooyah**—again, and more; **eva**—precisely; **tapsaa**—with penance—self mortification (physical

uncertainty, or reaches some true resolution after getting out from this. Emerging from the perplexity of determination–uncertainty–and logic; and to be firmly determined in search of truth is called ‘shraddhaa’. Pippalaad rishi pointed out three important aspects for the knowledge of brahm–viz. ‘tapa, brahmcharya and shraddhaa’. These three–‘tapa, dama and karma’ are said to be the stature of brahm–knowledge in Kena-Upanishad. Physical devotion is ‘tapa’, mental devotion is ‘dama’. ‘Brahmcharya’ is also called mental devotion.



Six inquisitive people reach Acharya Pippalaad in search of brahm

devotion); **brahmcharyena**–with brahmcharya (mental devotion–control of senses); **shraddhayaa**–devotion to truth; **samvatsaram**–upto one year; **samvatsyatha**–you stay; **yathaakaamam**–as you will; **prashnaan**–to questions;

Therefore, calling 'tapa and dama' is the same as calling 'tapa and brahmcharya'. Therefore it is said for the brahmchari that he should do penance—self mortification; meaning thereby that he should do mental and physical devotion. A brahm-jynaani's (who has knowledge of brahm) base is 'tapa, dama and karma'; the base of the curious ones for the knowledge of brahm is 'tapa, brahmcharya and shraddhaa'. The curious one comes with 'shraddhaa'; a 'brahm-jynaani' has no need of 'shraddhaa'—he performs 'karma' (action, deed). 'shraddhaa' culminates in 'karma'.

(Rayi and Praan)

After one year, Kabandhi—the son of Katya came to the rishi and asked—'Lord ! at the inception of creation—prajaa—animate, inanimate—that is, whatever exists that is visible—from what does it originate?—(3)

The rishi answered—when the lord of universe, the
prichchhat—ask; yadi—if; vijyaasyaamah—if I know;
sarvam ha—to all; vah—to you; vakshyaamah—will counsel;
iti—this (said)—(2)

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

atha kabandhi kaatyaaayana upetya paprachchha
bhagwan kuto ha-vaa imaah prajaah prajaayanta iti—(3)

atha—after (one year) this; kabandhi kaatyaaayanah—
Kabandhi, son of Katya; upetya—came near; paprachchha—
asked; bhagwan—oh worshipful; kutah—from where, from
whom; ha vai—with certainty; imaah—these; prajaah—the
born animate, inanimate; prajaayante—are born—(3)

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

tasmai-sa hovaach prajaakaamo vai prajaapathih sa
tapo-atapyata sa tapas-taptwaa sa mithunam-
utpaadayate. rayim cha praanam chetyetou mey
bahudhaa prajaah karishyeta iti—(4)

creator desired existence, he performed 'tapa'—penance. After 'tapa' he created 'mithun'—a pair. This mithun is—'rayi' and 'praan'. He said that different kinds of prajaa (animate, inanimate) will be created by 'rayi' and 'praan' only—(4)

(When brahm began creation of the universe then for the first time activity may have started. When this activity reached its climax, that state of that period is named 'tapa'. That is why it is said that Prajaapati performed 'tapa'. After 'tapa' came 'mithun'—what does it mean? There is 'multiplicity in the universe. This multiplicity cannot come without 'duality', because two will come from one and multiples will come from two. This duality is called 'mithun'. Therefore, the universe came into existence from 'duality' i.e., 'mithun' and this 'mithun' emerged from 'tapa' or the origin of universe after the activity reaching its climat. That duality has two energies—'rayi' and 'praan'. 'Praan' is positive energy and 'rayi' is negative energy. Praan is 'bhoktri' (one that uses) energy, rayi is 'bhogya' (to be used) energy; 'praan' is active energy, 'rayi' is passive energy. This matter is further clarified that 'praan' in sanskrit is word for masculine gender and 'rayi' for feminine gender).

The sun is 'praan' energy, the moon is 'rayi' energy. The

tasmai—to him (kabandhi); **sahah ha**—that (rishi); **uvaach**—said; **prajaakaamah**—who are desirous of procreation; **vai**—certainly; **prajaapatih**—the lord of entire creation; **sah**—he (the lord); **tapah**—performed tapa; **atapyata**—did penance; **sah**—He; **tapah**—penance; **tapatwaa**—after tapa; **sah**—He; **mithunam**—to a pair; **utpaadayate**—creates; **rayim**—to rayi (energy to be used or food grain); **cha**—and; **praanam**—to praan (energy to used or food grain); **cha**—and; **iti**—these; **etou**—both these (rayi and praan); **mey**—for me, mine; **bahudhaa**—many, of different kinds; **prajaah**—to offspring; **karishyete**—will carry out; **iti**—this—(4)

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

sun enhances the 'bhoktri'—energy, the moon enhances the 'bhogya' energy. The sun and moon are 'praan' and 'rayi', and with their combination emerge different kind of creation. 'Praan' is a subtle element, its manifest form is the sun; 'rayi' is also a subtle element, its manifest form is the moon. Or, whatever tangible and intangible is visible in the world, all is 'rayi', 'bhogya'; as compared to all this, 'praan' infact is 'brahm', because brahm (praan) is the 'bhoktaa' of this tangible—intangible universe (rayi), for Him all this is²'bhogya'. Brahm is praan, the tangible-intangible universe is 'rayi'. Whatever is personified is all 'rayi'. From this viewpoint the sun is also 'rayi'. The sun produces 'bhoktri' energy in the world, hence is 'praan'; however, before brahm the sun also becomes 'bhogya', brahm is its 'bhoktaa', thus from this point of view the sun which is 'praan', as if becomes 'rayi' for brahm—(5)

('praan' and 'rayi' are relative (qualified) words. The sun is 'praan', but it has also been created, from the creators view it is 'rayi'. The moon is 'rayi', but it also creates its own universe, from this view it is 'praan'. Each object has a mix of 'praan' and 'rayi'. The total universe because it is 'bhogya' is 'rayi', Brahm—because of its being 'bhoktaa' of this universe is 'praan').

aadityo ha vai praano rayi-reva chandramaa rayirvaa etat-sarvam yan-moortam chaa-moortam cha tasmaat-moorti-reva-rayih—(5)

aadityah ha vai—the sun alone is; **praanah**—bhoktaa (which experiences); **rayih eva**—bhogya (that is experienced) energy, foodgrains; **chandramaah**—is moon; **rayih vai**—rayi (bhogya energy) precisely; **etat**—this **sarvam**—is all; **yat**—that, which; **moortam**—mortal—tangible, gross; **cha**—and **amoortam**—subtle; **cha**—and; **tasmaat**—with that; (however, with the view point of that brahm); **moortih**—mortal, the entire material world; **eva**—precisely; **rayih**—(is called) **rayi**—(5)

1. who makes use of or experiences.

2. to be used or experienced.

The sun rises, from the east. The sun spreads 'praan' energy in the east in its rays. In the same manner, in the direction of south, west, north, upwards-downwards, in between—from whichever 'praan' energy—displayed by the Sun, it pours that entire praan energy in its rays. The sun spreads its 'praan' energy in its rays, and the rays reach in every hook and corner of the world and distribute the praan energy everywhere—(6)

The rising sun is fire, but this fire is 'praan' energy. This

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान्प्राणान् रश्मिषु संनिधत्ते यदक्षिणां यत्प्रीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान्प्राणान् रश्मिषु संनिधत्ते ॥ ६ ॥

atha-aaditya udayan-yat-praacheem disham pravishati tena praachyaan-praanaan rashmishu sannidhatte yat-dakshinaam yat-prateecheem yat-udeecheem ya-dadho yadoordhwam yadantaraa disho yat-sarvam prakaashayati tena sarvaan-praanaan rashmishu sannidhatte—(6)

atha—and; **aadityah**—the sun; **udayan**—whole rising; **yat**—that which; **praacheem**—east; **disham**—in the direction of; **pravishati**—enters; **tena**—with that (rise); **praachyaan**—which exist in east direction; **praanaan**—to praans; to bhoktri-energy; **rashmishu**—in the rays; **sannidhatte**—keeps, spreads; **yat**—that; **dakshinaam**—in direction of south; **yat**—that; **prateecheem**—in direction of west; **yat**—that; **udeecheem**—in north direction; **yad**—that; **adhah**—down-ward; **yat**—that; **oordhwam**—upwards; **yad**—that; **autaraa**—in the mid part; **dishah**—of directions; (dishah antaraa—in north-west-south-west etc. intermediate directions); **yat**—that which; **sarvam**—to entire; **prakaashayati**—(that sun) illuminates; **tena**—with that (illumination); **saraan**—all; **praanaan**—to praan-energies (bhoktri-energies); **rashmishu**—in its (own) rays; **sannidhatte**—keeps, apreads—(6)

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतदृचाभ्युक्तम् ॥ ७ ॥

‘praan’ energy inspires the whole universe to perform their respective functions, this praan energy is universal, it features the entire universe, the character of universe is due to this praan energy. The ‘richas’ have stated this—(7)

The sun is universal—whatever character present in the universe is because of the life giving rays of the sun, it is ‘harin’—it is radiant; it is ‘jaat-vedas’—it exists in every born object, because everything exists due to its life giving rays; it is ‘paraayan’—it is the ultimate shelter of beings, it is the only light; it is hot; consisting of thousands of rays; it exists with hundreds of features—the bricks are baked due to it; the

sa esha vaishwaanaro vishva-roopah praano-agni-rudayate. tad-etad-richaam-abhyuktam—(7)

sah—it; **eshah**—this; **vaishvaanarah**—spread in all mankind (the all pervading spirit; the inspirer of the whole world to function); **vishwaroopah**—pervasive in the visible world, all pervading, universal spirit; **praanah**—bestower of bhoktri—energy; **agnih**—(bhoktaa) the splendid fire; **udayate**—is conspicuous; **tad etad**—that this statement; **richaah**—the veda-mantra has also; **abhi+uktam**—stated—(7)

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम्।

सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८ ॥

vishva-roopam harinam jaatavedasam paraayanam jyoti-rekam tapantam. sahasra-rashmih shata-dhaa vartmaanah praanah prajaanaam-udayati-eshah sooryah—(8)

vishvaroopam—universal form (permeated in all); **harinam**—‘harateeti harinam’—the rays of the sun absorb (haran—carry away) water, therefore the rays are called ‘harin’; **jaatavedasam**—who exists in each living object or which perceives; **paraayanam**—the final (last) refuge (shelter) of all; **jyotih**—illuminator; **ekam**—unique; **tapantam**—to that which is hot, ablaze (the learned perceive precisely that); **saahasra rashmih**—with countless rays; **shatadhaa**—of various

sprouts burst open; the plants take root, the grain and fruit ripen;—the sun rises and gives life to the animate and inanimate—(8)

(Dakshinaayan, Uttaraayan, Pitriyaan, Devyaan)

The division of a year or time is through the medium of sun. This time is as if 'prajaapati' lord of creatures. It is 'time' or period in which all live and die. Period has two parts. Upto six months the sun travels southwards, this period is called 'dakshinaayan'; upto six months it travels northwards, this period is called 'uttaraayan'. Those who consider 'isht-aapoort' (yajna-offering is reverence—'isht', getting a well—a tank—public lodgings etc. built is fulfilment—'aapoort') as service or aim; doing all this who wish for benefitting from its result, they win over 'chandra-lok'-sphere of the moon, they have plenty of usable materials since the moon represents consumable articles—bhogya. Thus those who are

kinds, in various features; **vartmaanah**—present; **praanah**—life giver; **prajaanaam**—of entire born creation; **udayati**—is growing-sprouting; **eshah**—it; **sooryah**—sun, inspirer of all—(8)

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

samvatsaro vai prajapatis-tasyaayane dakshinam chottaram cha. tadye ha vai tad-ishtaa-poorte kritam-ityupaasate tey chaandra-masam-eva lokam-abhijayante. ta eva punaraa-vartante tasmaat-etey rishayah prajaa-kaamaa dakshinam pratipadyante. esha ha vai rayir-yah pitriyaanah—(9)

samvatsarah—one year; **vai**—actually; **prajaapatih**—Lord of all; **tasya**—of that year having the form of Prajaapati; **ayane**—path-cause; **dakshinam**—south; **cha**—and; **uttaram**—north; **cha**—and (dakshinaayan and uttaraayan); **tat**—in fact; **ye**—that which; **ha vai**—with certainty; **tat**—to that (ceremony); **isht+aapoorte**—devoted to revered the charitable acts; (yajna-

inclined towards pleasures of the world, they circle in the wheel of birth and death. Their desire for sons and grandsons persists. Their path is the path of 'dakshinaayan', this is also called 'rayi-maarg', this is the path of 'pitriyaan'. When the sun travels south, then the dominant tendency of man is towards enjoyment, at that time clouds gather in the sky, darkness spreads and rain pours. However, when the sun travels towards north then the dominant tendency of man is towards renunciation detachment. This is 'devyaan', that is, the path of becoming a divine being. At that time the sky is clear, the sunshine glitters all over. No doubt, dakshinaayan and uttaraayan are there for 6-6 months, however, to maintain uttaraayan in mind all the time should be the aim of man. Those who cannot accomplish this, their life is dominated by the state of 'dakshinaayan' they proceed on the path of 'rayi', 'pravritti'—inclination, they have a strong desire to settle in a home-family and bear children and grandchildren, their path is 'pitriyaan' that is the path of become fathers—grand fathers—(9)

offering etc. 'isht' and 'aapoort' i.e. completion of wells-tanks-public lodgings etc. benevolent acts); **kritam**—karma or aim; **iti**—presuming as such; **upaasate**—worship, practice; **tey**—they; **chaandramasam**—regarding moon, regarding rayi, regarding bhogya; **eva**—precisely; **lokam**—to the situation; **abhijanyate**—win over, are totally successful in achieving; **tey**—they; **eva**—precisely; **punah**—again; **aavartante**—return, are entangled in the cycle of birth and death; **tasmaat**—with that reason; **etey**—these; **rishayah**—sages, the learned; **prajaakaamah**—desirous of offspring (children—grandchildren, wealth—pleasures); **dakshinam**—to south (through the shrewd path full of shrewdness and energy); **pratipadyante**—accept, confess; **eshah**—this; **ha vai**—precisely; **rayih**—mainly consisting of 'rayi' (path) and (bhog) pleasure; **yah**—which; **pitriyaanah**—is the path of pitars (of becoming parents and grand parents)—(9)

Those who set out on the path of 'uttaraayan' renouncing 'dakshinaayan', those who take shelter in the path of abstinence—'nivritti' rejecting the path towards instinct—'pravritti', they find atma with the help of 'tapa, brahmcharya, shraddhaa and vidya'. Just as those who run after 'ishtaapoort'—reverence and benevolence win over 'chandralok', in the same way those who search for 'atma' win over 'aadityalok'—region of the Sun. Chandralok is rayi—predominant; aaditya-lok is praan-predominant. Chandralok is rightists (dakshinaayan) path; aadityalok is leftists (uttaraayan) path. Life of aaditya-loka is without desire, is the path of shreya. Life of chandralok is contented life, is the path of Preya. Aaditya-lok, uttaraayan or search for atma is precisely that path where the life energy attracts man, whether he takes that path or not, this is the path of immortality, freedom from fear, this precisely is the ultimate path, other paths are misleading. Whoever takes this straight path, he does not return; those

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्यायात्मानमन्विष्या-
दित्यमभिजयन्त एतद्वै प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतस्मान्न
पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥ १० ॥

athotha-rena tapasaa brahm-charyena shraddhayaa vidyayaa-aatmaanamaa-anvishyaad-ityamabhi-jayanta-etatadwai paraayanam-etad-amritamabhayam-etatparaa-yaname-tasmaanna punaraa-vartante iti-eshanirodhah-tad-eshah shloka—(10)

atha—and; **uttarena**—with the superior path; **tapasa**—with tapa (restriction of body); **brahmchryena**—with brahmcharya (mind restraint); **shraddhayaa**—with firmness on truth, with insistence on truth; **vidyayaa**—with knowledge (shreya path); **aatmaanam**—to own form, to jeevaatma; **anvishya**—after seeking, knowing; **aadityam**—(present in jeevaatmaa) to God, to brahmlok; **abhijayante**—win over, find; **etad**—this (brahm, lok or state); **vai**—precisely;

1. penance, restraint, faith and knowledge.

who tread other paths lead astray hence return on this very path again and again; whoever looses the way will naturally return. This path is preventative, whoever walks on this path stops going further, he does not need to proceed any further. Whoever walks on the right path is in a position of stop walking, whoever walks on the wrong path will continue to walk, he will never have the restriction of walking since he will never reach the goal. The sun or a year is Prajaapati—lord of all, someone has said thus in a shloka—(10)

The sun is 'pitar'-protecting all. The five seasons are its five feet, the twelve months are twelve images, the other half of the divine region is its abode, is a city—he rests there. He is sagacious, far sighted—a 'pitar' who perceives all from above—seated on a chariot with seven wheels and six spokes this is

praanaanaam—of life giving energies; **aayatanaam**—is base, reserve; **etad**—this only is; **amritam**—immortality; **abhayam**—free of fear; **etat**—precisely this; **paraayanam**—is the ultimate goal (path of progress); **etasmaat**—with this (having achieved this); **na**—never; **punah**—again; **aavartante**—return (get entangled in the cycle of birth and death); **iti eshah**—this only is; **nirodhah**—restraint, state of rest; (in this connection) **tad**—however; **eshah**—this (part below); **shloka**—shloka utterance—is—(10)

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।

अथमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥

panchpaadam pitaram dwaadashaa-kritim diva aahuh parey ardhey pureeshinam. athemey anya-u parey vichakshanam sapta-chakre shadar aahu-arpitamiti—(11)

panchpaadam—which has five (winter season and winter being one) seasons like feet (parts); **pitaram**—which protects all; **dwaadashaakritam**—which has twelve months or a total image; **divah**—of divine region; **aahuh**—is said; **parey**—away, topmost; **ardhey**—in place, in half part;

what these and others tell. The seven wheels are the seven coloured beams of the sun. Just as each wheel has several spokes, in the same manner it is said that each sun beam has six spokes, these six spokes of each beam has six assisting rays—(11)

(Krishnapaksh, Shuklapaksh)

Prajapati created the universe and gave rise to 'praan' and 'rayi'. Prajaapati is not any particular person. Wherever there is his creation his impression is present as also 'praan' and 'rayi'. The sun (a year) is prajaapati, a month also is Prajaapati, because in a year and month—in both infact are born. In a month there is 'Krishna-paksh' and 'Shukla-paksh'. Krishnapaksh is 'rayi' and Shuklapaksh is 'praan'. Therefore the rishis conduct yajna and offerings etc. in Shuklapaksh, because Shuklapaksh represents 'praan', whereas business

pureeshinam—which rests in the other half of the city, present; **atha**—but; **imey**—these; **anye**—others (thinkers); **is**—with certainty **parey**—superior, away from the rest; **vichaksha-nam**—skilful, visionist; **sapta chakre**—which has seven coloured rays like a wheel; **shadrey**—which has six seasons like spokes; **aahuh**—is stated; **arpitam**—graciously seated, fitted with—(11)

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः ।

शुक्लः प्राणस्तस्मादेते ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२ ॥

maaso vai prajaapati-tasya krishna-paksha. eva rayih. shuklah praana-tasmaad-ete rishayah shukla ishtam kurvanti tara itarasmin—(12)

maasah vai prajaapatih—a month is Prajaapati; **tasya**—of that (month); **krishna pakshah**—krishna paksh (period of waving moon); **eva**—alone; **rayih**—is experienced—bhogya energy; **shuklah**—shuklapaksh (light half of the month—from the new to full moon); **praanah**—bhoktaa—(one who experiences), who provides life; **tasmaad**—with that reason; **ete**—these; **rishayah**—learned sages; **shukley**—in shukla-

of others is effected in Krishnapaksh which represents 'rayi'. A devotee of 'praan' maintains Shuklapaksh all the time in his life; a devotee of 'rayi' remains in Krishnapaksh all the time—(12)

Day and night are the image of Prajaapati, due to this reason 'praan' and 'rayi' are in this also. Day is 'praan' and night is 'rayi'. Those who indulge in passion during the day, their 'praan' energy withers away; those who indulge in passion during night, they live as if in brahmacharya, because night is 'rayi', and 'rati' is indeed rayi—rayi being in harmony with rayi does no harm—(13)

Grain is also the image of Prajaapati. Grain generates paksh, in life-giving time; **ishtam**—to desired function, yajna; **kurvanti**—perform; **itarey**—others (the illiterate, who do not understand); **itarasmin**—in others (krishnapaksh-well disposed time)—(12)

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

aho-raatro vai prajaapati-tasyaah-reva praano raatri-reva rayih praanam vaa etey praskandanti ye diwaa ratyaa sanyujyante brahmcharya-meva tadyad raatrou ratyaa sanyujyante—(13)

ahoraatro vai prajaapatih—infact day and night are Prajaapati; **tasya**—to that (day-night); **ahah**—day; **eva**—only; **praanah**—is life energy; **raatrih eva**—night only is; **rayih**—bhogya (experienced) energy; **praanam**—to (life force), praan; **vai**—with certainty; **etey**—these people; **praskandanti**—bring down, cause to fall, weaken; **ye**—who; **divaa**—in the day; **ratyaa**—with passion (sexual intercourse); **sanyujyante**—engrossed in; (**ratyaa sanyujyante**—who are engrossed in sex); **brahmcharyam eva**—it is brahmcharya alone; **tad**—those; **yad**—who; **raatrou**—at night; **ratyaa sanyujyante**—perform sex—(13)

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

vigour. That gives birth to offspring—(14)

Those who engage in religious observance of Prajaapati, they bear children. They are travellers to the path of dakshinaayan, rayi, pitriyaan and inclinations, Brahmlok belongs to those who are devoted to 'tapa', 'brahmcharya', and 'truth'. They are travellers to the path of uttaraayan, praan, devyaan and abstinence—(15)

**annam-vai prajaapati-tato ha-vai tad-reta-tasmaad-
imaah prajaah prajaayanta iti—(14)**

annam vai prajaapatih—grain alone is Prajaapati; **tatah**—with that grain; **ha vai**—only; **tad**—that; **retah**—becomes seminal fluid, virility; **tasmaad**—with that (virility); **imaah**—these; **prajaah**—animate creation, who bear life; **prajaayante**—are born; **iti**—this—(14)

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ।

तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १५ ॥

**tadye ha-vai tat-prajaa-pativratam charanti-tey
mithunam utpaadayante. tesaam-evaisha brahm-loko
yeshaam tapo brahmcharyam yeshu satyam
pratishthitam—(15)**

tad—so; **ye**—who; **ha vai**—only; **tat**—that (mentioned earlier); **parajaapativratam**—the religious observance, vow of Prajaapati (year, month, day and night and aspect of foodgrain); **charanti**—observe, conduct; **tey**—those (house holders); **mithunam**—to a pair like son-daughter, **utpaadayante**—procreate; (but) **teshaam**—their; **eva**—particularly; **eshah**—this; **brahmloka**—abode of brahm, emancipation; **eshah**—this; **brahmloka**—abode of brahm, emancipation; **teshaam**—in (for) whom; **tapah**—tapa; **brahmcharyam**—brahmcharya (restraint of mind and senses); **yeshu**—in whom; **satyam**—truth; **pratishthitam**—finds prestige; (**satyam pratishthitam**—prestige in truth-implicit belief)—(15)

Virtuous, pure brahm loka belongs to those who are not devious, untruthful and deceitful—(16)

SECOND QUESTION

*The 'principal energy' is praan alone that 'holds'—
'reveals' the universe*

After the question of Kabandhi, son of Katya—Vaidarbhi born in Bhrigu lineage, asked Pippalaad rishi—Lord! you have answered how offspring is born. Now please tell which deity 'holds—maintains' this offspring after birth, who 'reveal—bring to light' this offspring, who amongst these deities is the leading one? Which power 'holds' creation, on account of which power this universe sustains? Which power brings to light or

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

teshaam-asou virajo brahm-loko na yeshu jihmam-anritam na maayaa cheti—(16)

teshaam—theirs (alone); **asou**—this; **virajah**—devoid of passion-virtuous, pure; **brahmloka**—is abode of brahm, free from rebirth; **na**—never; **yeshu**—in whom; **jihmam**—crookedness; **anritam**—untruth; **na**—nor; **maayaa**—deceitful behaviour, trickery; **cha**—and; **iti**—this—(16)

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

atha hainam bhaargavo vaidarbhih paprachchha, bhagwan-kati-eva-devaah prajaam vidhaarayante, katara etat-prakaashayante, kah punareshaam varishtha iti—(1)

atha—after this; **ha**—definitely; **enam**—to him (Pippalaad rishi); **bhaargavah**—born in Bhrigu lineage; **vaidarbhih**—Vaidarbhi; **paprachchha**—asked; **bhagwan**—O reverend maharshi!; **kati**—how many; **eva**—precisely; **devaah**—deities, powers with divine character; **prajaam**—to the created universe; **vidhaarayante**—hold maintain; **katarey**—who,

points out the universe, due to which power this universe has reached its present developed form? Which is the 'principal' power, if there are any such many powers?—(1)

Rishi Pippalaad answered—the universe is of two types—inanimate and animate. Both are called 'vaan'. 'Vaan' means, 'vaa+an' meaning that whose life is not definite, which exists and will never remain. In Sanskrit 'an' means—'praan'; 'vaa' means—'perhaps, probably'. This vaan-like inanimate—animate creation is held by someone in such a manner just as a wooden pole prevents a thatched roof from falling, keeps it fixed on itself. Regarding the matter about inanimate creation of 'brahmaand'—macrocosm; the cosmos, air, fire, water and earth started quarrelling with each other claiming that, we are holding—maintaining it; about animate creation

etat—to it; **prakaashayante**—bring to light, making known; **kah**—who; **punah**—again; **eshaam**—of (in) these; **varishthah**—principal, (is) the best; **iti**—this (asked)—(1)

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

tasmai sa hovaacha-aakaasho ha vaa esha-deva
vaayur-agni-aaraapah prithivee vaang-manash-
chakshuh shrotram cha, tey prakaashya-abhivadanti
vayam-etad baanam-avashtabhya vidhaar-yaamah—(2)

tasmai—to him (Vaidarbhi); **sah ha**—he (Pippalaad rishi); **uvaacha**—said; **aakaashah**—sky, space, cosmos; **ha vai**—with certainty; **eshah**—he (preserver of the universe); **devah**—deity; **vaayuh**—air; **agnih**—fire; **aapah**—water; **prithvee**—earth; (these five elements are holding the universe); **vaang**—speech, tongue (taste); **manah**—mind, the inner faculty; **chakshuh**—eyes; **shrotram**—ears; **cha**—and (these organs of action and wisdom being ten and the eleventh is the mind being illuminators of this universe); **tey**—these deities; **prakaashya**—(to the universe) after bringing to light; **abhivadanti**—talk amongst themselves, began quarrelling;

of 'pind'—microcosm; speech, mind, eyes, ears began quarrelling and emphatically asserted that we are holding it—(2)

Finding them quarelling, 'praan', the best of all said—do not be foolish. I have divided myself in five sections and am holding this inanimate-animate creation in the form of 'man', just as a pole holds a thatched roof—(3)

—(Kena 3, Brihad 1-3; 3-1)

The five elements—earth, water etc. of the inanimate

vayam—we; **etad**—this; **baanam**—to the created universe like a thatched roof; **avashtabhya**—give support, hold; **vidhaarayaamah**—hold, maintain—(2)

तान्वरिष्ठः प्राण उवाच, मा मोहमापद्यथाहमेवैतत्पञ्चधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति । तेऽश्रद्धाणा बभूवुः ॥ ३ ॥

taan-varishthah praan uvaacha, maa moham-aapadya-thaaha-mevatad-panch-dhaatmaanam pravibhajyaitad-baanam-avashtabhya vidhaara-yaama iti. tey-ashrad-dadhaanaa babhoovuh—(3)

taan—to those (organs of sense); **varishthah**—chief amongst them; **praanah**—praan; **uvaach**—said; **maa**—never; **moham**—to ignorance; to foolish pride; **aapadyatha**—get involved; **aham**—I; **eva**—alone; **etah**—to this; **panchdhaa**—with five kinds (in form); **aatmaanam**—to myself; **pravibhajya**—have divided; **etad**—this; **baanam**—to the thatched roof; **avashtabhya**—have restrained; **vishaaryaami**—am holding; **iti**—this (having said); **tey**—those (senses etc.); **ashrad-dadhaanaah**—disbelief; **babhoovuh**—became; (**ashrad-dadhaanaah babhoovuh**—did not believe; did not agree)—(3)

सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते तद्यथा मक्षिका मधुकराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुःश्रोत्रं च ते प्रीताः प्राणं स्तुवन्ति ॥ ४ ॥

universe of brahmaand—macrocosm and the five organs of sense of the animate universe of pind—microcosm appeared reluctance to agree, hesitated to agree. Praan also could not restrict his pride. He sprang up, he was about to pull out when the others also appeared to be pulling out. He stopped, then the others also stopped. Just as all the bees fly away after the queen bee flies away, and on her settling down, the others also settle, in the same manner the five elements of 'brahmaand'—macrocosm and the five organs of sense of 'pind'—microcosm gladly began to sing praise of 'praan'—(4)

sa-abhimaanaat-oordhwam-utkramata iva tasmin-utkraama-tya-ithare sarvam eva-utkraamante tasmish cha pratishtha-maane sarvam eva pratishthante tad-yathaa makshikaa madhukara-raajaanam-utkraamantam sarvaa evotkraamante tasmin-cha pratishthamaane sarvaa eva praatishthanta evam vaang-manash-chakshu-shrotram cha-tey preetaah praanam stunvante—(4)

sah—that (praan); **abhimaanaat**—because of self pride; **oordhwam**—above, upwards; **utkramate**—springs up, emerges; **iva**—as if; **tasmin utkraamati**—on its coming out-exit; **atha**—again; **itarey**—others; **sarvey**—all (deities); **eva**—only; **utkraamantey**—come out-exit; **tasmin**—in (of) that; **cha**—and; **pratishthamaaney**—on being established, on appearing again; **sarvey eva**—precisely all; **pratishthantey**—stand still, stop, pause; **tat**—then; **yathaa**—just as; **makshikaah**—the bees; **madhukar-raajaanam**—of the queen bee of honey; **utkraamantam**—(seeing) it fly away; **sarvaah eva**—all of them; **utkraamantey**—fly away; **tasmin cha pratishthamaaney**—and on its (queen-bee) settling down; **sarvaah eva**—all of them; **praatishthantey**—are settled; **evam**—similarly; **vaak**—speech; **manah**—mind; **chakshuh**—eye; **shrotram**—ear; **cha**—and; **preetaah**—well disposed; **praanam**—of (towards) praan; **stunvanti**—eulogise—(4)

Praan alone is giving heat (warmth) in the form of fire, Praan alone is granting sunshine in the form of sun, Praan alone is causing water to rain in the form of cloud, Praan alone is giving charity in the form of wealth, Praan alone is bestowing life in the form of air, Praan alone giving shelter in the form of earth, Praan alone is granting pleasure enjoyment experienced in universe in the form of 'rayi'. Whatever is mortal and whatever is immortal—all is praan—(5)

(From this view point 'rayi' leans on the support of 'praan'. The bhogya (enjoyable, to be experienced)—energy in rayi is inherent under the care of praan. If 'bhogya' does not exist then 'bhoktaa' (who experiences) can exist; without 'bhoktaa'—'bhogya' cannot exist; without rayi—praan can stay; without praan—rayi cannot stay. 'Bhoktaa' is true existence, not 'bhogya'. After establishing 'praan' and 'rayi' in the first question, the rishi states that leading status between them is not of 'rayi', but of 'praan' meaning 'bhoktaa').

Just as spokes are fixed in the hub of a wheel of a chariot, in the same manner everything rests in praan. Rik, yaju, saam,

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

esho-agni-tapatyesha surya esha parjanya maghvaan-esh vaayu-resha prithivee rayirdevah sat-asat-amritam cha yat—(5)

evah—this praan alone is; **agnih**—fire (in form); **tapati**—is hot; **eshah**—this; **sooryah**—sun (in form); **eshah**—this; **parjanyah**—cloud (in form); **maghvaan**—wealth generously, Indra; **eshah**—this; **vaayuh**—air (in form); **eshah**—this; **prithivee**—the earth (in form); **rayih**—bhogya (to be experienced) world (in form); **devah**—deity; **sat**—powerful, everlasting; **asad**—that perishes; **cha**—and; **amritam**—eternal, **cha**—and; **yat**—whatever (exists is praan alone)—(5)

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम्।

ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

that is, total 'jynaan-kaand' (section of wisdom) and yajyna meaning total 'karma-kaand' (section of sacrificial rites) is for devotion to 'praan'. 'Kshatra' is the physical material power maintaining and restraining the world, 'brahm' is the spiritual power. Both depend on the 'praan-shakti'—life force (energy)—(6)

O praan (life); you are the form of Prajaapati. You wander in the womb, on being born it is you who is born. O praan; all people carry gifts and offer respect to you. You, with your praan-energies, are holding the inanimate—animate universe—(7)

O praan; in 'deities' (amongst the eminent in virtues)

araa iva rath-naabhau praane sarvam pratishthitam. richo yajoonshi saamaani yajnah kshatram brahm cha—(6)

araah—(of) spokes; **iva**—like; **rath-naabhau**—in a wheel's hub of a chariot; **praaney**—in praan; **sarvam**—every-thing; **pratishthitam**—is situated, established; **richah**—Rig-veda; **yajoonshi**—yajur-veda; **saamaani**—saam-veda; **yajna**—virtuous deed; **kshatram**—(material energy) heroic disposition; **brahm**—knowledge (spiritual energy); **cha**—and—(6)

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।

तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ ७ ॥

prajaa-patish-charasi garbhey twameva pratijaayase. tubhyam praan prajaastvimaam balim haranti ya-praanai prati-tishthasi—(7)

prajaapatih—prajaapati (in the form of); **charasi**—wanders; **garbhey**—in the womb; **twam eva**—you alone; **pratijaayase**—(of father-mother) is born alike; **tubhyam**—to you; **praan**—O praan; **prajaah**—people; **tu**—then; **imaah**—these; **balim**—gifts; **haranti**—bring (offer gifts); **yah**—that (you); **praanaih**—by means of praan-energies; **prati-tishthasi**—are established—(7)

देवानामसि वह्नितमः पितॄणां प्रथमा स्वधा ।

ऋषीणां चरितं सत्यमथर्वाङ्मिसामसि ॥ ८ ॥

you have more divine qualities than fire; in 'ancestors' (amongst the seniors in age) you are that first delight which any father experiences for his new born; you are that virtuous conduct belonging to the firm and steady rishis (eminent in virtue and senior in age-both)–(8)

O praan; you are 'Indra' with your own lustre; with your own protection you are 'rudra'; you are wandering in the cosmos in the form of 'sun' who is the lord of all radiance of the universe–(9)

O praan; when you cause rain then your subjects rise

devaanaam-asi vanhitamah pitrinaam prathamaa swadhaa. risheenaam charitam saytam-atharvaangi-rasaamasi–(8)

devaanaam–amongst the deities (mature in virtue or knowledge); **vanhitamah**–better than agni (deity) (that causes to attain), **pitrinaam**–amongst senior people (elderly); **prathamaa**–first, main; **swadhaa**–delight, self sufficient, foodgrain; **rishinaam**–creative, having foresight, endowed with virtue and age; **charitam**–conduct, behaviour; **satyam**–virtuous character, appropriate; **atharvaangirasaam**–immovable, absolute, (firm in ones aim) and devoted to accomplishing knowledge; **asi**–is–(8)

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।

त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

indras-twam praan tejasaa rudro-asi pari-rakshitaa. twamant-rikshe charasi suryastwam jyotishaam patih–(9)

indrah–entirely endowed with divine majesty, God; **twam**–you; **praan**–O praan; **tejasaa**–with lustre; **rudrah**–rudra fear-some; **asi**–is; **parirakshitaa**–protector; **twam**–you; **antrarikshey**–in sky; **charasi**–are wandering; **sooryah**–the sun; **twam**–you; **jyotishaam**–of illuminators stars, fire, lightning; **patih**–lord–(9)

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।

आनन्दरूपास्तिष्ठन्ति कामायात्रं भविष्यतीति ॥ १० ॥

everywhere and get carried away with joy and perceive—now there will be enough foodgrain—(10)

O praan; the lowest of the low human—¹vraatya—is your image, highest of the high—the only ‘rishi’—is also your image. You are the ‘attaa’ (cause of catastrophe) of the universe, are bhoktaa (consumer); we deliver your ‘aadya’ (edible)—bhogya—you are bhoktaa we are bhogya; you are master of the universe; you are also the guardian of the life giving vital air—(11)

O praan; your image which is lodged in speech, which

yadaa twam-abhi-varshasya-themaah praan-tey prajaah. aanand-roopaas-tishthanti kaamaa-yaannam bhavishya-teeti—(10)

yadaa—when; twam—you; abhivarshasi—cause rain; atha—then; imaah—these; praan—O praan; tey—your; prajaah—prajaas (the existent elements inanimate-animate); anand-roopaah—are delighted; tishthanti—become, at peace; kaamaay—abundant, as per desire; annam—grain; bhavishyati—will be; iti—this (thinking as such)—(10)

व्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्यतिः ।

वयमाद्यस्य दातारः पिता त्वं मातरिश्वनः ॥ ११ ॥

vraatyas-twam praanaika-rishi-rattaa vishwasya satpatih. vayam-aadyasya daataarah pitaa twam maatarishwanah—(11)

vraatyah—fallen, without sanskars; twam—you; praan—O praan; ekarishih—unique scholar (with sanskars); attaa—bhoktaa or who causes catastrophe; vishvasya—of all, of universe; satpatih—who nurtures, most eminent always existent lord; vayam—we; aadyasya—of bhogya, of who is to be used; daataarah—giver, carrier; pitaa—guardian; twam—you; maatarishwanah—of air—(11)

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।

या च मनसि संतता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

1. having parents of mixed low caste.

exists in the ear and eye, that image which is stretching in mind, make that beneficial, do not reverse it—my life—force should not decay in any limb—(12)

Whatever rests in these three cosmological regions—earth, lightning and cosmos—all are in the power of praan. O praan! just as a mother protects her child, similarly you protect us. Grant us—shree—material prosperity—and ‘prajyaa’—mental and spiritual prosperity—(13)

yaa **tey** **tanoorvaachi** **pratishtithaa** **yaa** **shrotre** **yaa** **cha** **chakshushi**. **yaa-cha** **manasi** **santataa** **shivaam** **taam** **kuru** **utkrameeh**—(12)

yaa—that which; **tey**—your; **tanooh**—body, image; **vaachi**—in speech; **pratishtithaa**—is situated, resting; **yaa**—which; **shrotrey**—in ear; **yaa**—which; **cha**—and; **chakshushi**—in the eye; **yaa cha**—and that which; **manasi**—in mind; **santataa**—is extended; **shivaam**—beneficial, peaceful, virtuous; **taam**—to that; **kuru**—do; **maa**—not; **utkrameeh**—(leaving us) come out-exit—(12)

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।

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

praanasyedam **vashe** **sarva** **tridive** **yatpratishtitham**. **maateva** **putraan** **rakshasva** **shrischa** **prajyaam** **cha** **vidhehi** **na** **iti**—(13)

praanasya—of praan, **idam**—this; **vashe**—in power, under control; **sarvam**—all; **tridivey**—in all three cosmological regions; in heaven in cosmos; **yat**—that which; **pratishtitham**—is present; **maataa+iva**—like a mother; **putraan**—of sons; **rakshasva**—protect; **shreeh**—prosperity, grace, splendour; **cha**—and; **prajyaam**—to wisdom, ability to understand; **cha**—and; **vidhehi**—accomplish, to bestow; **nah**—to us; **iti**—this (the deities—the senses—performed sang lavish praise)—(13)

THIRD QUESTION

The portraiture of 'praan, apaan, samaan, vyaan, udaan in pind (microcosm) and brahmaand (macrocosm)

In the second question it was explained that prajaa, that is, whatever is created, is held not by 'rayi' but 'praan', it is 'praan' that makes it known, 'praan' alone is supreme. After hearing this Kaushalya, the son of Ashwal asked Pippalaad rishi—O reverent lord; this 'praan' which holds all objects that are born, where does it originate from? In what way does it enter the body? How is it placed in the body arranging itself in different sections? How does it exit the body? How does it hold the outer world (material and spiritual), and how does it hold atma in this body? (1)

अथ हैनं कौशल्यश्चाश्वलायनः पप्रच्छ । भगवन्कुत एष प्राणो जायते
कथमायात्यस्मिञ्छरीर आत्मानं वा प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते कथं
बाह्यमभिधत्ते कथमध्यात्ममिति ॥ १ ॥

**atha hainam koushalyash-chaashva-laayanah
paprachchha. bhagwan-kuta esha praano jaayate
katham-aayaati-asmin-shareere aatmaanam vaa
pravibhajya katham pratishthate kenotkramate katham
baahyam-abhidhatte katham-adhyaatmam-iti—(1)**

atha he—after this; **enam**—to (from) him; **koushalyah**—Koushalya; **cha**—and; **aashvalaayanah**—son of Ashwal; **paprachchha**—asked; **bhagwan**—O respectful one; **kutah**—from where, from whom; **eshah**—this (mentioned earlier); **praanah**—praan; **jaayate**—originates; **katham**—how; **aayati**—enters; **asmin**—this; **shareere**—in body; **aatmaanam**—to itself; **vaa**—or; **pravibhajya**—distributes; **katham**—how; **pratishthate**—is placed; **kena**—in what manner; **utkramate**—exits; **katham**—how; **baahyam**—to the external and spiritual world; **abhidhatte**—holds or relates (illuminates); **katham**—in what way; **adhyaatmam**—to atma; **iti**—this (asked)—(1)

1. respiratory system, alimentary system, digestive system, circulatory system, abode system of 'life'.

The rishi replied—you have asked many questions, well then, you are brahm-nishtha (devoted to the knowledge of brahm), therefore I will answer your questions—(2)

‘Praan’ originates from ‘atma’. Just as a shadow is linked with a person, in the same manner ‘praan’ is linked with ‘atma’. Shadow’s origin is from a person; ‘praan’s’ origin is from ‘atma’. It enters the body with the karma of the mind. The impressions—desires of the mind become a rope and draw the atma in the body, the moment atma sets in the body, praan sets working—(3)

तस्मै स होवाचातिप्रश्नान्यृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥ २ ॥

tasmai sa hovaachaa-atiprashnaan-prichchhasi brahmishtho-aseeti tasmaatte aham braveemi—(2)

tasmai—to him (Koushalya); **sah ha**—he; **uvaacha**—said; **atiprashnaan**—too many questions or questions which do not come under that category (only subject of experiences); **prichchhasi**—you are asking; **iti**—hence; **brahmishthah**—devoted in knowledge of brahm; **asi**—you are; **iti**—therefore; **tasmaat**—because of that reason; **tey**—to you; **aham**—I; **braveemi**—will counsel, will answer—(2)

आत्मन एष प्राणो जायते ।

यथैषा पुरुषे छाद्यैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिञ्छरीरे ॥ ३ ॥

aatman-esha praano jaayate. yathaishaa purushe chhaayai-tasmin-etad-aatatam mano-krite-naayaati-asmin-shareere—(3)

aatmanah—from atma; **eshah**—this; **praanah**—praan; **jaayate**—originates; **yathaa**—just as; **purushe**—in a human (exists along with); **chhaayaa**—shadow; **etasmin**—in this (atma); **etad**—this (element of praan); **aatatam**—is spread, is connected; **manokritena**—with karma caused by mind (with the inspiration of mind); **aayaati**—enters; **asmin**—this; **shareerey**—in body—(3)

Just as an emperor appoints his staff members for respective functions, appointing some one as ruler of this or that village, similarly this praan appoints other praans in their separate functions—(4)

The alimentary system is established in the anus and lower part, 'apaan'—'ap+aan'; the respiratory system is praan—'pra+aan' itself in the eye-ear-mouth-nose; the digestive system 'samaan'—'sam+aan' is established in the mid

यथा सम्राडेवाधिकृतान्विनियुङ्क्ते एतान्ग्रामानेतान्ग्रामान्

धितिष्ठस्वेत्येवमेवैष प्राण इतरान्प्राणान्पृथक्पृथगेव संनिधत्ते ॥ ४ ॥

yathaa samraat-evaadhikritaana-viniyungkte etaan-graamaan-etaan-graamaan-adhitishthasva-iti-evam-eva eshah praan itaraan praanaan-prithak-prithag-eva sannidhatte—(4)

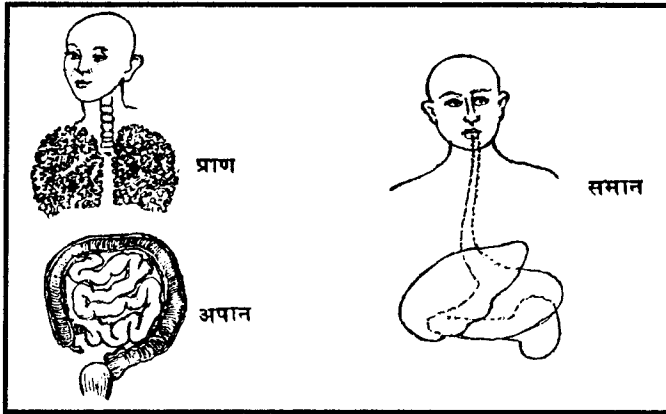
yathaa—just as; **samraat**—an emperor; **adhikritaana**—to staff members under him; **viniyungakte**—appoints; **etaan**—these; **graamaan**—to villages; **etaan**—these; **graamaan**—to villages; **adhitishthasva**—keep under authority, become ruler (in-charge, organiser); **iti**—just so; **evam eva**—precisely; **eshah**—this; **praanah**—praan; **itaraan**—other; **praanaan**—to praans (apaan etc.); **prithak prithag eva**—separately (each in proper place); **sannidhatte**—keeps, appoints—(4)

पायूपस्थेऽपानं चक्षुः श्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः । एष होतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५ ॥

paayupasthe-apaanam chakshu-shrotre mukha-naasikaabhyaam praanah swayam praatishthate madhye tu-samaanah. esha hye-taddhutam-annam samam nayati tasmaat-etaa saptaarchisho bhavanti—(5)

paayoopasthe—in anus and urinary organ; **apaanam**—to apaan; **chakshuh shrotre**—eye and ear; **mukha-naasikaabhyaam**—by (in) mouth and nose; **praanah**—(homogeneous) praan; **swayam**—by itself, on its own; **praatishthate**—is situated; **madhye tu**—between the middle (of the anus and eyes-ears); **samaanah**—'samaan' named

part of the body. The foodgrain present in the body like an oblation is carried all over the body by 'samaan', making it even and homogeneous in order to awaken the seven lustres in the body. Two eyes, two nostrils, two ears and one mouth—these are seven lustres of the body which are nourished by 'samaan'—digestive system—(5)



The abode of atma is in the heart. Along with this heart there are principal 101 main blood vessels (veins). Each vessel

third praan peculiarity; **eshah**—this 'samaan' praan; **hi**—precisely; **hutam**—grasping (brought in the digestive power); **annam**—to food; **samam**—even, uniform; **nayati**—takes away, carries; (**samam nayati**—distributes equitably evenly to all), **tasmaat**—precisely because of that reason; **etaah**—these; **sapta**—seven (two eyes, two ears, two nostrills and one mouth or tongue); **archishah**—inflamed heat, suitable in their work; **bhavanti**—become—(5)

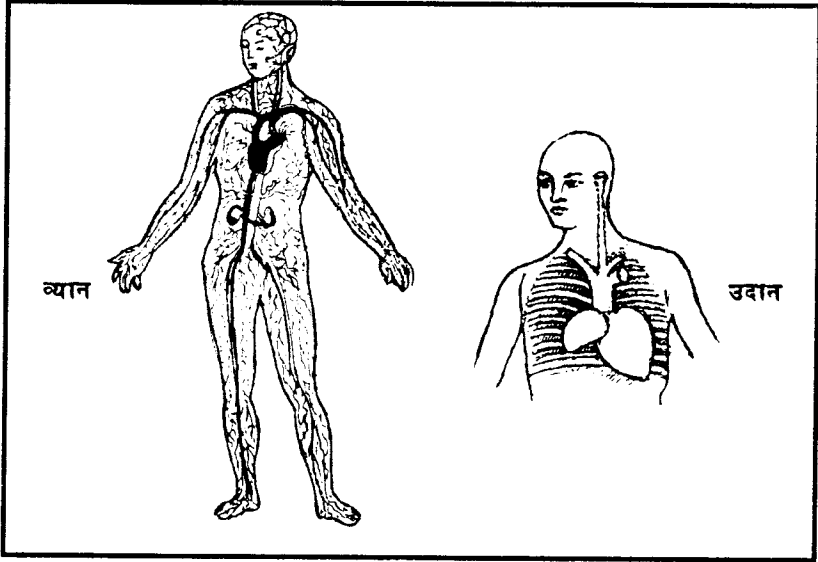
हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतमेकैकस्यां
द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६ ॥

hridi-hi-eshah aatmaa. attrait-dekashatam
naadeenaam taasaam shatam-mekai-kasyaam dwaasaptatih-dwaa-saptatih prati-shaakhaa-naadi-sahasraani
bhavantyaasu vyaanash-charati—(6)

spreads to a hundred sections. Each section spreads to seventy two thousand branches. From the heart to this total circulatory system—'vyaan=vi+aan'—wanders—(6)

—(Katha 6-16; Chhaandogya 8-6;
Brihad 2.1.19; 4.2.3; 4.3.20; 4.4.2)

(Many scholars on metaphysics opine that the word 'naadee' used in the Upanishads is not for 'nerve' or 'artery' etc. but for the invisible nerves of the subtle body that are



hridi hi—precisely in the heart; **eshah aatmaa**—this atma (jeeva) rests; **attra**—in this heart; **etad**—this; **ekshatam**—one hundred and one; **naadeenaam**—of the blood vessels (are in number); **taasaam**—of those (one hundred one); **shatam shatam**—hundred-hundred; **ekai-kasyaam**—in each (primary) blood-vessel (there is a section); **dwaasaptatih-dwaasaptatih**—seventy two-seventy two; **pratishaakhaa naadee-sahasraani**—each section (of the blood-vessel) thousand; (**dwaasaptatih dwaasaptatih prati shaakhaa naadee sahasraani**—in each section of blood vessel there are seventy two thousand offshoot branches of blood vessel);

connected to 'chakras'. The mentaion of these 'chakras' is in 'taantrik'—mystical practices—literature).

One artery from the heart—carotid artery—goes to the brain. In that rests 'udaan=ud+aan' (towards top or bottom)—life exists. On engaging in virtuous acts, udaan seated in the heart uplifts atma to higher world; on engaging in sinful acts, 'udaan' leads atma to the world of sin. On performing both kinds of deeds 'udaan' leads 'atma' to the world of humans—(7)

—(Taittireeya 1.6; Aitareya 1.3.12)

(With suffix 'dhanya' affixed to the verb 'an praanane'—'aan' is perfected—thus 'aan' means 'act of life').

After the description of 'pind'-microcosm-in praan-apaan etc. we now comment on 'brahmaand'-macrocosm-

bhavanti—there are; **aasu**—amongst these; **vyaanah**—peculiar praan named 'vyaan'; **charati**—wanders, circulates—(6)

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

athai-kayordhwa udaanah punyena punyam lokam nayati paapena paapam-ubhaabhyaam-eva manushya-lokam—(7)

atha—and; **ekayaa**—from the one ('sushumnā' blood vessel moving towards the brain); **oordhwah**—rising upwards; **udaanah**—peculiar praan named 'udaan'; **punyena**—by committing virtuous deeds; **punyam**—virtuous (superior-higher); **lokam**—to the world, to the place, to period, to form of existence; **nayati**—causes to obtain; **paapena**—by committing sin; **paapam**—to lower, inferior (form of existence); **ubhaabhyaam**—by committing both (sinful-virtuous) deeds; **eva**—precisely; **manushya-lokam**—to human existence (causes to attain)—(7)

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥ ८ ॥

in praan-apaan etc. In the outer world 'praan' rises like the sun. The praan-energy of the sun is favourable to praan-energy of the eye. Praan of eye is praan of pind (microcosm), praan of sun is praan of brahmaand (macrocosm). Eye is sun of this pind, the sun is eye of this brahmaand—in both there is similarity; the earth is below, in that matter praan is above and apaan is below. Sun has connection with praan and the earth with apaan. Whatever deity is in earth is apaan in a human. Who is the god of earth? The one that pulls it downwards that very one indeed is its god—with that the earth is set in place, or else with the pull of the sun it would have collided with it. In the outer world apaan becomes the aspect of gravity and is the cause of such a situation. The apaan energy of earth is representative of the apaan energy of the body. The gap (distance) between sun and earth—the sky

aadityo ha vai baahya praana udayati-asha hyenam chaakshusham apraanam-anugrinhaanah, prithivyaam yaa devataa saishaa purushasya-apaanam-avashtabhyaantaraa yadaakaashah sa samaano vaayur-vyaanah—(8)

aadityah—sun; **ha vai**—positively; **baahya**—(from pind) of external (spiritual); **praanah**—is praan; **udayati**—rises; **eshah**—this (praan in form of sun); **hi**—precisely; **enam**—this; **chaakshusham**—present in the eye; **praanam**—(situated in body) to praan; **anugrinhaanah**—obliges, does a favour of providing praan-energy; **prithivyaam**—in earth; **yaa**—whichever; **devataa**—divine energy (the gravitational force that pulls downwards); **saa eshaa**—that this is precisely (the gravity of the earth); **purushasya**—of man, of human body; **apaanam**—to apaan; **avashtabhya**—restraining, providing gravitational force; **(anugrinhaanaa**—is doing a favour, is providing energy); **antaraa**—between (the sun and the earth) in between; **yat**—the one which is; **aakaashah**—is the sky; **sah**—that precisely; **samaanah**—is providing favour to praan peculiarity named 'samaan'; **vaayuh**—(in the outer world) particularly air; **vyaanah**—is obliged being favoured of praan

(space) between them, is samaan. The air is vyaan—(8)

Just as udaan rests in the body, similarly energy (warmth, heat) exists in the outer world. After explaining the five praans of pind and brahmaand, the rishi talks again about pind that the atma exits the body by the effect of udaan. As long as there is heat in the body, the atma with the help of udaan stays in the body. When the heat of the body calms down, then the organs of sense stop moving about and stay within the mind and man prepares for rebirth. The udaan of the body represents the heat of outer world. That praan—energy which functions as udaan in the body, that very one functions as heat in outer world. When the heat declines in the outer world then entire creation as if, passing out, it gets ready for a new day. In fact, when the heat of the body subsides then, with the help of udaan; atma, because of virtuous deeds proceeds to the world of the holy—paradise; and due to evil deeds proceeds to the world of sin and because of both kinds of deeds proceeds to the world of humans—(9)

At the time of death, whatever is the state of ‘chitta’—mind-exists, the same state of mind reaches alongwith its

distinction named ‘vyaan’—(8)

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः ।

पुनर्भवमिन्द्रियैर्मनसि संपद्यमानैः ॥ ९ ॥

tejo ha vaa udaan-tasmaad-upashaant-tejaah.
punarbhavam-indriyaih-manasi sampadya-maanaih—(9)

tejah—(of outer world) heat (warmth); **ha vai**—only; **udaanah**—obliged to praan named ‘udaan’; **tasmaad**—with that reason; **upshaant-tajaah**—whose glow (heat) has calmed (ended), he; **punarbhavam**—to rebirth (thereafter stage of rebirth) (achieves); (then) **indriyaih**—through the organs of sense; **manasi**—in mind; **sampadyamaanaih**—being immersed in, vanishing into—(9)

यच्चित्तस्तेनैव प्राणमायाति प्राणस्तेजसा युक्तः सहात्मना यथासंकल्पितं लोकं नयति ॥ १० ॥

spirit. Praan alone manages 'teja', 'chitta' and 'atma' to the loka of their 'rsolves'. What are these 'teja', 'chitta' and 'atma'? What is the relation of the three with 'praan'? Praan has two energies (abilities)—physical and mental. The physical ability of praan is its lustre—teja, with the teja of praan the body acts. The ability is the chitta—mind—of praan. Through this chitta uncertainty comes up. When praan departs from the body, it takes 'teja' and 'chitta' along with it, however, while remaining in the body whatever is the condition (state) of 'teja' and 'chitta'—it can proceed to the same sort of loka. While leaving, atma also departs because atma and praan exist together. Like this while departing from the body, praan takes away its three supports with itself—physical (teja), mental (mind) and spiritual (atma). The path from where atma exists the body is called the 'udaan'—path by the author of the Upanishad. This is that path which starts from the blood vessel of the heart which opens in the brain and which is called 'carotid artery'—(10)

A scholar who perceives everything about 'praan', he is

ya-chchittastenaisha praan-maayaati praanas-tejasaa yuktah-sahaatmanaa yathaa-sankalpitam lokam nayati—(10)

yachchittah—whatever sort is its mind (certain-uncertain) frame; **tena**—alongwith that mind; **eshah**—this spirit-soul-jeevaatma; **praanam**—to praan energy; **aayaati**—obtains, reaches; (then) **praanah**—praan; **tejasaa**—to energetic udaan (with up ward movement); **yuktah**—endowed with; **sahaatmanaa**—alongwith jeevaatmaa; **yathaa-sankalpitam**—according to resolve of chitta at that time; **lokam**—to (sinful-virtuous) birth; **mayati**—carries away—(10)

य एवं विद्वान्प्राणं वेद न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥ ११ ॥

ya evam vidwaan-praanam veda na haasya prajaa heeyate-amrito bhavati tad-esha shloka—(11)

immortal even after death, his genealogy is not disturbed—(11)

He who knows from where has 'praan' originated, which are its five different places, how is it all pervasive in the universe, how has it established similarity between the body and outer world, that is between pind (microcosm) and brahmaand (macrocosm)—he tastes nectar, he tastes nectar (immortality)—(12)

yah—the one who; **evam**—like this; **vidwaan**—perceives; **praanam**—to praan; **veda**—is aware; **na**—never; **ha**—definitely; **asya**—of his; **prajaa**—progeny; **heeyate**—deminishes; (**na ha asya prajaa heeyate**—his genealogy is not cut off, heredity continues); **amritah bhavati**—becomes immortal on his own accord; **tad**—then (in this matter); **eshah**—this; **shloka**—wise saying (is also there)—(11)

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।

अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुत इति ॥ १२ ॥

utpattim-aayatim sthaanam vibhutwam chaiva panchadhaa. adhyaatmam chaiva praanasya vijaay-amritam-ashnute vijyaay-amritam-ashnute iti—(12)

utpattim—to the origin (of praan); **aayatim**—(in its body) to arrival—origin; **sthaanam**—to situation (installation, consecration); **vibhutwam**—(in the body) to extensiveness; **cha+eva**—and particularly; **panchadhaa**—(of this praan) to five types (of division); **adhyaatmam**—to the relationship with atma in the body, in atma; **cha eva**—and particularly (**adhidaivat**—to the state of origin etc. of praan in brahmaand—macrocosm); **praanasya**—of praan; **vijyaaya**—knowing; **amritam ashnute**—achieves immortality—enjoys; **vijyaaya amritam ashnute**—finds immortality after perceiving; **iti**—this (is the hymn)—(12)

FOURTH QUESTION

Progressive significance of praan, mana, atma and brahm

From where does praan originate, where all is it present in the body, how does it come, how it exits, what is its relationship with human-body and outer-world—after listening to answers of these questions, Gaargya, son of Sourya asked—‘Lord; who is asleep, who is awake, who dreams, who is happy, in whom is all this established, who is the originator (founder) of all this?’—(1)

Pippalaad rishi answered—when the sun is setting, then all the rays on that brilliant horizon are drawn together

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन्युरुषे कानि स्वपन्ति, कान्यस्मिन् जाग्रति, कतर एष देवः स्वप्नापश्यति, कस्यैतत्सुखं भवति, कस्मिन् सर्वं संप्रतिष्ठिता भवन्तीति ॥ १ ॥

atha hainam souryaayanee gaargyah paprachchha. bhagwanetasmin-purushe kaani swapanti, kaanyasmin jaagrati, katarah esha devah swapnaan-pashyati, kasya-etat-sukham bhavati, kasminnu sarve sampratish-thitaa bhavanteeti—(1)

atha ha—after this; enam—to (from) him; souryaaynee—son of Sourya; gaargya—Gaargya; paprachchha—asked; bhagwan—O worshipful rishi!; etasmin—this; purushe—in human (body); kaani—who; swapanti—sleeps; kaani—who; asmin—in this; jaagrati—keeps awake; katarah—who is; esha—this; devah—divine form; swapnaan—to dreams; pashyati—looks at; kasya—to whom; etat—this; sukham—pleasure; bhavati—happens; kasmin—in whom; nu—by way of a question; sarve—all; sampratishthitaah—established, well settled; bhavanti—exist; iti—this (asked)—(1)

तस्मै स होवाच, यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति । तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न

(shrink—contract converge) and become one; when it rises again, they again spread in all directions. Similarly, all this, becomes one in that ultimate divine power—that is, who is head of all the senses—our ‘mana’—our mind. The senses of the mind are like the rays of the sun. These shrink and become one when the mind sets, that is, at the time of sleep; and for this very reason, when man is asleep he is unable to hear, to

रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते
स्वपितीत्याचक्षते ॥ २ ॥

tasmai sa hovaacha, yathaa gargya mareechayah-
arkasya-astam gachchhatah sarvaa etasmin-
tejomandale ekeebhavanti taa-punah-punah-rudayatah
prachantyevam ha vai tat-sarvam parey devey manasi-
ekeebhavati. tena tarhiyesha purusho na shrinoti na
pashyati na jighrati na rasayate na sprishate naabhi-
vadate naadatte na-aanandayate na visrijate na-
iyaayate swapi-teetyaa-chakshate—(2)

tasmai—to him (Gaargya); sa ha—he; uvaacha—said, answered; yathaa—just as; gaargya—O Gaargya; mareechayah—rays; arkasya—of sun; astam gachchhatah—while setting; sarvaah—all; etasmin—this; tejomandale—in the brilliant ball (sphere); ekeebhavanti—become one (collect); taah—these alone (rays); punah—again; punah udayatah—again with the rising sun; pracharanti—come out, spread over; evam—in this way; ha vai—precisely; tat sarvam—that completely (senses etc); parey—most eminent; devey—(proclaimer of worldly pleasures) in the divine; manasi—in mind; ekeebhavati—becomes one (collects); tena—with that reason only; tarhi—then; eshah purushah—this human (jeevaatmaa—individual soul); na shrinoti—does not hear; na pashyati—does not see; na jighrate—does not smell; na rasayate—does not taste; na sprishate—does not touch (awareness by touch); na abhivadate—does not speak; na aadatte—does not (grasp) hold (anything); na

see, to smell, to taste, to touch, to speak, to hold, to be happy, to urinate or to walk. In such a state we say that he is asleep—(2)

Who keeps awake? just as five agnis (fires) are always lit in a city, similarly in this body-like city, five praans in the shape of fires are always awake. Even while sleeping five praans do not sleep (rest), they are in the move. Just as there are five agnis in the outer-world like 'gaarha-patya' etc., infact, which are the agnis in the body? The base of all is 'gaarha-patya' agni, this rests in the lower basic shape of the body as if it as 'apaan'. 'Anvaahaarya-pachan-agni' is that agni which is brought in the kitchen from 'gaarhapatya' for cooking food, as if it is 'vyaan'. 'Aahavaneeya-agni' is that agni which is despatched for 'agnihotra' (oblation to sacrificial fire) from 'gaarhapatya'; due to its composition, it is as if 'praan'—(3)

aanadayate—does not enjoy; **na visrijate**—does not defecate; **na iyaayate**—does not walk (only then); **swapiti**—(this jeevaatmaa) sleeps; **iti**—this (matter); **aachakshate**—(people) say—(2)

प्राणाग्रय एवैतस्मिन्पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपा नो
व्या नोऽन्वाहार्यपचनो यद् गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

praanaa-agnaya eve-tasmin-purey jaagrati. gaarha-patyo ha-vaa esho-apaano vyaano-anvaa-haarya-pachano yad gaarhapatyaat-praneeyate pranayaat-aahavaneeyah praanah—(3)

praan+agnayah—five praans similar to fires; **etasmin**—this; **purey**—(of human jeevaatmaa) in a city; **jaagrati**—stay awake; **gaarhapatyah**—gaarhapatya agni; **ha vai**—precisely; **eshah apaanah**—this is apaan (praan-distinction); **vyaanah**—vyaan (praan-distinction); **anvaa-haarya-pachanah**—is anvaa-haarya-pachan named agni; **yat**—that, because; **gaarha-patyaat**—from gaarha-patya agni; **praneeyate**—is brought; is kindled; **pranaya-naat**—because of (this) process of introducing (bringing); **aahavaneeya**—aahavaneeya agni; **praan**—is (praan) itself—(3)

Just as oblation after oblation is offered in a yajna, in a similar manner the work of 'samaan' is to maintain harmony in the body by oblations of inhale and exhale. Just as a 'yajmaan' (who conducts yajna) performs a yajna, similarly 'mana' (the mind) is a yajmaan in the body. Just as a yajna has a 'cherished result', this cherished result is as if 'udaan' in the body. Udaan only takes the atma to the worlds of virtue, sin or human (*prashna* 3-7). These are cherished. This udaan which fetches the mind like a yajmaan towards brahm (all pervading spirit of the universe) day by day—(4)

(While displaying harmony of the five agnis and five praans, the rishi presented harmony of the three agnis and three praans of gaarhapatya, anvaahaaryapachan, aahavaneeya with apaan, vyaan and praan; but while displaying this his attention was drawn towards the harmony of the body and yajna. Therefore instead of expressing harmony of 'samaan' and 'udaan' with fires; he did with yajna.

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

yad-uchchhwaas-nihshwaasaa-vetaavaahuti samam
nayatēeti sa samaanah. mano ha vaav yajmaana isht-
phal-mevo-daanah sa enam yajmaanah-ahrah-brahm
gamayati—(4)

yad—who moderates; uchchhwaas-nih-shwaasou—
inhale and exhale of breath; etou—both these; aahutee—to
oblations; samam—equally, continuously; nayati—performs,
brings about; iti—with this reason; samaanah—is called
'samaan' named praan—distinction; mana—mind; vaav—
alone; yajmaanah—is the performer of yajna; ishtaphalam—
cherished goal; eva—alone; udaanah—is udaan; sah—that
udaan; enam—this; yajna-maanam—to the one who
performs yajna (mana); aharaha—everyday; brahm—to
brahm; gamayati—causes to attain; (brahm gamayati—
fetches it towards brahm)—(4)

The body is as if a yajna is being held; an eternal yajna which includes all-yajmaan, oblation and cherished result. The yajna within is relatively greater than yajna outside).

Who perceives dreams? This mind with supernatural quality has a perception of eminence in a dream, none else but the mind dreams. Whatever perception is at a time when awake, it perceives at the time when asleep as if perceiving visible reality—Whatever is heard at the time of awake state, it listens at the time of sleep as though it listens at the time of awake state. Whatever is perceived or otherwise, it perceives

अत्रैष देवः स्वप्ने महिमानमनुभवति, यद्दृष्टं दृष्टमनुपश्यति, श्रुतं श्रुतमेवार्थमनुशृणोति, देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति, दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥ ५ ॥

atraisha devah swapne mahimaanam-anubhavati, yad-drishtam-drishtam-anupashyati, shrutam shrutam-evaartham-anushrinoti, desha-digantaraishcha praty-anubhootam punah punah praty nu-bhavati, drishtam chaa-drishtam cha shrutam chaa-shrutam chaanubhootam chaana-nubhootam cha sachchaasacch sarvam pashyati sarvah pashyati—(5)

attra—here alone, in this alone; **eshah**—this; **devah**—the divine mind; **swapne**—in dream; **mahimaanam**—of dignity; **anubhavati**—experiences; **yat**—what; **drishtam**—is observed; **drishtam**—(that) observed item; **anupashyati**—observes similar in dream; **shrutam**—(what) is heard, **shrutam**—(that) which is heard; **eva**—alone; **artham**—to matter, to speech; **ajushrinoti**—listens similar in dream; **desh-digantaraih**—from different countries and directions; **cha**—and; **praty-anubhootam**—to experienced (meanings); **punah-punah**—repeatedly; **praty-anubhavati**—experiences similar in dream; **drishtam**—to which has already been seen; **cha**—and; **adrishtam**—(many times) to which has not been seen earlier; **cha**—and, also; **shrutam cha ashrutam cha**—heard and

repeatedly in a dream. Whatever is perceived or otherwise, whatever is heard or otherwise, whatever is experienced or otherwise—the mind perceives all—truth, untruth, real, unreal. Not only humans but all living beings perceive, watch—observe—(5)

Who is contented? In a state of slumber, sattva-raja-tama,—any one out of these three can be subjected, any one state can be dominant. When in slumber sattvaguna (quality of purity and goodness) is dominant, then jeevaatma (the soul) is overwhelmed from teja—brilliance. It does dream at that time. It is contented in the body itself at that time. That is why after a saatvik-nidraa (true—virtuous sleep) man is fresh, he says, I have slept with great comfort. If rajoguna (quality of luxuriousness) is dominant, then after sleep he is distressed, the heart throbs—experiences restlessness. If tamoguna (quality of ignorance) is dominant in sleep, then on waking up the body is heavy, burdensome, the mind is

(sometimes) to not heard earlier; **ananubhootam cha**—and earlier experienced object and (sometimes) also not earlier experienced object; **sat cha asat cha**—to both true and false; existent and non-existent, accomplished and not accomplished, possible and impossible; **sarvam**—to all; **pashyati**—(in dream) observes; **sarvah**—atma or mind alone is the guide to all mind etc. of senses; **pashyati**—perceives—(5)

स यदा तेजसाभिभूतो भवत्यत्रैष देवः स्वप्नान्न

पश्यत्यथ तदैतस्मिञ्छरीर एतत्सुखं भवति ॥ ६ ॥

sa-yadaa tejasaabhibhooto bhavati-attraisha devah swapnaanna pashyatyatha tadai-tasmin-shareera etatat-sukham bhavati—(6)

sah—that (mind-revered); **yadaa**—when; **tejasaa**—with light, with virtue; **abhibhootah**—spread, occupied; **bhavati**—is; (then) **attra**—in this stage, in deep slumber; **eshah devah**—this revered mind; **swapnaan**—to dreams; **na pashyati**—does not see; **atha**—and; **tadaa**—then; **etasmin shareerey**—in this

remorseful, one feels having not slept a moment inspite of sleeping. All these stages are of the body—not of atma—(6)

(‘sushupti’ and ‘samaadhi’—deep slumber and meditation—trance, in both stages jeeva (the soul) and brahm (the eternal spirit) come in contact with each other—The state of ‘sushupti’ is such as if one is sitting near a king but is asleep, he is not conscious that he is sitting with the king. The state of ‘samaadhi’ state of trance, is such as if one is awake sitting near a king, he is conscious that he is sitting with the king. What a difference in both the stages, but this distinction is of a mental-perception, apparantly both the situations are somewhat similar).

In whom is all this established? O son; just as birds dwell on trees, and establish there, in the same manner the senses, mana, praan etc. all are established in atma—(7)

Visible-earth (prithivee), subtle-earth, visible-water (jala), subtle-water, visible-spirit (teja), subtle spirit, outward-air

body; **etat**—this (mind); **sukham**—is contented or ‘su’=suitable, proper+‘kha’=which has organs of sense-healthy; **bhavati**—happens to be—(6)

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते एवं ह वै तत्सर्वं पर
आत्मनि संप्रतिष्ठते ॥ ७ ॥

sa yathaa somya vayaansi vaaso-vriksham
sampratish-thante evam ha vai tat-sarvam para aatmani
sampratishthate—(7)

sah—that; **yathaa**—just as; **somya**—O son! dear Gaargya!
vayaansi—birds (in the evening); **vaaso-vriksham**—of the nest,
to the tree; **sampratishthante**—leave, go and rest there;
evam ha vai—in the same manner; **tat sarvam**—that
(extensive) all-everything; **parey aatmani**—in God;
sampratishthate—closely connects—(7)

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च
वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च

(vaayu), subtle-air, outward-space (aakaash), subtle-space—that is entire ‘material-world’ or ‘brahmaand’ (macrocosm); eye, objects of concern of eye; ear, objects of concern of ear; nose, objects of concern of nose; tongue, objects of concern of tongue; skin, objects of concern of skin; speech, objects of concern of speech; hand, objects of concern of hand; genitalia, objects of concern of genitalia; anus, objects of concern of anus; feet, objects of concern of feet; mind (mana-seat of perception), objects of concern of mind; wisdom, objects of

घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक् च स्पर्शयितव्यं च वाक् च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहंकारश्चाहंकर्तव्यं चितं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च चिधारयितव्यं च ॥ ८ ॥

prithivee cha prithivee-maatraa chaapash-chaapo-maatraa cha tejashcha tejomaatraa cha vaayushcha vaayumaatraa cha-aakaashcha-aakaash-maatraa cha chakshushcha drashtavyam cha shrotram cha shrotavyam cha ghraanam cha ghraatavyam cha rasashcha rasaitavyam cha twak cha. sparshai-tavyam cha vaak cha vaktavyam cha hastou chaadaatavyam cha-upasthashcha aananda-yitavyam cha paayushcha visarjayitavyam cha paadou cha gantavyam cha manashcha mantavyam cha buddhishcha boddhavyam cha ahankaarah cha ahankartavyam cha chittam cha chetaitavyam cha tejashcha vidyotayitavyam cha praanashcha vidhaarayita-vyam cha-(8)

prithivee—existent earth; cha—and; prithivee maatraa—the subtle cause earth; cha—and; aapah cha aapo-maatraa cha—water and water-measure-quantity; tejah cha tejo-maatraa cha—visible spirit (energy) and causal subtle spirit; vaayuh cha vaayumaatraa cha—outward air and subtle air; aakaashah cha aakaash-maatraa cha—outward effectual space and subtle cause space; chaksuh cha—and eye; drashtavyam cha—the object aspect of eye;

concern of wisdom; ego, objects of concern of ego; reflection (chitta), objects of concern of reflection; the glow of body and whatever sparkles; praan (soul, spirit) and whatever is held by praan—that is total ‘spiritual world’ or ‘pind’ (microcosm)—(8)

Altogether, that purusha (human soul) alone is super-consciousness atma is spectator, listener, that experiences touch, that enjoys smell, these has knowledge of taste, that

shrotam cha shrotavyam cha—ear and the subject sound of ear; **ghraanam cha ghraatavyam cha**—nose and object aspect of smell; **rasah cha rasayitavyam cha**—tongue and knowledge of taste of tongue; **twak cha sparsha-yitavyam cha**—skin and subject (worth knowing) touch; **vaak cha vaktavyam cha**—(sense of action) speech and its action whatever spoken; **hastou cha aadaatavyam cha**—organ of action hands and accepting their deed (acceptable object); **upasthah cha aanandayitavyam cha**—genitalia and its least use in enjoyment; **paayuh cha visarjayitavyam cha**—anus and its function of excretion; **paadou cha gantavyam cha**—both feet organs of action and their knowledge; **manah cha mantavyam cha**—mind is the guide to the senses of wisdom and action and its object of careful study; **buddhih cha boddhavyam cha**—inner faculty of wisdom and its (worth knowing) subject; **ahankaarah cha ahankartavyam cha**—inner faculty ego and subject matter worth ego; **chittam cha chetayitavyam cha**—inner faculty reflection and its subject awareness; **tejah cha vidyo-tayi-tavyam cha**—illuminator and its area to be brought to light; **praanah cha vidhaa-rayi-tavyam cha**—vitality, life-force—its basis and its relationship between the container and contained, (all this cause and effect aspect of the universe rests in God alone, finds a place)—(8)

एष हि द्रष्टा स्पष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्त्ता विज्ञानात्मा पुरुषः । स परेऽक्षर आत्मनि संप्रतिष्ठते ॥ ९ ॥

contemplates, that uses intellect-wisely, that conducts action. That super-consciousness is established in the ultimate eternal principle—(9)

O dear child; whoever perceives that radiant imperishable devoid of subtle causal body, devoid of physique, devoid of blood, he finds that immortal eternal brahm. He becomes complete, he becomes omniscient. It is

esha hi drashtaa sprashtaa shrotaa ghraataa rasayitaa mantaa boddhaa kartaa vijyaan-aatmaa purushah. sa parey-akshara aatmani sampratishthate—(9)

eshah—this; **he**—alone is; **drashtaa**—spectator; **sprashtaa**—who experiences, touch, feels; **shrotaa**—who listens; **ghraataa**—who experiences smell; **rasaitaa**—who recognises taste; **mantaa**—who contemplates; **boddhaa**—wise, who uses his wisdom; **kartaa**—manages action; **vijyaan-atmaa**—super-consciousness; **purushah**—who alone is guide (jeevaatmaa) of the body similar to a city; **sah**—it also is; **parey**—ultimate; **aksarey**—immortal; **aatmani**—in aatmaa; (parey aatmani—in God); **sampratishthate**—rests and is stable—(9)

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वो भवति। तदेष श्लोकः ॥ १० ॥

param-evaaksharam pratipadyate sa yo ha vai tad chchhaayam-ashareeram-alohitam shubhram-aksharam vedayate yastu somya sa sarvajyah sarvo bhavati. tad-esha shloka—(10)

param—supreme, ultimate, absolute; **eva**—solely; **aksharam**—to immortal (brahm); **pratipadyate**—achieves; **sah yah ha vai**—thus whoever solely; **tad**—to that; **achchhaayam**—devoid of subtle causal body (shadow); **ashareeram**—devoid of physique; **alohitam**—devoid of blood or devoid of passion, spotless clean; **shubhram**—pure; **aksharam**—immortal; **vedayate**—is aware; **yahtu**—whoever, in that case; **somya**—O dear child!; **sah**—he; **sarvajyah**—(on recognising that brahm) knows all and everything; **sarvah**—

also said—(10)

O child; whoever perceives that super conscious eternal principle, in whom all the senses, all praans and all elements are established, are at rest, he becomes omniscient and he gains entry in absolute brahm—(11)

(The starting point of this Upanishad was with 'rayi' and 'praan'. The significance of 'praan' as compared to 'rayi' was stated. Now in this question the significance of 'mana, atma and brahm' have been shown as compared to 'praan').

FIFTH QUESTION

Significance of reverence to Omkaar

Who is asleep, who is awake, who dreams, who is contented, in whom is all this established—after enquiring all

total, devoid of desire; **bhavati**—becomes; **tad eshah shloka**—(in confirmation of this) it is a well known maxim—(10)

विज्ञानात्मा सब देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।

तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

vijyaanaatmaa sah devaishcha sarvaih praanaa bhootaani sampratishthanti yattra. tadaksharam vedayate yastu-somya sa sarvajyah sarvam-evaavivesheti—(11)

vijyaanaatmaa—(when) jeevaatmaa; **sah**—together; **devaih**—the divine community, of subtle-gross elements; **cha**—and; **sarvaih**—all; **praanaah**—praan and senses; **bhootaani**—mere living beings; **sampratishthanti**—achieve a state, become stable; **yattra**—in which; **tad aksharam**—to that immortal; **vedayate**—perceives; **yah tu**—whatever in that case; **somya**—O dear child!; **sah**—he; **sarvajyah**—omniscient; **sarvam eva**—to understand total brahm; **aavivesh**—enters, attains; **iti**—this (is the hymn of praise)—(11)

अथ हैनै शैब्यः सत्यकामः पप्रच्छ । स यो ह वैतद्भगवन्मनुष्येषु प्रायणान्तमोकारमभिध्यायित । कतमं वाव स तेन लोकं जयतीति ॥ १ ॥

this, Satyakaam, son of Shibi enquired—‘O worshipful lord! which world is won over by a person who meditates of omkaar throughout life?—(1)

Pippalaad rishi answered—O Satyakaam! there are two aspects of brahm—one is ‘para-brahm’ the other is ‘apara-brahm’. The yogis who are away from worldly pleasures, they worship that—‘para’, they are the worshippers of ‘para-brahm’; worldly people within worldly pleasures, worship—apara. Desiring worldly pleasures they worship and read religious texts, perform yajna-yaag etc. (make sacrificial

atha hainam shaibyah satyakaamah paprachchha. sa yo ha vaitad-bhagwan-manushyeshu praayanaantam-omkaaram-abhidhyaayeeta. katamam vaav sa-tena lokam jayateeti—(1)

atha ha—after this; **enam**—from pippalaad rishi; **shaibyah**—son of shibi; **satyakaamah**—satyakaam; **paprachchha**—asked; **sah**—that; **yah**—which; **ha vaa**—with determination; **etad**—this; **bhagwan**—O respectful rishi; **manushyeshu**—in men; **praayanaantam**—till death, throughout life; **omkaaram**—(who speak about God) of the word ‘Om’; **abhidhyaayeet**—may contemplate, may repeat, with reverence (japa); **vaava**—alone; **sah**—he; **tena**—from that japa; **lokam**—to the world, state-condition, form of existence; **jayati**—wins, is entitled; **iti**—this (asked)—(1)

तस्मै स होवाच एतद्वै सत्यकाम परं चापरं च ब्रह्म

यदोकारस्तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

tasmai sa hovaacha etadwai satyakaam param chaaparam cha brahm yadomkaar-tasmaad-vidwaan-etenaiwa-aayatanena-ekataram anveti—(2)

tasmai—to him (Satyakaam); **sah ha**—that (rishi); **uvaach**—stated, answered; **etat-vai**—this alone; **satyakaam**—O Satyakaam!; **param**—ultimate, realised through meditation, worth knowing through yoga practice; **cha**—and; **aparam**—apar, fit to be inferred with common people in the

offerings), they worship 'apara-brahm'. 'Para-brahm' and 'apara-brahm', both are harmonised in 'Omkaar'—reverence to 'Omkaar' is reverence to 'para' and 'apara' brahm. A learned man, through medium of 'omkaar', achieves any one form of brahm 'para' or 'apara'—(2)

(The jyaan-kaand of the Upanishads is the worship of 'para-brahm', the karma-kaand of the braahman-granths is the worship of 'apara-brahm').

If a devotee meditates even one measure of 'omkaar', that is if he even slightly concentrates on omkaar, he is then alert with that much only, his atma awakens, and quickly accomplishes amenities and comfort in the world. Meditation on one measure (degree) of omkaar is the knowledge of Rig-veda. The knowledge of one measure, that is, Rik—knowledge

shape of the author of creation; whose power is perceived with the composition of creation; **cha**—and; **brahm**—is brahm; **yad**—which; **omkaarah**—is expressed in the word 'om'; **tasmaad**—with that reason; **vidwaan**—the learned; **etena eva**—this alone; **aayatana**—with help, with effort; **ekataram**—to any one (para-brahm or apara-brahm), **anueti**—follows, achieves after meditation—(2)

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ ३ ॥

sa yadyeka-maatram-abhidhyaayeeta sa tenaiva sam-veditastoornameva jagatyaam-abhi-sampadyte. tamricha manushya-lokam-upanayante satattra tapasaa brahm-charyena shraddhayaa sampanno mahimaanam-anubhavati—(3)

sah—he; **yadi**—if; **ekmaatram**—consisting of one measure (omkaar); just one measure, one-third, a little; **abhidhyaayeet**—may repeatedly repeat (japa) in meditation; **sah**—he; **tena**—with that (with japa of 'om' of one measure); **eva**—alone; **samveditah**—becomes learned,

takes him to earth—the world of humans, where endowed with ‘tapa, brahmcharya and shraddhaa’ he experiences the majesty of God—(3)

(For betterment and progress and to enjoy in the world, it is important to practice some meditation of omkar, which the rishi in their own style calls as meditation of one measure (degree). Alongwith it penance—tapa, physical devotion—brahmcharya, mental devotion—shraddhaa—spiritual devotion—all these three are essential).

If a devotee contemplates on two measures (degree) of omkaar, that is he applies his mind much more in omkaar, he accomplishes total contentment and peace of the spiritual world. Achieving happiness and enjoyment of the material

achieves knowledge; **toornam**—quickly; **eva**—only; **jagatyaam**—in the movable creation; **abhi-sampadyate**—accomplishes; **tam**—to that (learned); **richah**—Rigveda (knowledge); **manushya-lokam**—to mortal world (earth); **upnayante**—assists to reach, helps to achieve; **sah**—that (learned); **tattra**—there, in that (mortal birth); **tapasaa**—with tapa (devotion to body-training); **brahm-charyena**—brahmcharya (spiritual endeavour, control of senses); **shraddhayaa**—with faith in truth (notion-concept); **sampannah**—prosperous, combined with; **mahimaanam**—to greatness, to dignity, to prestige; **anubhavati**—experiences—(3)

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते

सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४ ॥

atha yadi dwimaatrena manasi sampadyate so-antariksham yajurbhi-unneeyate somalokam. sa somaloke vibhootim-anubhooya punaraa vartate—(4)

atha—and; **yadi**—if; **dwimaatrena**—with two maatraas (measures), two parts full to a great extent; **manasi**—in mind, in meditation; **sampadyate**—gets combined, is devoted; **sah**—he; **antariksham**—to celestial space; **yajurbhih**—from

world does not bring mental-peace, a wealthy one can also be unhappy and restless. For peace and contentment of mind, 'dwimaatra' (two measure, two degree) devotion to omkaar is required. Two measure meditation is like devotion of 'rik' alongwith 'yajur-veda'. Like this whoever contemplates, he reaches in 'soma-lok'. Experiencing the majesty of 'soma-lok' he returns thereafter—(4)

(Som-lok—lunar cosmological region is a region for mental peace. Not far away, here, on this very earth, in this very body. Whenever we find mental peace, we become gentle and then we reach som-loka. Coming out from there we land in this world. To achieve this stage we should meditate on dwi-maatra omkaar. Ek-maatra means—somewhat, to some degree, dwi-maatra means—a good deal).

And, that devotee who worships trimaatraa 'omkaar', that is, not 'some-what' or 'a good deal' but worships 'brahm' and only 'brahm'; whose mental disposition is with all three

yajurveda (with vedic rituals); **unneeyate**—is taken above, achieves betterment; **sah**—he; **somlokam**—to lunar cosmological region—chandra lok, to amiability (state of mental peace); **sah**—he; **somloke**—in lunar region; **vibhootim**—to divine majesty, to super-powers derived from yoga-devotion; **anubhooya**—experience, enjoy; **punah**—thereafter; **aavartate**—returns (having fallen from that status comes again to mortal world or gets in the cycle of birth-death)—(4)

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीव घनात्परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५ ॥

ya punah-etam trimaatrena-om-iti-etena-evaaksharena paraa parusham-abhidhaayeeta sa tejasi surye sampannah. yathaa paado-darastwa chaa vinirmuchyata evam ha vai sa paapmanaa vinirmuktah sa

maatras of omkaar, with the three syllables—a-u-m—of the supreme being, meditates on brahm surrenders his mind on brahm and cuts himself off from the rest,—a brilliant lustre arises in him, he accomplishes the brilliance and splendour like the sun. Just as a snake casts off its slough, similarly he renounces evil. To meditate on trimaatra is like meditating on rik, yaju alongwith saam. He reaches in ‘brahm-loka’ from saam-veda. He perceives the supreme being—para brahm before him, resting in the great abode of the universe, far away from this very body of jeevaatma. Some one has related these two couplets (hymns)—(5)

(With meditation on ek-maatraa of omkaar this material world, that is, ‘prithivi-lok’—earth and its pleasure—prosperity; with meditation on dwi-maatraa, the som-loka, that is, chandra-loka and its amiability; with meditation on tri-

saamabhi-unneeyate brahm lokam sa etasmaat-jeevaghanaat-paraat-param purishayam purusham-eeekshate. tadetou shlokou bhavatah—(5)

yah punah—who then; **etam**—of this (brahm); **trimaatrena**—of three maatraas, total; **om iti**—om; **etena**—this (whole); **eva**—only; **aksharena**—from the versified composition; **param purusham**—the supreme being, of God; **abhidyayeet**—meditates; **sah**—he; **tejasi**—brilliance; **surye**—in surya lok; **sampannah**—united, achieves; **yathaa**—just as; **paadodarah**—a serpent; **twachaa**—from its slough; **vinirmuchyate**—is totally free with ease; **evam**—similarly; **ha vai**—precisely; **sah**—he (present in surya-lok); **paapamanaa**—from sin, from filth; **vinirmuktah**—free; **sah**—he; **saamabhih**—from saamveda (worship); **unneeyate**—is uplifted; **brahmlokam**—to brahm loka; **sah**—he; **etasmaat**—this; **jeeva-ghanaat**—(mortal) from the body of jeeva-soul; **paraat param**—best of all, the ultimate; **purishayam**—who rests in nature in the form of cause and effect similar to a township (all pervading); **purusham**—to God; **eeekshate**—

maatras, the surya-loka and its splendour—are achieved in this very mortal-body. The prosperity of earth, the amiability of moon and the brilliance of sun are achieved from meditation of omkaar—rik, yaju and saam—this is the intent of all this).

Omkaar has three maatraas, three sections. How much do you reflect on him? If you do some-what, then it is a reflection of ek-maatras! If you do a great deal then that is reflection of dwi-maatras! If you are totally meditating on him, then it is a reflection of tri-maatras! Reflection on these maatraas is 'mrityumaaan'—a death measure. In whatever maatraas, that is the extent to which the reflection is conducted, in the same measure, upto that extent, the world ceases (dies) for he who meditates. These maatraas should be applied in such a manner so that the form of the universe which should cease for us should actually cease. On one side of atma are the worldly pleasures, on the other is brahm. Till now the world is alive for us, brahm is dead. Meditating on maatraas of omkaar makes the world dead for us, and brings brahm to life. These maatraas cling together with each other. Reflecting on one maatraas, a devotee on his own reaches to the next maatraas, these can never be separate from each other. That

perceives, becomes aware, sights; **tat**—however (in this context); **etou**—these two; **shlokou**—shlokas; **bhavatah**—are present—(5)

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः ।

क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पते ज्ञः ॥ ६ ॥

tisro maatraas mrityu-matyahprayuktaa anyo-anya-saktaa anavi-prayuktaah. kriyaasu baahyaa-bhyantara-madhyamaasu samyak-prayuktaasu na kampate jyah—(6)

tisrah—three; **maatraah**—'a-u-m', three syllables of 'om', parts; **mrityu-matyah**—mortal, destructive; **prayuktaah**—put in use; **anyouya saktaah**—interlocked with each other, mutually attached; **anaviprayuktaah**—specially applied in

wise one who in his outer, inner and intermediate actions totally applies 'trimaatra-omkaar' does not tremble, does not deviate from his path—(6)

(Outer actions are functions of the body, inner actions are functions of the mind, intermediate actions are those which are between the mind and body, some psychic—some physical. The wise and spiritual devotees should worship tri-maatraa alone in these three stages of functions).

Pleasure and prosperity of 'earth' are found from rik, the virtue of amiability of chandra-loka of cosmological region from yaju, poets says that from saam the lustre of 'surya' is attained. If anyone makes 'omkaar' as a means, then without the assistance of rik, yaju and saam—all these are attained with the worship of 'omkaar'. With devotion of Omkaar a

one subject only; **kriyaasu**—of meditation; **baahya-aabhyantar-madhyamaasu**—outer, inner and intermediate; **samyak**—properly, on being used according to rule; **na**—does not; **kampate**—shiver, does not astray from his aim; **jyah**—knowledgeable atma—(6)

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते तमोँकारे-

णैवायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति ॥ ७ ॥

rigbhi-retam yajurbhi-antariksham saamabhir-yat-tat-kavayo vedayante tamomkaare-naivaa-yatanena-aanveti vidwaan-tat-shaantam-ajaram-amritam-abhayam param cheti—(7)

rigbhih—with richaas (knowledge); **etam**—to this earth; **yajurbhih**—from yajurveda (deeds); **antarisham**—to the 'lunar loka' in space; **saamabhih**—from saamveda (worship); **yat**—to whatever loka; **tad**—to that (brahmlok); **kavayah**—learned persons; **vedayante**—tell, state; **tam**—to that (brahmlok); **omkaarena**—of the word 'om', **aayatanena**—with help, with means of; **anveti**—attains; **vidwaan**—immortal wise; **yat tad**—that (brahm); **shaantam**—steady; **ajaram**—ageless; **amritam**—eternal; **abhayam**—fearless and

devotee attains that 'tranquil, ageless, immortal, fearless, para-brahm—(7)

SIXTH QUESTION

Sixteen skills (divisions) of brahm

After listening that with meditation of omkaar, the three lokas—earth, moon and sun—can be won over Sukeshaa born in gotra of Bharadwaj asked—'Lord! once the prince of Kosaldesh named Hiranyanaabh came to me and asked, do bestower of fearlessness; **param**—is the ultimate (atma); **cha**—and; **iti**—these are (the shlokas)—(7)

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन्हिरण्यनाभः कौसल्यो राज पुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं भारद्वाज पुरुषं वेत्थ, तमहं कुमारमब्रुवं नाहमिमं वेद । यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १ ॥

atha hainam sukeshaa bhaaradwaajah paprachchha. bhagwan-hiranyanaabhah kousalyo raajputro maam-upetyaitam prashnam-aprichchhata. shodashkalam bhaaradwaj purusham vettha, tamaham kumaaram-abruvam naahmimam veda. yadyaham-imam-avedisham katham tey naa-vakshyam-iti. samoolo-vaa esha parishushyati yo-aniritam-abhivadati tasmaann-arhaami-anritam-vaktum. sa tushneem ratham-aaruha pra-va-vraaja. tam-twaa prichchhami kwaasou purusha iti—(1)

atha ha—after this; enam—from this rishi; sukeshaa—Sukeshaa; bhaaradwaajah—of bharadwaj gotra; paprachchha—asked; bhagwan—O respectful rishi!; hiranya-naabhah—named Hiranyanaabh; kousalyah—from the kingdom of Kosal; raajputrah—prince; maam upetya—coming near me; etam presnam—to this question; aprichchhat—asked; shodashkalam—endowed with sixteen kills (body parts, limbs); bhaaradwaaj—O bhaaradwaj;

you know the purusha with sixteen skills? I told the prince, I do not know him, had I known wouldn't I tell you. He who speaks untruth is destroyed completely, therefore I cannot speak a lie. Hearing me the prince quietly rode away in his chariot. O Lord! this is the question I ask you. Where is that purusha with sixteen skills?'—(1)

Pippalaad rishi said—O child! that purusha in whom the sixteen skills manifest are within this body—(2)

(God with sixteen skills is not anywhere outside, He is

purusham—to purusha (jeevaatmaa); **vettha**—do you know; **tam**—that; **aham**—I; **kumaaram**—to prince; **abruvam**—said; **na**—no; **aham**—I; **imam**—to this; **veda**—I know; **yadi**—if; **aham**—I; **imam**—to this (purusha with sixteen skills); **avedisham**—had I known; **katham**—then why; **tey**—to you; **na avakshyam**—not told; **iti**—this (said); **samoolah**—with root—all pervading spirit; **vai**—precisely; **eshah**—this; **parishushyati**—dries up, is destroyed; **yah**—who; **anritam**—untruth; **abhivadati**—speaks; **tasmaat**—due to that reason; **na**—not; **arhaami**—is proper of me; **anritam**—untruth; **vaktum**—to speak; **sah**—that prince; **tooshneem**—silently, without saying anything; **ratham aaruhya**—riding his chariot; **pravav-raaj**—left; **tam**—to that (question); **twaa**—to you; **prichchhaami**—I ask; **kva**—where, in which place; **asou**—this (with sixteen skills); **purushah**—purusha (the jeevaatmaa rests); **iti**—this (asked)—(1)

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥ २ ॥

tasmai sa hovaacha. ihaivaanta-shareere somya sa purusho yasminnetaah shodash-kalaah prabhavanteeti—(2)

tasmai—to that Sukeshaa; **sah ha**—that rishi; **uvaacha**—replied, answered; **iha eva**—here only; **antah shareere**—within the body; **somya**—O dear child; **sah**—that; **purushah**—purusha (exists); **yasmin**—in whom; **etaah**—these; **shodash**—sixteen; **kalaah**—skills; **prabhavanti**—are born; **iti**—this—(2)

within us. The Upanishads have repeatedly said that the abode of God is not outside, it is within-in us—‘angushtha maatrah purusho madhye aatmani tishthati).

Brahm is full of skills (kalaamay). The sixteen skills belong to him. If brahm is imagined in purusha form then the human body is built with sixteen skills of brahm in the shape of purusha. The jeevaatmaa thought over as to whose exit will facilitate my exit from the body, in whose body to position that I become established? With the exit of the sixteen skills of brahm in purusha form with which this human body is made, I also cannot remain in this body. He realised this. Therefore, as the jeevaatmaa rests in this body so does the purusha of sixteen skills—brahm—also rests in this body—(3)

Which are those sixteen divisions? First of all purusha created praan. Through praan were created the sixteen skills—

स ईक्षांचक्रे । कस्मिन्नहमुत्क्रान्ते उत्क्रान्तो भविष्यामि, कस्मिन्वा प्रतिष्ठते
प्रतिष्ठास्यामीति ॥ ३ ॥

**sa eekshaan-chakre. kasmin-aham-utkraante
utkraanto bhavishyaami, kasminvaa pratishthite
pratishthaa-syaam-iti—(3)**

sah—he (purusha located in body); **eekshaam-chakre**—pondered; **kasmin**—in what (whom); **aham**—I; **ujtkraante**—on exit; **utkraantah**—outward eject, go out; **bhavishyaami**—will happen; **kasmin vaa pratishthite**—or in whose (body) on being established; **pratishthaa-syaami**—I will remain established; **iti**—this (pondered over)—(3)

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं
मनोऽन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ ४ ॥

**sa praanam-asrijat praanaat-shraddhaam kham
vaayur-jiyoti-raapah prithivee-indriyam. mano-annam-
annaad-veeryam tapo mantraah karm lokaa lokeshu
cha-naama-cha—(4)**

sah—that (purusha); **praanam**—which (exists like a

shraddhaa—faith in truth, prithvee—earth, ap—water, teja—lustre, vaayu—air, aakaash—space, indriyaan—senses of perception and organs of action, mana—inner self, anna—foodgrain, veerya—vigour, tapa—physical endeavour, mantra—meditation, karma—action, loka—form and naam—name (consciousness). Those sixteen skills which create brahmaand—macrocosm and pind—microcosm.—(4)

(Because these sixteen create 'brahmaand' and 'pind' hence it is assumed that these sixteen skills are as if the body of that brahm. That brahm with skills does not reside anywhere outside—it rests in this very human body alongwith his sixteen skills. Why, then look for him outside?)

(The above sixteen skills, which exist in the human body pertain to brahm in purusha—form, kalaa means—ansh (part, share). If we imagine brahm in the form of a purusha, then these are his sixteen parts. These have not been described in sequence, the sixteen parts have been merely enumerated. If these exist then the body of assumed brahm is formed in purusha form, if not, then it does not. Brahm is bhoktaa (who experiences), therefore first of all created bhoktri-roop praan; (which experiences) and then created all those which have to be experienced (or used) by praan. All this cannot be created without 'tapa' since the meaning of tapa is 'radical action'. That is why wherever there is a description of the origin of creation, it is also mentioned that he performed 'tapa'. Nothing happens without tapa. Alongwith tapa there is also 'shraddhaa' in creation (universe). The meaning of 'shraddhaa' is faith (belief) in truth—'shrat' means 'truth', 'dhaa' means holding (supporting). Each substance of the

shadow) to praan (subtle body); **asrijat**—created, revealed; **praanaat**—from praan; **shraddhaam**—to faith on truth; **kham**—to sky, space; **vaayuh**—air; **jyotih**—lustre, brilliance; **aapah**—water; **prithivee**—earth (these gross elements-helpful in body-formation); **indriyam**—to senses of perception and organs of action; **manah**—to mind (inner-self); **annam**—to

world progresses towards truth. Even if anywhere untruth is dominant, it is casual, it is originating its own reaction. Therefore, the fundamental share of creation, that share which is a part of the body of brahm—is 'shraddhaa'. Shraddhaa means that faith (trust, confidence) where the flow of the world is towards 'truth', not towards 'untruth'. The origin of the five elements was after 'praan, tapa and shraddhaa'. Each element is connected with each organ of sense, therefore after the origin of elements, the organs of sense were created. The senses depend on the mind from psychic viewpoint and on foodgrain from physical view-point. Therefore, 'mind' and 'foodgrain' also originated. The real element of food grain is 'vigour', because most part of foodgrain is discarded in the form of excreta-urine etc. Therefore the basic element out of food grain is vigour, which is one of the sixteen divisions of purusha. After body formation, man performs physical and psychic functions—physical action is 'karma' and psychic action is 'mantra'. Apart from karma and mantra, the universe has 'name' and 'form'. The rishi has called 'form' by the word 'loka', and 'name' by the word 'naam'. Thus, in this manner with the sixteen divisions brahm is imagined in the form of purusha—(praan, tapa, shraddhaa, panch-mahabhoot, indriyaan, manaa, anna, veerya, karma, mantra, loka, naam.) This purusha is nowhere else—it is within this human body. To find it—wandering far and distant is not necessary).

Just as these rivers are flowing—drifting towards the sea,

foodgrain; **annaad**—from foodgrain; **veeryam**—to vigour (semen); **tapah**—physical regulation; **mantraah**—meditate (mental effort); **karma**—endeavour; **lokaah**—image, features; **lokeshu**—in form; **cha**—and; **naam**—consciousness; **cha**—and (created these sixteen skills)—(4)

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिदृष्टुरिमाः षोडशकलाः

and vanish reaching the sea, their identity disappears, all that is said is that this is the sea—such are these sixteen divisions of that visionist brahm. These drift towards brahm in the shape of purusha, having reached him—they vanish, their identity disappears, mere purusha remains. These sixteen divisions originate from him, but he himself is devoid of division, is imperishable immortal. When these divisions

पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नाम रूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति । तदेष श्लोकः ॥ ५ ॥

sa yathemaa nadyah syandmaanaah samudraa-
yanaah samudram praapyaastam gachchhanti bhidyete
taasaam naam-roope samudra ityevam prochyate. evam-
evaasya paridrashtubhi-rimaa shodash-kalaah
purushaayanaah purusham praapyaastam gachchhanti
bhidyete chaasaam naama-roope purusha ityevam
prochyate sa esho-akalo-amrito bhavati. tad-eshah-
shloka—(5)

sah—that (an illustration); **yathaa**—just as; **imaah**—these; **nadyah**—rivers; **syand-maanaah**—flowing; **samudraa-yanaah**—moving towards the sea, whose base is the sea; **samudram**—to sea; **praapya**—attaining, reaching; **astam gachchhanti**—hide, are obliterated; **bhidyete**—are destroyed; **taasaam**—their; **naamroope**—name and identity; **samudrah iti**—is only the sea; **evam**—in this way; **prochyate**—it is said; **evam eva**—only in this manner; **asya**—this; **paridrashtuh**—evidence, of the wise (jeevaatmaa); **shodash kalaah**—sixteen skills, parts; **purushaayanaah**—that which has purusha (jeevaatmaa) as a base (manifested for him alone); **purusham**—to jeevaatmaa; **praapya**—placed in it; **astam gachchhanti**—hides in it, looses its entity; **bhidyate**—vanish; **cha**—and; **aasaam**—of these (sixteen divisions, portions); **naam-roope**—name and identity (shape-structure-feature); **purushah iti**—(bringing all together) this is precisely purusha; **evam**—as such; **prochyate**—it is said; **sah esha**—

vanish in him, then he who owns these 'sakal' (sa+kal) divisions becomes devoid of them—'akal' (a+kal), becomes imperishable immortal—(5)

Just as there are spokes connected to the centre of the wheel of a chariot; likewise the divisions established in that brahm, imbibe the knowledge of that worth knowing purusha; only then you will not be anguished in death—(6)

Pippalaad rishi addressed those six inquisitive ones and said—'I know only as much as this about that 'para-brahm'.

that this purusha (jeevaatmaa); **akalah**—(actually praan etc. sixteen) is without divisions; **amritah**—immortal; **bhavati**—is; **tad**—so (in confirmation of this); **eshah shloka**—this shloka (saying) is also there—(5)

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।

तं वेद्यं पुरुषं वेद यथा मा वो मृत्यु परिव्यथा इति ॥ ६ ॥

araa iva ratha-naabhau kalaa yasmin-pratishthitaa. tam vedyam purusham veda yathaa maa vo mrityuh parivyathaa iti—(6)

araah iva—like the spokes; **rath-naabhau**—in the centre of the wheel of a chariot; **kalaah**—the divisions (praan etc. sixteen); **yasmin**—in which; **pratishthitaah**—is situated; **tam**—that; **vedyam**—worth knowing; **jeevaatmaa**—to jeevaatmaa; **veda**—know, recognise; **yathaa**—so that; **maa**—never; **vah**—to you; **mrityuh**—death, **parivyathaah**—cause distress; **iti**—this (is such a shloka)—(6)

तान्होवाचैतावदेवाहमेतत्परं ब्रह्म वेद नातः परमस्तीति ॥ ७ ॥

taan-hovaacha-etaavad-eva-aham-etat-param brahm veda naatah param-asteeti—(7)

taan ha—to those (all six disciples); **uvaach**—(Rishi Pippalaad) spoke; **etaavad**—so much; **eva**—alone; **aham**—I; **etat**—this; **param**—supreme (foremost, most eminent); **brahm**—to brahm; **veda**—I know; **na**—not; **atah**—from this brahm; **param**—best; **asti**—is; or **na atah param asti**—there



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KAPWING

He is not there beyond this'—(7)

Those inquisitive ones sang hymns in praise of the rishi and said you are a father to us, you are the one to sail us through the river of ignorance. You are a supreme rishi, we repeatedly salute you, we repeatedly salute you—(8)

is nothing to be said beyond this; **iti**—this—(7)

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति ।
नमः परमर्हृषिभ्यो नमः परमर्हृषिभ्यः ॥ ८ ॥

tey tam-archayantastwam hi nah pitaa yo-asmaakam-avidyaayaah param paaram taaraya-seeti. namah param-rishibhyo namah param-rishibhyah—(8)

tey—those disciples; **tam**—(to) that teacher; **archayantah**—(said) while worshipping and adoring; **twam hi nah pitaa**—gurudeva! you are our father; **yah**—that you; **asmaakam**—to us; **avidyaayaah**—from ignorance, from ocean of ignorance; **param paaram**—far side; **taarayasi**—took across; **iti**—this (stated); **namah param rishibhyah**—we respectfully greet the supreme philosopher rishis; **namah param rishibhyah**—we greet the rishis—bestowers of philosophy—(8)