

उपनिषत् रत्नाकरः

GEM FILLED OCEAN OF UPANISHADS

**SELECTIONS
FROM
BRHADAARANYAKA UPANISHAT**

[AJAATASHATRU INSTRUCTS GAARGYA]

Translation and Explanation

by

Narayanalakshmi

CONVERSATION BETWEEN AJAATASHATRU AND GAARGYA

There lived a great Sage named Garga. He was the son of Sage Bharadvaaja. He was revered as the family Preceptor by the family of Nanda, the foster father of Sri Krishna Vaasudeva.

In any family, the future generations carry only the name as their pride and do not imbibe the knowledge of the ancestors. Baalaaki was an example for that. He was highly arrogant and proud of his family name. He considered himself equal to Sage Garga and behaved rudely with other Brahmins of his times. He was well versed in Scriptures but was not a realized Sage like his ancestor Garga. He argued out any opponent with the mere play of words he had mastered from the Vedas. He was nicknamed as Proud Baalaaki (Drpta Baalaaki). Every one feared his torrent of words and kept away from him for fear of ridicule and scornful retorts.

Baalaaki was always envious of Sage Yajnavalkya, who collected enormous gold and cows from King Janaka by offering the king some knowledge about Brahman whenever he needed wealth. Baalaaki knew in his heart of hearts that his knowledge of Scriptures was not enough to please a knower of Brahman like King Janaka. He decided that Ajaatashatru, the king of Banaras could be fooled to part with wealth by some talks on Brahman. He had no way of knowing Ajaatashatru had also mastered the knowledge of Brahman like king Janaka and was more learned than Baalaaki himself.

Baalaaki sent word to Ajaatashatru that he wished to honor him with his visit.

The king had already heard of Baalaaki's arrogant behavior from his confidants and agreed to give an audience to the ignorant Brahmin and teach him a lesson.

Baalaaki entered the court, his head held high and looking like a Brahma descended on Earth to grace the ignorant souls.

The king welcomed him with all due rites and got him seated on a golden throne. He politely enquired the proud Brahmin the purpose of his visit.

Baalaaki looked at the king as if he was just a worm crawling at his feet and said:

ॐ

दृप्तबालाकिर्हानूचानो गार्ग्य आस,
 स होवाचाजातशत्रुं काश्यं,
 ब्रह्म ते ब्रवाणीति;
 स होवाचाजातशत्रुः,
 सहस्रमेतस्यं वाचि दद्वः,
 जनको जनक इति वै जना धावन्तीति ॥ १ ॥

1. There was the proud Baalaaki born in the family of Sage Garga. He said to Ajaatashatru, king of Kaashi, “O King! I, the great Baalaaki, have come here to teach you about Brahman.”

(The king smiled graciously with a mischievous twinkle in the eye.)

Ajaatashatru said:

“O Sage! (I am blessed indeed by your visit.)
 I will offer you thousand cows for this proposal.
 People rush saying Janaka Janaka always.

(Always King Janaka gets all the name and fame as a Sage in the guise of a King. He never tires of organizing debates on Brahman and showers all the Sages and Brahmins with countless gifts. I am happy that you have decided to honor me with your visit and raise me to the level of King Janaka. Soon I will also become a famous Raajarshi like Janaka. So please instruct me about Brahman.”)

Baalaaki’s stern face mellowed down a little. His future as a rich Brahmin always collecting wealth from the king loomed large before his eyes. He smiled at the king compassionately and said,

स होवाच गार्ग्यः,
 य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति;
 स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः,
 अतिष्टाः सर्वेषां भूतानां मूर्धा राजेति अहमेतमुपास इति;
 स य एतमेवमुपास्तेऽतिष्टाः सर्वेषां भूतानां मूर्धा राजा भवति ॥ २ ॥

2. Gaargya said,

“I meditate on that embodied being (PURUSHA) who exists in the Sun (AADITYA) as Brahman.”

Ajaatashatru (stopped him before he continued his discourse) said-

“Wait Wait, do not talk further!

(Brahman is not a thing to be meditated upon as an object.)

I meditate upon myself as that lustrous shining one who is the Lord of all (BHOOTAANAAM MOORDHAA RAAJAA).”

He who meditates upon him as such becomes all-surpassing, head of all beings and resplendent.

PURUSHA is the embodied individual self, one who resides in the City of nine gates namely the body.

‘Aaditya’ is the Sun deity, the son of Aditi.

Gaargya refers here to the Sun who makes the life on Earth possible. It is by the light of the Sun that the beings perceive the world and perform their ordained actions. The perception occurs because of the Sun, the source of light. When the light enters the eye, perception occurs and the perceiver sees the worlds. So the perceiver is the ‘ego’ residing in the aggregate of the body and organs. I meditate on that being who perceives the world through this body endowed with senses as Brahman, says Baalaaki.

However king Ajaatashatru refers by the term ‘Sun’ to the Brahman who remains as a mute witness to all the actions of the individual self.

Sun is the indirect cause of the actions that occur on Earth. Sun is the nonchalant witness of everything that happens without itself getting affected by it. Similarly Consciousness which is just ‘pure awareness’ which lights up all perceptions is represented by the term ‘Sun’. The term ‘Sun’ represents the witness principle namely the consciousness (Chit) which though the indirect cause of the principles of ‘perceiver, perceived and perceiving’, is unaffected by the nature of perceptions.

स होवाच गार्ग्यः,
 य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति;
 स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः,
 बृहन्पाण्डारवासाः सोमो राजेति वा अहमेतमुपास इति;
 स य एतमेवमुपास्तेऽहरहर्ह सुतः प्रसुतो भवति,
 नास्यान्नम् क्षीयते ॥ ३ ॥

3. Gaargya said,

“I meditate on that embodied one (PURUSHA) in the Moon (CHANDRA) as Brahman.”

Ajaatashatru (stopped him before he continued his discourse) said-

“Wait Wait, do not talk further!

(Brahman is not a thing to be meditated upon as an object.)

I meditate upon myself as that great white-robed, radiant Soma. ”

He who meditates upon him as such has abundant Soma pressed in all the principal and auxiliary Sacrifices everyday and is never short of food.

Gaargya refers here to the Moon deity which is the consumer of Soma.

The term Chandra means ‘glittering’ ‘shining’. In the Vedas, Soma is portrayed as sacred and as a god (Deva). The god, the drink and the plant probably referred to the same entity, or at least the differentiation was ambiguous. Two holy drinks exist: Soma for the immortal soul and Amrita for the immortal body. The gods drink Soma, and become deities. Indra and Agni are portrayed as consuming Soma in copious quantities. The consumption of Soma by human beings is probably under the belief that it bestows divine qualities on them.

However king Ajaatashatru refers by the term ‘Moon’ to the Brahman who is the principle of Mind.

Moon which waxes and wanes refers to the principle of Mind which oscillates between pleasure and pain. The perceiver experiences pain and pleasure through the mental faculty. Mind is the sixth sense which collects all the random data coming through the five senses of Knowledge and presents a coherent picture of the Universe. Mind is one of the functions of the Brain.

Brahman alone projects the Mind as the perceived world and experiences the pain and pleasure as the individual self.

The term 'Soma' represents the bliss principle. Moon is also referred to by the term 'Soma'. Soma is also a juice of the plant offered to the Gods in the sacrificial rites. Pure Consciousness is the sum-total of all the bliss experienced by any one at any time. Mind contacts the world through the senses and becomes happy by fulfilling its desires. We super-impose the pain and pleasures as belonging to the objects perceived by senses. But actually the Mind as a devolved principle of Chit experiences the bliss of Chit alone, when it is happy. The mind is happy whenever a desire is fulfilled. The anxiety remains as long as the desire needs to get fulfilled. Once the desire is satisfied, the mind dies at that moment. A flash of bliss occurs where the Chit shines forth as pure awareness, like the Sun shines when clouds dissolve away. But instantly another desire or need arises and mind rises up like the phoenix bird and exists as the principle of anxiety and apprehension.

Moon gets its light from the Sun. The glittering of the Moon is due to the shine of the Sun. Mind exists because of the Chit principle.

What bliss is experienced by the Mind is just a reflected light of the Sun, the bliss principle of Chit.

So the king describes 'Moon' as 'getting pressed with abundant Soma'.

Moon is white-robed (PAANDARAVAASAAHA).

'White robed' means the 'power of Praana'. Praana is the grosser layer of the Mind. Both Praana and Mind are interconnected and act complementary to each other. If one stops its function, other also ceases to exist. The main purpose of Praanaayaama or breath-control is aimed at the cessation of thoughts. Stop the breath and the mind stops functioning. So Soma, 'the pleasure and pain experiencing mind' is sheathed by Praana, the white robed. White robe also refers to the aqueous nature of the Vital force. Water is a term used in Vedas to refer to the 'flow of experiences' of an individual.

As the contact point between the world and mind, Praana is the channel for experiences the mind has to undergo. So it is said to be aqueous in nature.

Moon radiantly shines forth. {RAAJAA}

As mind is just another form of Chit which is acting as the experiencer, it shines forth radiantly. Mind is the Creator of all our perceptions.

The undifferentiated principle of Chit acts as the Mind and becomes the perceived world. The Chit perceives the world projected by the mind and becomes the experiencer as it were. Chit the ever shining principle of Consciousness becomes the Sun, the mute perceiver of all actions.

By the power of Chit, Mind projects a world and experiences pain and pleasure.

The ever oscillating mind runs after Soma, the bliss factor and wants to consume it in huge quantities. Though the mind seems to be consuming (Soma) bliss from the outside world of objects, in reality the bliss is experienced because of the Chit (Sun) alone which is just a witness and indirect cause of everything.

Mind grossified as Praana connects itself to the outside world projected by itself.

A knower of Brahman does not run after the pleasures of the world and knows that the perceived world is unreal and has no innate bliss as its nature. He contemplates on Brahman as himself and never is short of bliss; nor does he run after the sense pleasures for happiness as he remains as the source of all perceptions. Ajaatashatru refers to the Brahman as the source of the bliss. One who realizes Brahman is Brahman himself. He becomes the Lord of all. He sees his own Self as all.

स होवाच गार्ग्यः,
 य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति;
 स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः,
 तेजस्वीति वा अहमेतमुपास इति;
 स य एतमेवमुपास्ते तेजस्वी ह भवति,
 तेजस्विनी हास्य प्रजा भवति ॥ ४ ॥

4. Gaargya said,
 “I meditate on that embodied person in the Lightning (VIDYUT) as Brahman.”

Ajaatashatru (stopped him before he continued his discourse) said-

“Wait Wait, do not talk further!

(Brahman is not a thing to be meditated upon as an object.)

I meditate upon myself as that which is extremely lustrous and powerful
 (TEJASVEE). ”

He who meditates upon him as such becomes lustrous and his progeny also is lustrous.

Gaargya refers here to the Deity of Lightning.

The king however refers to the ‘thought’ or the ‘Chitta vrtti’ by the term ‘VIDYUT’ (Lightning). Lightning is the term which refers to the continuous agitations or thoughts produced in the mind. Where there are clouds, there is water; where the clouds dash against each other, lightning occurs.

Unmanifest desires are the unmanifest waters in the clouds in the form of vapors ready to pour out as rains. Desires in the unconscious part of our mind always are in a ready-state to become grossified as experiences.

With our inner mind filled with countless desires, collisions are a common feature. We rush after the fulfillment of desires all at once and these desire-clouds clash; lightning occurs. Thoughts keep on arising giving different orders to the senses all at once. The thunder also accompanies as the ‘AHAMKAARA’ the ‘I’ factor of the mind.

If the clouds were not there, lightning will not occur and thunder will also not be there. If desires are absent, there are no experiences of the world and there is no ego also. Only the Sun shines with all its brilliance. Pure consciousness alone remains as the mute witness. The Jeevan Muktaa in such a state remains blissful as his own Self. He does not hanker after the pleasures of the world.

Brahman is 'Tejaswee', the most powerful, because Brahman is the very source of all lustrous things existing in the world. He is the ever shining Chit state, acting as the witness of all the 'times and places' that arise out of the mind.

One who contemplates on his own self as the principle of awareness remains as Brahman alone and is supremely lustrous. The flashes of awareness namely thoughts, referred to by the term 'lightning', does not trouble him anymore. He remains as bliss and whatever progeny he begets namely the perceived worlds, also become a projection of his own Self. He sees himself as all and remains ever blissful.

He is the supreme Brahman and is not troubled by agitations any more.

स होवाच गार्ग्यः,
 य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति;
 स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः,
 पूर्णमप्रवर्तोति वा अहमेतमुपास इति;
 स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिः
 नास्यास्माल्लोकात्प्रजोद्वर्तते ॥ ५ ॥

5. Gaargya said,

"I meditate on that embodied being in the AAKAASHA (space) as Brahman."

Ajaatashatru (stopped him before he continued his discourse) said-

"Wait Wait, do not talk further!

(Brahman is not a thing to be meditated upon as an object.)

I meditate upon myself as the Whole (POORNAM) and non-acting

(APRAVARTA). "

He who meditates upon him as such is filled with progeny and cattle and his progeny will never go extinct from this world."

Gaargya refers here to the deity of the skies. However the king refers to the idea of 'space/time' in the mind by the term 'AAKAASHA'. The extension of space is projected from the brain.

According to the king the term 'Aakaasha' refers to the entire world of space and time as Brahman. Everything in space is an expression of Brahman. So he explains that Brahman is everything that is in the world contained within the space-time boundaries.

The king uses the term 'Aakaasha' in a different sense than that of a deity. According to him the 'element-space' which makes the visibility of the objects possible is in fact only a projection of the mind.

The whole world exists as a tiny vibration of the CHITTAAKAASHA, the 'Mind-space'. This mind which contains countless universes again exists as just a 'slight perturbation' in the CHIDAAKAASHA, the 'space of the Consciousness'. So the king presents a counter argument to Gaargya saying that he meditates on the Self as the very point transcending space-time phenomenons which contains within it whatever that exists as space or time. Self is 'Whole'. Since there exists nothing outside Brahman, there is no action arising from it. One who knows his Self as 'whole' and 'non-acting' is the Lord of whatever exists in any space at any time. He is not the perceiver of the world inside a space-time boundary but the very reality which makes the existence of everything possible. He can create whatever world he feels like. He remains as the eternal principle of Brahman transcending space and time.

स होवाच गार्ग्यः,

य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति;

स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः,

इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति;

स य एतमेवमुपास्ते जिष्णर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ॥ ६ ॥

6. Gaargya said,

"I meditate on that embodied being in the VAAYU (Wind) as Brahman."

Ajaatashatru (stopped him before he continued his discourse) said-

"Wait Wait, do not talk further!

(Brahman is not a thing to be meditated upon as an object.)

I meditate upon myself as the Lord of all (INDRA), completely freed from anxiety (VAIKUNTA), undefeated and as the unvanquished army (APARAAJITAA SENAA)."

He who meditates upon him as such is ever victorious and invincible; and conquers all his enemies."

Gaargya refers here to the deity of Winds. However the king refers to the subtle energy or Praana which connects the mind to the world.

Praana acts as the bridge between Aativaahika and Aadhibhoutika bodies.

(Aativaahika is the mental phenomenon – a collection of thoughts, ideas and belief systems. Aadhibhoutika is the physical phenomenon composed of elements.)

According to the king, Praana is the Supreme Chit or Consciousness which is the support of the entire existence of anything and everything. This Praana is just another level of Para Brahman.

This Brahman is 'Indra', the Lord whom the senses serve by providing the data of the world. This Brahman who manifests as the Supreme support of the Creation is the principle of contact and is 'Vaikunta' – free of afflictions because he is the source of the very mind, the abode of afflictions.

This Brahman cannot be conquered by any one as no one exists besides 'That'.

This Brahman is 'unvanquished army'. The Brahman is the sum total of all Vaasanaas.

These Vaasanaas are the infinite possibilities and potentialities which manifest as countless worlds. They never can ever end. Either they remain as potentialities or change into realities. These can never be destroyed.

One who realizes this Supreme state of Brahman is never affected by the Vaasanaas and is free of all afflictions. He remains as the Supreme subtle power of Brahman unaffected by both Aativaahika and Aadhibhoutika bodies.

स होवाच गार्ग्यः,

य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति;

स होवाचाजातशत्रुः,

मा मैतस्मिन्संविदिष्टाः,

विषासहिरिति वा अहमेतमुपास इति;

स य एतमेवमुपास्ते विषासहिर्ह भवति,

विषासहिर्हास्य प्रजा भवति ॥ ७ ॥

7. Gaargya said,

“I meditate on that embodied being in the AGNI (Fire) as Brahman.”

Ajaatashatru (stopped him before he continued his discourse) said-

“Wait Wait, do not talk further!

(Brahman is not a thing to be meditated upon as an object.)

I meditate upon myself as one who has extreme forbearance (VISHAASAHI). ”

He who meditates upon him as such becomes extremely forbearing and his progeny also becomes forbearing.

AGNI means –ANGATI –URDHVAM GACCHATI- goes up.

Gaargya refers to the Fire which is one of the principle elements, which is also the deity of Vedas, who acts as a communicator between the performers of sacrifice and gods.

The king however refers to the Supreme Consciousness, Chit as the Fire.

The term ‘Agni’ or fire refers to the individual self.

When the Unmanifest manifests as the world, a separate entity as it were arises like a wave in the ocean of Chit, which identifies with the combination of Aativaahika and Aadhibhoutika bodies and develops an ego or Ahamkaara, the ‘I’ness.

This individual self which is in essence the Supreme Brahman gets deluded as a limited phenomenon. This is the ‘fire’ which is forever trying to consume the fuel of pleasures and pains. Acting as a channel for Vaasanaas, it becomes the producer of more Vaasanaas and keeps the cycle of worldly existence going on forever.

The king says that he contemplates on the Supreme Brahman who appears deluded as it were as the individual self or fire. This Brahman is unaffected by the pains or pleasures of the world. He who realizes the essence of his own existence remains unaffected by any occurrences of the world and has extreme forbearance and equanimity. Those who follow this instruction and meditate on the supreme Brahman as fire namely the individual self also remain unaffected by the pains and pleasures of the world; his progeny.

स होवाच गाग्यः,

य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति;

स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः,

प्रतिरूप इति वा अहमेतमुपास इति;

स य एतमेवमुपास्ते प्रतिरूपं हैवैनमुपगच्छति,

नाप्रतिरूपं अथो प्रतिरूपोऽस्माज्जायते ॥ ८ ॥

8. Gaargya said,

“I meditate on that embodied being in the AAPA (WATER) as Brahman.”

Ajaatashatru (stopped him before he continued his discourse) said-

“Wait Wait, do not talk further!

(Brahman is not a thing to be meditated upon as an object.)

I meditate upon myself as the same image (PRATIROOPAM – as agreeable). ”

(I attain only my own ‘Self’ everywhere, never anything other than my own self.

Whatever arises out of me also is my own self, the image of Para Brahman.)

He who meditates upon him as such has all agreeable thing coming to him, and not the contrary ones; his progeny is also agreeable only.

Gaargya refers to the deity of Waters by the term 'AAPA'. However, the king gives the meaning 'experiences' to the word 'AAPA', the waters. The 'ego' is a continuum produced as it were, by the continuous flow of experiences like the constant picture of a water fall seen in the ever continuous flow of water drops.

According to the king 'waters' are also a form of Brahman alone. The source from which these experiences arise, the support of these experiences is Brahman alone.

The Unmanifest Brahman alone appears as the manifest form of experiences.

There is nothing else other than the Brahman.

The individual self which experiences the world is the image of Para Brahman alone. One who contemplates on his own self as the essence of Brahman sees only his self everywhere.

The misconception of a separate individuality vanishes and only Para Brahman shines as the undifferentiated principle.

Since there exists nothing other than the Brahman, the experiencer (fire) also is Brahman. The Jeevan Muktaa is Brahman himself.

स होवाच गार्ग्यः,

य एवायमादर्शं पुरुष एतमेवाहं ब्रह्मोपास इति;

स होवाचाजातशत्रुः,

मा मैतस्मिन्संविदिष्टाः,

रोचिष्णुरिति वा अहमेतमुपास इति;

स य एतमेवमुपास्ते रोचिष्णुर्ह भवति

रोचिष्णुर्हास्य प्रजा भवति,

अथो यैः सन्निगच्छति सर्वास्तानतिरोचते ॥ ९ ॥

9. Gaargya said,

“I meditate on that embodied being in the mirror (AADARSHA) as Brahman.”

Ajaatashatru (stopped him before he continued his discourse) said-

“Wait Wait, do not talk further!

(Brahman is not a thing to be meditated upon as an object.)

I meditate upon myself as the shining one (ROCHISHNUHU). ”

He who meditates upon him as such, shines; he surpasses anything he contacts.

Gaargya refers to the deity of the mirror by the term 'AADARSHA'.

The king refers to the word 'AAdarsha', to mean Brahman; the one who makes all appearances possible. AADARSHA as Brahman is the very mirror inside which countless universes are reflected. But unlike the ordinary mirror, there does not exist anything outside the mirror getting reflected inside the mirror. There is no 'inside' and 'outside' in Para Brahman. Brahman is one undifferentiated state of Existence.

Here the Para Brahman who exists as both the unmanifest and the manifest exists as the mirror reflecting the appearances of the worlds. The very nature of the mirror is to reflect images. The very nature of Brahman is to exist as the perceived worlds also. The mirror and reflections both are Para Brahman. Brahman is the supreme principle of consciousness which makes the world appearances possible. He alone shines as the mirror reflecting the worlds. He shines as all.

We always perceive only the images in the mirror and never the glass. So also, we do not know the existence of Para Brahman on which the world is reflected.

One who realizes the Brahman sees his own Self as the entire world. He knows that he alone is the mirror of Brahman where the unreal appearances of the world keep occurring. Since he shines as the very support and source of the world, nothing can surpass his shine. Reflections can never shine surpassing the mirror. Mirror alone shines as the reflected images also.

The realized knower remains as Brahman alone.

स होवाच गार्ग्यः,

य एवायं यन्तं पश्चाच्छब्दोऽनूदेत्येतमेवाहं ब्रह्मोपास इति;

स होवाचाजातशत्रुः,

मा मैतस्मिन्संवदिष्टाः,

असुरिति वा अहमेतमुपास इति;

स य एतमेवमुपास्ते सर्वं हैवास्मिंल्लोक आयुरेति,

नैनं पुरा कालात्प्राणो जहाति ॥ १० ॥

10. Gaargya said,

“I meditate on Brahman as the sound (SHABDA) that arises behind as he walks (YANTAM).”

Ajaatashatru (stopped him before he continued his discourse) said-

“Wait Wait, do not talk further!

(Brahman is not a thing to be meditated upon as an object.)

I meditate upon myself as the one who resides in the body (ASUHU).”

He who meditates upon him as such lives the full term of his life. Life does not depart from him before the allotted time.

Gaargya refers to the term SHABDA as the ego or the AHAMKAARA of the individual self as it moves about in the delusory world.

The term ‘YANTAM’ means moving towards something. Each individual self moves in the space projected by the mind fulfilling the Vaasanaas. As successive Vaasanaa fulfillment takes place, the persisting memory of experiences creates the individuality. One segregates oneself from others with the idea of ‘I’, the first sound which arises from the silence of the Brahman.

However the king points out that he meditates on the ‘life’ (ASU) as Brahman.

The term ‘ASU’ means one who lives in the physical attire. There is no individual self at all as separate entity from the Supreme and there exists no meaning in the ‘I’ness idea.

Each Vaasanaa projects a space-time arena for its fulfillment. The collective projections of countless Vaasanaas give rise to the false sense of an individual experiencing a life. This individual, who is chosen to act randomly as the channel for the fulfillment of Vaasanaas, is referred to by the term Jeeva. Jeeva is the collective manifestation of many Vaasanaas. But the essence of each Jeeva is the supreme Brahman. He alone appears as a living entity experiencing the pains and pleasures of a world appearance.

One who contemplates on the essence of the living entity called Jeeva remains as Brahman himself. He never ceases to exist. As a Jeevan Muktaa he lives without getting controlled by the Vaasanaas. He remains a witness to the life events and becomes deathless. The existence or non-existence of the physical body does not affect him at all. He is Brahman himself.

स होवाच गाग्यः,
 य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मोपास इति;
 स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः,
 द्वितीयोऽनपग इति वा अहमेतमुपास इति;
 स य एतमेवमुपास्ते द्वितीयवान् ह भवति,
 नास्माद्गणश्छिद्यते ॥ ११ ॥

11. Gaargya said,

“I meditate upon that embodied being in the ‘Directions’ (Quarters) as Brahman.

Ajaatashatru (stopped him before he continued his discourse) said-

“Wait Wait, do not talk further!

(Brahman is not a thing to be meditated upon as an object.)

I meditate upon myself as the second and as non-separating.”

He who meditates upon him as such has companions and his companions never desert him.

Gaargya refers to the term ‘DIK’ to mean the twin deities of Quarters namely the ASHVINS. However the king refers to the term as ‘fixed ideas of space’ an embodied being has in his mind. An embodied person identifies with the physical body perceived by him as belonging to him and identifies with it. That makes him also believe that he is a conditioned being bound by the space/time phenomenon.

The sum total of all creations is the Hiranya Garbha, the golden wombed Purusha who fills all the directions. He is the first individual self of which all other individual selves form a part of.

The king suggests that the Brahman contemplated by him is of course the ‘Supreme Individual Self Brahma’, who appears as if he is a second person existing separate from the Supreme Self. But since the Supreme self and the individual self are both identical, they are never separate. One who realizes his identity with the Supreme person sees all the selves as his own Self and never is separated from them. He is all. Brahman is all.

स होवाच गार्ग्यः,
 य एवायं छायामयः पुरुष एतमेवाहं ब्रह्मोपास इति;
 स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः,
 मृत्युरिति वा अहमेतमुपास इति;
 स य एतमेवमुपास्ते सर्वं हैवास्मिंल्लोक आयुरेति,
 नैनं पुरा कालान्मृत्युरागच्छति ॥ १२ ॥

12. Gaargya said,

“I meditate on that embodied being as of the nature of shadow
 (CHAAYAAMAYAHA).

Ajaatashatru (stopped him before he continued his discourse) said-

“Wait Wait, do not talk further!

(Brahman is not a thing to be meditated upon as an object.)

I meditate upon myself as Death.”

He who meditates upon him as such lives the full term of his life. Life does not depart from him before the allotted time.

Gaargya refers to the term CHAAYAA to mean the deity in the shadow or external darkness, internally in ignorance, which is a veil covering the Knowledge. The term CHAAYAA means the ignorance that is in the embodied person. Since the individual self identifies himself with the physical body, the ascertainment of death at the destruction of the physical attire is imminent. This is the shadow of ignorance which accompanies the individual self according to Gaargya.

However the king counter argues saying that he contemplates on ‘death’ as his own self. Death here means the Unmanifest. Vaasanaas are potentialities which are ever ready to manifest as realities projecting the channels of Jeevas, the living entities. One who contemplates on his Self as the Unmanifest never dies and death never overtakes him.

स होवाच गार्ग्यः,
 य एवायं एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति;
 स होवाचाजातशत्रुः मा मैतस्मिन्संवदिष्टाः,
 आत्मन्वीति वा अहमेतमुपास इति;
 स य एतमेवमुपास्ते आत्मन्वी ह भवति,
 आत्मन्विनी हास्य प्रजा भवति;
 स ह तूष्णीमास गार्ग्यः
 ॥ १३ ॥

13. Gaargya said,
 “I meditate on that embodied being in the Self of all.”

Ajaatashatru (stopped him before he continued his discourse) said-
 “Wait Wait, do not talk further!
 (Brahman is not a thing to be meditated upon as an object.)
 I meditate upon myself as that self.”

He who meditates upon him as such attains the Self and his progeny also
 attains the Self.

Gaargya instructs the king that Brahman is the essence of each embodied being.
 However the king argues back saying that he is the very essence that manifests as all
 these selves. Whatever he perceives is his own self.

Gaargya remained silent.

Gaargya feels completely defeated. He understands that the king is a true knower of
 Brahman. He is ashamed of his vanity. He stands in front of the king humbled and
 miserable.

स होवाचाजातशत्रुः,
 एतावन्नू एतावन्नू एतावन्नू इति,
 एतावद्दीति;
 नैतावता विदितं भवतीति;
 स होवाच गार्ग्यः, उप त्वा यानीति ॥ १४ ॥

14. Ajaatashatru asked,

“Is that all? Is that all? Is that all?”

Gaargya replied,

“That is all”.

The king smiled and said,

“By knowing this much, one cannot know Brahman.”

(Gaargya hung his head in shame. He understood that he had only verbal excellence but was not the knower of Brahman.)

Gaargya (saluted the king humbly and) said,
 “Accept me as your student.”

स होवाचाजातशत्रुः,
 प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयात्,
 ब्रह्म मे वक्ष्यतीति,
 व्येव त्वा ज्ञपियष्यामीति;
 तं प्राणवादायोत्तस्थौ
 तौ ह पुरुषं सुप्तमाजग्मतुः
 तमेतैर्नामभिरामन्त्रयांचक्रे
 बृहन् पाण्डरवासः सोम राजन्निति;
 स नोत्तस्थौ; तं पाणिनाऽऽपेषं बोधयांचकार
 स होत्तस्थौ ॥ १५ ॥

15. The king said,

“A Brahmin should not approach a KSHATRIYA (warrior clan) and plead for instructions about Brahman.

(Anyhow, since even the terms denoting the clans are just illusions created by the mind, since ‘Self’ alone appears as you, me or any one, I do not find any harm in teaching you. Come with me),
I will make you understand everything.”

The skies were dark. Innumerable stars twinkled in the sky. The city was silent. All the people were lost in deep slumber. The king and his student walked silently for some time.

They came to a sleeping man.

They saw a man sleeping soundly under a tree. The king approached the sleeping man and said,

(The king) Called him with these names-

“O Great One, O white robed, O radiant Soma, wake up.”

The man did not move even a little.

The king shook him till he woke up. The man woke up.

(He saw the king standing in front of him. He stood up immediately and saluted him.

The king gifted him some gold coins and sent him away.

He sat on a rock nearby and asked Gaargya-)

स होवाचाजातशत्रुः,

यत्रैष एतत्सुप्तोभूद्य एष विज्ञानमयः पुरुषः,

क्वैष तदाभूत्, कुत एतदागादिति;

तदु ह न मेने गार्ग्यः ॥ १६ ॥

16.

“You saw the man asleep!

So tell me, this Purusha, the embodied one made of Knowledge alone, in the state of deep slumber – where was he? From where did he come from when I woke him up?”

Gaargya did not know that.

स होवाचाजातशत्रुः,
 यत्रैष एतत्सुप्तोभूद्य एष विज्ञानमयः पुरुषः,
 तदेषां प्राणानां विज्ञानेन विज्ञानमादाय
 य एषोन्तर्हृदय आकाशस्तस्मिञ्छेते;
 तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नाम;
 तद्गृहीत एव प्राणो भवति,
 गृहीत्वा वाक्, गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

17. Ajaatashatru said-

“This Purusha, the embodied one in the state of deep slumber is of the nature of Knowledge alone.

He absorbs the functions of the senses through his own Knowledge-essence and sleeps in the expanse in the heart (Brahman state).

When this being absorbs them, he is said to be asleep.

At that time, the organ of Praana remains withdrawn, organ of speech remains withdrawn, the eyes remain withdrawn, ears remain withdrawn, and the mind remains withdrawn.

(When awake, the individual self or Jeeva absorbs all the knowledge brought to him through his five senses of knowledge. He performs actions based on the knowledge brought by the senses and reacts through his mind on the support of sense knowledge. This is said to be the ‘Jaagrat’ state of the mind.

When asleep, the senses cease to function. They are absorbed by the mind. All the thoughts, ideas, desires lie in a suspended state and the individual self remains as the Supreme Self bereft of the perception of the world. The world ceases to exist for him. It is as if the tree has reverted back to the state of the seed. The manifested world reverts back to the state of the unmanifest. Then the Jeeva is said to be in ‘Deep sleep’.

The element AAKAASHA is absorbed by the ‘mind-space’ and this ‘mind- space’ remains absorbed in the CHIT or the conscious space.

The Principle of Praana which connects the world to the Mind is withdrawn; the names and forms (VAAK) which are perceived as the world is withdrawn; the seer who perceives the world is withdrawn (CHAKSHUSH); the principle of ego, (sound) (SHROTRAM) which is the idea of differentiation is withdrawn. The ‘mind’ which experiences the pain and pleasure in the world, also is withdrawn.)

स यत्रैतत्स्वप्न्यया चरति ते हास्य लोकाः;
 तदुतेव महाराजो भवति, उतेव महाब्राह्मणाः,
 उतेवोच्चावचं निगच्छति;
 स यथा महाराजो जानपदान् गृहीत्वा
 स्वे जनपदे यथाकामं परिवर्तेत,
 एवमेवैष एतत्प्राणान् गृहीत्वा
 स्वे शरीरे यथाकामं परिवर्तते ॥ १८ ॥

अथ यथा सुषुप्तो भवति, यदा न कश्चन वेद,
 हिता नाम नाड्यो द्वासप्ततिः
 सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते,
 ताभिः प्रत्यवसृप्य पुरीतति शेते;
 स यथा कुमारो वा महाराजो वा महाब्राह्मणो
 वातिध्नीमानन्दस्य गत्वा शयीत,
 एवमेवैत एतच्छेते ॥ १९ ॥

स यथोर्णनाभिस्तन्तुनोच्चरेत्,
 यथाग्नेः क्षुद्रा विस्फुल्लिङ्गा व्युच्चरन्ति,
 एवमेवास्मादात्मनः
 सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति;
 तस्योपनिषत् -
 सत्यस्य सत्यमिति;
 प्राणा वै सत्यं तेषामेष सत्यम् ॥ २० ॥
 इति प्रथमं ब्राह्मणम् ॥

18. 19. 20.

Gaargya questions the king about the dream state.

The king replies:

“When in the Svapna state, these are his worlds.

(In the dream state, the mind remains active.)

The person who is dreaming thinks that he is an emperor or a Brahmin, or a person of a higher caste or a lower caste.

Like an emperor moves anywhere in his kingdom accompanied by his people, this one also roams about in the body as it pleases, accompanied by the Praanas.

“When in deep sleep, it does not know anything.

It comes back along the seventy two thousand nerves called Hitaa, which extend from the heart to the pericardium (entire body) and remains in the body. It remains as whatever form it was, happy like a baby, Brahmin or an emperor, each of whom is always happy in their natural states.

The mind is equal to an emperor with an ever expanding kingdom. It moves everywhere as it pleases taking along the senses with it and roams about freely everywhere.

Then again suddenly the mind becomes silent and is withdrawn inside the consciousness. It remains dormant there without projecting any perceptions. The mind does not know anything. Then again it comes back through the seventy-two thousand nerves called HITAA, which extend from the center of the neural system to the whole of the body and rests in the body. It remains as whatever form it was, happy like a baby, Brahmin or an emperor, each of whom is always happy in their natural states.

A child, a Brahmin who knows Brahman and an emperor who rules the kingdom are always happy in their natural states. A man who wakes up from the sleep feels happy because he remained in his natural state of the Brahman when he was in deep sleep. But as soon as he enters the ‘Jaagrat’ state, ignorance envelops him and he starts feeling unhappy and anxious. But a knower of Brahman is always in the natural state of Brahman whether he is asleep or awake. He is without anxieties like a child; he experiences incessant bliss as his own Self; he remains carefree like an emperor as he exists as Brahman, the Supreme Lord of all that exists.

As a spider moves along the thread produced by itself, as sparks rise from the fire into all directions, all the Praanaas, all the worlds, all the gods, all the beings arise out of this Self.”

Brahman alone appears as all the perceived phenomena. Like a spider ejecting a liquid from its own mouth and building a web around itself, the Supreme Self projects the world of appearances and acts as if bound. Like the spider moving along the thread produced from its own mouth, the Supreme alone projects this world of appearances and moves everywhere experiencing everything as if He has become a different person with limitations. But there exists nothing else but Brahman.
Brahman alone is all. There is no differentiation in Brahman.

तस्योपनिषत्
सत्यस्य सत्यमिति
प्राणा वै सत्यम्
तेषामेष सत्यम् ॥
॥इति प्रथमं ब्राह्मणम् ॥

**This is the UPANISHAD; the Truth of the Truth!
Praana is the Truth; this is the Truth of That.
OM**

BRH.UP: CHAP II: Section I

*Brahman is the essence of all that exists.
Brahman is the Praana of everything that exists.
Brahman is the Supreme Truth to be attained.
Brahman is the Truth of Truths.
Realization of oneself as Brahman alone is the Truth.
This is the Upanishad, the path towards the Truth.
This is the Upanishad which destroys the ignorance.*

ॐ

सहनावतु सह नौ भुनक्तु
सहवीर्यङ्करवावहै
तेजस्विनावधीतमस्तु
मा विद्विषावहै
ॐ शान्तिःशान्तिःशान्तिः

*Let both of us be protected together.
Let both of us experience together.
Let us both raise the valor together.
Let the ever shining one be attained by us both.
Let there be no cavalry between us.
OM Peace Peace Peace*

About the Author:

Maa Tejasvini

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

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