

SHRI NAGESH SONDE

Mokṣa is an abstract principle, a concept, which one normally reflects as one would reflect on the principle, *tadiinim* or Then, In the Beginning, *brahman* etc. Nonetheless it is an important one which needs to be taken seriously, becoming receptive, reflective and meditative deeply, extensively and comprehensively, because human beings alone in the entire creation seems to be concerned, being increasingly obsessed with the life they live, *Death* being perceived as the alternative and logical end. While the inanimate world of mountains, streams and other gross elements in creation appears to oblivious of death as a challenge and a possibility, the animate world offish that swim, creatures that crawl, birds that fly and the animals that roam being consciously aware only when death appears before them. This generally is attributed to the sense of discrimination with which humans alone are endowed with.

Mokṣa is derived from the root *munca* and generally understood as liberation, release, deliverance, and freedom from the primordial life to an eternal life. In *VivekacildiimalJi*, Sailkara says that bondage and deliverance are not factual but concepts, which manifest primarily from modification of the mind.¹ Further, they are the concepts which ignorant ones format mentally to exist in objects, as in the case of clouds concealing the luminous Sun, which like Brahman is one without second, unattached, bliss and singularly immutable.²

NirviilJa is another word similarly used to suggest separation of one's *self* from the body or one not having any sense organs, or one not influenced by senses. Sri Madhva in his *Gitii-bhaṣya* defines *NirvalJa* in the same sense as 'being without body' *kaya*, *biilJa* and *sarira* used as identical words. The word is also for 'one not having any sense organs' or for 'one not influenced by senses'. Sri Sailkara commenting on a verse in Bhagavad GiHi (V-26) speaks of ascetics who having renounced craving and anger discipline their *inner-essence*, the *self-within* to become liberated in *Brahman* from both the states of life and death. For this he uses very suggestive words - *brahmanirviilJa brahmaJi nivrṭti*, *mokṣa* and *brahmanirviilJam mokṣo vartate*. The concept finds expression explanation and clarification in early Vedic and *Upaniṣadic* scriptures from empirical (*bhautika*), mental (*iidhibhautika*) and spiritual (*iidhyiitmika*) perspective deeply, extensively and comprehensively, with an

unconcealed gradual, progressive and continuous desire to transcend from the gross, physical and temporal to the subtle psychological and spiritual from the transient and mortal to the eternal and immortal from this to that, one part emphasizing the deliverance from and the other, being deliverance to.

In the first primary empirical stage the human being obsessed with the visual and sensual influences his concern and fear is suffering or the physical or the gross element in life. Therefore, this entire approach to the unseen power which appears individual human hearts. Some times we project the evil outwards and lay the blame on other people and groups. But in reality, it is our personal greed, hatred and delusion collectivised and amplified on a mass scale that cause our planet's grave problems. Buddhism tells that through awareness and understanding by loving kindness, compassion, non-violence, selfless service and sympathetic joy, we can remove present day evils of human society. Mettasutta of Buddhism gives important message for peace:

"Mayall beings be happy secure, May
 their hearts, be wholesome,
 Whatever living beings there may be,
 Feeble or strong, tall or medium,
 Short, small or large, without exception,
 Seen or unseen, those dwelling far and near,
 Those who are born or who are to be born. Mayall beings be happy"

Bibliography

- Buddhism and Ecology*, Ed. By Mary Tucker and D.R. Williams, Harvard University Centre for the Study of World Religions. Cambridge, ILS.A. 1997.
- Buddhism, its Essence and Development*, E.Conze, Oxford. U.K., Cassirer,1960.
- Buddhism Thought in India*, E.Conze, London George Allen and Unwin, 1962.
- Buddhist Hand Book*, John Snelling, Rochester, Vermont, 1991.
- Indian Buddhism*, A.K.Wardcr, Motilal Banarasidass, New Delhi, India.

Inner Peace, world Peace, Ed. by Kenneth Kraft. State Uni. of New York Press, U.S.A.1992. *In Quest of Peace*, Ed. by Prof. Y.S. Shastri, Dr. Intaj Malek. Dr. Sunanda Shastri,

Bharatiya Kala Prakashan, Delhi, India, 2006.

Mahayana Buddhism, Paul Williams. London, Routledge, 1989.

Mahyanasllralankara- A study in Vijnanavada Buddhism, by Yajneswar S.Shastri,

Indian Book Center, Delhi, 1989.

Non-violence to Animals, Earth and Self in Asian Traditions, Christopher Key Chapple,

State University of New York Press, U.S.A. 1993.

End-notes

to overawe and overwhelm him is of submission, capitulation and supplication; making him plead for deliverance, from the physical pain and suffering to physical pleasure and satisfaction. For instance, we have moments of pain and distress³ we have death as our companion, let our lives be extended⁴ hundred autumns he before us as our he before us as our body decays, with sons becoming fathers, let not in between death break the chain⁵ harm not the great or the small, the growing or the grown, the father or the mother, harm not our loved bodies.⁶

In the intermediate mental (*adhibhautika*) stage the human being obsessed with the uncertainly and disenchantment with the temporal pleasures of the empirical and the temporal world desiring to shift to a state of permanent temporal pleasures prays for a happy mind endowed with skill and wisdom to enable pasture plenty of bounties, which will never diminish.⁷ He inquires, keeping his sensory organs well equipped, well energized and well disposed, keeping ears open to hear, eyes to see the light shining from beyond roaming with thoughts,S not as much concerned with knowing the composition of the manifested universe as with the Creator who gave momentum to creation, asking who knows and who here can declare; whence it was born and whence was this creation?⁹

In the final spiritual stage one seeks to transcend the transient empirical pleasures and the intermediate mental quest and seeks the eternal and immortal

pleasures, the bliss of beatitude. Therefore, he seeks his intelligence to be illuminated by the eternal and adorable splendor of That luminous Sun, who spreads his luminous enlightenment on the earth, space and the heaven He offers his adoration to *Trayambaka*, the three eyed lord Siva to deliver him like cucumber from the bondage of the mortal and not of immortal where mortal is the *rupa*, the gross form of the body and the immortal being the essence, the Brahman. According to *Brhadiira1Jyaka UpaniSad* the process is from the non-Existence to the Prime Existence, from obscurity to enlightenment, from mortality to immortality to immortality, it being clarified that when it says from non-Existence, from morality to immortality - that is to make him immortal from obscurity to enlightenment - for obscurity is mortal, enlightenment is immortal.

Brhadiira1Jyaka UpaniSad declares that one may know this when one is here and if one does not know it and remains ignorant, then great would be destruction. It is further said that those who know this become immortal while others go from death to death. IO Saikara too clarifies that all these activities are possible for human beings only while they are still in their gross being the only and the most important instrument and medium for deliverance from the inefficient and insufficient world of forms to enlightenment of one's essence!

Sanskrit is not a dead language because many do not speak it; it has become dead because one accepts only one meaning which ancient one's gave it, when expressing their own experiences. The words do not have a fixed meaning with many shades, many colours like flowers being vibrant and alive like flowing rivers having moods and temperaments. They can be interpreted in millions ways, every century and every generation finding new interpretations and meanings for each word, every word bringing one's own distinct self-enlightenment. Therefore, when one considers every word in Saikara's deeply and examined and understood afresh the meaning of the word Mokṣa will be further clear. *Jantul}.iim narajanma durlabhataram* - among creatures, the human birth is singular. because unlike other creatures human beings are capable of not responding primarily and exclusively form the influence of sense influences. *Pumstvam tato vipratii* - *pumstvam* is the state of being, the word *PurUṣa* suggesting the who is conscious of himself as *aharil brahmiismi*, i.e. I (*aham*) effulgence (Brahman) and existence (*asmi*) or one in whom such consciousness -

brahmatvam visibly exists, *tasmiidvedikadharmamiirga-paratii vidvatvamsmitparatvam* - further strengthened by *Wisdom sourced from scriptures* and '*iitmiinitmavivecanam*' the sense

of discrimination *sviinubhava* one's own experience, *brahmiitmanii sarilsthiti}.z* establish in one's self in Brahman. Unless these pre-conditions are fulfilled, deliverance does not become established. It is obvious, therefore, that all the actions are to be performed by one while he is here alive, prepared and qualified to be delivered.

Reflection of *Mok\$a* ends when one reacts on that aspect from which deliverance is sought, and begins when one reflects on the other aspect to which deliverance is sought. This is abstract and difficult concept, as said earlier as when one thinks of the principle Then in the Beginning, Brahman *A reflection will reveal that all these verbal statements* are the result of the expressions of the post-experience of the abstract principle, Therefore, whether the *Nisadiyasukta* or the upani~adic state which describes the emergence of *That One* in human form - *PurU\$avidha}.z* are to be taken for consideration.

The inadequacy of human expression makes the abstract principle to be explained with the prime and most potent human attribute *I - iitmanivedanam iisit purU\$avidha}.z//*. Therefore, when *That One* became effulgent, observing nothing *eb~* in the beginning than its own self - *Sonuvik\$ya niinyadiitmano'pasyat* it is said to have conducted *itself as aham I* and *asti, Existence* so'hamasmHyagre vyavaharat. Therefore, as the subtle principle the name *I* became established and even to this day when one is addressed he says first *I* (suggesting obviously the existence of the *I* abiding within his gross form, the body) and then speaks any other name he may have. Because *he*, the *I* was there before all the evils were burnt, therefore he, verily, is called *Puru\$a*.

Sankara clarifies in his commentary to *Brhadiiral}.yaka Upan4ad* that though liberation is a cherished object, it can not be attained through karma, performance of actions, Therefore, even an impression that performance of better actions would hasten *mok~a* should be dispensed with.¹² He concludes that *mok\$a* is not an effect or a created object but destruction of the bondage, i.e. ignorance, which not being a perceived object cannot be accessed *from mok\$a*. Production, attainment, modification,

purification are the result of the performance of actions. Mok~a is none of these things, that being concealed by ignorance. That is to say, liberation is the natural and normal conclusion of one being consciously aware and not the result of any conscious performance of actions.¹³ . It is the wisdom of the Puru~a the subtle essence from the sufferings in primordial life *samsiira*, the ignorance of human beings of the relation between the internal essence and the external forms.

The undifferentiated That One does not become accessible to one unless one seeks it in differentiated as subtle essence and gross form. The concept becomes clear when one refers to *Brhadiira1Jyaka Upan4ad* (I.iv.7) - where it is mentioned *Then, This one - idam* was undifferentiated. It became differentiated as *essence* and as such form. Therefore, till this day, *This one* is differentiated as such *essence* and as such *form*. *This One* entered here to the tip of the nails, as it were. *This One*, they see not, since *This One* is not fully evident, when breathing *This One* is called *Prii':la*, when speaking the *Yak*, when seeing the *Eye*, when hearing the *Ear*, when thinking the *Mind*. These only represent *This One's* actions. One who meditates on one or the other does not know *This one*. Therefore, the self is to be meditated with all these as the foot prints, as one would seek a cow following its foot prints. This everything will be known.¹⁴

In reality therefore, both *riipa* the form the body and *nama* the essence are intrinsically Brahman, form being an essential component for the essence to be perceived, therefore, when he looked around the effulgent manifestation having declared *aham brahmiismi*. Even after being manifest as *nama* and *riipa*, the essence and form there was no diminution of *That One*,¹⁵ On manifestation, *That One* as the creator therefore, becomes the creation, becoming one with the *Creation*. Therefore, Brahman verily is, what has become manifest as *Creation*, having projected all this.¹⁶

Krishna says¹⁷ Therefore unless one consciously restrains the differentiated five organs of senses and five organs of senses and five organs of action and a mind is the eleventh, ego being the cause of the great elements and marked by the I -sense for which the intellect *buddhi* is the cause, whose characteristic is determination, both the subtle essence and gross form *riipa* one would not be able to become aware of the undifferentiated *That One*.

Unless one learns how to bow, one would not know how to surrender. Unless one knows how to consciously restrain and transcend the I-sense, one will not know how to bow to the *form*. Unless one learns how to bow to the form one would not know how to surrender to the *essence*, When I-sense knows how to bow, then the I sense will know how to surrender to the essence, then to surrender both the differentiated *essence* and the *form* to reach the *undifferentiated* That One, which

alone will be *Mokṣa*, and will continue to be in the state to *Mukti*, being in the state of *sat cit iinanada* the Existence, Awareness and Bliss.

Salikara is clear that bondage is caused by ignorance, ignorance of the relation between the essence and the form ignorance of the essence having been deposited in the form. When one becomes consciously aware of the true relation between the essence and the form, then one becomes liberated automatically from the duality of the essence and the form. Therefore, bondage cannot be terminated through performance of actions but only through wisdom.

Wisdom reveals as *Kathopaniṣad* says When (knowledge from) the five senses together with Mind cease their normal activities, and the intellect itself does not stir, that they say is the highest state and as said in *Bṛhadaraṇyakaopaniṣad* (I~ 4.vii) when all the desires that dwell in the heart are cast away then does the mortal become the immortal then he merges in Brahman here itself, like the lifeless slough of snake lies on the ant-hill dead and cast off, does the body, the only immortal light being verily Brahman. Is The state of those who have known Brahman in truth is described as tranquil thus released from the constraints of the form,¹⁹ Therefore, the ancients seers did not desire offspring.²⁰ Because desire for offspring is the desire for wealth, desire for wealth is desire for worlds, both being but desires.²¹ When realization dawns of that luminous Brahman, which is described as *not this, not this*, the incomprehensible, indestructible, unattached, unfettered, unfettered, neither feeling pain nor suffering injury, such one overcomes the feelings that he has done some thing evil or some thing good, not being concerned by what he has done and what he has not done.

The concept of *mokṣa* has been elucidated nowhere more clearly than in the famous *8.gveda mrtyuiijaya* hymn addressed to Siva.²² The Hymn is a prayer addressed by a seeker, even as when he alive in his body, as one point of angle as

fragment of the Prime existence, addressed to Shiva, the three eyed lord, who spreads fragrance and well being, as the second point of the angle, to deliver - *mukṣya* as the third point of the angle, *urvarukamiva bandhanat* like cucumber from the bondage *mrtyor* of the mortal and not from the immortal. - *mam amṛtit*. Mortal indeed, is the *rūpa*, the form the body and Immortal surely is the *nama* the essence, the Brahman.

Then such one will exult echoing 8.gveda hymn that he has known that Person beyond obscurity, supremely splendid and the Sun, who alone is to be realized there being no other way than this.²² He will proclaim with self assurance that he is enlightened of that luminous without forms, without stains, without veins, auspiciously endowed, not enveloped by the inauspicious (YajurvedaAO.viii). Such one in whom such awareness has dawned regards Him as this Brahman, in whom verily, all the luminous ones find shelter as the cows do in the cowshed.²⁴ The wise one in the wisdom of Brahman will know the mysterious one abiding in the nine petals of the lotus flower and cancelled by the three-fold attributes.²⁵; Then the luminous ones too will be one spirit with the men, all universal inheritance of splendor.²⁶ Assuring that He, verily being essence attaining Him one becomes filled with Bliss.²⁷ This is mokṣa, the supreme goal, supreme treasure, the supreme world, the supreme bliss. On a particle of this very bliss all other creatures become nurtured.²⁸

Chtindogya Upaniṣad says that though desires that arise in mind may be true, they are covered with and which is untruth.²⁹ Even as those who do not know the field walk over and over again over the concealed treasure and do not find it, even so creatures here who take no notice of Brahman do not find it, it being concealed by all that is untruth.³⁰ The prized self, verily exists within the heart, of which the etymological explanation being this one, the self, is in the heart, therefore, it is the heart. He who knows this goes beyond, to the heavenly world.³¹

The serene being rising out of this body and which raising out of this body and which raising to the luminous heights appears in its own true form he is the self, the immortal and fearless. This is Brahman (effulgence) that verily being the name of the effulgence of that Prime Existence. (*satya* from the root *as* to be exist, to be)³² *Mokṣa* is not a place to which one departs or a state which one attains after the death of the body but the state of Being in immortal self, the Brahman the state of being, without being

attached to the mortal form of the body. This the *mokṣa* the liberation, release, deliverance, and freedom from modifications of the mind, separating one's self from the body, not influenced by senses, not having any sense organs of the primordial life to an eternal life. We find Mahidas Aitareya of the upanishadic times telling sickness on him, who being the sacrifice, is not going to die by such affliction.³³ We have a Ghora Angiras initiating Krishna the three foundational principles that the self within is indestructible unshakable and the very essence of life.³⁴ Krishna telling Arjuna that it is the bodies of the eternal, indestructible and incomprehensible embodied soul, that come to end³⁵ It is what Buddha reminded Anand, Has it not been announced by me ere this time that there is in all even the beloved and kind, the principle of change, of separation, of transience Therefore, Perishable by nature is Individuality, (the distinct gross existence) ...labor diligently. ...

The scriptures vouchsafe *Mokṣa* as represented in three categories. In the first category is when divine essence becomes established in *priikrtik* forms for fulfilling the divine intent and purpose. These are primarily the instances where the divine essence it self comes fully or partially manifests in gross forms as in the case of the *avatiiras* or the *iivesas* of Srimannarayana:1a. We have instances as in the case of avatars like varaha, Narasimha, Parasurama, who after fulfilling the divine and purpose are said to be still dwelling on this earth in their subtle forms. Whereas the avatars like Dasarathi Rama, Devakiputra Krishna and Gautama Buddha continued to live in their *priikrtik* forms and allowing their form to be merged in water, or to be put to an end or decay, disintegrate and destroy at the end of their like in their *praktik forms*.

In the second category we find exceptionally gifted seers saints and human beings who enlightened to the divine essence within them are liberated from the greatest of the bondage which a human being is bound the I-sense, *ahamkiir*, the form which one has given to the fragment of self which is within. It is only the human being which has such I-sense, no one else in Creation, neither animals nor birds neither trees nor the flowers, neither the rivers nor the mountains. They respond to evolution, to the creative process - the animals respond not to their intellect and mind but to their feelings and heart, the birds sing with soulful songs the flowers bloom without worrying whether their garments are accepted others in nature, the rivers flow with abundance and mountains stand in

all their majesty. Whatever response is given to all these events in nature by human beings are all those arising from influence of their senses on their mind which gives a form to them as beautiful and ugly, good and bad, noble and ignoble righteous and unrighteous.

Seers, saints and human beings enlightened to the divine essence are not bound by the dualities arising in mind that is influenced by the organs of senses, being *one not having any sense organs* or for *one not influenced by senses* or as *being without body*. They live their life as *paramahamsas*, as the supreme swans choosing the unitary essence amidst the diverse variegated forms in nature,³⁶ as Sankara explains. This is *Sara')agati* experiencing everything in creation as wisdom, knowledge, breath, sight, hearing, earth, water, air, ether, luminosity and absence of luminosity, desire and absence of desire, anger and absence of anger, righteousness and absence of righteousness and all other things.³⁷ Such one becomes one with the world there as well the worlds beyond, beyond the world of words, like the waves merging with the ocean; ocean being no different than the waves. The ocean never merges with the waves it is always the waves, which merge in the ocean. The ocean becomes revealed through the waves, but it is always the waves, which make the ocean seen. The ocean never comes therefore, one should never try to fix one's attention on the ocean. One should not even fix one's attention on the waves and say, *this is the Ocean*. The seers, saints and human beings enlightened to the divine essence live rest of their life representing and revealing the divine-consciousness, till the *prarabdha* karmas becomes consumed and the *praktik* form decays, disintegrates and is destroyed. This is known as *sadeha* or *ivanmukti*. In addition to those *paramahamsas* like Samvartaka, Aruni Svetaketu, Durvas, Rbhu, Nidadha, Ja<;labharata, Dattatreya, Raivatata and other of the ancient time enumerated in J abala UP. We have mention few like Ramakrishna *Paramahamsa* and Ramanamahar~i of the recent times. *laMia Upani\$ad* says that without effort, without I sense intent only one meditation established in the supreme Self, keen on removing the effect demerits, they give up their bodies by the method of renunciation. Such ones are indeed *paramahamsas*. Such ones are indeed *paramahamsas*.³⁸

There are also other gifted seers, saints and human, beings, who become the instrument or medium for fulfillment of divine purpose and intent, and once the divine purpose and intent is fulfilled, they cast away their *prakrtik* form just as a snake casts off the lifeless slough on the anthill, the disembodied, immortal essence being, verily, resplendent like Brahman. We have known some of these like Sankara, Jnanesvar and others, their deliverance being referred as *videhamukti*.

Wisdom reveals in Mind when thoughts cease to rise or as *Katha UpaniSad* says When (knowledge from) the five senses together with Mind cease their normal activities, and the intellect itself does not stir, that they say is the highest state. This is what is suggested what was sought by the seeker when he prayed Siva, the three eyed God, *urviirukamiva bandhaniit mrtyormuk\$iya miimrtiit*. Is *Mok\$a* possible? It should be if one considers as reasonable for a fragment to have the same essential characteristics, which the whole has if for stream to be one with the ocean. Sankara, commenting on a verse in *Bhagavad-Gita*. V-26 speaks of ascetics who having renounced craving and anger discipline their inner essence, the self within to become liberated in Brahman form both the states of life and death. For this he uses very suggestive words - '*brahmanirviilJa brahmaJi nirvrti, mok\$a*' and '*brahmanirviilJam mok\$o vartare*.'

Endnotes

1 *Miiyiiklrptall handhamok. Yllll na .mta/) sviitmani vastllta/).*

2 *Bandhllm Cll mok.yam miidh!i huddhergWlllm va.\.tllni kalpayanti.*

drgiivrtbn meghakarati, n yathii riivall yato'dvayisatigavidek.>'aram..

3 *m'-i.>'ii na .\.:i.\:nii vyadiinta miidhya/) .\'liitiira ta .\.:atakatii.*

sakrr .mnii maghaviinnandra cii mrlayiidhii piteva no hhava.

4. *E ciddhi mrty"handhava iidityii manava/) smrtii~I - VIII. I 8.xxii*

5. *\.:ataominlll.\.:ardo anta diiva yatra na.\:cakii narasa tamlnam. Plltrisayatara pitara*

Mavantamii na madhya mii nii madhyii ra.>'atiiYllryanta 1.89. ix,

6 *mii no mahiintallta mii no arhhakam miina llk.yanta llta ma na uk.>'atam. Mii nii*

vadhiih pitara miita miitara mii niib prayiis tanvii mdra riri.ra/).. (1.114. vii), v(1i ma

ii.mn niisii/) prii1)a.\:cak.>'llr ak.>yii/) .\:ratra ka1)ayii~1 apatatii/) ka.\:ii a.\:ii1)a
danta halm hiihlr halam. Ilviira iijii jatighllra java/) piidayii. Priiti.>'fhii iira.>'fiina ma
saviitmiina hhr.yfa/). (Atharvaveda IXX.60)

7 Bhadra nii iipa viitaya manii dak.yam lIta kratllm. Adhii ta .mkhya andhasii vi vii mada
ra1)an gavii na yavasa vivak.>'asa (X.25.1)

8 vi ma ka1)a patayatI vi

9 ko addhaveda ka iha pravocatKuta iijitii kuta iyaa visanijiiil (X.129.6)

10. \l Brhadiira~lyaka Upani.>'ad (IY.4.xiv)

11. jantiiniim

12 mok.~'asY(lpi pllrtl.~'iirthatviittatsadhyatii

13 handhananii.\:a eva hi mok.yo na kiiyahlltab. Bandhanam ciividye tyavociima.

Avidyiyii.\:ca

na karma1)ii niisa llpapadyate. ... lltpattyiptivikiira.mm.'lkiirii hi
karma.'fiimarthya.\:ya vi.yayiiib. Na ca mok.>'a e~'ii,il padiirthiiniimanyatama/).

Avidyimiitravyavahita

ityavociima.

14 Taddhed01il tarhyavyiikrtanulsit, tanniimanlp(lhhyiimeva vyakiyata sa e~'a hi prav4fa
ii

nakhiigrehhyab ... akrt.'f1lo hi sa/), prii1)amleVa prii1)o niima hhavati, vadan viik,
pa.\:yan.\:cak.yu/), .\:r1)van .\:rotriril, manvano manab tiinyasaitiini
karmaniimiinyeva. Sa yo'ta ekaikamllpii.mte na sa veda, akrt.'l1lo hye.~'o'ta
ekaikena bhavati; iitmetyevopii.'fita, atra hyete sarva ekll1il hhavati.

Tadetatpadaniyamasya .mrvasya yadayamiitma, anena hyetatsarvmil veda.

15 Om Pilr1)amadab piir1)amidam piir1)iiit pll1)amllacyate.

pr"1)a.lya piir~lllmiidiya pr"1)ameviiva.\:i.yyate..

16. ah01il viiva .\:f.yfira.wni, ahll1il hid01il .mrviima.'frk.>'iti. Tata/) sr.>'(irahhavat.

17.MalulhhiUiinyahatikiiro hllddhiravyaktameva ca.

indriyii~li da.\:aikam ca pll1ica cendriyagocarabh.

18 Yada sarve pramucyante kama ye'sya hrdisrita!t. Atha martyo'mrto bhavatyatra
brahma sama.snuta
iti.

TadyathehohanirIvayanI valmike mrta prayasta saylta evamevedam sarIram sete
athayamasarIro'mrtah pral)o brahmaiva teja eva.'

19 *etameva vaditvai munirhhavati*

20 *ethaddha sma vai tat plirve vidviirn.ml) prajii na kiimayate.*

21 *ya hyeva putrai\$al)a sa vittai\$al)a sa lokai\$al)a.*

22 *Tryambakam yajamahe sugandhim pU\$stivardhanam.*

Urvarukamiva bandhanat mrtiyormUk\$lya mam amrtat.

23 *Vedahametam puru\$am mahtintam adityavarlam tamasa!t parastat.*

Tam Eva vidityani nany!t pantha vidyate'ayanaya <Yajurveda XXXI.18)

24 *tasmiidvai vidviin puru.yam idam hrahmeti. Sarvii hyasmin devatii giivo go.ytha
iviisate..*

(Atharvaveda XI.8.xxxii)

25 *PUI)darikam navadviiram tribhrgunaihhir iivrtam. Tasminyadyakyam iitmanvat tad
vai*

hrahmavido vidul). Atharvaveda X.8.xxxxiii.

26 *Devaso hi sma canavesamanvayo viSvosakam sarataya!t*

27 *ra.\(') vai .ml). Rasam hyeviiyam lahdhviinandi Mavati. Taittiriya Upani.yad (II.7)*

28 *e.yiisya paramii gatil) e.yii.fya sampat, e.yosya paramo lokal), e.yo.fya parama
iinanda!);*

eta.fmaiviinanda.fyiinyiini hhlitiini miitriimupajivanti (Brhadiiral)yaka Upani.)'ad

IY.3.xxxii) 29 ta ime satyiil) kiimii anrttipidhiiniil). Ch. Up. VIII.3

30 *tadyathiipi hiral)yanidhiln nihitamakyetrajiiii uparyupari sancaranto na vindeyureva*

mevemiiil) sarviiil) prajii aharahargacchantya etam hrahmalokam na

vindantyanrtena hi pratyli(jhiil)..

31 *.m vii e.ya iitmii hrdis ta.\(')aitadeva viruktam hyadyayamiti tasmiid hridayamahiiaraharvii*

evamvit.\('Varge lokmneti.

32 *atha ya e.)'a .mmprasiido:wnicchaririitsamutthiia paramjyotirupasampadya .\('vena*

riipel)iihhini.ypadyata e.ya iitmeti hoviicaitadamrtamahhayametadhrahmeti ta.lya ha vii

etasya hrahmal)o niima .mtyeti.

33 *sa kim ma etadupatapasi yo'hamena na pre~yiimiti ...*

34 *etat trayam pratipiidyet ak)'itamasi acyutamasi priil)a.mm.vutamwiiti.*

35 - *antavanta ime deha nityasyoktiil) .variril)al). Anii.vinoprameyasya*

ta.'imiidYlldhyasva

bhiirata.

*36 Ato ham.fā iviimhha.\a~l payal), tall.vreyal) priiyal) padīirthau .mmparitya
samyakparigamya*

manasiilocya gllrulaghavam vivinakti prthakkaroti.

37 sa va ayamiitmī brahma vijñinamayo manomayal) priil)amayal)cak.yurmīiyal)

.vrotramayal), prthvimaya iipomayo viiYllmaya iikisamayastejomayo'tejomayal)

kiimamayo' kiimamayal) krodhamayo' krodhamayo dhiirmamaye' dharmamayal)

.mrvamayastadyadetadidamayo'diiyomaya ili.

*38 A~'yapriiyanto nirmal)al) .vllkliidhyiinapariiyanyo'dhyitmani.ytho '.vuhhakarma
nirmlilanapariih dehatyīgam karoti sapiiraiimahamsoniiparamahamso niimeti.*