



THE BRIHADARANYAKA UPANISHAD

SWAMI KRISHNANANDA

DISCOURSE-15 (28 FEBRUARY 1977)

CHAPTER II

Fifth Brahmana (contd)

This, therefore, is known as the Madhu-Vidya, the sense of the 'honey' of all beings, the knowledge of the inter-dependence of things and the vital connection of everything, under every condition, at every time, everywhere. This is what the great Rishi Dadhyan Atharvana communicated to the celestials known as the Asvins.

17. idam vai tan madhu dadhyann atharvano' asvibhyam uvaca. tad etad rsih pasyann avocat atharvanayasvina dadhice asvyam sirah pratyairayatam. sa vam madhu pra vocad rtayan, tvastram yad dasrav api kaksyam vam iti.

Through the mouth of the horse, the great Master spoke.

18. idam vai tan madhu dadhyann atharvano' svibhyam uvaca, tad etad rsih pasyann avocat: puras-cakre dvipadah, puras-cakre catuspadah. purah sa paksi bhutva purah purusa avisat iti sa va ayam purusah sarvasu pursu purisayah, nainena kim ca manavrtam, nainena kim ca nasamvrtam.

This, the Dhadhyan Atharvana Rishi spoke, and in conclusion, he said: "This Being which is responsible for the interconnectedness of things has become, what you call, the living and the non-living; the visible and the invisible; the creatures which are two-footed and those that are four-footed. He became the subtle body and then the gross body by means of a subtle instrument known as the Linga Sarira or Sukshma Sarira. The very Being became the vital consciousness of all

physical bodies, and He is present in everybody. The Body that is Universal and the body that is particularised - there is nothing that it is not enveloping. *Nainena kim cananavrtam, nainena kim canasamvrtam*: Everything is covered up by That - *idam sarvam*.”

19. *idam vai tan madhu dadhyann atharvano' asvibhyam uvaca, tad etad rsih pasyann avocat: rupam rupam pratirupo babhuva, tad asya rupam praticaksanaya; indro mayabhih puru-rupa iyate. yukta hy asya harayah sata dasa iti. ayam vai harayah, ayam vai dasa ca sahasrani bahuni canantani ca, tad etad brahmapurvam, anaparam, anantaram, abahyam ayam atma brahma sarvanubhuh, ity anusasanam.*

Idam vai tan madhu dadhyann atharvano' asvibhyam uvaca: This again is the knowledge which Dadhyan Atharvana taught to the Asvins. He said like this: *Rupam rupam pratirupo babhuva, tad asya rupam praticaksanaya*: “In every form He appears in a corresponding form.” This is a very important passage in the Upanishad. He casts Himself into the mould of every creature and becomes formulated into the structure of that particular creature. He can be conveniently made to assume any shape under any condition. When he casts Himself into the mould of a bird's body, it looks as if He is a bird. When He casts Himself into the mould of a human body, it looks as if He is a human being. When He shines as a celestial, it looks as if He is an angel. He is, then, that which you visualise with your eyes.

These forms, these bodies, these visible individualities of things, are really intended for the recognition of His presence in all things - *tad asya rupam praticaksanaya*. He has not created this world merely for nothing, as if He has no other work to do. It is intended to give an indication of His presence; an indication of the variety which He can comprise within Himself; an indication of the contradictions that can be reconciled in His Being; an indication of the Majesty which is in His own stature, and an indication of the inscrutability of His nature. All these forms are visualised by us directly with our own eyes, a contradictory world where nothing is clear; everything is enigmatic, if considered in isolation. However, everything is reconcilable if it is connected in its proper context in the manner which we have just described in the Madhu-Vidya. So, there is no contradiction in the world; everything is harmonious. We unfortunately find it impossible to see the harmony as we are not in a position to harmonise ourselves with the harmony that is His. But His intention is something different. His intention is to make it possible for us to visualise the harmony and the interconnectedness through every finite form.

Indro mayabhih puru-rupa iyate: Due to the magnificence of His nature and the variety of His manifestation we are unable to see the truth of things. We visualise only one particular form and are not able to connect this form with other forms. So we are not able to see things as they ought to be seen. We are not supposed to see one thing only, or a few things only, or a hundred things only. We are supposed to see anything in its connection with other things. If this

connection is lost, it is as if we see nothing and know nothing, and one day we will be full of sorrow. "So, let it be understood," says the great Rishi, "that the Master magician who can be called great Mayavi, the Supreme Being who is designated here as Indra-the Lord of all beings, appears in such manifold forms that it is impossible for the physical eyes to connect the forms with the circumstances in which they are really placed."

Yukta hy asya harayah sata dasa iti: All the sense-organs are He only. They are not outside Him. It is He that appears as the senses; He appears as the forms and He appears as the perception of the objects, and in His Masterly variety, He has cast Himself into the mould of even the senses. He is Hari. Hari means the Lord Supreme, or it may mean the senses which drag you away to the objects. Harayah Hari: He may take away the ignorance of a person, and then He will be called Hari; or He may take away your consciousness towards the objects outside; that is also another function of His, and so He is called Hari. He is tens and hundreds and thousands, not one, two, three, four, merely. Any number is He, and all these numbers are capable of reconciliation in the One that He really is.

Ayam vai harayah, ayam vai dasa ca sahasrani, bahuni canantani ca, tad etad brahmaparvam, anaparam, anantaram, abahyam ayam atma brahma sarvdnubhuh, ity anusasanam: This Supreme is tens and hundreds and thousands and manifold and variety and what not. Everything is that glorious resplendence which appears as these colours and forms that move in various directions, in many ways. It is manifold and it is infinite in Its variety; It is the Supreme Brahman, the Absolute - *tad-etad brahma*. He has neither a beginning nor an end - *apurvam*. Anantaram: You do not know what is before It; you do not know what is after It; you do not know what is inside It. It is all things - *anantaram*. *Abahyam ayam atma Brahma:* This is, verily, your own Self. This manifold Majesty, which is regarded as inscrutable, is seated in your own heart, not outside you. It is the experiencer of everything. Sorrows and joys, varieties, differences, apparent irreconciliabilities, confusions - everything is Its experience. It is experiencing everything in Its own totality, and if you could experience through Its eyes and through Its forms, through Its Being, then you would not see the variety in the world. You would not see any contradiction nor any irreconciliability. It is a One single interconnectedness that is Cosmic Being.

This is the subject of the great Madhu-Vidya instructed by Dadhyan Atharvana to the gods, Asvins, through the mouth of the horse.

Sixth Brahmana

THE LINE OF TEACHERS AND PUPILS

Here, the Upanishad closes the preceding subject, and then gives a long list of Masters. It is a tradition in the Upanishadic parlance especially, to conclude a secret teaching with enunciation of the list of the Masters through whose grace

we have received this wisdom today. Otherwise, how would we know it? It has come through them. I need not repeat the list as it is a very very long list of great men - Pautimasya and others - all those great people who ultimately received knowledge from God Himself in intuition. *Paramesthinah, paramesthi brahmanah, brahma svayambhu, brahmane*: Everyone received knowledge from someone else. God is the only one who does not receive knowledge from someone else. Until we reach that state of Self, complete knowledge, we are in a state of movement; in a process of aspiration.

Here ends, the First Section of Two Chapters in the Brihadaranyaka Upanishad, called the *Madhu Kanda*.

CHAPTER III

First Bramana

SACRIFICIAL WORSHIP AND ITS REWARDS

The central portion of the Brihadaranyaka Upanishad is what we are now entering into. The context of the discussion in these two chapters is the court of King Janaka who was a great knower of the Self. We are told that there were about sixty-four Janakas. Janaka is not the name of a person. It is a designation, say, the title like Collector, which is not the name of a man but the name of an office that he holds. According to the Bhagavata and other Puranas we are told that all these sixty-four were famous knowers of the Self. They were Atmajnanis. One Janaka, out of these sixty-four, was the father of Sita of the Ramayana.

Now, we are going to discuss the conversation between the first Janaka, and the Master, Yajnavalkya. It occurred to the mind of King Janaka that he should know who was the most learned in his country. There were many learned people and sages, but 'who was the foremost'? He wanted to be initiated by the best among them. But how to find out the best? There were hundreds and thousands in the country. So, he thought of a plan. He arranged a huge sacrifice in his palace, and all great people, sages, saints and learned men were invited to participate in that great sacrifice, where he gave charities in plenty. This sacrifice was called Bahu-daksina, as much was given in philanthropy, charity and gift. It was an occasion of great rejoicing for all people. Many people, thousands in number, came from all countries. The intention of the Emperor was that in this group of people who come in thousands to the sacrifice, the greatest of them also may be present. Now he thought, "I should find out some means of discovering the presence of the greatest of men in the court." After much thought, he announced in the open court of the palace, before all the thousands that had assembled there for the sacrifice, "Here are one thousand cows, great and beautiful to look at, milk-giving and very rich in their appearance, to the horns of each of which I will tie ten gold coins." Ten gold coins were tied to the horns of

each cow and there were one thousand cows. He made the announcement; “The best among you may take all these cows. It is up to you to find out, who is the best among you. Anyone who is best among you may stand up, and take these thousand cows with so much of gold coins tied to their horns.” Now, who can say; ‘I am the best’. It was a very delicate matter.

1. *janako ha vaideho bahu-daksinena yajneneje. tatra ha kurupancalanam brahmana abhisameta babhuvuh, tasyaha janakasya vaidehasya vijijnasa babhuva: kah svid esam brahmananam anucanatama iti. saha gavam sahasram avarurodha: dasa pada ekaikasyah srngayor abaddha babhuvuh.*

Janako ha vaideho bahu-daksinena yajneneje: By means of a great sacrifice known as Bahu-dakshina where much is given in gift, King Janaka performed a great Yajna. *Tatra ha kurupancalanam brahmana abhisameta babhuvuh:* In that sacrifice, many great men came from the Kuru and Panchala countries. *Tasyaha janakasya vaidehasya vijijnasa babhuva:* Janaka thought in his mind, he had a desire to know something. What was that desire? *Kah svid esam brahmananam anucnatama iti:* Who is the best knower of the Truth among these people in this assembly was what Janaka wanted to know. *Saha gavam sahasram avarurodha:* One thousand cows he brought in front. *Dasa pada ekaikasyah srngayor abaddha babhuvuh:* Ten gold coins were tied to the horns of every cow.

2. *tan hovaca: brahmana bhagavantah, yo vo brahmisthah, sa eta ga udajatam iti. te ha brahmana na dadhrsuh. atha ha yajnavalkyah svam eva brahmacarinam uvaca: etah, saumya, udaja, samasrava iti. ta hodacakara, te ha brahmanas cukrudhuh: katham nu no brahmistho bruviteti. atha ha janakasya vaidehasya hotasvalo babhuva: sa hainam papraccha, tvam nu khalu nah, yajnavalkya, brahmistho' asiti. sa hovaca : namo vayam brahmisthaya kurmah; gokama eva vayam sma iti. tam ha tata eva prastum dadhre hotasvalah.*

Tan hovaca: He speaks now. *Brahmana bhagavantah:* “Great men, learned people. *Yo vo brahmisthah, sa eta ga udajatam iti:* Who is the greatest knower of Truth among you?” *Te ha brahmana na dadhrsuh:* None of them was bold enough to say: ‘I am the best of the knowers of Truth’. Everybody kept quiet. *Atha ha yajnavalkyah svam eva brahmacarinam uvaca: etah, saumya, udaja, samasrava iti:* Yajnavalkya, the great Master was in that assembly. He told his disciple, a Brahmachari (celibate), known as Samasravas: “Take these cows to my house.” Very strange it was! Everybody was surprised. How was this man talking like this? He simply called the Brahmachari and said; - ‘take them to my house’. Samasravas was the name of the Brahmachari. “You take them,” he said. *Ta hodacakara, te ha brahmanas cakruduh:* Everybody was in a huff and raged in anger. All the Brahmins seated there were mumbling among themselves. Who is this man? How does he claim that he is the greatest? How does he think that he is the most learned amongst us? He has insulted us in public by taking these cows like this. How unceremoniously he drives the cows shamelessly away. *Katham nu*

no brahmistho bruviteti. atha ha janakasya vaidehasya hotasvalo babhuva: Janaka's chief priest of the Rg vedic type, one known as Asvala, decided to solve this problem. 'How is it possible for this man to regard himself, in the presence of people like us, as the best knower of Truth,' he thought. *Sa hainam papraccha:* He decided to put questions and see what answers would come from Yajnavalkya and how he could answer such difficult questions which could not easily be answered. *Tvam nu khalu nah, Yajnavalkya, brahmistho'asiti:* Asvala, the chief priest of King Janaka stood up and told Yajnavalkya: "Yajnavalkya! You regard yourself as the best knower of Truth among us? Is it not so? Well, then answer my question." *Sa hovaca:* Yajnavalkya says, *Namo vayam brahmisthaya kurmah:* "I prostrate myself before the greatest knower of Truth, but I am desirous of the cows. I have taken the cows because I wanted the cows, that is all! - *gokama eva ayam sma iti.* And as far as the knower of Truth especially is concerned, I prostrate myself before him." *Tam ha tata eva prastum dadhre hotasvalah:* Then immediately there was a volley of questions from Asvala to Yajnavalkya.

3. Yajnavalkya, iti hovaca, yad idam sarvam mrtyunaptam, sarvam mrtyunabhipannam, kena yajamano mrtyor aptim atimucyata iti hotra rtvija, agnina, vaca: vag vai yajnasya hota, tad yeyam vak. so' yam agnih, sa hota, sa muktih, satimuktih.

"Yajnavalkya! Now answer my questions. *Tad idam sarvam mrtyunaptam sarvam mrtyunabhipannam, kena yajamano mrtyor aptim atimucyata iti:* You know Yajnavalkya, that everything is subject to death. Everyone is capable of being destroyed by death, one day or the other. Not one among us can escape death. The sacrifice also will die. The one who causes the sacrifice to be performed will die. The materials used in a sacrifice are perishable. Therefore, the results that accrue from the sacrifice will also be subject to destruction. How can one escape death under these circumstances? How is it possible for the Yajamana - the one who conducts a sacrifice - to free himself from this death that envelopes everything and swallows everything? No one can escape death. Is there a way of escaping it? Now answer this question."

Yajnavalkya gives the answer: *Hotra rtvija, agnina, vaca: vag vai Yajnasya hota, tad yeyam vak. So'yam agnih, sa hota, sa muktih, satimuktih:* "This answer is very difficult. It is not possible to escape death as long as the sacrificer considers himself as an individual. As long as he thinks that he is a human being; as long as he knows that he has verily enough to perform or conduct a sacrifice; that he has many priests whom he can employ in the sacrifice; that he can go to the other world and enjoy the pleasures of heaven - if these are the ideas in the mind of the conductor of a sacrifice, naturally he cannot escape death. But, there is a way of escaping death by knowing the cause of death. If you know the cause of death, you can escape death. Why do people die? Because they are inharmonious with Truth, that is all. There is nothing more secret about it. It is the law of Truth that compels you to undergo certain disciplines for the purpose of putting yourself in harmony with its nature. And this process of discipline that is imposed upon you is called birth and death. It is a tremendous discipline that is

compelled upon us by the law of Truth. We are irreconcilable; we cannot agree with anyone; we always disagree; we are independent; we each have a personality of our own; we assert ourself in everything. As long as this assertion of individuality is there and the Truth behind this individuality is not known, one cannot escape death. But, if you know the principles that govern the very existence and function of the individual, then you can, by a harmony with that Truth, escape death. What is this harmony that we are speaking of?

“There should be, simultaneously, together with the sacrifice, a meditation. A meditation should be there, coupled with the performance of the sacrifice. It is not enough if you merely offer oblations into the sacred fire. It is not enough if you give material objects in charity. It is already known that these are not the ways of escaping death. All things shall be swallowed by death. You must also have a simultaneous meditation performed together with the performance of the sacrifice, so that the sacrifice becomes an external symbol of an internal contemplation that is necessarily to be associated with the sacrifice. If the meditation is not there, the sacrifice is as good as nothing. What is the meditation?

“The chants by means of the Veda, which are effected through speech by the priest called Hota who is the presiding authority of the Rg Vedic Mantras, have to be identified with the deity of speech. This identification can be done only in meditation. It cannot be done by any kind of action. Speech is controlled, superintended over, and presided over by a deity that is the Fire Principle. If the Fire Principle which is the Agni Tattva - Vaisvanara, can be identified with him, then he, the Hota - the priest, absolves himself from Mrtyu or death.

“There are four priests in a sacrifice. They are Hota, Adhvaryu, Udgatr and Brahma. Hota is the name of the priest who chants the Rg Vedic Mantras in a sacrifice. Adhvaryu is the one who performs the sacrifice, and he is connected with the Yajur Veda Mantras which are recited in the sacrifice. Udgatr is one who speaks the Sama Veda Mantras in the very same sacrifice. And Brahma - the word Brahma does not mean the Absolute here - is the name of the priest who is the superintending authority over the Atharva Veda Mantras, whose function is to see that no mistake is committed by the other priests in the performance of the sacrifice, unwittingly. Now, none of these priests can escape death, and therefore, the conductor of the sacrifice, the Yajamana also cannot escape death - unless they perform a meditation inside. All these four priests should meditate, then only they can free themselves from death and also free the Yajamana the performer of the sacrifice, from death.

“The first meditation is the identification of all the hymns of the Rg Vedic Mantras with the principle of Agni, together with the identification of one’s own self as one with Agni - *hotra rtvija, agnina, vaca: vag vai yajnasya hota*. Ultimately, it is not a human being that performs a sacrifice. That is what Yajnavalkya tells us. It is not a priest that conducts a sacrifice. It is not a person; it is the principle of speech which is responsible for the recitation of the Mantra

that gives meaning to the Yajna or the sacrifice. And therefore, you may say that this sacred speech called the Rg Veda is really the performance - *yajnasya hota*. *Tad yeyam vak so'ayam agnih*: This speech, which is sacred, and is this Veda, is conducted also by the horse-principle, the Universal Being, Vaisvanara. *Sa hota*: He is the real conductor of the sacrifice. If you do not know Him, you will die. *Sa muktih, satimuktih*: This knowledge is liberation. This is called Moksha. This is freedom from the trammels of death.”

Asvala, the priest, does not leave Yajnavalkya at that. “You have answered one question. I have seven more questions. Answer all of them if you want to take the cows like this, otherwise you bring the cows back.”

4. Yajnavalkya, iti hovaca, yad idam sarvam ahoratrabhyam aptam, sarvam ahoratrabhyam abhipannam, kena yajamano' horatrayor aptim atimucyata iti. adhvaryuna rtvija, caksusa, adityena, caksur vai vajnasya adhvaryuh, tad yad idam caksuh, so' sav adityah; so' dhvaryuh, sa muktih, satimuktih.

“You have answered one question; I ask you another question. *Yad idam sarvam ahoratrabhyam aptam*: Everything is conditioned by the revolution of days and nights. Time appears as day and night. *Sarvam ahoratrabhyam abhipannam*: No one can escape this limitation imposed upon one by the movement of time in the form of day and night. *Kena yajamano'horatrayor aptim atimucyata iti*: How can the conductor of the sacrifice free himself from this condition imposed upon him by the movement of time in the form of day and night? What is the way?”

Then, Yajnavalkya gives the reply. “This can be done by the Adhvaryu, the other priest. *Adhvaryuna rtvija, caksusa, adityena*: Just as the Hotr or the priest of the Rg Veda can free himself from death by identifying himself with the Mantras of the Rg Veda as again identified with the principle of Fire, the Adhvaryu or the second priest can overcome this limitation imposed upon him and others by finding the process of days and nights. How? By another kind of meditation which has to be performed. What is that meditation? He has to identify himself with the ultimate principle of perception which is the Sun - Surya; and it is the Sun or Surya who is the divine principle superintending over the eye. Then comes the great connection between the actual visible performance of the Yajna by means of the Yajur Veda Mantras and the eye that sees the performance. This eye cannot function unless the Sun functions. This performance, the visible sacrifice, the Yajna in front of you is nothing but an operation through the eye, and it is nothing if it is not properly superintended or presided over by the Sun. If the Sun principle withdraws itself from the eye, there is no perception, no Yajna, no sacrifice. So, let the Adhvaryu identify himself with the eye, not the physical eye but the very element of perception, and that again is to be identified with the Surya-Tattva - the ultimate presiding deity over the eyes - *caksuh vai yajnasya*. After all, what is sacrifice? It is a process of visualisation, and this visualisation itself is to be regarded as a sacrifice. All perceptions are Yajnas that you perform through the senses, in the mystical Yajna. *Caksur vai*

yajnyasya adhvaryuh, tad yad idam caksuh, so'asav adityah: This is the Adhvaryu, ultimately. The performer of the sacrifice is Adhvaryu and he is the Caksu or the seeing principle, which in turn is ultimately the Sun. So, the Sun is the performer of the sacrifice. Then you become one with him. The moment you become one with him, you are freed from death. And the time factor in the process of days and nights will not work there. In the sun, there is no day or night. This is how freedom from the operation of days and nights and the time element is achieved. This is freedom from the trammels of death.”

“Well; it is so. Then I ask you a third question.”

5. Yajnavalkya, iti hovaca, yad idam sarvam purva-paksa-apara-paksabhyam aptam, sarvam purvapaksa-aparapaksabhyam abhipannam. kena yajamanah purva-paksa-aparapaksayor aptim atimucyata iti: udgatra rtvija, vayuna, pranena, prano vai yajnyasya udgata, tad yo ayam pranah. sa vayuh, sa udgata, sa muktih satimuktih.

Yajnavalkya, iti hovaca, yad idam sarvam purva-paksa-apara-paksabhyam aptam: “There is a difference of the bright fortnight and the dark fortnight in the lunar month, and everything is involved in the movement of the moon causing the distinction between the bright half and the dark half of the month. How can one free oneself from this involvement? Answer this question. Can we be free from the connection with the moon?” “Yes; you can. You can free yourself with the meditation that you have to conduct together with the sacrifice.” “And who is to conduct this meditation?” *Kena yajamanah purva-paksa-aparapaksayor aptim atimucyata iti:* “Udgatra, the Sama Vedic priest should conduct the meditation. The Sama is, in a very esoteric way, connected with Soma, the divine element that is invoked, as connected with the moon. And when you conduct the meditation, in the context of this sacrifice, for the purpose of overcoming the limitations imposed by the movement of the moon, the Udgatr should practise a kind of retention of breath. *Vayuna, pranena, prano vai yajnyasya udgata, tad yo ayam pranah. sa vayuh, sa udgata, sa mukti, satimuktih:* The breath, the vital force, with the operation of which the chant of the Sama is made possible, should be regarded as the real chanter of the Sama. It is not a person or a priest that chants the Sama; it is the breath that chants. And if the breath is not to be there, there will be no chant also. So, if the Udgatr, or the reciter of the Sama Veda can identify himself with the principle of breath and vital energy inside, and that vital energy be identified with the Cosmic Vital Force, Sutra-Atman which is called Vayu here, in other words, if the meditation on Hiranyagarbha be conducted simultaneously with the sacrifice, then the Udgatr can be freed from Mrtyu. This would be also the simultaneous freedom from death of the Yajamana or the conductor of the sacrifice.”

It is not possible to absolve the performance of sacrifice from the limitations caused by death unless all the four priests are freed from death. So the fourth one, Brahma also is to be freed. So, Asvala puts a fourth question:

6. Yajnavalkya, iti hovaca, yad idam antariksam anarambanam iva kenakramena yajamanah svargam lokam akramata iti: brahmana rtvija, manasa, candrena; mano vai yajnyasya brahma, tad yad idam manah, so'sau candrah, sa brahma, sa mukti, satimukti ity atimokshah, atha sampadah.

“How can the last one Brahma, be free from death?” He has got another difficulty. “What is that?” *Yad idam antariksam anarambanam iva kenakramena yajamanah svargam lokam akramata iti*: “How can the performer of the sacrifice go to heaven when there is no ladder from the earth to the heaven? There is an unsupported sky or space between the earth and the heaven. How can you jump through the skies to the heaven? What is the means by which the soul of the Yajamana or the performer of the sacrifice goes to Svarga?” *Brahmana rtvija, manasa, candrena*: “It is done by a meditation conducted by the fourth priest called Brahma.” “And what is the meditation he should conduct?” “His work is merely to observe through the mind. He does not chant anything. It is the mind of the Brahma, or the fourth priest, that works in the sacrifice. This mind is presided over by the moon. So, he should identify himself merely with the psychological principle of the mind, and the mind with its presiding deity.” “Then what happens?” “Then he would cease to be an individual. He becomes the mind only, and the mind becomes its deity, so that the deity or the divine principle which is the ultimate factor involved in the performance of the sacrifice, alone becomes the recipient of the fruits of the Yajna. The individual should not imagine that he is the recipient of the fruits. *Mano vai yajnyasya brahma*: It is the mind that performs the sacrifice as the Brahma or the fourth priest. *Tad yad idam manah, so'sau candrah*: Whatever is the mind, that is the moon. They are interconnected.” *Sa brahma, sa mukti, satimukti ity atimokshah, atha sampadah*: So, Yajnavalkya tells Asvala; “I have answered four of your questions, by which I have told you how it is possible for these important conductors of the sacrifice to free themselves from death, which otherwise would be impossible. If a sacrifice is merely a performance without a meditation, death cannot be escaped. But if the meditation is done simultaneously with the performance of the sacrifice by which the performers get identified with the deities at once, there would be a final harmonious adjustment of all the four conductors, in a unity of purpose which will culminate in the realisation of the one Divinity, which is the aim of the sacrifice, and then, there will be no death.”