



THE BRIHADARANYAKA UPANISHAD

SWAMI KRISHNANANDA

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CHAPTER III

Third Brahmana

THE RESORT OF THE PERFORMERS OF THE HORSE SACRIFICE

Now the great sage known as Bhujyuh rose from the audience. He was a descendant in the line of the sage Lahya.

1. atha hainam bhujyur lahyayanih papraccha: yajnavalkya, iti hovaca, madresu carakah, paryavrajama, te patancalasya kapyasya grhan aima; tasyasid duhita gandharvagrhitā; tam aprcchama ko'siti, so'bravit sudhanvangirasa iti, tam yada lokanam antan aprcchama, athainam abrūma, kva pariksita abhavann iti, kva pariksita abhavann, sa tva prechami, yajnavalkya, kva pariksita abhavann iti.

Atha hainam bhujyur lahyayanih papraccha: yajnavalkya, iti hovaca: "Now listen Yajnavalkya." *Madresu carakah, paryavrajama, te patancalasya kapyasya grhan aima:* "In the country of the *Madra's* (Not Madras; it is another country called *Madra*), we were observing some vow and wandering about from place to place. We came to the house of a great Master by name Patancala, of the line of Kapi (not Patanjali Maharishi of Yoga. He is also called Kapyā). Now, in the house of this Patancala, we stayed for the night. In this house some peculiar thing happened in the night. The daughter of that Master was possessed by a spirit, the spirit of a Gandharva, and so she was speaking in a peculiar language, not her language but the language of the one who possessed her. We were wondering who was it that was possessing this lady. We then queried the spirit -

‘Who are you? Who is it that is speaking?’ *Tasyasid duhita gandharvagrhitā; tam aprcchama ko’asiti so’abravit:* So, that person, that spirit answered. *Sudhanvangirasa iti:* ‘I am a Gandharva by the name Sudhanvan of the line of Angiras.’ ‘O I see! You are a Gandharva of a super-physical world. So, you should be possessing super-physical knowledge.’ It was not an ordinary spirit of a dead person, but a celestial being possessing this human being. So, we put a question to that Gandharva. *Tam yada lokanam antan aprcchama, athainam abruma, kva pariksita abhavann iti:* We asked: ‘What is the dimension of this whole creation, the whole world? Where are the Pariksitās, the descendants of Pariksit who performed the Asvamedha Sacrifice?’” A person who performs an Asvamedha Sacrifice reaches a very lofty region. Now, these Pariksitās were performers of that Sacrifice. Where are they at present? After the passing away from this world they must have gone to some region. What is that region? “Now answer this Yajnavalkya; I put you now the same question. I am not going to tell you what I heard from that Gandharva. Now I repeat the question to you. Tell me the dimensions of the world, and tell me where are the Pariksitās, the performers of the Asvamedha Sacrifice, today. *Kva pariksita abhavann, sa tva prechami, yajnavalkya:* I ask you the same question now. You answer me. *Kva pariksita abhavann iti.* Where are the Pariksitās?”

This is a discussion about what may be called cosmic geography, something very peculiar, not easy to understand, because in Indian cosmological descriptions especially, enumerations are made such as may look very fantastic to the modern investigating mind, world in world and world to extensions incalculable by arithmetical numbers. Some of these descriptions you will find in the fifth Skanda of the Srimad Bhagavata and in some of the other Puranas. The descriptions look fantastic because they cannot be comprehended by an ordinary calculating intellect which takes as reality only what is observable through empirical instruments, telescope etc. So, a question of that kind was put and an answer of a similar type is given by Yajnavalkya.

2. *sa hovaca, uvaca vai sah agacchan vai te tad yatraśva-medha-yajino gacchantiti, kva nv asva-medha-yajino gacchantiti. dvatrimśatam vai deva-ratha-ahnyany ayam lokah, tam samantam pṛthivi dviś tavat paryeti; tam samantam pṛthivim dviś tavat samudrah paryeti, tad yavati ksurasya dhara, yavad va maksikayah pattram, tavan antarenakasaḥ; tan indrah suparno bhutva vayave prayacchat, tan vayur atmani dhitva tatragamayad, yatraśva-medha-yajino ‘bhavann iti; evam iva vai sa vayum eva prasasamsa, tasmad vayur eva vyastih, vayuh samastih: apa punar mrtyum jayati, ya evam veda. tato ha bhujyur lahyayanir upararama.*

Sa hovaca, uvaca vai sah agacchan vai te tad yatraśva-medha-yajino gacchantiti: “Hear Bhujyu,” answers Yajnavalkya. “You ask me where the Pariksitās, the descendants of Pariksit have gone. I tell you, they have reached those regions which are to be reached by the performers of the Asvamedha Sacrifice. That is the region they have gone to. This is what the Gandharva must have told you.” *Kva nv asva-medha-yajino gacchantiti:* “But where do these

Asvamedha Yajins go? You are saying that they have gone to those regions which are to be reached by the performers of the sacrifice - Asvamedha, but where is that place? Can you give a description of that area, of the terminus which they have reached?" Now, something comes which is not easy to understand. *Dvatrimsatam vai deva-ratha-ahnyany ayam lokah, tam samantam prthivi dvis tavat paryeti*: "This world is of the extent of thirty-two times of the dimension which is covered by the chariot of the sun." What is the area which is influenced by the movement of the sun? That region is what can be regarded as this world. It is some very vast extent, indeed. You cannot imagine what is that area which is influenced by the movement of the sun, because it is an astronomical feat to think even of such an extent which covers up all the physical areas connected with the influence of the sun. *Dvatrimsatam vai deva-ratha-ahnyany ayam lokah, tam samantam prthivi dvis tvat paryeti*: "This world which I am speaking of and about which I am going to tell you is thirty-two times larger than this area which is covered by the movement of the chariot of the sun. And that earth portion which is thirty-two times larger than the location of the jurisdiction of the sun's movement is covered by the earth principle - *tam samantam prthivi dvis tavat paryeti*." Double that extent is covered by the principle of the earth. So the earth, according to him, does not mean only this little globe on which we are living. It is a very vast area covered by the earth element itself. *Tam samantam prthivim dvis tavat samudrah paryeti*: "There is a cosmic ocean, which extends beyond this earth principle, and the extent of that ocean is double the extent of that earth principle which I have described to you earlier which in turn is double the extent referred to as that belonging to the sun." Now, this is perhaps going almost to the borderland of the cosmos. We have gone so far. It is so wide - *dvis tavat samudrah paryeti. Tad yavati ksurasya dhara, yavad va maksikaydh pattram, tavan antarendkasah; tan indrah suparno bhutva vayave prayacchat*: "After reaching that tremendous distance, you will reach what can be called the borderland of the cosmos. The two halves of the Brahmanda, or the Cosmic Egg join, as it were, at that particular part." The juncture is so subtle that you will not be able to know where it is. It is stated here in the Upanishad; "It is so fine as to be compared to the edge of a fine razor or the thickness of the wing of a fly." Very thin indeed. You cannot even know that it is there. When the soul reaches that borderland of the cosmos, Agni takes possession of it. It is difficult to reach such a noble height. According to some interpretators of this passage, (here the word Indra is used, not Agni. And Indra does not really mean Agni) it is God Himself appearing in one form and not as Agni - *suparno bhutva vayave prayacchat*. God Himself takes one particular shape and transfers the soul to a higher region which is called Vayu here. And the commentators say that here Vayu means the Cosmic Vayu - Hiranyagarbha Prana. That region of Hiranyagarbha is reached by the help of this Supernormal being called Indra who takes possession of the soul at that particular spot. Some such discussion occurs in the Chhandogya Upanishad also where we are told that some superhuman being (*Atimanava Purusha*) comes and guides the soul along the path to liberation. *Tan vayur atmani dhitva tatragamayad, yatrasva-medha-yajino bhavann iti*. Now Hiranyagarbha Prana holds the soul within itself, and then transfers it to the higher region of Isvara Himself. *Evam iva vai*

sa vayum eva prasamsa: Yajnavalkya says: “Is this the answer you received from that Gandharva who possessed the daughter of Patanala?” “Yes; this is the answer I received. You are telling me the same thing.” *Sa vayum eva prasamsa, tasmad vayur eva vyastih, vayuh samastih:* “This Vayu that we are speaking of here, the Divine Vital Force, is individual as well as cosmic. Vyasti is individual; Samasti is cosmic. It is both. It is working through an individual and also operating in the universe as Hiranyagarbha, Sutra-Atman, or Cosmic Prana. *Apa punar mrtyum jayati, ya evam veda:* If you know this secret, you will cross over mortality. If this Vayu that is the topmost region reached by the performers of the Asvamedha Sacrifice and which has been reached by the Pariksit the descendants of Pariksit; if this Supreme Universal energy is realised and known, one transcends death - *apa punar mrtyum jayati, ya evam veda.* If this realisation could come to anybody, one would reach the same destination which the Pariksit reached.” When this answer was given by Yajnavalkya, the questioner Bhujyu kept quiet and occupied his seat *tato ha bhujyur lahyaynir upararama.*

If you want to know more about this kind of geography, read the Srimad Bhagavata Purana. In the fifth Skanda of Srimad Bhagavata Purana, you will find more interesting details connected with this subject.

Fourth Brahmana

The UNKNOWABILITY OF BRAHMAN

1. *atha hainam usastas cakrayanah papraccha: yajnavalkya, iti hovaca, yat saksad aparoksad brahma, ya atma sarvantarah, tam me vyacaksveti. esa ta atma sarvantarah. katamah, yajnavalkya, sarvantarah. yah pranena praniti, sa ta atma sarvantarah, yo' panenapaniti, sa ta atma sarvantarah, yo vyanena vyaniti, sa ta atma sarvantarah; ya udanena udaniti, sa ta atma sarvantarah, esa ta atma sarvantarah.*

Atha hainam usastas cakrayanah papraccha: yajnavalkya, iti hovaca, yat saksad aparoksad brahma, ya atma sarvantarah, tam me vyacaksveti: When the preceding question was answered, another great Master called Usasta, the descendant of Cakrayana put another question: “Yajnavalkya, answer this. There is an eternal Being which is immediately presented into experience and directly observed; which is the Self of all beings and internal to everything. Explain it to me. What is that which is innermost to all beings which is internal to everything, which is non-immediate experience - not immediately experienced as through the senses when they perceive objects, and which is direct, not indirect experience?” *Tam me vyacaksveti:* “Explain that to me.” *Esa to atma sarvantarah. katamah, yajnavalkya, sarvantarah:* “This very Being in you is your internal Self.” This is what Yajnavalkya said. “But what is this internal Being you are speaking of? Tell me that again,” Usasta said. *Yah pranena praniti, sa ta atma sarvantarah, yo'apanenapaniti, sa ta atma sarvantarah; yo vyanena vyaniti, sa ta atma*

sarvantarah ya udanena udaniti, sa to atma sarvantarah, esa ta atma sarvantarah: “He who breathes in through the Prana is your inner Self. He who performs the function of expiration is your own Self that is working in the form of this outward breath, the Apana. That which pervades your whole body, known as Vyana, again, is the operation of your own Self. That which works as Udana, whose activity consists of lifting the body at the time of death and performing certain other functions of that nature, that which is called Udana in ordinary language, is really your own Self that is working. There is no such thing as Prana, Apana, Vyana, Udana, Samana. They are only names that we give to the functions of the inner Self that is yours. So, Usasta, I tell you that this is really the inner Self of yours which appears as the various functions.” “O You should not speak like this to me. You must explain it in a greater detail.” So, the question is not finished. He tells Yajnavalkya:

2. *Sa hovaca usastas cakrayanah: yatha vibruyad, asau gauh, asav asva iti, evam evaitad vyapadistam bhavati, yad eva saksad aparoksad brahma ya atma sarvantarah tam me vyacaksva iti: esa to atma sarvantarah, katamah yajnavalkya, sarvantarah. na drster drastaram pasyeh, na sruter srotaram srnuyah, na mater mantarah manvithah, na vijnater vijnatarah vijaniyah, esa to atma sarvantarah, ato'nyad artam. tato ha usastas cakrayana uparama.*

Sa hovaca usastas cakrayanah: yatha vibruyad, asau gauh, asav asva iti, evam evaitad vyapadistam bhavati, yad eva saksad aparoksad brahma ya atma sarvantarah tam me vyacaksva iti: This passage has two meanings. It may mean: “Tell me directly - ‘this is the Atman’, just as you say this is a cow, this is a horse’. Do not give an indirect definition of it as you have just done.” Or, it may mean: “You have only told me, this is your inner Self in the same way as people would say, ‘this is a cow, this is a horse’, etc. That is not a real definition. Merely saying, ‘this is that’ is not a definition. I want an actual description of what this internal Self is. Please give that description and do not simply say, ‘this is that’ - *tam me vyacaksva iti.*” *Ya atma sarvantarah esa ta atma sarvantarah katamah yajnavalkya, sarvantarah. na drster drastaram pasyeh:* Yajnavalkya says: “You tell me that I have to point out the Self as if it is a cow or a horse. Not possible! It is not an object like a horse or a cow. I cannot say, ‘here is the Atman; here is the Self’. It is not possible because - *na drster drastaram pasyeh* - you cannot see the Seer of seeing. The seer can see that which is other than the seer, or the act of seeing. An object outside the seer can be beheld by the seer. How can the seer see himself? How is it possible? *Na drster drastaram pasyeh:* You cannot see the seer of seeing. *Na sruter srotaram srnuyah:* You cannot hear the hearer of hearing. *Na mater mantaram manvithah:* You cannot think the Thinker of thinking. *Na vijnater vijnatarah vijaniyah:* You cannot understand the Understander of understanding. *Esa ta atma sarvantarah:* That is the Atman.”

Nobody can know the Atman inasmuch as the Atman is the Knower of all things. So, no question regarding the Atman can be put, such as ‘What is the Atman?’ ‘Show it to me’ etc. You cannot show the Atman because the Shower is

the Atman; the Experiencer is the Atman; the Seer is the Atman; the Functioner in every respect through the senses or the mind or the intellect is the Atman. As the basic Residue of Reality in every individual is the Atman, how can we go behind It and say, 'this is the Atman?' Therefore, the question is impertinent and inadmissible. The reason is clear. It is the Self. It is not an object - *na vijnater vijnataram vijaniyah, esa ta atma sarvantarah.*

Ato'nyad artam: "Everything other than the Atman is stupid; it is useless; it is good for nothing; it has no value; it is lifeless. Everything assumes a meaning because of the operation of this Atman in everything. Minus that, nothing has any sense *ato'nyad artam.*" *Tato ha usastas cakrayana upararama:* Then Usasta Cakrayana, the questioner kept quiet. He understood the point and did not speak further.

Fifth Brahmana

RENUNCIATION, THE WAY TO KNOW BRAHMAN

Now Kahola Kausitakeya puts a question. Another person gets up from the assembly. They allow no peace to Yajnavalkya even now.

1. atha hainam kaholah kausitakeyah papraccha: yajnavalkya, iti hovaca, yad eva saksad aparoksad brahma ya atma sarvantarah, tam me vyacaksva iti. esa ta atma sarvantarah-katamah, yajnavalkya, sarvantarah. yo'sanaya-pipase sokam moham jaram mrtyum atyeti. etam vai tam atmanam viditva, brahmanah putraisanayas ca vittaisanayas ca lokaisanayas ca vyutthaya, atha bhiksacaryam caranti. ya hy eva putraisana sa vittaisana ya vittaisana sa lokaisana, ubhe hy ete esane eva bhavatah; tasmad brahmanah, pandityam nirvidya balyena tisthasset; balyam ca pandityam ca nirvidya, atha munih; amaunam ca maunam ca nirvidya, atha brahmanah. sa brahmanah kena syat. yena syat tena idrsa eva ato'nyad artam. tato ha kaholah kausitakeya upararama.

Atha hainam kaholah kausitakeyah papraccha: yajnavalkya, iti hovaca, yad eva saksad aparoksad brahma ya atma sarvantarah, tam me vyacaksva iti: He puts the same question as the previous one, in a different way. "That Atman which is directly perceived, that which is immediately experienced, that which is internal to all, can you tell me of it?"

Now it may appear that he is repeating the same question once again, but the answer given shows that the import of the question is a little different and not merely a literal repetition. The answer is a little different and not exactly what was told earlier.

Esa ta atma sarvantarah-katamah, yajnavalkya, sarvantarah yo'sanaya-pipase sokam moham jaram mrtyum atyeti. etam vai tam atmanam viditva,

brahmanah putraisanayas ca vittaisanayas lokaisanayas ca vyutthaya, atha bhiksacaryam caranti: “This Atman is a tremendous Reality.” It is not an ordinary thing. What sort of tremendousness is there in the Atman? Once it is known, you will ask for nothing else. Once nectar is drunk, nobody would ask for any other drink. “It is that which frees you from the tortures of hunger, thirst, sorrow, confusion, old age and death. It is the absence of the realisation of this Atman that makes us grief-stricken in many ways.” You are pulled every day by the forces of nature and the weaknesses of the body by such urges and impulses as hunger, thirst, grief etc. That Self is transcendent to all these experiences. It does not come within these bodily experiences of ours. There is no up and down of experience; there is no exhilaration, no grief, no emotional reaction of any kind, because the mind itself does not function there. All these things that we call experience here in empirical life are psychological, biological, psychophysical, social etc. but the Atman is transcendent to all these. It is not biological; it is not physical; it is not social; it is not personal; it is not individual; and so, nothing that pertains to all these aberrations can appertain to the Atman. That Atman is a tremendous Reality. Having known it, people renounce everything. They do not want to speak also, afterwards. “Great knowers, known as Brahmanas, having known this Atman, transcend the desires which are the usual ailment of people in the world. Building a family with children, accumulation of wealth and working for renown, name, fame, power etc. - these three desires are called the *Aisanas-putraisana, vittaisana, lokaisana*. They (The Brahmins) transcend three main desires and no longer want them. They ask for none of these three. *Atha bhiksacaryam caranti:* They live the life of mendicants.”

Ya hy eva putraisana sa vittaisana ya vittaisana sa lokaisana: These desires mentioned are interdependent. When one is there, the other also is there. That which is desire for renown, that which is desire for wealth, that which is desire for children - all these are interdependent desires. *Ubhe hy ete esane eva bhavatah; tasmad brahmanah, pandityam nirvidya balyena tisthaset; balyam ca pdndityam ca nirvidya, atha munih; amaunam ca maunam ca nirvidya, atha brahmanah:* “Therefore, knowing this magnificence of the Atman; having realised which, people give up all longing for the world; having known that Reality which is the Atman of all, one becomes what is designated by the term Brahmana. And that Brahmana, the knower of the Atman, renounces all ordinary learning. Having renounced learning of every kind, he becomes like a child. When the pride of learning goes, he becomes like a child, and then he renounces even the state of childhood.” This is the consequence of immense knowledge. *Balyena tisthaset; balyam ca pandityam ca nirvidya, atha munih:* “He becomes a real sage.” When you transcend learning and transcend even the humility of a child; the innocence of a child; the simplicity of a child; when both these are transcended, you become a Muni, or a real knower, observing true silence inside: That is the state of a sage.

Here, the commentator Acharya Sankara also gives an alternative meaning to the word *Balya* which may mean the state of a child, simplicity, goodness, innocence and freedom from sophistication of every kind. The word *Balya* also

means strength. If it is derived from *Balya* - of the child then *balyam* means childhood; if it is derived from *Bala* - strength - then *balyam* means strengthhood. The strength born of the knowledge of the Atman is that on which you should ultimately depend, and not on any other strength of this world. That strength comes to one automatically from the Atman as the Kena Upanishad states - *atmana vindyate viryam*. One becomes energetic and powerful by contact with the Atman. *Sa brahmana*: "Such a person becomes a Brahmana, a rare specimen in this world.

Atha brahmanah. sa brahmanah kena syat. yena syat tena idrsa: "What is the characteristic of this Brahmana, the knower of the Atman, the Muni, or the sage? How does he live in this world? How does he behave? How does he conduct himself? Is there any standard for his way of living?" "Whatever way he lives, that is the way he lives." That is what the Upanishad says. Any way he lives is all right for him. You cannot set a standard for him saying that he should speak like this, he should behave like that, he should sit here, he should stand there, he should, he should not, etc. Nothing of the kind can apply to him. *Kena syat. yena syat tena idrsa eva ato'anyad artam*: "There is no set limit of conduct for this great person. Whatever conduct he sets forth, that can be the standard for others, but others cannot set a standard for him. You may imitate him, but he is not expected to imitate others." *Eva ato'anyad artam*: "Everything else is useless talk. This itself is sufficient for you."

Tato ha kaholah kausitakeya upararaama. Then Kahola Kausitakeya who put this question kept quiet.

Now, the Upanishad takes us gradually, stage by stage, to higher and higher subjects. This section of the Brihadaranyaka Upanishad, the third and the fourth chapters particularly, are very interesting and may be regarded as a veritable text for the study of Brahma-Vidya. We started with the lowest subject concerning sacrifice and rose up to the question of the control of the senses and their objects - *Grahas, Atigrahas* etc. Then we were brought to the subject of the internal psychological Being whose Reality is the Atman. We were then gradually taken from the microcosmic reality to the Macrocosmic, the individual giving way to the Supreme. The questions, therefore, are arranged, systematically in a graduated manner. One cannot say whether the people put the questions in this order or whether the Upanishad arranged the questions in this order. Whatever it be, as the things appear in the Upanishad, they are systematically arranged, stage by stage, querying first from the lower level, reaching up to the higher, until the Absolute is touched.

Sixth Brahmana

BRAHMAN, THE UNIVERSAL GROUND

1. atha hainam gargi vacaknavi papraccha, yajnavalkya, iti hovaca, yad idam sarvam apsv otam ca protam ca, kasmin nu khalv apa otas ca protas ceti. vayau, gargi, iti. kasmin nu khalu vayur, otas ca protas ceti. antariksa-lokesu, gargi, iti. kasmin nu khalv antariksa-loka otas ca prota's ceti. gandharva-lokesu, gargi, iti. kasmin nu khalu gandharva-loka otas ca protas ceti. aditya-lokesu, gargi, iti. kasmin nu khalv aditya-loka otas ca protas ceti. candra-lokesu, gargi, iti. kasmin nu khalu candra-loka otas ca protas ceti. nakshatra-lokesu, gargi, iti. kasmin nu khalu nakshatra-loka otas ca protas ceti. deva-lokesu, gargi, iti. kasmin nu khalu deva-loka otas ca protas ceti. indra-lokesu, gargi, iti. kasmin nu khalv indraloka otas ca protas ceti. praja-pati-lokesu, gargi, iti. kasmin nu khalu praja-pati-loka otas ca protas ceti. brahma-lokesu, gargi, iti. kasmin nu khalu brahma-loka otas ca protas ceti. sa hovaca, gargi matipraksih, ma to murdha vyapaptat, anatiprasnyam vai devatam atiprechasi, gargi, matipraksir iti. tato ha gargi vacaknavy upararama.

Atha hainam gargi vacaknavi papraccha: There was a lady in that audience. She is usually known in the Upanishad literature as Gargi. She was a knower of Brahman, a daughter of the sage Vacaknu. So, she is called Vacaknavi. Gargi Vacaknavi stands up. There was only one lady in the whole audience. She asked:

Yajnavalkya, iti hovaca, yad idam sarvam apsv otam ca protam ca, kasmin nu khalv opa otas ca protas ceti: "Everything is capable of being designated as resolvable to water because the element of cohesion is necessary for the appearance of any physical object." If there is no cohesive element in the earth, there would be only powder and not a solid body of the earth, even as a building will not be one single whole if that cohesive cementing principle is absent. So, we can say in one way that this principle which is called here the Water principle is the reality behind the Earth principle. "And what is it in which the water is located? If the Earth principle is controlled by the Water principle, it can be regarded as higher than the Earth principle. What is it that is superior to the Water principle?" *Vayau, gargi, iti:* "The Air principle is superior because it precedes the manifestation of the Water principle in the process of creation." *Kasmin nu khalu vayur, otas ca protas ceti:* "In what is Vayu (air) woven like warp and woof?" What is its source? This is the question. *Antariksaloakesu, gargi, iti:* "The atmospheric world." In the sky the principle of Vayu is located, there it is centred and into that it can be resolved, ultimately. *Kasmin, nu khalv antariksa-loka otas ca protas ceti:* "Where is this sky, the atmospheric region, located and where is it centered, to which it can be referred?" *Gandharvalokesu, gargi, iti:* "The world of Gandharvas is superior in extent and subtlety to the atmospheric and the sky regions." *Kasmin nu khalu gandharvaloka otas ca protas ceti:* "Where is the Gandharvaloka located? Has it also a support?" "Yes!" *Adityalokesu, gargi, iti:* "The region of the sun is superior to the Gandharvaloka. That is its location." *Kasmin nu khalv adityaloka otas ca protas ceti:* "Where is this solar region located?" *Candra-lokesu, gargi, iti:* Here it is said that the Chandra-

loka, or the region of the moon is the location. Here, the moon does not mean the physical moon that you see, but the original condition of the planetary substance from which all the stellar regions can be said to have come out as effects from the cause. They are called *Chandra-lokas* because they are eternal in nature and not solid masses or orbs shining like the stellar region. *Kasmin nu khalu candra-loka otas ca protas ceti*: “Where are these located, ultimately? They have also some support after all.” *Naksatra-lokesu, gargi, iti*: “They have their support and location in the region of the stars.” *Kasmin nu khalu naksatra-loka otas ca protas ceti*: “Where are the stars located, ultimately?” “These regions which are the sources of even the stellar regions are again located in certain subtler realms. They are the causes of even the appearance of the stars.” *Deva-lokesu, gargi, iti*: “The *Naksatra-lokas*, the physical realms, all this cosmos which is astronomically viewed, is located in the celestial regions. The physical realm can be regarded as an external appearance of an internal reality which is called here, *Deva-loka*, or the celestial paradise.” *Kasmin nu khalu deva-loka otas ca protas ceti*: “Where is, again, the *Deva-loka*, or the world of the gods woven, like warp and woof?” *Indra-lokesu, gargi, iti*: “The *Indra-loka*, the world of the ruler of the celestials, that is superior to the location of the ordinary celestials. The *Indra-loka* is the source and is prior to the celestials paradise.” *Kasmin nu khalu indra-loka otas ca protas ceti*: “Where is the *Indra-loka* located?” *Praja-pati-lokesu, gargi, iti*: “It is subsequent to *Prajapati-loka*.” Here *Prajapati-loka* is identifiable with *Virat* Himself. *Virat* is the Supreme Power of all the worlds, *Indra-loka* and everything downwards. *Kasmin nu khalu praja-pati-loka otas ca protas ceti*: “How can you say that it is the ultimate? Is there nothing beyond it?” *Brahma-lokesu, gargi, iti*: “The world of *Hiranyagarbha* is *Brahmaloka*.” That is the source of even *Virat*, or *Prajapatiloka*. Everything is strung in this Ultimate Being. Therefore, it is called *Sutra-Atman*. *Sutra* is a string. As beads are strung on a thread, so is everything that is created hanging, strung, on this thread of the Cosmos, or the *Sutra-Atman*, *Brahma*, or *Hiranyagarbha*. Ultimate Reality is that in which everything is included in one form or the other *brahma-lokesu, gargi, iti*. *Kasmin nu khalu brahma loka otas ca protas ceti*: “Where is this *Brahma-loka* located? The Supreme *Hiranyagarbha* is the source and the cause of everything, you say. Who is the cause of this?” *Sa hovaca, gargi, matipraksih*: Then Yajnavalkya says: “You are asking too much. You should not ask such questions of this kind. *Matipraksih*: If you ask too much, your head will fall down just now. So, do not go beyond permissible limits of logical argument, because it is inadmissible to ask the cause of the Cause of everything. You are asking for the cause of the Supreme Cause. Such a question is meaningless. So, Gargi - *matipraksih, ma te murdha vyapaptat* - by putting stupid questions, may your head not fall. Do not ask questions of this kind which have no meaning. You are asking where the Cause of all causes is situated! Such a question should not be put - *ma te murdha vyapaptat*. *anatiprasnyam vai devatam*: This is the Reality. This Supreme Being is That about which no question can be put, and it will not allow any query about It. *Atiprechasi, gargi*: Too much you are asking. *Matipraksih*: Do not ask like that.” *Tato ha gargi vacaknavi upararama*: Then Vacaknavi Gargi, fearing that her head may fall, kept quiet. She did not speak further.

