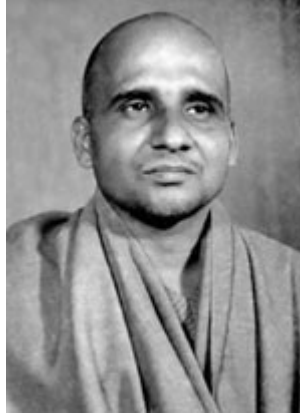




## THE BRIHADARANYAKA UPANISHAD

SWAMI KRISHNANANDA

DISCOURSE-21 (14 MARCH 1977)

### CHAPTER III

#### Ninth Brahmana (contd.)

21. kim-devato'syam daksinayam disy asiti. yamadevata iti sa yamah kasmin pratisthita iti. kasmin nu yajnah pratisthita iti. daksinayam iti. kasmin nu daksina pratisthita iti. sraddhayam iti. yada hy eva sraddhatte atha daksinam dadati; sraddhayam hy eva daksina pratisthita iti. kasmin nu sraddha pratisthita iti. hrdaye iti. hovaca hrdayena hi sraddham janati hrdaye hy eva sraddha pratisthita bhavatiti. evam evaitat, yajnavalkya.

*Kim-devato'syam daksinayam disy asiti:* “Which is the deity that rules the southern direction?” Yajnavalkya says: “Yama is the deity.” Yama represents the deity of justice. We call him *Dharmaraja*. And *Dharma* is connected with the principle of *Yajna*. *Yajna* is not, as we have already observed, a mere external performance in the sacred fire, but an alienation of the lower part of one's own self. In other words self-sacrifice is *Yajna*. And it is a self-sacrifice of different intensities and grades that constitutes *Dharma*, ultimately. The essence of *Dharma* is sacrifice of self. Thus *Dharmaraja*, the ultimate deciding factor of all canons of Dharma, or virtue, or righteousness, has something to do with *Yajna*, or self-sacrifice. So, a question was further put as to where Yama is founded, or what is the principle which Yama follows? The answer is “*Yajna* it is; sacrifice is the principle.” *Kasmin nu yajnah pratisthita iti:* “How do you decide the factor of *Yajna*? Where is it founded?” *Daksinayam iti:* “The hope of reward that will accrue out of the sacrifice is the propeller of all sacrifices.” Here, *Daksina* means a reward, whatever it be. And so, the impulse behind any kind of sacrifice is the reward that accrues out of it. The reward may be a lower one or a higher one, it

may be a temporal one or a spiritual one. Irrespective of the nature of the reward, it is that which impels the conduct of a sacrifice. *Kasmin nu daksina pratisthita iti*: “Now, what is the principle that becomes responsible for this hope itself?” How do you entertain a hope for reward out of the sacrifice? How do you know that a reward will come at all? When you perform a sacrifice or do an action, perhaps no result may follow? What makes you feel convinced that every action, every sacrifice must bear a fruit or yield a result? *Sraddhayam iti*: You have got a faith. “The faith that reward will accrue out of every action or sacrifice is therefore the foundation of the hope for reward.” *Yada hy eva sraddhatte atha daksinam dadati; sraddhayam hy eva daksina pratisthita iti. Kasmin nu sraddha pratisthita iti*: “Now, where is this faith founded? From where does this faith come?” “It is in your heart” - *hrdaye iti*. So, ultimately it is your heart that decides everything. Feeling is not, the only function of the heart. It is a huge reservoir of various inscrutable factors. Understanding, feeling and various other psychological functions are, no doubt, included in the character of the heart, but the heart is something indescribable. Here, by heart, we do not mean the fleshy counterpart that we call the heart, but the essence of the human being, the central part of human nature, the quintessence of what we are in our principality. That is what is called the heart. And so, it is the heart that is responsible for the hope that you entertain, the faith that you have, and the sacrifice that you perform. If the heart is not to be connected with your feeling, with your actions, then there would be no sense conveyed by the attitude or the conduct that you have in life, or the actions that you perform.

The heart really means your own self. In a particular form, your self assumes an association with the target or the goal of your actions. It is something very inscrutable again, this point as to how your self is connected with a goal that is very remote in the future - may be after death, after several years. But the self of the human being, which is the agent of action and which is the impulse behind all feelings, is inwardly connected with even the remotest goal or reward that may come even after millions of years. Some say, the heart is a very subtle connecting link between the individual and the Ultimate Reality. So Yajnavalkya says that justice, law, sacrifice, hope for reward, faith - all these are ultimately, manifestations of the functions of the heart which is a subtle shape that is taken by the essence of the human being, namely, the Atman itself. So, *Hrdaya* is the ultimate root of all things.

“Well; that is very good,” said Sakalya. “Your answer is fine. Now, I ask you another question.”

22. kim-devato'syam praticyam disy asiti-varuna-devata iti, sa varunah kasmin pratisthita iti. apsv iti. kasmin nv apah pratisthita iti. retasiti, kasmin nu. retah pratisthitam iti. hrdaye iti, hovaca; tasmad api praturupam jatam ahuh, hrdayad iva srptah, hrdayad iva nirmita iti, hrdaye hy eva retah pratisthitam bhavatiti. evam evaitat, yajnavalkya.

*Kim-devato'syam praticyam disy asiti:* “In the western direction, which is the deity that rules? *Varuna-devata iti:* “Varuna is the deity.” The Lord of waters is Varuna which is the deity that rules the western direction.” *Sa varunah kasmin pratisthita iti:* “What is the foundation for Varuna?” How does he function? *Apsviti:* “The principle of water.” You may say the subtle constituent principles of water, or the *Tanmatra* of water, which becomes later on the gross visible water - that is the basis of the function of Varuna. *Kasmin nv apah pratisthita:* “Where is water founded?” What is the foundation for the principle of water? *Retasiti, kasmin nu retah pratisthitam iti. hrdaye iti.* Here, *Retas* means the vitality of the individual or vitality of any one for the matter of that. It is believed that the water principle and the vital force in every being are interconnected, and the vital energy is regarded as the essence of water. Water is the gross form; the vital energy is the subtle form. So the subtle form is the foundation for the gross form. Hence, “*Retas* is the foundation for water.” “But where is *Retas* founded?” Again he says: “It is in the heart” - *hrdaye iti, hovaca. Tasmad api praturupam jatam ahuh, hrdayad iva srptah, hrdayad iva nirmita iti, hrdaye hy eva retah pratisthitam bhavatiti. evam evaitat, yajnavalkya:* “It is the heart of a person that is reborn in the child that is the replica of the individual.” “This means the essence of the being, the quintessence of an individual is represented by the heart. So, again we have to say here that heart does not mean the physical substance. It is an inscrutable deciding factor of the total personality of the individual that is called the heart. It is the vitality of the individual, and therefore we call it the heart. And so, anything that is of moment or consequence in life, anything that is worthwhile and carrying tremendous effect, must have some connection with the heart. You know very well that any word that you utter from the bottom of your heart, any action that you do propelled by the heart, and any feeling that you entertain rising from the depths of the heart, must produce a corresponding effect. But if it is not connected to the heart, the result may not follow. So it is said that the heart, again in this context, should be regarded as the central foundation for all other emanations thereof.

23. *kim-devato'syam udicyam disy asiti. soma-devata iti. Sa somah kasmin pratisthita iti. diksayam iti. Kasmin nu diksa pratisthita iti. Satya iti. tasmad api diksitam ahuh, satyam vada iti: satye hy eva diksa pratisthita iti. kasmin nu satyam pratisthitam iti, hrdaye iti hovaca, hrdayena hi satyam janati hrdaye hy eva satyam pratisthitam bhavatiti. evam evaitat, yajnavalkya.*

Then Sakalya asks: “What is the deity of the northern direction?” - *kim-devato'syam udicyam disy asiti. Soma devata iti. sa somah kasmin pratisthita iti:* Now, here the answer is, in some way, connected with the ancient system of the ritualistic sacrifice. “The deity of the northern direction,” Yajnavalkya says, “is *Soma*.” *Soma* means the particular sacred juice which the ancients utilized for the purpose of various sacrifices, especially *Soma-Yagna*. And the deity of this particular sacred plant called *Soma* is supposed to be the moon. Therefore the Moon is also called *Soma*. And inasmuch as it is the sacrifice that is here referred to as the connecting link with the deity of the northern direction, the foundation

for this deity is supposed to be the discipline that is followed in the sacrifice. The deity of a sacrifice will not manifest itself unless the discipline thereof is properly followed. There are certain techniques of sacrifice, the sacrifices are not merely external offerings made into the sacred fire, but are coupled with chants of Mantras, and also a more important factor - meditations. So, the meditations, the chants and the actual performance - these three are the essential disciplines of a sacrifice. There are certain other minor factors, also. These disciplines are responsible for the manifestation of a deity, the vision of a deity, and the grace that is bestowed by the deity in the particular sacrifice. "So, *Diksa* is the foundation for the deity." *Diksa* is discipline, the sacred vow that one observes in the context of the performance of a sacrifice. Without this discipline, the fruit of the sacrifice will not be made visible, which means to say that there will not be a vision of the deity connected with the sacrifice. So, the discipline of the sacrifice is the foundation, the deciding factor of the manifestation of the deity - *diksayam iti. Kasmin nu diksa pratisthita iti*: "What is this discipline founded upon?" *Satya iti*: "Truth is the foundation for the discipline followed in the sacrifice." This is a very difficult term. Here, truth means many things. It is the inner connection that obtains between the actual performance of an action and the result that deals with the remote future. In certain schools of thought, this connection is called *Apurva*, a special technical term implying the potency invisibly produced by an action, carrying its effect in some distant future. This is called *Satya*. It has also some connection with the Ultimate Reality, because the capacity of an action to produce a result in the remote future is due to the constituent nature of the Ultimate Reality itself. Otherwise, how can there be any connection between the present and the future, especially when the future is far far away from the present, in the passage of time? Whatever be the distance between the present time and the future time, the connection is not broken. It is maintained, so that if you do an action today, its result is not destroyed. Its fruit cannot be regarded as nullified, merely because of the fact that it is a small action. Even if it is the smallest action, it will produce a result.

Sometimes very weak actions produce results after many many years. Strong actions produce results immediately. Many years, may even be millions of years before weak actions produce their results. You may have to take many births in order to enjoy the fruit thereof, but the fruit will be there. Just as even one penny that you credit in your bank account is still there, notwithstanding the fact that it is so little, even the smallest of actions produces a result. And the possibility of the production of a result from an action, even in a distant future, is the justice of the Law of the universe, so that we may say that the universal Law is ultimately just and impartial. There is no one who will be excluded from reward. There is nothing which will be kept out of the sight of the ultimate Law of the universe. Hence it is said that this discipline of the sacrifice which yields fruit in the distant future is founded on Ultimate Truth which is *Satya - tasmad api diksitam ahuh, satyam vada iti*.

*Satye hy eva diksa pratisthita iti*: "All religious vows are ultimately based on Truth. *Kasmin nu satyam pratisthitam iti*: Where is truth founded?" Very

difficult questions, and Yajnavalkya says again: “It is in the heart of a being.” Here, when he says that the heart is the foundation for truth, he means relative truth as well as Absolute Truth. There are degrees of reality; and all these are comprehended in the feelings of the heart. When it is the feeling that functions, the goal of the feeling is a tentative or a relative truth, but this relative truth is somehow or the other connected with the Absolute Truth. The materialisation of a result of an action, which proceeds out of the heart of an individual, is, to repeat what I have already mentioned to you, the consequence of the universality of Law. And so, the heart of an individual which performs actions, which propels feelings, and is the reaper of the fruits of actions, is connected with the Truth which is from all points of view relative, but from its own point of view Absolute - *hrdayena hi satyam janati hrdaye hy eva satyam pratisthitam bhavatiti. evam evaitat, yajnavalkya*. Sakalya agrees Yajnavalkya’s answer is correct and proceeds with his questions.

24. *kim-devato'syam dhruvayam disy asiti agni-devata iti. so'gnih kasmin pratisthita iti. vaci iti. kasmin nu vak pratisthita iti. hrdaye iti. kasmin nu hrdayam pratisthitam iti.*

Now, Sakalya asks: “Which is the deity of the direction which is above?” He (Yajnavalkya) has given the description of the various deities and their foundations in respect of the four quarters. “Now, *kim-devato'syam dhruvdyam disy asiti*, the direction that is overhead, the top, is also presided over by a divine principle, what is that?” *Agni-devata iti*: “It is the brilliance of the sun that can be regarded as the presiding deity of the central direction which is above.” The comparison is because of its brilliance. The fixed direction overhead is presided over by the fire principle whose obvious physical manifestation is the sun. *So'gnih kasmin pratisthita iti*: “Where is the fire founded?” “The speech of the Supreme Being.” The *Virat Purusha* is always mentioned in the Upanishad as the cause of the manifestation of *Agni Devata*, as we have already studied earlier. *Kasmin nu vak pratisthita iti*: “Now again, speech is to be founded on something.” “It is in the heart.” Yajnavalkya comments upon all these things by saying that everything is ultimately in your heart. Whether it is an action that you perform, or a speech that you utter, a feeling that occurs to you, or the nature of the reward of the action that accrues out of your actions, whatever be the thing that is connected with you - all this is founded in your central being, you very self, your own *Hrdaya*, your own heart. *Kasmin nu hrdayam pratisihitam iti*.

Now, Sakalya asks: “Where is the heart founded?”

25. *ahallika iti hovaca yajnavalkyah, yatra itad anyatrasman manyasai, yaddhy etad anyatrasmat syat, svano vainad adyuh vayamsi vainad vimathnirann iti.*

Yajnavalkya says: “You are a foolish man. You are asking me, where the heart is founded? Don't you know where the heart is? You want a foundation for the heart! If the heart is not in your own self, if it be anywhere else, what will happen

to you? Dogs will eat you, and vultures will tear you to pieces. What a question you ask! Heart cannot be anywhere other than in your own self.” So, the question is futile, and an answer, therefore, is not called for in connection with such a stupid question as to where the heart is founded. But Sakalya is not deterred by this repulsive answer of Yajnavalkya. He further raises a question.

## THE SELF

26. kasmin nu tvam catma ca pratisthitau stha iti. prana iti. kasmin nu pranah pratisthita iti. apana iti. kasmin nv apanah pratisthita iti. vyana iti. kasmin nu vyanah pratisthita iti. udana iti. kasminn udanah pratisthita iti. samana iti. sa esa, na iti. na ity atma, agrhyah, na hi grhyate, asiryah na hi siryate, asangah. na hi sajayate, asito na vyathate, na risyati. etany astav, ayatanani, astau lokah, astau devah, astau purusah. sa yas tan purusan niruhya pratyuhatyakramat, tam tva aupanisadam purusam prcchami, tam cen me na vivaksyasi murdha te vipatisyatiti. tam ha na mene sakalyah, tasya ha murdha vipapata, api hasya parimosino' sthiny apajahruh, anyam manyamanah.

*Kasmin nu tvam catma ca pratisthitau stha iti:* “Yourself and your body, where are they founded?” *Prana iti:* The body of an individual may be said to be founded on the *Prana*, the vital breath, because it is the vital breath that sustains the body. The *Prana* is a particular function of the vital force by which we breathe out. When we exhale, when we expire, it is the *Prana* functioning. And when we inhale, the *Apana* functions. So, *Prana*, in its principal form, may be said to be the foundation for the body, the personality of the individual. “Where is the *Prana* founded?” “In the *Apana*” - *apana-pratisthita*. If the *Apana* is not to work in the opposite direction, the *Prana* would go out. It has to be held in check by the counteracting force of the *Apana*. While the *Prana* is trying to go up, the *Apana* is trying to go down. If the *Prana* is not to be filled up, the *Apana* will go down, and will no longer be inside the body. It will go down by the gravity of the earth. And if the *Apana* is not to go down, the *Prana* will go up. So the two, moving up and down, are thus themselves held in position. So, “*Prana* is founded in *Apana*.” Its function, its existence within the body is due to the work of the *Apana* that goes downwards in the counter direction. “Now, where is *Apana* founded?” *Vyana-iti:* *Vyana* is the force that operates throughout the body, due to which there is circulation of blood. The blood moves equally throughout the veins and arteries etc. in the body on account of the *Vyana Prana*, a particular function of *Prana* known as *Vyana*. The *Prana* and *Apana* work in this manner in the upward and downward directions on account of the controlling activity of the *Vyana* which is spread throughout the body. If the *Vyana* is not to be there, the *Prana* and the *Apana* will not be held in position, or harmony. Thus *Vyana* is the support of *Apana* itself. *Kasmin nu vyanah pratisthita iti:* “Where is *Vyana* founded?” *Udana iti:* “*Udana* is the support for *Vyana*.” *Udana* is a very peculiar function of the vital energy. It is like a post to which animals are tied. The animals try to go this way and that in various directions, but are not allowed to go according to their own whim and fancy, as they are tethered to a post. Likewise,

the *Udana* is a principle of *Prana* whose seat is supposed to be the throat, to which the other functions of the *Prana* are tied as to a post, as it were. And so, *Udana* is the support for the operation of the other aspects of the vital energy, namely, *Prana*, *Apana* and *Vyana*. If the *Udana* is not to be there as an inviolable reality of the *Prana*, the other functions will not perform their duties as expected. *Kasminn udanah pratisthita iti*: “On what is *Udana* founded?” *Samana iti*: *Samana* is the subtlest form of vital force. Its seat is in the navel. It digests food, and it is the cause of the heat that you feel inside the body. It is the subtlest form of *Prana*, and these gross forms which are mentioned are ultimately resolvable into this subtlest form, namely, *Samana*. “So, *Samana* is the ultimate support for all these functions.”

This subtle Being, which is hidden behind even the *Samana*, is your real Self, on account of whose presence these *Pranas* are operating in a systematic manner. Why should the *Prana* move in this way, and the *Apana* that way, and *Vyana* and *Udana* and *Samana* in different ways, as if they are following some law, or system, or order? Who is this Justice, or Judge who dispenses the law in the case of the function of all these vital energies? “That is something superior to even the *Samana*, and no one can know what it is. You can only say, ‘what it is not’. You cannot say, ‘what it is’. It is not the body; it is not the senses; it is not any one of the *Pranas*; it is not even the mind; it is not the intellect.” What else it is? You do not know. If anyone asks you, what is this essential Self in you, you can only say; ‘it is not this;’ ‘it is not this.’ But you cannot say, ‘what it is’, because to characterise it in any manner would be to define it in terms of qualities that are obtainable in the world of objects. The world of objects can be defined by characters perceivable to the eyes or sensible to, the touch etc. But the Atman is the presupposition and the precondition of every kind of perception. It is the proof of all proofs. Everything requires a proof, but the Atman does not require a proof because it is the source of all proofs. And therefore, no one can define it; no one can say, ‘what it is’. It can only be inferred, because if it were not to be, nothing else could be. So, it can be said to be capable of definition only in a negative manner as ‘not this, not this, *neti neti Atma*’. This Atman is defined as ‘not this, not this, or not that, not that, not in this manner, nothing that is known, nothing that is sensed, nothing that is capable of being expressed by words, nothing that is definable, nothing of this sort’ etc. What it is, no one can say! It is impossible to grasp it through either the power of speech, or the power of the senses, or the power of the mind. *Na iti atma, agrhyah, na hi grhyate*: “It is impossible to grasp it. It is ungraspable. That is the Atman. *Asiryah na hi siriyate*: It is undiminishable.” It neither grows nor does it become less in its capacity. It is, a sage says, like the immeasurable ocean. *Asangah na hi sajjate*: “It does not come in contact with anything.” It is impossible to conceive of its adherence to anything. There is nothing second to it. *Asito na vyathate*: “It cannot be affected by anything outside it.” Nothing outside it exists. So it is unmodifiable. So it has no sorrow or grief of any kind. *Na risyati*: “It never comes down in its status.”

*Etany astav ayatanani, astau lokah, astau devah, astau purusah. sa yas tan purusan niruhya pratyuhatyakramat*: Now, we have described in the earlier

section, the various deities etc., the perfections, and the abodes. We have already heard all these things - the deities, their abodes, the various forms of perfection of the deities etc., divinities from earth onwards upto the last deity in the earlier section. “Now, these deities, these abodes, these perfections, and these results of sacrifice etc., are all projected, as it were, from something and withdrawn, as it were, into something which is neither known to any of these deities, nor known to any individual, yet which must exist.” It is the Supreme Being. Yajnavalkya questions Sakalya: “Do you know what is this Supreme Being I am referring to? The great Being that is sung in the Upanishads - *tam tva aupanisadam purusam prcchami* - I ask you, what is this great Purusha, the great Being sung of in the Upanishads, in the sacred texts, the one Being due to whose existence itself, these deities function and perform their duties in a systematic manner? If you cannot tell me who this Being is, sung of in the Upanishads, your head will fall?” And Sakalya did not know who this Purusha was - *tam tva aupanisadam purusam prcchami, tam cen me na vivaksyasi murdha te vipatisyatiti. tam ha na mene sakalyah.*

Sakalya, the poor man who put so many questions to Yajnavalkya and received so many fantastic answers, could not answer this single question: ‘Who is this *Purusha* that is sung of in the Upanishads?’ And Yajnavalkya had already cast an imprecation: ‘You have tired me very much by querying so much. Now I put one question only, to you. You tell me, who is this Being, otherwise your head, down it would fall’. And it fell. In the presence of King Janaka, this catastrophe took place. Because of the imprecation of Yajnavalkya’s words and the impossibility of Sakalya to answer this question, the head fell. *Tasya ha murdha vipapata, api hasya parimosino'sthtany apajahruh, anyan manyamanah*: His disciples were grieved. ‘O, my Guru has fallen down’, they cried. So they took the body and wanted to cremate it. They were carrying the load. On the road, some robbers observed some load being carried, and they thought that some treasure was being taken. So they attacked these disciples and took away the load. So, even the bones were not available for the disciples. They lost the whole person. This is a pitiable tragic conclusion of the great Bahu-Daksina Yajna which Janaka performed and the seminar which he held, the conclusion of which was that many wonderful questions were raised, very interesting answers were given, and knowledge bloomed forth in the court of Janaka, but one man lost his head.

## MAN COMPARED TO A TREE

27. *atha hovaca, brahmana bhagavanto, yo vah kamayate sa ma prcchata, sarve va ma prcchata, yo vah kamayate, tam vah prcchami, sarvan va vah prcchamiti. te ha brahmana na dadhrsuh.*

Now Yajnavalkya says: “If anyone of you wants to put more questions, let him come forward.” Nobody dared to open his mouth afterwards. They all wanted to know whether it could be possible for them to get away from that place, because the head is very dear. *Atha hovaca brahmana bhagavanto, yo vah kamayate sa ma prcchatu*: “Learned men! If anyone of you can stand up and ask me any more questions, I am ready to answer. *Sarve va ma prcchata, yo vah kamayate, tam vah prcchami, sarvan va vah prcchamiti*: Or, all of you can put questions to me at one stroke; I am ready to answer. Or, I may question you, if you like, singly. Or, I may question all of you.” When this was told by Yajnavalkya, everyone kept quiet. *Te ha brahmana na dadhrsuh*: Everyone was frightened of this consequence of Sakalya’s head falling off, and so they kept their mouths closed and did not put any further questions.

28. tan haitaih slokaih papraccha:

1. yatha vrkso vanaspatih, tathaiva puruso’ mrsa tasya lomani  
parnani, tvag asyotpatika bahih.
2. tvaca evasya rudhiram prasyandi, tvaca utpatah; tasmad, tad  
atrnnat praiti, raso vrksad ivahatat.
3. mamsany asya sakarani, kinatam snava, tat sthiram; asthiny  
antarato daruni, majja majjopama krta.
4. yad vrkso vrkno rohati mulan navatarah punah, martyah svin  
mrtyuna vrknah kasman mulat prarohati.
5. retasa iti ma vocata; jivatas tat prajayate: dhanaruha iva vai vrksah  
anjasa pretyasambhavah.
6. yat samulam avrheyuh vrksam, na punar abhavet, martyah svin  
mrtyuna vrknah kasman mulat prarohati.
7. jata eva na jayate, konvenam janayet punah; vijnanam anandam  
brahma, ratir datuh parayanam, tisthamanasya tadvidah.

Then Yajnavalkya speaks independently without being put any question. *Yatha vrkso vanaspatih, tathaiva puruso’ mrsa*: “Friends! The human being is something like a tree. There is some similarity between a tree and a human being. The hair on the body of a human being may be compared to the leaves on the tree. Just as leaves grow on the tree, hair grows on the body.” *Tasya lomani parnani, tvag asympatika bahih*: “The bark of a tree and the skin of the human being may be compared likewise. Just as there is bark outside the tree, there is a skin on the outside of the body.” *Tvaca evasya rudhiram prasyandi*: “From the bark, the juice of the tree exudes. Likewise, blood can exude from the skin of a body.” *Tvaca utpatah; tasmad, tad atrnnat praiti raso vrksad ivahatat*: “When you cut a tree, its essence exudes. Likewise, an injured person exudes blood from the body.” *Mamsany asya sakarani, kinatatm*: “The inner bark of the tree may

be compared to the flesh in the body of a human being.” *Kinatam snava, tat sthiram*: “The sinews inside the flesh of the human body may be compared to the innermost bark of the tree.” *Asthiny antarato daruni*: “The bones inside the body may be compared to the pith of the wood inside the tree.” *Majjopama krta*: “The marrow inside the bones may be compared to the marrow inside the pith of the tree.”

*Yad vrkso vrkno rohati mulan navatarah punah*: Now, the question of Yajnavalkya comes. He puts a question. “If a tree is cut, it grows again; it does not perish. A new tree, as it were, grows from the stem which remains even after the tree is cut. Now I ask you a question, my dear friends. What is the thing which enables the human being to grow even after death?” *Martyah svin mrtyuna vrknah kasman mulat prarohati*: “If death is to snatch away the body of an individual, from which root does he grow again into new birth?” You know how the tree grows even if it is cut. But, how does the human being grow? He is killed by death, and his body is no more. When there is nothing which can be called remnant of the individual after the death of the body, what is the seed out of which his new body is fashioned? What is the connection between the future birth of an individual and the present state of apparent extinction at the time of death? *Retasa iti ma vocata*: “Do not tell me that the man is born out of the seed of the human being. No; because the seed can be there only in a living human being. A dead person has no seed. So the man is dead. What is it that becomes the connection between the present annihilation and the future birth? It is not the seed; it is something else.” *Jivatas tat prajayate: dhanaruha iva vai vrksah anjasa pretyasambhava*: “The tree grows out of the seed. If the seed is not there, how can the tree grow? Something vital must be there in the tree in order that the trunk, at least, may grow. But if nothing is there, suppose you pluck out every root of the tree itself, there would be no further growth of the tree.” *Yat samulam avrheyuh vrksam, na punar abhavet* : “If the root of a tree is pulled out, the tree will not grow. So, if the root of a person is pulled out at the time of death, what is it that grows after death?” *Martyah svin mrtyuna vrknah kasman mulat prarohati*: “You cannot conceive of any root for the individual being. There is no root if everything is destroyed. The body has gone. He does not leave a seed behind him, nor is there a root left. Even the root has gone. So, what is the answer to this question?”

*Jata eva na jayate, konvenam janayet punah*: “You may say; he is born and he is dead.” The matter is over. Where is the question of his rebirth? Who tells you that there is rebirth? So, why do we not say that the matter is very simple. Something has come; something has gone; the matter is over. So, there is no question of there being a connection between the present state of annihilation and the future birth. “No;” says Yajnavalkya. “It is not possible because - *konvenam janayet punah na jayate* - if there is not to be rebirth, there would be an inexplicability of the variety of experiences in the present individuals.” You will find that there is no answer to the question as to why there is variety of constitutions. One can enjoy what one does not deserve, and one can suffer the consequences of actions which one has not done. If there is not going to be any

connection between the past and the future, anyone's actions can bear fruit in any other individual. If I do good, you may get the reward, or I may do bad, you may suffer for it. If this is not to take place, there should be some connection between the present condition of the individual and the future condition. The impossibility or the unjustifiability of someone enjoying what he does not deserve, or another suffering that which is not the consequence of his actions is called *Akritabhyasma* and *Pritinasa* in Sanskrit.

Yajnavalkya says; there is nothing conceivably left of the individual when he perishes in his physical body, but there is something which connects him with even the remotest form of life. He can be born in the most distant regions, not necessarily in this world. After the death of the body, rebirth can take place, not necessarily in this world but in most distant regions. What is it that carries you to that distant region? *Vijnanam anandam brahma, ratir datuh parayanam*: "It is the Absolute that is responsible for it, ultimately. He is the bestower of the fruits of all actions." And actions yield fruit only on account of the existence of the Absolute. If it were not to be, actions will not produce any result, and no cause will be connected to any effect. So, ultimately it is the Consciousness-Bliss which is the Supreme Brahman that is the root of the individual. *Vijnanam anandam brahma, ratir datuh parayanam, tisthamanasya tadvidah*: "It is the support of not only the individual in future birth, but also the ultimate support of one who is established in It, by knowing It." So, the Supreme Being, the Absolute is the support not only of the individuals that transmigrate in the process of *Samsara*, but also the ultimate resort of the liberated soul who knows It and becomes It by self identification. So, it is the goal not only relatively to all the *Jivas*, but also absolutely to the Atman in all the *Jivas*. Yajnavalkya closes his discourse and the audience disperses. The Supreme Brahman is the source of all. Every value, visible or perceivable in life, is due to Its Being. It functions not as individuals do. It acts not, but Its very existence is all action. Its very Being is all value, and the goal of the lives of all individuals is the realisation of this Brahman.