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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

## मुण्डक उपनिषत्

### Chapter 1

#### Section 2

#### Volume 6

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः  
वेदैः साङ्गपदक्रमोपनिषदैः गायन्ति यं सामगाः ।  
ध्यानावस्थित तद्रतेन मनसा पश्यन्ति यं योगिनः  
यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः  
हरिः ॐ

10. तत् एतत् सत्यं  
मन्त्रेषु कर्माणि कवयो यानि अपश्यन्  
तानि त्रेतायां बहुधा सन्ततानि ।  
तानि आचरथ नियतं सत्यकामाः  
एष वः पन्थाः सुकृतस्य लोके ॥

1 - 2 - 1

As we have seen already in the first section of this chapter, The Upanishad opens with शौनक 's question to Angiras, namely:

"कस्मिन् नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवति इति - Knowing which, recognizing the true nature of which alone, the true nature of every object in this creation, including this creation itself, becomes known, becomes self-evident?"

Responding to that question, Angiras starts with the statement:

द्वे विद्ये वेदितव्ये - परा च एव अपरा च - There are two distinct kinds of knowledge.

They are परा विद्या, following अपरा विद्या. Both these kinds of knowledge must be sought, acquired, understood, appreciated, realized and recognized, clearly and definitely beyond doubt, by every discerning person, in order to gain total fulfillment in life.

All areas of objective knowledge, including knowledge about virtue and vice, means and ends, actions and their results, etc., come under the endless field of अपरा विद्या. After



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gaining adequate proficiency in one's chosen areas of अपरा विद्या, one must undertake the pursuit of परा विद्या

यया तत् अक्षरं अधिगम्यते - That knowledge by which अक्षरं, meaning ब्रह्मज्ञानं, is gained. Having said that, the Upanishad then unfolds briefly what is indicated by the word अक्षरं, namely अक्षर ब्रह्मन्. Here ends Section 1.

The Section 2 now begins with a short discourse on अपरा विद्या - objective knowledge. Even though शौनक 's question is concerned only with परा विद्या, still the teacher's response starts with a brief discourse on अपरा विद्या. Why? Because the teacher wants to make sure that शौनक fully understands and recognizes the distinction between अपरा विद्या and परा विद्या, and he is seeking परा विद्या with firm conviction, श्रद्धा and devotion.

अपरा विद्या is concerned with संसार - a life in the pursuit of कर्म and कर्मफल, which continuously create bondages, and the consequent सुख-दुःख experiences of various kinds, and परा विद्या which is ब्रह्मविद्या, is concerned with मोक्ष - total liberation from all such bondages and सुख-दुःख experiences.

Therefore, before undertaking the pursuit of परा विद्या, one must clearly see, one must clearly recognize, through incisive analysis by one's own विवेक बुद्धि, the distinction between संसार and मोक्ष. In संसार - worldly life, you do कर्म and experience कर्मफल, which later produces a new शरीर - a new physical body, with which you do more कर्म and experience more कर्मफल, which again later produces a new physical body, etc., which means, through कर्म, the life in संसार cannot be brought to an end. What कर्म, gives is only पुनरपि जननं पुनरपि मरणं - a never ending succession of birth and death.

If, and only when, a person fully realizes that परम पुरुषार्थ, the overriding purpose of life is to transcend this wheel of संसार, and gain मोक्ष - Total Liberation from all सुख-दुःख experiences arising from कर्म and कर्मफल, only then, the person is fit to undertake the diligent pursuit of परा विद्या the ब्रह्म विद्या knowledge.

In order to enter into the pursuit of परा विद्या, one must have वैराग्य - dispassion for enjoying the experiences of the fruits of one's actions. Such वैराग्य is one of the four



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necessary qualifications for gaining ब्रह्मविद्या knowledge. This वैराग्य should not be due to any disenchantment of worldly life. A mere disenchantment with worldly life cannot be the basis for वैराग्य, for seeking ब्रह्मविद्या knowledge. The only basis for such वैराग्य is one's own विवेक बुद्धि, on the overriding goal of human life.

It is only to point out to शौनक the scope and limitations of अपरा विद्या - objective knowledge, and also that one must have the necessary वैराग्य for the successful pursuit of परा विद्या - ब्रह्मविद्या knowledge, the teacher now presents this short discourse on अपरा विद्या. Detachment from अपरा विद्या is possible only if one clearly recognizes its scope and limitations, its real nature, as it is. Therefore, the Upanishad says:

10. तत् एतत् सत्यं  
मन्त्रेषु कर्माणि कवयो यानि अपश्यन्  
तानि त्रेतायां बहुधा सन्ततानि ।  
तानि आचरथ नियतं सत्यकामाः  
एष वः पन्थाः सुकृतस्य लोके ॥

1 - 2 - 1

एतत् सत्यं - This is true. What is true?

तत् - That. That means what?

The Upanishad is now talking about the scope and limitations of अपरा विद्या, which is concerned with संसार विषयस - matters of worldly life. Therefore, here the word सत्यं refers to सत्यं - ordinary truth, that which is commonly recognized as true in worldly life. The worldly life is one of कर्मस and कर्मफलस - actions and their results, for everybody. Every action, whether it is लौकिक कर्म - a secular action, or वैदिक कर्म - a Vedic ritual of some kind, every action does produce some result - तत् एतत् सत्यं. That it is so, so is true, says the Upanishad.

The truth of this statement with respect to the लौकिक कर्मस - secular actions, is a commonly and easily recognized fact of life. For example, everybody knows that a car vehicle can take a person from place to place. One may not know, and one need not know, how the car works, but if the components of the car are chosen and assembled properly, and if the person drives the car properly, the action certainly yields the intended result.



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तत् एतत् सत्यं - That it is so, is true. On the other hand, if the assembly of the car itself is defective, the result also is defective, or if one's driving mode is defective, the result also is defective in the sense one cannot get the intended result, and one may even get an unintended and undesirable result.

तत् एतत् सत्यं - That it is so, is true. The same is the case with respect to वैदिक कर्मs also. A Vedic ritual, whether it is some simple form of उपासन, or an exalted Havan of some kind, it is still a कर्म, and it will certainly yield the prescribed result, but only when the कर्म is done, and done properly. तत् एतत् सत्यं - That it is so, is true, says the Upanishad.

The Vedas prescribe various वैदिक कर्म - Vedic rituals involving Veda mantras and strict performance details for the कर्म ritual involved, capable of giving certain specific results. One may or may not know the meaning of the Veda mantras, and the connection between the mantras and the mode of performing the ritual on one hand, and the ultimate result expected on the other hand. Still, if only the *mantras* are uttered properly, and the mode of performing the कर्मs is strictly as prescribed by the Vedas, the prescribed result will certainly happen

तत् एतत् सत्यं - That it is so, is true, says the Upanishad. If the Veda mantras are not uttered properly, and/or, if the कर्म itself is not done strictly as prescribed by the Veda, the prescribed result not only will not happen, it may even yield an undesirable result. तत् एतत् सत्यं - That it is so, is also true, says the Upanishad.

The purpose of this Upanishad statement here is to point out the scope, the validity, and the limitations of अपरा विद्या, in terms of कर्म and कर्मफल. वैदिक कर्म - Vedic rituals are taken here for illustration, mainly because शौनक is already familiar with Vedic rituals, and at this time, before he enters into the pursuit of ब्रह्म विद्या knowledge, he must clearly recognize the powers and limitations of Vedic rituals.

This illustration also serves to educate those among us, who tend to be skeptical about the powers of Veda Mantras and Vedic rituals in general. Talking about Veda Mantras and Vedic rituals, the Upanishad says:

कवयः मन्त्रेषु यानि कर्माणि अपश्यन् - Every Veda Mantra is a discrete quantum manifestation of knowledge and power, with infinite dimensions for potential utilization in worldly life, just like any scientific and engineering principle. Just as



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researchers in the field of present day objective knowledge perceive, in their mind and बुद्धि, unique assemblage of different scientific and engineering principles in the form of unique कर्मs, capable of producing unique results, in a similar manner, through विचार - contemplative research on Veda mantras, the enlightened Rishis of olden days perceived in their mind and बुद्धि, unique assemblage of different Veda mantras, in the form of unique कर्मs, capable of yielding unique कर्मफलs. That is how a wide variety of वैदिक कर्म - Vedic rituals, enjoined in the कर्मकाण्ड of the Vedas, had come into existence, and they have been in worldly utilization since then. The Upanishad says here:

यानि कर्माणि क्वचयः मन्त्रेषु अपश्यन् - Those Vedic rituals seen by the enlightened Rishis in the form of Veda Mantras

तत् एतत् सत्यं - all that, is true, in the sense those Vedic rituals, when performed properly, will certainly yield their intended results.

तानि त्रेतायां बहुधा सन्तानि

तानि means तानि कर्माणि, वेद विहितानि, ऋषि दृष्टानि कर्माणि.

त्रेतायां means त्रयी संयोग लक्षणायां, अधिकरण भूतायां.

बहुधा means बहुप्रकारं, सन्तानि meaning प्रवृत्तानि. Those Vedic rituals are elaborately described in all the three Vedas (Rig, Sama and Yajur Vedas), along with full details on what materials are needed for those कर्मs, and how exactly those कर्मs should be performed, etc. in order to get the intended results. (Only mantras in Rig, Sama and Yajur Veda are used in performing Vedic rituals.) The Atharva Veda Mantras are used for performing लौकिक कर्मs - secular activities only. Most of Atharva Veda Mantras are now said to have been lost forever. The Upanishad here authenticates the fact that वैदिक कर्मs - Vedic rituals enjoined in the Vedas, when performed properly as prescribed, do certainly yield the intended results.

By saying तत् एतत् सत्यं - the Upanishad points out, when the वैदिक कर्म is done, the corresponding कर्मफल is सत्यं, the result is certain. Therefore, the Upanishad says:

तानि (कर्माणि) आचरथ, नियतं सत्यकामाः सत्यकामाः means कर्मफलकामाः - Those who seek कर्मफलs - worldly experiences of different kinds by doing वैदिक कर्मs - Vedic rituals of different kinds. Addressing all such people as सत्यकामाः - the Upanishad advises them saying



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नियतं, नित्यं - always, every day

तानि (कर्मणि) आचरथ - may you follow properly the वैदिक कर्मs, the Vedic rituals enjoined in the Vedas for your station in life, in order for you to experience the desired कर्मफलs, because

एष (एव) चः पन्थाः, सुकृतस्य लोके

सुकृतस्य लोके- स्वयं कृतस्य कर्मणः फलनिमित्तं - for the sake of experiencing the कर्मफलs of your वैदिक कर्मs, the results of your Vedic rituals

चः युष्माकं एषः एव पन्थाः (मार्गः) - for you, this alone is the means for achieving what you want. This is indeed the way for you to experience the कर्मफल that you seek through performance of Vedic rituals. If you want to fulfill your worldly desires by performing Vedic rituals, the means to fulfill them is only through performing appropriate Vedic rituals, strictly as prescribed in the Vedas. That means, कर्मफल is सत्यं. Every वैदिक कर्म, Vedic ritual, will certainly yield its intended result, but then, only when one does the कर्म properly in all details.

Thus, the first verse in this section glorifies कर्मs in general, and वैदिक कर्मs, Vedic rituals in particular.

But one must also understand that doing Vedic rituals properly, in all details is not easy. There are limitations both with respect to proper performance of Vedic rituals, and also with respect to what one can get from them. Some of these limitations are pointed out in the next few verses, with particular reference to some Havan कर्मs, just for illustration.

In order to understand and appreciate the content of the next few verses, one must be aware of a few common details about Vedic rituals, and Havan कर्मs in particular. There are many Vedic rituals (वैदिक कर्मs) described in the Vedas. Each Vedic ritual is a unique form of worship of परमेश्वर, manifested as an अधिष्ठान देवता - presiding Deity, endowed with some specific and limited aspect of ईश्वर power.

We must understand that all देवताs derive their power only from परमेश्वर. Consequently, any prayer to any देवता at any time, in any form, is really a prayer to, or worship of परमेश्वर only, whether it is so recognized or not.



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Through unique assemblage of Veda *mantras*, people seek the Grace of different देवताs through Vedic rituals of some form and name, seeking fulfillment of their objects of desire in worldly life. The Vedic rituals themselves are of different kinds, performed by different people, on different occasions, either individually or collectively, for different purposes. Those Vedic rituals, which involve fire as the Alter for worship, are collectively called होम कर्मs or Havan कर्मs. The Upanishad here talks about Havan कर्मs in particular, just for communicating the essential message involved.

Chanting appropriate Veda mantras, with श्रद्धा and devotion, one invokes the desired देवता in the fire, properly lighted in the Havan Kund, and offers some materials such as ghee, grains, fruits, food, etc. as oblations into the fire, in order to seek the grace of the देवता being worshipped. That which is offered, or which is to be offered as oblations is called हव्यं and the fire itself is called हव्यवाहन - that which carries the oblation to the देवता being worshipped. Thus the fire in the Havan Kund is the connecting link between the देवता and the person who performs the Havan कर्म. Further, all oblations are to be offered into the very mouth of the fire (as Agni Devata) and no oblation should be offered when the fire is smoldering in the Havan Kund.

Among various Havan कर्मs, the Agnihotra ritual is the foremost as well as the simplest, but it has to be performed by every householder, every married person every day, throughout one's life, twice daily, one in the morning immediately after sunrise, and one in the evening, immediately after sunset. In the morning ritual, the oblations are directed towards सूर्य देवता and प्रजापति देवता chanting mantras ॐ सूर्याय स्वाहा and ॐ प्रजापतये स्वाहा. In the evening ritual, the oblations are directed towards अग्नि देवता and प्रजापति देवता chanting the mantras ॐ अग्नये स्वाहा and ॐ प्रजापतये स्वाहा.

The Agnihotra ritual is usually followed by some other rituals such as दर्श and पूर्ण मास, which are rituals performed on the new moon day and the full moon day respectively. Similarly, there are also many other rituals to be performed by every householder on special days such as the beginning of each month, change of seasons, new year's day, etc., and also some peculiar rituals which some people must do, or must not do, etc. All these details, together with details on mantras to be used, materials needed for the rituals, how exactly they should be performed by whom, when, etc. , all these details are given in the कर्मकाण्ड of the Vedas.

Whatever be the rituals involved, there are rules governing their proper performance details which have to be followed very strictly. Otherwise, the rituals will not yield the desired result, and they may yield even some undesirable and unexpected results.



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The Upanishad talks about Havan कर्मs in general and Agnihotra related rituals in particular in the next few verses, which we will see next time.





## मुण्डक उपनिषत्

### Chapter 1

#### Section 2

#### Volume 7

11. यदा लेलायते हि अर्चिः समिद्धे हव्यवाहने ।  
तदा आज्यभागौ अन्तरेण आहुतीः प्रतिपादयेत् ॥ 1 - 2 - 2
12. यस्य अग्निहोत्रं अदर्शम् अपौर्णमासं  
अचातुर्मास्यं अनाग्रयणं अतिथिवर्जितं च ।  
अहुतं अचैश्वदेवं अविधिना हुतं  
आसप्तमान् तस्य लोकान् हिनस्थि ॥ 1 - 2 - 3
13. काली कराली च मनोजवा च  
सुलोहिता या च सुधूम्रवर्णा ।  
स्फुलिङ्गिणी विश्वरुची च देवी  
लेलायमाना इति सप्त जिह्वाः ॥ 1 - 2 - 4
14. एतेषु यश्चरते भ्राजमानेषु  
यथाकालं च आहुतयः हि आददायन् ।  
तं नयन्ति एताः सूर्यस्य रश्मयः  
यत्र देवानां पतिः एकः अधिवासः ॥ 1 - 2 - 5
15. एहि एहि इति तं आहुतयः सुवर्चसः  
सूर्यस्य रश्मिभिः यजमानं वहन्ति ।  
प्रियां वाचं अभिवदन्त्यः अर्चयन्तः  
एष वः पुण्यः सुकतो ब्रह्मलोकः ॥ 1 - 2 - 6

The Upanishad is now talking about some details on the mode of performance of a few Havan कर्मs, just for illustration. Since we do Havan कर्मs of different kinds, both at home and at the temple, on different occasions, it is important for us to know what the Upanishad says about the performance of Havan कर्मs, in general.



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Referring particularly to the performance of Agnihotra and the related Havan कर्मs, the Upanishad says:

11. यदा लेलायते हि अर्चिः समिद्धे हव्यवाहने ।  
तदा आज्यभागौ अन्तरेण आहुतीः प्रतिपादयेत् ॥ 1 - 2 - 2

यदा हि - Only when

लेलायते means चलति, moves. When the fire in the Havan Kund is well kindled and burning well, the flame shoots up, moving on all sides. Such movement of flame in the Havan Kund is referred here as लेलायते.

अर्चिः means अग्निशिखा. The tuft for the fire in the Havan Kund, which means, the flame, well kindled and moving on all sides

समिद्धे हव्यवाहने means सम्यक् इद्धे, प्रज्वलिते, अग्नौ - in the very well lighted fire. By using dry twigs from some special trees, the fire in the Havan Kund is very well lighted. Therefore, समिद्धे हव्यवाहने means in the fire that is burning well in the Havan Kund.

Here अग्नि - the fire in the Havan Kund, is called हव्यवाहने the carrier of the oblations to the Devatas being worshipped. हव्यं is हवन योग्यं - what is offered, or what is fit to be offered to the Devata being worshipped. It is by offering materials such as ghee, fruits, food materials of some kind, the grace of the Devata being worshipped is sought. Such offerings to the Devatas are called oblations - आहुतीःs.

तदा - then

आज्यभागौ अन्तरेण means in the middle, between the right and the left portions of the fire in the Havan Kund. In the दर्श and पूर्ण मास Havans, which follow the Agnihotra ritual, two oblations are offered, one in the right portion, and another in the left portion of the fire in the Havan Kund, with the mantras अग्नये स्वाहा and सोमाय स्वाहा respectively. These two portions of the fire are called आज्यभाग, while the middle portion of the fire, where the whole remaining oblations are offered, is called आवापस्थान. Therefore, आज्यभागौ अन्तरेण means in the आवापस्थान the middle portion of the blazing fire in the Havan Kund.

आहुतीः प्रतिपादयेत् - the oblations should be offered with श्रद्धा and devotion. Thus,

लेलायते हि अर्चिः समिद्धे हव्यवाहने - Only when the fire in the Havan Kund is well lighted, and the flame is shooting up, moving on all sides



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तदा - then

आज्यभागौ अन्तरेण आहुतीः प्रतिपादयेत् - the oblations to the Devatas should be offered with श्रद्धा and devotion, in the middle portion, in the आवापस्थान of the blazing fire in the Havan Kund. This is with particular reference to Agnihotra ritual which should be performed by every गृहस्थ - every married householder, in the morning and evening of every day throughout one's life.

The purpose of this verse is specifically to point out that no oblation should be offered to any Devata when the fire in the Havan Kund is smoldering with smoke, and strict attention should be given to where and with what mantra, each oblation should be offered in the Havan Kund.

Further, the path of Agnihotra Havan कर्म (which involves proper offering of oblations to Devatas) is the road for any one to be able to get the intended results of such कर्म. But it is difficult to do the Agnihotra Havan कर्म properly in every respect, because it must necessarily be followed by several other Vedic rituals, at different times. Some of these latter rituals are indicated in the next verse.

12. यस्य अग्निहोत्रं अदर्शम् अपौर्णमासं  
अचातुर्मास्यं अनाग्रयणं अतिथिवर्जितं च ।  
अहुतं अवैश्वदेवं अविधिना हुतं  
आसप्तमान् तस्य लोकान् हिनस्ति ॥

1 - 2 - 3

Some of the Vedic rituals which must be performed, along with the Agnihotra Havan कर्म at different times, are the following:

दर्श, पूर्णमास, चातुर्मास्य, अग्रयण, अतिथि पूजा and वैश्वदेव - The दर्श कर्म is done on every new moon day, and, पूर्णमास कर्म and चातुर्मास्य, अग्रयण are seasonal कर्मस. The चातुर्मास्य कर्म is done at the beginning of each season of four months. And the अग्रयण कर्म is done in autumn and spring (शरद ऋतु and वसन्त ऋतु) with newly harvested corn. In every one of these कर्मस, अतिथि पूजा should be done, welcoming one or more guests and serving them with श्रद्धा and devotion. Some of these rituals also involve another कर्म called वैश्वदेव, feeding animals and birds, chanting mantras. And each one of these rituals has got its own precise restrictions and stipulations with respect to their mode of performance. The Upanishad points out here that if the Agnihotra Havan कर्म is not followed by all of the above rituals, in the proper manner, at their appropriate times,



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the Agnihotra ritual itself will result in undesirable consequences. This is how the Upanishad communicates this message.

यस्य अग्निहोत्रं - for the person who performs Agnihotra Havan कर्म

अदर्शम् अपौर्णमासं - if the Agnihotra Havan कर्म is not followed by the दर्श and पौर्णमास कर्मs at their appropriate times, and also

अचातुर्मास्यं अनाग्रयणं - not followed by चातुर्मास्य कर्म and अग्रयणं कर्मs at their appropriate times, and further

अतिथिवर्जितं च - if each of the above कर्मs is not performed together with अतिथि पूजा with श्रद्धा and devotion, and also

अहुतं meaning अश्रद्धया हुतं, if every one of the above rituals is not performed with श्रद्धा and devotion as देवता worship itself, and also

अवैश्वदेवं - if every one of the above rituals is not performed together with वैश्वदेव कर्म - feeding animals and birds in the proper manner

अविधिना हुतं - if all the above कर्मs are not performed exactly as prescribed in the कर्म काण्ड of the Vedas, then,

तस्य - for the person who does the Agnihotra कर्म

आसप्तमान् लोकान् हिनस्ति - the same Agnihotra ritual ruins one's life in all the seven स्वर्ग लोकs namely भूः, भुवः, सुवः, महः, जनः, तपः, सत्यं (ब्रह्मलोक), which also includes one's present life on earth.

आसप्तमान् लोकान् हिनस्ति may also mean that improper performance of the above rituals, ruins the life of the person for seven generations, including one's present life.

Further, there are Havan कर्मs, where oblations are to be offered in different types of flames of the fire in the Havan Kund. Therefore, when one lights up the fire in the Havan Kund, one must be able to recognize the type or the types of flames shooting up from the Havan Kund, depending upon the nature and quality of the tree twigs being used for maintaining the flame. The flame is considered to be the tongue of fire, and hence all oblations are required to be offered into the very mouth of the अग्नि देवता, as it were. There are seven distinct kinds of flames. They are:

### 13. काली कराली च मनोजवा च



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सुलोहिता या च सुधूम्रवर्णा ।  
स्फुलिङ्गिणी विश्वरुची च देवी  
लेलायमाना इति सप्त जिह्वाः ॥

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These are the names for सप्त जिह्वाः - the seven moving tongues of fire, tongues of अग्नि देवता. जिह्वाः means tongue; the flame of fire is called tongue because the flame is always out, always wanting more, and ready to consume more. The fire never says अलम् - enough. Therefore the fire is called अनलः - the one who never says enough. अग्नि देवता, as the carrier of the oblations to the देवताs being worshipped, has seven tongues - सप्त जिह्वाः. They are:

काली, कराली, मनोजवा, सुलोहिता, सुधूम्रवर्णा, स्फुलिङ्गिणी and विश्वरुची देवी  
इति लेलायमाना सप्त जिह्वाः - These are the names for the seven moving tongues of अग्नि देवता

काली - The black One, the very color of the flame is black

कराली - the fierce one, the frightening one

मनोजवा - and That which has the speed of mind, the fast moving one

सुलोहिता - That which is deep red and dangerous looking

सुधूम्रवर्णा - that which has the color of thick smoke

स्फुलिङ्गिणी - That which emits sparks of fire

देवी विश्वरुची च - That which is brilliant and manifold with innumerable rays of light

लेलायमानाः - all these flames are always moving on all sides, so long as they last

इति सप्त जिह्वाः - these are the names for the seven tongues of अग्नि देवता consuming the oblations offered to the various Devatas. To these NOT long-lasting tongues of fire, one offers NOT long-lasting oblations, and they produce NOT long-lasting results. That is the message behind the various Havan कर्मs described here.



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We may also note here that परमेश्वर, as कालाग्नि - The Ultimate Fire of TIME, devouring the entire universe at the time of महाप्रलय, is also called सप्त जिह्वाः. We have the following line in विष्णु सहस्र नाम स्तोत्रं

सहस्रार्चि सप्तजिह्व सप्तैधाः सप्तवाहनः

सहस्रार्चि - The ONE who shines with the splendor and brilliance of countless suns, all blazing forth together in the sky. As the Gita says:

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिता ।

सप्त जिह्वाः - The ONE who manifests ONESELF as the seven tongues of flames of fire

सप्तैधाः - The ONE who shoots forth all the seven tongues of flames of fire from one's mouths

सप्तवाहनः - The ONE for whom the सप्त जिह्वाः constitutes the सप्तवाहनः - the seven-fold vehicle for receiving the oblations offered in all Havan कर्मs.

All That is परमेश्वर, as महा विष्णु whom we worship with the words:

ॐ सहस्रार्चिषे नमः (826)

ॐ सप्तजिह्वाय नमः (827)

ॐ सप्तैधाय नमः (828)

ॐ सप्तवाहनाय नमः (829) इति ॥

विष्णु सहस्रनाम अर्चन सप्तैधाय सप्तवाहनाय

That is विष्णु सहस्रनाम अर्चन

Now continuing with the Upanishad

14. एतेषु यश्चरते भ्राजमानेषु

यथाकालं च आहुतयः हि आददायन् ।

तं नयन्ति एताः सूर्यस्य रश्मयः

यत्र देवानां पतिः एकः अधिवासः ॥

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The Upanishad is now talking about a person who has been doing these Agnihotra and related कर्मs properly and diligently throughout one's life. When that person dies, what



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happens to the जीव, the सूक्ष्म शरीर - the subtle body of that person? The Upanishad says:

यः चरते - Regarding the person who performs the Agnihotra and related rituals properly in all respects

एताः आहुतयः - offering the appropriate oblations to the देवताs

यथाकालं - at their stipulated time

एतेषु भ्राजमानेषु - in the tongues of fire when the shining flames are shooting forth from the Havan Kund

When that person dies, the पुण्यs accumulated by the person through one's life-long oblations to the देवताs, those oblation Devatas

तं आददायन् नयन्ति - carry and lead the जीव of the person, the सूक्ष्म शरीर (subtle body) of the person

सूर्यस्य रश्मयः - through the solar path, the bright path, to स्वर्ग - the heaven.

Thus, one's life-long oblations to the Devatas in the Havan कर्मs themselves, by virtue of their own self-effulgent nature, become the rays of the sun along the course of the solar path, the bright path, and they (the oblation, Devatas), carry and lead the जीव of the person, to स्वर्ग - the Heaven. That is the कर्मपफल - the fruit of the Havan कर्मs performed by the person.

तं आहुतयः नयन्ति हि - The oblation Devatas themselves, certainly, lead the जीव of the person through the solar path to स्वर्गलोक - The Heaven.

यत्र देवानां पतिः एकः अधिवासः - Where the one Supreme Lord of all the Devatas, namely इन्द्र, dwells presiding over all the Devatas, which means इन्द्रलोक. Now the Upanishad says how the oblation - Devatas carry the जीव along the solar path

15. एहि एहि इति तं आहुतयः सुवर्चसः

सूर्यस्य रश्मिभिः यजमानं वहन्ति ।

प्रियां वाचं अभिवदन्त्यः अर्चयन्तः

एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥

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आहुतयः सुवर्चसः - The oblations offered by the person in one's Havan कर्मs earlier, are now सुवर्चसः - they are now in the form of स्वप्रकाश देवताs - self-effulgent divine beings. What do they do?

तं यजमानं वहन्ति - They carry the जीव of the यजमान् - the person who formerly performed all the oblations in the proper manner, and

सूर्यस्य रश्मिभिः - they (the Oblation Devatas) lead the जीव to स्वर्गलोक in the solar path, in the bright path of their own self-effulgence. While thus carrying and leading the जीव to स्वर्गलोक, the Heaven

प्रियां वाचं अभिवदन्त्यः - they are also speaking to the जीव in glorious terms with pleasing words, such as

एहि एहि इति - Welcome, welcome to स्वर्गलोक - The Heaven you have been praying for, etc.

अर्चयन्तः च - they also glorify the जीव by saying

एष वः पुण्यः सुकृतो ब्रह्मलोकः

एष ब्रह्मलोकः - what you are passing through now is the path of स्वर्गलोक - the heavenly regions of ब्रह्माजी - the creator

वः पुण्यः सुकृतः - this is the path gained by your well-earned पुण्यकर्मs, the result of all the properly performed oblations to Devatas in your Havan कर्मs.

Thus saying all the pleasing and glorifying words to the जीव, the oblation Devatas carry the जीव to स्वर्गलोक, and leave the जीव there in a prominent place, in the vicinity of the place where इन्द्र lives. There, they leave the जीव, free to do whatever the जीव likes

The जीव has now reached the स्वर्गलोक - Heaven one has been praying for. What does the जीव do in the स्वर्गलोक? We will talk about it next time.