

## प्रश्नोपनिषत्

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।  
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः । व्यशेम देवहितं यदायुः ।  
स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।  
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

om bhadrāṁ karṇebhiḥ śṛṇuyāma deva bhadrāṁ paśyemākṣabhiryajatrāḥ |  
sthirairāṅgaistuṣṭuvāꣳsas tanūbhir vyaśema devahitaṁ yadāyuhḥ ||  
svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ |  
svasti nastārṁkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu ||  
om śāntiḥ śāntiḥ śāntiḥ ||

Sri Aurobindo:

“OM. May we hear what is auspicious with our ears, O ye Gods; may we see what is auspicious with our eyes, O ye of the sacrifice; giving praise with steady limbs, with motionless bodies, may we enter into that life which is founded in the Gods. Ordain weal unto us Indra of high-heaped glories; ordain weal unto us Pushan, the all-knowing Sun; ordain weal unto us Tarkshya Arishtanemi; Brihaspati ordain weal unto us. OM. Peace! peace! peace!”

चतुर्थः प्रश्नः ।

अथ हैनं सौर्यायणि गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन् पुरुषे

कानि स्वपन्ति कान्यस्मिञ्जाग्रति कतर एष देवः स्वप्नान् पश्यति

कस्यैतत् सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ ४.१ ॥

caturthaḥ praśnaḥ |

atha hainaṁ sauryāyaṇi gārgyaḥ papraccha | bhagavannetasmin puruṣe  
kāni svapanti kānyasmiñjāgrati katara eṣa devaḥ svapnān paśyati  
kasyaitat sukhaṁ bhavati kasminnu sarve sampratiṣṭhitā bhavāntīti || 4.1 ||

Sri Aurobindo:

Then Gargya of the Solar race asked him, "Lord, what are they that slumber in this Existing and what that keep vigil? Who is this god who seeth dreams or whose is this felicity? Into whom do all they vanish?"

Interpretation:

"Then Sauryayani Gargya asked him:

"O Blissful Lord, in this Purusha what are those that are sleeping and what are those that are wakeful? Who is the God that sees the dreams, and of whom is this happiness, and in whom all these are totally established?"

There is a hierarchy here from the most unconscious to the most conscious:

- Sleeping = unconscious activities
- Wakeful = aware of oneself
- Seer of dreams = aware of oneself and consciousness of another and his unconscious activities
- Experiencing Joy = blissful Self
- Foundation for all of them = Sat-Chit, Being-Consciousness

	Type of knowledge	Naïve mode	Rigorous, expert mode
4	Separative indirect knowledge	Ordinary, sense-based knowledge of physical world	Science
3	Separative direct knowledge	Introspection	Pure witness consciousness ( <i>sakshi</i> ); <i>purusha</i> -based self-observation
2	Knowledge by intimate direct contact	Superficial experiential knowledge	Pure consciousness directly touching other consciousness
1	Knowledge by identity	Superficial awareness of own existence	True intuition

Shankara's Commentary:

Next Sauryayani Gargya questioned him: Having thus exhausted by these three questions, all about Samsara, the subject of Apra (lower) Vidya subject to modification, partaking of the nature of causes and effects and of ephemeral existence, the next three questions are asked in order that the Brahman, not partaking of the nature of causes and effects devoid of prana, not perceivable by the mind, beyond the shot of the senses, bliss in its nature, free from misery, not subject to modification, undecaying, true, knowable by Para Vidya (higher knowledge), known as purusha, without and within all and unborn, may be known.

Now, it was stated in the second Mundaka, that everything known to exist, proceeded from the undecaying Brahman, as sparks from the flaming fire, and that everything is absorbed into Brahman. What are all those existences which diverge from the Brahman? How again, thus existing in divergence are absorbed into it (Brahman) alone? What again are the characteristics of that Brahman? Now, in order to explain, these questions are imagined to be raised:

- 'Oh Bhagavan, in this man, having head, hands, etc., what senses sleep, i.e., cease to perform their functions?
- What again in this man wake, i.e., do not sleep, i.e., perform their functions?
- Of these distinguishable as effects and instruments, which Deva sees dreams? Dream is seeing within the body, as if he were awake, by one who has turned away from waking consciousness. The drift is whether, that is accomplished by any Deva, in the nature of an effect, or any in the nature of an instrument.
- And who enjoys the bliss (arising when the activity of the waking and the dreaming state ceases) clear, i.e., free from the stain of contact with the objects of the senses, consisting in the absence of all trouble (distraction) and unobstructed?
- Then, where are all these, their waking and dreaming activities having ceased, centred? i.e., where do these blend indistinguishably, like juice in honey and like rivers entering the ocean. It is but reasonable that these turned away from their own activities, like the scythe and other instruments, which have ceased to do their work, should separately rest, each in its own place. Whence does the supposition then arise, that the senses of man in sleep become all blended in one. The supposition of the questioner is certainly reasonable. As all the senses together, during waking, act on behalf of some lord and are dependent (on him), therefore their coalition in one is reasonable even in sleep, because of their dependence and acting together. Therefore, this question is certainly consistent with the supposition. Here the question 'in which are all these centred?' is asked by the questioner who wishes to know him, in whom all this bundle of effects and instruments is absorbed during sleep and Pralaya.

तस्मै स होवाच यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा  
एतस्मिंस्तेजोमण्डल एकीभवन्ति ताः पुनः पुनरुदयतः प्रचरन्त्येवं  
ह वै तत् सर्वं परे देवे मनस्येकीभवति तेन तर्ह्येष पुरुषो न  
शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते  
नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ ४.२ ॥

tasmai sa hovāca yathā gārgya marīcayo'rksyāstam gacchataḥ sarvā  
etasmimstejomaṇḍala ekībhavanti tāḥ punaḥ punarudayataḥ pracarantyevaṁ  
ha vai tat sarvaṁ pare deve manasyekībhavati tena tarhyeṣa puruṣo na  
śṛṇoti na paśyati na जिघ्रति na rasayate na स्पृशते nābhivadate  
nādatte nānandayate na visṛjate neyāyate svapitītyācakṣate || 4.2 ||

Sri Aurobindo:

To him answered the Rishi Pippalada: "O Gargya, as are the rays of the sun in its setting, for they retire and all become one in yonder circle of splendour, but when he riseth again once more they walk abroad, so all the man becomes one in the highest god, even the mind. Then indeed this being seeth not, neither heareth, nor doth he smell, nor taste, nor touch, nor speaketh he aught, nor taketh in or giveth out, nor cometh nor goeth; he feeleth not any felicity. Then they say of him, 'He sleepeth'.

Interpretation:

"He indeed spoke to him, - 'O Gargya, as the rays of the Sun that is setting become one with the burning disk thus they again and again spread out of the Sun when it rises! So, in the same way, all this is one in the Supreme Godhead Manas, and in this way this Purusha neither hears, nor sees, nor smells, nor tastes, nor touches, nor speaks, nor takes, nor enjoys, nor creates, nor moves, [for] 'he sleeps' – thus they explain."

Shankara's Commentary:

Com.—To him, the preceptor said: 'O Gargya, hear what you ask for; just as the rays of the suit disappearing become all one in the orb of light, i.e., become one and indistinguishable, and when the same sun rises again and again become dispersed; as in this illustration, so all that crowd of objects and senses become one in the highest Deva (having light) i.e., mind (as the eye and other senses are under the control of the mind, mind is said to be the highest sense), during sleep and become indistinguishable, like the rays in the orb of light, and when he wakes go out of the mind to perform their own functions, as the rays from the orb of light. As during sleep, the ear and other senses capable of knowing sound, etc., become, as it were, one in the mind, their activity as senses having ceased, therefore, during sleep this man called Devadatta, etc., hears not, sees not, smells not, tastes not, feels not, speaks not, takes not, delights not, abandons not, moves not; men of worldly understanding say 'he sleeps.'

प्राणाग्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो  
व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः

प्राणः ॥ ४.३ ॥

prāṇāgnaya evaitasmin pure jāgrati | gārhapatyo ha vā eṣo'pāno  
vyāno'nvāhāryapacano yadgārhapatyāt praṇīyate praṇayanādāhavanīyaḥ  
prāṇaḥ || 4.3||

Sri Aurobindo:

“But the fires of the breath keep watch in that sleeping city. The lower breath is the householder’s fire and the breath pervasor the fire of the Lares that burneth to the southward. The main breath is the orient fire of the sacrifice; and even as the eastern fire taketh its fuel from the western, so in the slumber of a man the main breath taketh from the lower.

Interpretation:

“The Fires of Prana are indeed wakeful in this sleeping city/body.  
Gārhapatya is indeed this Apāna!  
Vyāna is Anvāhāryapachana!  
The Prāṇa is āhavanīya, that which is taken from Gārhapatya fire.”

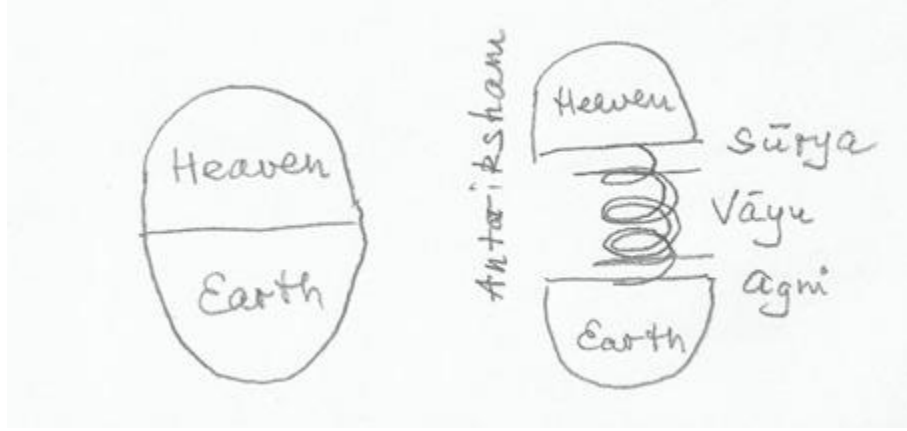
On Agnihotra:

The Aitareya Brahmana 25.7 (AitBr) depicts the structure of the Vedic ritual, agni-hotra, as consisting of three priests: hotar, adhvaryu and udgatar, reciting texts from Rik, Yajur and Sama Vedas, corresponding to the three regions: earth, air, and heaven, respectively. The fourth priest is brahman, who is silent during the performance, observing all the actions as well as listening to all the words uttered by the other three priests. His function is to be a witness of all what is happening and in case of any imperfection in action or in speech he has to correct it in his mind (prāyaścitta-).

When the performance of the sacrifice is over, and the dakṣiṇa-, the money and wealth is distributed among the priests, half of it is given to the three priests: hotar, adhvaryu and udgatar, and the other half to brahman alone. So the one who does practically nothing - says AitBr in dispute - gets the same dakshina as the other three who recited and performed all the sacrifice. Why is it so?

The AitBr 25, 8-9 text then explains that the first three priests represent Vāc, Speech, belonging to the Earth, (of which, according to other Vedic texts, Agni is the essence (cp: ChUp etc.), while brahman represents Manas, Mind, belonging to the Heaven, of which Surya is the essence. And by this Speech and Mind, Earth and Heaven, they create the space in between: Prana, Life-Energy, belonging to Antariksha, the middle world, of which Vayu is the essence. Therefore, says the text, this Vayu Pavamana is Yajna.

This general scheme of the ritual is very important for us to better understand its symbolism. Agni, the lower pole, and Surya, the upper pole, create the energetic field in between which is Vayu, or the Yajna.



Shankara's Commentary:

Com.—When the senses, the ear and the rest, are gone to sleep in this city, i.e., in this body of nine apertures, the five winds, prana and the rest, called fires, being like fire, keep watch. This is their similitude with fires. This apana is the garhapatya fire. How is explained; just as, at the time of performing the agnihotra, another fire named ahavaniya is obtained from the garhapatya, so from the apana during sleep, prana, as it were, the ahavaniya fire is obtained. But Vyana, emerging from the southern cavity of the heart is called the anvaharyapachana, or the southern fire, from its connection with the south.

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो ह  
वाव यजमानः । इष्टफलमेवोदानः । स एनं यजमानमहरहर्ब्रह्म  
गमयति ॥ ४.४ ॥

yaducchvāsaniḥśvāsāvetāvāhutī samam nayatīti sa samānaḥ | mano ha  
vāva yajamānaḥ | iṣṭaphalamevodānaḥ | sa enaṁ yajamānamaharaharbrahma  
gamayati || 4.4 ||

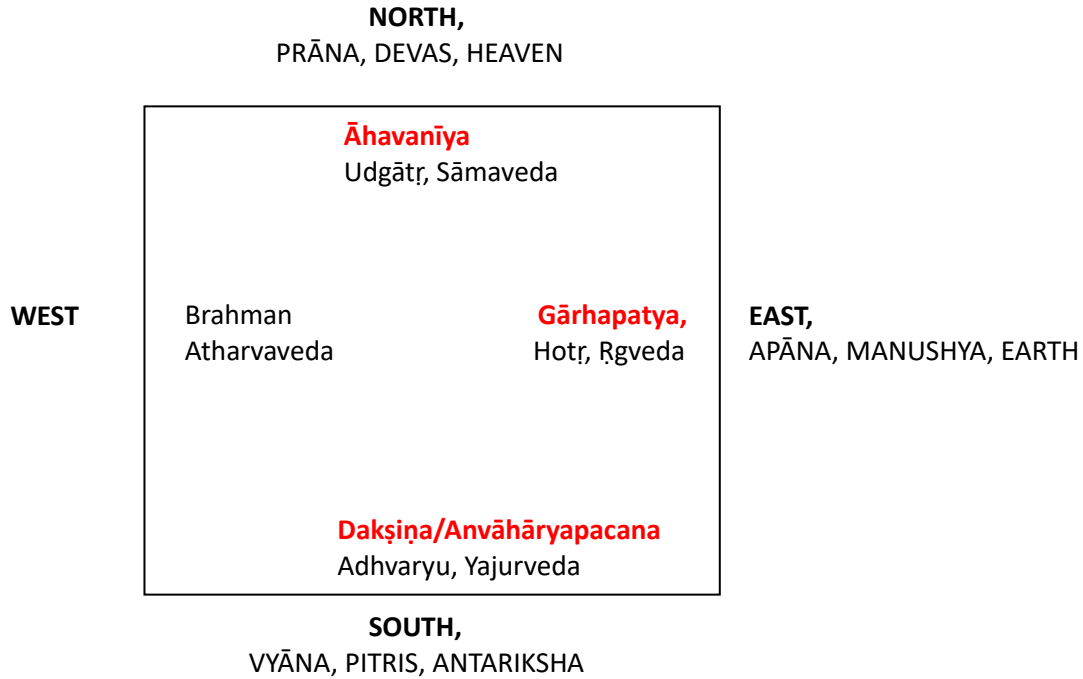
Sri Aurobindo:

“But the medial breath is the priest, the sacrificant; for he equaliseth the offering of the inbreath and the offering of the outbreath. The Mind is the giver of the sacrifice and the upper breath is the fruit of the sacrifice, for it taketh the sacrificer day by day into the presence of the Eternal.

Interpretation:

“When the breathing in and out, the two offerings are made equal then it is Samāna! Manas is indeed Yajamāna! The Desired Fruit of the Sacrifice is Udāna, It leads the Yajamāna to Brahman day by day!”

## Agnihotra:



Shankara's Commentary:

Com.—Here also, there is the priest officiating at the agnihotra. Because, he distributes inspiration and expiration (which are, as it were, the agnihotra oblations which are always double) for the support of the body; he is the officiating priest, as the carrier of the oblations, though already said to occupy the position of the fire (also). Who is this? He is samana; therefore, even the sleep of the knower is the giving of oblation in agnihotra. The drift, therefore, is that the knower should not be regarded as one performing no karma; **for, it is said in the Vajasaneyakopanishad 'even of him sleeping, all the Bhutas always perform sacrifices.'** Here, **having thrown the external senses and objects as oblations into the wakeful Prana-fires and wishing to reach the Brahman, as one who would wish to reach heaven, the fruit of the performance of agnihotra, the mind, as sacrificer, wakes.** Being known as the sacrifices as the most important of the effects and instruments, and having set out towards Brahman, as sacrificer to heaven, the mind is made the sacrificer. The fruit of the sacrifice is udana; because, the realization of the fruits of sacrifice is due to udana. How? The udana causing the mind, the sacrificer, to cease his own activity, conducts him every day during sleep to the undecaying Brahman, as to heaven. Therefore, udana occupies the place of the fruits of sacrifices.

अत्रैष देवः स्वप्ने महिमानमनुभवति ।  
यदृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति  
देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं  
चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च  
सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥ ४.५ ॥

atraiṣa devaḥ svapne mahimānamanubhavati | yaddṛṣṭaṁ  
dṛṣṭamanupaśyati śrutaṁ śrutamevārthamanuśṛṇoti  
deśadigantaraiśca pratyānubhūtaṁ punaḥ punaḥ pratyānubhavati dṛṣṭaṁ  
cādṛṣṭaṁ ca śrutaṁ cāśrutaṁ cānubhūtaṁ cānanubhūtaṁ ca  
saccāśacca sarvaṁ paśyati sarvaḥ paśyati || 4.5 ||

Sri Aurobindo:

“Now the Mind in dream revelleth in the glory of his imaginings. All that it hath seen it seemeth to see over again, and of all that it hath heard it repeateth the hearing; yea, all that it hath felt and thought and known in many lands and in various regions, these it liveth over again in its dreaming. What it hath seen and what it hath not seen, what it hath heard and what it hath not heard, what it hath known and what it hath not known, what is and what is not, all, all it seeth; for the Mind is the Universe.

Interpretation:

“Here this God in the dream state experiences greatness!  
What was seen it sees again, what was heard it hears again its meaning,  
in all different directions what was experienced it experiences again and again!  
Seen and unseen, heard and unheard, felt and unfelt, being and non-being, it sees all,  
having become All, it sees All.”

स यदा तेजसाऽभिभूतो भवति । अत्रैष देवः स्वप्नान्न  
पश्यत्यथ यदैतस्मिञ्शरीर एतत्सुखं भवति ॥ ४.६ ॥

sa yadā tejasā' bhibhūto bhavati | atraīṣa devaḥ svapnānna  
paśyatyatha yadaitasmiñśarīra etatsukhaṁ bhavati || 4.6 ||

Sri Aurobindo:

“But when he is overwhelmed with light, then Mind, the God, dreameth no longer; then in this body he hath felicity.

Interpretation:

“When he is overtaken by Tejas [of Udāna], [then] here this God [Manas] does not see the Dreams!  
When in this body this happiness manifests!”  
Tejas of Udāna is leading man day by day to Brahman. It is like an Aspiration in the vital body.



स यथा सोम्य वयांसि वसोवृक्षं सम्प्रतिष्ठन्ते ।  
एवं ह वै तत् सर्वं पर आत्मनि सम्प्रतिष्ठते ॥ ४.७ ॥

sa yathā somya vayānsi vasovṛkṣaṁ sampratiṣṭhante | evaṁ  
ha vai tat sarvaṁ para ātmani sampratiṣṭhate || 4.7||

Sri Aurobindo:

“O fair son, as birds wing towards their resting tree, so do all these depart into the Supreme Spirit:

Interpretation:

“That’s how, O Somya, as the birds are settled on their dwelling tree,  
So, all this is settled in the Supreme Self!”

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च  
वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च  
चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च  
घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्क स्पर्शयितव्यं च  
वाक्क वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च  
पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च  
मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च  
चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ ४.८ ॥

prthivī ca pṛthivīmātrā cāpaścāpomātrā ca tejaśca tejomātrā ca  
vāyuśca vāyumātrā cākāśaścākāśamātrā ca  
cakṣuśca draṣṭavyaṁ ca śrotraṁ ca śrotavyaṁ ca  
ghrāṇaṁ ca ghrātavyaṁ ca rasaśca rasayitavyaṁ ca tvakca sparśayitavyaṁ ca  
vākca vaktavyaṁ ca hastau cādātavyaṁ copasthaścānandayitavyaṁ ca  
pāyuśca visarjayitavyaṁ ca pādau ca gantavyaṁ ca  
manaśca mantavyaṁ ca buddhiśca boddhavyaṁ cāhaṅkāraścāhaṅkartavyaṁ ca  
cittaṁ ca cetayitavyaṁ ca tejaśca vidyotayitavyaṁ ca prāṇaśca vidhārayitavyaṁ ca || 4.8||

Sri Aurobindo:

“Earth and the inner things of earth; water and the inner things of water; light and the inner things of light; air and the inner things of air; ether and the inner things of ether; the eye and its seeings; the ear and its hearings; smell and the objects of smell; taste and the objects of taste; the skin and the objects of touch; speech and the things to be spoken; the two hands and their takings; the organ of pleasure and its enjoyings; the anus and its excretions; the feet and their goings; the mind and its feelings; the

intelligence and what it understandeth; the sense of Ego and that which is felt to be Ego; the conscious heart and that of which it is conscious; light and what it lighteneth; Life and the things it maintaineth.”

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता  
विज्ञानात्मा पुरुषः । स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ४.९ ॥

eṣa hi draṣṭā spraṣṭā śrotā ghrātā rasayitā mantā boddhā kartā  
vijñānātmā puruṣaḥ | sa pare'kṣara ātmani sampratiṣṭhate || 4.9||

Sri Aurobindo:

“For this that seeth and toucheth, heareth, smelleth, tasteth, feeleth, understandeth, acteth, is the reasoning self, the Male within. This too departeth into the Higher Self which is Imperishable.

Interpretation:

‘He is indeed the discerning Self Purusha, who sees, touches, hears, smells, tastes, thinks, understands, acts. And he is established in the Supreme and Imperishable Self!’

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं  
शुभ्रमक्षरं वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति ।  
तदेष श्लोकः ॥ ४.१० ॥

paramevākṣaram pratipadyate sa yo ha vai tadacchāyamaśarīramalohitam  
śubhramakṣaram vedayate yastu somya | sa sarvajñaḥ sarvo bhavati |  
tadeṣa ślokaḥ || 4.10||

Sri Aurobindo:

“He that knoweth the shadowless, colourless, bodiless, luminous and imperishable Spirit, attaineth to the Imperishable, even to the Most High. O fair son, he knoweth the All and becometh the All. Whereof this is the Scripture.

Interpretation:

‘He who knows him as shadowless, bodiless, colourless, bright and imperishable, he indeed is finding refuge in the Indestructible Supreme!

And thus he realises All and becomes All! There is a verse about it:

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र  
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ४.११ ॥

vijñānātmā saha devaiśca sarvaiḥ prāṇā bhūtāni sampratiṣṭhanti yatra  
tadaḥśaraṁ vedayate yastu somya sa sarvajñaḥ sarvamevāviveśeti || 4.11 ||

Sri Aurobindo:

“He, O fair son, that knoweth the Imperishable into whom the understanding self departeth, and all the Gods, and the life-breaths and the elements, he knoweth the Universe!”

Interpretation:

“Whose Self is of Vijnana/Supermind together with all the gods,  
In whom all the pranas and elements are established,  
But the one who knows/reveals that Imperishable, O Somya,  
he indeed is the All-realised, who has entered All!”

इति प्रश्नोपनिषदि चतुर्थः प्रश्नः ॥

iti praśnopaniṣadi caturthaḥ praśnaḥ ||

## Appendix

Thoughts from Maryann Beckman-BermanFrom:

Veda Pulse analysis issues when udana is deficient: General Udana disorder without differentiation

- Signs of neuralgia of the cervical plexus nerves (phrenic nerve, large occipital nerve, small occipital nerve, large ear nerve, transverse neck nerve, supraclavicular nerves)
- Signs of neuralgia of brachial plexus nerves (axillary nerve, musculocutaneous nerve, radial nerve, ulnar nerve, median nerve)

Udana disorders associated with memory -

- Disturbed processes of non-declarative memory (reflexive, unconscious) in the form of habits, addiction, feeling of sensitization, decreased automatic skills
- Disturbed processes of declarative (conscious) memory in the form of the memory of events, facts, gained experience, life experience explanation, introspection and control
- In general, the processes of memorization, mentalizing and reproduction of information from memory are disrupted.
- increased likelihood of cerebrovascular accident.
- changes mostly affect the right hemisphere, right sympathetic trunk, and nerve plexuses on the right side
- disorders associated with sacral plexus
- disorders associated with lumbal plexus
- disorders associated with the hypothalamus, pituitary gland and epiphysis

Udana disorders associated with emmeniothy- There is a tendency to disrupt the switch between the slow-wave and paradoxical phases of sleep

- There is a tendency towards reduction of the total duration of the slow-wave phase of sleep, which ensures restoration of the body, during which there is a decrease in peripheral vessels tone, a decrease in blood pressure, a slowdown of vegetative functions, a decrease in body metabolism, and deep dreams appear. One of the four main stages of slow-wave sleep may be disrupted.

Udana disorders associated with emmeniothy-

(Continued)- There is a tendency towards increasing the overall duration of fast (paradoxical) sleep, which increases stress and a feeling of tiredness and fatigue after waking up

- increased likelihood of cerebrovascular accident.
- changes mostly affect the right hemisphere, right sympathetic trunk, and nerve plexuses on the right side
- disorders associated with sacral plexus
- disorders associated with lumbal plexus
- disorders associated with the hypothalamus, pituitary gland and epiphysis

## Appendix 2:

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ ४-२५ ॥

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ ४-२६ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ ४-२७ ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।  
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४-२८ ॥

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।  
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ ४-२९ ॥

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।  
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ४-३० ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।  
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ४-३१ ॥

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।  
कर्मजान्बिद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ४-३२ ॥

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।  
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

तद्विद्धि प्रणिपातेन परिश्रमेण सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।  
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५ ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ४-३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४-३८ ॥