Upaniṣad Series

TAITTIRĪYOPANIṢAD

Including original passages, construed text (anvaya) with a literal word by word translation, English rendering of each passage, copious notes, and Introductory Note

BY

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INTRODUCTORY NOTE

THE Yajur-veda occupies an unrivalled place in the Divine tradition of Hinduism, as it forms the liturgical text guiding the Adhvaryu to institute the sacrificial worship. It is handed down to us in two recensions, the Taittirīya[1] and the Vājasaneyī, of which the earlier and the more important one is the first. There is a Saṁhitā,

[1] An interesting story is narrated in the Mahābhārata, XII. 319, and the Viṣṇupurāṇa, III. 5, tracing the origin of the name Taittirīya. Vais'ampāyana, a prominent disciple of Vyāsa and the first teacher of the Yajur-veda, incurred the sin of Brahminicide by failing to attend a council of the sages on the Mount Meru, where he was obliged to go by appointment. To get absolution from the sin he requisitioned his twenty-seven disciples to perform the necessary expiation. His maternal nephew, Yājñavalkya, remarkable for his piety and obedience, volunteered to do all that was needed to be done, himself alone, and spoke slightingly of the co-disciples, imputing to them incompetence. Vais'ampāyana took offence at this effrontery and bade him to give up the Veda committed to him. Yājñavalkya remonstrated that it was only partiality for his Guru which prompted him to say as he did. But that did not satisfy the sage. Yājñavalkya consequently had to disgorge the Veda in a tangible form, stained with blood. At the behest of Vais'ampāyana the other disciples temporarily transformed themselves into partridges (Tittiri) and picked up the leavings. This connection with the Tittiri birds entailed on this Veda the epithet Taittirīya. With a nonchalant bearing Yājñavalkya at once turned away from his uncle and proceeded to do intense austerities to propitiate the Sun-god, by whose grace he got the same Veda in a different shape known by the appellation Vājasaneyī. Īs'āvāsya and Bṛhadāraṇyaka Upaniṣads belong to this branch of the Yajur-veda. The colossal genius of Yājñavalkya is wonderfully evident in the strikingly original thoughts that he has revealed to the philosophic world in the latter Upaniṣad.

a Brāhmaṇa, and an Āraṇyaka for the Taittirīyaka branch of the Yajur-veda bearing great formal affinity. The seventh, the eighth, and the ninth Prapāṭhakas (chapters) of the Taittirīya Āraṇyaka, known under the titles S'īkṣā-vallī, Ananda-vallī, and Bhṛgu-vallī, constitute the Taittirīyakopaniṣad. These chapters are subdivided into Anuvākas (Lessons) made up of a few crisp sentences, with measure and rhythm, meant to be learnt and chanted as a unit. According to the current editions of the book there are thirty-one Lessons in the whole Upaniṣad distributed, twelve, nine, and, ten respectively, among the three chapters. The concluding Prapāṭhaka of the Taittirīyāraṇyaka is called Yājñikī or Mahānārāyaṇa Upaniṣad, and is sometimes treated as a sequel to the Taittirīyopaniṣad.

While the whole of the Taittirīya-yajur-veda is studied with proper accent and employed in ceremonial worship in South India even today, at least to some extent, the Taittirīyopaniṣad alone is more popular than the earlier portions of this branch of the Veda. This hallowed tract has clothed in sublime and lucid language gleams of supreme insight which have subsequently developed into lofty philosophy expounded in many volumes. In all probability, this was the first Upaniṣad which attracted S'rī S'aṅkarācārya to expound, and the fact that he cited from it 147 times in his Brahma-sūtra-bhāṣya speaks volumes for its authoritativeness. The Ācārya's successors like Sures'vara, Sāyaṇa, S'aṅkarānanda, and Acyutakṛṣṇānanda, also promoted its study by writing elaborate annotations on it. A brief account of the

subjects treated in the Upaniṣad is presented below in order to guide the fresh reader through the apparently disconnected and even incongruous Lessons in the various chapters.

The Upaniṣad starts with a propitiatory chant addressed to the cosmic powers like Mitra and Varuṇa to ward off all possible obstacles on the path of the seeker of Brahmavidyā. A brief account of the principles of Vedic phonetics is then given so that the student may not attach himself to religious demerit by the incorrect utterance of the sacred text, and that he may not fail to grasp rightly or sufficiently the meaning of the text learnt. The meaning of the Vedic text can be understood well only if proper attention is paid to accent, quantity, rhythm, sequence, and the exact form of the speech sounds; and constant reflection and enquiry into it alone will engender divine wisdom and deliverance from the perils and pains of life.

Reflection and enquiry can be conducted fruitfully only if the mind is made pure by meditations. The third Lesson therefore proceeds to formulate suitable meditations with an initial prayer for Yaśas (renown resulting from good acts) and Brahmavarcasa (spiritual resplendence). With the prowess and glory born of the study and practice of the Veda, meditations become effective. They are given in a series so that the mind may rest upon them and gain steadiness. The thoughts of the worshipper entangled in the intricate domestic and religious rituals are lifted out of them and released in the vast sphere of cosmic contemplations. The great

things of the phenomenal existence, like the luminaries, the worlds, education, generation, and speech, are to be reflected upon and the relations subsisting among their components, are to be realized mentally on the analogy of Saṁhitā, or grammatical coalescence. Rewards such as children, cattle, food, knowledge, and longevity are invariably mentioned after the various meditations to attract the ritual-engrossed mind to subtle thinking. The importance of material good in the spiritual evolution of the aspirant is also sufficiently stressed by this.

The fourth Lesson brings to the foreground the necessity of intelligence and wealth; here the prayer 'May He envigorate us with intelligence' (Medhayā spṛṇotu) significantly precedes 'Bring in prosperity' (S'riyaṁ āvaha). For, if the mind is barbarous, wealth is only a dragging weight. A sublime prayer is therefore addressed to the Godhead, represented and symbolized by the holy syllable Om, asking for tenacious memory, able body, sweet speech, vast erudition, and general fitness to receive the bliss of immortality. The prayers formulated next for offering oblations express indirectly the eagerness of the true spiritual teacher to transmit wisdom to an increasing band of calm, self-controlled disciples; his prayer for copious wealth in cloth and kine, and food and drink, has for its motive only the maintenance of the dependent disciples. We witness at the close of the Lesson the longing of such an enlightened teacher to share among a multitude of worthy candidates his knowledge, expressed beautifully in these words: As water flows downwards, as months

go to make up the year, so may numerous celebate students hasten to me. It is only a genuine teacher commissioned by the Divine Power that is gifted with this capacity to communicate spiritual wisdom so widely and effectively. From the heart of such a Guru alone can gush out the sublime prayer: O God, may I enter into Thee; may Thou manifest in me and take possession of me; may I be cleansed of all defilement in Thy Self having a thousand manifestations.

The fifth Lesson teaches about the mystic expression 'Mahaḥ'—the fourth Vyāhṛti—revealed by the sage Māhācamasya, who has identified it with the Absolute behind the world. A fourfold meditation, establishing subtle relations among the cosmic regions and some vital and intellectual functions, is given in this connection. The aim in formulating such a meditation based on the four Vyāhṛtis is to create a higher capacity in the Upāsaka to fix his attention upon the Supreme Being and to gain certain prescribed objects of desire. In the next Lesson some details accessory to the above meditation are given first, which is next followed by Māhācamasya's exhortation to his disciple, Prācīnayogya, to concentrate his thoughts on the effulgent, immortal, intelligent Person, in the bright space of the heart. It is further stated that at the time of final departure the embodied spirit passes on to the crown centre through the region of the uvula near the upper palate and unites itself with the Supreme Lord. Here we get in an embryonic form the earliest reference to the ascent of the Jīva from the space in the heart to the crown and

its final merging in the Deity—a doctrine taught at length in later works on Yoga. The object of devotion and union here is the Immortal Brahman whose body is infinite space, whose essence is Truth, whose delight is the vital force, whose mind is bliss, and who is peace consummate.

Beginning with a meditation on the three external and the two internal groups of five members such as fire, air, sun, moon, and stars, the seventh Lesson supplies some specific thoughts helpful to educate the mind lacking in philosophic culture to get a sense of the unity encompassing the visible and the invisible, through the contemplation of Brahman manifest as the universe. The next Lesson magnifies the Praṇava, declared as the designation of God, Personal and Impersonal, and recommends it as the most advanced and lofty symbol of meditation.

The ethical principles and practices which the student of Brahmavidyā is under obligation to live are clearly and pointedly stated in the ninth and the eleventh Lessons. Let the aspirant be dutiful, meditative, self-controlled, calm, hospitable, worshipping, humane, and ever intent on seeking and imparting sacred knowledge. The views of three eminent sages, Rāthītara, Paurus'iṣṭi, and Nāka Maudgalya who embodied the virtues they advocated, are now recorded almost with a personal touch, to inspire special reverence and regard for them. The first sage had a partiality for truthfulness, the second insisted on devout austerity, and the third exalted, above all, learning and teaching of the scriptures. The famous

parting exhortation given by the Guru to the disciple comes in the eleventh Lesson. The latter is admonished to speak always the truth; to fulfil all general and specific duties; to keep in memory what has been studied; to bring to the teacher as a gift what he considers dear; to marry and provide offspring to continue the family line; to be zealous in the achievement of spiritual and temporal welfare; to be ever active in seeking and imparting spiritual instruction; to be mindful of the Gods and the ancestors; to pay divine honour to parents, teachers, and guests; to seek only what is above blame; to copy from the elders only their worthy practices and not their errors and imperfections; to go near such as are exalted above one's own teacher in Brahminhood with bated breath and an attitude of rendering service; to make gifts with reverence, liberality, modesty, divine dread, and friendly feeling; and to follow in the footsteps of the thoughtful, zealous, efficient, kindly, and righteous Brāhmaṇas when confronted with doubt regarding one's duty and conduct, especially when the person to be dealt with is under interdict. This, the Upaniṣad declares with a majestic note of emphasis, is the essence of the Veda, the counsel and the command—this must be obeyed by all.

The tenth Lesson introduces a cleavage in this general trend as it forms a monologue by the sage Triśaṅku rapt into a supersensuous trance. He reports his experience thus: I vitalize the Tree of the Universe, like a shining mountain-peak I rise above all temporal conflicts, my glory extends up to the heaven. The exalted One making

me pure, I am the very immortal One as He is in the sun; I am a treasure of unsurpassable value. I am the intelligent, the immortal, and the imperishable One. This celebration of Self-illumination is prescribed as a substitute for Svādhyāya, or sacred study incumbent on the seeker after spiritual good.

The last Lesson of the chapter repeats the opening peace-chant in a slightly altered form, offering grateful reverence to the same deities who have helped in realizing the truths taught in the whole Vallī. The purpose of the entire chapter is to prepare the spiritual aspirant for the intuitive realization of Brahman by generating in him a strong desire for it, accompanied by a condition of absolute mental and moral purity. The next chapter therefore enshrines the heart of Brahmavidyā.

The transition from the first to the succeeding two Vallīs—which Sāyaṇa comprehends under the appellation Vāruṇī Upaniṣad—is that of worship to wisdom, or theology to philosophy. The two chapters have the same peace-chant, expressing the common longing of the teacher and the pupil for unfailing mental accord, same share of divine nourishment and protection, and equal energy in work, and vigour and brilliance in study. The second Lesson then actually begins the Vallī with the memorable maxim: He who knows Brahman attains the Supreme. This key-sentence reveals in a flash with aphoristic brevity the What, Why, and How[1] of all Vedānta. The proposition is then explained by means of a verse cited as authority: He who realizes in the lofty space of his heart Brahman, defined as existence, intelligence,

infinitude, attains all desires together, as Brahman the omniscient. This fulfilment of all the wants of the aspirant, in and through Brahman, would not be possible, if he were entirely different from Brahman. The succeeding four Lessons therefore delineate the progression of the universe and man from Brahman in the evolutionary order. It is worth while to take special note of the fact that the same Reality stated at the head of the passage by the term Brahman is resumed by the term Ātman in the sequal, emphasizing their identity by the use of the pronouns 'that' and 'this'.

Physically man is an evolutionary product of the Ātman-Brahman Reality through the gradations of ether, air, fire, water, earth, vegetation, and food; and spiritually the same Reality miraculously enters into his embodiment ensouling it. Either way, human personality has no other foundation but Brahman, and so it is possible to realize Brahman as the aspirant's own Self by proper investigation within, taking the psycho-physical personality as the indicator. The famous Doctrine of the Sheaths is enunciated here with this end in view. Having the idea of a bird in mind, the elemental self, of man, is pictured as possessing a head, two wings, a trunk, and a tail for the sake of vivid comprehension and for emphasizing the relative importance of the various limbs. The elemental self ensouls the vital self; the latter ensouls the thinking self, which ensouls the knowing self; and this last one ensouls the bliss self—all of which are founded on Brahman residing five layers deep. Although the non-elemental selves have no form of their own, being

non-material, they too are supposed to have the head, trunk, wings, and tail as they infill the physical body; this supposition helps to stress the importance of the components of even these subtle bodies and arrive at the tail or foundation in Brahman, lying beyond the fifth, i.e., the bliss self. The figure is meant only to teach that Brahman is the core of the personality of man, and it is not therefore to be taken as an actual figure like the Pandora's Box; for Ātman is not confined inside the sheaths as the seed in a fruit. The chief significance of the picture of sheaths is that the subtler self is the soul of the grosser one, and that the most subtle one and the foundation of all is the Ātman-Brahman Reality to be realized in and through the other selves. The five selves or sheaths may be rationally derived by introspection; but Brahman, indicated by these bodies or sheaths, being supra-rational, the doubt is expressed in the sixth Lesson whether It exists at all; and the answer is returned that he who denies Brahman negates his own existence and that one's own existence proves the existence of Brahman. Again the acceptance of Brahman as the innermost self of all poses another question: If the wise and the ignorant have their lot in Brahman, what prevents the latter from realizing Brahman? If the ignorant will not attain Brahman, the wise also may not realize It. In the next Lesson an elaborate reply is given: Before the evolution of the manifested Universe, uncharacterizable Being, or non-Being, alone existed. It shaped itself of its own accord. It is this Reality, which is of the nature of boundless felicity or Rasa, that evolved Itself into the omnific universe by

Its own will and tenanted every being as its very essence; 'He took shape, yet remained shapeless; took limits, yet remained limitless; made his home, yet remained homeless; created knowledge and ignorance; reality and unreality; became everything; and everything is that Reality.' It alone gives joy and life to all; through fear of It sun shines, rain pours, fire burns, wind blows, and death speeds. The ignorant man thinks himself to be separate from that Essence, which he actually is, and finds himself in sorrow; but the wise man realizes that he is firm in that invisible, incorporate, indefinite, fearless, supportless support of all, and divests himself of the feeling of fear once for all. That is the difference in the states of the wise and the ignorant.

That the Ātman-Brahman Reality is not an inert principle is asserted by the clause that He is the intelligent, infinite, Being, and is further supported by the argument that the world has been willed by Him and that He is the essence of Bliss that initiates and supports all life. The chapter then ends with a Lesson which discloses in a solemn strain that all joy experienced by beings of different grades are but fractions or reflections of the Supreme Bliss, expressing in various measures. The bliss of the creator, Brahmā, is ten steps raised above that of a well-read, ambitious, firm, strong, noble youth commanding all the wealth of the world; the joy experienced by the hierarchy of superhuman beings, level above level, is a hundred times more than that of the one immediately behind. The beatitude of one full of Revelation and free from all desires includes the joy of all

these together and severally. The Lesson concludes with the significant formula of identity which states that the Self in man and the Self in the Sun are one and the same, and that he who realizes this truth transcends all the five Kos'as, sheds all fear, and enjoys the felicity of the Supreme Being, without remorse or expectation. That all joy of creatures are reflections of the Supreme Bliss and that the method of attaining the Supreme Felicity lies through revelation and renunciation of all desires are the great philosophical truths brought out by this 'Beatific-calculus.'

The third chapter is an appendage to the second, expounding in some detail, through the anecdote of Bhṛgu and Varuṇa, the doctrine of the Kos'as or Sheaths. Bhṛgu, eager to know Brahman, was advised by his father Varuṇa to know first food, life, seeing, hearing, speaking and thinking, and was then instructed that that alone might be regarded as the Ultimate Reality of things, from which all beings are born, to which they repair, and into which they are finally resolved. Through devout austerity, and concentration of thought Bhṛgu, after investigation, came step by step, to the knowledge of Bliss established in the highest heaven. Here the teaching ends, and then a meditation on food as Brahman is abruptly introduced in the seventh Lesson. Food is declared to be the basis of all organic creation ; and on the body, resulting from food, rests the final spiritual realization. An aspirant after spirituality should therefore respect food, should not steal it ; should gather enough food and never turn anyone from the door. This eulogy and contemplation of

food leads up to the grand mystic experience of the enlightened soul who revels in the realization of the unity of subject and object in Brahman; this is expressed in musical language thus: 'How wonderful! I am the food, I am the food-eater, I am the link between; I am the first born of the Law, I am older than the Gods, I am the navel of immortality; who gives me protects me, I am food; who refuses to give me, I eat as food; I envelop the whole Universe with lustre as of the Sun.' Thus this great Upaniṣad gives, as outlined above, in a handy compass many of the outstanding teachings on philosophy and religious discipline found in the Upaniṣadic literature. It therefore deserves to be reverentially studied and meditated upon by all who are desirous of attaining the Highest.

NOTE ON TRANSLITERATION

IN this book Devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out: f, q, w, x and z are not called to use; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, इ and ग् respectively and never ए, इ, ऐ and ज् or other values which they have in English; t and d are always used for त् and द् only. One *tialde*, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. *The letter C alone represents* च्. Since the natural functions of h will be to make the aghoṣa ghoṣa (e.g. kh, ch, ṭh, th, ph, gh, jh, ḍh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and ष् values; hence ch here is छ् and sh स् ह्. The vowel ऋ is represented by ṛ because ri, legitimate for रि only, is out of place, and the singular ṛi is an altogether objectionable distortion. The *tialde* over n represents ञ्, ñ. Accent mark overs gives श्, s′; dots above m and n give anusvāra (ं), ṁ and ङ्, ṅ, respectively. Dots below h and r give visarga (:), ḥ, and ऋ, ṛ, respectively. Dots below s, n, t and d give their corresponding cerebrals ष्, ण्, ट् and ड्, ṣ, ṇ, ṭ and ḍ; and macrons over a, i, u and ṛ give ā, ī, ū, ṝ respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full is as follows:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ॠ ṝ, ए e, ओ o, ऐ ai, औ au, ं ṁ, : ḥ, क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, च् c, छ् ch, ज् j, झ् jh, ञ् ñ, ट् ṭ, ठ् ṭh, ड् ḍ, ढ् ḍh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r, ल् l, व् v, श् s′, ष् ṣ, स् s, ह् h.

TAITTIRĪYOPANIṢAD

CHAPTER ONE (S'IKṢĀ-VALLĪ OR SĀMHITĪ UPANIṢAD)

LESSON ONE

हरिः ॐ ॥ शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः ॥ नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतुमाम् । अवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ इति प्रथमोऽनुवाकः ॥

मित्रः Mitra **नः** to us **शम्** (lit. happiness, bliss) propitious (**भवतु** may be). **वरुणः** Varuṇa (**नः** to us) **शम्** auspicious (**भवतु** may be) **अर्यमा** Aryaman **नः** to us **शम्** propitious **भवतु** may be. **इन्द्रः** Indra **नः** to us **शम्** propitious (**भवतु** may be). **बृहस्पतिः** Bṛhaspati (**नः** to us **शम्** propitious **भवतु** may be). **उरुक्रमः** wide-stretching, all-pervading **विष्णुः** Viṣṇu **नः** to us **शम्** propitious (**भवतु**

may be). ब्रह्मणे to Brahman नमः I bow down. (हे) वायो O Vāyu ते to thee नमः I bow down. त्वम् thou एव verily प्रत्यक्षम् visible ब्रह्म Brahman असि art. त्वम् thee एव verily प्रत्यक्षम् perceptible ब्रह्म Brahman वदिष्यामि I shall declare. (त्वाम् thee एव verily) ऋतम् the right वदिष्यामि I shall declare. (त्वाम् thee एव verily) सत्यम् the true and the good वदिष्यामि I shall declare. तत् that (Brahman) माम् me अवतु may protect. तत् that (Brahman) वक्तारम् teacher अवतु may protect. अवतु may protect माम् me. अवतु may protect वक्तारम् teacher. ॐ om शान्तिः peace शान्तिः peace शान्तिः peace.

May Mitra, Varuṇa, Aryaman, Indra, Bṛhaspati, and all-pervading Viṣṇu be[1] propitious to us and grant us welfare and bliss. I bow down to Brahman in loving reverence. O Vāyu, I bow down to Thee in adoration. Thou verily art Brahman perceptible. I shall declare: Thou[2] art the right; Thou art the true and the good. May that Universal Being entitled Vāyu preserve me. May He preserve the teacher. Me, may Brahman protect; my teacher, may He protect. Om[3] Peace, Peace, Peace.

[NOTES—The original place of the first invocatory verse is in the Ṛgveda, I. 90. 9. The deities invoked here may be regarded as the delegates among whom the

Supreme distributes some of His powers. They might also be conceived as manifestations of the One who lives behind them. Ṛgveda, I. 164. 46 declares that Indra, Mitra, Varuṇa, and the rest are but modes of the One, named variously by the sages. Mitra, Varuṇa, and Aryaman are three of the Ādityas or deities of the heavenly sphere mentioned in the Ṛgveda. Mitra is the guardian spirit of the prāṇavṛtti, or the in-breathing and the day. He calls men to activity, sustains earth and sky, and beholds all with unwinking eyes. Varuṇa governs the night and the breathing out. He is commonly associated with Mitra, and is celebrated as the king of gods and the lord of the universe. In the hymns several grand attributes and functions are ascribed to him, such as presiding over the waters in the firmament and the sea, upholding heaven and earth, possessing extraordinary power and wisdom, hating falsehood, seizing transgressors with his pāśa (noose), pardoning sin, and bestowing immortality. Aryaman is the regent of the sun and the eyes. He is the chief of the Pitṛs (*manes*), and the Milky Way is called his path; he is the ruling deity in the sun as well as in the eyes. Indra is the governor of the atmosphere and the upper regions; he presides over the gods. A vanquisher of the demons of darkness and a benefactor of man, his power and energy are devoutly praised in the Vedas, and he is most frequently invoked. Bṛhaspati is the deity in whom piety and religion are personified, and also the god of wisdom and eloquence. He is therefore deemed appropriately the genius of speech and intellect, while Indra is considered that of strength, of the hands. Viṣṇu is often invoked with Indra. He is the personification

of the light and the sun, especially in his striding over heaven in three steps, ' explained as denoting the threefold manifestation of light in the form of fire, lightning, and the sun, or as designating the three daily stations of the sun in his rising, culminating, and setting '. He is also considered the chief of the Ādityas and the guardian spirit of the feet; and finally he is identified with the supreme all-pervading Reality. Just as man is looked upon as a universe in epitome, the deities that rule over the cosmic functions are also conceived to have their corresponding rulership in the personality of man. Hence it is appropriate that these gods are propitiated so that by their grace physical health is attained; without which strenuous effort for the attainment of the highest wisdom is not possible.

1. *Be propitious etc.*—The various gods and *manes* are believed to thwart the attempts of an ignorant man to gain Self-knowledge. The Mahābhārata, XIV. 22. 59 says that the gods do not like that mortals should surpass them. Bṛhadāraṇyaka, 1. 4. 10 has it that as long as one has not realized the Ātman one is like an animal to the gods; for he worships them like a servant and contributes to their enjoyment. Śrī Śaṅkara remarks in commenting on this passage: ' . . . as men try to save animals from being seized by tigers etc. so the gods seek to prevent men from attaining the knowledge of Brahman lest they should cease to be their objects of enjoyment. Gods bestow faith and other necessary virtues upon those whom they wish to set free and incline others, whom they do not favour, to scepticism and the like. Therefore a seeker of liberation should worship and obey gods and be full of faith and loving adoration.' The peace

invocations are meant to win the blessings of the gods and Hiraṇyagarbha to make the course of the Sādhaka smooth and easy.

2. *Thou verily art Brahman*—From Bṛhadāraṇyaka, III. 7. 2 it is made clear that Vāyu stands for Prāṇa or Sūtrātman, known also as Prajāpati or Hiraṇyagarbha—the first manifestation of Brahman conditioned by time and space. The conscious and unconscious activity of the entire universe, styled as cosmic mind and cosmic life, is represented by Prāṇa which has its counterpart in the individual as consciousness and vital activity. Hiraṇyagarbha is endowed with Jñānaśakti and Kriyāśakti, power of intelligence and movement. He is eulogized as perceptible, because he can be grasped by mind and senses.

3. *Om Peace, Peace, Peace*—Om is the symbol and representative of Brahman. It is uttered for securing all-round auspiciousness. The word Peace is then uttered thrice to ward of all internal, external, and heavenly causes of trouble—Ādhyātmika, Ādhidaivika, and Ādhibhautika Duḥkha.]

LESSON TWO

ॐ शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम सन्तानः । इत्युक्तः शीक्षाध्यायः ॥ इति द्वितीयोऽनुवाकः ॥

ॐ Om. **शीक्षाम्** (=**शिक्षाम्**) principles of correct articulation and pronunciation (the science of phonetics) **व्याख्यास्यामः** we shall explain. **वर्णः** speech-sound **स्वरः**

accent or tone **मात्रा** quantity **बलम्** power or force of articulation **साम:** modulation or proper proportion of sound **सन्तान:** conjunction or close sequence of sounds, **इति** thus **शीक्षाध्याय:** the chapter on phonetics **उक्त:** has been stated.

We proceed to explain the science of phonetics. It deals with vocalic sounds, accent or pitch, quantity, force required for articulation, modulation, and the conjunction of the letters.

[NOTES—In this Lesson we get the earliest systematic treatment of the science of phonetics. Varṇas or speech-sounds are the primary element in the structure of the language. They form themselves into syllables and words. A vowel sound is present in every syllable determining its accent and quantity. There are three important Svaras (accents or tones) falling on vowels, known as Udātta or accute, Anudātta or grave, and Svarita or circumflex; these determine the rhythm of the text. The vowels are short, long, or prolated in quantity or length of time required to pronounce them. The correct time taken to pronounce a short vowel (Hrasva) is one prosordial instant, to pronounce a long vowel (Dīrgha) is two, and a prolated or Pluta vowel is three prosordial instants. A prosordial instant or *mora* is called a Mātrā. When articulate sounds are uttered, a certain force is to be exerted over the vocal organs in order to make the speech intelligible and effective; this is what is implied by Bala. The term Sāma, literally meaning likeness or similarity, denotes

the regular pace to which the voice should be adjusted. Conjunction or Santāna means successive flow of the various juxtaposed vocalic sounds. In the study of the Veda attention should be bestowed upon all these. Failure to observe these principles renders pronunciation defective and robs from the effect of the text studied. For it is believed that the relation between word and its sense is eternal. The story of Tvaṣṭṛ, occurring in the Taittirīya-saṁhitā, II. 4. 12 is often cited as an example to illustrate how the utterance of the word Indraśatru with the Udātta accent on the first member instead of on the last produced fatal result quite against Tvaṣṭṛ's wish. Pāṇini's Śikṣā Verse 52 and Patañjali's Mahābhāṣya first Āhnika deal with the point in question.]

LESSON THREE

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः सगंहिताया उपनिषदं व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् । ता महासगंहिता इत्याचक्षते । अथाधि लोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः सन्धिः । वायुः सन्धानम् । इत्यधि लोकम् । अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः । वैद्युतः सन्धानम् । इत्यधिज्यौतिषम् । अथाधिविद्यम् । आचार्यः पूर्वरूपम् ।

अन्तेवास्युत्तररूपम् । विद्या सन्धिः । प्रवचनगं सन्धानम् । इत्यधिविद्यम् । अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा सन्धिः । प्रजननगं सन्धानम् । इत्यधिप्रजम् । अथाध्यात्मम् । अधराहनुः पूर्वरूपम् । उत्तराहनुरुत्तररूपम् । वाक् सन्धिः । जिह्वा सन्धानम् । इत्यध्यात्मम् । इतीमा महासगंहिताः । य एवमेता महासगंहिता व्याख्याता वेद । सन्धीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन ॥ इति तृतीयोऽनुवाकः ॥

नौ for us **यशः** glory **सह** conjointly (**अस्तु** let there be). **नौ** for us **ब्रह्मवर्चसम्** refulgence born of holy life and study **सह** conjointly (**अस्तु** let there be).

May we both, teacher and disciple, have glory[1] and refulgence[2] born of holy life and study.

[NOTES—1. Glory is the result of noble living and high thoughts. The prayer for it is the outcome of the longing for achieving moral and spiritual worth and not mere adulation among men. Yaśas, according to Śrī Śaṅkara, is dharma-nimittā kīrtiḥ—renown accruing from righteousness (Bhagavadgītā, X. 5).

2. *Refulgence etc.*—The term Brahman has the sense of the Vedas, the Supreme Reality, and devout austerity

or Tapas, and Varcasa denotes power or refulgence. The whole word therefore stands for the sanctity and pre-eminence which one achieves by a life devoted to sacred knowledge and realization of the Supreme Reality through Tapas. Strictly speaking, this prayer becomes of the pupil alone, as the teacher has already achieved his aspirations.]

अथ now (in order) **अतः** henceforth **पञ्चसु** in five **अधिकरणेषु** objects **संहिताया:** of conjunction **उपनिषदम्** sacred doctrine **व्याख्यास्याम:** we shall expound :—**अधिलोकम्** concerning the universe **अधिज्यौतिषम्** concerning light **अधिविद्यम्** concerning learning **अधिप्रजम्** concerning progeny **अध्यात्मम्** regarding the body. **ता:** they **महासंहिता:** the great combinations **इति** thus **आचक्षते** they declare.

Now we shall expound in order the sacred doctrine of conjunction[1] based on the five perceptible objects—universe, light, learning, progeny, and self. The observations on these five objects are together called 'the great combinations.'

[NOTES—1. *Conjunction etc.*—The term 'Saṁhitā' means conjunction or union, especially the combination of letters according to euphonic rules. The philosophical observations presented in this Lesson are based on this linguistic phenomenon; but to distinguish the philosophical application from the linguistic usage the

designation 'Mahāsaṁhitāḥ' i.e. 'the great combinations' is given here. Saṁhitā in grammar is closely connected with the science of phonetics about which the immediately preceding Lesson has been dealing. The Vedic student who has committed to memory the sacred text has to analyze the words and letters of the sentence material for deriving the meaning and for making sure the correct understanding of it. In order to recite the text with proper flow he has also to combine the various sentence elements. During this process, which involves greater penetration and subtlety of thought than in the mere learning of the Veda by rote, the learner cannot fail to take note of the terminal letter of the first word, the initial letter of the second word, a third cementing element (a euphonic augment) in some cases, and the whole act of uniting. For instance, in a combined group of juxtaposed words like 'iṣe(t)tvorje tvā' (इषेत्त्वोर्जे त्वा) 'e' in 'iṣe' is the terminal letter of the first word, 't' in round brackets is the cementing element, 't' next to it, is the initial letter of the second word and the act of joining them in connected speech is the combination; these four factors of Saṁhitā are called here Pūrvarūpa, Sandhāna, Uttararūpa, and Sandhi, respectively. This is a matter of common experience to the Vedic student, and so with the help of the principle underlying it, some greater relations that exist between objects of universal importance are adduced to assist him in subtle thinking on a large scale.]

अथ now **अधिलोकम्** on the universe :—**पृथिवी** the earth **पूर्वरूपम्** prior form or character, **द्यौः** firmament **उत्तररूपम्** posterior form, **आकाशः** atmosphere **सन्धिः** junction, **वायुः**

air **सन्धानम्** means of joining, **इति** thus **अधिलोकम्** on the universe (**ध्यायेत्** one should meditate).

The teaching concerning the universe is this: The earth is the prior form, the firmament is the posterior form, the atmosphere is the junction, and air is the means of joining. One should meditate on the universe bearing in mind these interior relations.

[NOTES—The annotator states that the earth and the rest stand for the Devâtâs or geniuses of those elements. The whole meditation helps to contemplate the Cosmic immensities as an inter-related whole including all existence in a grand whole. By doing so the mind goes beyond trifling preoccupations and attunes itself to the infinite.]

अथ after **अधिज्यौतिषम्** on the light :—**अग्निः** fire **पूर्वरूपम्** prior form, **आदित्यः** the sun **उत्तररूपम्** posterior form, **आपः** water **सन्धिः** junction, **वैद्युतः** lightning **सन्धानम्** means of joining, **इति** thus **अधिज्यौतिषम्** upon the light (**ध्यायेत्** one should meditate).

The teaching on the light is as follows: Fire is the prior form, the sun is the posterior form, water is the junction, and lightning is the means of joining,—thus one should meditate upon light.

[NOTES—The Vedic seers looked upon light as a single entity, but appearing on earth as fire, in the intermediate region as lightning, and in heaven as the sun. This contemplation helps to steady the mind by dwelling on a unifying principle of cosmic magnitude, namely light, which has much resemblance with the ultimate Divine Principle to which the Upaniṣad ultimately points.]

अथ now **अधिविद्यम्** on learning:—**आचार्यः** teacher **पूर्वरूपम्** prior form, **अन्तेवासी** pupil **उत्तररूपम्** posterior form, **विद्या** learning **सन्धिः** junction, **प्रवचनम्** instruction **सन्धानम्** the means of joining, **इति** thus **अधिविद्यम्** on learning (**ध्यायेत्** one should contemplate).

What now follows is the observation on learning. The teacher is the prior form, the pupil is the posterior form, learning is the junction, and the imparting of instruction is the means of joining. This is how one should meditate upon learning.

[NOTES—The Upaniṣadic seer must have chosen the process of learning as a theme for meditation because of the close relation existing between the Guru and the disciple, who, according to the Vedic conception, should live like an object and its shadow for deriving the full benefit of learning. There is nothing greater or holier than knowledge; hence its propagation and the factors involved therein deserve reverent meditation.]

अथ next **अधिप्रजम्** concerning birth :—**माता** mother **पूर्वरूपम्** prior form, **पिता** father **उत्तररूपम्** posterior form, **प्रजा** progeny **सन्धिः** junction, **प्रजननम्** procreation **सन्धानम्** means of joining, **इति** thus **अधिप्रजम्** regarding progeny (**ध्यायेत्** one should contemplate).

Next the observation on progeny is given: Mother is the prior form, father is the posterior form, progeny is the junction, and procreation is the means of joining—thus one should meditate on progeny.

[NOTES—Bhagavadgītā, x. 28 records S'rī Kṛṣṇa's words that sexual union with the motive of progeny is a divine attribute, and as such sages have deemed it worthy of holy reflection.]

अथ now **अध्यात्मम्** regarding the self :—**अधरा** lower **हनुः** jaw **पूर्वरूपम्** prior form, **उत्तरा** upper **हनुः** jaw **उत्तररूपम्** posterior form, **वाक्** speech **सन्धिः** junction, **जिह्वा** the tongue **सन्धानम्** means of union, **इति** thus **अध्यात्मम्** on the self (**ध्यायेत्** one should meditate).

What follows is concerning the self: The lower jaw is the prior form, the upper jaw is the posterior form, speech or the vocal organs are the junction, and the tongue is the means of union,—thus one should meditate on the self[1].

[NOTES—1. By 'self' the whole physical aspect and psychical aspect of the personality are meant here.]

इमाः these **महासंहिताः** great conjunctions **इति** thus (**उच्यन्ते** are said). **एताः** these **व्याख्याताः** expounded **महा-संहिताः** great combinations **यः** who **वेद** meditates upon (**सः** he) **प्रजया** with progeny **पशुभिः** with wealth in cattle **ब्रह्मवर्चसेन** with holy lustre **अन्नाद्येन** with food and the like **सुवर्ग्येण लोकेन** with heavenly worlds **सन्धीयते** is united.

These are called the great combinations. He who meditates[1] on these great conjunctions, as expounded above, will attain progeny, wealth in cattle, food and the like, and the happy abode of Heaven.

[NOTES—1. *Meditates on etc.*—The original word 'veda' from √Vid=to know has the secondary sense of Upāsanā or devout meditation. Upāsanā or devotion implies an uninterrupted flow of thought on an object recommended by the scripture. The word Upāsanā, when used in connection with service of a King or Guru, implies constant attention or intentness. This notion is implied in religious meditation also. The Vedāntasūtras, IV. 1, suggest that no rule regarding time and place need be observed by the Upāsaka (aspirant) except in so far as the choice is based on facility for meditation and agreeableness. It is, however, necessary that the aspirant should be seated while contemplating, as otherwise the mind will wander away if the body is in motion. If

more than one meditations are given in different texts having one main purport, suitable attributes may be combined. All meditations, except that on the Paramātman, are symbolic. The devotee, in the first case, meditates on a visible or visualized object outside his own Innermost Self and exalts it as a great Deity or Brahman Itself. Self-realization being not the aim of all symbolic meditations, the objects of such meditations may vary successively as in the Upāsanā of Mahāsaṁhitā given above; for the spiritual effect generated by the first meditation is not cancelled by the second, but only enhanced. Moreover in such Upāsanās the result promised, such as objects of enjoyment, will accrue only if all the meditations are performed flawlessly and in order. The meditations laid down with the purpose of helping Self-realization, on the other hand, do not allow any shifting; after having made the choice, one has to adhere to it till the objective is gained, constantly repeating the same process. It is to be noted that the central principle of all symbolic meditation is that the symbol should be invariably regarded as superior to what it actually represents. The same meditation for which rewards are specified may be performed without any eye upon them for engendering purity of the soul needed for liberating knowledge.]

LESSON FOUR

यः छन्दसामृषभो विश्वरूपः। छन्दोभ्योऽध्यमृतात्स्सम्बभूव। समेन्द्रो मेधया स्पृणोतु। अमृतस्य देव धारणो

भूयासम्। शरीरं मे विचर्षणम्। जिह्वा मे मधुमत्तमा। कर्णाभ्यां भूरि विश्रुवम्। ब्रह्मणः कोशोऽसि मेधया पिहितः। श्रुतं मे गोपाय। आवहन्ती वितन्वाना। कुर्वाणा चीरमात्मनः। वासाꣳसि मम गावश्च। अन्नपाने च सर्वदा। ततो मे श्रियमावह। लोमशां पशुभिः सह स्वाहा। आ मा यन्तु ब्रह्मचारिणः स्वाहा। वि मा यन्तु ब्रह्मचारिणः स्वाहा। प्र मा यन्तु ब्रह्मचारिणः स्वाहा। दमायन्तु ब्रह्मचारिणः स्वाहा। शमायन्तु ब्रह्मचारिणः स्वाहा। यशो जनेऽसानि स्वाहा। श्रेयान् वस्यसोऽसानि स्वाहा। तं त्वा भग प्रविशानि स्वाहा। स मा भग प्रविश स्वाहा। तस्मिन् थ्सहस्रशाखे। नि भगाहं त्वयि मृजे स्वाहा। यथापः प्रवता यन्ति। यथा मासा अहर्जरम्। एवं मां ब्रह्मचारिणः। धातरायन्तु सर्वतः स्वाहा। प्रतिवेशोऽसि। प्र मा भाहि। प्र मा पद्यस्व॥ इति चतुर्थोऽनुवाकः॥

छन्दसाम् of the sacred hymns ऋषभः most excellent (lit. male animal or bull) विश्वरूपः manifold or appearing in various forms यः who अमृतात् from the immortal छन्दोभ्यः from the sacred hymns of the Vedas अधि above or over सम्बभूव arose, was produced, सः that इन्द्रः Supreme Lord (who grants all wishes) मा me मेधया with mental power, intelligence स्पृणोतु gladden or invigorate. (हे) देव O God, अमृतस्य of immortality धारकः

possessor (lit. receptacle) भूयासम् I pray that I should be. मे my शरीरम् body विचर्षणम् (=विचक्षणम्) able and active, मे mine जिह्वा tongue मधुमत्तमा possessing sweetness to the highest degree, highly agreeable (च and भूयात् may be). कर्णाभ्याम् with the ears भूरि abundantly विश्रुवम् may I listen (and learn). मेधया by intelligence पिहितः concealed ब्रह्मणः of the Supreme Being कोशः sheath or cover असि Thou art. मे mine श्रुतम् learning गोपाय guard, preserve.

He[1] who is the most excellent in the Hymns of the Vedas, whose form is manifold, and who has sprung up in all splendour from the sacred Hymns,—may he, the Supreme Lord, cheer me with intellectual[2] vigour. O Lord, may I be the possessor of the immortal[3] Revelation; may[4] I be able and active in body; may my speech be sweet and agreeable to the highest degree; and may I, with my ears, listen abundantly (so that I may learn). Thou art the sheath[5] of the Supreme Being. Pray, preserve my learning.

[NOTES—This is a prayer addressed to the Supreme Being, the grantor of all wishes, asking for mental power and physical fitness without which knowledge of Brahman is not possible.

1. *He who etc.*—The epithet Ṛṣabha, according to traditional Advaitic interpretation, refers to Om, the

symbol and designation of Brahman. The whole formulary may also be taken as a supplication to God, viewed from the theistic standpoint, in which case the descriptions are to be taken as those of the attributes of God. The mystic syllable Om is set forth in the Upaniṣads as the object of profound meditation and the highest spiritual efficacy is attributed to it. The Chāndogyopaniṣad, II. 23 states that this sacred exclamation was discovered by Prajāpati through meditation for the benefit of the world; that it is the quintessence of the Veda; and that the entire speech is comprehended by it just as a leaf is spread over by the ribs. As ideas and things are inseparable, by including all ideas through speech it also includes all objects; hence it is said to possess a manifold or universal form. The Kaṭhopaniṣad, II. 15-17, extolls Om as the highest Goal of all religious striving by affirming it to be the imperishable support and best means for resting the mind. The Praśnopaniṣad, V. 2-7 identifies it with the a-cosmic and cosmic Reality, Para- and Apara-Brahma, and considers it as the *only* (eva) āyatana (resting-place or support) to attain either of the two above aspects of Brahman. Further it is stated there that he who meditates with the help of it till departure is relieved of his sins just as a snake is relieved of its slough, and is lifted to the Highest. Bṛhadāraṇyaka, V. 1. 1 marks Om as identical with ether-Brahman to serve as a means of meditation. Muṇḍakopaniṣad, II. 2. 6 asks to meditate upon the Ātman as Om, while the same text allegorically considers it as a bow (II. 24) from which the arrow, i.e., the soul, is sent to its mark; namely, Brahman. The unique exaltation of Om is entered in the Māṇḍūkyopaniṣad,

where it is identified with the All—*ens realissimum.* It contains not only the three Mātrās (*morae*) but the *mora*-less part corresponding to the transcendent Reality, Turīya. The Bhagavadgītā, from all that has gone before, states that the Lord Himself is Om in all the Vedas (VII. 8 & IX. 17), that this monosyllabic Brahman should be uttered by a dying man for attaining the highest destiny (VIII. 13), and that it is the designation of Brahman (XVII. 23). He who knows the sense of Om knows the Veda, says Manu, XI. 266. The Greek concept of *logos* borrowed by Christianity has some resemblance with this Hindu symbol. There is no other holy formula so full of sacred potency or so short and easy to be uttered even by a dying man, except this great Mantra.

2. *Intellectual vigour.*—Medhā means intelligence and mental power, especially a tenacious memory. The seeker after Brahmavidyā must be able to concentrate his thought on a given object and keep it uninterruptedly in the field of attention. In fact this power of attention is the essence of all education. The mind should be gripped by a single aim and it should once for all cease to wander among manifold and endless thoughts. Study of the Vedas is an auxiliary means to the direct intuition of Reality, though concentration is a direct aid to it. One who is a bankrupt in mental power, and has only a poor memory can neither concentrate his thought or retain what has been learnt. Hence the prayer is very appropriate at the very outset.

3. Amṛta literally means immortal or what confers immortality. Here it stands for the Vedas which are a means to immortality.

4. *May I be etc.*—The Upaniṣads declare often the need of strength, physical, moral, and spiritual, for realizing our highest destiny. The word Vicarṣaṇa is an altered form of Vicakṣaṇa.

5. Om is the cover or sheath of Brahman. This figure is employed only to suggest that the Highest Reality which is the immediate and innermost Self of man can be objectified for the purpose of worship only through a Pratika, a symbol. All worship except that of identity with the Self is symbolic and that of Om is the best.

(**हे देव** O God) **ततः** after (having endowed me with intelligence and fitness) **मे** for me **पशुभिः सह** along with cattle **लोमशाम्** consisting in wooly animals **श्रियम्** prosperity, fortune **आवह** fetch; (**या** which **श्रीः** fortune) **मम** to my **आत्मनः** self **अन्न-पाने** food and drink **वासांसि** clothes **गावः**(=**गाः**) cows **च** and **सर्वदा** for all time **अचीरम्** (=**अचिरम्**) without delay or for all the time **कुर्वाणा** producing **वितन्वाना** increasing **आवहन्ती** fetching **च** and (**भवतु** let it be). **स्वाहा** may blessing rest on this oblation. **ब्रह्मचारिणः** celebate students of Brahmavidyā **मा** me **आ**- towards (or all through) **यन्तु** come. Svāhā. **ब्रह्मचारिणः** celebate students **मा** me **वि** from different directions or away **आयन्तु** come to. Svāhā. **ब्रह्मचारिणः** celebate students **मा** to me **प्र** much, excessively **आयन्तु** come. Svāhā. **ब्रह्मचारिणः** celebate students **दमायन्तु** be self-controlled. Svāhā. **ब्रह्मचारिणः** celebate students **शमायन्तु** be calm. Svāhā.

O God, after having endowed me with intelligence and fitness, confer on me fortune—consisting in wooly animals along with cattle. May Fortune produce for me without delay and for all time, bringing ceaselessly and in an increasing measure, food and drink and cloth and kine. All through, may celebate students of hallowed wisdom come to me. May[1] blessings rest on this oblation! May they come to me from far off and from different directions! Hail to! May they come in large numbers! Hail to! May they be self-controlled and calm! Hail to!

[NOTES—These are invocations with which oblations should be offered into the sacred fire for getting fortune and students. Wealth in the hands of an intelligent man is the means of doing spiritual work through which purity of mind is attained, and then wisdom. From the standpoint of the teacher the prayer is altruistic, for he is as anxious to get a very large number of students, calm and free from outgoing activities, as he is anxious to get wealth in food and clothings.

1. The indeclinable word Svāhā marks the end of a formula after repeating which one oblation is offered into the sacrificial fire.]

जने among people यशः renown असानि may I attain. Svāhā. वस्यसः (=वसीयसः) among the wealthier श्रेयान्

superior **असानि** may I become. **भग** gracious Lord, **तम्** that **त्वा** Thee **प्रविशानि** may I enter. Svāhā. **सः** he (i.e. **त्वम्** Thou) **मा** me **प्रविश** enter. Svāhā. **सहस्रशाखे** in that which has a thousand branches **त्वयि** in Thee **अहम्** I **निमृजे** cleanse myself. Svāhā. **(हे) धातः** O creator and arranger, **यथा** as **आपः** water **प्रवता** downwards **यन्ति** course, **यथा** as **मासाः** months **अहर्जरम्** the year (**यन्ति** mingle) **एवम्** similarly **माम्** me **ब्रह्मचारिणः** celebate students **सर्वतः** from every side **आयन्तु** come and join. Svāhā. **प्रतिवेशः** refuge (lit. an adjacent house) **असि** thou art; **मा** me **प्रभाहि** illuminate: **मा** me **प्रपद्यस्व** possess.

May[1] I become renowned among men. Svāhā. May[2] I become superior to those who are wealthier (than ordinary people). Svāhā. O gracious Lord, may I enter into Thee. Svāhā. May Thou, O gracious Lord, enter[3] into me. In that Self of Thine with a thousand[4] branches, O Lord, may I cleanse myself of all sin. Svāhā. As water flows downwards, as months mingle with the year, so, O creator and arranger of all, may celebate students come to me from all sides. Svāhā. Thou art the Refuge near at hand; illuminate me, take[5] possession of me.

[NOTES—1. See page 6.

2. The Upaniṣads mainly speak of knowledge and liberation. Hence wealth is sought to perform religious

rites which serve to destroy past sins. Fulfilment of earthly or heavenly desires cannot be the purpose of rites laid down in the section of knowledge, to which the Upaniṣads belong, as the entire section of rituals preceding it has that one definite aim of obtaining rewards on the earth or heaven.

3. *Enter into me.*—i.e. Let there be complete unity between Thee and me.

4. *Thousand branches etc.*—It may refer to the various texts of the Veda which are but the expression of the Praṇava or, as Acyutakṛṣṇānanda suggests, the various Divine forms such as Brahmā, Viṣṇu, and the rest. The utterance of Praṇava is the best means of cleansing oneself of sin.

5. *Take possession etc.*—'As a piece of iron dipped in mercury is converted into another substance, so do thou transform me into Thyself essentially and in form.' —S'aṅkara.]

LESSON FIVE

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः । तासामुहस्मैतां चतुर्थीम् । माहाचमस्यः प्रवेदयते । मह इति । तद् ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः । भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते । भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः । मह इति

चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतीगूंषि महीयन्ते । भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूगूंषि । मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते । भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते । ता वा एताश्चतस्रश्चतुर्धा । चतस्रश्चतस्रो व्याहृतयः । ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवाः बलिमावहन्ति ॥ इति पञ्चमोऽनुवाकः ॥

भूः Bhūḥ भुवः Bhuvaḥ सुवः Suvaḥ इति thus एताः these तिस्रः three वै verily व्याहृतयः the Vyāhṛtis (mystical utterances). उ further ह of course तासाम् among them (i.e. the Vyāhṛtis) एताम् this चतुर्थीम् the fourth महः Mahaḥ इति thus माहाचमस्यः Māhācamasya (the son of Mahācamasa) प्रवेदयते स्म has known by divine intuition, proclaimed. तत् that ब्रह्म Brahman; सः he आत्मा Ātman; अन्याः other देवताः deities अङ्गानि the limbs. भूः इति what is called Bhūḥ वै verily अयम् this लोकः world. भुवः इति what is called Bhuvaḥ अन्तरिक्षम् intermediate space between heaven and the earth; सुवः इति what is called Suvaḥ असौ yonder लोकः world (i.e. heaven or sky); महः इति what is called Mahaḥ आदित्यः the sun; आदित्येन by the sun वाव indeed सर्वे all लोकाः worlds महीयन्ते are gladdened, magnified. भूः इति what is called Bhūḥ वै indeed अग्निः fire; भुवः इति what is called Bhuvaḥ वायुः air; सुवरिति

what is called Suvaḥ आदित्यः the sun; महः इति what is called Mahaḥ चन्द्रमाः the moon; चन्द्रमसा by the moon वाव verily सर्वाणि all ज्योतींषि lights महीयन्ते are magnified. भूः इति what is called Bhūḥ वै indeed ऋचः laudatory verses of the Veda; भुवः इति what is called Bhuvaḥ सामानि the chants of Sāmaveda; सुवः इति what is called Suvaḥ यजूंषि the sacrificial formulae; महः इति what is called Mahaḥ ब्रह्म Brahman; ब्रह्मणा by Brahman वाव verily सर्वे all वेदाः the Vedas महीयन्ते are magnified. भूः इति what is called Bhūḥ वै indeed प्राणः inspiration; भुवः इति what is called Bhuvaḥ अपानः expiration; सुवः इति what is called Suvaḥ व्यानः the breath that sustains life when breath is arrested; महः इति what is called Mahaḥ अन्नम् food; अन्नेन by food वाव verily सर्वे all प्राणाः animate beings महीयन्ते are delighted. ताः those वै verily एताः these चतस्रः four व्याहृतयः Vyāhṛtis चतस्रः चतस्रः four and four चतुर्धा fourfold (भवन्ति become). यः who ताः them वेद meditates upon सः he ब्रह्म Brahman वेद knows. सर्वे all देवाः gods अस्मै to him बलिम् tribute, homage आवहन्ति bring.

Bhūḥ, Bhuvaḥ, and Suvaḥ—these are, verily, the three celebrated mystical utterances. In addition to these there is, of course, a fourth one which Māhācamasya[1] proclaimed. That is Brahman; that is the Ātman; other gods are its limbs. What is called Bhūḥ stands for

this world, the fire, the sacred verses called Ṛks, and the air that is breathed in (i.e. Prāṇaḥ). What is denoted as Bhuvaḥ stands for the intermediate space between heaven and the earth, the air, the Sāman chants, and the air that is breathed out (i.e. Apānaḥ). What is noted as Suvaḥ stands for heaven, the sun, the sacrificial formulae called Yajus, and the vital airs that sustain life when breath is arrested (i.e. Vyānaḥ). What is called Mahaḥ is the sun, the moon, Brahman (i.e. Om), and food. Verily, through the sun all the worlds, through the moon all lights, through Brahman all the Vedas, and through food all animate beings, are[2] magnified. These indeed are the four Vyāhṛtis comprised in a group of four and becoming fourfold. He who meditates upon them knows Brahman; and to him all[3] gods bring homage.

[NOTES—The Vyāhṛtis are are used in connection with various Vedic rituals. They form a theme for internal meditation here. At present there are seven Vyāhṛtis, Bhūr, Bhuvaḥ, Suvaḥ, Mahaḥ, Jana, and Tapaḥ, representing the seven upper worlds. The fourth one was revealed by Māhacamasya through divine intuition. It is derived from a root syllable meaning to become great, or to grow without limit. The term Brahman also is

derived from a root having the same meaning. Here therefore Mahaḥ is equated with Brahman *qua* Ātman for the purpose of the meditation prescribed in this Lesson. In common usage the word Ātman denotes the whole personality as distinguished from the separate members as head, hands, and feet. Here the fourth Vyāhṛti takes the place of the Ātman and the other three Vyāhṛtis that precede take the position of the members of the body. By an originative injunction it is laid down that one who desires the rewards held out at the end of the Lesson should meditate that his Ātman is Mahaḥ, or the Virāṭ-Brahman, of which the Vyāhṛtis representing the deities in the form of fire, sun, moon, food, vital-force, Om, etc. are the limbs. The sixteen divisions of the Vyāhṛtis correspond to the Ṣoḍaśa-kala Puruṣa mentioned in other Upaniṣads. It is also suggested that the various worlds are but the limbs of the Virāṭ.

1. *Māhācamasya*—By the mention of the name of the Ṛṣi it is hinted that during the meditation grateful remembrance of the sage who initiated the particular worship must also be deemed part of the act.

2. *Are magnified etc.*—The worlds are magnified by the sun by making it possible for the denizens of the worlds to function in due order. The moon magnifies the stars by its primacy among them. Brahman here stands for Om, and it is said that the whole Veda is esteemed for this essential element; or because Brahman is its subject-matter. By food all creatures are increased and gladdened, because they subsist on food.

All gods etc.—i.e. When the Upāsaka has attained his union with the Virāṭ-Brahman as a result of devout meditation, all the gods pay him homage in that capacity.]

LESSON SIX

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः । अन्तरेण तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीरं ब्रह्म । सत्यात्मप्राणारामं मन आनन्दम् । शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्व ॥ इति षष्ठोऽनुवाकः ॥

अन्तर्हृदये within the heart **यः एषः** which, this (=well known) **आकाशः** bright space **तस्मिन्** in it **सः** that **अयम्** this **मनोमयः** intelligent **अमृतः** immortal **हिरण्मयः** golden, effulgent **पुरुषः** soul (**साक्षात्कर्तव्यः** should be realized **उपासितव्यः च** and worshipped). (**या** which **नाडी** hollow canal **सुषुम्ना नाम** called suṣumnā) **तालुके** the two arteries of the palate **अन्तरेण** amidst **यः एषः** well known **स्तनः** teat, nipple **इव** like **अवलम्बते** hangs down (**तस्य च अन्तरेण** through even that **गता** passing), **यत्र** where **असौ** that **केशान्तः** root of the hair **विवर्तते** is made to part (**तत्र** there) **शीर्षकपाले** the two sides of the skull **व्यपोह्य** having

cleft (**विनिर्गता च** and passes out) **सा** that **इन्द्रयोनिः** the gate leading to the Supreme Lord; (**तया** through that **विनिष्क्रम्य** passing out **विद्वान्** the worshipper) **अग्नौ** in fire **भूः इति** uttering (to himself) Bhūḥ, **वायौ** in air **भुवः इति** uttering (to himself) Bhuvaḥ, **आदित्ये** in the sun **सुवः इति** uttering (to himself) Suvaḥ **ब्रह्मणि** in Brahman **महः इति** uttering (to himself) Mahaḥ (**च** and) **प्रतितिष्ठति** abides, stays. (**ब्रह्मभूतः** having become the Virāṭ-Brahman) **स्वाराज्यम्** self-sovereignty, uncontrolled dominion **आप्नोति** obtains; **मनसस्पतिम्** the lord of the mind **आप्नोति** reaches. (**किं च** *moreover*) **वाक्पतिः** lord of the power of speech, **चक्षुष्पतिः** lord of the power of sight, **श्रोत्रपतिः** lord of the power of hearing, **विज्ञानपतिः** lord of all understanding, (**च** and **भवति** he becomes). **ततः** after that **एतत्** this **आकाश-शरीरम्** *having ether as the body* **सत्यात्म-प्राणारामम्** *that* which has its essence in Truth and its sport in the life-force **मन-आनन्दम्** which is the felicity of the mind **शान्ति-समृद्धम्** tranquil and perfect, abundantly endowed with peace **अमृतम्** immortal and divine **ब्रह्म** Brahman **भवति** he becomes. **इति** in the manner stated above **प्राचीनयोग्य** O Prācīnayogya, **उपास्व** you perform worship.

There is within[1] the heart the bright space known to all; there, let the worshipper meditate upon and realize the intelligent, imperishable, effulgent Soul. The[2] hollow canal called suṣumnā lies through the two arteries of the upper palate and the nipple-like growth that

hangs down from amidst the two palatal arteries; it passes[3] out at the crown where the root of the hair is made to part, opening the skull in the centre. That is the gate leading to the Supreme Lord. The worshipper, at the time of his final departure, gains his exit from the body through that passage and abides in fire uttering[4] to himself the mystic syllable Bhūḥ; he stays in air, sun, and Brahman uttering to himself Bhuvaḥ, Suvaḥ, and Mahaḥ respectively. Having become the Virāṭ-Brahman he moreover obtains self-sovereignty and reaches the Lord of the powers of sight and hearing, and speech and understanding. And after that he[5] becomes the immortal and divine Brahman whose body is the ether, whose essence is Truth, whose sport is in the life-force, who[6] is the felicity of the mind, and who is abundantly endowed with peace. You, O Prācīnayogya, worship in the manner described above.

[NOTES—This Lesson appears to be cryptic. For interpreting it Śaṅkarācārya's commentary has been closely followed, and words are supplied from it to construe the passage directly in an unbroken manner. According to the great commentator this Lesson lays down the accessories of the meditation taught in the preceding

Lesson; that is, the place where Brahman is to be worshipped as Mahaḥ, the attributes that are to be remembered in the act, the passage by which the Soul unites Itself with the object of its worship (i.e. the Supreme Lord), and the location from where the Soul enjoys the homage paid by the gods.

1. *Within the heart etc.*—The Puruṣa or Soul, being an unextended spiritual entity, is bereft of all special connotation; yet the part of the body where He can be realized, according to the Upaniṣads, is the heart, probably because it is the most vital and psychically affective part and the part which appears earliest in the embryo.

2. *The hollow canal etc.*—Indrayoniḥ in the text is made out to be the suṣumnā. Sāyaṇā clearly points out that by saying that the suṣumnā lies through the nipple-like growth hanging down from the middle of the hard palate, the Upaniṣad means only that it lies quite close to it. It is just like one pointing the finger to the tip of the branch of a tree to show an invisible star. Swāmi Vivekānanda explains the process involved thus: In the spinal cord lies suṣumnā, a hollow canal, a line of action, running right through it. Where the spinal cord ends in some of the lumbar vertebrae, a fine fibre issues downwards (probably the nipple-like object hanging down) and the canal runs up even within that fibre, only much finer. When by the power of internal meditation the vast mass of energy stored up (i.e the infinite potentiality of the Puruṣa or Soul) travel along the suṣumnā reacting on each centre supersensuous perception results; and when it reaches the brain the whole brain reacts and results in the full blaze of illumination, or perception of the Self.

The suṣumnā is closed in the case of the ordinary person; but an adept in meditation can open the path as stated in the Upaniṣad and gain union with the Deity. By the discipline mentioned here the whole body is made rhythmic, breath is regulated, and perfect calmness is brought over the whole personality. (*Vide* Rājayoga, chs. IV & V.)

3. *Passes out etc.*—cf. Chāndogyopaniṣad, III. 14 and VIII. 6; Kaṭhopaniṣad, VI. 16; Bhagavadgītā, VIII. 13; etc.

4. *Uttering etc.*—In the Bhagavadgītā, VIII. 13, similarly, it is declared that he who departs from the body uttering to himself Om attains the highest goal. According to the present seer the dying Upāsaka utters the four Vyāhṛtis and is presently united with Brahman that is characterized as Mahat and that has the other Vyāhṛti as the members. His union with Brahman is here stated as abiding in Fire, Air, Sun, and Mahaḥ. In fact, he gains cosmic consciousness as the cosmic Puruṣa or universal Soul.

5. *He becomes etc.*—He becomes the spirit behind all conscious and unconscious cosmic functions.

6. *Who is the felicity etc.*—Only when the mind ceases from its preoccupation with the sense-objects and turns to Brahman it enjoys true bliss; for Brahman is the source of the reflected happiness which the mind experiences even in sense contact.

A modern scholar suggests that this difficult passage in the text perhaps testifies to the advanced physiological knowledge of the seer inasmucb as it refers the intellectual centre and sense centres to the brain; for the Soul gets mastery over these only by moving to the brain from

the heart. He also conjectures that the nipple hanging down may refer to the pituitary body to which the soul in the heart moves along the course of the sympathetic nerves, and through which further to its overlord in the lateral ventricle, around which, in the grey matter, are situated the various special sense-centres.

LESSON SEVEN

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् । अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक्त्वक् । चर्म मागूं सग्गं स्नावास्थि मज्जा । एतदधिविधायृषिरवोचत् । पाङ्क्तं वा इदगं सर्वम् । पाङ्क्तेनैव पाङ्क्तगं स्पृणोतीति ॥ इति सप्तमोऽनुवाकः ॥

अधिभूतम् (**भूतानि अधिकृत्य**) upon the elements :—**पृथिवी** earth, **अन्तरिक्षम्** intermediate space between heaven and the earth, **द्यौः** heaven, **दिशः** major points of the compass, **अवान्तरदिशाः** minor points of the compass, **अग्निः** fire, **वायुः** air, **आदित्यः** sun, **चन्द्रमाः** moon, **नक्षत्राणि** stars, **आपः** water, **ओषधयः** herbs, **वनस्पतयः** large trees, **आकाशः** shining space or ether, **आत्मा** corporeal personality or body, **इति** thus (**ध्यायेत्** one should meditate). **अथ** after that **अध्यात्मम्** upon oneself :—**प्राणः** Prāṇa, **व्यानः** Vyāna,

अपान: Apāna, **उदान:** Udāna, **समान:** Samāna, **चक्षु:** power of sight, **श्रोत्रम्** power of hearing, **मन:** organ of thinking, **वाक्** organ of speech, **त्वक्** organ of touch, **चर्म** skin, **मांस:** flesh, **स्नावा** muscle, **अस्थि** bone, **मज्जा** marrow (**इति** thus **ध्यायेत्** one should reflect). **ऋषि:** the sage **एतत्** this **अधिविधाय** having settled, distributed **पाङ्क्तम्** fivefold **वै** verily **इदम्** this **सर्वम्** universe (lit. all), **पाङ्क्तेन** by one set of five **एव** really **पाङ्क्तम्** (the other) set of five **स्पृणोति** fulfils, preserves **इति** thus **अवोचत्** declared.

One should meditate upon the Elements that compose the universe, namely, the earth, the intermediate space between the earth and heaven, sky, major and minor points of the compass, fire, air, sun, moon, stars, water, herbs, large trees, ether, and one's body. After that one should meditate upon oneself reflecting on Prāṇa, Vyāna, Apāna, Udāna, Samāna, skin, flesh, muscle, bone, marrow, and organs of sight, hearing, thinking, speech, and touch. The seer who revealed this by intuition, having grouped the various objects, declared that the whole universe is based on a fivefold principle, and that one set of five preserves the other set of five.

[NOTE—The group under the Elements (Adhibūta) includes the five great elements that constitute the universe and their conspicuous products, ten in number. On the whole they form three sets of five. Under the

heading Adhyātma come the subtle and the gross bodies. The components of the first are included under two sets of five. The whole Virāṭ body is thus described. The worshipper of this aspect of Brahman attains Hiraṇya-garbha or the World-Soul. The number five has its special significance because of its familiarity in two Vedic connections. Sacrificial worship which was the universal practice of the Vedic religion has five factors; namely, the sacrificer, his wife, his son, and wealth which includes ingredients, human efforts, and gods. There is also a common Vedic metre called Paṅkti having five feet of eight syllables each. The seer opens up a cosmic vision through this principle of five based on facts known to all.

1. *Prāṇa etc.*—Prāṇa is that function of the vital airs which causes breathing in; Vyāna sustains life when breath is arrested; Apāna functions while breathing out and evacuating; Udāna holds the joints and effects the departure of the soul from the body at death; Samāna circulates in the body and assimilates food.]

LESSON EIGHT

ओमिति ब्रह्म। ओमितीदगं् सर्वम्। ओमित्येतदनुकृति ह स्म वा अप्योश्रावयेत्याश्रावयन्ति। ओमिति सामानि गायन्ति। ओगं् शोमिति शस्त्राणि शगंसन्ति। ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति। ओमिति ब्रह्मा प्रसौति। ओमित्यग्निहोत्रमनुजानाति। ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति। ब्रह्मैवोपाप्नोति॥ इति अष्टमोऽनुवाकः॥

ॐ Om इति thus ब्रह्म Brahman (उपासीत one should meditate on); ॐ Om इति thus इदम् this (universe) सर्वम् all; ओम् Om इति thus एतत् this ह स्म वै is universally known अपि also अनुकृतिः compliance ओ (=ओम्) O श्रावय (O Agnidhra,) cause (the Devas) to hear (that an oblation is ready to be offered) इति thus आश्रावयन्ति they (i.e. the priests who officiate at the sacrifice) give to know, cause to listen. ओम् Om इति thus सामानि Sāmans (Vedic hymns set to tune) गायन्ति (the Udgātṛs i.e. the priests who chant the Sāmaveda) sing. ओम् शोम् Om S'om इति thus शस्त्राणि invocations शंसन्ति (the Hotṛ priests) recite. अध्वर्युः the priest who institutes the sacrifice ओम् Om इति thus प्रतिगरम् word of encouragement, a responsive call to the address of the Hotṛ priest प्रतिगृणाति responds in recitation. ब्रह्मा the supervising priest in a sacrifice who sets right possible mistakes ओम् Om इति thus प्रसौति sets in motion, commands. (यजमानः the sacrificer) ओम् Om इति thus अग्निहोत्रम् oblation to Fire अनुजानाति authorizes, permits. ब्राह्मणः one belonging to the class of people who are the repositories and communicators of sacred knowledge ब्रह्म the Veda or the Supreme Truth उपाप्नवानि let me obtain इति thus प्रवक्ष्यन् proceeding to recite (or explain) ओम् Om इति thus आह says. ब्रह्म sacred lore or Supreme Being उपाप्नोति obtains एव assuredly.

One should contemplate: Om is Brahman; all this universe, perceived and imagined, is Om. It[1] is universally known that Om is the

term of compliance. The priests officiating at the sacrifice direct the assistant with the words: O Agnīdhra, make it known to the Devas that the oblation is ready to be offered. Starting with Om the Sāman-chanting Udgātṛ priests sing. Uttering Om S'om in the beginning, the Hotṛ priests recite the invocations.[2] The Adhvaryu addresses his response[3] to the Hotṛ with the syllable Om. Brahmā sets[4] the sacrifice in motion uttering Om. The sacrificer authorizes[5] the Adhvaryu to offer the oblation to Fire uttering Om. A Brāhmaṇa proceeding to recite[6] the Veda intending 'Let me obtain the Veda', says Om. Assuredly he attains Brahman.

[NOTES—First it is laid down that one should meditate purely upon Om without thinking of any supervening factor. For Om is the manifesting word of God (Yoga-sūtras, I. 27). In practice one should repeat the syllable Om with the mind fixed on its meaning, i.e. Brahman. 'Symbol', says Swāmi Vivekānanda, 'is the manifestor of the thing signified, and if the thing signified has already an existence, and if by experience, we know that the symbol has expressed that thing many times, then we are sure that there is a real relation between them. The idea of God is connected with hundreds of words and each one stands as a symbol for God. But there must be a generalization among all these words, some substratum, some common ground of all these symbols; and

that which is the common symbol will be the best and really represent them all. Om is such a sound, the basis of all sounds. The first letter 'a' is the root sound, the key, pronounced without touching any part of the tongue or palate; 'm' represents the last sound in the series, being produced by the closed lips; and the 'u' rolls from the very root to the end of the sounding board of the mouth. Thus Om represents the whole phenomena of sound-producing. As such it must be the natural symbol, the matrix, of all the various sounds. It denotes the whole range and possibility of all the words that can be made.' Thus all this universe, made of name and form, is comprehended by Om through the words in all the languages denoting the objects of the universe. In this manner Om pervades all words and things. (*Vide* also note 1 on p. 33.)

1. *It is universally known etc.*—The Bhagavadgītā, XVII. 24 says that with the utterance of the word Om sacrifices, gifts, and penance enjoined by the scriptural rule are always begun. There are scriptural words to the effect that all undertakings which start with Om become fruitful. Eight examples are cited here from Vedic rituals showing how Om is employed in various ways.

2. *Invocations.*—The original word S'astra is specially applied to the verses recited by the Hotṛ and his assistant as an accompaniment to the Grahas at the Soma libation. They are recited either audibly or inaudibly. As opposed to the S'astra there is the Stoma which is sung.

3. *Response etc.*—Pratigara denotes the responsive call of the Adhvaryu to the address of the Hotṛ while singing. It is an encouragement given to the latter when he has sung part of a hymn, and it will be taken as a sign to proceed.

4. *Sets the saerifice etc.*—Urges the Ṛtvik, i.e. the performing-priest, to begin action. E.g. 'Om prokṣa'—Now, you sprinkle.

5. *Authorizes etc.*—While performing the fire sacrifice called Agnihotra, the Adhvaryu has to take a portion of the milk from the milk-vessel and pour into the Agnihotrahavanī. He asks the Sacrificer, 'Shall I take out the oblation?' The latter permits by uttering Om.

6. Two roots, Vac and Vah, with the prefix 'pra' give the future participle Pravakṣyan. As the former means 'to recite' and the latter 'to convey' the passage would bear two interpretations: (1) A Brāhmaṇa, when he is about to recite the Veda, says Om. (2) A knower of Brahman about to take his pupil to Brahman imparts Om (as a means). And, truly, with the help of it he attains Brahman.]

LESSON NINE

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च स्वाध्यायप्रवचने । च अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति सत्यवचा राथीतरः । तप

इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति नाकौ मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ इति नवमोऽनुवाकः ॥

ऋतम् what is right and proper as fixed by the scriptural rules and one's own reflection. **स्वाध्यायप्रवचने (स्वाध्यायश्च प्रवचनम् च)** learning of the Veda or reciting it to oneself and imparting of it to others **सत्यम्** truthfulness, sincerity in action **तपः** penance, religious observances that involve self-denial **दमः** self-restraint **शमः** absence of passion, tranquillity **अग्नयः** consecrated Fires (that are to be tended) **अग्निहोत्रम्** the offering of the oblations in the Fire every day morning and evening **अतिथयः** guests **मानुषम्** what is favourable to human welfare **प्रजा** offspring, family **प्रजनः** procreation at the ordained period of time **प्रजातिः** birth of grandson or marriage of the son **च** and (repeated 24 times) **(अनुष्ठेयानि** should be fulfilled). **सत्यम्** truthfulness **(एव** alone **अनुष्ठेयम्** should be practised) **इति** so **सत्यवचाः**: one who speaks the truth always **राथीतरः** offspring of Rathītara **(मन्यते** opines). **तपः (एव अनुष्ठेयम्) इति तपोनित्यः**: he who is constantly engaged in penance **पौरुशिष्टिः**: the teacher Paurus'iṣṭi **(मन्यते). स्वाध्यायप्रवचने एव (अनुष्ठातव्ये** are to be practised) **इति** thus **नाकः** Nāka **मौद्गल्यः** son of Mudgala **(मन्यते). तत्** that **हि** assuredly **तपः** penance (clause repeated). **[स्वाध्यायप्रवचने**—the expression is repeated 12 times to emphasize that teaching and learning of the Veda should never be missed even while engaged in the acquisition of the virtues and the discharge of the duties enjoined above.]

The practice of what is right and proper as fixed by the scriptural rules and one's own reflection; learning and imparting of the Vedas; truthfulness; religious observances that involve self-denial; self-restraint; tranquillity; tending the consecrated Fires; offering oblations into the Fire daily, morning and evening; hospitality; accomplishing what is favourable to human welfare; bringing up a family; procreation at the ordained period of time; getting the son married;—(all these conditions should be fulfilled before one gets the power of introspection and desire for liberation). The sage Rāthītara, who never swerved from truth, held that truthfulness alone would suffice; Paurus'iṣṭi who was constant in penance thought that devout austerity alone was enough; Nāka of the lineage of Mudgala stressed the study and imparting of the Vedas. —That[1] assuredly is Tapas; indeed, that is Tapas.

[NOTES—If meditation and knowledge alone would give liberation, one may be inclined to question the use of everything else taught by the scriptures. The text here emphasizes that they too have their purpose to serve in leading man to his divine goal.

1. *That assuredly is Tapas.*—It is repeated to inspire special regard. The highest good depends on the study

of the Vedas. The Taittirīyāraṇyaka, II. 12. commands to recite the Veda without fail, standing or walking, or sitting or lying down, so that one may be pure. Even the Sannyāsins who are above the injunctions of the ritualistic part of the Veda are to study repeatedly the useful portions of it. The Study of the Veda cannot be properly undertaken without truthfulness and austerity. Hence the study of the Veda and its imparting alone are emphasized as the highest need; the other virtues naturally go along with them.]

LESSON TEN

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणगुं सवर्चसम् । सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ इति दशमोऽनुवाकः ॥

अहम् I **वृक्षस्य** of the Tree **रेरिवा** (<**रेरिवन्**) stimulator, mover; **मम** mine **कीर्तिः** glory, knowledge **गिरेः** of the mountain **पृष्ठम्** top, upper surface **इव** like (**उच्छ्रिता** high). (**अहम्** I) **ऊर्ध्वपवित्रः** (**ऊर्ध्वम्**+**पवित्रः**) raised to the most Holy, **वाजिनि** in the Sun **इव** just as **सु-अमृतम्** the excellent immortal Being, **सवर्चसम्** endowed with lustre **द्रविणम्** power, wealth, **सुमेधाः** of true understanding, **अमृतोक्षितः** (**अमृतः**+**अक्षितः** or **अमृत**+**उक्षितः**) imperishable and unchanging or moistened with the ambrosia of immortality (**च** and) **अस्मि** I am. **इति** thus **त्रिशङ्कोः** (of the sage) Triśaṅku (who realized Brahman) **वेदानुवचनम्** recitation of the holy scripture.

I am the stimulator of the Tree[1] of the Universe; my[2] fame is high like a mountaintop; elevated to the most Holy, I am the excellent[3], immortal Being as He is in the Sun. I am the power[4], the wealth, refulgent with divine intuition; I have attained true knowledge; imperishable and immutable I have become. This is the Sacred Recitation of Triśaṅku.

[NOTES—It has been emphatically declared in the preceding Lesson that the solemn recitation of the Veda should not be missed by anyone seeking after welfare and liberation. But it will not be feasible for all to repeat and study the whole or even a considerable portion of the Veda daily. Therefore this 'post-illumination monologue' is provided by the sage Triśaṅku as a suitable substitute for the Veda, to be of use to those who aspire to his own realization.

1. A gigantic tree developing from the potentialities hidden in a small seed, rising high up in the vast sky, and at times standing still and firm in the calm air, and at times trembling and shaking in the wind, has always impressed the minds of men, evoking sublime reflections; and the sages have taken it as a profound symbol of God as manifest in the cosmos or extending beyond it. Vedic, Buddhistic, Gnostic, Hermetic, Christian, Islamic, and other traditions have reference to this universal symbol, both in the erect and in the inverted positions. Brahma-vṛkṣa, Bodhi-druma, Tree of Life, and the like, are familiar terms in the respective cultures to which these belong. In the Vedic tradition the tree stands either for

the Whole Reality or Its Cosmic manifestation. As the Reality, the erect Brahmavṛkṣa consists of a continuous stem with two parts, the one extending as the axis of the cosmos which maintains its existence, and the other branching above the universe. The S'vetās'vataropaniṣad, III. 9. states that the Great Being stands like an immovable Tree, without a second, in His own glory. The Maitrāyaṇyupaniṣad, VI. 4. speaks of the one As'vattha identified with Om. Ṛgveda, X. 31. 7. and 81. 4. ask क उ स वृक्षः आस यतो द्यावापृथिवी निष्टतक्ष ?—what is that Tree out of which heaven and earth were fashioned ? and the Taittirīyabrāhmaṇa, II. 8. 9. 6. makes it clear that Brahman is that tree. The Supalās'avṛkṣa mentioned in Ṛgveda, X. 135. 1. is identified with Brahman in the S'atapatabrāhmaṇa, I. 3. 3. 9., VI. 6. 3. 7., and VII. 1. 1. 5. Again in the Ṛgveda, I. 164. 20. (which verse reappears as Muṇḍakopaniṣad, III. 1.) and in I. 164. 22. reference is made to the self-same Tree to which the contrasted aspects of the Supreme Being as Jīva and Brahman are differently related. The Mahābhārata, As'vamedhaparva, XXV. 20-22 and XV. 12-15, has a full description of the Brahmavṛkṣa. The Viṣṇusahasranāma finally counts Vṛkṣa, As'vattha, Nygrodha, and Udumbara as names of the supreme Deity. In the second conception, viz. Saṁsāravṛkṣa, the Tree is inverted and it has its roots up in the Unmanifested, branching out in the manifested cosmos. The Kaṭhopaniṣad, VI. 1. conceives it, S'vetās'vatara., VI. 6. notices it, and the Bhagavadgītā XV. 1-3 describes it in detail. S'rī S'aṅkara also very eloquently comments on the Saṁsāravṛkṣa in both the contexts. In fact, Brahman being the apparitional cause of the

Universe, the Tree is after all the same, and he who has realized Brahman in Essence, like the sage Triśanku, through the knowledge of identity, is conscious that he is the mover of the World-Tree as the immanent Ātman, Who is the cause of its progression and dissolution.

2. *My fame etc.*—The exalted spiritual state which he has attained is known even to the gods who pay homage to him.

3. *Excellent, immortal etc.*—Refers to the Deity in the Sun, Cf. Chāndogya, III. 19. etc.

4. Draviṇa means both wealth and power; just as wealth alleviates worldly suffering, so the power of Brahmajñāna dispels all sorrow.]

LESSON ELEVEN

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्यस्माकꣳ सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि । ये के चास्मच्छ्रेयाꣳसो ब्राह्मणाः । तेषां त्वयासनेन प्रश्वसि-

तव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ॥ इति एकादशोऽनुवाकः ॥

वेदम् Veda **अनूच्य** having instructed in **आचार्यः** preceptor **अन्तेवासिनम्** the disciple **अनुशास्ति** advises, admonishes :—**सत्यम्** truth **वद** (you) speak ; **धर्मम्** duty, law, prescribed conduct **चर** (you) follow, be occupied with ; **स्वाध्यायात्** from the solemn recitation of the scriptures **मा** not **प्रमदः** (you) be heedless about. **आचार्याय** for the teacher **प्रियम्** liked, agreeable **धनम्** gift, prize **आहृत्य** having offered **प्रजा-तन्तुम्** line of descendants **मा** not **व्यवच्छेत्सीः** (you) cut off ; **सत्यात्** from truth **न** not **प्रमदितव्यम्** be inattentive ; **धर्मात्** from duty **न** not **प्रमदितव्यम्** be heedless ; **कुशलात्** from what is proper and good **न** not **प्रमदितव्यम्** be careless ; **भूत्यै** for well-being, auspicious rites **न** not **प्रमदितव्यम्** be negligent ;

स्वाध्याय-प्रवचनाभ्याम् from the study and the teaching of the Vedas **न** not **प्रमदितव्यम्** be indifferent; **देव-पितृकार्या-भ्याम्** what is to be offered to Gods and ancestors or *manes* **न** not **प्रमदितव्यम्** be mindless. **मातृ-देवः** he to whom mother is a god **भव** (you) be; **पितृ-देवः** he to whom father is a god **भव** (you) be; **आचार्य-देवः** he to whom the spiritual guide is a god **भव** (you) be; **अति-थि-देवः** he to whom the guest is a god **भव** (you) be. **यानि** which **कर्माणि** acts, deeds **अनवद्यानि** irreproachable **तानि** those **सेवितव्यानि** must be performed, **नो** (**न**+**उ**) and not **इतराणि** which are different; **यानि** which **अस्माकम्** pertaining to us **सुचरितानि** virtuous actions **तानि** those **त्वया** by you **उपास्यानि** be intent upon, **नो** and not **इतराणि** which are different. **ये के** whosoever **च** and **अस्मत्** than we **श्रेयांसः** more distinguished, superior **तेषाम्** of them **आसने** in session **त्वया** by you **न** not **प्रश्वसितव्यम्** must not be breathed [Or **त्वया** by you **तेषाम्** for them **असनेन** by a seat **प्रश्वसितव्यम्** recreation should be procured].

Having[1] instructed in the Veda the preceptor[2] advises the disciple: Speak the truth; follow the prescribed[3] conduct; be[4] not heedless about the solemn recitation of scriptures; (at the time of your departure from your preceptor) offer to him the gift liked by him, and take care that the line[5] of your race is not broken. Do[6] not fail to pay attention to

truth; never fail to pay heed to the performance of duty; do not be careless about what[7] is proper and good; be not negligent of well-being; never[8] be indifferent to the study and imparting of the Veda; be mindful of what is to be offered[9] to Gods and *manes*. Let[10] your mother be a god to you; let your father be treated like a god; let your preceptor receive divine honour; let your guests receive from you hospitality like a god. Those[11] acts that are irreproachable alone are to be performed, and not those that are their contrary. You must be intent on the virtuous actions that proceed from us and never on the contrary. You[12] must not even breathe a word when those who are more distinguished than us are in session for religious enquiry. (Or you must procure recreation for our superiors by offering a seat and other necessaries.)

[NOTES—In order to usher Brahmajñāna, or the full and unmediated knowledge of the Spiritual Reality, which is the ultimate teaching of the Upaniṣads, the whole personality of man must be regenerated through appropriate discipline undergone in one or more lives. Good work and noble conduct must precede before illumination is attained; even before a suitable birth is taken. Those whose conduct has been good, says the Chāndogyopaniṣad, V. 7. will quickly attain some good birth;

but those whose life has been evil will quickly attain an evil birth. Good conduct is therefore the *sine qua non* of spiritual life at all stages. He whose mind is not purified is not capable of acquiring Ātmajñāna, says Yājñavalkya (III. 141), just as a mirror smeared over with dirt cannot reflect an image. The Brahmasūtras, III. 1. 10. makes it explicit that the performance of Vedic rites, whether undertaken with the motive of reaping future rewards, or done as a course of spiritual duty with no desire for the rewards, will be cripple to produce the desired effect, if the agent of the act is not moral and pure. In this Lesson therefore the ideals of character are formulated in a gentle and humane tone for the edification of the daily conduct of a Brahmacārin.

1. *Having instructed etc.*—Some commentators consider this Lesson as a parting advice given to out-going students by the teacher; and likens it to a brief convocation address. This seems to be unwarranted from the circumstances. Anuvacana or recitation is only for the purpose of memorizing the Vedas. The injunction to study the Vedas includes also the inquiry into and the understanding of the text so that the disciple may put into practice what he has learnt, on entering the next stage of life. Śrī Śaṅkara therefore interprets 'anuśāsti' in the text as (anu) after having caused the pupil to learn merely the text, the teacher teaches (śāsti) the meaning. The disciple is not to depart from the teacher's house until the meaning also is grasped thorougly with his help. So these admonitions are to be taken as a practical advice given after the learning of the text of the Veda by rote and before starting the enquiry into the meaning. On the completion of that the pupil may leave the teacher.

2. *Preceptor*—Ācārya, literally, he who knows and teaches Ācāra or established rules of conduct (Manu, II. 140; 171.) He invests the student with sacrificial thread and instructs him in the Vedas, in the law of sacrifice, and in the mysteries of religion.

3. *Prescribed conduct*—The term Dharma here stands for duty in general, i.e., to oneself, to others, and to God.

4. *Be not heedless etc.*—At a time when books were unknown laying up in memory what has been learnt was very necessary for education. Forgetting of what one has learnt before is therefore condemned as slaying a Brāhmaṇa—ब्रह्महत्यासमं ह्येयं अधीतस्य विनाशनम्, Yājñavalkya, III. 228. The necessity of learning is repeatedly stressed; for knowledge in youth is wisdom in age. The great philosopher Confucius said: Love of kindness, without a love to learn, finds itself obscured by foolishness; love of knowledge, without a love to learn, finds itself obscured by loose speculation; love of honesty, without a love to learn, finds itself obscured by harmful candour; love of straightforwardness without a love to learn, finds itself obscured by misdirected judgment; love of daring, without a love to learn, finds itself obscured by insubordination; and love for strength of character, without a love to learn, finds itself obscured by intractability. Cf. also the emphasis on learning in Lesson IX. The Ṛṣis always held that learning is the eye of the mind. They never allowed to glide away from recollection what has been once studied.

5. *Line of your race etc.*—It may refer to Vidyāvaṁśa (succession of disciples) also, if the disciple chooses to be a Naiṣṭhika-brahmacārin.

6. *Do not fail etc.*—Truthfulness is insisted a second time to rule out utterance of falsehood even in forgetfulness. 'Truth is God's daughter.' Śrī Rāmakṛṣṇa said that truthfulness is the penance for this Kali Age. 'He who speaks falsehood withers up to the root,' says the Praśnopaniṣad, VI. 1. (समूलो वा एष परिशुष्यति योऽनृतमभिवदिष्यति). Cf. also *ib.* I. 16., Muṇḍaka, III. 1. 5 & 6, Kena, IV. 8, and Bṛhadāraṇyaka, 1. 4. 14. where truth is identified with Dharma.

7. *What is proper etc.*—i. e., Acts tending to self-preservation. Self-preservation and welfare must be secured by religious and secular means.

8. *Never be indifferent etc.*—The repetition is to warn against the omission of teaching others and performing one's Brahmayajña.

9. *Offered etc.*—worship and adoration of Gods and offering of Śrāddha or post-funeral rites to *manes*.

10. *Let your mother etc.*—'To love our parents is the first law of nature'; and it is insisted in all codes of morality. 'He that honoureth his father shall have a long life', says the Bible. 'Are not filial devotion and respect for elders' asks Confucius 'the very foundation of an unselfish life?' 'Let a son be devoted to the service of the parents as long as they live; if they are satisfied with his virtue, he gets the reward of all religious deeds; there is no god equal to the mother, no guide on a par with the father; there is no complete exoneration from a man's obligations to them; let him do for them daily what is agreeable; and let him not engage himself in any religious rite without their permission, the *sole* exception being what would lead to liberation.' Uśanaḥsaṁhitā, I. 33—37. The mention of

mother first shows that she is entitled to greater honour than the rest. Cf. also *Sayings of Sri Ramakrishna, p. 146.* 5th edn.

11. *Those acts etc.*—The Yogavāsiṣṭha lays down that what is not consistent with reason should not be accepted even if Brahmā were to tell it. No human being is absolutely and perpetually blemishless. Love or admiration of one's exemplar should not prompt one to copy his imperfections. The transgressions of great men are like the eclipse of the sun and the moon; we look up to them only when the eclipse has passed. One should remember Paraśurāma's obedience to his father, and not his slaying of the mother; Śunaḥśepa's gratitude to Viśvāmitra, and not his desertion of his parents; Yājñavalkya's obtaining of the Yajurveda through austerity, and not his offending the co-disciples.

12. *You must not even breathe a word etc.*—Politeness is the art of rendering to every one, without effort, that which is socially his due. A youth ought not to interpose when the elders who are full of wisdom and experience assemble to enquire into and deliberate on weighty matters. He should wait upon them with obedience and eagerness to learn. The alternative meaning is that he should render them service and hospitality.

श्रद्धया gladly and willingly **देयम्** (gifts) must be given; **अश्रद्धया** unwillingly **अदेयम्** (gifts) must not be made; **श्रिया** according to fortune **देयम्** (gifts) must be granted; **ह्रिया** with modesty **देयम्** (gifts) must be bestowed; **भिया** with fear **देयम्** (gifts) must be offered; **संविदा** with agreement in opinion **देयम्** (gifts) must be given.

Gifts[1] must be made gladly[2] and willingly; never give an unwilling gift. Let gifts be made according to one's fortune, with modesty[3] and fear. Let there be also agreement[4] in opinion (or friendly feeling) when the gifts are offered.

NOTES.—1. *Gifts.*—The Mahābhārata says: देयमार्तस्य शयनं स्थितश्रान्तस्य चासनम्। तृषितस्य च पानीयं क्षुधितस्य च भोजनम्॥ चक्षुर्दद्यात् मनो दद्यात् वाचं दद्यात् सुभाषितम्। उत्थाय चासनं दद्याद् एष धर्मः सनातनः॥—To the sick a bed must be given, to one weary of standing a seat, to the thirsty some drink, to the hungry food, and to the blind sight; one must give understanding; one must give good counsel; standing up one must offer a seat—this is the eternal rule.

2. *Gladly etc.*—In respect to the context the term śraddhā has been rendered as above. Śraddhā means faith, earnest belief, trust, loyalty, confidence, reverence, composure of mind, and religious zeal. One has śraddhā when one has a firm and active faith in the words of a competent spiritual guide and the revealed scriptures, and is ardent, earnest, and of set purpose. There is no room for frivolity, vacillation, scepticism, arrogance, pretence, and self-depreciation in a man possessing śraddhā. Devotion, adoration, oblation, sacrifice, and prayer become full and blemishless if only they are performed with śraddhā. श्रद्धयैव च दातव्यमश्रद्धाभाजनेष्वपि—Let him give with śraddhā even to those who do not merit it—says Sureśvara in the Vārtika. Cf. also Bhagavadgītā, XVII. 20-22 & 28. According to Mahānārāyaṇopaniṣad, 63, śraddhā is acquired by penance.

Bhāgavata, IV. 1. 49. conceives S'raddhā as the wife of Dharma significantly because both are inseparable. The Ṛgveda has a full hymn on śraddhā, X. 151. According to Yāska's derivation śraddhā sums up the God-receptive attitude of man. श्रुतिमात्ररसाः सूक्ष्माः प्रधानपुरुषेश्वराः ; श्रद्धामात्रेण गृह्यन्ते न करेण न चक्षुषा ॥ कायक्लेशैर्न बहुभिः तथैवार्थस्य राशिभिः ; धर्मः सम्प्राप्यते सूक्ष्मः श्रद्धाहीनैः सुरैरपि ॥ Agnipurāṇa. Cf. Chānd. Up. I. 1. 10 & IV. 1. 1 also.

3. *Modesty and fear*—Even if the gift is rich the bestower, in true humility, should feel as if it were only a very small thing in comparison with greater gifts. The soul is softened and sweetened by such charity which is the day-spring of virtue. On the other hand, an arrogant gift grates on the soul of the recipient. A civil denial, says the proverb, is better than a rude grant. अवज्ञया न दातव्यं, कस्यचिल्लीलयापि वा । अवज्ञया कृतं हन्यात् दातारं नात्र संशयः ॥—Do not deliver a gift with disesteem, nor playfully, for mere appearance ; that will certainly injure the giver—Vālmīkirāmāyaṇa. The fear of injury done to oneself through some blemish in the gift, or its grant, should be present in the mind of the giver to make the gift perfect. 'Wise fear begets care.'

3. *Agreement etc.*—'Saṁvid' is explained by S'rī S'aṅkara as friendliness; the word literally means harmony or agreement in opinion. Hence it will give this significant meaning: A person should not give a gift to another if he disagrees with the recipient about the purpose for which he seeks the gift. Duryodhana should not have extended his royal hospitality to S'rīkṛṣṇa which he denied because they did not agree in the purpose of their meeting.

अथ now ते for you कर्म-विचिकित्सा (कर्मसु विचिकित्सा) uncertainty regarding acts वृत्त-विचिकित्सा (वृत्ते विचिकित्सा) doubt regarding conduct वा or स्यात् should arise, तत्र there (in that place and at that time) ये whoever सम्मर्शिन: those who are able to judge impartially, cautious युक्ता: experienced आयुक्ता: independent अलूक्षा: (= अरूक्षा:) not harsh धर्मकामा: lovers of the Law ब्राह्मणा: Brāhmaṇas स्यु: be present, ते they तत्र there, in respect of those acts or the conduct which have given occasion to doubt यथा in which manner वर्तेरन् would proceed, तथा analogously वर्तेथा: (you) should rule yourself, act.

Now, should there arise any uncertainty regarding your acts, or doubt in respect of your conduct in life, you would rule yourself, exactly in the same manner as the Brāhmaṇas, who[1] are able to judge impartially, who are experienced, independent, gentle, and intent on the Law, and who happen to be present there, would act in regard to such matters.

[NOTES—1. *Who are etc.*—Briefly, approved authorities. The Upaniṣadic seers hardly discuss ethical theories, because ethics is not an end in itself in their view. The perfection they sought and realized lay beyond ethics, though through it. They held that individuality is only provisional and egoistic agency should be annihilated. The objective worth of an action therefore

is not an absolute standard for judging ethical values; they interpret all actions subjectively, that is, in terms of the self-denial and sacrifice which is involved in them. But attempts to fix the moral standard and the grounds of morality having reference only to individual preference or satisfaction, or one's own unguided reasoning and ephemeral ideals have only failed. The conflicts and confusions of the present-day humanity owe much to the discard of tradition. Knowing well the relative but full value of moral standards and their fluctuating nature, the ancient seers have emphasized heteronomy in ethics. 'A good example is the best sermon' seems to have been their maxim. Adults are to mould their character on the pattern of those who are better than themselves, especially when their own understanding will prove inadequate. Intellectual and ethical virtues are absorbed through imitating one's superiors, inspired by a genuine admiration for their virtues. In fact moral character has its basis in a multitude of specific habits formed in the light of the experience of those who are better than oneself. This point is emphasized by the text and is worth reflecting deeply.]

अथ now **अभ्याख्यातेषु** in (respect of) those who are falsely accused:—**ये** whoever **सम्मर्शिनः** able to judge impartially **युक्ताः** experienced **आयुक्ताः** independent **अलूक्षाः** gentle **धर्म-कामाः** intent on Law **ब्राह्मणाः** Brāhmaṇas **स्युः** be present, **ते** they **तत्र** there **तेषु** in (regard to) them **यथा** which manner **वर्तेरन्** would act **तथा** similarly **वर्तेथाः** you should act. **एषः** this (is) **आदेशः** command

(of the Veda); एषः this (is) उपदेशः advice, admonition; एषा this (is) वेदोपनिषत् the secret instruction of the Upaniṣads. एतत् this (is) अनुशासनम् commandment. एवम् in this wise उपासितव्यम् one should rule oneself in life. एवम् thus उ verily च and (after having understood) एतत् this उपासितव्यम् one should be intent upon (until the attainment of Self-realization).

And now with regard to those who are falsely [1] accused for some crime: Conduct yourself on the model of those cautious, experienced, independent, gentle Brāhmaṇas who are interested in the Law, and who happen to be present there. This is the command, this is the advice, this is the secret instruction of the Vedas; this is the commandment. One must rule oneself in life in the manner stated. Verily, after having understood, one must act continuously in the way taught above till the last; and never otherwise.

[NOTES—1. *Falsely accused*—One must not be quick to judge a person hearing others accusing him wrongly or calumniating him. One should observe what respectable elders do in regard to such persons and behave similarly. Yājñavalkya (III. 263) says that by falsely accusing another a person sins as a liar, and, in addition, takes on himself the sins of the victim.]

LESSON TWELVE

शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥ इति द्वादशोऽनुवाकः ॥

अवादिषम् I have declared; आवीत् has protected (See Lesson One for the word for word meaning of the rest.)

May Mitra, Varuṇa, Aryaman, Indra, Bṛhaspati, and all-pervading Viṣṇu grant us welfare and bliss. I bow down to Brahman in loving reverence. O Vāyu, I bow down to thee in adoration. Thou verily art Brahman perceptible. I have declared: Thou art the right; thou art the true and the good. That Universal Being entitled Vāyu has protected me. It has protected my teacher; me It has protected; my teacher It has protected. Om Peace, Peace, Peace.

[NOTES—The Deities mentioned in this Lesson were invoked at the outset to ward off all the obstacles on the path of the seeker after Brahman. The various acts of meditation were then prescribed to purify the mind of the student of Divine Wisdom. It is assumed that they have brought about the necessary result. It now remains for the student to offer grateful thanks to the Gods who have helped in preparing the way; otherwise the sin of ingratitude may still prevent the aspirant from reaching the goal. This is the purpose of this Uttara-śānti or post-peace-chant. See also notes on Lesson One.]

CHAPTER TWO: BRAHMĀNANDA-VALLĪ

LESSON ONE

हरिः ॐ। शं नो मित्रः शं वरुणः। शं नो भवत्वर्यमा। शं न इन्द्रो बृहस्पतिः। शं नो विष्णुरुरुक्रमः॥ नमो ब्रह्मणे। नमस्ते वायो। त्वमेव प्रत्यक्षं ब्रह्मासि। त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि। ऋतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु। तद्वक्तारमवतु। अवतु माम्। अवतु वक्तारम्॥ सह नाववतु। सह नौ भुनक्तु। सह वीर्यं करवावहै। तेजस्विनावधीतमस्तु। मा विद्विषावहै। ॐ शान्तिः शान्तिः शान्तिः॥ इति प्रथमोऽनुवाकः॥

नौ us both **सह** together **अवतु** may (He) protect; **नौ** us both **सह** together **भुनक्तु** may (He) nourish; (**आवाम्** we two) **सह** conjointly **वीर्यम्** with energy **करवावहै** may work. **नौ** of we two **अधीतम्** study **तेजस्वि** vigorous and effective **अस्तु** let be; **मा** not **विद्विषावहै** may we two dispute (lit. hate).

May[1] He (Brahman) protect us both together; may He nourish us both together; may we work conjointly with great energy; may our study be vigorous and effective; may we not dispute (or hate any). Let there be peace, and peace, and peace.

[NOTES.—For the word-meaning and translation of the first portion see p. 17. This Śānti is intended to remove the obstacles on the path of Self-realization as such.

1. *May He etc.*—The Brahman Who is the subject-matter of this chapter. Great energy of intellect is required to understand the subtle truths taught in the Upaniṣads. The teacher and the taught must be free from hatred towards any creature. No ill-feeling should spring up between them due either to defects in the imparting or receiving of instruction or by entering into futile disputes. Perfect mutual amity alone ensures efficient teaching and thorough understanding. Teachers will impart to the beloved disciple even the deepest mystery, says the Bhāgavata, I. 1. 8.—ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ॥

ॐ ब्रह्मविदाप्नोति परम्। तदेषाभ्युक्ता। सत्यं ज्ञानमनन्तं ब्रह्म। यो वेद निहितं गुहायां परमे व्योमन्। सोऽश्नुते सर्वान् कामान् सह। ब्रह्मणा विपश्चितेति। तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः। आकाशाद्वायुः।

वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ इति प्रथमोऽनुवाकः ॥

ॐ Om ब्रह्मवित् he who realizes Brahman परम् the Supreme आप्नोति attains. तत् एषा that very fact (lit. that, this) अभ्युक्ता it has been declared with reference to:— ब्रह्म the absolute Divine Reality सत्यम् Existence ज्ञानम् Intelligence अनन्तम् Infinitude. यः who गुहायाम् in the intellect (lit. cave, a hiding place) परमे in the supreme व्योमन् heaven निहितम् treasured, laid (ब्रह्म Brahman) वेद realizes, सः he विपश्चिता as the wise, omniscient ब्रह्मणा as Brahman सह together सर्वान् all कामान् desires समश्नुते completely fulfils—इति thus.

He[1] who realizes Brahman attains the Supreme. With reference to that very fact it has been declared: 'Brahman is Existence[2], Intelligence, Infinitude; he[3] who realizes Him treasured in the cave, in the highest ether, fulfils[4] all wants together, as Brahman the omniscient.'

[NOTES—1. *He who realizes*—The (*a*) application and (*b*) purpose of Brahmavidyā is laid down in this

maxim. (*a*) The reality which we experience through the senses and the mind is a display of multiplicity and variety ; and therefore it rationally demands as its background a unity which includes all, which is complete in itself, is determined by itself, and is capable of being explained entirely from itself. This metaphysical or spiritual Reality, which is the substance of the experiential reality, is called Brahman. Brahman appears Itself as the phenomena, becomes the Self of man, and yet transcends all phenomena. The Self in man explains the continuity of his life-history and makes him an agent capable of knowing and enjoying. There is an eternal ground of the multitude of separate Selfs, which supplies the rationale of the agreement in the perceptions of the various Selfs and the similarity in the process of individual reasoning. Not subjected to local and temporal conditions, this background cannot but be infinite and undivided. It is not contained by the space. It is the secret power of all consciousness veiled by the mysterious fabric of personality woven by Karma—the outcome of desire and Ignorance—in the loom of time. Having therefore the same characteristics (unity, infinitude and transcendence of the empirical or the phenomenal) the Reality which forms the background of the external phenomena and that which is the substratum of the various Selfs are identical. The universal Self and individual Self are essentially the same. He who has realized this identity is called a Brahmavit or Ātmajña. This is the application of this text as well as of all Vedānta. (*b*) The purpose of it is to reveal the path of liberation from the woes and limitations of repeated birth ; in short, from the turbulence of passion,

the bitterness of grief and disappointment. The individual Self is thrown into the interminable round of transmigration by Ignorance veiling its true nature. Ignorance begets desire, and desire generates activity directed towards ephemeral ends, which in the course of fulfilment produce good or bad tendencies, pulling up the individual Self to higher births, or dragging it down to lower life. Desire and activity cease only when all wants are fulfilled; that is, when unsurpassed perfection is attained. In the clause under discussion it is clearly stated that he who realizes Brahman attains that supreme perfection. By knowing one thing another thing cannot be attained; so here the object of knowledge and attainment are the same; and also knowing and attaining are identical. In other words, Brahman is the Supreme; Its knowledge through identity is the attainment of perfection. The purpose of Brahman-realization is self-perfection and the attainment of illumination, and liberation from the meshes of ignorance, desire, and rebirth. The statement given here is reinforced by Muṇḍaka, III. 2. 9—'He who knows Brahman becomes Brahman'. He realizes the final goal of evolution. This realization of Brahman is not limited to mere intellectual apprehension; it is really a profound experience in which the ordinary consciousness, working in the realm of time and space through subject-object relation, is transcended—widened and deepened into its Essence, namely, Brahman. Such a state is realized in the highest mode of indrawn concentration known as asamprajñāta or nirvikalpa-samādhi. One who has attained this realization has a true and immediate vision of the Divine Unity, and is the possessor of supreme

felicity, free as he becomes from all cravings and evanescent interests.

2. *Existence, Intelligence, Infinitude*—A definition of an object is however a necessity before a person knows it; for then only he can be assured that he has known the right thing. In respect of Brahman, the S'ruti, first of all, says that it is impossible to know It, much less define It like other objects; Brahman is the very core of the knowing subject and as such It can never be made an object of knowledge and defined strictly. Nevertheless two types of definitions are given in Vedānta, (*a*) by stating Its essential property and (*b*) by marking an important accidental character—called respectively as svarūpalakṣaṇa and taṭasthalakṣaṇa. The three predicates given here—being or existence, Intelligence or Consciousness, and infinitude or transcendence of spacial and temporal limitations—describe accurately what Brahman is in essence; they form the constitutive essence of Brahman, and not Its attributes. Existence is the most universal concept which leaves nothing whatsoever outside it. We become aware of even the non-existence of a thing as the existence of its absence. Existence is the substratum of all positive and negative entities. Thus awareness or consciousness and existence are never separable. Though there is no 'existence' apart from *what* exists, existence is a value which is always judged by a conscious being. The absence of consciousness cuts at the root of all value including existence. Thus the very perception of phenomena is the proof of Brahman. Things are perceived as real by all; and the existence or reality predicated of them is the Reality of Brahman. The experience of Reality as the

phenomena is made possible because of the Intelligence underlying the apparatus of ordinary consciousness. It is the nature of Intelligence to generate consciousness of things. Thus Existence and Consciousness are the obverse and the reverse of the same coin; one is inconceivable apart from the other. They constitute the essence of Reality. But Consciousness and what is made conscious of cannot be—apparently at least—the same. Intelligence is non-material, while what it makes conscious of is material; that is to say, the former is non-dimensional while the latter is dimensional. The nature of the one is just the opposite of the other. 'Matter' is cognized only in space-time relation. In fact matter is the self-limitation of Spirit or Consciousness. Whatever is material is thus limited. Intelligence is non-material and therefore unlimited—it is infinitude. Thus Brahman, the ultimate Reality, is in essence Being, Intelligence, and Infinitude. Etymologically too Brahman (from $\sqrt{\text{Bṛh}}$ = to grow without limit) gives this signification. The definition of Brahman made familiar by the compact phrase Saccidānanda, in the later history of Vedāntic thought, may be traced to this famous sentence. The term 'satyam' may be taken as an equivalent of 'sat'. Sat has a twofold meaning; it stands for Reality in its cosmic aspect and its a-cosmic aspect. A comparison of Chāndogya, VI. 8. 7. and Bṛhadāraṇyaka, II. 1. 20, makes it clear. When the term 'satyam', (Reality), is used to denote true Being, or the prius of being and non-being, the phrase satyasya satyam is used at times. Śrī Rāmānuja whose view of Reality differs from that of Śrī Śaṅkara considers that the three marks mentioned are the attributes of Brahman and emphasizes

'satyasya satyam' to bring out the idea of substantival and attributive Consciousness. S'rī S'aṅkara deems sat and satyam as well as cit and jñānam as equivalents. Nor is there any difficulty in equating anantam with ānanda; one need not believe that it is an ancient error as Deussen cautiously suggests (*The Philosophy of the Upaniṣads*, p. 127). It is clearly stated in Chāndogya, VII. 23. that infinitude alone is Bliss; and that there is no Bliss in the finite. This much-treasured sentence thus gives a perfectly rational and specific description of the ultimate Reality.

3. *He who realizes Him etc.*—Guhā or cave stands for the heart or intellect, because the three factors knower, knowledge, and object of knowledge, emerge from its operation. Paramavyoma, the highest ether, may be construed either independently or as qualifying the term 'cave'; its position allows both ways. When construed parallely it would read: 'in the cave of the intellect and in the remotest ether (i.e. the avyākṛta akṣara or the Unmanifested)—virtually Brahman, the cause of the universe in Whom all objects were hidden waiting for manifestation'. S'rī S'aṅkarācārya contends that it is more appropriate to take the 'highest ether' as qualifying the cave of the heart or intellect, the reason being that the purpose of the passage is immediate knowledge of Brahman, and that therefore the latter meaning alone would fit in with that context. Realization of Brahman in the remote space is out of tune with the rest of the passage; for such objective knowledge would not dispel ignorance and put an end to rebirth. Hence the 'highest ether' should refer to the space in the heart, the seat of intellect or Buddhi, where Brahman is intuited

as the immediate Self witnessing the modifications of Buddhi.

4. *Fulfils and wants*—It will be evident from the sequel that the joy of creatures is borrowed from Brahman, the fount of all felicity. Ordinary pleasure arises only on the ground of merit, and it is enjoyed only through the means or channels by which it comes. Being conditioned by various factors, sense pleasure is naturally fragmentary, varying, excellable, and intermittent. It is always mediated through some vehicle or upādhi. The felicity that accrues to one who has realized his identity with the all-knowing Brahman is not an experience of a succession or summation of sensuous pleasures; it is a simultaneous experience of the entire bliss in an eternal Now. That unsurpassed beatitude is only imperfectly grasped by the intellect, and is totally beyond the senses.]

तस्मात् from that, i.e. from that Brahman एतस्मात् from this आत्मनः from the Ātman वै verily (from that very Ātman which is Brahman) आकाशः ether सम्भूतः came to be; आकाशात् from ether वायुः air; वायोः from air अग्निः fire; अग्नेः from fire आपः water; अद्भ्यः from water पृथिवी earth; पृथिव्याः from earth ओषधयः herbs; ओषधीभ्यः from herbs अन्नम् food; अन्नात् from food पुरुषः the person, man (च also सम्भूताः sprang up). सः he वै indeed एषः this पुरुषः man अन्न-रस-मयः consisting of the essence of food. तस्य his इदम् this (pointing out by the finger) एव indeed शिरः head; अयम् this दक्षिणः right पक्षः wing; अयम् this उत्तरः left पक्षः wing; अयम् this आत्मा trunk;

इदम् this पुच्छम् tail, hind part, i.e. the part below the hip प्रतिष्ठा foundation, stay, ground. तत् (about) that अपि also एष: this श्लोक: stanza भवति there is :

From[1] that very Ātman (which has been referred to as Brahman) ether came to be; from ether air, from air fire, from fire water, from water the earth, from the earth herbs, from herbs food, and from food the person, came to existence. He[2] indeed is this man consisting of the essence of food. This indeed is his head; this is his right wing; this is his left wing; this is his trunk; and this is the hind part forming the support and foundation. There is, besides, this stanza (of fourteen lines) explaining it :

[NOTES.—The object of the whole chapter is laid down in the first sentence and briefly explained in the immediately following passage by a sacred verse. The sequel is a more elaborate explanation of the central idea in all its bearings.

1. *From that very Ātman etc.*—Here, as in Bṛhadāraṇyaka, I. 4. 1-4. and Aitareyopaniṣad, I. 1-3. Ātman is spoken of as the First Principle from which the whole universe has emanated; and in that sense It is equated with Brahman. Both the terms are sometimes interchanged; sometimes they appear side by side, one defining the other. In the latter case the limitation in the

term Ātman—more or less subjective in signification—is removed by the term Brahman; and the conception that Brahman is only an objective reality is done away with by the term Ātman. We get in this paragraph a general description of the *modus operandi* of creation, from a psycho-metaphysical standpoint. Ātman is determined as the First Principle because It is the background of all that we conceive and perceive. From this Principle of Pure Consciousness, which is also Existence and Infinitude, first emanates space embodying the subtle rudiment of matter known as ether along with time; this evolute develops into more distinct forms and becomes the whole relative phenomena. The quality of sound is associated with this spacial ether as reception of sound demands ether; air is evolved from ether with an added quality of touch; still more gross is fire—that form of energy which is cognized as heat and light—with the quality of colour superadded; water springs up from fire with its specific quality of taste; and finally the last constituent of the universe, earth, is evolved with the quality of smell included in. This is the analysis of the universe into its five constituent elements, making sensuous perception the standard of measure. For the first time we get here the five elements mentioned and an emanatory theory of cosmogony set up. They sum up inorganic creation, which in its turn gives rise to organic creation through vegetation and food. The above analysis of the universe is metaphysical and may be deemed unsatisfactory from the standpoint of modern science, the method of which is purely empirical. Vedānta stands for a complete synthesis of experience, while Science deals only with a fragment

of it. Both Vedāntic and scientific analyses are based on sense experience, and their validity does not vary; but the difference lies in the fact that the Vedāntic study of external Nature is for the purpose of liberating the soul of man from the blind mechanism of Nature. For that purpose the present account of evolution alone is serviceable. None but the absolute Reality is truly free and perfect; man becomes liberated only when he realizes that he is that Reality; to come by that knowledge he has to understand that he has descended from it; otherwise he can never realize that he is Brahman. His descent from Brahman is linked with the evolution of the whole universe cognized as the five elements and their products. Being only an illusory transformation of Brahman, man can really become perfect by dispelling that self-forged illusion, by recognizing that his five-fold personality is only an upādhi or vehicle of Brahman. Only an apparitional evolution of Reality which is the ground and support of the relatively real phenomena of man and the universe can make this realization rational and possible.

2. *He indeed is this man etc.*—Annam stands for food or 'matter.' Matter is what is 'used up' by the Spirit. Even the untaught man in the street can understand Brahman when he is told that body is the Puruṣa or Brahman. The various members of the body are compared to the limbs of a bird and its support and foundation is stressed to lead the soul to the more inward truths. No doubt, all creatures have descended from Brahman; for It is the substratum of all. But man is specially cited because he alone is competent to realize Brahman. The picture of the bird is called up to apply

also to the other Kośas which are like the physical body, being in the form of molten metal cast in a mould. Only when the body is conceived in the shape of a bird can we speak of a tail and a support ; and only when each Kośa is pictured as endowed with this support, the last Kośa can be spoken of as having its ground in Brahman. This is the significance of the bird analogy.]

LESSON TWO

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीगं् श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपियन्त्यन्ततः । अन्नगूं हि भूतानां ज्येष्ठम् । तस्माथ्सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते । अन्नगूं हि भूतानां ज्येष्ठम् । तस्माथ्सर्वौषधमुच्यते । अन्नाद्भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति । तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति । इति द्वितीयोऽनुवाकः ॥

याः काः च whatsoever (lit. which, who, and) **प्रजाः** creatures **पृथिवीम्** earth **श्रिताः** attached to, contained by **अन्नात्** from food **वै** truly (**ताः** they) **प्रजायन्ते** are born; **अथो** likewise **अन्नेन** by food and food **एव** alone **जीवन्ति** remain alive. **अथ** moreover **अन्ततः** finally **एनत्** to it **अपियन्ति** (they) enter, dissolve into. **अन्नम्** food **हि** surely **भूतानाम्** among beings **ज्येष्ठम्** pre-eminent, first; **तस्मात्** on that ground (**अन्नम्** food) **सर्वौषधम्** (=**सर्वेषां औषधम्**) medicament of all (**इति** so) **उच्यते** is regarded as. **ये** those who **वै** verily **अन्नम्** food **ब्रह्म** Brahman (**इति** thus) **उपासते** contemplates **ते** they **सर्वम्** all **अन्नम्** food **आप्नुवन्ति** obtain. **अन्नम् हि भूतानाम् ज्येष्टम्; तस्मात् सर्वौषधम् उच्यते**— The repetition implies that there is an Upāsanāvidhi viz. an injuction to meditate on food as Brahman, if one wishes food for oneself. **अन्नात्** from food **भूतानि** living beings **जायन्ते** are born; **जातानि** those that are born **अन्नेन** by food **वर्धन्ते** increases, are reared; **भूतानि** living beings **अद्यते** is consumed **अत्ति** consumes **च** and; **तस्मात्** hence **तत्** that **अन्नम्** what is eaten, food **उच्यते** is called. **इति** thus.

'Whatsoever creatures[1] are contained by the earth, truly, all of them are born from food; likewise by food and food alone they remain alive; moreover they return into it in the end. Surely food is the first and pre-eminent among all that is created; hence it is

regarded as the medicament of all. Those[2] who contemplate food as Brahman really obtain all food. For food is the first among beings; hence it is called a panacea. Living beings are born from food; having been born they are reared by food; food[3] is called 'annam' because creatures both consume it and are consumed by it.'

[NOTES—1. *Creatures are . . . . born from food.*—All organisms are produced from inorganic matter, they subsist on it, and are dissolved into it after the period of life. There is thus a fundamental unity in Nature with a deep moral significance. Nature, or the Virāṭ-body, constituted of unorganized matter, is the immediate datum that strikes our mind at first thought. It is here called Annabrahman or the Infinite's aspect of Utility. The scientist who considers life and consciousness as mere developments of matter—an epiphenomenon—as well as the untutored yokels, both consider matter as the basis and stuff of our environment. The Upaniṣad takes this 'public' fact to lead the enquiring mind step by step to further and more complete concepts. The idea contained in the clause is repeated again for the purpose of explaining the derivation of 'annam'.

2. *Those who contemplate food etc.*—The first step towards the knowledge of Brahman is to circumscribe one's notion of Self to the physical body; for it is natural for one, through excessive attachment to one's possessions and kinsmen, to have the conceit that they are part

of one's own Self. Unless the mind that is preoccupied with these trappings is turned back to the interior, the secret of personality cannot be discovered. Hence the Śruti advises to reflect on one's own corporeal Self as Brahman. This gross body also is called a Self because it is the first object which the unphilosophical minds mistake for the true Self or Ātman. By this Upāsanā of the Annamaya Self the aspirant takes his stand on the corporeal or elemental Self. If he is prematurely cut off from life while engaged in this practice without having the occasion to penetrate into the deeper layers of his personality, still he will attain all food, that is, the cosmic Person or Virāṭ constituted of the whole material world. In fact, this meditation and its reward are meant only to divert the human mind from external pursuits to a fruitful enquiry into the Self.

3. *Food is called annam etc.*—Here is an instance of the etymological method of driving home a philosophical truth. Annam is derived in the passive and active senses to stress the idea that the cosmic Being who is manifest in the form of Food or Matter exists both as the consumer and the consumed. It is the one Spiritual Principal, Brahman, that assumes the multiplicity and diversity of aspects by being immanent in all things, essentially invisible and yet manifesting. In the form of annam the Supreme Person outgrows His own nature, says the Puruṣasūkta, 2 ; and that very idea is reproduced in the Muṇḍaka., I. 1. 8. which states: Through the energy of will Brahman swells and the material universe—annam—is born. इदं सर्वमन्नं चैवान्नादश्च—This dimensioned cosmos is food and its eater—, says the Bṛhadāraṇyaka, I. 4. 6; it is also stated that annam is the

tether of life which is allegorically spoken of as the calf, *ib.* 2. 2. 1; and that अन्नं वै प्रजापतिः—ths cosmic Being is food, Pras'na., 1. 14. It is evident from all these that the universe is a theophany to the vision of the seers, and that there cannot be a real dichotomy in Reality. Matter is the medium of life, and hence it cannot be an antagonistic force with which life has to wage war perpetually. The material environment exists to be controlled and utilized by the vital Energy centered in the organism. Life and matter exist as mutual help-mates to evolve greater perfection—higher levels of consciousness; hence the term annam or food implies the idea of assimilation and evolution, and is used as a synonym of Matter. This is particularly significant.]

तस्मात् than that वै verily एतस्मात् than this अन्नरसमयात् than what is formed from the essence of food अन्यः other अन्तरः interior प्राणमयः consisting of vital airs आत्मा Self (अस्ति there is); तेन by him एषः this, i.e. Annamaya Self पूर्णः is filled, pervaded. सः he वै truly एषः this one पुरुष-विधः of the form of a person एव exactly; तस्य his पुरुष-विधताम् being in the form of a person अनु along, according to अयम् this one पुरुष-विधः of the shape of a person; प्राणः एव तस्य शिरः; व्यानः (तस्य) दक्षिणः पक्षः; आकाशः middle space (तस्य) आत्मा; पृथिवी earth (तस्य) पुच्छम् (च) प्रतिष्ठा (च)। तद् अपि एषः श्लोकः भवति।

[In this and succeeding paragraphs only the Anvaya of repeated words is given, omitting the meaning. See pages 84 and 85 for their verbatim sense.]

Verily, other than that[1] one which consists of the essence of food, and contained by it, is this Self consisting of vital energy by which this Annamaya Self is filled. Truly this one also is exactly of the form of a person; that one being in the shape of a person, this one also, accordingly, is of the form of a person. Prāṇa, indeed, is his head, Vyāna is his right wing, Apāna is his left wing, Samāna is his trunk, and Udāna is his support and foundation. Further there is the following stanza about it:

[NOTES—1. *That one which consists etc.*—The Chāndogya, 8. 7-12. speaks of the material Self or the body, the inner Self free from the body, and the Supreme Self which is the objectless knowing subject. In this Lesson, as a further development, five Selfs are assumed, Annamaya, Prāṇamaya, Manomaya, Vijñānamaya, and Ānandamaya, each forming, as it were, the sheath or husk of the true Self which is the kernel. All these five sheaths are common to man and Nature. Obversely by emanation Brahman has descended into man and Nature; and reversely, stripping off the sheaths one by one and proceeding inward and inward, man realizes the innermost Spiritual Essence of man and Nature in its true and transcendental aspect. The life-energy or Prāṇa fills the corporeal body as fire permeates a red-hot iron ball, assuming the shape of that object.

2. *Prāṇa etc.*—These various modifications of one Vital Energy are here made to correspond to the members of the physical body. Akāśa and Pṛthvi in the text stand for Samāna and Udāna; for in this context no other interpretation can be appropriate. See also Note 1 on p. 51.]

LESSON THREE

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यत इति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात्प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग् दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥

इति तृतीयोऽनुवाकः ॥

ये whatever मनुष्याः men पशवः animals च and (सन्ति exist ते they सर्वे all) प्राणम् Vital Force अनु along, depending on प्राणन्ति remain alive. प्राणः life-force हि for भूतानाम् of living beings आयुः life-duration; तस्मात् on

that ground (प्राणः) सर्वायुषम् the life-duration of all (इति so) उच्यते is regarded as. ये those who प्राणम् vital airs ब्रह्म Reality (इति so) उपासते, contemplates ते they सर्वम् entire एव verily आयुः life यन्ति reach (lit. go). प्राणः Prāṇa हि verily भूतानाम् of creatures आयुः life; तस्मात् for that reason (सः it) सर्वायुषम् full life उच्यते is said. इति so. तस्य of that (i.e. the Annamaya Self) पूर्वस्य of the former यः who शारीरः embodied आत्मा Self, (सः he) एषः this one एव verily. तस्मात् वै एतस्मात् from that very प्राणमयात् consisting of vital airs (आत्मनः) अन्यः other than, apart from अन्तरः within मनोमयः consisting of the mind आत्मा Self (अस्ति there is). तेन by that one एषः this one पूर्णः is filled. सः he वै verily एषः this one पुरुषविधः of the form of a person एव indeed. तस्य his पुरुषविधताम् being in the form of a person अनु depending on अयम् this one (i.e. the Prāṇamaya Self) पुरुषविधः of the shape of a person. यजुः एव तस्य शिरः; ऋक् दक्षिणः पक्षः; साम उत्तरः पक्षः; आदेशः injunctions (as given in the Brāhmaṇas) आत्मा; अथर्वाङ्गिरसः The hymns of the Atharva-veda (तस्य) पुच्छम् (च) प्रतिष्ठा (च)। तद् अपि एषः श्लोकः भवति ॥

'Whatever[1] gods or men or animals exist, all of them depend on Prāṇa for their life. Truly Prāṇa is the life-duration of the animate world; on that ground it is regarded as the universal Life (Sarvāyuṣam). Those who

contemplate Prāṇa as Brahman assuredly attain the full span of life. For Prāṇa is the life of creatures and is therefore called the entire duration of life, (Sarvāyuṣam). The[2] embodied Self of the former one is, verily, this one. Other than that Self consisting of Prāṇa there is within it another Self consisting of Manas[3] by which this Prāṇamaya Self is filled. This one also is of the form of a person according to the other one's being in the shape of a person. Yajus is his head, Ṛk is his right wing, Sāma is his left wing, the injunctive part of the Vedas (to wit, the Brāhmaṇas) is his trunk, and the hymns of the Atharva-veda are his support and foundation. With regard to this there is also the following stanza :

[NOTES—1. *Whatever gods etc.*—Personifications of Cosmic forces and Indriyas (sense-powers) are called gods. They exist and function against the background of and supported by Cosmic Life called Sūtrātman or Prāṇa. What is measured off as the life-span of a single living organism is only an eddy, as if it were, in the universal current of Vital Energy forming a centre of Nature's evolution and Spirit's manifestation. A particular being is said to be alive only so long as the vital airs function in him. The word 'sarvāyuṣam' is repeated twice in

two senses; first, in the sense of universal life, because all creatures remain alive in the universal Life-force; second, in the sense of the complete span of life which in the case of man, according to the Vedas, is one hundred years. Under whatever attribute an Upāsaka meditates on Brahman, that same attribute he obtains if he so wishes. He who meditates on Prāṇa as Universal Life (Sarvāyuṣam), attains the allotted full life (Sarvāyuṣam), Prāṇa being the Sūtrātman.

2. *The embodied Self of the former etc.*—In the series of sheaths or Selfs the Self consisting of Prāṇa is the second. Life is not confined to the corporeal body constituted of distinct members, but it extends to the other Selfs also. The second and the succeeding sheaths are not like the first one; for they are subtle and they fill the first one like heat filling a metal piece put in fire. Therefore each of them forms a homogeneous whole indistinguishable into parts unlike the corporeal Self which contains all the others. Thus here is a subtler and more spiritual conception of the Self. When a spiritual aspirant becomes deeply convinced that the Prāṇamaya Self is the cause and support of the corporeal Self, the importance of the latter dwindles and finally it becomes a mere illusion, or a shadow of the true Self; for there cannot be more than one Self in man. An alternative interpretation of the passage is this: The Ātman-Brahman Reality which is the Self of the former (the Annamaya Self) is the Self of this (the Prāṇamaya Self) also. This view emphasizes that all Kos'as or sheaths are an illusion called up by the ignorant soul on the substratum of the true Self. It is only in a relative sense that one Self is spoken of as the embodied Self of another.

3. *Manas etc.*—The internal organ of perception and cognition is called manas. Here it is employed to denote all its powers also—internal and external senses, memory, understanding, and the rest. The Manomaya Self is subtler and higher than the Prāṇamaya Self, and is the basis of the functioning of the latter either through conscious impulse or through subconscious modifications called 'Saṁskāras'. Just as the life-force is functioning in every cell of the body, the principle of manas also is pervading throughout the body; this fact may be assumed from the possibility of receiving sensations from every part of the organism. The same symmetrical allotment of parts is followed here also as before. The importance of Yajus is evident, and so it is given the position of the head. This allotment has no basis except that of the assertion of the S'ruti. Yajus and the rest refer to a species of speech which has its origin in the vṛtti—mode or function—of the mind which can be repeated verbatim. The holy verses and passages of the Vedas are nothing but the pure Intelligence of Brahman limited by the factor of mental vṛttis assuming that form. That is how the Vedas are eternal; that is also why the Vedas are identified with Ātman in some S'ruti. By accepting the words of the Vedas as the expression of mental acts their repetition becomes possible. The Vedas being one with Ātman or Intelligence, they can shed light on truths hidden from the senses, which it will not be possible if they are mere sounds bereft of the background of Intelligence. The Manomaya Self of the spiritual aspirant consists of wisdom; it is Vedātmā, says S'rī S'aṅkara.]

LESSON FOUR

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ इति चतुर्थोऽनुवाकः ॥

यतः whence **वाचः** all speech **मनसा सह** along with the mind **अप्राप्य** without reaching **निवर्तन्ते** recoil—**ब्रह्मणः** of Brahman **आनन्दम्** bliss **विद्वान्** he who knows **कदा च न** never **बिभेति** fears, **इति** thus.

'That[1] from which all speech recoil along with Manas being unable to reach, he who knows the bliss of that Brahman sheds fear completely for all time'. So it is.

[NOTES—1. *That etc.*—This stanza offers some difficulty in interpretation. In the place where the Manomaya Self is described a statement that the bliss of

Brahman is inconceivable and ineffable and is capable of routing all fear is inappropriate ; moreover the same verse is found in its proper place in Lesson IX. S'aṅkarānanda explains that the passage is intented to show that Brahman as described here is the cause of the Manomaya which is now in question and is required to be described. Ānandagiri, finding that S'aṅkarācārya has omitted to comment on it assuming it to be explicit, states that Brahman here denotes Manas and ventures the following explanation : Manas is illumined by Consciousness which is its witness ; speech does not manifest it, nor its own modifications which are also called manas. Hence manas transcends words and mind. Universal mind and universal life being one in essence, both deserve the name Brahman in Its relative aspect. There is no cause for fear when the Upāsaka contemplates on the Manomaya Brahman, knowing that there is bliss in that contemplation, and dwells in the state of the Cosmic Person. Then the joy of divine contemplation, which dispels all fear, is felt in the mind. This appears to be rather forced. The passage in truth emphasizes the unknowable nature of Brahman as far as its peculiar and essential being is concerned. Even though It is more than known in a special sense, It is also known, being the very ground of the knowing agent.]

तस्य पूर्वस्य यः शारीर. आत्मा (सः) एषः एव । तस्मात् वै एतस्मात् मनोमयात् अन्यः अन्तरः आत्मा विज्ञानमयः ; तेन एषः पूर्णः । सः वै एषः पुरुषविधः एव । तस्य पुरुषविधताम् अनु अयम् पुरुषविधः । श्रद्धा एव तस्य शिरः ; ऋतम् (तस्य) दक्षिणः पक्षः ;

सत्यम् (तस्य) उत्तरः पक्षः; योगः (तस्य) आत्मा; महः (तस्य) पुच्छं (च) प्रतिष्ठा (च)। तद् अपि एषः श्लोकः भवति।

The[1] embodied Self of the former is verily this one. Different from that Self which consists of Manas there is the other inner Self[2] which consists of Vijñāna or intelligence by which this Manomaya Self is filled. This one also is of the form of a person, according to the other one's being in the shape of a person. S'raddhā[3], surely, is his head; Right is his right wing; truth is his left wing; Yoga is his trunk; and Maha is his support and foundation. Regarding this too there is the following stanza:

[NOTES—1. *The embodied Self etc.*—i.e., Prāṇamaya Self and Manomaya Self are related to one another as body and soul. In reality the Ultimate Self alone is the Self of each Self just as the basis of an illusory serpent is only a real rope, and not any other illusory appearance.

2. *Self which consists of Vijñāna.*—The fourth in the series of Selfs is the Vijñānamaya Self. The term Vijñāna is ordinarily employed to denote the faculty of discernment or of judgment, and in that sense it is synonymous with Buddhi. Buddhi or determinate knowledge is only one of the functions of consciousness, the others being doubt, egoism, and imagination—manas,

ahaṅkāra, and citta. Here Vijñāna is used in the sense of Jñānātman used in Kathopaniṣad, I. 3. 9, 10 & 13. It is the subject who feels as 'I' familiarly called Jīva in the Nyāya system. It is the principle of Ego permeated by the semblance of Pure Consciousness and forming the centre of agency and enjoyment. It is because of the fact that the Vijñānamaya is co-terminus with the Manomaya and Manomaya permeates thoroughly the Prāṇamaya which again entirely fills the Annamaya that a man has the notion regarding the body, 'I am a person'. While the Manomaya is of the form of psychoses or modifications of the mind, Vijñānamaya is the owner of such states or modifications.

3. *Śraddhā etc.*—Vide note 2 on p. 69; for Right and truth see pages 56, 188. Yoga is concentration of thought, See Kaṭhopaniṣad, VI. 11. Just as the various members of the body function properly only when they are united to the trunk, so also the attitude of Śraddhā and other moral excellences which the agent has to cultivate, if he has to act efficiently and fruitfully, come only when they are based on concentration of thought or Yoga. Mahat stands for the cosmic Intellect or Hiraṇyagarbha the source of all individual Egos. Hiraṇyagarbha is the sum total of Egos. He is the Universal Ego. Hence Mahat is the support and foundation of Vijñāna.]

LESSON FIVE

विज्ञानं यज्ञं तनुते। कर्माणि तनुतेऽपि च। विज्ञानं देवाः सर्वे। ब्रह्म ज्येष्ठमुपासते। विज्ञानं ब्रह्म चेद्वेद।

तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान् कामान् समश्नुत इति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ इति पञ्चमोऽनुवाकः ॥

विज्ञानम् (the agent possessing) intelligence **यज्ञम्** sacrifice **तनुते** performs; **कर्माणि** deeds **च** and **अपि** also **तनुते** performs. **सर्वे** all **देवाः** gods **विज्ञानम्** Intelligence (sense of I) **ज्येष्ठम्** first, pre-eminent **ब्रह्म** Brahman (**इति** so) **उपासते** worships. (**यः कश्चित्** any one) **विज्ञानम्** Intelligence **ब्रह्म** Brahman **वेद** contemplates **चेत्** if—**तस्मात्** from that **न** not **प्रमाद्यति** is heedless about **चेत्** if—(**सः** he) **शरीरे** in the body **पाप्मनः** sins **हित्वा** having laid aside. **सर्वान्** all **कामान्** desires **समश्नुते** attains. **इति** thus. **पूर्वस्य तस्य यः शारीरः आत्मा (सः) एषः एव । तस्मात् वै एतस्मात् विज्ञानमयात् अन्यः अन्तरः आत्मा । आनन्दमयः; तेन एषः पूर्णः । सः वै एषः पुरुषविधः एव । तस्य पुरुषविधताम् अनु अयम् पुरुषविधः । प्रियम् एव तस्य शिरः; मोदः (तस्य) दक्षिणः पक्षः; प्रमोदः (तस्य) उत्तरः पक्षः; आनन्दः (तस्य) आत्मा; ब्रह्म (तस्य) पुच्छं (च) प्रतिष्ठा (च) । तद् अपि एषः श्लोकः भवति ।**

'The[1] agent possessing intelligence performs sacrifice, and also accomplishes the various deeds. All gods worship Vijñāna as Brahman, the eldest. If one contemplates Vijñāna as Brahman, and never grows heedless about it, one lays aside all sins in the body and attains all desires'. This one, verily, is the embodied Self of the former one. Within[2] this Vijñānamaya Self and apart from it is the Self consisting of bliss by which the former is filled. This one also, truly, is of the form of a person, according to that one's being in the shape of a person. Love[3] is his head, joy is his right wing, delight is his left wing, bliss is his trunk, and Brahman is his support and foundation. On this there is also the following stanza:

[NOTES—1. *The agent possessing etc.*—Vijñānam, as has been pointed out, stands for the individual Soul who is the agent and experiencer of all work. Truly the agency and enjoyership belong to the Vijñānamaya Self; but it is falsely imputed to the Pure Consciousness that is the witness. Sacrifices like Jyotiṣṭoma and all deeds in general which an agent performs are done by the Vijñānamaya Self through the various other selves which are but its instruments. What is microcosmically known as the individual Self is macrocosmically Hiraṇyagarbha or Mahat or Sūtrātman,—the Cosmic Ego centred in

cosmic understanding or Vijñāna. This Hiraṇyagarbha or Vijñāna-brahman is spoken of as the eldest because He is the first manifestation of the Ultimate Reality in the realm of causal relations, and so He is the cause of all subsequent activity. By contemplating on Him the gods have attained their eminence. Vijñāna is really proximate to Brahman-Ātman Reality, as there is only a thin veil separating it. And therefore it is easy to realize Brahman through it. There is true similarity between the individual Ego, or the Vijñānamaya Self, and Cosmic Ego or Hiraṇyagarbha inasmuch as both are agents and enjoyers, the one being the particular and the other the total. The latter may therefore be contemplated in terms of the former; that is, one may meditate: 'I, the Vijñānamaya Self, am the Vijñānamaya Brahman or Hiraṇyagarbha in essence'. By constantly practising this type of contemplation zealously, the aspirant's mind will not wander away to the other outer sheaths which are only the vehicles of the Vijñānamaya Self, and he will be rid of all sins; for the root of all sin is the conceit that the body is Self, and the attachments and aversions that follow in its wake. He who is firm in the idea that 'I am Vijñāna and Vijñāna alone', and so devoted to the contemplation of Brahman in the Upādhi of intelligence, hardly feels that he is an individual acting and enjoying and suffering like the ordinary unregenerate men; and at death he will be united to Hiraṇyagarbha or the cosmic totality of souls. Thence he will enjoy all desires by his mere will. The immediate result of the meditation on the Vijñānamaya Self is the realization that the Manomaya Self too is only an involucrum, a wrapping, and as such an instrument of the still interior Self.

2. *Within this etc.*—The fifth and the last in the group of Selfs is the Self consisting of bliss. It has been stated that the Vijñānamaya is proximate to the real Ātman; but Ātman, the pure Spirit-Essence, is not an agent. Even when one has withdrawn the notion of Selfhood from the external sheaths and fixed it on the Vijñānamaya Self, the idea of agency or ego is not eliminated from one's consciousness. The core of the Vijñānamaya Self is the notion of agency. So here the Ānandamaya Self is taught still inward to that. Ānandamaya is the true Self without the notion of agency, but conditioned by the internal organ modified as joy etc. which are the fruit of knowledge and action. Even here the Self is not absolutely free from all trappings, because there is the thin upādhi of intelligence transformed as joy etc.—hence Ānandamaya too is an effect, the happiness *resulting from* thought and action. Agency and action are correlates. All actions are performed for the pleasure of an enjoyer; i.e. actions have their ground in the feeling of present or prospective joy which an agent entertains. Just as action and joy are cause and effect, so also agency and enjoyership have the same relation. Hence it is stated that the Ānandamaya Self is inward to the Vijñānamaya Self, and distinct from it. Joy is not a local sensation; the whole personality is pervaded by it, and so the Ānandamaya Self is taken to pervade all the other Selfs, one filling the other. Pain is believed to be the property of the Manomaya Self whereas joy alone is the property of the Ānandamaya Self. Joy again is a positive state. Pleasure is not the cessation of pain, for it is felt even when there is no pain preceding it. One

experiences joy all of a sudden when good music is begun even if one was not in a painful mode; and just as all other positive experience, pleasure too admits of degrees. That pleasure which is experienced by the individual agent is only a fraction of the Supreme Bliss or Brahman. Even the worldly joy is not entirely different from the bliss of Brahman; it is either a reflection or a bit of the bliss of Reality. Ānanda is an entity in itself and the very being of Self; this is evident from the fact that the individual Soul is the highest and dearest object of love. All other objects have value only for the sake of the individual Self. The individual Self in its essence is intelligence-bliss, but the bliss aspect is revealed only when the mind is in a tranquil state which may be inferred from dispassion, patience, generosity, and other similar virtues. But when the mind is in a violent or erring state, only the aspect of Consciousness is revealed in the modifications of the mind. Even though the Self alone is the object of love, and so in truth Bliss itself, by dwelling in each body it becomes divided and so becomes limited. Hence the Ānandamaya Self cannot be Brahman Itself Whose bliss is not subject to any condition whatsoever. The Chāndogyopaniṣad, VII. 23. 1. states that infinitude, without any limitation whatsoever, alone is true Bliss. So here the Upaniṣad, without mentioning any reward for the contemplation of Ānandamaya Self, as it has done in the case of the other Selfs, directly states that Brahman is its support and foundation.

3. *Love is his head etc.*—The Ānandamaya Self also is of human shape because it fills the previous Kośa completely. The three distinctions in joy, noted here as love, delight, and bliss, relate respectively to the perception,

obtainment, and enjoyment of a liked object. They are only the reflections of Bliss in the sāttvika state of the mind. The support and foundation of the Ānandamaya Self is Brahman. The Ānandamaya Self expresses itself in various degrees in different beings; and also it is experienced as love, joy, and delight by the same being according to the various conditioning factors; but the Supreme Brahman, Who is the inexcellable Bliss, is the basis of it as that of the others. It is for the purpose of conducting the individual being who is engrossed in sense objects inward and inward until he realizes his innermost Self, namely the non-dual Brahman, that the five Kos'as have been described. It may be noted also in passing, that S'rī Saṅkarācārya deems that the true Self of man and Nature is Brahman, and that all the five Kos'as are but illusory apparitions of the one true Self; they are called Selfs only by courtesy. The Vijñānamaya and Ānandamaya together form the individual soul as the agent and enjoyer, while the other sheaths form merely its instruments. This is just what is demanded by Non-dualism through the testimony of reason and scripture. S'rī Rāmānujācārya and other teachers inclined in his way take the Ānandamaya to be Brahman and the individual souls to be distinct and separate from It. Both the positions are reasoned out in the respective commentaries on the Ānandamayādhikaraṇa of the Brahmasūtras, I, 1.]

LESSON SIX

असन्नेव स भवति। असद्ब्रह्मेति वेद चेत्। अस्ति ब्रह्मेति चेद्वेद। सन्तमेनं ततो विदुरिति॥ तस्यैष एव

शारीर आत्मा। यः पूर्वस्य। अथातोऽनुप्रश्नाः। उता-विद्वानमुं लोकं प्रेत्य। कश्चन गच्छती३। आहो विद्वानमुं लोकं प्रेत्य। कश्चित्समश्नुता३उ। सोऽकामयत। बहु स्यां प्रजायेयेति। स तपोऽतप्यत। स तपस्तप्त्वा। इदगं् सर्व-मसृजत। यदिदं किं च। तथ्सृष्ट्वा तदेवानुप्राविशत्। तदनु-प्रविश्य। सच्च त्यच्चाभवत्। निरुक्तं चानिरुक्तं च। निल-यनं चानिलयनं च। विज्ञानं चाविज्ञानं च। सत्यं चानृतं च सत्यमभवत्। यदिदं किंच। तथ्सत्यमित्याचक्षते। तदप्येष श्लोको भवति॥ इति षष्ठोऽनुवाकः॥

ब्रह्म Brahman असत् unreality इति thus वेद (a person) knows चेत् if, सः he असन् a nonentity, unreal एव truly भवति becomes; ब्रह्म Brahman अस्ति exists इति thus वेद (a person) knows चेत् if, ततः in consequence of that एनम् him सन्तम् right, good विदुः they consider; इति so. तस्य पूर्वस्य यः शारीरः आत्मा (सः) एषः एव॥

If[1] a person takes Brahman for an unreality, truly he becomes a nonentity. If he understands that Brahman is an existent entity, in consequence of that, the wise will consider him right and good. The[2] Self embodied in that one—the Vijñānamaya Self—is indeed this one, i.e. the Ānandamaya Self.

[NOTES—1. *If a person etc.*—It has been made clear that the Vijñānamaya and Ānandamaya Selfs are but the transmigrating individual Soul in the capacity of the agent and the enjoyer. These sum up the series of Selfs constituting the apparent personality of man and his individuality. Is there anything beyond or interior to these five Selfs that constitute the personality? Such a question can very well arise, because Brahman transcends all empirical usage. Obtuse minds do not accept what they do not actually perceive; they consider what is beyond sensuous experience as mere figment. Therefore the S'ruti now establishes, by the method of doubt and enquiry, that Brahman spoken of as Sat at the opening of the chapter is a positive Reality. He who refuses to accept the supersensuous Brahman becomes as good as a nonentity; for thereby he loses the most precious thing in his life and drifts without any aim of existence. To live without any human aspiration is as good as non existence. The power of thought is such that he who meditates on Brahman, the Essence and support of his own life, as nothing will truly cease to exist; on the other hand, he who meditates on Brahman as the Real finds value in existence. To the former the path of righteousness is meaningless; the latter is on it. One who has unshaken faith in the holy Reality of Brahman strives to realize that infinitude of Bliss and Intelligence that Brahman is, by penetrating the material and quasi-material involucra that wraps It. He treads the moral and spiritual path with that motive; but the sceptic has no goal or ideal of perfection; distracted by the fragmentary sense-enjoyments, he fritters away his life without evoking any true worth out of it, condemned by

the wise as insecure and bereft of virtue. He is the true atheist who denies his own true Self and thereby wanders in the winding path of ignorance with no star to guide, no rudder to steer, and no motivatory force to impel. The nature of such souls are described in the Bhagavadgītā, XVI. 9 as 'Naṣṭātmānaḥ', bereft of the soul. Brahman is the sheet-anchor of all moral living: He is the Dharma-yūpa, or the Pillar of Virtue—as the Viṣṇusahasranāma calls the Divine Reality.

2. *The Self embodied etc.*—The last Self, Ānandamaya, stands in the relation of the soul of the Vijñānamaya Self. Since each Kośa is said to completely fill the preceding one—like circles described from the same centre and having the same radius falling along the same circumference—it is easy to see that they all form a fivefold appearance of the one true Self which is Brahman.

अथ now **अतः** therefore **अनुप्रश्नाः** questions relating to what has been taught before:—**उत** whether **कः चन** any **अविद्वान्** one who does not know Brahman **प्रेत्य** having departed **अमुम्** yonder **लोकम्** world (Here the yonder world denotes Brahman) **गच्छति** attains? **आहो** or **कः चित्** any **विद्वान्** one who knows **प्रेत्य** having departed **अमुम्** yonder **लोकम्** world (Brahman) **समश्नुते** attain **उ** whether?

Now therefore the following questions arise in respect of what has been taught: Does anyone who has not known Brahman attain It, after having departed from this world?

Whether anyone who has known Brahman, departing from here, attain It?

[NOTES—In the preceding Lessons the five Kos'as have been introduced for the purpose of setting forth the knowledge of Brahman. Brahman has descended into human personality through ether and other elements and the five sheaths. But Brahman is the true Self of the enlightened as well as of the ignorant, being the common Cause. Hence these questions arise. The plural 'questions' is explained by doubling the two main questions: 'Does he reach? or does he not?' The questions may also be formulated thus:—Does Brahman exist or not? Brahman being the same everywhere, if he who knows not fails to attain It, may it not be supposed that he who knows also may be barred from attaining It? Will he who knows Brahman attain Him or not?]

बहु many **स्याम्** may I be; **प्रजायेय** let me procreate myself—**इति** so **सः** He **अकामयत** desired. **सः** he **तपः** austerity **अतप्यत** performed (brooded over) **सः** he **तपः** austerity **तप्त्वा** having engaged himself in **इदम्** this **सर्वम्** all **असृजत** projected— **यत् इदम् किम् च** whatever there is here. **तत्** it **सृष्ट्वा** having brought forth **तत्** it **एव** verily **अनुप्राविशत्** entered into. **तत्** it **अनुप्रविश्य** having entered **सत्** being **च** and **त्यत्** the beyond **च** and **अभवत्** became, (**सः** He) **निरुक्तम्** defined **च** and **अनिरुक्तम्** undefined **च** and, **निलयनम् च** supported **अनिलयनम्** unsupported **च** and, **विज्ञानम् च** knowledge, consciousness **अविज्ञानम्** non-knowledge, unconsciousness **च** and, **सत्यम्** real **च** and **अनृतम्**

unreal च and (अभवत् became). यत् इदम् किं च whatever there is here सत्यम् the Reality अभवत् became. तत् for that reason सत्यम् Real इति so आचक्षते they say. तत् अपि एषः श्लोकः भवति ॥

He[1], the Ātman, desired: May I become many; let Me procreate Myself. He[2] brooded over Himself. Having brooded, He projected all this—whatever there is here. Having brought it forth, verily,[3] He entered into it; having entered it, he became both the Being[4] and the Beyond. He[5] became the defined and the undefined, the founded and the foundationless, the conscious and the unconscious, the real and the unreal; whatever else there is—yea He became the entire Reality. For that reason sages declare that all this is Real. Regarding that there is also this verse:

[NOTES—1. *He, the Ātman, desired*—In this passage we get a sublime statement of creation as an act of the Divine Will. The emanation of the cosmos from Brahman as described in the second Lesson places beyond doubt the existence of Brahman; for the universe which we experience is an existence, and it cannot therefore spring up from non-existence. But even an insentient Primordial substance can be the First Cause of subsequent evolution, as the Sāṅkhyas and the scientists may have it. The Upaniṣadic view is just the contrary. It

is declared in the above sentence that the Will of the Divine Being is what is behind this projected universe. The root 'kam' in akāmayata (=desired) is used in the same sense in the Ṛgveda, X. 129. 4 where 'kāma' means will. Unlike, however, the kāma of creatures, the Will of the Supreme Being is one with Himself, because there is nothing besides him, and He does not need the help of accessories to bring about His Will. What is actually meant by the act of His Will is only the manifestation of the multiplicity and variety of the phenomenal universe, which is already present in Him as a possibility, by His own power of denomination and appearance, technically called nāma-rūpa-vyākaraṇa. These two oft-quoted Cosmological passage of this Upaniṣad establish that Brahman is the efficient cause and the material cause of the universe, in the language of logic. But metaphysically the universe having no separate existence outside of Brahman, Brahman is just its apparitional cause only.

2. *He brooded over etc.*—The original word 'tapas' literally denotes heat or heat of meditation. Penance is not its equivalent as there is no expiation involved in it here. What is meant to be conveyed by 'tapas' in this context is God's thought or intention about the design of the universe, His anguish and passion to express Himself in the universe.

3. *Verily, he entered it etc.*—It should not be supposed that the Divine Being enters into the created objects as a person having built a house entering it; this is impossible because the Deity is a Spirit without any spacial relation whatever. He is All and the Whole; and the whole can never be contained by the part. The allegory is meant only to point out the truth of the

evolution of Nature. The evolution of Nature is only the manifestation of the Spirit. Unless Spirit is somehow involved in Nature its evolution is unintelligible for us. According to Vedānta there is no absolute and total return of the universe to its Source, in time. Only individuals return at the completion of their evolution; i.e. when they attain liberation. The purpose of the Veda is to teach the science of liberation and illumination; and these two ends of life are achieved by the Divine involved in the individual and undergoing the limitations of birth and rebirth. Hence a clear statement to the effect that the individual soul who is to realize the Divine is in truth the Divine Himself is required, apart from the general assertion that the whole universe is a theophany. Moreover the figure of God's entrance into creation stresses the fact that Nature is the living garment of God, for He indwells, inspires, and controls the whole universe.

4. *Being and the Beyond.*—Sat and tyat are translated so. The two terms stand for what is manifest, gross, or concrete and what is unmanifest, subtle, or abstract. What is actually meant here by the statement is this: That infinite *part* of Brahman which is insusceptible of manifestation includes and exceeds that finite *part* which is manifested as the universe.

5. *He became the defined etc.*—Brahman being the ground and substratum of all, He is immanent even in contradictories. Whatever there is, perceived, intuited, or imagined, all that is He. The whole universe is Real as Brahman. Attention should be specially drawn to this passage as it clearly shows that the universe is never a non-existence like a square-circle or the human horn.

Brahman is the all in all of the universe; intuition of Brahman is not a transmutation of the universe into Brahman or a rejection of it; it is only the correction of an error in perception. Just as it is not possible to correct the erroneous perception of a snake in a rope without the knowledge of the identity between the superimposed snake and the actual rope, so also it is not possible to realize that there is only one Reality which is Brahman, without the knowledge of the identity between the world and Brahman through proper testimony. By stating that all this is Brahman the passage in question serves this purpose most appropriately. Brahmajñāna is not an act of contemplation in which one object is replaced by another; it is a total comprehension in which consciousness is deepened and widened and made to work in all levels. That is why S'rī S'aṅkara says while commenting on Brahmasūtras, II. 2. 29. जागरितोपलब्धं वस्तु न कस्यांचिदप्यवस्थायां बाध्यते—the objects experienced in waking perception are not cancelled at *any* state. S'rī Rāmakṛṣṇa also states that one who has climbed to the terrace finds that the steps that have led him there are also made of the same substance of the terrace.]

LESSON SEVEN

असद् वा इदमग्र आसीत्। ततो वै सदजायत। तदात्मानꣳ स्वयमकुरुत। तस्मात् तथ्सुकृतमुच्यत इति॥ यद् वै तथ्सुकृतम्। रसो वै सः। रसꣳ ह्येवायं लब्ध्वा-नन्दी भवति। को ह्येवान्यात् कः प्राण्यात्। यदेष आकाश

आनन्दो न् स्यात् । एष ह्येवानन्दयाति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोमन्वानस्य । तदप्येष श्लोको भवति ॥ इति सप्तमोऽनुवाकः ॥

अग्रे in the beginning असत् Non-being वै indeed इदम् this आसीत् was; ततः from that वै verily सत् Being अजायत was born. तत् that आत्मानम् self स्वयम् by itself अकुरुत created. तस्मात् in consequence of that तत् that सुकृतम् self-created उच्यते is designated, इति so. यत् what वै verily तत् that सुकृतम् self-fashioned सः he वै indeed रसः a flavour. अयम् this one रसम् flavour हि surely एव only लब्ध्वा having grasped आनन्दी blessed भवति becomes. कः who हि indeed एव just, possibly अन्यात् would breathe, कः प्राण्यात् breathe forth, live, यत् if एषः this आनन्दः bliss आकाशे in the ether न not स्यात् would be! एषः this one हि assuredly एव alone आनन्दयाति causes blessedness. एषः this one (the individual soul) यदा whichever time हि truly एव indeed अदृश्ये invisible अनात्म्ये incorporeal, unreal अनिरुक्ते nameless, undefined, unutterable अनिलयने homeless, supportless अभयम् peace, प्रतिष्ठाम् resting-place विन्दते obtains, अथ then सः he अभयम् peace, fearlessness गतः attained भवति becomes. यदा when हि merely एव verily एषः this one (individual soul) एतस्मिन् in this उ even

दरम् smallest **अन्तरम्** separation **कुरुते** makes **अथ** then **तस्य** for him **भयम्** fear **भवति** is; **तत्** that **तु** certainly **एव** indeed **अमन्वानस्य** unreflecting **विदुषः** knowing one **भयम्** fear. **तत् अपि एषः श्लोकः भवति ।**

'In[1] the beginning this was indeed Non-Being. From that, verily, Being sprang up. That of itself assumed a self. Therefore It is called the self-made,[2] or the well-made.' He, truly, is the flavour[3] which is the essence of existence. Surely by grasping the flavour, this one, the individual soul, becomes blessed. Who,[4] indeed, would breathe, who would remain alive, if this Bliss were not in the ether! Indeed it is He and He alone that causes blessedness. Now, the individual[5] soul becomes fearless only when it obtains a firm and peaceful ground in that invisible, self-less, unutterable, supportless, Reality. Whenever it assumes the smallest[6] interval in that state of identity, then it has fear. That is why even a wise man has fear when he is not reflective. There is this memorial verse also regarding it:

[NOTES—1. *In the beginning etc.*—It does not denote the opening of any age, but only the first in order. Creation is an eternal flow in an ever present Now, of which

empirical experience is not possible. What is presented here is not an agnostic conception of a primal non-existent as some modern philosophers would think. Chāndogya, VI. 2. 1-2. makes that amply clear. Absence of attributes or properties cannot be equated with non-existence of the absurd or the self-contradictory like a human horn or a square-circle. Ṛgveda X. 129. places Brahman above Being and Non-Being. The separation of Self and Not-Self is the start of creation; therefore the Supreme Reality is first said to have assumed of its own accord a self. The individual soul too finds firm peace only in the self-less—i.e., non-dual—invisible Reality. Being and Non-Being, Saguṇa and Nirguṇa, are correlate aspects of that one Supreme Identity. Non-Being is the permissive principle, or the first cause, of Being from which the universe issues. The Ultimate Reality is at times negatively characterized in other religious traditions also. Śūnya or Void is one among the one thousand appellations of Viṣṇu. The German mystic Bohme said, 'The Nothing bringeth itself into a will.'

2. *Self-made etc.*—Brahman being the Cause *par-excellence*, He is called Sukṛta. The word svakṛta is blurred into sukṛta and two meanings are ascribed to it in these forms. Being the First cause, Brahman is svakṛta or svayambhū. Sukṛta is the good or meritorious act which brings about desired effects. Actions have power to produce their respective fruits only through the great common cause, Brahman. Prof. Deussen detects here 'the first germ of a belief in a providence that guides to ends'. There is also the hint that all good acts are divinely inspired. The Mahimnaḥstotra says that the

acts of worship go to slumber as soon as they are done; no sooner the deed is done than it is annihilated; its fruit is granted by the Lord who is eternally vigilant, verse 20.

3. *Flavour which is the essence etc.*—'Rasa is the sappy vegetative life in trees and plants, a tincture in rain, the elixir of life, the soma-dew that drips from the world-tree, seed in all that reproduces its kind, savour in all things eaten or drunk, and the principle of beauty in art'—says a modern critic. The one quality of Rasa is that it causes satisfaction. But for the value of Rasa is that world is destitute of taste or flavour. One who has comprehended the Bliss of Brahman is immersed in felicity and enjoys like a bee which has settled on a flower full of nectar; his mind is supremely delighted. Nothing attracts a pure mind more than the Bliss of the Divine; if God were not Rasa none will be attracted to Him. The Vaiṣṇavas of the Bengal School identify Rasa with Śrī Kṛṣṇa. While annotating the third verse of the Bhāgavata Viśvanāthacakravartin argues thus: In the Taittirīya the Kośas from Annamaya to Ānandamaya are set forth in an ascending grade of superiority, culminating in Brahman Who is the foundation, and then Rasa is identified with him; so in that series Rasa occupies the apex. Rasa is not identical with Brahman but the base of It. In support of it Bhagavadgītā, XIV. 27. is quoted, and it is established that the Deity is a Person transcending Brahman and consisting of Rasa. In this view enjoyment of God is placed above knowledge of Him. But the spirit of the Upaniṣads in general and the experience of godmen like Śrī Rāmakṛṣṇa do not warrant this distinction. True knowledge and highest Bhakti are inseparable.

4. *Who indeed would breathe etc.*—The joy and zest of life is here ascribed to the presence of Bliss at the core of existence. The prime motive of every living creature is the attainment of joy or happiness. 'Say, who else moves all the Universe? The mother dies for her Young, robber robs! Both are but the impulse of the same Love!'—Swāmi Vivekānanda. The passage may also be interpreted by taking ānanda in apposition with ākaśa.

5. *The individual soul becomes fearless.*—We get here a trenchant analysis of the emotion of fear and its remedy. The basis of fear is the feeling of otherness. Cf. Bṛhadāraṇyaka, I. 4. 2. But fear departs without leaving a trace when a man recognizes his own Self as the All. Love tends to union, separation tends to fear. Fearlessness is the characteristic trait of one who has realized the Truth. Even for the wise man the moment he becomes unreflective—makes a distinction in the Self as subject and object—there is unrest for him. The slightest objectification of the Self brings with it fear. As long as one considers Brahman as an object of knowledge and not one's own Self one is exposed to fear. Here we get the answer to the question: Brahman being the Common Cause, will the ignorant along with the wise reach It? The ignorant will not reach It and even the knower of Brahman, if he finds separation from it. The completely uncharacterizable and transcendent aspect of Reality alone gives ultimate rest and unshakeable peace to the wandering soul. That is what is emphasized by the string of negative epithets.

6. *Smallest interval.*—The words in the text are differently construed: उत्+अरम् अन्तरम् कुरुते. अरम् < (अलम्)

little अन्तरम् difference उत्कुरुते=उद्भावयति creates—Bhatta-bhāskara. Or उ+दरम् (little) अन्तरम् कुरुते. Or उदरम् cavity अन्तरम् difference,—Hume.

LESSON EIGHT

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्माद-ग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥ सैषाऽऽनन्दस्य मीमांसा भवति । युवा स्याथ्साधु युवाऽध्यायकः । आ-शिष्ठो द्रढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितॄणां चिर-लोकलोकानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं पितॄणां चिरलोकलोकानामानन्दाः । स एक आजान-जानां देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य ते ये शतमाजानजानां देवानामानन्दाः । स एकः कर्मदेवानां देवानामानन्दः । ये कर्मणा देवानपियन्ति । श्रोत्रियस्य

चाकामहतस्य । ते ये शतं कर्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमिन्द्रस्यानन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य । स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रामति । एतं प्राणमयमात्मानमुपसङ्क्रामति । एतं मनोमयमात्मानमुपसङ्क्रामति । एतं विज्ञानमयमात्मानमुपसङ्क्रामति । एतमानन्दमय मात्मानमुपसङ्क्रामति । तदप्येष श्लोको भवति ॥ इति अष्टमोऽनुवाकः ॥

अस्मात् from Him **भीषा** out of fear **वातः** wind **पवते** blows; **(अस्मात्) भीषा सूर्यः** the sun **उदेति** rises; **अस्मात्** from Him **भीषा** from fear **अग्निः** Agni **च** and **इन्द्रः** Indra **च** and **पञ्चमः** the fifth **मृत्युः** Death **(च** and) **धावति** speeds; **इति** thus.

'Out[1] of fear for Him the wind blows, through fear of Him the Sun rises, through fear of Him Agni and Indra, and Death, the fifth, speed?'

[NOTES—1. *Out of fear for Him etc.*—It is generally observed that only when one is under the pressure of necessity or fear of a master that one works incessantly and with precision. The great cosmic forces follow their law ceaselessly without the least error. On the analogy of human activity it must therefore be supposed that this is possible because these forces work in fear of a mighty Master. In fact the Will of God is expressed in the Laws of Nature; and hence they cannot be otherwise at any time. The very same idea is emphasized in the Kaṭhopaniṣad, VI. 3. also; and the eleventh chapter of the Bhagavadgītā gives a picturesque representation of this truth. The Upaniṣadic religion does not, however, conceive of a wrathful God. Brahman is equally the cause of fear and fearlessness. For it has been noted already in the seventh Lesson that one becomes fearless and tranquil when one finds his firm support in the Divine Reality. Fear springs up only when one is unthinking, when one perceives a distinction between one's Self and the Divine Reality.]

सा that **एषा** this (well known) **आनन्दस्य** of bliss **मीमांसा** an examination **भवति** is:—**आशिष्ठः** most swift and alert **द्रढिष्ठः** very firm, very resolute, perfectly whole **बलिष्ठः** most vigorous **अध्यायिक** of good learning **साधुयुवा** noble youth **युवा** young man (**स्यात्** let there be); **वित्तस्य**

of wealth **पूर्णा** laden **इयम्** this **सर्वा** entire **पृथिवी** earth **तस्य** his **स्यात्** let be, **सः** that **एकः** one measure **मानुषः** human **आनन्दः** bliss. **ते** those **ये** which **शतम्** one hundred **मानुषाः** of man **आनन्दाः** units of bliss **सः** that **मनुष्य-गन्धर्वाणाम्** of the human genii **एकः** one unit **आनन्दः** bliss. **अकाम-हतस्य** not smitten with desires **श्रोत्रियस्य** one who is full of Revelation, a sage **च** also. **ते ये शतम् मनुष्य-गन्धर्वाणाम् आनन्दाः सः देव-गन्धर्वाणाम्** of the divine genii **एकः आनन्दः**; **ते ये शतम् देव-गन्धर्वाणाम् आनन्दाः सः चिरलोक-लोकानाम्** inhabiting the long-enduring world **पितृणाम्** of the *manes* **एकः आनन्दः**; **ते ये शतम् चिरलोक-लोकानाम् पितृणाम् आनन्दाः सः आजानजानाम्** (**आजाने जाताः, तेषाम्**) of gods by birth **देवानाम्** of gods **एकः आनन्दः**; **ते ये शतम् आजानजानाम् देवानाम् आनन्दाः सः कर्मदेवानाम्** of those who have become gods by their deeds **देवानाम्** of gods **एकः आनन्दः, ये** who **कर्मणा** by Vedic rites **अपि** also **देवान्** gods **यन्ति** attain. **ते ये शतम् कर्मदेवानाम् देवानाम् आनन्दाः सः देवानाम्** of the highest gods **एकः आनन्दः**; **ते ये शतम् देवानाम् आनन्दाः सः इन्द्रस्य** of Indra **एकः आनन्दः**; **ते ये शतम् इन्द्रस्य आनन्दाः सः बृहस्पतेः** of Bṛhaspati **एकः आनन्दः**; **ते ये शतम् बृहस्पतेः आनन्दाः सः प्रजापतेः** of Prajāpati **एकः आनन्दः**; **ते ये शतम् प्रजापतेः आनन्दाः सः ब्रह्मणः** of Brahmā **एकः आनन्दः**। **सः च** and **अयम्** this well known one **पुरुषे** in man **यः** which **आदित्ये** in the sun **असौ** yonder one **च** and **यः** who **सः** that **एकः** one. **यः** who **एवम्** in the manner stated **विद्वान्** he who knows (**सः** he) **अस्मात्** from this **लोकात्** from the world

प्रेत्य having departed एतम् this अन्नमयम् आत्मानम् उपसङ्क्रामति crosses over, एतम् प्राणमयम् आत्मानम् उपसङ्क्रामति; एतम् मनोमयम् आत्मानम् उपसङ्क्रामति; एतम् विज्ञानमयम् आत्मानम् उपसङ्क्रामति; एतम् आनन्दमयम् आत्मानम् उपसङ्क्रामति। तत् अपि एषः श्लोकः भवति ॥

Now, this is an examination[1] of Bliss: Let it be supposed that there is a youth, a noble youth, in the prime of his age, most[2] swift and alert, perfectly whole and resolute, most vigorous and of good learning, and that to him belongs the entire earth laden with all riches. Then we have in him one measure of human joy. One hundred such units of human joy make a single unit of joy which the human genii possess. A sage full of Revelation and free from all cravings also possesses the same joy. One hundred such units of joy which the human genii possess make the joy of the heavenly genii; one hundred such units of joy which the heavenly genii possess make the joy of the *Manes* who inhabit the long-enduring world; one hundred such units of joy which the *Manes* inhabiting the long-enduring world possess make the joy of those gods who are so by birth in the Ājāna heaven; one hundred

such units of joy which the Ājāna-born gods possess make the joy of those who have become gods by the force of their deeds; one hundred such units of joy which those gods who have become such by their deeds—for it also happens that a man attains to god-hood by his own deeds—make the joy of the highest gods; one hundred such units of the joy of the highest gods make the joy of Indra; one hundred such units of Indra's joy make the joy of Bṛhaspati; one hundred such units of Bṛhaspati's joy make the joy of Prajāpati; one hundred such units of Prajāpati's joy make the bliss of Brahmā. A sage who is full of Revelation and free from all cravings possesses all these various measures of joy severally and progressively. And[3] this Bliss which is in the human being and in the yonder Sun are the same. He who comprehends fully as stated above, after departing from this world, transcends the Annamaya, Prāṇamaya, Manomaya, Vijñānamaya, and Ānandamaya Selfs. With regard to that there is also this memorial stanza.

[NOTES—1. *Examination of Bliss etc.*—To the wise man earthly existence is full of suffering as to excite

longings for deliverance. To over-step hunger and thirst, pain and illusion, old age and death, and to be exalted above evil, is the genuine desire that has found expression in the human heart for all time. Religions, however, admit that gods and angels are free from such human limitations. But it is peculiar to the Upaniṣads that the Godhead is not a Being full of Bliss but Bliss itself, admitting of no enhancement. That Bliss of Brahman, the Upaniṣads state, is not totally beyond the comprehension of the ordinary man ; for even the worldly good which he cherishes is only an aspect of the supreme spiritual good, the acme of Bliss. Through a mythological scale this is vividly brought out in this Lesson. The best human happiness, say of a wise and healthy world-sovereign, is a trillionth part of the Bliss of Brahmā. Human and divine Gandharvas, Pitṛs, Ājānadevas, Karmadevas, Devas, Indra, Bṛhaspati, and Prajāpati have respectively, a hundred, a ten thousand, a million, a hundred million, a ten thousand million, a billion, a hundred billion, a ten thousand billion, and a million billion times more joy than the best man. From this calculus it cannot however be said that sensuous joy multiplied a given times will make Divine Bliss. For the Śruti states clearly that the Bliss of Brahman is realized by him only in whom there is no vestige of cravings and who is full of Revelation and therefore absolutely free from sin. This suggests that the two types of joy, worldly and spiritual, are incommensurable. Therefore it should be understood that even the joy of Brahmā, the creator, pure and great as it is, can not be the Bliss which is the Supreme Reality ; it is only the highest manifestation of It. Some interpret

the Bliss that is the highest denomination in the scale is actually Brahman Itself. This would suggest that spiritual good is not qualitatively different from worldly good. The Bṛhadāraṇyakopaniṣad, IV. 3. 33. also gives a similar hierarchy of bliss leading up to the Bliss that is Brahman.

2. *Most Swift etc.*—The three superlative adjectives convey the pleasure of a nimble body, the happiness of good health, and the joy of power. The Gandharvas are a class of heavenly beings mentioned from the Ṛgveda downwards. Viśvāvasu is their leader. He guards Soma and is supposed to be a good physician. He also directs the course of the sun's horses and possesses and reveals the knowledge of heavenly and divine things. In the Epics and the Purāṇas the Gandharvas are characterized as celestial musicians. They form the orchestra at the banquet of the gods, and together with Apsarasas, they belong to the heaven of Indra. They constitute one of the classes into which higher creation is divided. Manuṣya-gandharvas are those heavenly singers who possess human features; the term may refer also to those men who have ascended to the state of Gandharvas. Viśvāvasu and the rest belong to the class of divine genii. Ājāna, according to Bhaṭṭa-bhāskara, means the repeated epochs of Manu, manvantara; and the gods who are born in each of these epochs as the attendants of higher gods are therefore called Ājānaja-devas. Indra is the chief of gods and Bṛhaspati is his preceptor. Prajāpati is explained as the lord of creatures by some and as Hiraṇyagarbha by others. If the latter meaning is accepted, 'Brahma', immediately following, will refer to Brahman the Supreme.

3. *And this bliss etc.*—The word Āditya is rendered as sun. It literally means that Being Who exists from the beginning. The passage states that the bliss that is realized by the liberated soul within itself and the bliss of Brahman are one and the same. The Upāsaka who has been engaged in the contemplation of the various Kośas transcends all of them and establishes himself in the Bliss of Brahman. The passage in question is generally translated thus: He who is in the person here and he who is yonder in the sun are the same. This idea is met in the Īśāvāsya, 16. and other places in the Upaniṣads, If 'saḥ' is taken to refer to 'ānandaḥ,' immediately preceding, as it does and as it has been translated here, the meaning given above would legitimately follow.]

LESSON NINE

यतो वाचो विवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति । एतꣳ ह वाव न तपति । किमहꣳ साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानꣳ स्पृणुते । उभे ह्येवैष एते आत्मानꣳ स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ इति नवमोऽनुवाकः । सहनाववतु० इति शान्तिः ॥

यतः that from which वाचः all speech अप्राप्य unable to reach मनसा सह with the mind निवर्तन्ते turns away, recoils ब्रह्मणः of Brahman आनन्दम् Bliss विद्वान् knowing one कुतश्चन from any source whatever न not बिभेति is afraid. एतम् such a one ह of course वाव verily न not तपति torments—अहम् I किम् why साधु right न not अकरवम् have done; अहम् I पापम् wrong अकरवम् have done इति thus. सः he यः who एवम् as stated विद्वान् comprehensor एते these उभे two आत्मानम् Self, spiritual Essence स्पृणुते redeems. यः who एवम् thus वेद realizes एषः this one आत्मानम् his Self स्पृणुते redeems. इति so उपनिषत् secret instruction.

That[1] from which all speech with the mind turns away, not having reached It, knowing the bliss of that Brahman man fears nothing. Verily, the thought[2] Why have I not done the right? Why have I done wrong? does not, of course, torment such a one. He who is a comprehensor in the manner described above redeems his Self from both these thoughts. For, truly, he who knows this redeems himself from both. Such is this secret instruction.

[NOTES—1. *That from which etc.*—This passage along with Bṛhad., III. 8. 8, III. 9. 27, IV. 2. 4,

Kaṭha, III. 15, VI. 12, Kena, 3. 8. 11, S'vetās'vatara, IV. 19-20 and several others state that Brahman is indeterminable by thought and inexpressible by word. But at the same time it is clearly emphasized that he who knows the Bliss of Brahman transcends all fear; for Brahman is the source of unsurpassable peace for those who know It as their own spiritual Essence, and the cause of fear for those who deny or feel themselves separate from it.

2. *The thought etc.*—Ethics is the science that treats about the relation between the individual agent and his social environment. It fixes the norm for individual behaviour in the light of social and individual happiness. The sense of individuality is the basis of all moral regulations. One who has effaced all egotism and individuality needs no moral rules to bind him to good life. He requires no conscious effort to be perfect just as a trained dancer does not require any special effort to avoid wrong steps. He transcends the realm of 'do-s' and 'do-not-s'. His whole behaviour becomes one with the divine perfection and he is no more impelled by any external standard. This is what is emphasized in the above passage. The Christian Bible says, 'But if you are led by the spirit, you are not under the law.'—Galatians, V. 18; also 'Whoever is born of God cannot sin.' The terms sādhu and a-sādhu stand for ritualistic works that will give higher enjoyments and actions which drag one down to a lower life, or deeds done perfectly or with blemishes. Since the man of illumination does not crave for heavenly joys or fears hellish torments, he never cares for such deeds. The sentence may be translated also as: 'What good have I failed to do? What evil have I done?'

The Kaṭharudropaniṣad gives the substance of the whole Vallī in the following verses:

न कर्मणा न प्रजया न चान्येनापि केन चित् । ब्रह्मवेदनमात्रेण ब्रह्मा-
प्नोत्येव मानवः ॥ तद् विद्याविषयं ब्रह्म सत्यज्ञानसुखाद्वयम् । संसारे च
गुहावाच्ये मायाऽज्ञानादिसंज्ञके ॥ निहितं ब्रह्म यो वेद परमे व्योम्नि संज्ञिते ।
सोऽश्नुते सकलान् कामान् क्रमेणैव द्विजोत्तमः ॥ प्रत्यगात्मानमज्ञानमायां-
शक्तेश्च साक्षिणम् । ज्ञात्वा ब्रह्माहमस्मीति ब्रह्मैव भवति स्वयम् ॥ ब्रह्मभूता-
त्मनस्तस्मादेतस्मात् शक्तिमिश्रितात् । अपञ्चीकृत आकाशः सम्भूतो रज्जु-
सर्पवत् ॥ आकाशाद् वायुसंज्ञस्तुत्पर्शोऽपञ्चीकृतः पुनः । वायोरग्निस्तथा
चाग्नेरापः अद्भ्यो वसुन्धरा ॥ तानि भूतानि सूक्ष्माणि पञ्चीकृत्येश्वरस्तदा ।
तेभ्य एव विसृष्टं तद् ब्रह्माण्डादि शिवेन ह ॥ ब्रह्माण्डस्योदरे देवा दानवा
यक्षकिन्नरः । मनुष्याः पशुपक्ष्याद्यास्तत्तत्कर्मानुसारतः ॥ अस्थिस्नाय्वादि-
रूपोऽयं शरीरं भाति देहिनाम् । योऽयमन्नमयो ह्यात्मा भाति सर्वशरीरिणः ॥
ततः प्राणमायो ह्यात्मा विभिन्नश्चान्तरस्थितः । ततो विज्ञान आत्मा तु ततोऽ-
न्यश्चान्तरः स्वतः ॥ आनन्दमय आत्मा तु ततोऽन्यश्चान्तरः स्थितः ।
योऽथमन्नमयः सोऽयं पूर्णः प्राणमयेन तु ॥ मनोमयेन प्राणोऽपि तथा पूर्णः
स्वभावतः । तथा मनोमयो ह्यात्मा पूर्णो ज्ञानमयेन तु ॥ आनन्देन सदापूर्णः
सदा ज्ञानमयः सुखम् । तथानन्दमयश्चापि ब्रह्मणोन्येन साक्षिणा ॥ सर्वान्तरेण
पूर्णश्च ब्रह्म नान्येन केन चित् । यदिदं ब्रह्मपुच्छाख्यं सत्यज्ञानाद्वयात्मकम् ॥
सारमेव रसं लब्ध्वा साक्षाद्देही सनातनम् । सुखीभवति सर्वत्र अन्यथा सुखिता
कुतः ॥ असत्यस्मिन् परानन्दे स्वात्मभूतेऽखिलात्मनाम् । को जीवति नरो
जन्तुः को वा नित्यं विचेष्टते ॥ तस्मात् सर्वात्मना चित्ते भासमानो ह्यसौ
परः । आनन्दयति दुःखाढ्यं जीवात्मानं सदा विभुः ॥ यदा ह्येवैष एतस्मिन्न
दृश्यत्वादिलक्षणे । निर्भेदं परमाद्वैतं विन्दते च महायतिः ॥ तदेवाभयमत्यन्त-
कल्याणं परमामृतम् । सद्रूपं परमं ब्रह्म त्रिपरिछेदवर्जितम् ॥ यदा ह्येवैष
एतस्मिन्नल्पमप्यन्तरं नरः । विजानाति तदा तस्य भयं स्याज्ञात्र संशयः ॥
अस्यैवानन्दलेशेन स्तम्बान्ता विष्णुपूर्वकाः । भवन्ति सुखिनो नित्यं तार-

तम्यक्कमेण तु ॥ तत्तत्पदविरक्तस्य श्रोत्रियस्य प्रसादिनः । स्वरूपभूत आनन्दः स्वयं भाति परे यथा ॥ निमित्तं किञ्चिदाश्रित्य खलु शब्दः प्रवर्तते । यतो वाचो विवर्तन्ते निमित्तानामभावतः ॥ निर्विशेषे परानन्दे कथं शब्दः प्रवर्तते । तस्मादेतन्मनः सूक्ष्मं व्यावृत्तं सर्वगोचरम् । यस्माच्छ्रोत्रत्व-गक्ष्यादिखादि कर्मेन्द्रियाणि च । व्यावृत्तानि परं प्राप्तुं न समर्थानि तानि तु ॥ तद् ब्रह्मान्दमद्वन्द्वं निर्गुणं सत्यचिद्घनम् । विदित्वा स्वात्मरूपेण न बिभेति कुतश्चन ॥ एवं यस्तु विजानाति स्वगुरोरुपदेशतः । स साध्व साधुकर्मभ्यां सदा न तपति प्रभुः ॥ ताप्यतापकरूपेण विभातमखिलं जगत् । प्रत्यगात्मतया भाति ज्ञानाद् वेदान्तवाक्यजात् ॥ 9—36.

CHAPTER THREE : BHṚGU-VALLĪ

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

LESSON ONE

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत् प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तगं् होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति । तद् विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ इति प्रथमोऽनुवाकः ॥

भृगुः Bhṛgu वै verily वारुणिः the son of Varuṇa भगवः Revered Sir ब्रह्म Brahman अधीहि declare इति thus (requesting) पितरम् father वरुणम् Varuṇa उपससार approached. तस्मै to him (सः वरुणः he, Varuṇa) एतत् this प्रोवाच taught :—अन्नम् food, प्राणम् Vital airs, चक्षुः sight,

श्रोत्रम् hearing, मनः mind, वाचम् speech (च and ब्रह्मत्वेन as Brahman विजानीहि reflect) इति thus. (ततः further) तम् to him उवाच (Varuṇa) said ह indeed, then:—यतः from whence वै verily इमानि these भूतानि beings जायन्ते are born, जातानि having been born येन by which जीवन्ति remain alive, यत् which प्रयन्ति (Nom. pl. of प्रयन्) deceasing अभिसंविशन्ति enter, तत् that विजिज्ञासस्व be desirous of understanding; तत् that ब्रह्म (is) Brahman. सः he (Bhṛgu) तपः Tapas अतप्यत performed; सः he तपः austerity तप्त्वा having performed,

The celebrated Bhṛgu Vāruṇi approached his father Varuṇa requesting, 'Revered Sir, instruct me about Brahman'. As a means to the knowledge of Brahman Varuṇa taught him food,[1] Vital, airs, sight, hearing, mind, and speech. He added: Seek[2] to know that from which all beings here are born, having been born, by which they remain alive, and into which, on departing, they enter. That is Brahman. Bhṛgu[3] performed austerity; having performed austerity,

[NOTES.—Having given in the second chapter a vivid account of the Supreme Reality, the nature of the universe, and the goal of man, the Upaniṣad now teaches with the help of an anecdote, the means of attaining the supreme end of life. The story of Varuṇa

instructing his son about Brahman suggests what a great treasure Brahmavidyā is and how the worthy son Bhṛgu was anxious to receive it as a paternal gift. We learn from Bṛh., VI. 3. 12, S'vetās'vatara, VI. 22, Maitrāyaṇyupaniṣad, VI. 29, and Subālopaniṣad, 16, that the supreme spiritual wisdom is to be imparted to none other than a son or a disciple whose conduct and descent is well-known, and who has served the Guru a term of at least one year with perfect self-control. The story makes it clear that even if one is a son he is instructed in the supreme knowledge only if he has a true longing for it and asks for it. It is suggested by commentators that Bhṛgu is the famous founder of the Bhārgava clan. A colloquy between Bhṛgu and his father is given in the S'atapathabrāhmaṇa, II. 6. 1. also. The story also brings home to us the truth that the knowledge of Brahman is attained only with the aid of a proper teacher.

1. *Food etc.*—Experienced teachers throw the hints to the pupils and leave them to work out the problem by themselves; they never extinguish the disciple's spirit of enquiry by supplying them with clear-cut and ready-made answers; nevertheless they are genuinely anxious to guide them step by step and correct possible errors. The great preceptor Varuṇa was, he indicated the way to Brahman first by offering certain inadequate conceptions which, he was sure, will lead his son to more adequate ones by the force of their inner logic. Food, Vital airs, and mind form the substance of the first three sheaths or Selfs. Sight, hearing, and speech are here indicative of the other organs of senses also; together they form the gateways to knowledge. The help of all these was summoned to push Bhṛgu's enquiry into

Brahman. Bhaṭṭabhāskara in his commentary suggests that here Bhṛgu was taught that pure food and controlled senses are necessary for the realization of Brahman. Bhṛgu therefore on hearing this hint proceeds to perform austerities. Others expound that they are the different categories that form, as it were, the gateways to Brahman, and that they are to be criticized and transcended as is done in the sequel. Accepting this latter interpretation we have to take that sight, hearing, and speech stand for Vijñānamaya which comes immediately after food, Vital airs, and mind, in the order of the categories which Bhṛgu reflected upon as Brahman and found inadequate to merit the highest status of Brahman.

2. *Seek to know that etc.*—Enunciation, definition. and examination are the well-known methods recognized in a rational enquiry into truth. Brahman has been enunciated as the Principle to be realized through the means of food and the rest. In this passage a definition of Brahman is given in the light of which the tentative categories are to be examined by the seeker. The Kenopaniṣad, 4. also suggests that the true Power which lies behind speech, mind, sight, ear, and vital airs is Brahman; these faculties are truly indicatory of Brahman; depending on Brahman they function. These sense-powers as well as the material out of which the psycho-physical personality of man and Nature are constituted are to be examined in the light of the definition of Brahman given by Varuṇa. The definition states that Brahman is that in which the universe has its ground and support, that in which the universe has its origination, sustentation, and dissolution. Such a

definition of Brahman is met in Śvetāś., III. 2, Muṇḍak., II. 2, Brahmasūtras, I. 1. 1, Bhāgavata, I. 1. 1. and Gītā, VIII. 18-19. The various categories suggested cannot square with the definition. The defining clause suggests also that the Divine Reality is the source of all creatures born in the world, that It is their immanent soul, and that It is the goal into which they return when they attain liberation from the chain of transmigratory existence by the power of His grace. Varuṇa here exhorts his son to have an intense longing to realize Brahman. For Mumukṣutva or intense longing to get oneself free from the bondage of transmigratory existence through realization of Brahman is the base and starting point of spiritual life. Mumukṣutva and Jijñāsā are but one and the same urge manifesting as cause and effect. When the will and desire are potent, the means and end will naturally follow.

3. *Bhṛgu performed austerity.*—This sentence is repeated five times at the end of this and the following four Lessons in which we get the portrayal of Bhṛgu's attempt to rise from lower and lower Selfs to the Highest Self which is Bliss—an attempt which, in other words, synchronizes with his progressive effort to arrive at Brahman by applying the definition supplied by his father to categories such as food, life-force, mind, and the individual Ego. The repetition is meant to serve as a powerful reminder that austere devotion or Tapas is the primary and most effective means of attaining realization of Brahman. It is worth while here to reflect briefly on the importance and nature of Tapas in its various aspects. (*a*) The importance of Tapas as the very soul of spiritual life is recognized in all our

scriptures as well as in all the important religions of the world. The Taittirīyāraṇyaka, VI. 63. 3. states that the gods attained divinity through Tapas, and that it is the highest. While extolling Tapas, Manu (XI. 235-245) states that through austere devotion alone one accomplishes what is hard for achievement or what is beyond one's reach, and that gods accept only the worship of such a person who has purified himself through Tapas. The Mātsyapurāṇa states: तपोभिः प्राप्यतेभीष्टं नासाध्यं हि तपस्यतः। दुर्भगत्वं वृथा लोको वहते सति साधने ॥ तपसो हि परं नास्ति तपसा विन्दते महत्। तपसा क्षीयते पापं मोदते सह दैवतैः ॥ Through austerity desires are fulfilled; there is nothing that cannot be accomplished through devotion; when there is such means people are unlucky to no purpose; nothing can excel Tapas; one attains the supreme through it, casting away all sin by its power, and enjoys in the company of gods. Hence the sage Ṛṣabha admonishes his sons: Dear children, having taken a human birth you ought to engage yourself in holy Tapas by which your mind will become stainless and you will obtain the supreme Bliss of Brahman. It does not befit one to abandon oneself piggishly to sense enjoyments having got a human birth—नायं देहो देहभाजां नृलोके कष्टान् कामानर्हते विड्भुजां ये। तपो दिव्यं पुत्रका येन सत्वं शुध्येत् ब्रह्मसौख्यं त्वनन्तम् ॥ Bhāgavata, V. 5. 1. The Upaniṣads emphasize the value of Tapas repeatedly. See *Supra* p. 57 and also Bṛhad., IV. 4. 22; Śvetāśvatara, I. 15, 16 & VI. 21; Kaṭha, II. 15; Muṇḍaka, I. 2. 11 & III. 1. 15; Praśna, I. 2 & 15 and Maitrāy., IV. 4. (*b*) The nature of Tapas may be described under two aspects, external or Ādhibhautika and internal or Ādhyātmika. This however

is not a very clear-cut classification as it is hard to make a physical and phychological distinction. It may be stated that in the lower stages Tapas consists in the mortification of the body by long fasts and physical austerities such as Kṛcchra, Cāndrāyana, Parāka, and Sāntapana. In keeping with this the Bṛhad., V. 11. 1. states that ill-health imposed by nature upon a man forms the highest Tapas if he is prepared to submit to it without any murmur. This physical form of Tapas is the most prevalent one and the etymological sense readily lends itself to that meaning. The term Tapas is derived from √तप्, meaning 'to give heat' or 'to suffer pain.' The psychological meaning was evolved metaphorically. In order to control the powers and energies of the mind and body a determined and vigilant exercise of will and even voluntary infliction of pain become necessary. Great exertion and tension will be called to play. Hence in the psychological aspect Tapas consists of the mastery of will and thought by the habitual practice of exercising restraint over the bodily desires and affections which tend to lower objects so that the aspirant may advance in the life of holiness. It is easy to find that the foundation of the conception is in the idea that essentially man is Spirit and that his body must be subjected to the soul for the full manifestation of the glories of the Spirit. The disciplines that are formulated in the S'ruti and customary codes are systematic though varied. All of them are meant for the taming or eradication of passions, desires, and impulses that militate against the spiritual life. To cite some instances, Gautama, XIX. 16. states :—ब्रह्मचर्यं सत्यवचनं सवनेषूदकोपस्पर्शनं आर्द्रवस्त्रता अधःशायिता अनाशक इति तपांसि । Continence, truthfulness, thrice bath

a day, wet cloth, sleeping on the floor, and food-restrictions constitute Tapas. S'aṅkarācārya defines Tapas in various contexts as कायेन्द्रियमनःसंयमम् ; बाह्यान्तःकरणसमाधानम् ; स्वाश्रमविहितं कर्म ; etc. Madhusūdana on Gītā, X. 5. says : शास्त्रीयेण मार्गेण कायेन्द्रियशोषणं तपः ; Dhanapati ; ibid., says : इन्द्रियसंयमपुरस्सरं शास्त्रीयं शरीरपीडनम् । To safeguard from error and excess it is always insisted that self-control and mortification must be based on scriptural rules. The higher purpose of Tapas is a withdrawal of the mind from the hindrances and temptations of the world and flesh and the clarifying of its vision for what is spiritual and true. Hence getting rid of cravings and focussing all the energies of mind on the Divine Reality form the purest and highest form of Tapas. कामत्यागस्तपः स्मृतः, Bhāgavata, XI. 20. 37. प्राणायामो ब्रह्मचर्यं मौनं चैव निराशनम् । इत्येतत्तपसो रूपं ध्यानं च परमेष्ठिनः । It is evident from this authority that apart from the subjugation of the body, solitude, etc. meditation on the Supreme is Tapas par excellence. Hence Gītā, IV. 10. and Muṇḍaka., I. 9. speak of Jñāna and Tapas as identical, and it is stressed by Yājñavalkya, मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः । तज्ज्यायः सर्वधर्मेभ्यः स धर्मः पर उच्यते । The highest Tapas and the best of all duties is concentration of thought. The Nirālambopaniṣad has the last word on Tapas : ब्रह्मसत्यं जगन्मिथ्येत्यपरोक्षज्ञानाग्निना ब्रह्मावैश्वर्याशासिद्धसङ्कल्पबीजसन्तापं तपः । The scorching of all psychoses such as hope for the glory of Brahmā etc. by the fire of Brahman-intuition is Tapas. And hence Taittirīyāraṇyaka, VI. 62. 10-12 establishes that Sannyāsa is the highest Tapas. This supreme concentration of thought on truth is what Bhṛgu engaged himself in. Hence his father taught him that

Tapas is Brahman. But the Tapas that prepares the aspirant for this highest Tapas is beautifully given in the Bhagavadgītā, XVII. 14-16.]

LESSON TWO

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति ॥ तद्विज्ञाय । पुनरेव वरुणं पितर-मुपससार । अधीहि भगवो ब्रह्मेति । तगं् होवाच तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ इति द्वितीयोऽनुवाकः ॥

(**सः** he) **अन्नम्** food **ब्रह्म** Brahman **इति** thus **व्यजानात्** understood; **हि** for, **अन्नात्** from food **एव** indeed **खलु** certainly **इमानि** these (here) **भूतानि** beings **जायन्ते** are born; **जातानि** having been born **अन्नेन** by food **जीवन्ति** they live; **प्रयन्ति** on departing **अन्नम्** food **अभिसंविशन्ति** they enter into, **इति** thus. **तत्** that (i.e. the nature of food) **विज्ञाय** having understood thoroughly (**भृगुः** Bhṛgu) **पुनः एव** again **पितरम्** father **वरुणम्** Varuṇa **उपससार** approached, **भगवः** Revered Sir, **ब्रह्म** Brahman **अधीहि** instruct, **इति** so. (**पिता वरुणः**) **तम्** him **उवाच** said **ह** then:—**तपसा** through reflection, austerity **ब्रह्म** Brahman **विजिज्ञासस्व** seek to understand; **तपः** austerity **ब्रह्म** (is)

Brahman, इति so. सः he (Bhṛgu) तपः austerity अतप्यत performed. सः तपः तप्त्वा having performed,

he understood that food[1] is Brahman; for, certainly, all beings here are, indeed, born from food; having been born, they remain alive by food; and on departing, they enter into food. Having thus reflected on the true nature of food, again he approached his father Varuṇa saying, 'Revered Sir, instruct me about Brahman'. Then the father said to him: 'Seek to know Brahman through austerity; austerity is Brahman.' He performed austerity; and after having performed austerity,

[NOTES—1. *Food etc.*—See notes on pp. 90 & 91. Finding that Annam did not suit the definition, the son returns to the father. At this stage Varuṇa specifically suggests Tapas as a means of knowing Brahman, for encouraging his son to persist in the method of deep reflection he had chosen, until he achieved his goal. The fact that Bhṛgu took 'food' for Brahman also indicates that further Tapas was required to make his vision subtle. The reiteration of Tapas and its identification with Brahman in a figurative way shows that Tapas is the only means of knowing Brahman. One should be devoted to Tapas, the means, as much as one is devoted to Brahman, the goal. The means being perfected, the end follows. That is what is hinted by stating 'Tapas is Brahman.']

LESSON THREE

प्राणो ब्रह्मेति व्यजानात्। प्राणाद्ध्येव स्वल्विमानि भूतानि जायन्ते। प्राणेन जातानि जीवन्ति। प्राणं प्रयन्त्यभिसंविशन्तीति॥ तद्विज्ञाय। पुनरेव वरुणं पितर मुपससार। अधीहि भगवो ब्रह्मेति। तगं होवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा॥ इति तृतीयोऽनुवाकः॥

(सः) प्राणः ब्रह्म इति व्यजानात्; हि, प्राणात् एव खलु इमानि भूतानि जायन्ते; जातानि प्राणेन जीवन्ति; प्रयन्ति प्राणम् अभिसंविशन्ति; इति॥ तत् विज्ञाय (भृगुः) पुनः एव पितरम् वरुणम् उपससार, 'भगवः ब्रह्म अधीहि' इति। (पिता वरुणः) तम् उवाच ह—'तपसा ब्रह्म विजिज्ञासस्व, तपः ब्रह्म' इति। सः (भृगुः) तपः अतप्यत; सः तपः तप्त्वा,

he[1] understood that Prāṇa is Brahman; for certainly all beings here are, indeed, born from Prāṇa; having been born, they remain alive by Prāṇa; and on departing, they enter into Prāṇa. Having thus reflected on the true nature of Prāṇa, again, he approached his father Varuṇa saying, 'Revered Sir, instruct me about Brahman.' Then the father said

to him: 'Seek to know Brahman through austerity; austerity is Brahman.' He performed austerity; and after having performed austerity,

[NOTES—1. *He understood Prāṇa etc.*—The translation of the first six Lessons are to be read together, as they are syntactically connected. In this Lesson materialism is abandoned in favour of vitalism. Just as 'food' cannot be Brahman as it is changeable, so also Prāṇa too cannot be Brahman. The material body is produced by the Vital Force which is a higher category. In the absence of Prāṇa, says Bṛh. V. 12. 1., Anna decays. Chāndogya., VI. 11. 3. also states that without Life this will die (जीवापेतं वाव किलेदं म्रियते). Anna or the gross universe is not Brahman; Prāṇa which is the aspect of the activity of the Cosmic Being also cannot be Brahman, even though it may be doubted to be such by noticing that Apāna brings about child-birth, the five-fold breath sustains it, and Udāna causes death.]

LESSON FOUR

मनो ब्रह्मेति व्यजानात्। मनसो ह्येव खल्विमानि भूतानि जायन्ते। मनसा जातानि जीवन्ति। मनः प्रयन्त्यभिसंविशन्तीति॥ तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तꣳ होवाच। तपसा

ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा ॥ इति चतुर्थोऽनुवाकः ॥

(सः) मनः ब्रह्म इति व्यजानात्; हि, मनसः एव खलु इमानि भूतानि जायन्ते; जातानि मनसा जीवन्ति; प्रयन्ति मनः अभिसंविशन्ति; इति ॥ तत् विज्ञाय (भृगुः) पुनः एव वरुणम् पितरम् उपससार, 'भगवः ब्रह्म अधीहि' इति। (पिता वरुणः) तम् उवाच ह—'तपसा ब्रह्म विजिज्ञासस्व, तपः ब्रह्म' इति। सः (भृगुः) तपः अतप्यत; सः तपः तप्त्वा,

he understood that Manas[1] is Brahman; for certainly all beings here are, indeed, born from Manas; having been born, they remain alive by Manas; and on departing, they enter into Manas. Having thus reflected on the true nature of Manas, he again approached his father saying, 'Revered Sir, instruct me about Brahman'. Then the father said to him: 'Seek to know Brahman through austerity; austerity is Brahman.' He performed austerity; and after having performed austerity,

[NOTES—1. *Manas is Brahman etc.*—By reflection Bhṛgu next suspects manas to be Brahman. Unlike Prāṇa which is unconscious, mind is a conscious entity. It is the principle of knowing, and it represents also the will-power of the Cosmic Being. The universal mind

has created the material universe. Even the individual life begins when by an act of mind, as Praśnopanisad, III. 3 & 9. says, Prāṇa comes into the body. So also at the death of a previous body the future body is fashioned by thought (cf. Bṛhadāraṇyaka, VI. 4. 3). It needs no special mention that beings are sustained through life by acting and reacting with the environment through mind. Brahman is the Principle of Consciousness just as the mind is. So Bhṛgu superficially accepted mind to be Brahman inasmuch as it has the marks of Brahman. But through reflection he soon discovered that even mind is only a lower category, because he was able to understand that mind is just an organ of knowledge even as sight and the rest, and that its consciousness is only borrowed.]

LESSON FIVE

विज्ञानं ब्रह्मेति व्यजानात्। विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते। विज्ञानेन जातानि जीवन्ति। विज्ञानं प्रयन्त्यभिसंविशन्तीति॥ तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तꣳ होवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा॥ इति पञ्चमोऽनुवाकः॥

(स) विज्ञानम् ब्रह्म इति व्यजानात्; हि, विज्ञानात् एव खलु इमानि भूतानि जायन्ते; जातानि विज्ञानेन जीवन्ति; प्रयन्ति विज्ञानम् अभिसंविशन्ति; इति ॥ तत् विज्ञाय (भृगुः) पुनः एव वरुणम् पितरम् उपससार, 'भगवः ब्रह्म अधीहि' इति। (पिता वरुणः) तम् उवाच ह—'तपसा ब्रह्म विजिज्ञासस्व, तपः ब्रह्म' इति। सः (भृगुः) तपः अतप्यत; स तपः तप्त्वा,

he understood that Vijñāna[1] is Brahman; for certainly all beings here are, indeed, born from Vijñāna; having been born, they remain alive by Vijñāna; and on departing, they enter into Vijñāna. Having thus reflected on the true nature of Vijñāna he again approached his father saying, 'Revered Sir, instruct me about Brahman.' Then the father said to him: 'Seek to know Brahman through austerity; austerity is Brahman.' He performed austerity; and after having performed austerity,

[NOTES—1. *Vijñāna is Brahman.*—Vijñāna is the individual Soul, the self-conscious principle in man. Mind is only its organ. Vijñāna controls the mind, the senses, and the body, initiates activity in them, and at death goes from one body to another. This individual Soul, which is the centre of knowledge and enjoyment, cannot be the cause of the entire universe. So Bhṛgu abandoned that too, and rose to a higher category.]

LESSON SIX

आनन्दो ब्रह्मेति व्यजानात्। आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभिसंविशन्तीति॥ सैषा भार्गवी वारुणी विद्या। परमे व्योमन्प्रतिष्ठिता। स य एवं वेद प्रतितिष्ठति। अन्नवानन्नादो भवति। महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान् कीर्त्या॥ इति षष्ठोऽनुवाकः॥

(सः) आनन्दः Bliss ब्रह्म इति व्यजानात्; हि, आनन्दात् एव खलु इमानि भूतानि जायन्ते; जातानि आनन्देन जीवन्ति; प्रयन्ति आनन्दम् अभिसंविशन्ति; इति॥ सा एषा this well-known भार्गवी वारुणी of Bhṛgu and Varuṇa विद्या Knowledge परमे in the highest व्योमन् in the empyrean, in the heart प्रतिष्ठिता is firmly grounded. यः who एवम् thus वेद contemplates सः he प्रतितिष्ठति becomes established. अन्नवान् possessor of food अन्नादः an eater of food (च and) भवति becomes. प्रजया through progeny पशुभिः through cattle ब्रह्मवर्चसेन through the resplendence born of sacred knowledge (च and) महान् great भवति becomes. कीर्त्या through renown (च and) महान् great (भवति becomes).

he[1] understood that Bliss is Brahman; for certainly all beings here are, indeed, born from Bliss; having been born, they remain alive

by Bliss; and on departing, they enter into Bliss. This same knowledge of Bhṛgu and Varuṇa is founded on the highest empyrean, the Supreme Bliss hid in the cave of the Intellect. He who thus comprehends becomes firmly established. He commands[2] food and gets power to assimilate and enjoy it. He becomes great in progeny, in cattle, and in effulgence born of sacred wisdom. He becomes great through renown issuing from righteous conduct.

[NOTES.—1. *He understood that Bliss is Brahman.*—Through observation and reasoning Bhṛgu found out that food is perishable, Prāṇa is unconscious, mind is changeable, and the intelligent agent is limited and exposed to pleasure and pain, and that therefore none of these can satisfy the definition of Brahman given by his father. So he came to the highest category, Bliss, through deep reflection and austerity. The term Ānanda here does not stand for the sheath designated by that name in the previous chapter, but the infinitude of the Ātman-Brahman Reality depicted in Chāndogya, VII. 23. 1. as Bhūmā or the plenum of felicity. He who realizes this Bliss which is the Ātman reaches the Supreme; and he has nothing more to achieve. The Bliss here cannot be the Kos'a because of three reasons: 1. Nothing higher than Bliss is mentioned in this context as in the previous one where Brahman is declared to be the tail and support; 2. The knowledge of this Bliss is laid in the highest heaven of the heart, according to the

statement here; and it is only a re-assertion of what has been said in the opening passage of the second chapter while describing the goal of Brahmavidyā; 3. It is stated again that Bliss is the culmination of the enquiry, and that he who knows It stands firmly grounded; for he becomes āptakāma, perfect.

2. *Commands food etc.*—All creatures have food so long as they live, and they eat it too; but by this specific mention the visible result of this knowledge is eulogized. The Upāsaka will have plenty of food, a perfectly healthy body, and external and internal wealth. See Notes on p. 24 for Kīrti and Brahmavarcasa.

LESSON SEVEN

अन्नं न निन्द्यात् । तद् व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ इति सप्तमोऽनुवाकः ॥

अन्नम् food **न** not **निन्द्यात्** one should blame. **तत्** that **व्रतम्** (is) a holy observance, a pious rule. **प्राणः** Prāṇa **वै** indeed **अन्नम्** food; **शरीरम्** body **अन्नादम्** (is) an eater of the food. **प्राणे** on life-breath **शरीरम्** body **प्रतिष्ठितम्** is established; **शरीरे** on the body **प्राणः** life **प्रतिष्ठितः** is

established. **तत्** therefore **एतत्** this **अन्नम्** food **अन्ने** on food **प्रतिष्ठितम्** established. **यः** who **एतत्** this **अन्नम्** food **अन्ने** on food **प्रतिष्ठितम्** established **वेद** knows **सः** he **प्रतितिष्ठति** becomes established. **अन्नवान् अन्नादः (च) भवति। प्रजया पशुभिः ब्रह्मवर्चसेन (च) महान् भवति; कीर्त्या (च) महान् (भवति).**

One[1] should not blame food. That should be observed as a pious rule. Life, indeed, is food. Body[2] is the eater of food. Body is set in life; life is set in the body. Therefore food is established on food. So he who knows and contemplates food which is established in food becomes firmly established. He becomes an enjoyer of food, commanding plenty of food. In progeny, in cattle, and in effulgence born of sacred wisdom he becomes great. Through renown for his righteous conduct he becomes great.

[NOTES—1. *One should not etc.*—An aspirant of Brahmavidyā should never condemn or speak ill of food; for the body built by food is the first gateway to realize God. Food deserves from him respect as a Guru. Manu, II. 54. says, पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन्। दृष्ट्वा हृष्येत् प्रसीदेत् च प्रतिनन्देत् च सर्वशः। Let him worship food daily and partake of it without reviling it. Let him also feel glad and serene at its sight, and appreciate it in every way. The

suggestion is that this body, which is the first and fundamental instrument for knowing God, should not be neglected; even when one has ascended to the highest rung of realization one should not neglect it wilfully. The monk should be satisfied with the food chance brings and should never blame it when it is poor or unclean. Every aspirant after spirituality should foster this respect for food as a holy observance. As a matter of decorum one may cease to blame food; but in order to render one's contemplation on food as Brahman effective one has to take a religious vow not to condemn food even in mind.]

2. *Body is the eater etc.*—The reciprocal support of Anna and Prāṇa is mentioned here for praising the importance of food as the support and the supported. Thereby it is recommended as an object of contemplation—an indirect means of realizing Brahman. Prāṇa in its cosmic aspect is the energy that manipulates matter and creates manifold objects. Food or matter is only its expression; and as a cosmic force Prāṇa is co-present with matter. Even as a house and its various parts such as roof, wall, and the rest are not independent, so also body and Prāṇa are not mutually independent; both are in reality two aspects of food. No one can get the highest knowledge of Brahman without the aid of body and Prāṇa So even the grossest part of our being deserves respect.]

LESSON EIGHT

अन्नं न परिचक्षीत । तद् व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः

प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन महान् कीर्त्या ॥ इति अष्टमोऽनुवाकः ॥

अन्नम् food **न** not **परिचक्षीत** one should not reject or disregard. **तत्** that **व्रतम्** (is) a pious rule. **आपः** water **वै** verily **अन्नम्** (is) food. **ज्योतिः** light **अन्नादम्** (is) the eater of food. **अप्सु** in water **ज्योतिः** light **प्रतिष्ठितम्** is established; **ज्योतिषि** in light **आपः** water **प्रतिष्ठिताः** are established. **तत् एतत् अन्नम् अन्ने प्रतिष्ठितम्। यः एतत् अन्नम् अन्ने प्रतिष्ठितम् वेद सः प्रतितिष्ठति। अन्नवान् अन्नादः (च) भवति। प्रजया पशुभिः ब्रह्मवर्चसेन (च) महान् भवति। कीर्त्या (च) महान् (भवति)** ॥

One[1] should not reject food. That should be observed as a pious rule. Water, indeed, is food. Fire is the eater of food. Fire is established on water; water is established on fire. Therefore food is established on food. He who knows and contemplates food which is based on food becomes firmly established. He becomes an enjoyer of food, commanding plenty of food. In progeny, in cattle, and in effulgence born of sacred wisdom, he becomes

great. Through renown issuing from his righteous conduct he becomes great.

[NOTES—1. *One should not etc.*—One should respect food by not rejecting what is offered and by not casting out what one already has; for food represents the basic stuff of earthly life and the common need of all creatures. Sages consider those who cast into sea or fire large quantity of food stuff—for reasons, economic, commercial, or political—worst offenders against Nature and God. The Smṛti says सर्वेषामेव दानानामन्नदानं परं स्मृतम् । सर्वेषामेव जन्तूनां यतस्तत् जीवितं परम् । Sharing food with others is the highest charity, for food is the support of all life.

2. *Water indeed is food etc.*—Food is ultimately produced with water which pours as rain. So water is identified with food, being its cause. Sun gives rain through vapour produced by heat. So water and fire are reciprocally dependent. This mutual relation, similar to that of food and its eater, is given to eulogize food which may be worshipped by looking upon as Brahman.]

LESSON NINE

अन्नं बहु कुर्वीत । तद् व्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो

भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ इति नवमोऽनुवाकः ॥

अन्नम् food बहु much कुर्वीत should be produced. तत् व्रतम्; पृथिवी earth वै verily अन्नम्; आकाशः अन्नादः; पृथिव्याम् आकाशः प्रतिष्ठितः; आकाशे पृथिवी प्रतिष्ठिता; तत् एतत् अन्नम् अन्ने प्रतिष्ठितम्; यः एतत् अन्नम् अन्ने प्रतिष्ठितम् वेद सः प्रतितिष्ठति; अन्नवान् अन्नादः (च) भवति । प्रजया पशुभिः ब्रह्मवर्चसेन (च) महान् भवति । कीर्त्या (च) महान् (भवति) ॥

One should produce abundant food. Let that be observed as a pious vow. The earth[1], indeed, is food. Ether is the eater of food. Ether is established on the earth; the earth is established on ether. Therefore food is established on food. And so he who knows and contemplates food which is based on food becomes firmly established. He becomes an enjoyer of food, commanding plenty of food. In progeny, in cattle, and in the effulgence born of sacred wisdom, he becomes great. Through renown issuing from his righteous conduct he becomes great.

[NOTES—1. *The earth, indeed, is food etc.*—The earth may be looked upon as the food of ether as it is surrounded by the latter. Apparently the earth is the

support of ether which is above it. So here also the reciprocal relation of food and its eater may be assumed. In the three Lessons ending with this one, 'food' is conceived in a figurative sense. It is suggested that all the relations given may be thought of as cause and effect or as support and supported. Thus it is taught that the whole phenomenal universe and all its change and movement can be reduced to some simple concept. Through reflection on this basic fact, the relation of all created things—from Prāṇa to space—as food and food-eater, the aspirant can rise to a higher unity in which this duality will be transcended. That unity is first emphasized by taking 'food' in the broadest sense and in the sequel sublimating it into Spirit. To stress the sublimity of this conception of expanding Anna to Brahman, at each step a solemn contemplation is formulated and proper fruits are promised serving to attract the seekers.]

LESSON TEN

न कंचन वसतौ प्रत्याचक्षीत । तद् व्रतम् । तस्माद् यया कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद् वै मुखतोऽन्नगं॒ रा॒द्धम् । मुखतोऽस्मा अन्नगं॒ रा॒ध्यते । एतद् वा मध्यतोऽन्नगं॒ रा॒द्धम् । मध्यतोऽस्मा अन्नगं॒ रा॒ध्यते । एतद् वा अन्ततोऽन्नगं॒ रा॒द्धम् । अन्ततोऽस्मा अन्नगं॒रा॒ध्यते । य एवं वेद ॥ क्षेम इति वाचि । योगक्षेम इति प्राणा-

प्राणयोः । कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः ॥ अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति । यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ॥ तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्महेत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान् भवति । तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद् ब्रह्मेत्युपासीत । ब्रह्मवान् भवति । तद् ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परियैऽप्रियाभ्रातृव्याः ॥ स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रम्य । एतं प्राणमयमात्मानमुपसङ्क्रम्य । एतं मनोमयमात्मानमुपसङ्क्रम्य । एतं विज्ञानमयमात्मानमुपसङ्क्रम्य । एतमानन्दमयमात्मानमुपसङ्क्रम्य । इमाँल्लोकान् कामान्नी कामरूप्यनुसञ्चरन् । एतत् साम गायन्नास्ते । हा३वु हा३वु हा३वु । अहमन्नमहमन्नमहमन्नम् । अहमन्नादो२ऽहमन्नादो२ऽहमन्नादः । अहग्ं श्लोककृदहग्ं श्लोककृदहग्ं श्लोक-

कृत्। अहमस्मि प्रथमजा ऋता ३ स्य। पूर्वं देवेभ्यो अमृतस्य ना ३ भायि। यो मा ददाति स इदेव मा३वा। अहमन्नमन्नंमदन्तमा ३ द्मि। अहं विश्वं भुवनमभ्यभवा ३म्। सुवर्न ज्योतीः। य एवं वेद। इत्युपनिषत् ॥ इति दशमोऽनुवाकः ॥ सहनाववतु० इति शान्तिः ॥

वसतौ at the residence **कम् च न** anyone **न** not **प्रत्याचक्षीत** should refuse. **तत्** that **व्रतम्** (is) the pious rule. **तस्मात्** therefore **यया कया च** by whatever **विधया** by means **बहु** abundant **अन्नम्** food **प्राप्नुयात्** let him acquire. **अस्मै** for this one, i.e. the guest **अन्नम्** food **अराधि** has been prepared, made ready **इति** so **आचक्षते** they (i.e. householders) declare. **मुखतः** in the foremost or best manner **राद्धम्** prepared, dressed (**यत्** which) **एतत्** this **वै** truly **अन्नम्** food, (**तत्** that) **अन्नम्** food **अस्मै** to him (i.e, the giver) **मुखतः** in the best manner **राध्यते** accomplishes, returns. **मध्यतः** in a medium manner **राद्धम्** (**यत्**) **एतत् वै अन्नम्**, (**तत्**) **अन्नम् अस्मै मध्यतः राध्यते**। **अन्ततः** in the lowest manner **राद्धम्** (**यत्**) **एतत् वै अन्नम्**, (**तत्**) **अन्नम् अस्मै अन्ततः राध्यते**। **यः** who **एवम्** thus **वेद** knows (**तस्य** for him **तादृशम्** such **फलम्** result **उपनमेत्** will accrue).

An[1] aspirant should not refuse anyone at his residence. Let this be observed as a pious rule. He should therefore acquire abundant

food by any means whatsoever. It is for the sake of the guest that food has been prepared, so declare the householders. The food that is prepared and given in[2] the best manner returns to the giver in the best manner; what is offered in the medium fashion returns also exactly so; food prepared and offered in the lowest fashion accrues to the giver in the lowest way. He who knows this as stated gets what he merits.

[NOTES—1. *An aspirant should not etc.*—Here is the root of the conception of Nṛyajña or the sacrificial duty which is enjoined upon a householder to his fellow-beings. Nṛyajña is one among the five great Yajñas a housefather has to do. S'ātātapa says: प्रियो वा यदि वा द्वेष्यः मूर्खः पतित एव वा। सम्प्राप्तो वैश्वदेवान्ते सोऽतिथिः स्वर्गसङ्क्रमः—Friend or foe, ignorant or fallen, he who comes just when a householder's daily Vais'vadeva worship is over, is a guest; and the guest will cause him to go to heaven if he is properly honoured. The Viṣṇupurāṇa says that the housefather should look upon him as a deity—हिरण्यगर्भ-बुध्या तं मन्येताभ्यागतं गृही। When a guest turns back and goes out from a house without being honoured even with water, that house can certainly be compared to the residence of a sovereign jackal. गृहेषु येष्वतिथयो नार्चिताः सलिलैरपि। यदि निर्यान्ति ते नूनं फेरुराजगृहोपमाः—says Bhāgavata, VIII. 16. 7. Even if the seeker of shelter and food be of a low caste, he should not be refused. Kaṭhopaniṣad, I. 7 and 8 also warns against any neglect of hospitality. It is therefore laid

down among the foremost duties of a householder, even if he be a seeker after liberation, to gather wealth by using all his power. Bhaṭṭabhāskara, in commenting on 'any means whatsoever,' goes so far as to state that even by unlawful means one should acquire wealth if it is for worship. This interpretation is unacceptable. The Bhagavadgītā, III. 13. states that those who make food ready only for filling their belly are vile and that they eat sin. So the true householders declare that food has been cooked for others, gods, guests, etc. Śaṅkarānanda states that reverent gift of food paves the way for knowledge of Brahman.

2. *In the best manner etc.*—Mukhataḥ, madhyataḥ, and antataḥ refer to the sāttvika, rājasika, and tāmasika mode of giving. It is explained in the Gītā, XVIII. 20-22. An alternative explanation of the three words is that they denote the three periods of life—youth, middle age, and the evening of life. The principle underlying the announcement is that the gifts which a man makes return to him in this life itself or in the next, exactly in the same way as he gives. As you sow so shall you reap. If a man gives in youth, he will get in youth; if he is charitable in middle age, he will not be in want in his middle age; gifts given in old age will accrue to the giver in the old age. The passage emphasizes graphically that action and reaction in the moral realm also are equal and opposite.]

वाचि in speech **क्षेमः** preservation, safety **इति** thus, **प्राणापानयोः** in Prāṇa and Apāna **योग-क्षेम** acquisition and preservation **इति** thus, **हस्तयोः** in the hands **कर्म** work **इति** thus, **पादयोः** in the feet **गतिः** motion **इति** thus, **पायौ**

in the anus **विमुक्तिः** evacuation **इति** thus, (**च** and **ब्रह्म** Brahman **उपासीत** one should meditate.) **इति** so **मानुषीः** pertaining to man **समाज्ञाः** contemplations. **अथ** then **दैवीः** referring to the gods (**समाज्ञाः** contemplations) :— **वृष्टौ** in the rain **तृप्तिः** satisfaction **इति** thus, **विद्युति** in lightning **बलम्** strength, violence **इति** thus, **पशुषु** in cattle **यशः** fame **इति** thus, **नक्षत्रेषु** in stars **ज्योतिः** light **इति** thus, **उपस्थे** in the generative organ **प्रजातिः** procreation **अमृतम्** immortality **आनन्दम्** bliss **इति** thus, **आकाशे** in the space **सर्वम्** the all **इति** thus (**च** and **ब्रह्म** Brahman **उपासीत** one should meditate). **तत्** That, i.e. Brahman **प्रतिष्ठा** foundation **इति** thus **उपासीत** one should meditate, **प्रतिष्ठावान्** well-founded **भवति** becomes. **तत्** that **महः** greatness **इति** thus **उपासीत**, **महान्** great **भवति** he becomes. **तत्** that **मनः** mind **इति** thus **उपासीत** one should meditate, **मानवान्** possessing mindfulness **भवति** becomes ; **तत्** that **नमः** homage **इति** thus **उपासीत** one should meditate. **अस्मै** to him **कामाः** desires **नम्यन्ते** bow down in homage ; **तत्** that **ब्रह्म** the Supreme Lord **इति** thus **उपासीत** one should meditate, **ब्रह्मवान्** possessing supremacy **भवति** becomes ; **ब्रह्मणः** of Brahman **परिमरः** universal dissolver, power of destruction **इति** thus **उपासीत** one should meditate **परि** around **एनम्** (=**एनम्**) him **द्विषन्तः** hateful **सपत्नाः** enemies, i.e. craving, anger, etc. **म्रियन्ते** die. **ये** those who **अप्रियाः** not liked **भ्रातृव्याः** foes (**च** and **म्रियन्ते** die).

The Contemplations[1] of Brahman associated with man consist in meditating on Brahman as safety or preservation in speech, as acquisition and preservation in Prāṇa and Apāna, as work in the hands, as motion in the feet, and as evacuation in the anus. The contemplation of Brahman as associated with the celestial or divine phenomena consists in meditating on Brahman as satisfaction in rain, as strength in lightning, as fame in cattle, as light in the stars, as procreation, immortality, and joy in the generative organ, and as the All in spacial ether. Should one meditate upon It as the foundation of all, one becomes well-founded. Should one meditate on It as greatness, one becomes great. Should one meditate on It as mind, one becomes endowed with mindfulness. Should one meditate on It as obeisance, all objects of desire bend down before him. Should one meditate on It as the Supreme Lord or as the Veda, one becomes a possessor of supremacy or Vedic Wisdom. Should one meditate on It as destructive power, his hating foes and unfriendly enemies die around him.

[NOTES—1. *The Contemplations etc.*—These are formulated to help the average aspirant to accustom

himself to meditations which purify the mind. Speech, respiration, movement, and alimenation are the fundamental facts about man as a living organism. The best use of speech, as well as of thought and knowledge implied by it, is to make it serve one's safety. So just as in the Vibhūti-yoga of the Bhagavadgītā, where certain prominent members or qualities are recommended for special reverence, the aspirant is advised to meditate on Brahman as safety and the rest in regard to speech and the like. The peculiar human gift of speech should be respectfully used for leading one to the Supreme Truth. Breath taken in and blown out is the expression of life; and the main purpose of life is progress and security, yoga and kṣema. The progress and security, which aspirants seek should be centered in Brahman; that is to say, they should be made an occasion to remember God constantly. Movement of hands and feet indicate life; and the presence of the Divine Spirit makes life possible. So all movement of limbs should be thought of as inspired by God within. Evacuation is the completion of alimentation. The body which is the vehicle of life is sustained by food that is assimilated; so this process is here recommended to be taken as an indication to reflect on Brahman Whose power underlies it. The satisfaction which people feel when abundant food is promised by useful rain should be meditated upon as coming from Brahman. The wonder caused by the violent flashes of lightning and the twinkling of the stars also are to be traced to the Spiritual Reality of Brahman, and are to be meditated on as Brahman. The prosperity and prowess which ancients possessed consisted in cattle. They too are a Vibhūti of Brahman. Even the function of the

generative organ should be taken as a symbol for sublime thought on Brahman; the race is perpetuated through procreation; through children a man pays off his debt to his ancestors, and thereby he enables himself to attain liberation or immortality and bliss. Again an aspirant is advised to meditate on Brahman under various attributes such as support, greatness, mind, reverence, Veda, and destructive power. Whenever one thinks of Brahman, one does so under some attribute or other. Here specified attributes are given for the purpose of meditation. It is a general principle of Upāsanā that in whatever form or under whichever attribute a man may worship Brahman, he becomes the possessor of such attributes and powers. But if the meditation has no special desire behind, the result will be spiritual elevation and mental purity.]

पुरुषे in the man अयम् this one यः who सः he च and आदित्ये in the sun असौ he यः who सः he च and एकः one. यः who एवंवित् a knower as said above सः he अस्मात् from this लोकात् from the world प्रेत्य having departed एतम् अन्नमयम् आत्मानम् उपसङ्क्रम्य having transcended, एतम् प्राणमयम् आत्मानम् उपसङ्क्रम्य, एतम् मनोमयम् आत्मानम् उपसङ्क्रम्य, एतम् विज्ञानमयम् आत्मानम् उपसङ्क्रम्य, एतम् आनन्दमयम् आत्मानम् उपसङ्क्रम्य, कामान्नी having the food he wills, कामरूपी having the form he wills इमान् these लोकान् worlds अनुसञ्चरन् traversing, visiting एतत् this साम Sāman गायन् singing आस्ते remains: हाउ (=हो) Oh, हाउ, हाउ; अहम् I अन्नम् (am) food, अहम् अन्नम्, अहम् अन्नम्; अहम् I अन्नादः (am) eater of food; अहम् अन्नादः; अहम् अन्नाद;

अहम् I श्लोककृत् combiner, link, अहम् श्लोककृत्, अहम् श्लोककृत्. अहम् I ऋतस्य of the cosmic order, प्रथमजा first-born, देवेभ्यः than gods पूर्वम् earlier, prior अमृतस्य of immortality नाभिः navel, centre (च and) अस्मि I am; यः who मा me ददाति gives away सः he इत् assuredly एव alone मा me अवाः protects. अहम् I अन्नम् food अन्नम् food अदन्तम् he who eats अग्नि eat. अहम् I विश्वम् the whole भुवनम् world अभ्यभवम् have overcome, destroyed. (अहम्) सुवर् sun न like ज्योतिः light. यः who एवम् thus वेद knows (सः उक्तम् फलम् अश्नुते gets the fruit stated.) इति thus उपनिषत् sacred wisdom.

And[1] this one who is here in man and that one yonder in the sun are one and the same. He who knows thus, on departing from this world, transcends successively the Selfs consisting of Anna, Prāṇa, Manas, Vijñāna, and Ānanda, traverses[2] these worlds enjoying food at will and assuming forms at will, and remains singing the following Sāman: Oh,[3] wonderful! Oh, wonderful! Oh, wonderful! I am food, I am food, I am food! I am the food-eater, I am the food-eater, I am the food-eater! I am the combiner, I am the combiner, I am the combiner! I am the first-born of the world-order! I exist even prior to gods, and I am the centre and source of immortality! Who gives me away

has protected me! I, the food, eat him who eats food all for himself! I have overcome the whole world! I am a splendour like the sun. He who knows this has the results mentioned. Thus ends the sacred doctrine.

[NOTES—1. *And this one etc.*—The Spiritual Essence in man and in the sun are here identified, because the Self of the knower becomes all. This passage and part of what follows are repeated from Lesson VIII of the Ānandavallī. See Notes on p. 130.

2. *Traverses these worlds etc.*—This describes the state of one who has realized his Divine goal. When one has realized Brahmanhood, one gets all enjoyments and all forms at one's will; because one who realizes becomes Saccidānanda and in that capacity enjoys all existences together. He is the Spiritual Essence in all. Being one with God, all forms and enjoyments which God has at will are his. He traverses all worlds because he is omnipresent. Sāma is the prolonged form of Sama which means Brahman who is one with all and equal in all. Singing Sāma therefore denotes proclaiming for the benefit of the world the unity of the Self as well as the perfection of life resulting from that knowledge. The passage is interpreted also as describing the behaviour of the Jīvanmukta who eats, clads, and moves at will, without being bound by any external rule.

3. *Oh, Wonderful etc.*—The original passage is a Vedic stanza set to Sāman tune. This accounts for the prolation of some of the vowels, interposition of additional

letters, and interjections suitable to that mode of singing. The actual word-forms are given in the Anvaya. The whole song is a transcription of the mystic experience of a sage who has realized Brahman. It is his unspeakable wonder that although he is the Pure Spirit he has become the material universe with its dualities. The repetition of each clause expresses the boundless joy and wonder that is experienced. The liberated soul realizes that he is one with Hiraṇyagarbha who existed even before the gods and the universe, and that he is the source of immortal Bliss. He also becomes conscious that the whole universe as Anna represents the Infinite's aspect of Utility and as such he who gives food to the needy helps the divine plan and he thereby chooses Divine grace; whereas He who does not give food to the needy and accumulates it for himself becomes the prey of the destructive power of 'food'. In reality food also is Ātman; this is stressed by repeating thrice 'I am food'. The experiencer of this transcendent Unity realizes that he is the food, the food-eater, the Conscious Principle that forms the link between the two, and the Immortal Bliss that finally assimilates the entire universe—perceived as a duality before realization—into Itself, and remains as the ever self-luminous Light of Intelligence. This miraculous experience is again given here to disclose that whoever aspires to attain to this goal shall have to perform Tapas repeatedly like Bhṛgu, and that then only he becomes the possessor of the Bliss of Brahman.

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