

TAITTIRĪYA UPANISAD

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न
इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे ।
नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं
ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं
करवावहे । तेजस्विनावधीतमस्तु मा विद्विषावहे ।

ॐ शान्तिः शान्तिः शान्तिः ॥

(For translation etc see I.1. and II i)

TAITTIRĪYA UPANIṢAD

PART I

ON THE SCIENCE OF PRONUNCIATION ETC.

CHAPTER I

Salutation to that (Brahman) which is of the nature of consciousness, from which this whole universe was born, into which it gets dissolved, and by which this is sustained.

I bow down ever before those adorable Teachers by whom was explained this Upaniṣad in the past, by taking into consideration the words, the sentences, and the means of valid knowledge.

With the grace of my Teacher, and for the benefit of those who prefer a clear exposition, I compose this explanation of this Upaniṣad that is the essence of (that section of the Vedas, called) the Taittirīya.

Introduction: In the preceding text¹ have been studied the obligatory duties that are meant for diminishing the accumulated sins, and the optional rites that are resorted to by people craving for results. Now is commenced the knowledge of Brahman with a view to eschewing the causes that lead to the performance of *karma*.² Desire must be the source of *karma*, since it stimulates action; for no impulsion to activity is possible in the case of those whose desires have been fulfilled, they being then established in their own Self as a result of the absence of desire. And fulfilment of

¹ The Taittirīya Āraṇyaka of which this Upaniṣad forms a part

² Rites, duties, etc., enjoined by scriptures.

desires follows from the desire for the Self¹ inasmuch as the Self, indeed, is Brahman, and for the knower of Brahman will be declared the attainment of the Highest (Tai. II. i. 1). Therefore the continuance in one's own Self, on the eradication of ignorance, is tantamount to the attainment of the Highest, which fact is supported by such Vedic texts as: "One gets fearlessly established in (Brahman)" (II. vii), "He attains this Self made of Bliss" (II. viii. 5).

Objection: May it not be said that emancipation consists in remaining established in one's own Self without any positive effort—a state that ensues as a consequence of the non-commencement of optional and prohibited activities, the exhaustion through enjoyment of *karmas* that are commenced, and the absence of sin owing to the performance of obligatory *karmas*. Or, otherwise, emancipation results from the activities themselves, since *karmas* are the source of that unsurpassable happiness which is called heaven.

Answer: This cannot be so, because *karma* is multifarious; and, as such, there is the possibility that the actions, done in many previous births and bearing fruits (in this life) or remaining in abeyance, may have opposite results. Accordingly, since those of the actions that have not begun to bear fruit (in this life) cannot possibly become exhausted through enjoyment in (this) one single birth, it is reasonable that a fresh body may be created as a result of the residual fruits of action; and the existence of residual fruits of work is also proved by hundreds of Vedic and Smṛti texts such as: "Those who act here virtuously (take

¹ Really speaking, desire relates to the non-Self, and this ceases on the realisation of the Self. Therefore "the desire for the Self" is to be understood as implying an unfettered devotion to the Self with the idea that It alone is the Reality, and nothing else exists.

birth in a good womb)" (Ch. V. x.7); "Owing to the residual (results, the soul gets its future birth)" (Āp. II.2.2.3; Go. Sm. 11).

Objection: The obligatory duties are calculated to consume all the good and bad fruits of actions that are still inoperative.

Answer: No; for it is stated that the non-performance (of obligatory duties) entails *pratyavāya*. And the word *pratyavāya* means evil consequences. Since it is admitted that the obligatory duties are meant for warding off the evil consequence in the form of a future sorrow, they cannot be meant for consuming the actions that have not begun to bear fruit. Granted, however, that the obligatory duties are capable of dissipating the actions that are yet inoperative, it is only the impure ones that they can sweep away and not the pure ones; for there is no contradiction (between the pure actions and obligatory duties) inasmuch as the actions that have desirable results are pure by nature, and, as such, they cannot be logically opposed to obligatory duties, the pure and the impure alone being reasonably opposed to each other.

Moreover, since desires, that are the springs of action, cannot cease unless there is enlightenment, there is no possibility of the eradication of actions as a whole. And it has been said that since desire has for its objects things other than the Self, it belongs to one who has not realised the Self; that there can be no desire in one's own Self, It being ever realised;¹ and that the Self is the supreme Brahman. Besides, the non-performance of the obligatory duties is a

¹ "To those who see everything as the Self, there can be really no object (of desire) and hence there is no possibility of desire".—A.G.

negation, from which an evil consequence cannot reasonably follow;¹ hence the non-observance of the obligatory duties is a pointer to the fruition of the evil consequences flowing from the sins accumulated in the past. Accordingly, the use of the suffix *śatṛ* (-ing) is not unreasonable in the text: "Not performing the obligatory duty (and performing the prohibited ones and getting attached to sense-objects, a man courts his downfall)"² (M. XI. 44). Else there will emerge a positive entity from a non-entity, which fact will nullify all means of valid knowledge. Therefore, it is not proved that such a man (as a result of *karma*) remains poised in his Self without any positive (spiritual) effort.

As for the statement "emancipation is attainable through activity inasmuch as the unsurpassable happiness, called heaven, is a result of works", that too is wrong. For emancipation is a permanent entity, and nothing that is everlasting can ever have a beginning. Whatever is produced in this world is impermanent. Therefore, emancipation is not a creation of work.

Objection: Karma in association with meditation (and worship) has the capacity of producing a permanent thing.

¹ "A future sorrow is called a *pratyavāya*, which being a positive entity, cannot have a non-entity as its cause. For according to the Vedic text, 'Sin arises from sin' (Bṛ IV. iv. 5) sorrow is caused by the performance of prohibited actions."—A.G.

² The use of the *śatṛ* (-ing) along with a negative (in 'not performing') cannot be construed to mean that non-performance is the cause of downfall; for the sentence bears a more reasonable interpretation. For good people point to evil consequences thus: "Had there been a proper performance of obligatory and occasional duties, there would have been an attenuation of accumulated sins. But this man did not perform the enjoined duties; hence there must be *pratyavāya* (i.e. non-elimination of future sorrow)." Non-performance is thus only a pointer and not a cause.

Answer: No, because that involves a contradiction. It is self-contradictory to say that a thing that is eternal is still created.

Objection: Since the very thing which is destroyed cannot be produced again, therefore liberation, though permanent, can be brought into existence just like non-existence in the form of destruction (which is brought about by action).¹

Answer: No, for freedom is a positive entity.² (Moreover) since non-existences, (as such), cannot be distinguished, it is a mere fancy to aver that non-existence in the form of destruction has a beginning.³ Non-existence is in fact that which is opposed to existence. On the analogy that existence, though one, is differentiated by a pot or a cloth, as the existence of a pot or the existence of cloth, the non-existence of existence, too, though undifferentiated, is imagined to be differentiated owing to the (fancied) association (with it) of action, quality, etc. Not that a non-existence can co-exist with a quality in the sense that a lotus

¹ According to the Nyāya philosophy, non-existences are of four kinds: (i) absolute non-existence (*atyantābhāva*), (ii) mutual non-existence (*anvonyābhāva*), (iii) non-existence in the form of destruction (*pradhvañ-sābhāva*), and (iv) previous non-existence (*prāgabhāva*). As regards the third kind of non-existence, it occurs where a thing, e.g. a pot, is broken. Since that very pot cannot be created over again, the destruction, once encompassed, continues for eternity. Or, in other words, the destruction is created, but it is eternal. Similarly, a created salvation can be eternal.

² And not a non-existence, which destruction is.

³ It is wrong to deny a beginning for other forms of non-existence while allowing it for destruction only. Nyāya believes that emancipation means destruction of sorrow and nothing positive.

does (with its colour etc.). Should it be possessed of an adjective, it will become nothing but existence.¹

Objection: Since the agent of meditation and action is eternal. The salvation emerging as a result of a flow of meditation and action² is eternal.

Answer: No. For the agentship that flows like the current of the Gaṅgā is an evil in itself, and salvation will be subject to cessation on the cessation of agentship.³ Therefore, emancipation consists in continuance in one's own Self on the cessation of the material cause, viz ignorance, desire, and activity. The Self, as such, is Brahman; and from the knowledge of Brahman follows liberation consisting in the eradication of ignorance. Hence is commenced this Upaniṣad which is calculated to lead to the acquisition of the knowledge of Brahman. Knowledge (itself) is referred to by the word Upaniṣad, for, in the case of those who are devoted to it, it either loosens or ends such things as being born in a womb and old age, or because it takes one near Brahman, or because the highest good is

¹ An adjective co-exists with a noun. Now non-existence cannot co-exist with its counterpart—a positive attribute—though the latter is prefixed to it as an adjective (as in *ghatābhāva*—pot's non-existence); for if co-existence were possible, then on the assumption that *pradhvaṃsābhāva* is eternal, its adjectival counterpart, viz pot, would also, become eternal. Moreover, if it co-exists with the pot, then it cannot be non-existence, for existence and non-existence are mutually exclusive. Therefore, the supposition that different classes of non-existences can be distinguished is only an error arising from similar concepts pertaining to their positive counterparts.

² Since the means flow as a constant current, the end, too, will go on flowing concurrently and eternally.

³ If agentship flows on unceasingly, there will be no emancipation; and if the flow stops, emancipation too will stop.

proximately embedded in it. And the book, too, is called the Upaniṣad because it is meant for that purpose.

शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो
 बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे । नमस्ते
 वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म
 वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
 तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ।
 ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥ इति प्रथमोऽनुवाकः ॥

1. May Mitra be blissful to us. May Varuṇa be blissful to us. May Aryaman be blissful to us. May Indra and Bṛhaspati be blissful to us. May Viṣṇu, of long strides, be blissful to us. Salutation to Brahman. Salutation to you, O Vāyu. You, indeed, are the immediate Brahman. You alone I shall call the direct Brahman. I shall call you righteousness. I shall call you truth. May He protect me. May He protect the teacher. May He protect me. May He protect the teacher. *Om*, peace, peace, peace!

May Mitra—the deity who identifies himself with and is the self of the function of exhaling and of day; become *śam*, blissful; *naḥ*, to us. Similarly, too, Varuṇa is the deity who identifies himself with and is the self of the function of inhaling and of night. Aryaman identifies himself with the eye and the sun, Indra with strength, and Bṛhaspati with speech and intellect. Viṣṇu is *urukramah*, possessed of

great strides—and identifies himself with the feet. These are the deities in the context of the body. The expression, *śam naḥ bhavatu*, may he be blissful to us, is to be connected with all. Since the comprehension, retention, and communication of knowledge of Brahman can proceed without hindrance when the gods are benevolent, their benignity is being prayed for by saying, *śam naḥ bhavatu* etc. By one, craving for the knowledge of Brahman, salutation and eulogy are offered to Vāyu (Air), so that the hindrances to the knowledge of Brahman may be averted; for the fruits of all actions are in his keeping. Vāyu is Brahman; *brahmaṇe*, to that Brahman; *namaḥ* (humble) salutation; the expression, “I offer”, has to be added to complete the sentence. *Namaḥ*, salutation; *te*, to you, *vāyo*, O Vāyu, i.e. I salute you. Thus Vāyu (Air, Life) himself is referred to both mediately and immediately. Besides, (O Air), since *tvam eva asi*, you yourself are; *pratyakṣam brahma*, the direct and immediate Brahman—being proximate and without any intervention, as contrasted with outer organs like the eye etc; therefore, *vadiṣyāmi*, I shall call; *tvām eva*, you alone; as *pratyakṣam brahma*, the direct and immediate Brahman.¹ *Ṛtam*, righteousness, is an idea, fully-ascertained by the intellect in accordance with the scrip-

¹ Brahman is referred to indirectly by such words as, “that”, and directly by the word Vāyu; for Vāyu, in the form of the vital force (*prāṇa*) is directly perceived, though as Sūtra (Hiraṇyagarbha linking up all) he is known indirectly. The life force is more directly cognised than the sense-organs like the eye etc., which have to be inferred from the facts of their perceiving colour etc. The vital force is directly cognised by the Witness (Self); and as compared with the sense-organs, it is nearer to the Self. Besides, the word Brahman, derivatively means that which nourishes; the vital force nourishes the body. Therefore it is Brahman with regard to the body.

tures and in conformity with practice; that, too, being subject to you, *vadiṣyāmi*, I shall speak, of you alone as, that (*rta*). *Satyam*, truth, is that which is reduced to practice by speech and bodily action; since that truth, too, is practised under you, *vadiṣyāmi*, I shall call—you that truth. May *tat*, that, the all-pervasive Brahman, called Vāyu, being thus prayed to by me who hanker after knowledge, *avatu mām*, protect me—by endowing me with knowledge. May *tat*, that—very Brahman; *avatu*, protect; *vaktāram*, the expounder—by endowing him with the power of exposition. The repetition of the expressions, *avatu mām*, *avatu vaktāram*, is for showing solicitude (for the knowledge). The three repetitions in *Om śāntiḥ*, *śāntiḥ*, *śāntiḥ*, (*Om*, peace, peace, peace) are for destroying the three kinds of obstacles to the acquisition of knowledge, viz the physical, the natural, and the supernatural.

CHAPTER II

ॐ शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा
बलम् । साम सन्तानः । इत्युक्तः शीक्षाध्यायः ॥ १ ॥
इति द्वितीयोऽनुवाकः ॥

We shall speak of the science of pronunciation. (The things to be learnt are) the alphabet, accent, measure, emphasis, uniformity, juxtaposition. Thus has been spoken the chapter on pronunciation.

The chapter “On the Science of Pronunciation” is begun, so that there may not be any slackness in the effort

involved in the recital of the text; for the comprehension of meaning plays a prominent part in the Upaniṣad.¹ *Śīkṣā* (derivatively) signifying that through which something is learnt, is the science of pronunciation of letters etc. Or from the (derivative) implication of those things that are learnt, *śīkṣā* means the letters etc. *Śīkṣā* is the same as *śīkṣā*, the lengthening (of *i*) being a Vedic licence. That *śīkṣām*, science of pronunciation; *vyākhyāsyāmaḥ*, we shall explain—(derivatively meaning) we shall speak (*khyā-syāmaḥ*) clearly (*vi*) and fully (*ā*). This form of the verb, signifying, as it does, the revelation of the activity (of the organ of speech), is derived from the root *caḥṣi* which optionally changes into *khyā*, and is preceded by *vi* and *ā*. Now the *varṇaḥ*, alphabet, consists of *a* etc. The *svarah*, accent, is *udātta* (elevated) etc. (*svaritaḥ*, pitched; and *anudātta*, unaccented). The *mātrāḥ*, measures (the times required to pronounce), are short etc. *Balam*, emphasis, is a kind of effort (in pronunciation). *Sāmaḥ* is uniformity—a medium mode of pronunciation of letters. *Santānaḥ* is the same as *samhitā* i.e. juxtaposition (conjoining of the letters etc.). This is, indeed, what is to be taught. The chapter in which *śīkṣā* occurs is the *śīkṣādhyāyaḥ*. *Iti*, thus, *uktaḥ*, is spoken. The conclusion with the word, *uktaḥ*, is for the sake of making the way clear for what follows.

CHAPTER III

सह नौ यशः । सह नौ ब्रह्मवर्चसम् ।

अथातः सहिताया उपनिषिदं व्याख्यास्यामः ।

¹ Comprehension of meaning is dependent on proper pronunciation; and slackness in effort refers to errors in pronunciation.

पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रज-
मध्यात्मम् । ता महासंहिता इत्याचक्षते । अथाधिलोकम् ।
पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः सन्धिः ॥ १ ॥

1. May we both attain fame together. May spiritual pre-eminence be vouchsafed to both of us together.

Now, therefore, we shall state the meditation on juxtaposition through five categories—relating to the worlds, to the shining things, to knowledge, to progeny, and to the body. These, they call the great juxtapositions. Now then, as regards the meditation on the worlds. The earth is the first letter. Heaven is the last letter. The sky is the meeting-place.

Now is being stated the esoteric meditation on the *samhitā* (conjoining of letters). There, again, may the *yaśaḥ*, fame—that is prayed for as a reward for the full knowledge of the esoteric meditation on the *samhitā* etc.; come *saha*, simultaneously; *nau*, to us both—to the teacher and the taught. And the *brahma-varcasam*, spiritual pre-eminence, splendour, that results from it, may that, too, occur *saha*, simultaneously; *nau*, to us both. This is an expression of a prayer on the part of the pupil. For in the case of a pupil a prayer is appropriate, since his aspiration still remains unrealised. But this is not a prayer of the teacher, as he has gained the desired consummation. For a teacher is called so when his aspiration is fulfilled.

Atha, after this, after the codification of the science of study; since the intellect that is too much occupied with (verbal) texts cannot easily be led to the domain of comprehension of meaning, *atah*, therefore; *vyākhyāsyāmah*, we shall state; *upaniṣadam saṁhitāyāḥ*, the Upaniṣad, i.e. meditation, with regard to the *saṁhitā* (conjoining of letters)—a subject that is closely related to the (verbal) text itself; *pañcasu adhikaraṇeṣu*, under five headings—through five means or subjects of knowledge. Which are they? They are being enumerated; *adhilokam*, the meditation that refers to the worlds; similarly, *adhiyautiṣam*, meditation concerning lights; *adhividyam*, meditation concerning knowledge; *adhiprajam*, meditation concerning progeny; *adhyātmam*, meditation concerning the body.¹ The people versed in the Vedas, *ūcakṣate*, speak of; *tāḥ*, these ones—these meditations concerning five subjects—as *mahāsaṁhitāḥ*, great juxtapositions—they being great, since they relate to great things like the world, and being *saṁhitās* (juxtapositions) as well. *Atha*, now then; from among all these, as they are presented seriatim, *adhilokam*, the meditation with reference to the worlds, is being stated. The word *atha* is used everywhere to show the order (of meditation). *Prthivī*, the earth, is; *pūrvarūpam*, the earlier form, the earlier letter; this amounts to saying that one should think of the first letter, occurring in a juxtaposition, as the earth. Similarly, too, the *uttararūpam*, the last letter; is *dyauh*, heaven. *Ākāśaḥ*, sky (or space) is *sandhiḥ*, the

¹As one thinks of an image as Viṣṇu, so one can think of the different factors in a juxtaposition as the deities that reside over them, the meditation being on the deities and not on the things that are enumerated under the five categories.

middle one, between the first and the last letters, since in it the first and last forms get united.

वायुः सन्धानम् । इत्यधिलोकम् । अथाधिज्योतिषम् ।
अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः ।
वैद्युतः सन्धानम् । इत्यधिज्यौतिषम् । अथाधिविद्यम् ।
आचार्यः पूर्वरूपम् ॥ २ ॥

अन्तेवास्युत्तररूपम् । विद्या सन्धिः । प्रवचनं सन्धानम् ।
इत्यधिविद्यम् । अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तर-
रूपम् । प्रजा सन्धिः । प्रजननं सन्धानम् । इत्यधि-
प्रजम् ॥ ३ ॥

अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तरा हनुरुत्तर-
रूपम् । वाक्सन्धिः । जिह्वा सन्धानम् । इत्यध्यात्मम् ।
इतीमा महासंहिताः । य एवमेता महासंहिता व्याख्याता
वेद । संधीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण
लोकेन ॥ ४ ॥ इति तृतीयोऽनुवाकः ॥

2-4. Vāyu is the link. This is the meditation with regard to the worlds. Then follows the meditation with regard to the shining things. Fire is the first letter. The sun is the last letter. Water is the rallying point. Lightning is the link. This is the meditation with regard to the shining things. Then follows the meditation with regard to knowledge.

The teacher is the first letter. The student is the last letter. Knowledge is the meeting-place. Instruction is the link. This is the meditation with regard to knowledge. Then follows the meditation with regard to progeny. The mother is the first letter. The father is the last letter. The progeny is the focal point. Generation is the link. This is the meditation with regard to progeny. Then follows the meditation with regard to the (individual) body. The lower jaw is the first letter. The upper jaw is the last letter. Speech is the meeting-place. The tongue is the link. This is the meditation with regard to the (individual) body. These are the great juxtapositions. Anyone who meditates on these great juxtapositions, as they are explained, becomes conjoined with progeny, animals, the splendour of holiness, edible food, and the heavenly world.

Vāyuh, air, is; *sandhānam*, link (a catalytic agent)-- derived in the sense of that by which things are conjoined.¹ *Iti*, thus far--is stated; *adhilokam*, the meditation with reference to the worlds. *Atha adhiyautiṣam* etc., are to be

¹“To illustrate: In the text *iṣe tvā*, the *e* that follows the *ś* is the symbol of the earth; the *t* that follows is identical with heaven; the intermediate space between these two letters is *ākāśa* (the tryst); the other *t* that emerges by duplication in that space as a result of the process of conjoining the two parts, the actual pronunciation being *iṣet-tvā*, is identified with *Vāyu* (the joining agent). This is how one should meditate.”—Śaṅkarānanda.

similarly explained. The two words, *iti* and *imāh*, thus and these, allude to what was mentioned earlier. *Yah*, anyone who; *evam*, thus; *veda*, meditates; on *etāḥ mahāsamhitāḥ*, these great juxtapositions; *vyākhyātāḥ*, as explained. The meaning of the word *veda* should be *upāsana*, meditation or adoration, because the topic is of perfect knowledge,¹ and because there is the text: "Thus O Prācīnayogya, you meditate" (Tai. I.vi.2). And meditation consists in a current of uniform concepts, not interspersed with dissimilar ones, which proceeds according to the scriptures and relates to an object enjoined in the scriptures. Besides, the word *upāsana* is well known in the world in such sentences as, "He *upāsate*, waits on (i.e. adores), the Guru", "He *upāsate*, waits on (i.e. adores), the king"; for a man who constantly serves the Guru and others is said to be rendering *upāsana* (adoration) to them; and he acquires the fruit of his adoration. Similarly, in the present context, too, he who meditates thus *sandhīyate*, is conjoined with the things beginning from progeny and ending with heaven; that is, he acquires the fruits such as progeny and others.

CHAPTER IV

यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्संबभूव ।
 स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् ।
 शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि

¹ If this meditation is resorted to by one who desires fruits, he gets these only. But this again leads a desireless man to knowledge of Brahman, and the second objective is aimed at by this Upaniṣad.

विश्रुवम् । ब्रह्मणः कोशोऽसि मेघया पिहितः १ श्रुतं मे
गोपाय । आवहन्ती वितन्वाना ॥ १ ॥

कुर्वाणाऽचीरमात्मनः । वासाऽसि मम गावश्च । अन्नपाने
च सर्वदा । ततो मे श्रियमावह । लोमशां पशुभिः सह
स्वाहा । आमायन्तु ब्रह्मचारिणः स्वाहा । विमाऽऽयन्तु
ब्रह्मचारिणः स्वाहा । दमायन्तु ब्रह्मचारिणः स्वाहा ।
शमायन्तु ब्रह्मचारिणः स्वाहा ॥ २ ॥

1-2. The *Om* that is the most exalted in the Vedas, that pervades all words, and that emerged from the immortal Vedas as their quintessence, may he (*Om* that is Indra), the supreme Lord, gratify me with intelligence. O Lord, may I be the receptacle of immortality. May my body be fit; may my tongue be surpassingly sweet; may I hear much through the ears. You are the sheath of Brahman; you are covered by (worldly) wisdom. Protect what I have heard. Then vouchsafe to me who am her (i.e. Prosperity's) own, that Prosperity which brings, increases, and accomplishes quickly for me clothes, cattle, food, and drink for ever, and which is associated with furry and other animals. *Svāhā*. May the Brahmacārins (i.e. students) come to me from all sides. *Svāhā*. May the Brahmacārins come to me in various ways. *Svāhā*. May the Brahmacārins come to me in the proper

way. *Svāhā*. May the Brahmacārins have physical self-control. *Svāhā*. May the Brahmacārins have mental self-control. *Svāhā*.

In the text, beginning with *yaḥ chandasām*, are being mentioned, for him who wants intelligence and wealth, a prayer and a sacrifice which are the means for their acquisition; and this conclusion is borne out by the indications implied in, "May that Indra strengthen me with wisdom", and "Then bring for me wealth". *Yaḥ*, he who; *chandasām*, among the Vedas; is *ṛṣabhaḥ*, a bull—like a bull, because of pre-eminence; *viśvarūpaḥ*, omni-form—because of permeating all speech, in accordance with another Vedic text: "To illustrate: as by fibres (all the leaves are permeated, so by *Om* is permeated all speech)" (Ch. II. xxiii.3). Hence is *Om* the bull. *Om* is the object to be worshipped here; and hence its eulogy, through such words as "bull", is appropriate. *Chandobhyaḥ*, from the Vedas; *amṛtāt*, from immortality—the Vedas are indeed, immortal—from that immortality; *adhisambabhūva*, was born super-excellently. The idea is that, *Om* appeared as the quintessence when Prajāpati performed austerity (i.e. deliberated intently) with a view to extracting the finest pith from the worlds, the gods, and the Vedas. It was only a revelation (to him), for in the case of *Om*, which is everlasting, no real origination can properly be imagined. *Saḥ*, he—the *Om*, which is of this kind and which is *indraḥ*, the ordainer of all desires, the supreme Lord; *spṛṇotu*, may (He) gratify or strengthen—for the strength of wisdom is the object prayed for; *mā*, me; *medhayā*, with wisdom. *Deva*, O God; *bhūyāsam*, may (I) become; *dhāraṇaḥ*, the wearer; *amṛtasya*, of immortality—of the knowledge of Brahman which is the

cause of immortality, this being the context of that knowledge.¹ Moreover, may, *me*, my; *śarīram*, body; become-*vicarṣaṇam*, skilful, i.e. fit. The verb *bhūyāsam* (in the first person) should (here) be changed into *bhūyāt* in the third person. (May) *me*, my; *jihvā*, tongue; (become) *madhumattamā*, exceedingly sweet, i.e. abundantly possessed of sweet speech. *Karṇābhyām*, through the ears; *Viśruvam*, may I hear, that is, may I become a hearer of; —*viśruvam* being the same as *vyaśruvam*; *bhūri*, much. The meaning of the passage is that the group of my body and senses should become fit for the knowledge of the Self.

For the same purpose, intelligence, too, is being prayed for, *Brahmaṇah*, of Brahman; *asi*, you are; the *kośaḥ*, sheath—like the scabbard of a sword, because you are the seat of realisation; for you are the symbol of Brahman, on you is Brahman realised. (You are) *pihitah*, covered; *medhayā*, by worldly intelligence—your reality is not known to people of ordinary intellect. (You) *gopāya*, protect; *me*, my; *srutam*, heard things—the knowledge, etc., of the Self, that I have acquired through hearing. The idea is: Vouchsafe it that there may not be any forgetfulness etc., of what I have acquired through it. These *mantras* are meant to be used for self-repetition by one who wants intelligence. Now are being stated the *mantras* to be used for offering oblations by one who wants prosperity.

Since prosperity to an unwise man is a cause of evil, therefore, *tataḥ*, after that, after the vouchsafing of intelli-

¹ Unless a man has intelligence, he cannot acquire knowledge of Brahman. Hence even a prayer for intelligence is meant for that knowledge. And since a poor man cannot purify his heart by scriptural rites, he must perform a sacrifice that is calculated to make him wealthy. Thus such a sacrifice, too, is an indirect aid to knowledge.

gence; *āvaha*, bring; *śriyam*, the (Goddess of) Prosperity; which is *āvahantī*, a bringer; *vitānvānā*, an increaser—for the root *tan* implies that kind of action; (*sarvadā*, ever); *kurvāṇā*, an accomplisher, *acīram*, soon—*acīram* being the same as *acīram*, the lengthening (of *i*) being a Vedic licence; or the reading may be, *cīram kurvāṇā*, an accomplisher for ever; *ātmanah mama*, for myself who belong to Prosperity herself. (Bringer, etc.) of what? That is being said: *vāsāmsi*, clothes; *ca*, and; *gāvah*, that is to say *gāh*, cattle; *ca annapāne*, and food and drink. (Bring) the Prosperity that, *sarvadā*, for ever, accomplishes all these. How is that Prosperity qualified? *Lomaśām*, furry—(Prosperity that is) endowed with goats, sheep etc.; *saha*, together with—(Prosperity that is) endowed with—other *paśubhiḥ*, animals. From the context, as determined by “*āvaha*, bring”, it follows that *Om* itself is to be connected (with *āvaha* as its nominative). The utterance of *svāhā* is for indicating the end of the *mantra* meant for offering an oblation. The construction of *ā* is with the remote word *yantu* thus: *āyantu mām* (*brahmacāriṇaḥ*), may the Brahmacārins come to me (from all sides). Similarly, may *brahmacāriṇaḥ*, the Brahmacārins; *vi mā āyantu*, come to me variously; *pra mā āyantu*, come to me in a proper way;¹ *damāyantu*, be controlled in body; *śamāyantu*, be controlled in mind; etc.

यशो जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा ।
 तं त्वा भग प्रविशानि स्वाहा । स मा भग प्रविश स्वाहा ।
 तस्मिन् सहस्रशाखे निभगाहं त्वयि मृजे स्वाहा । यथाऽऽपः
 प्रवता यन्ति यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणः ।

¹ *Vimāyantu* and *pramāyantu* are also interpreted thus: “May they be sincere towards me, may they be recipients of valid knowledge.”

धातरायन्तु सर्वतः स्वाहा । प्रतिवेशोऽसि प्र मा भाहि प्र मा
पद्यस्व ॥ ३ ॥ इति चतुर्थोऽनुवाकः ॥

3. May I become famous among people. *Svāhā*. May I become praiseworthy among the wealthy. *Svāhā*. O adorable One, may I enter into you, such as you are. *Svāhā*. O venerable One, you, such as you are, enter into me. *Svāhā*. O adorable One, who are greatly diversified, may I purify my sins in you. *Svāhā*. As water flows down a slope, as months roll into a year, similarly O Lord, may the students come to me from all quarters. *Svāhā*. You are like a resting house, so you become revealed to me, you reach me through and through.

Asāni, may I become; *yaśaḥ*, i.e. *yaśasvī*, famous; *jane*, among a multitude. *Vasyasaḥ*, is the same as *vasīyasaḥ*, and means, from the supremely affluent or from him that excels all the wealthy; *śreyān*, more praiseworthy; *asāni*, I become—this is the construction. Moreover, *tam tvā*, into you, such as you are—as the sheath of Brahman; *bhaga*, O venerable One; *praviśāni*, may I enter, and after entering, may I become identified, become your very Self; this is the idea. *Saḥ*, that, you, too; *bhaga*, O adorable One; *praviśa*, enter; *mā*, into me; let there be nothing but identity among us. *Tasmīn*, in you, such as you are; *sahasraśākhe*, who are greatly diversified, *aham*, I; *mṛje*, purify my sinful acts. *Yathā*, as; *āpaḥ*, water; *yanti*, goes (flows); *pravatā*, down a sloping place; and *yathā*, as; *māsāḥ*, months; (roll

into) *aharjaram*, year—the year is *aharjara* since it, by undergoing change day by day, wears out people, or since the days get worn out, i.e. included in it. As the months go to it, *evam*, similarly, *dhātaḥ*, O Ordainer, of everything; let *brahmacāriṇaḥ*, the Brahmācārins; *mām āyantū*, come to me; *sarvataḥ*, from all quarters. *Prativedāḥ* means a resting-place, a house at hand. Thus to those who are devoted to you, *prativedāḥ asi*, you are like a rest-house, a place where all sorrows resulting from sin can be removed. Therefore, towards *mā*, me; *prabhāhi*, you reveal —yourself, and *prapadyasva*, reach me through and through —make me full of you and identified with you as a metal is when soaked in mercury. The prayer for prosperity is dealt with in this context of knowledge for the sake of wealth; for wealth is needed for rites, and rites are calculated to diminish accumulated sins, on the exhaustion of which knowledge becomes revealed. Supporting this view there is this Smṛti: “Just as one sees oneself on the clean surface of a mirror, so knowledge arises for man on the exhaustion of sin” (Mbh. Śā.204.8; Garuḍa.1.237.6).

CHAPTER V

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः । तासामु ह
स्मैतां चतुर्थीम् । माहात्मस्यः प्रवेदयते । मह इति ।
तद्ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः । भूरिति वा
अयं लोकः । भव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः ॥ १ ॥

मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते ।
भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः ।

मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि^१ज्योतींषि
महीयन्ते । भूरिति वा ऋचः । भुव इति सामानि ।
सुवरिति यजूंषि ॥ २ ॥

1-2. *Bhūh*, *Bhuvah*, *Suvah*—these three, indeed, are the *Vyāhrtis*. Of them Māhācamasya knew a fourth one—*Maha* by name. It is Brahman; it is the Self. The other gods are the limbs. *Bhūh*, indeed, is this world. *Bhuvah* is the intermediate space. *Suvah* is the other world. *Maha* is the sun; through the sun, indeed, do all the worlds flourish. *Bhūh*, indeed, is the fire. *Bhuvah* is the air. *Suvah* is the sun. *Maha* is the moon; through the moon, indeed, all the luminaries flourish. *Bhūh*, indeed, is the Ṛg-Veda. *Bhuvah* is the Sāma-Veda. *Suvah* is the Yajur-Veda.

The meditation with regard to conjoining has been stated. After that have been dealt with, in an orderly way, the *mantras* for one who desires intelligence and prosperity. They, too, are indirectly helpful to knowledge. Then is being commenced the internal meditation on Brahman as identified with the *Vyāhrtis*,¹ which has for its result the attainment of independent sovereignty (Tai. I.vi.2). The

¹ *Bhūh*, *bhuvah*, *suvah*, etc., which stand for the respective worlds, are technically called the *Vyāhrtis*. "These *Vyāhrtis* had been accepted with faith (by the student). If Brahman is now taught by ignoring them, it will not be comprehended by the student's intellect. Hence Brahman embodied in the *Vyāhrtis* as Hiranyagarbha, is being presented for his inward meditation."—A. G.

recital of the text *bhūḥ bhuvah suvah iti*, is for drawing attention to what was stated (earlier). The statement *etāḥ tisraḥ*, these three, is for calling up to memory the ones that have been enumerated; and *vai* (indeed) is used for refreshing the memory with regard to the things called up. Thus we are reminded of these three well-known *Vyāhṛtis*. *Tāsām*, of these; this is the fourth *Vyāhṛti* called *Maha*. *Māhācamasyaḥ*, the son of Mahācamasa, *pravedayate*, knows—i.e. knew, or visualised, because (the particles) *u*, *ha*, and *sma*, refer to what is past; *tām etām caturthīm*, this fourth one. The mention of Māhācamasya is by way of alluding to the seer (*Ṛṣi*). And from the fact of his mention in the instruction here, it is to be understood that the remembrance of the seer, too, forms a part of the meditation. The *Vyāhṛti* that was seen (discovered) by Māhācamasya, *Mahaḥ iti*, as *Maha*; *tat*, that, is *brahma*, Brahman; for Brahman is great (*mahat*), and the *Vyāhṛti*, too, is *Maha*. What is that again? It is the Self—the word *ātmā* (Self) being derived from the root *āp* in the sense of encompassing; for the other *Vyāhṛtis*, comprising the worlds, gods, the Vedas, and the vital forces, are encompassed by the Self in the form of the *Vyāhṛti*, *Maha*, that is identical with the sun, the moon, the Atharva-Veda, and food. Therefore *anyāḥ devāḥ*, the other gods, are the *aṅgāni*, limbs. The mention of the gods is suggestive of the worlds and other factors as well. Since the others, viz the gods, the worlds, etc., are the limbs of the Self in the form of the *Vyāhṛti*, called *Maha*, therefore, the text says that the worlds etc., are made great by the sun etc., just as the limbs are made great, through the self (i.e. the trunk of the body). To become great (*mahanam*) is to grow, to develop; so *mahīyante* means (they) grow. *Ayam lokaḥ* (this world), *agniḥ* (fire), *ṛgvedaḥ* (the Ṛg-Veda),

prāṇah (exhalation)—these are the first *Vyāhṛti*, *Bhūh*. Similarly, each of the succeeding ones becomes fourfold.¹

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 व्याहतयः । ता यो
वेद । स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ॥ ३ ॥
इति पञ्चमोज्जुवाकः ॥

3. *Maha* is Brahman (i.e. *Om*), for by Brahman (*Om*), indeed, are all the Vedas nourished. *Bhūh*, indeed, is *prāṇa*; *Bhuvah* is *apāna*; *Suvah* is *vyāna*; *Maha* is food; for by food, indeed, are all the vital forces nourished. These, then, that are four, are (each) fourfold. The *Vyāhṛtis* are divided into four groups of four (each). He who knows these knows Brahman. All the gods carry presents to him.

Maha is Brahman. Brahman means *Om*, for this being a context of words, any other meaning is inadmissible. The

¹The *Vyāhṛti*, called *Maha*, is the trunk or self of the body of Brahman in Its aspect of Hiraṇyagarbha, for the trunk is the main thing on which are fixed and by which are sustained the subsidiary limbs. The first *Vyāhṛti* (*bhūh*) forms the legs; the second (*bhuvah*) constitutes the hands; the third (*suvah*) is the head of the Cosmic Person. The main injunction here is about the meditation on Brahman as embodied in the *Vyāhṛtis*. Then follow four other subsidiary meditations on the individual *Vyāhṛtis*, each of which is to be looked upon as identical with four things.

remaining portion is already explained. *Tāḥ vai etāḥ*, these above-mentioned ones—*Bhūḥ*, *Bhuvah*, *Suvah*, *Mahah*; these *catasrah*, four—each individually is *caturdhā*, of four kinds, the suffix *dhā*, implying mode. The meaning is that they, forming groups of four (things), become fourfold (individually).¹ And the instruction, over again, regarding those very things that were thought of before, is for the sake of making a strict rule about the sequence of their meditation. *Yah veda*, anyone who knows; *tāḥ*, those—the *Vyāḥṛtis* as mentioned; *sah veda*, he knows. Knows what? *Brahma*, Brahman.

Objection: Is it not a fact that when Brahman has been already known in (the text), “It is Brahman, it is the Self”, there should not be the statement again, “he knows Brahman”, as though It is still unknown?

Answer: No, there is no fault; since the intention is to state some speciality about Brahman. It is true that Brahman was known as identified with the fourth *Vyāḥṛti* (*Mahah*), but the special fact of Its being realised within the heart was not known, nor were known the attributes beginning with “who is realised through mind (i.e. knowledge)” etc., and ending with “enriched with peace” (I.vi. 1-2) that are being presented through a relationship of substance and qualities. Therefore, with a view to speaking of these, the scripture assumes as though Brahman is unknown, and says, “he knows Brahman”. Thus there is no defect. The idea is this: He, indeed, knows Brahman who knows It as qualified by the attributes to be mentioned hereafter.

¹As the moon is made of sixteen digits, so also the Cosmic Person can be imagined to be constituted by sixteen limbs. Hence by thinking on each of the four *Vyāḥṛtis* as consisting of four parts, one really meditates on the Cosmic Person in His totality.

Hence the present chapter is connected with the succeeding one through a single idea; for in both the chapters there is but a single meditation. And this is borne out by an indication (*liṅga*), too. For (the continuity of thought and imagery involved in) the statement, “He resides in fire in the form of the *Vyāhṛti Bhūḥ*” etc., (occurring in the sixth chapter) points to the unity of the meditation. Moreover, this (unity) follows from the absence of any (independent) verb of injunction, for (in the sixth chapter) there is no such imperative word as *veda* (should meditate), *upāsītavyaḥ* (is to be meditated on).¹ And again since the statement *tāḥ yaḥ veda* (he who meditates on them) (I.v.3) implies something that has still to be stated, there is nothing to lead to a splitting up of the meditation (into two). And by asserting that there is an intention of stating some speciality, it has already been shown (by us) how this chapter has an ideological connection with what follows.

Asmai, to this one—who has known thus: *sarve devāḥ*, all the deities—that form the limbs; *āvahanti*, carry, bring; *balim*, offering—i.e. when “he himself attains independent sovereignty” (I.vi.2).

CHAPTER VI

It has been said that the other deities, viz those of *Bhūḥ*, *Bhuvah*, and *Svah*, are the limbs of Brahman as identified with the *Vyāhṛti* called *Mahaḥ*. Just as a *Sāla-grāma* (a stone symbol of Viṣṇu) is in the case of Viṣṇu, so

¹“We do not find two independent verbs of injunction, from which to get the idea of two independent meditations. Besides, the division of the two chapters can be justified by holding the one as dealing with a primary injunction and the other with a subsidiary injunction. Accordingly, there is no justification for splitting up the meditation.”—A. G.

the cavity of the heart is being presented as the place for the direct realisation of and the meditation on Brahman of which those *Vyāhritis* are the limbs. For when Brahman is meditated on there, It is directly realised as possessed of such attributes as being “realised through knowledge” etc., like a myrobalan fruit in the hand. Moreover, the way to the realisation (of Brahman) as the Self of all has to be stated. Hence begins this chapter:

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 ॥ १ ॥

मुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वारा-
ज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः ।
श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीरं
ब्रह्म । सत्यात्म प्राणारामं मन आनन्दम् । शान्ति-
समृद्धममृतम् । इति प्राचीनयोग्योपास्व ॥ २ ॥

इति षष्ठोऽन्वाकः ॥

1-2. In the space that there is in the heart, is this Person who is realisable through knowledge, and who is immortal and effulgent. This thing that hangs down between the palates like a teat, through it runs the path of Brahman; and reach-

ing where the hairs part, it passes out by separating the skulls. (Passing out through that path, a man) becomes established in Fire as the *Vyāhṛti Bhūh*; he becomes established in Air as the *Vyāhṛti Bhuvah*; in the Sun as the *Vyāhṛti Svah*; in Brahman as the *Vyāhṛti Mahah*. He himself gets independent sovereignty; he attains the lord of the mind; he becomes the ruler of speech, the ruler of eyes, the ruler of ears, the ruler of knowledge. Over and above all these he becomes Brahman which is embodied in *ākāśa*, which is identified with the gross and the subtle and has truth as Its real nature, which revels in life, under whose possession the mind is a source of bliss, which is enriched with peace and is immortal. Thus, O Prācīnayogya, you worship.

The word *saḥ* (he) is to be construed with *ayam puruṣaḥ* (this Person), skipping over the intermediate words. *Yah eṣaḥ*, this (space) that is *antaḥ hṛdaye*, inside the heart. The heart is a lump of flesh in the shape of a lotus, which is the seat of the vital force, which opens out through many nerves, which has its stalk upwards and face downwards, and which is perceived as a familiar thing when an animal is dissected. Within that is the *ākāśaḥ*, space—that is quite familiar like the space within a water-pot; *tasmin*, within that; exists *ayam puruṣaḥ*, this Person—who was mentioned earlier. Puruṣa is (derivatively) so called because of sleeping (*śayana*) within *puri*, the city (of the heart); or He by whom the worlds, such as the earth, are filled up (*pūrṇa*) is

the Puruṣa. (He is) *manomayaḥ*: *manaḥ* means knowledge, being derived from the root *man* implying, to know; *manomaya* means consisting of that knowledge, because of being realised through it.¹ Or *manaḥ* may mean the internal organ (mind), being derived from the root *man* in the sense of that through which one thinks; and one who presides over the mind, is identified with it, or is indicated by it, is *manomaya*. (He is) *amṛtaḥ*, deathless, *hiraṇmayāḥ*, effulgent. A path is being indicated which leads to the realisation of that Indra (i.e. Brahman) in His aforesaid nature who has these attributes, and who is realised within the cavity of the heart, and who is the Self of the man of knowledge. The nerve, called *suṣumṇā*, goes upward from the heart and is well known in the scriptures on Yoga. And that nerve runs, *antareṇa*, in the well-known middle part; *tāluke* (should be *tālukayoḥ*), of the two palates. And *yaheṣaḥ*, that one—the piece of flesh which; *stanaḥ iva avalambate*, hangs down like a teat—between the palates; (the *suṣumṇā* runs) through that even—this is the idea. And *yatra*, where; *keśāntaḥ*, the ends or roots, of the hairs; *vivartate*, divide—i.e. the top of the head; reaching that place, (the path) emerges out of it, *vyapohya*, splitting; *śiṛṣakapāle*, the skull-bones on the head; that which (thus) issues forth, *sā indrayoniḥ*, that is the path of Indra, Brahman—the path for the realisation of His true nature. The man of knowledge, who thus realises the Self as identified with the mind, passes through the head, and *pratitiṣṭhati*, gets established; *agnau*, in Fire—(the deity) who presides over this world, who is identified with the *Vyāhṛti Bhūḥ*, and who is a limb of the great Brahman (as identified with *Mahaḥ*). The idea

¹ Since Brahman pervades the mind, It is realised in the mind which becomes transformed as knowledge (of Brahman).

is that the enlightened man pervades this world through his identity with Fire. Similarly, *Bhuvah iti*, as the second *Vyāhṛti Bhuvah*, that is identified with Air; *vāyau*, in Air; “he gets established”—this is understood, He becomes established, *āditye*, in the Sun, *Suvah iti*, as the third *Vyāhṛti Svah*, which is identified with the Sun. He becomes established *brahmaṇi*, in Brahman; *Mahah iti*, as the fourth *Vyāhṛti Mahah*, which is identified with Brahman and of which the others are parts. Remaining in them as identified with them and becoming Brahman, *āpnoti*, he attains; *svārājyam*, the state of a sovereign—he himself becomes a king who rules over all others, just as Brahman does over the gods that form Its limbs. And the deities that become his limbs carry offerings to the enlightened man just as they do to Brahman. *Āpnoti manasaspatim*, he attains the lord of the mind; since Brahman is all pervasive, It is the lord of all the minds; for It thinks through all the minds; a man who meditates thus attains It. Moreover, *bhavati*, he becomes; *vākpatiḥ*, the ruler of all the organs of speech. Similarly, also *cakṣuspatiḥ*, the ruler of all the eyes; *śrotropatiḥ*, the ruler of all the ears; and *vijñānapatiḥ*, the ruler of all kinds of knowledge. The idea is that he, being all-pervasive, becomes possessed of the respective senses through identification with the sense of all beings. Besides, *tataḥ*, over and above all that; *etat bhavati*, he becomes this. What is that? The answer is being given; (He becomes) *ākāśasarīram*—that which has *ākāśa* (space) as its body or whose body is as subtle as *ākāśa*. Who is that? *Brahma*, the Brahman, that is being discussed. It is *satyātma*: that which has *satya*, the gross and the subtle as also truth as Its *ātmā*, real characteristic, is this *satyātma*. (That Brahman is) *prāṇārāmanam*: that which has its *āramaṇa*, disport, in the

prānas, vital forces, is *prāṇārāma*; or that in which life finds its *ārāma*, delight, is *prāṇārāma*. (It is) *mana-ānandam*: that whose mind (*manaḥ*) has become bliss (*ānanda*), a producer of happiness is *mana-ānanda*. (It is) *śānti-samṛddham*: *śāntiḥ* is peace; the very entity that is peace, being also prosperous (*samṛddha*) is *śānti-samṛddha*; or that which is seen to be enriched (*samṛddha*) with peace is *śānti-samṛddha*. (It is) *amṛtam* immortal by nature. These additional attributes are to be understood as belonging to the earlier context beginning with *manomayaḥ* etc. Thus *prācīnayogya*, O Prācīnayogya; *upāssva* meditate on the aforesaid Brahman as possessed of the qualities of being realisable through knowledge etc. This is a presentation of the teacher's utterance by way of demonstrating his love (for meditation). The meaning of the word *upāsana* (meditation) has already been explained.

CHAPTER VII

Of that very Brahman (i.e. Hiranyagarbha) that has been presented for meditation as identified with the *Vyāhrtis*, another meditation, as identified with the groups of five things beginning with the earth, is being stated. Because of the similarity of the number five, they are equated with the metre called *Pañkti*.¹ Thereby everything becomes identified with *Pañkti*. And a sacrifice, too, is identified with *Pañkti*, because the (metre) *Pañkti* has five

¹ *Sampat* is a kind of meditation in which a lower thing is thought of as some other higher thing because of some point of similarity. Here the point of similarity is the number five. The different five factors, constituting the lower human personality, are here identified with the factors making up the higher cosmic Virāṭ.

feet (with five letters in each), and a Vedic text says. "The sacrifice is equated with *Pañkti*"¹ (Br. I.iv.17). As a result, all things beginning from the worlds and ending with the *ātma* (*Virāṭ*) that are thought of as reduced to *Pañkti*, are thereby virtually imagined to be a sacrifice. Through the sacrifice, thus imagined, one becomes Prajāpati, who is identified with all that is equated with *Pañkti*. As to that, it is being shown how all this universe consists of *Pañkti* (five factors):

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः ।² अग्निर्वायुरा-
दित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश
आत्मा । इत्यधिभूतम् । अथाध्यात्मम् । प्राणो व्यानोऽ-
पान उदानः समानः । चक्षुः श्रोत्रं मनो वाक् त्वक् ।
चर्म मांसं स्नावास्थि मज्जा । एतदधिविधाय ऋषिर-
वोचत् । पाङ्क्तं वा इदं सर्वम् । पाङ्क्तेनैव पाङ्क्तं
स्पृणोतीति ॥ १ ॥ इति सप्तमोऽनुवाकः ॥

1. The earth, sky, heaven, the primary quarters, and the intermediate quarters; fire, air, the sun, the moon, and the stars; water, herbs, trees, sky, and *Virāṭ*—these relate to natural factors. Then follow the individual ones: *Prāṇa*, *Vyāna*, *Apāna*, *Udāna*, and *Samāna*,³ the eye, the ear, the

¹ Since a sacrifice is performed with five factors—the sacrificer and his wife, the priest, divine wealth, and human wealth. Thus everything can be equated not only with the metre *Pañkti*, but also with sacrifice.

² Some texts read it as 'vāntaradiśaḥ.

³ These different forms of the vital force perform these functions respectively: exhaling, pervading, inhaling, leaving the body, and digesting.

mind, speech, and the sense of touch; skin, flesh, muscles, bones, and marrow. Having imagined these thus, the seer said, "All this is constituted by five factors; one fills up the (outer) fivefold ones by the (individual) fivefold ones.

The earth, sky, heaven, the (primary) quarters, and the intermediate quarters—these constitute the groups of five in the context of the worlds. Fire, Air, Sun, Moon, Stars—these constitute the group of five deities (lit. shining ones). Water, herbs, trees, space, and *ātmā*, constitute the collection of five natural things. The word *ātmā* implies the cosmic gross body (Virāt) because this is a context of natural factors. *Iti adhibhūtam*, this with regard to natural things—this expression is used to imply the two groups of five worlds and the five deities as well, because the collections of the five worlds and the five deities, too, have been mentioned earlier. *Atha*, after that; *adhyātmam*, with regard to the human person—the three groups of five each, in the context of the individual, are being stated: Those beginning with *prāṇa* (function of exhaling) constitute the group of five vital forces. Those starting with *cakṣu* (eye) make up the group of five sense organs. Those commencing with *carma* (skin) form the group of five material constituents of the body. This much, indeed, is all that pertains to the human person. And the external also is fivefold. Therefore, *etat adhidhāya*, having imagined these thus; *ṛṣih*, the Vedas, or some seer endowed with this vision; *avocat*, said. What? That is being said: *pāṅktam vai idam sarvam*, all this is constituted by five factors; *pāṅktena eva*, through the fivefold ones—the ones relating to the human person; *spr̥ṇoti*, one strengthens, fills up; *pāṅktam*, the

(external) fivefold ones; that is to say, they are realised as identical. The meaning is that, he who realises all this (existence) as fivefold becomes identified with Prajāpati Himself.¹

CHAPTER VIII

The meditation on Brahman as identified with the *Vyāhrtis* was stated (Tai. I.v.vi). Then followed a meditation on the same Brahman, conceived of as a fivefold entity (Tai. I.vii). Now is being enjoined a meditation on *Om* which is involved as a factor in all meditations. For though *Om* is a mere word, it becomes a means for the attainment of the supreme Brahman or of Hiraṇyagarbha in accordance as it is meditated on with the idea of the supreme Brahman or of Hiraṇyagarbha. For just as an image is a symbol of Viṣṇu, so is *Om* a symbol for both, (Brahman and Hiraṇyagarbha), in accordance with the Vedic text: "One becomes united with either of the two with the help of this sanctuary (i.e. symbol)" (Pr. V.2).

ओमिति ब्रह्म । ओमितीदं सर्वम् । ओमित्येतदनु-
कृतिर्हं स्म वा अप्यो श्रावयेत्याश्रावयन्ति । ओमिति सामानि
गायन्ति । ओंशोमिति शस्त्राणि शंसन्ति । ओमित्यध्वर्युः
प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसौति । ओमित्यग्नि-
होत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्न-
वानीति । ब्रह्मैवोपाप्नोति ॥ १ ॥ इत्यष्टमोऽनुवाकः ॥

¹ Constituted by the five elements.

1. *Om* is Brahman. *Om* is all this. *Om* is well known as a word of imitation (i.e. concurrence). Moreover, they make them recite (to the gods) with the words, “*Om*, recite (to the gods)”. They commence singing *Sāmas* with *Om*. Uttering the words “*Om som*” they recite the *śāstras*. The (priest) Adhvaryu utters the encouraging words with *Om*. The (priest) Brahmā approves with the word *Om*. One permits the performance of the Agnihotra sacrifice with the word *Om*. A Brāhmaṇa, when about to recite the *Vedas* utters *Om* under the idea, “I shall attain Brahman”. He does verily attain Brahman.

Om iti: the word *iti* (this) is used for distinguishing the word *Om* as such (and not its meaning). One should contemplate in one’s mind, i.e. meditate, that *Om*, as a word, is Brahman. For *om iti idam sarvam*, all this, that consists of sound, is *Om*—since everything is permeated by *Om*, in accordance with another Vedic text: “As by the fibres (the leaves are pervaded, so by *Om* is pervaded all speech)” (Ch. II. xxiii. 3). And since all that is nameable is dependent on the names, it is said that all this is *Om*. The remaining passage is for the praise of *Om*, for it is to be meditated on. *Om iti etat*, this word that is *Om*, is *anukṛtiḥ*, a word of concurrence (lit. imitation). When somebody says, “I do”, or “I shall go”, another approves the act or speech by uttering the word *Om*. Therefore *Om* is imitation (approval). *Ha*, *sma*, and *vai*, indicate something well known, for *Om* is well known as a word of imitation (concurrence). *Adi*, more-

over, *āśrāvayanti*, (they) make them recite, with the words of direction, “*O śrāvaya iti, Om*, make (the gods) hear”¹. Similarly, the singers of *Sāmas*, *gāyanti*, sing, (start singing); *om iti*, uttering the word *Om*. The reciters of the *śastras*, too, *śāmsanti*, intonate; *śastrāṇi*, the *śastras*;² *om śom iti*, by uttering the words “*Om śom*”.³ Similarly, the priest, Adhvaryu, *pratigrṇāti* utters; *pratigaram*, the encouraging words; *om iti*, with the word *Om*.⁴ *Brahmā*, the priest called *Brahmā* (who is versed in all the Vedas and supervises the rite), *prasauti*, approves—through direction, makes them recite. When told, “I shall pour oblation”, *om iti agnihotram anujānāti*, he gives permission for the Agnihotra sacrifice by uttering the word *Om*. *Brāhmaṇaḥ*, the *Brāhmaṇa*; *pravakṣyan*, when about to recite the Vedas, when intent on studying; *āha*, utters; *om iti*, the word *Om*—indeed; that is, he takes refuge in *Om* for the sake of study; under the idea, *upāpnvāni iti*, may I get—I shall acquire; *brahma*, the Vedas; *upāpnoti eva brahma*, he does master the Vedas. Or *brahma* means the supreme Self. (In this case the meaning is this): *Pravakṣyan*, wishing to make the Self attained; under the idea *upāpnvāni iti*, “May I attain,

¹ The priests offering oblations, get the direction from their leader thus: “*Om*, make the gods hear the formulas for oblations”, and then they chant the *mantras*.

² The *Ṛk mantras* set to tune are the *Sāmas*; those that are not so set are the *śastras*.

³ *Śam*, meaning bliss, changes to *śom*, in *om śom*, uttered as an acceptance of the directions of the leading priest.

⁴ Adhvaryu is the priest in charge of the *Yajur-mantras*. The priest in charge of the *Ṛg-mantras* seeks his permission with the words “*Om*, may we pray”. And he replies, “*Om*, this will be pleasing to us.” Śaṅkarānanda, however, gives an alternative meaning thus: *Pratigara* is a rite; *prati pratigaram*, with regard to this rite; *grṇāti*, he utters (*Om*).

the supreme Self"; *om iti āha*, one utters the word *Om*—indeed; and he *brahma upāpnoti eva*, does indeed attain Brahman—through that *Om*. The purport of the passage is that, since the activities that are undertaken with the utterance of *Om* become fruitful, *Om* should be meditated on as Brahman.

CHAPTER IX

From the statement that knowledge alone leads to the attainment of independent sovereignty (Tai. I.vi), it may follow that the duties enjoined by Vedas and Smṛtis are useless. In order to avoid such a contingency, the duties are being presented here, so that they may be shown as contributory to the attainment of human goals.

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 नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥ इति नवमोऽनुवाकः ॥

1. Righteousness and learning and teaching (are to be practised). Truth and learning and

teaching (are to be practised). Austerity and learning and teaching (are to be resorted to). Control of the outer senses and learning and teaching (are to be practised). Control of the inner organs and learning and teaching (are to be resorted to). The fires (are to be lighted up), and learning and teaching (are to be followed). The Agnihotra (is to be performed), and learning and teaching (are to be carried on). Guests (are to be entertained), and learning and teaching (are to be practised). Social good conduct (is to be adhered to), and learning and teaching (are to be followed). Children (are to be begotten), and learning and teaching (are to be carried on). Procreation and learning and teaching (are to be carried on). A grandson (is to be raised), and learning and teaching (are to be practised). Truth (is the thing)—this is what Satyāvaca, of the line of Rathītara, thinks. Austerity (is the thing)—this is what Taponitya, son of Puruṣiṣṭi, thinks. Learning and teaching alone (are the things)—this is what Nāka, son of Mudgala, thinks. For that indeed is the austerity; for that indeed is the austerity.

The word *ṛta* has been explained.¹ *Svādhyāyaḥ* is study (of the scriptures). *Pravacana* is teaching (of the scriptures), or self-recital of the Vedas (called *brahmayajña*). These, viz

¹ Tai. I. 1: The definite ideas regarding duty imbibed from scripture s

ṛta etc., are to be practised—this much is understood at the end of the sentence. And *satyam* means truthfulness in speech or what has been explained earlier;¹ *tapah* is austerity etc; *damaḥ* is the control of the outer organs; *śamaḥ* is the control of the inner organs (mind). *Agnayaḥ*, the fires—are to be piled up. And *agnihotram*, the Agnihotra sacrifice—is to be performed. And *atithayaḥ*, the guests—are to be adored. *Mānuṣam* means social good conduct; that too should be practised as the occasion demands. And *prajā*, progeny—is to be begotten. *Prajanah ca*, and procreation in due course. *Prajātiḥ* is the raising of a grandson; in other words, the son is to be married. Learning and teaching are mentioned in all the contexts in order to imply that these two are to be carefully practised even by one who is engaged in all these duties. The comprehension of meaning is dependent on study; and the supreme goal (emancipation) is dependent on the understanding of the meaning. And teaching is for the preservation of that memory and for the increase of virtue. Therefore one has to entertain a love for learning and teaching. *Satyam iti*, truth alone—is to be practised. *Satyavacāḥ* is one whose speech consists of truth; or *Satyavacāḥ* is his name. *Rāthītaraḥ*, the teacher Rāthītara, born in the line of Rathītara, thinks. *Tapah iti*, austerities alone—are to be undertaken. *Taponityaḥ*, one who is ever (*nitya*) steeped in austerity (*tapah*), or whose name is Taponitya. The teacher *pauruṣiṣṭiḥ*, who is the son of Puruṣiṣṭi, thinks. *Svādhyāya-pravacane eva*, learning and teaching alone—are to be practised; *iti* this is what; the teacher thinks, who was *Nākaḥ*, Nāka by name, and *Maudgalyaḥ*, a son of Mudgala. *Hi*, since; *tat*, that—learning and teaching, verily constitute *tapah*, austerity;

¹ Tai. I. 1: Righteousness reduced to practice.

therefore they are to be followed—this is the idea. Although truth, austerity, learning, and teaching were mentioned earlier, they are dealt with over again in order to show solicitude for them.

CHAPTER X

The *mantra* commencing with *aham vṛkṣasya rerivā* is introduced here for the sake of self-recital (*japa*), and from the context it follows that the self-recital is for the sake of development of knowledge; for the present topic is concerned with knowledge, and no other purpose appears to be implied; moreover, it is considered that knowledge arises in one whose mind is purified by self-recital.

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्व-
पवित्रो वाजिनीव स्वमृतमस्मि । द्रविणः सवर्चसम् ।
सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥
इति दशमोऽनुवाकः ॥

1. I am the invigorator of the tree (of the world). My fame is high like the ridge of a mountain. My source is the pure (Brahman). I am like that pure reality (of the Self) that is in the sun. I am the effulgent wealth. I am possessed of a fine intellect, and am immortal and undecaying. Thus was the statement of Triśaṅku after the attainment of realisation.

Aham, I—as the self that rules from within—am; *rerivā*, the invigorator; *vṛkṣasya*, of the tree—the tree of

sarṁsāra (the world), that is subject to uprooting. My *kīrtiḥ*, fame — is high; *iva*, like; *pr̥ṣṭham*, the ridge; *gireḥ*, of a mountain. *Ūrdhvapavitraḥ*, I who am the all-pervasive Self, and whose *ūrdhvam*, cause, is *pavitram*, purifying, revealable through knowledge — the pure, supreme Brahman — that I am *ūrdhvapavitra*. *Vājini iva* is the same as *vājavati iva*; *vājam* is food, and (*vājini* means) in one that is possessed of food — that is to say, in the sun. Just as it is a fact, well known from hundreds of Vedic and Smṛti texts, that the *amṛtam*, nectar, the reality of the Self, that is lodged in the sun, is pure; similarly, *asmi*, am I; the *svamṛtam*, beautiful, holy, reality of the Self. *Savarcasam* means effulgent; and *draviṇam* is wealth; (and) “I am that (wealth) that is the reality of the self” — the expression “I am” is to be supplied at the end. Or the knowledge of Brahman is effulgent, inasmuch as it reveals the reality of the Self; and it is called wealth, being comparable to wealth because of its producing the bliss of emancipation.

• On this interpretation, “(this wealth) has been attained by me” (and not “I am”) has to be supplied at the end. I, whose wisdom (*medhas*) is beautiful (*su*), characterised by omniscience, that I am *sumedhāḥ*; this fine wisdom being due to my being endued with the skill of preserving, creating, and destroying the world. And therefore, I am *amṛtaḥ*, possessed of the attribute of immortality, (and) *akṣitaḥ*, inexhaustible, undecaying. Or the (latter) word may be *ukṣitaḥ* soaked in, i. e. soaked in *amṛta*, nectar; for there is a *Brāhmaṇa* text, too: “I am soaked in nectar.” *Iti*, thus; was the *vedānuvacanam*: *vacanam* is the statement *tnu*, after — after the attainment of, *vedaḥ* i. e. *vedanam*, the realisation of the unity of the Self — *triśaṅkoḥ* of *Trinśaṅku* — a seer who had known Brahman and become

Brahman. This statement (of his) was for the sake of expressing the fact that he had reached the goal of all desires, just like Vāmadeva (Ai. II. 5). The idea is that the traditional text in the form of the *mantra*, as visualised by Triśaṅku through the eyes of a seer, reveals the knowledge of the Self. And it can be understood that the self-repetition of this *mantra* is calculated, to lead to knowledge. From the introduction of duty in the chapter commencing with, “Righteousness and” (I. ix), and the conclusion later on with the text, “Thus was the statement after the attainment of realisation”, it becomes evident that the visions of the seers, with regard to the Self etc., become revealed to one who engages in the obligatory duties enjoined in the Vedas and Smṛtis, who is devoid of selfish motives, and who hankers after the realisation of the supreme Brahman.

CHAPTER XI

The instruction about duties, in the text commencing with “Having taught the Vedas”, is meant to indicate that, before the realisation of Brahman, the duties inculcated in the Vedas and Smṛtis are to be performed regularly; for the Vedic reference to post-instruction (i. e. instruction after the study of the Vedas, implied in *anuśāsti*) is meant for creating proper tendencies in a man; for in accordance with the Smṛti, “He eradicates sin through austerities, and attains immortality through knowledge” (M. XII. 104), the knowledge of the Self dawns easily on one who has the proper mental disposition and whose mind is purified. And this Upaniṣad will say, “Crave to know Brahman

through concentration" (III. ii. 5). Therefore, the duties are to be undertaken so that knowledge may emerge. From the mention of injunction implied in the expression, "imparts this post-instruction", it follows that guilt will be the consequence of the transgression of the command. Moreover, there is the fact of the earlier treatment of the rites etc. Rites etc., have been dealt with before the introduction of the absolute knowledge of Brahman. And this Upaniṣad will show the absence of rites etc., after the rise of knowledge, in such passages as, "(Whenever the aspirant) gets fearlessly established (in Brahman)" (II. vii. 1), "(The enlightened man) has nothing to be afraid of" (II. ix. 1). "(Him, indeed, this remorse does not afflict): why did I not perform good deeds?" (II. ix. 1). Hence it is known that duties are calculated to lead to the dawn of knowledge through the eradication of sins accumulated in the past. And this is borne out by the Vedic text: "Crossing over death through rites etc., one attains immortality through meditation" (Īś. II). The earlier inculcation of *ṛta* (righteousness) etc., (Tai. I. ix) was for the sake of avoiding the idea of their uselessness. And the present instruction is for making an obligatory rule about their performance, they being ordained for leading to the rise of knowledge.

वेदमनूच्यार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तु मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥

1. Having taught the Vedas, the preceptor imparts this post-instruction to the students: “Speak the truth. Practise righteousness. Make no mistake about study. Having offered the desirable wealth to the teacher, do not cut off the line of progeny. There should be no inadvertence about truth. There should be no deviation from righteous activity. There should be no error about protection of yourself. Do not neglect propitious activities. Do not be careless about learning and teaching.

Anūcya, having instructed; *vedam*, the Vedas; *ācāryaḥ*, the teacher; *anūsāsti*, imparts a post-instruction; i.e. *anu*, after the mastery of the verbal text; *sāsti*, makes him, i.e. the *antevāsinam*, the disciple, understand its meaning. Hence it is implied that a student, who has studied the Vedas, should not leave his preceptor’s house without inquiring into the scriptural duties. And this is supported by the Smṛti: “One should begin the duties after understanding them” (Āp. II. xxi. 5). How does he instruct? The answer is: *Satyam vada*, speak the truth; *satyam* is that which accords with what is grasped through valid means of knowledge and is fit to be uttered; that thing *vada*, (you) speak. Similarly, *dharmam cara*, practise righteousness. Inasmuch as truth etc., are specifically mentioned, the word *dharma* (righteousness) is a generic term for all that is to be practised. *Svādhyāyāt*, from study; *mā pramadaḥ* make no deviation. *Acāryūya*, for the preceptor; *āhṛtya*, having brought, having offered; *priyam dhanam*, the

desirable wealth, in exchange for the knowledge; and having taken a worthy partner with his permission, *mū vyavacchetsīh*, do not break; *prajātantum*, the line of progeny—the family line should not be broken. The idea is that, even though a son is not begotten, effort should be made for his birth through such rites as the Putreṣṭi, which conclusion follows from the mention of the son, procreation, and getting a grandson (in Tai. I. ix); for, otherwise, the single word procreation would have been mentioned (there). *Satyāt na pramaditavyam*, there should be no negligence about truth. Inadvertence about truth is tantamount to falsehood. So from the force of the word *pramāda*, inadvertence, it follows that a falsehood should not be uttered even through forgetfulness; this is the idea. Else there would have been a mere prohibition of untruthfulness. *Dharmāt na pramaditavyam*: since the word *dharma* relates to practices to be undertaken, the *pramāda*, inadvertence, consists in not undertaking the practices; that should not be the case. That is to say, righteous actions must be undertaken. Similarly, *kuśalāt*, from an action meant for one's own protection, *na pramaditavyam*. *Bhūtiḥ* means *vibhūtiḥ*, welfare; *bhūtyai*, from that welfare, from an activity meant for welfare, from propitious work; *na pramaditavyam*. *Svādhyāya-pravacanābhyām na pramaditavyam*. *Svādhyāya* is learning, and *pravacana* is teaching; there should be no carelessness about them. The idea is that they should be regularly practised.

देवपितृकार्यभ्यां न प्रमदितव्यम् । मातृदेवो भव ।
पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ।

यान्यनवद्यानि कर्माणि तानि सेवितव्यानि । नो इतराणि ।
यान्यस्माकं सुचरितानि । तानि त्वयोपास्यानि ॥ २ ॥

नो इतराणि । ये के चारुमच्छ्रेयांसो ब्राह्मणाः । तेषां
त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धयाऽ-
देयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम्
सविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा
वृत्तविचिकित्सा वा स्यात् ॥ ३ ॥

ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा
धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ।
अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता
आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् ।
तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः । एषा
वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु-
चैतदुपास्यम् ॥ ४ ॥ इत्येकादशोऽनुवाकः ॥

2-4. There should be no error in the duties towards the gods and manes. Let your mother be a goddess unto you. Let your father be a god unto you. Let your teacher be a god unto you. Let your guest be a god unto you. The works that are not blameworthy are to be resorted to, but not the others. These actions of ours that are commendable are to be followed by you, but not the others. You should, by offering

seats, remove the fatigue of those Brāhmaṇas who are more praiseworthy among us. The offering should be with honour; the offering should not be with dishonour. The offering should be in plenty. The offering should be with modesty. The offering should be with awe. The offering should be with sympathy. Then, should you have any doubt with regard to duties or customs, you should behave in those matters just as the Brāhmaṇas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, and who are desirous of merit. Then, as for the accused people, you should behave with regard to them just as the Brāhmaṇas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, who are desirous of merit. This is the injunction. This is the instruction. This is the secret of the Vedas. This is divine behest. This is how the meditation is to be done. This is how this must be meditated on.

So also *devapitr-kāryābhyām*, from duties towards the gods and manes; *na pramaditavyam*, there should be no deviation; the duties towards the gods and manes must be

performed. *Mātṛ-devaḥ* is one to whom the mother is a deity; as such, you *bhava*, do become, *mātṛ-devaḥ*. Similarly, you become *pitṛdevaḥ*, *ācārya-devaḥ*, *atithidevaḥ*: the idea is that these (father, teacher, guest) are to be worshipped as gods. Moreover, *yāni karmāṇi*, those activities; that are *anavadyāni*, not blameworthy, that constitute the conduct of the good people; *tāni sevityāni*, those are to be resorted to - by you; *no itarāṇi*, not the others—the others that are censurable are to be shunned, though they may be followed by the good people. *Yāni*, those that are; *asmākam*, our—of us teachers; *sucaritāni*, good conduct - not opposed to scriptures; *tāni*, those—alone, *upāsyaṇi tvayā*, are to be performed by you, for the sake of unseen results; that is to say, they are to be undertaken regularly; *no itarāṇi*, not the others, that are opposed to these, though they be done by the teacher. *Ye ke ca asmat-śreyāṁsah*, those who are superior to, or more praiseworthy than, us—whoever they may be—by virtue of their distinction in teachership etc.; and are *brāhmaṇāḥ*, Brāhmaṇas—and not Kṣatriyas and others; *teṣām*, of them; *praśvasitavyam tvayā*, the fatigue must be removed by you; *āsanena*, by the offering of a seat etc.; *praśvāsanam* is the same as *prasvāśah* the removal of fatigue. Besides (the sentence may be construed thus): *Teṣām āsane*, in their assemblage, when they are assembled for a meeting; *na praśvasitavyam tvayā*, (so much as) deep breathing should not be done by you—you should only try to grasp the meaning of what they say.

Moreover, whatever is to be given, *deyam*, should be given; *śraddhayā*, with reverence; it *adeyam*, should not be given; *aśraddhayā*, disrespectfully. It *deyam*, should be offered; *śriyā*, according to (one's) prosperity. And *deyam*,

should be given ; *hriyā*, with modesty. And *deyam*, should be given; *bhiyā*, with fear; and *saṁvidā*, with *saṁvid*, which means friendly action, etc. *Atha*, then—while you are conducting yourself thus; *yadi*, if—at any time; *syāt*, should there be; *te*, (in) your (mind); *karma-vicikitsā vā vṛtta-vicikitsā vā*: *vicikitsā*, doubt, with regard to the *karmas*, rites and duties, inculcated by the Vedas and Smṛtis, or with regard to *vṛtta*, conduct, consisting in customary behaviour; should there be doubt, then you *vartethāḥ*, should behave; *tathā*, in that manner; *yathā*, as, in the manner in which; *tatra*, with regard to that work or conduct; *te*, they—those Brāhmaṇas *varteran*, may behave; *ye brāhmaṇāḥ*, the Brāhmaṇas, who; *syuḥ*, may happen; *tatra*, at that time or place, to be *yuktāḥ*, adepts; *tatra*, in those works, etc.,—the word *tatra* being related with the remote word *yuktāḥ*—(the Brāhmaṇas who are) *saṁmarśinaḥ*, able deliberators; *yuktāḥ*, adepts in duties or customs; *āyuktāḥ*, not directed by others; *alūkṣāḥ*—is the same as *arūkṣāḥ*, not cruel (or not crooked) in disposition; *dharmakāmāḥ*, desirous of merit, i. e. not moved by passion. *Atha*, then; *abhyākhyāteṣu*: *abhyākhyātāḥ* are those who are charged by somebody with some doubtful guilt, with regard to them also; you should apply all the text, *ye tatra*, etc., in the way as shown before. *Eṣaḥ*, this is; *ādeśaḥ*, (the scriptural) injunction; *eṣaḥ* this is; *upadeśaḥ*, instruction -to sons and others by fathers and others; *eṣā*, this is *veda-upaniṣat*, the secret of the Vedas, i. e. the meaning of the Vedas. *Etat*, this is—verity; *anuśāsanam*, the behest of God—for the word *ādeśa* has already been explained as (scriptural) injunction. Or *anuśāsanam* means the direction of all those who are accepted as authoritative. Since this is so, therefore, *etat*,

this; *upāsitavyam*, should be meditated on; *evam*, thus. *Evam u ca etat upāsyam*, and thus must this be meditated on--and this meditation is not to be neglected. The repetition is to show solicitude.

KARMA, KNOWLEDGE, AND LIBERATION

Here, for the sake of distinguishing between knowledge and *karma* (i. e. scriptural rites and duties) we enter into a consideration of the question as to whether the supreme goal (emancipation) results from *karmas* alone, or from *karmas* aided by knowledge, or from *karmas* and knowledge in combination, or from knowledge aided by *karmas*, or from knowledge alone.

First opponent: As to that, the supreme goal must be the result of *karmas* alone, since a man who is versed in the full import of the Vedas is competent for *karmas*, in accordance with the Smṛti, "The Vedas, together with their secret, are to be mastered by the twice-born." And the mastery must be along with the purport of the Upaniṣads, which consists in the knowledge of the Self etc. Besides, the competence for duties is declared everywhere in such terms as: "The man of knowledge performs a sacrifice", "The knowing man gets the sacrifice performed." And there is the further text, "After knowing follows the practice."¹ For some people consider that the Vedas, as a whole, are meant for *karma*; now, if the supreme goal be unattainable through *karma*, the Vedas will become useless.

Answer: No, for freedom is a permanent entity. That

¹ Seems to be an echo of G. XVI. 24.

freedom is eternal is an admitted fact. It is a matter of common experience that anything that is produced by action is impermanent. Should liberation be a result of action, it will be transitory; and this is undesirable, since it contradicts the logically justifiable Vedic text, "As the result of action becomes exhausted in this world (so also) the other world acquired through virtue, gets exhausted" (Ch. VIII. i. 6).

Objection: Since the obligatory *karmas* are undertaken,¹ and since the works that are prompted by motives and those that are prohibited are not resorted to, and since the works that have begun to bear fruit in this life get consumed through enjoyment and suffering, emancipation follows independently of knowledge.

Answer: That, too, is inadmissible. For this was refuted by us by saying that, since there is the possibility of residual results of work, there lies the contingency of the production of a fresh body by them, and by saying that since the residual results of work are not opposed to the performance of obligatory duties, their elimination (by the latter) is illogical (see *Introduction*). As for the assertion that a man, possessed of the full import of the Vedas, is competent for *karma* (and that, therefore, the supreme goal must be the result of *karma*), that, too, is wrong; for there is such a thing as meditation which is different from what is acquired by merely hearing the Vedas (at the house of the teacher). For one becomes competent to undertake *karmas* from a mere knowledge got through hearing, and he need not have to wait for meditation; whereas meditation is enjoined apart from

¹ Thereby warding off all latent suffering.

such Vedic study (at the teacher's house).¹ And this meditation has emancipation as its result and is well known as different (from mere study). Moreover, after having said, "(The Self) is to be heard (of)", other efforts are enjoined by saying, "It is to be thought of and meditated on" (Br. II. iv. 5); and deliberation and meditation are well known (in life) to be different from the knowledge acquired through hearing.²

Second opponent: In that case emancipation will result from *karma* aided by knowledge. *Karma*, as associated with knowledge, has the power of producing a different result. Just as poison, curd, etc., which by themselves are calculated to effect death or fever, can produce different results when mixed with sacred formulae, sugar, etc., similarly, emancipation is generated by *karma* when associated with knowledge.

Answer: No, for the defect was pointed out (by us) by stating that whatever is produced is impermanent.

Objection: On the authority of scriptural text — e. g. "He does not return" (Ch. VIII. xv. 1) — emancipation is eternal, though it is produced.

¹ There is the general injunction about the study of the Vedas, to be sure. But the study may be merely of the verbal text or of its meaning as well. Besides, one need not know the meaning of all the texts to be qualified for rites and duties, since he can proceed to them after understanding those texts only that bear on them; the portion dealing with meditation may well be left over, since that portion is not necessary for these rites and duties.

² *Śravaṇa* (lit. hearing) means intelligent understanding of the import; *manana* (lit. thinking) means bringing conviction to oneself by deliberating on it and counteracting opposite ideas; and *nididhyāsana* (lit. concentrated meditation) means making it part of one's being by constant meditation.

Answer: No, for a scriptural text is only informative. A scriptural passage supplies information of a thing existing as such; it cannot create a thing that does not exist. Anything that is eternal cannot have a beginning despite a hundred texts (to the contrary); nor can anything be indestructible if it has a beginning.

Third opponent answered: Hereby is refuted the view that knowledge and *karma* in their combination can produce emancipation.

Objection: Knowledge and *karma* remove the causes that hinder emancipation.¹

Answer: No, for *karma* is known to have a different effect; for *karma* is known to result in creation, improvement (purification), transformation, or acquisition. And liberation is opposed to such consummations as creation etc.

Objection: Liberation is achievable in accordance with Vedic texts that speak of courses (that are followed by departing souls). That liberation can be acquired is proved by such texts as: "They proceed by the path of the sun" (Mu. I. ii. 11), "Going up through that (nerve)" (Ka. II. iii. 16).

Answer: No, because it (i. e. liberation, being identical with Brahman) is all-pervasive and non-different from the goers. Brahman is omnipresent, because It is the (material)

¹ "The hindrances are ignorance, vice, etc. Knowledge and *karma* remove them; but they do not produce emancipation itself. Thus the continuance in one's natural state (of freedom) can be eternal, since non-existence in the form of destruction (here—destruction of vice etc) is known to be everlasting."—A. G. (see p. 235, footnote 1).

cause of *ākāśā* (space) etc.,¹ and all conscious souls are non-different from Brahman. And hence liberation is not (an) achievable (result). A traveller has to reach a place which is different from himself. Not that the very place that is non-different from oneself can be reached by oneself. And this follows from the well-known fact of identity (of the individual and Brahman) gathered from hundreds of Vedic and Smṛti texts such as: "Having created it (the world), He entered into it" (Tai. II. vi. 1), "Know the individual soul also to be myself" (G. XIII. 2).

Objection: This (conclusion) runs counter to the Vedic texts about courses (that the departing souls follow), and the glory (that they attain), etc. Moreover, if emancipation be unobtainable, not only will the texts talking about courses be contradicted, it will also contradict such Vedic texts as: "He assumes a single form (he assumes two forms, etc.)" (Ch. VII. xxvi. 2). "Should he desire to be united with the manes, (the manes get united with him by his mere wish)" (Ch. VIII. ii. 1), "(Remaining established in his own nature, he moves on, enjoying happiness) in the company of women or with vehicles" (Ch. VIII. xii. 3).

Answer: No, for they (i. e. those texts) relate to the conditioned Brahman. Women and others can exist only in the conditioned Brahman but not in the unconditioned, according to such Vedic texts as: "One only without a second" (Ch. VI. ii. 1), "Where one does not see anything different" (Ch. VII. xxiv. 1). "What will one see there and with what?" (Br. II. iv. 14; IV. v. 15). Besides, the combination of knowledge and *karma* is not possible,

¹ Which are the material causes of everything.

because of their mutual contradiction. For knowledge—which relates to an entity in which all distinction of accessories, such as the agent, get merged—is antithetical to *karma* that has to be accomplished with accessories that are opposed to it (knowledge). For the same thing cannot be visualised as being in reality both possessed of such distinctions as agentship etc., and as devoid of them. Either of the two must of necessity be false. And when one or the other has to be false, it is reasonable that falsehood should pertain to that duality which is the object of natural ignorance, in accordance with hundreds of Vedic texts such as: “Because when there is duality, as it were, (then one smells something, one sees something, etc.)” (Br. II. iv. 14); “He goes from death to death (who sees differences, as it were, in It)” (Ka. II. i. 10; Br. IV. iv. 19), “And that, in which one perceives a second, is limited” (Ch. VII. xxiv. 1); “While he who worships another god (thinking), He is one and I am another (does not know)” (Br. I. iv. 10); For whenever this one (i. e. the aspirant) makes the slightest difference in It, (he is smitten with fear)” (Tai. II. vii. 1). And truth belongs to unity, according to such Vedic texts as: “It should be realised in one form only” (Br. IV. iv. 20), “One without a second” (Ch. VI. ii. 1), “All this is but Brahman” (Mu. II. ii. 11). “All this is but the Self” (Ch. VII. xxv. 2). Nor is *karma* possible without perceiving the difference implied by such (grammatical) cases as the dative etc. Besides, the denunciation of the perception of difference in the sphere of knowledge is to be met with at a thousand places in the Vedas. Hence there is an opposition between knowledge and *karma*, and hence also is their combination impossible. This being so, the statement that liberation

is brought about by a combination of knowledge and *karma* is not justifiable.

Objection: (On such an assumption) there is a contradiction of the Vedas, for *karmas* are enjoined (by them). If like the knowledge of the rope etc., meant for eradicating the false knowledge of the snake etc., the knowledge of the unity of the Self is inculcated for eradicating the distinction of such accessories as the agent etc., then a contradiction becomes inevitable, since the Vedic injunctions about *karma* are left without any scope. But as a matter of fact, *karmas* are enjoined, and that contradiction is inadmissible, since Vedic texts are all means of valid knowledge.

Answer: No, for the aim of the Vedas is to impart instruction in respect of human goals. That being so, the Vedic texts that are devoted to the communication of knowledge engage themselves in the revelation of knowledge under the belief that since a man has to be liberated from the world, ignorance, which is the cause of the world, must be eradicated through knowledge. Hence there is no contradiction.

Objection: Even so, the scriptures establishing the existence of the accessories, viz agent etc., are certainly contradicted.

Answer: No; the scriptures, on the assumption of the hypothetical existence of the accessories, enjoin rites and duties for the wearing away of the accumulated sins of those who aspire for liberation, and also as a means for the achievement of fruits by those who hanker after results. (But) they do not concern themselves with establishing the reality of those accessories. To explain: The rise of

knowledge cannot be imagined for one who has hindrances constituted by accumulated sins. On the wearing away of those sins, knowledge will emerge; from that will follow the cessation of ignorance, and from that the absolute cessation of the world. Moreover, a man who perceives something as non-Self has craving for that non-Self. And a man, impelled by desire, engages himself in works. From that follows the worldly state, consisting in embodiment etc., for the sake of enjoying the fruits of that desire. Contrariwise, for a man who, in the absence of the perception of the non-Self, sees the unity of the Self, there arises no desire, since objects (of desire) do not exist. Besides, since desire cannot rise with regard to oneself, owing to non-difference, there ensues liberation consisting in existence in one's own Self. From this also follows, that knowledge and *karma* are contradictory. And just because of this conflict, knowledge does not depend on *karma* so far as emancipation is concerned. And we have said that in the matter of the attainment of one's Self, the obligatory *karma* becomes the cause for the dawn of knowledge by way of removing the hindrance constituted by accumulated sins. And we pointed out that this is the reason why *karmas* have been introduced in the present context. Thus the Vedic texts enjoining *karmas* are not at variance (with the Upaniṣads). Hence it is established that the highest goal is achievable through knowledge alone.

Objection: In that case there is no possibility of any other stage of life (*āśrama*). Inasmuch as the rise of knowledge is contingent on *karma* and *karma* is enjoined in connection with the life of the householders, there can be only one stage of life. And from this point of view,

the Vedic texts, such as "One should perform the Agnihotra sacrifice throughout one's life", become more apposite.

Answer: No, for *karmas* are multifarious. Not that Agnihotra etc. are the only practices to be undertaken. There exist also such practices as celibacy, austerity, truthfulness, control of external and internal organs, and non-injury, which are familiarly associated with the other stages of life, besides such practices as concentration, meditation, etc.—all of which are best calculated to serve as means for the origination of knowledge, since they are unadulterated (with sinful acts). And this Upaniṣad will declare, "Crave to know Brahman through concentration" (III. ii. 5). And since, even before entering the householder's life, knowledge can emerge from the practices undertaken in earlier lives, and since one embraces the householder's life for performance of *karmas*, its acceptance becomes certainly meaningless when one has already acquired the knowledge that is (held to be) the result of *karmas* (to be performed in domestic life). Moreover, since sons etc., are meant for the (attainment of) worlds, how can there be any lingering inclination for *karma* in one who has (already) desisted from all desires for these worlds— to wit, this world, the world of the manes, and the world of the gods, which are attainable through such means as sons (and *karma* and meditation) (Br. I. v. 16) — who has attained the world of the Self that exists eternally, and who has nothing to achieve through *karma*? Even for one who has accepted the life of a householder, there will simply be cessation from *karma* after the rise of knowledge and after the renunciation of everything on the maturity of knowledge when one feels no need for any *karma*, in

accordance with the Vedic indication implied in such texts as, "My dear (Maitreyī), I am going to renounce this life for monasticism" (Br. IV. v. 2).

Objection: This is unsound, since the Vedas are at so much pains to prescribe *karma*. The Vedas display much solicitude for such *karmas* as Agnihotra; and *karmas* involve great effort, since Agnihotra etc., have to be performed with a variety of accessories. And since the practices pertaining to the other stages of life, such as austerity, celibacy, etc., are equally present in the householder's life, and since the other practices involve little trouble, it follows that a householder's duty should not be considered as an alternative, on the same footing with the duties of other stages of life.

Answer: No, for (the dispassionate man) there is the favourableness ensured by practices in his previous lives. As for the statement that "the Vedas are much at pains to enjoin *karma*" etc., that is nothing damaging; for the *karmas* such as Agnihotra, as also the practices of celibacy etc., undertaken in the past lives, become helpful to the rise of knowledge, because of which fact, some are seen to be non-attached to the world from their very birth, while others are seen to be engaged in *karma*, attached to the world, and averse to enlightenment. Accordingly, in the case of those who have become detached, owing to the tendencies created in the past lives, it is desirable to resort to the other stage of life. And since there is a profuseness of *karmas* leading to a plethora of results comprising progeny, heaven, glory of holiness, etc., and since people have an abundance of desire for those results, it is reasonable that the Vedas should evince a great solicitude for *karmas* meant for them: for it is a matter

of experience that peoples' desires expressed in such forms as "Let this be mine", "May that one be mine", are multifarious. Moreover, since *karmas* are a means (to enlightenment, the Vedas make greater effort with regard to them). We said that *karmas* are helpful to the rise of enlightenment; and one should pay more attention to the means rather than to the end.

Objection: Since enlightenment is caused by *karma*, there is no need for any other effort. If it is a fact that enlightenment emerges on the wearing away of the past accumulated sins through *karmas* alone, then apart from the *karmas*, it is needless to make any effort for the hearing (i. e. understanding) etc. of the Upaniṣads.

Answer: No, for there is no restrictive rule about that. There is surely no such rule that knowledge arises from the mere elimination of the obstructions alone, and not from the grace of God or the practice of austerity, meditation, etc.; for (as a matter of fact) non-injury, celibacy, etc., are aids to enlightenment; and hearing, thinking, and meditating are the direct causes of it. Hereby is established the need of other stages of life, and it is also proved that people in all stages of life can aspire for knowledge, and that the supreme goal is attainable through knowledge alone.

CHAPTER XII

An invocation is being read for warding off the obstructions to the knowledge already dealt with:

शं नो मित्रः शं वरुणः । शं नो भवत्वर्थमा । शं न इन्द्रो
बृहस्पतिः । शं नो विष्णुरुहक्रमः । नमो ब्रह्मणे । नमस्ते

वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावा-
 दिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् ।
 तद्वक्तारमावीत् । आवीन्माम् । आवीद् वक्तारम् । ॐ
 शान्तिः शान्तिः शान्तिः ॥ १ ॥ इति द्वादशोऽनुवाकः ॥

इति शीक्षावल्ली समाप्ता ॥

This has been explained before¹ (pp. 229-31).

¹ The verbs in the second half are, however, put in the past tense. The translation of this half is: "I spoke of you as the immediate Brahman. I spoke of you as *ṛta*. I spoke of you as *satya*. He protected me. He protected the teacher. He protected me, protected the teacher."

PART II

ON THE BLISS THAT IS BRAHMAN

CHAPTER I

The invocation beginning with *śam no mitraḥ* was recited (at the end of the last Part) in order to avert the impediments to the acquisition of the knowledge set forth earlier. Now is being recited the invocation, *śam no mitraḥ* etc.,¹ as also *saha nāvavatu* etc., for averting the obstacles to the acquisition of the knowledge of Brahman that is going to be stated:

(For “*Śam no*” etc. see I. i.).

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं कर-
वावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ
शान्तिः शान्तिः शान्तिः ॥

May He protect us both together. May He nourish us both together. May we both acquire strength together. Let our study be brilliant. May we not cavil at each other. Om! Peace! Peace! Peace!

Śam no etc., is easy to understand just as before. *Saha nāvavatu*: *Avatu*, may He protect, *nau*, us both—the teacher and the taught; *saha*, together: *Bhunaktu*, may He nourish; *nau saha*. *Karavāvahai*, may we both accomplish; *vīryam*, strength—arising from knowledge; *saha*. Let the *adhītam*, study; *nau*, of us both—who are both

¹ Some books omit these references here to “*Śam no*” etc. in the commentary, as also the invocation itself.

bright; *tejasvi astu*, be brilliant;—let what we read be well read, i. e. let it be conducive to the comprehension of meaning. There is occasion for ill-feeling on the part of the student in the matter of learning, as also on the part of the teacher, consequent on unwitting lapses; hence the prayer, “May we not cavil” etc., is made in order to forestall this. *Mā vidviṣāvahai*, may we not entertain ill-feeling against each other. The three repetitions in the form *śāntiḥ*, *śāntiḥ*, *śāntiḥ*—peace, peace, peace—have been explained already (as meant for averting bodily, natural, and supernatural hindrances). Moreover, this invocation is for warding off the impediments to the knowledge that is going to be imparted. An unobstructed acquisition of the knowledge of the Self is being prayed for, since the supreme goal is dependent on that enlightenment.

The meditations relating to conjoining that are not opposed to rites and duties have been stated (Tai. I. iii). After that, with the help of the *Vyāhrtis*, has been described the meditation on the conditioned Self within the heart (I. v-vi), which (meditation) culminates in the attainment of one’s independent sovereignty by oneself (I. vi. 2). But thereby one does not achieve the total eradication of the seed of worldly existence. Hence is begun, the text, *brahmavidūpnoti param* etc., for the sake of realising the Self as freed from all distinctions that are created by limiting adjuncts, so that (as a result of the realisation), ignorance which is the seed of all miseries, may cease. And the need of this knowledge of Brahman is the cessation of ignorance, as also the total eradication of worldly existence which results from that. And the Upaniṣad will declare, “The enlightened man has nothing to be afraid of” (Tai. II. ix. 1), and that it is inconceivable to be

established in a state of fearlessness so long as the causes of worldly existence persist (II. vii), and that things done and not done, virtue and vice, do not fill him with remorse (II. ix). Therefore it is understood that the absolute cessation of the worldly existence follows from this knowledge which has for its content Brahman that is the Self of all. And in order to apprise us of its own relation and utility at the very beginning, the Upaniṣad itself declares its utility in the sentence; *brahmavid āpnoti param* –the knower of Brahman reaches the highest. For one engages in hearing, mastering, cherishing, and practising a science only when its utility and relation are well known. The result of knowledge certainly succeeds hearing etc., in accordance with such other Vedic texts as “It is to be heard of, reflected on, and meditated upon” (Br. II. iv. 5, IV. v. 6).

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ॥

सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे-
व्योमन् । सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा
विपश्चितेति ॥

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशा-
द्वायुः । 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 ॥ १ ॥ इति प्रथमोऽनुवाकः ॥

1. The knower of Brahman attains the highest. Here is a verse uttering that very fact: “Brahman is truth, knowledge, and infinite. He who knows that Brahman as existing in the intellect, lodged in the supreme space in the heart, enjoys, as identified with the all-knowing Brahman, all desirable things simultaneously.

From that Brahman, which is the Self, was produced space. From space emerged air. From air was born fire. From fire was created water. From water sprang up earth. From earth were born the herbs. From the herbs was produced food. From food was born man. That man, such as he is, is a product of the essence of food: Of him this, indeed, is the head; this is the southern side; this is the northern side; this is the Self; this is the stabilising tail.

Here is a verse pertaining to that very fact:

Brahmavit, the knower of Brahman; Brahman is that whose characteristics will be stated and who is called Brahman because of (the etymological sense of) *brhat-tamatva*, being the greatest. He who *vetti*, knows, that Brahman is *brahmavit*. He *āpnoti*, attains; *param*, the absolutely highest. That very Brahman (that occurs as the object of the verb, *vid*, to know) must be the highest (goal as well), since the attainment of something does not logically follow from the knowledge of something else and since another Vedic text, viz “He who knows

that supreme Brahman becomes Brahman indeed” etc., (Mu. III. ii. 9), clearly shows the attainment of Brahman by the knower of Brahman.

Objection: The Upaniṣad will say that Brahman permeates everything and is the Self of all; hence It is not attainable. Moreover, one thing is seen to be attained by another—one limited thing by another limited thing. And Brahman is unlimited and identical with all; hence Its attainment—as of something that is limited and is different from one’s Self—is incongruous.

Answer: This is no fault.

Objection: How?

Answer: Because the attainment or non-attainment of Brahman is contingent on Its realisation or non-realisation. The individual soul, though intrinsically none other than Brahman, still identifies itself with, and becomes attached to, the sheaths made of food etc., which are external, limited, and composed of the subtle elements; and as (in the story) a man, whose mind is engrossed in the counting of others, misses counting himself, though that personality is the nearest to him and supplies the missing number,¹ just so, the individual soul, under a spell of ignorance, that is characterised by the non-perception of one’s own true nature as Brahman,

¹ Ten men, after crossing a river, were faced with the question, “Have we lost one of us in the stream?” So they went on counting themselves. But each one missed taking himself into account and concluded that they were only nine, one having actually been drowned. They then began wailing, when a passer-by found out their foolishness, counted them one by one, and then turning to the last counter said, “You are the tenth.” That reassured them.

accepts the non-Selves, such as the body composed of food, as the Self, and as a consequence, begins to think, "I am none other than those non-Selves composed of food etc." In this very way, Brahman, that is the Self, can become the non-Self through ignorance. Just as through ignorance, there is a non-discovery (in the story) of the individual himself who makes up the requisite number, and just as there is the discovery of the selfsame person through knowledge when he is reminded of that personage by someone, similarly in the case of one, to whom Brahman remains unattained owing to his ignorance, there may be a discovery of that very Brahman by realising that omnipresent Brahman to be none other than one's own Self—a realisation that comes through enlightenment consequent on the instruction of the scriptures.

The sentence, "The knower of Brahman attains the highest", is a statement in brief of the purport of the whole Part (II). The ideas involved in quoting a *Rg-mantra* with the words, "*Tad eṣā abhyuktā*—here is a verse uttering that very fact", are (as follows). (First) It is sought to determine the true nature of Brahman through a definition that is capable of indicating the intrinsic nature (in all its nakedness) of that very Brahman which was briefly referred to as a knowable entity in the pithy sentence, "The knower of Brahman attains the highest", but of which any distinct feature remained undetermined; (secondly) the knowledge of that Brahman having been spoken of (earlier) in an indefinite way, it is now sought to make that very Brahman realisable as non-different from one's own indwelling Self; (and lastly) the idea is to demonstrate that the attainment of supreme Brahman by a knower of Brahman—which (attainment) is spoken of

as the result of the realisation of Brahman*—is really nothing but identity with the Self of all, which is Brahman[†] Itself transcending all worldly attributes. *Tat*, with regard to that—with regard to what has been said by the *brāhmaṇa* portion (of the Upaniṣad), *eṣā*, this Ṛk (mantra); is *abhyuktā*, uttered:

The sentence *satyam jñānam anantam brahma*—Brahman is truth, knowledge, infinite—is meant as a definition of Brahman. For the three words beginning with *satya* are meant to distinguish Brahman which is the substantive. And from the fact that Brahman is the thing intended to be known, it follows that Brahman is the substantive. Since Brahman is sought to be presented as the chief object of knowledge—the knowable must be the substantive. And just because (Brahman and *satya* etc.) are related as the substantive and its attributives, the words beginning with *satya* have the same case-ending, and they stand in apposition. Brahman, being qualified by the three adjectives, *satya* etc., is marked out from other nouns. Thus, indeed, does a thing become known when it is differentiated from others; as for instance, in common parlance, a particular lotus is known when it is described as blue, big, and sweet-smelling.

Objection: A noun can be distinguished only when there is the possibility of its ruling out some other adjective (that does not belong to it), as for instance a (white) lotus can be distinguished by ruling out either red or blue. An adjective is meaningful when there are many nouns which belong to the same class and which are capable of having many adjectives; but it can have no meaning with regard to a single noun, where there is no possibility of any alternative adjective. There is a

single Brahman, just as there is a single sun; there do not exist other Brahmans from which It can be distinguished, unlike a blue lotus that can be (marked out from a red one).

Answer: No, there is nothing wrong, since the adjectives are used by way of definition (also).

Objection: How?

Answer: Since the adjectives (here) bear a pre-dominantly defining sense and not a qualifying sense.

Objection: What again is the difference between the two relations—(1) that existing between the definition and the thing defined; and (2) that between the quality and the thing qualified?

The *answer* is: An adjective distinguishes a noun from things of its own class, whereas a definition marks it out from everything else, as for instance, (the definition of) *ākāśa* is that which provides space. And we said that the sentence (under discussion) stands for a definition.

The words, *satya* etc., are unrelated among themselves, since they subserve something else; they are meant to be applied to the substantive. Accordingly, each of the attributive words is thus related with the word Brahman, independently of the others: *satyam brahma, jñānam brahma, anantam brahma*. As for *satya*, a thing is said to be *satya*, true, when it does not change the nature that is ascertained to be its own; and a thing is said to be unreal when it changes the nature that is ascertained to be its own. Hence a mutable thing is unreal, for in the text, "A mutable thing (like a vessel of earth) exists only in name depending on speech; the earth alone is true" (Ch. VI. i. 4), it has been emphasised that, that alone is true that exists (Ch. VI. ii. 1). So the phrase *satyam brahma*

(Brahman is truth) distinguishes Brahman from unreal things.

From this it may follow that (the unchanging) Brahman is the (material) cause (of all subsequent changes); and since a material cause is a substance, it can be an accessory as well, thereby becoming insentient like earth. Hence it is said that Brahman is *jñānam*. *Jñāna* means knowledge, consciousness. The word *jñāna* conveys the abstract notion of the verb (*jñā*, to know); and being an attribute of Brahman along with truth and infinitude, it does not indicate the agent of knowing. If Brahman be the agent of knowing, truth and infinitude cannot justly be attributed to It. For as the agent of knowing, It becomes changeful; and, as such, how can It be true and infinite? That, indeed, is infinite which is not separated from anything. If it be the agent of knowing, It becomes delimited by the knowable and the knowledge, and hence there cannot be infinitude, in accordance with another Vedic text: "That is the Infinite in which one does not know anything else. And that in which one knows anything else is limited" (Ch. VII. xxiv.1).

Objection: From the denial of particulars in the (above) statement, "One does not know anything else", it follows that one *knows* the Self.

Answer: No, for the sentence is intended to enunciate a definition of the Infinite. The sentence, "in which one does not see anything else", etc., is devoted wholly to the presentation of the distinguishing characteristics of Brahman. Recognising the well-known principle that one sees something that is different from oneself, the nature of the Infinite is expressed in that text by declaring that the Infinite is that in which that kind of action does not

exist. Thus, since the expression, "anything else", is used (in the above sentence) for obviating the recognised fact of duality, the sentence is not intended to prove the existence of action (the act of knowing) in one's Self. And since there is no split in one's Self, cognition is impossible (in It). Moreover, if the Self be a knowable, there will remain no one else (as a knower) to know It, since the Self is already postulated as the knowable.

Objection: The same self can exist both as the knower and the known.

Answer: No, this cannot be simultaneously, since the Self is without parts. A featureless (indivisible) thing cannot simultaneously be both the knower and the known. Moreover, if the Self can be cognised in the sense that a pot is, (scriptural) instruction about Its knowledge becomes useless. For if an object is already familiar, just as a pot for instance is, the (Vedic) instruction about knowing it can have no meaning. Hence if the Self be a knower, It cannot reasonably be infinite. Besides, if It has such distinctive attributes as becoming the agent of knowing, It cannot logically be pure existence. And pure existence is truth, according to another Vedic text, "It is truth" (Ch. VI. vii. 7). Therefore the word *jñāna* (knowledge), having been used adjectivally along with truth and infinitude, is derived in the cognate sense of the verb, and it is used to form the phrase, *jñānam brahma* (Brahman is knowledge), in order to rule out (from Brahman) all instrumentality as that of an agent, as also for denying non-consciousness as that of earth etc.

From the phrase, *jñānam brahma*, it may follow that Brahman is limited, for human knowledge is seen to be

finite. Hence, in order to obviate this, the text says, *anantam*, infinite.

Objection: Since the words, *satya* (truth) etc., are meant only for negating such qualities as untruth, and since the substantive Brahman is not a well-known entity like a lotus, the sentence beginning with *satya* has nothing but a non-entity as its content, just as it is the case with the sentence, "Having bathed in the water of the mirage, and having put a crown of skyflowers on his head, there goes the son of a barren woman, armed with a bow made of a hare's horn."

Answer: No, for the sentence is meant as a definition. And we said that even though *satya* etc. are attributive words, their chief aim is to define. Since a sentence, stating the differentia of a non-existing substantive, is useless, and since the present sentence is meant to define, it does not, in our opinion, relate to a non-entity. Should even *satya* etc., have an adjectival sense, they do not certainly give up their meanings.¹ If the words *satya* etc., be meaningless, they cannot logically distinguish their substantive. But if they are meaningful, as having the senses of truth etc., they can justifiably differentiate their substantive Brahman from other substantives that are possessed of opposite qualities. And the word Brahman,

¹ "Etymologically, the word *satya* indicates an existing entity that is not sublated; the word *jñāna* means the self-revealing cognition of things; and the word *ananta* is used with regard to something pervasive, as in (the expression) 'the sky is infinite' etc. Hence they negate opposite ideas by the very fact of their imparting their own meanings to the substantives. Therefore they cannot be reduced to mere negation."—A G.

too, has its own individual meaning.¹ Among these words, the word, *ananta*, becomes an adjective by way of negating finitude; whereas the words, *satya* and *jñāna*, become adjectives even while imparting their own (positive) senses to the substantive.

Since in the text, "From that Brahman which is the Self, (was produced this space)" (Tai. II. i), the word Self (*ātmā*) is used with regard to Brahman Itself, it follows that Brahman is the Self of the cognising individual; and this is supported by the text, "He attains this self made of bliss" (Tai. II. vii. 5), where Brahman is shown to be the Self. Moreover, it is Brahman which has entered (into men); for by the text, "having created that, (He) entered into that very thing" (Tai. II. vi. 1), it is shown that very Brahman has entered into the body as the individual soul. Hence the cogniser, in his essential nature, is Brahman.

Objection: If thus Brahman be the Self, It becomes the agent of cognition, since it is a well-known fact that the Self is a knower. And from the text, "He desired" (Tai. II. vi. 1), it is well established that the one who desires is also an agent of cognition. Thus, Brahman being the cogniser, it is improper to hold that Brahman is consciousness. Besides, that (latter conclusion) leads to Its impermanence. For even if it be conceded that *jñāna* (cognition) is nothing but consciousness, and thus Brahman has only the cognate sense (knowledge) of the verb ("to know", and not the verbal sense of knowing), It (Brahman) will still be open to the charge of

¹ Derived from the root *brh* having the sense of growth, vastness, Brahman is that which is not limited by time, space or causation. Thus the word has its own positive import and cannot refer to a void.

impermanence and dependence. For the meanings of verbs are dependent on the cases (of the nouns). And knowledge is a sense conveyed by a root (dependent on a noun). Accordingly, Brahman becomes impermanent as well as dependent.

Answer: No, since without implying that knowledge is separable from Brahman, it is referred to as an activity by way of courtesy. (To explain): Knowledge, which is the true nature of the Self, is inseparable from the Self, and so it is everlasting. Still the intellect, which is the limiting adjunct of the Self, becomes transformed in the shape of the objects while issuing out through the eyes etc., (for cognising thing). These configurations of the intellect in the shape of sound etc., remain objectively illumined by the Consciousness that is the Self, even when they are in a state of incubation; and when they emerge as cognitions, they are still enlightened by that Consciousness.¹ Hence these semblances of Consciousness—a Consciousness that is really the Self—that are referable by the word knowledge and bear the root meaning (of the verb “to know”), are imagined by the non-discriminating people to be attributes of the Soul Itself and to be subject to mutation. But the Consciousness of Brahman is inherent in Brahman and is inalienable from It, just as the light of the sun is from the sun or the heat of fire is from fire. Consciousness is not dependent on any other cause for its (revelation), for it is by nature eternal (light). And since all that exists is inalienable from Brahman in time or space, Brahman being the cause of time, space, etc., and since Brahman is surpassingly subtle, there is

¹ In the incipient stage, they have the fitness to be illumined; and after emergence, they remain soaked in consciousness.

nothing else whether subtle or screened or remote or past, present or future which can be unknowable to it. Therefore, Brahman is omniscient. Besides, this follows from the text of the *mantra*: "Though He is without hands and feet, still He runs and grasps; though He is without eyes, still He sees; though He is without ears, still He hears. He knows the knowable, and of Him there is no knower. Him they called the first, great Person" (Śv. III. 19). There are also such Vedic texts as. "For the knower's function of knowing can never be lost, because It is immortal; but (It does not know, as) there is not that second thing, (separated from It, which It can know)" (Bṛ. IV. iii. 30). Just because Brahman's nature of being the knower is inseparable and because there is no dependence on other accessories like the sense-organs, Brahman, though intrinsically identical with knowledge, is well known to be eternal. Thus, since this knowledge is not a form of action, it does not also bear the root meaning of the verb. Hence, too, Brahman is not the agent of cognition. And because of this, again, It cannot even be denoted by the word *jñāna* (knowledge). Still Brahman is indicated, but not denoted, by the word knowledge which really stands for a verisimilitude of Consciousness as referring to an attribute of the intellect; for Brahman is free from such things as class etc., which make the use of the word (knowledge) possible. Similarly, Brahman is not denoted even by the word *satya* (truth), since Brahman is by nature devoid of all distinctions. In this way, the word *satya*, which means external reality in general, can indirectly refer to Brahman (in such expressions) as "Brahman is truth", but it cannot denote It. Thus the words truth etc., occurring in mutual proximity,

and restricting and being restricted in turns by each other, distinguish Brahman from other objects denoted by the words, truth etc., and thus become fit for defining It as well. So, in accordance with the Vedic texts, "Failing to reach which (Brahman), words, along with the mind turn back" (Tai. II. iv. 1), and "(Whenever an aspirant gets fearlessly established in this changeless, bodiless,) inexpressible, and unsupported Brahman" (Tai. II. vii. 1), it is proved that Brahman is indescribable, and that unlike the construction of the expression, "a blue lotus", Brahman is not to be construed as the import of any sentence.¹

Yaḥ veda, anyone who knows—that Brahman, described before; as *nīhitam*, (hidden) existing; *guhāyām*, in the intellect; *guhā*, being derived from the root *guha* in the sense of hiding, means the intellect; because in that intellect are hidden the categories—knowledge, knowable, and knower; or because in that intellect are hidden the two human objectives—enjoyment and liberation. *Parame vyoman*, in the supreme space (that permeates its own effect, the intellect), *vyoman* being the same as *vyomni*—in the space, which is called the Unmanifested (i.e. *Māyā*), that, indeed, being the supreme space in accordance with the Vedic text, "By this Immutable (Brahman), O Gārgi, is the (Unmanifested) space (*ākāśa*, i.e., *Māyā*) pervaded" (Bṛ. III. viii. 11), where *ākāśa* occurs in the proximity of *akṣara* (Immutable).² Or from the apposition (of *guhā*

¹ Brahman cannot be comprehended through the common relationship of words and things denoted by them. Nor can It be denoted through the relationship of substance and quality.

² "The Unmanifested called *vyoma* (space, *ākāśa*) is inherent in the intellect (*guhā*), which is the effect of the former. In that Unmanifested is placed Brahman. The element called *ākāśa* is not accepted

and *vyoma*) in the expression, *guhāyām vyomni*, the Unmanifested space (*Māyā*) itself is the *guhā* (cavity); for in that, too, are hidden all things during the three periods (creation, existence, and dissolution), it being their cause as well as more subtle. In that (*Māyā*) is hidden Brahman. It is, however, reasonable to accept the space circumscribed by the cavity of the heart as the supreme space, for the text wants to present space here as something entering into realisation or meditation as a part of it.¹ The space within the heart is well known as the supreme space from the other Vedic texts; "The space that is outside the individual (Ch. III. xii. 7) . . . is the same as the space within the individual (Ch. III. xii. 8) (and that again) is the same as the space within the lotus of the heart" (Ch. III. xii. 9). (Thus the meaning of the sentence is): Within the cavity of the intellect that is within the (supreme) space defined by the heart, is *nihitam*, lodged, placed, Brahman; in other words, Brahman is perceived clearly through the function of that intellect; for apart from this perception, Brahman can have no connection, (in the sense of being lodged in), with any particular time or space, Brahman being all-pervasive and beyond all distinctions.

here as the meaning of *vyoma*, since the element *ākāśa* cannot be called *parama* (supreme), it being an effect of Unmanifested *ākāśa*. Besides in the *Bṛhadāraṇyaka*, the Unmanifested *ākāśa* and not the Element *ākāśa*, occurs in the proximity of Immutable Brahman (*akṣara*)" — A.G.

¹ Brahman is placed, i.e. manifest as the witness, in the cavity of the intellect that is lodged in the space circumscribed by the heart, and It is directly perceived there as such. If, however, Brahman is placed in the Cosmic Unmanifested, i.e., in the principle called *Māyā*, It will become an object of indirect perception. And an indirect realisation cannot negate the direct superimposition that a man suffers from.

Sah, he—one who has known Brahman thus; what does he do? *Aśnute*, enjoys; *sarvān*, all without any exception; *kāmān*, desires, i.e. all enjoyable things. Does he enjoy the sons, heavens, etc. in sequence as we do? The text says: No; he enjoys all the desirable things, that get focussed in a single moment, *saha*, simultaneously—through a single perception which is eternal like the light of the sun, which is non-different from Brahman Itself, and which we called “truth, knowledge, infinite”. That very fact is described here as *brahmaṇā saha*, in identification with Brahman. The man of knowledge, having become Brahman, enjoys as Brahman, all the desirable things simultaneously; and he does not enjoy in sequence the desirable things that are dependent on such causes as merit and demerit, and such sense-organs as the eyes, as does an ordinary man, identified with the worldly Self which is conditioned by limiting adjuncts, and which is a reflection (of the supreme Self) like that of the sun or water. How does he then enjoy? As identified with the eternal Brahman which is omniscient, all-pervasive, and the Self of all, he enjoys simultaneously, in the manner described above, all the desirable things that are not dependent on all such causes as merit etc., and are independent of the organs like the eyes etc. This is the idea. *Vaiśaścīyam* means, as (identified with) the intelligent, i.e. all-knowing (Brahman), for that, indeed, is true intelligence which is omniscience. The idea is that, he enjoys in his identity with the all-knowing Brahman. The word *iti* is used to indicate the end of the *mantra*.

The entire purport of the chapter is summed up succinctly in the sentence, “The knower of Brahman attains

the highest", occurring in the *brāhmaṇa* portion. And that pithy statement (aphorism) is briefly explained by the *mantra* (the Ṛg verse). Since the meaning of that very statement has to be elaborately ascertained again, the succeeding text, *tasmād vā etasmāt* etc., is introduced as a sort of a gloss to it. As to that, it has been said at the beginning of the *mantra* that Brahman is truth, knowledge, and infinite. The text proceeds to show how It can be truth, knowledge, and infinite. As to that, there are three kinds of infinitude—from the standpoint of space, time, and objects. To illustrate: The sky is unlimited from the point of view of space, for it is not limited in space. But the sky is not infinite as regards time or as regards (other) substances. Why? Since it is a product. Brahman is not thus limited in time like the sky, since It is not a product. A created thing is circumscribed by time, but Brahman is not created. Hence It is infinite from the point of view of time as well. Similarly, too, from the point of view of substances. How, again, is established Its infinitude from the point of view of substances? Since It is identical with all substances. A thing that is different acts as a limitation to another. For when the intellect gets occupied with something, it becomes detached from something else. That, because of which an idea becomes circumscribed, acts as a limit to that idea. To illustrate: The idea of cowhood is repelled by the idea of horsehood; hence horsehood debars cowhood, and the idea (of cowhood) becomes delimited indeed. That limitation is seen in the case of distinct substances. Brahman is not differentiated in this way. Hence It has infinitude even from the standpoint of substances. How, again, is Brahman non-different from everything? The answer is: Because It is the

cause of everything. Brahman is verily the cause of all things—time, space, etc.

Objection: From the standpoint of substances, Brahman is limited by Its own effects.

Answer. No, since the things that are, effects are unreal. For apart from the cause, there is really no such thing as effect by which the idea of the cause can become delimited. This fact is borne out by another Vedic text which says that “All modifications exist in name only, being supported by mere words; the earth (inhering in the modifications of earth) alone is true” (Ch. VI. 1. 4.); similarly, existence (i.e. Brahman that permeates everything) alone is true (Ch. VI. ii. 1). Brahman, then, is spatially infinite, being the cause of space etc. For space is known to be spatially infinite; and Brahman is the cause of that space. Hence it is proved that the Self is spatially infinite; for no all-pervading thing is seen in this world to originate from anything that is not so. Hence the spatial infinitude of Brahman is absolute. Similarly, temporally, too, Brahman’s infinitude is absolute, since Brahman is not a product. And because there is nothing different from Brahman, It is infinite substantially as well. Hence Its reality is absolute.

By the word *tasmāt*, from that, is called to mind the Brahman that was briefly stated in the sentence started with; and by the word *etasmāt*, from this, is called to memory the Brahman just as It was defined immediately afterwards in the *mantra*. *Ātmanah*, from the Self—from the Brahman that was enunciated in the beginning in the words of the *brāhmaṇa* portion, and that was defined immediately afterwards as truth, knowledge, infinite (in the *mantra*)—from that Brahman that is called the Self;

for It is the Self of all, according to another Vedic text, "It is truth, It is the Self" (Ch VI. viii-xvi). Hence Brahman is the Self. From that Brahman, that is identical with the Self, *ākāśaḥ*, space; *sambhūtaḥ*, was created. *Ākāśa* means that which is possessed of the attribute of sound and provides space for all things that have forms. *Ākāśāt*, from that space; *vāyuḥ*, air—which has two attributes, being possessed of its own quality, touch, and the quality, sound, of its cause (*ākāśa*). The verb, "was created", is understood. *Vāyoḥ*, from that air, was created *agnīḥ*, fire—which has three attributes, being possessed of its own quality, colour, and the two earlier ones (of its cause, air). *Agneḥ*, from fire, was produced, *āpaḥ*, water—with four attributes, being endowed with its own quality, taste, and the three earlier ones (of fire). *Adbhyaḥ*, from water, was produced *pṛthivī*, earth—with five attributes, consisting of its own quality, smell, and the four earlier qualities (of its cause, water). *Pṛthivyāḥ*, from the earth; *ośadhayaḥ*, the herbs. *Ośadhībhyaḥ*, from the herbs; *annam*, food. *Annāt*, from food, transformed into human seed, (was created), *puruṣaḥ*, human being, possessed of the limbs—head, hands, etc. *Saḥ vai eṣaḥ puruṣaḥ*, that human being, such as he is; *annarasamayāḥ*, consists of the essence of food, is a transformation of the food substance. Since the semen, the seed, emerging as it does as the energy from all the limbs, is assumed to be of the human shape, therefore the one that is born from it should also have the human shape; for in all classes of beings, the offsprings are seen to be formed after the fathers.

Objection: Since all beings, without exception, are modifications of the essence of food and since all are

equally descendants of Brahman, why is* man alone specified?

Answer: Because of his pre-eminence.

Objection: In what, again, does the pre-eminence consist?

Answer: In his competence for *karma* and knowledge. For man alone is qualified for rites and duties as also for knowledge, by virtue of his ability, craving (for results), and non-indifference (to results). That a person, desirous (of results) and possessed of learning and capacity is qualified for work and knowledge, is proved by the evidence of another Vedic text which says: "In man alone is the Self most manifest, for he is the best endowed with intelligence. He speaks what he knows, he sees what he knows; he knows what will happen tomorrow; he knows the higher and lower worlds; he aspires to achieve immortality through mortal things. He is thus endowed (with discrimination), while other beings have consciousness of hunger and thirst only" (Ai. Ā. II. iii. 2. 5).

The intention here is to make that very human being enter into the inmost Brahman through knowledge. But his intellect, that remains engaged in the particulars that simulate the outer objects, thinking them to be the Self, though they are non-Selves, cannot without the support of some distinct object, be suddenly made contentless and engaged in the thoughts of the inmost, indwelling Self. Therefore, on the analogy of the moon on the bough,¹

¹ Though the moon is far away, it is at times spoken of as "the moon on the bough", because she appears to be near it. The point is that, the idea of something, which escapes ordinary comprehension, is sought to be communicated with the help of something more tangible though, in reality, the two are entirely disparate.

the text takes the help of a fiction that has an affinity with the identification of the Self and the physical body; and leading thereby the intellect inward, the text says, *tasya idam eva śiraḥ*: *tasya*, of that human being who is a modification of the essence of food, *idam eva śiraḥ*, this is verily the head—that is well known. The text, “This is verily the head”, is stated lest somebody should think that the head is to be imagined here just as it is in the case of the vital body etc., where things that are not heads are imagined to be so. Similar is the construction in the case of the side etc. *Ayam*, this—the right hand of a man facing east—is the *dakṣiṇaḥ pakṣaḥ*, the southern side. *Ayam*, this—the left hand—is the *uttaraḥ pakṣaḥ*, the northern side. *Ayam*, this—the middle portion (trunk) of the body—is the *ātmā*, self, soul of the limbs, in accordance with the Vedic text, “The middle of these limbs is verily their soul” (Ai. III. v. 4). *Idam*, this—the portion of the body below the navel, is the *puccham pratiṣṭhā*, the tail that stabilises. *Pratiṣṭhā* derivatively means that by which one remains in position. The *puccha* (here) is that which is comparable to a tail, on the analogy of hanging behind, as does the tail of a cow. On this pattern is established the symbolism in the case of the succeeding vital body etc., just as an image takes its shape from molten copper poured into a crucible. *Tat api*, as to that also, illustrative of that very idea contained in the *brāhmaṇa* portion; *eṣaḥ bhavati ślokaḥ*, here occurs a verse—which presents the self made of food.

CHAPTER II

अन्नाद्धै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः ।
 अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः ।
 अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वाषधमुच्यते ।
 सर्वं वै तेऽन्नमाध्नुवन्ति । येऽन्नं ब्रह्मोपासते ।
 अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वाषधमुच्यते ।
 अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।
 अद्यतेऽस्ति 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
 ॥ १ ॥ इति द्वितीयोऽनुवाकः ॥

1. All beings that rest on the earth are born verily from food. Besides, they live on food, and at the end, they get merged in food. Food was verily born before all creatures; therefore it is called the medicine for all. Those who worship food as Brahman acquire all the food. Food was verily born before all creatures; therefore it is called the medicine for all. Creature-

are born of food; being born, they grow by food. Since it is eaten and it eats the creatures, it is called food.

As compared with this self made of the essence of food, as said before, there is another inner self which is made of air. By that is this one filled. This self is also of the human form. Its human form takes after the human form of that (earlier one). Of this, *prāṇa* is the head, *vyāna* is the southern side, *apāna* is the northern side, space is the self, the earth is the tail that stabilises. Pertaining to that is this (following) verse:

. *Annāt*, from food—transformed into chyle; *prajāḥi*, the living beings—moving or stationary; *prajāyante*, take birth; (the living beings), *yāḥ kāḥ ca*, whichever (they be)—without distinction; who, *prthivīm śrītāḥ*, rest on, have taken as their resort, the earth—all of them are verily born from food. The word *vai* is used for calling up to memory (something mentioned earlier). *Atho*, moreover, when born, *annena eva*, by food, indeed; they *jīvanti*, live—preserve their lives, i.e. grow. *Atha*, besides; *antataḥ*, at the end, at the conclusion of the growth that is indicative of life; *api-yanti*, (they) move towards, the prefix *api* being used in the sense of towards; *enat*, it, i.e. food; the idea is that they get absorbed advancing in the direction of food, (and culminating in food). Why? *Hi*, since; *annam*, food; is *jyeṣṭham*, the first born; *bhūtānām*, of all beings. Since food is the source of all the other creatures beginning

with the physical, all living beings originate from food, live on food, and merge into food. Since this is so, *tasmāt*, therefore; food is *ucyate*, called; *sarvaṣadham*, a medicine for all, a curative that alleviates the bodily discomfort of all. The goal achieved by the knower of food as Brahman is being stated: *Te*, they; *āpnvanti*, acquire; *sarvam vai annam*, all the food. Who? *Ye*, those who; *upāsate*, meditate on; *annam brahma*, food as Brahman—as shown earlier. How? Thus: “I am born of food, am identical with food, and merge in food. Therefore food is Brahman.” How, again, does the meditation on food, as identical with oneself, result in the acquisition of all the food? The answer is: *Hi annam jyeṣṭham bhūtānām*, since food is the first born of all beings; since it is the eldest, being born before all the creatures, *tasmāt sarvaṣadham ucyate* (see ante). Therefore it is logical that one who worships all food as identical with oneself should acquire all food. The repetition in “*annāt bhūtāni jāyante*, from food originate all creatures; *jātāni annena vardhante*, when born they grow through food” is for the sake of summing up. The etymology of the word *anna* is now being shown. Since food is *adyate*, eaten, by creatures; and itself *atti*, eats, *bhūtāni*, the creatures; *tasmāt*, therefore —by virtue of being eaten by creatures and of eating the creatures; *tat annam ucyate*, it is called food. The word *iti* is to indicate the end of the first sheath.

Brahman is the inmost of all the selves beginning from the physical sheath and ending with the blissful one. The scripture starts with the text *tasmāt vā etasmāt annarasamayāt* etc., with a view to revealing, through knowledge, that Brahman as the indwelling Self by following a

process of eliminating the five sheaths, just as rice is extracted from the grain called *kodrava* that has many husks. *Tasmāt vai etasmāt*, as compared with the body made of the essence of food, as described above; there is *anyaḥ*, a different; *ātmā*, self; *antaraḥ*, which is inside, (which is) imagined through ignorance to be a self, just as the physical body is; (which latter self is) *prāṇamayaḥ*: *prāṇa* is air (vital force), and *prāṇamaya* means constituted by air, possessed predominantly of air. *Tena*, by that airy (vital) self; *pūrṇaḥ*, is filled; *eṣaḥ* this one—the self constituted by the essence of food, just as bellows are filled with air. *Saḥ vai eṣaḥ prāṇamayaḥ ātmā*, this vital self that has been spoken of; is *puruṣavidhaḥ eva*, also of a human form possessing a head, sides, etc. Is it so naturally? The text says, no. The self constituted by the essence of food is well known to have a human shape: *anu*, in accordance with; *puruṣavidhatām tasya*, the human shape of that self, constituted by the essence of food, *ayam*, this, the self constituted by air; is *puruṣavidhaḥ*, humanly shaped like an image cast in a crucible, but not naturally. Similarly, the succeeding selves become human in shape in accordance with the human shapes of the preceding ones; and the earlier ones are filled up by the succeeding ones. How, again, is constituted its human form? The answer is *tasya*, of him, of the self constituted by the vital force that is a transformation of air; *prāṇaḥ eva*, the special function of exhaling through mouth and nostrils; is imagined, through the authority of the text, as *śiraḥ*, head. The imagination of the sides etc., at every turn, is just because of scriptural authority. *Vyānaḥ*, the function called *vyāna* (pervading the whole body); is *dakṣiṇaḥ pakṣaḥ*, the right side. *Apānaḥ*, *apāna* (the

function of inhaling); is *uttarah pakṣah*, the northern side. *Ākāśah*, space, i.e. the function (of air) existing in space as *samāna*; is *ātmā*, the self – being comparable to the Self. (*Ākāśa* means *samāna*), for it is the context of the functions of the vital force, and it is the self, being in the middle as compared with the other functions that are in the periphery. The one that exists in the middle is recognised as the self in the Vedas, in accordance with the text. The middle (i.e. the trunk) of these limbs is the “self” (Ai. III v 4). *Pṛthivī pucchaṃ pratiṣṭhā*: *pṛthivī* means the deity of the earth; and this deity supports the physical vital force, since this deity is the cause of its stability according to another Vedic text, “That deity, taking help of the *apāna* in a man” (Pr. III. viii). Else the body would ascend upwards because of the action of the vital function called *udāna*, or there would be falling down because of its weight. Therefore the deity of the earth is the stabilising tail of the vital self. *Tat*, pertaining to that very idea with regard to the vital self; here is *eṣah ślokaḥ*, this verse.

CHAPTER III

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।
 प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।
 सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ।
 प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ।
 तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा
 एतस्मात् प्राणमयात् । अन्योन्तर आत्मा मनोमयः । तेनैष

पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
 अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः
 पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वान्ङ्गिरसः
 पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

इति तृतीयोऽनुवाकः ॥

1. The senses act by following the vital force in the mouth; all human beings and animals that are there act similarly; since on the vital force depends the life of all creatures, therefore it is called the life of all. Those who worship the vital force as Brahman, attain the full span of life; since on the vital force depends the life of all, it is called the life of all.

Of the preceding (physical) one, this one, indeed, is the embodied self. As compared with this vital body, there is another internal self constituted by mind. By that one is this one filled up. That self constituted by mind is also of a human shape. The human shape of the mental body takes after the human shape of the vital body. Of the mental body, the *Yajur-mantras* are the head. The *R̥g-mantras* are the right side, the *Sāma-mantras* are the left side; the *brāhmaṇa* portion is the self (trunk), the *mantras* seen by Atharvāṅgiras are the stabilising tail. Pertaining to this here is a verse:

Devāḥ, the gods Fire etc.; *prāṇanti*, perform the act of breathing become active through the functioning of the vital force; *anu prāṇam*, after the self that is constituted by air; that is to say, the gods perform the vital functions by becoming identified with that which possesses the power of sustaining life. Or because this is the context of the physical body, *devāḥ* means the sense-organs; (they) *prāṇam anu prāṇanti*, become active by following the function of breathing, that subsists in the mouth. Similarly, *ye manuṣyāḥ paśavaḥ ca*, those that are human beings and animals, they become active through the function of breathing. Hence, also, it is not simply by possessing the limited self in the form of the body, built up by food, that creatures become dowered with selves. What then? Human beings and others are endowed with selves by virtue of possessing a vital body within each physical body, which former is common to, and pervades, each physical body as a whole. Similarly, all creatures are possessed of selves by virtue of being provided with the bodies beginning with the mental and ending with the blissful which successively pervade the preceding ones and which are made up of the elements, beginning with *ākāśa*, that are the creations of ignorance. So also are they blessed with a self by the Self that is common to all, self-existent, the source of ether etc., everlasting, unchanging, all-pervading, defined as "truth, knowledge, and infinite", and beyond the five sheaths. And by implication it is also said that this is the real Self of all. It has been said that the senses act by following the activity of the vital force. How is that so? This is being answered: *Hī*, since; *prāṇah*, the vital force; is *āyuh*, life; *bhūtānām*, of creatures—which accords

with another Vedic text, "Life lasts so long as the vital force resides in this body" (Kau. III. 2); therefore it (the vital force) is *sarvāyusaṃ*: *sarvāyuh* means the life of all; and that which is *sarvāyuh*, *ucyate*, is called *sarvāyusaṃ*, the life of all. Since death is a known consequence of the departure of the vital force, the latter is universally recognised as the life of all. Hence those who, after detaching themselves from this external, personal, physical body, meditate on the inner, common vital force as Brahman with the idea, "I am the vital force, that is the self and the determinator of the span of life, being the source of life", get the full span of life in this world, i.e. they do not meet with any accidental death before the ordained span of life. The word *sarvāyuh* should, however, properly mean (full span of life, i.e.) one hundred years in accordance with the well-recognised fact in the Vedic text, "He attained the full span of life" (Ch. II. xi-xx, IV. xi-xiii). What is the reason (of attaining the full life)? *Prāṇaḥ hi bhūtānām āyuh tasmāt sarvāyusaṃ ucyate* (see ante). The repetition of the expression *prāṇaḥ hi* etc., is to indicate the logic of the attainment of the fruit of meditation, to wit: Anyone who worships Brahman as possessed of certain qualities, himself shares in them.

Tasya pūrvasya, of the physical body described above; *eṣaḥ eva*, this verily is; the *śārīraḥ ātmā*, the self existing in the body made of food. Which is it? *Yaḥ eṣaḥ* that which is this one—constituted by the vital force. The rest beginning with *tasmāt vai etasmāt* is to be construed as before. *Anyāḥ antaraḥ ātmā*, there is another inner self; *manomayaḥ* constituted by mind. *Manāḥ* means the internal organ comprising volition etc. That which consists

of mind is *manomaya*, just as in the case of *annamaya*. It is the inner self of the vital body. *Tasya*, of that mental body; *yajuḥ eva śiraḥ*, the *Yajur-mantras* are the head. *Yajuḥ* means a kind of *mantra* in which the number of letters and feet, and length (of lines) are not restricted; the word *yajuḥ* denotes (prose) sentences of that class. It is the head because of its pre-eminence, and the pre-eminence is owing to its subserving a sacrifice directly, for an oblation is offered with a *Yajur-mantra* uttered along with a *svāhā* etc. Or the imagination of the head etc., everywhere is only on the authority of the text. (*Yajuḥ* is a constituent of the mental sheath) since *yajuḥ* is that state of the mind which is related to organs (of utterance), effort (involved in utterance), sound (produced thereby), intonation, letters, words, and sentences; which consists of a volition with regard to these factors; which is pre-occupied with their thoughts; which has the organs of hearing etc., for its communication; and which has the characteristics of the *Yajur-mantras*. Thus also are (to be understood) the *R̥g mantras*, and thus the *Sāma-mantras*. Thus, when the *mantras* are considered as mental states, their mental repetition (*japa*) becomes possible, since that implies that those states alone are continued in the mind. Else, mental repetition of a *mantra* would not be possible, since the *mantra* would then be outside the mind just as much as pot etc., are ¹ But, as a matter of fact, the repetition of *mantras* has to be undertaken (since it) is enjoined variously in connection with rites.

¹ The words in the *mantra* would be outside the mind, and mind would have no independence with regard to them.

Objection: The (mental) repetition of a *mantra* can be accomplished by the repetition of the memory of letters (constituting it).

Answer: No, since (on that assumption) there is no possibility of repetition in the primary sense. The repetition of *R̥g-mantra* is enjoined in the text., “The first *R̥g-mantra* is to be repeated thrice and the last *R̥g-mantra* is to be repeated thrice.”

That being so, if the *R̥g-mantras* themselves be not made the objects of repetition, and if the repetition of their memory be undertaken, the repetition of the *R̥g-mantra*, in the primary sense, that is enjoined in “the first *R̥g-mantra* is to be repeated thrice”, will be discarded. Hence the *mantras* called *Yajuhī* are (in the last analysis) nothing but the Consciousness of the Self that is identical with the beginningless and endless Self- lodged in and conditioned by the mental functions that act as Its limiting adjuncts. Thus is the eternity of the Vedas justifiable. Else, if they are objects like colour etc., they will be impermanent. Nor is that right. And the Vedic text, “Where all the Vedas get united is the Self in the mind”¹ (Cityupaniṣad, XI. 1, Tai. Ā. III. ii. 1), which declares the identity of the *R̥g-mantras* etc., with the eternal Self, can be reconciled only if the *mantras* are eternal. And there is also the *mantra* text, “The *R̥g-mantras* exist in that undecaying and supreme space (Brahman) where all the gods reside” (Śv. IV. 8). *Ādeśah* here means the *brāhmaṇa* portion of the Vedas, since (in consonance with the etymological meaning of *ādeśa*, command) the *brāhmaṇa*

¹ Where the Self exists as the witness of all mental functions.

portion inculcates all that has to be enjoined. *Atharvāṅgirasah*, the *mantra* and the *brāhmaṇa* portions seen by Atharvāṅgiras; are *puccham pratiṣṭhā*, the stabilising tail, since they are chiefly concerned with rites performed for acquiring peace, prosperity, etc., which bring about stability. Pertaining to this is a verse, just as before, which reveals the self that is constituted by the mind:

CHAPTER IV

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 पुच्छ
प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

इति चतुर्थोऽनुवाकः ॥

1. One is not subjected to fear at any time if one knows the Bliss that is Brahman, failing to reach which (Brahman, as conditioned by the mind), words, along with the mind, turn back.¹

¹ Mind and speech cannot act with regard to that mental self which is constituted by themselves, since nothing can act on itself.

Of that preceding (vital) one, this (mental) one is verily the embodied self. As compared with this mental body, there is another internal self constituted by valid knowledge. By that one is this one filled up. This one, as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him faith is verily the head; righteousness is the right side; truth is the left side; concentration is the self (trunk); (the principle, called) Mahat, is the stabilising tail. Pertaining to this, here is a verse:

Yataḥ vācaḥ nivartante etc., (For commentary see Tai. II. ix). *Tasya pūrvasya*, of that preceding one—of the one constituted by vital force; *eṣaḥ eva ātmā*, this one is verily the self; *śārīraḥ*, existing in the body. Which? *yaḥ eṣaḥ manomayaḥ*, that which is constituted by mind. “*Tasmād vai etasmāt*, as compared with this one” etc., is to be explained as before. *Anyāḥ antarah ātmā*, there is another self that is internal—the intelligence-self being within the mental-self. It has been mentioned that the mental self consists of the Vedas. The wisdom about the contents of the Vedas, amounting to certitude, is *viññāna*; and that (*viññāna*), again, in the form of determination, is a characteristic of the internal organ. *Viññānamaya* is the self consisting of such *viññāna*, and it is constituted by well-ascertained knowledge that is authoritative by nature. For sacrifice etc., are undertaken where there exists knowledge arising from a valid source. And the (next) verse will declare that it is the source of sacrifices. In one, who is

possessed of well-ascertained knowledge, there arises first, *śraddhā*, faith, with regard to the things to be performed. Since that faith precedes all duties, it is the *śiraḥ*, head, i.e. comparable to a head. *Rta* and *satya*, righteousness and truth, are as they have been explained before (I.i). *Yogaḥ* is conjunction, concentration. It is the *ātmā*, self, being comparable to the Self. Faith etc., like the limbs of a body, become fit for the acquisition of valid knowledge in a man who is possessed of a self by virtue of his concentration. Therefore, *yogaḥ*, concentration, is the self (i.e. trunk) of the body constituted by knowledge. *Mahaḥ puchham pratiṣṭhū*: *Mahaḥ* means the principle called Mahat—the first born, in accordance with another Vedic text, “(He who knows) this Mahat (great), adorable, first-born being (as the Satya-Brahman).¹ (Bṛ. V. iv. 1). It is *puchham pratiṣṭhā*, the supporting tail, since it is the cause (of the intelligent self). The cause is, in fact, the support of the effects, as for instance, the earth is of trees and creepers. The principle, called Mahat, is the cause of all intellectual cognitions. Thereby it becomes the support of the cognitive self consisting of intelligence. Pertaining to that there occurs this verse, just as before. Just as there are verses expressive of the physical self etc., that are mentioned in the *brāhmaṇa* portion, so also is there a verse with regard to the cognitive one.

CHAPTER V

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

¹ The Cosmic Person comprising all gross and subtle things.

विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।
 शरीरे पाप्मनो हित्वा । सर्वान्कामान्समश्नुत 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 ॥ १ ॥
 इति पञ्चमोऽनुवाकः ॥

1. Knowledge actualises a sacrifice, and it executes the duties as well. All the gods meditate on the first-born Brahman, conditioned by knowledge. If one knows the knowledge-Brahman, and if one does not err about it, one abandons all sins in the body and fully enjoys all enjoyable things.

Of that preceding (mental) one this (cognitive) one is verily the embodied self. As compared with this cognitive body, there is another internal self constituted by bliss. By that one is this one filled up. This one, as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him joy is verily the head, enjoyment is the

right side, hilarity is the left side; Bliss is the self (trunk). Brahman is the tail that stabilises. Apropos of this here is a verse:

Vijñānam yajñam tanute, knowledge actualises a sacrifice; for a man of knowledge executes it with faith etc. Hence knowledge is presented as the doer in (the expression) “Knowledge actualises the sacrifice”. *Api ca*, and also; it *karmāṇi tanute*, executes the duties. Since everything is accomplished by knowledge, it is reasonable to say that the cognitive self is Brahman. Moreover, *sarve devāḥ*, all the gods, Indra and others; *upāsate*, meditate on; *vijñānam brahma*, Brahman as conditioned by cognition; (which is) the *jyeṣṭham*, the first-born—since it was born before all or because all actions presuppose it. That is to say, they meditate on that knowledge-Brahman, identifying themselves with it. Hence, through the worship of the *Mahat* Brahman, they become possessed of knowledge and glory. *Cet*, if; *veda*, one knows; that *vijñānam brahma*, Brahman as conditioned by cognition; and not only does one know, but also, *cet*, if, *na pramādyati tasmāt*, does not err about that Brahman does not deviate from that Brahman. Since one is prone to thinking the external non-Selves as the Self, there arises the possibility of swerving from the thought of the knowledge-Brahman as identified with one’s Self; in order to bar out that possibility, the text says, “if one does not err about that Brahman”, that is to say, if one has eschewed all ideas of identity of the physical selves etc., with his own Self and goes on thinking of the knowledge-Brahman as his Self. What will happen thereby? The answer is: *śarīre pāpmanaḥ hitvā*, abandoning all sins

in the body. All sins are verily caused by the identification of oneself with the body. And on the analogy of the removal of the shade, on the removal of the umbrella, their eradication is possible when their cause is removed as a result of the identification of oneself with the knowledge-Brahman. So the meaning is this: *hityā śarīre*, having abandoned in the body itself, all the physical *pāpmanah*, sins, that are caused by the identification of oneself with the body; and becoming identified with the knowledge-Brahman (i.e. Hiranyagarbha); one *samaśnute*, fully enjoys, through the cognitive self; *sarvān kāmān*, all desirable things, that are there in the knowledge-Brahman.

Tasya pūrvasya, of the preceding one, of the mental self; *eyaḥ eva ātmā*, this is verily the self, that is lodged in the mental *śarīra*, body, and is hence the *śarīrah*, embodied. Which? *Yuḥ eyaḥ*, that which is this; *vijñānamayaḥ*, the cognitive one.

Tasmāt vai etc., is as already explained. From the context and from the use of the suffix, *mayat* (made of), it is to be understood that a conditioned self is implied by the word *ānandamayaḥ* (made of bliss). For the conditioned selves--made of food etc. --which are material, are dealt with here. And the self made of bliss also is included in that context. Besides, the suffix *mayat* is used here in the sense of transmutation (and not abundance), as in the case of *ānandamaya*. Hence the *ānandamaya* is to be understood as a conditioned self. This also follows from the fact of *saukramaṇa* (attaining). The text will say, "He attains the self made of bliss" (II. viii. 5). And things that are non-Selves and effects are seen to be attained by others. Moreover, the self made of bliss is mentioned in the text as the object of the act of attaining, just as it

is in the text, *annamayam ātmānam upasaṅkrāmati*, he attains the self made of food (II. viii. 5). Nor is the (unconditioned) Self attainable, since such an attainment is repugnant to the trend of the passage and it is logically impossible. For the (unconditioned) Self cannot be attained by the Self, inasmuch as there is no split within the Self, and Brahman (the goal) is the Self of the attainer. Moreover, (on the supposition that the unconditioned Self is spoken of), the fancying of head etc., becomes illogical. For the imagination of limbs, head etc., is not possible in one (i.e. in the Self) which has the characteristics mentioned earlier, which is the cause of space etc., and which is not included in the category of effects. And this is borne out by such Vedic texts, denying distinctive attributes in the Self, as the following: “(Whenever an aspirant gets fearlessly established) in this changeless, bodiless, inexpressible, and unsupported (Brahman)” (Tai. II. vii. 1), “It is neither gross nor minute” (Bṛ. III. viii. 8), “The Self is that which has been described as ‘not this’, ‘not this’” (Bṛ. III. ix. 26). This also follows from the illogicality (otherwise) of quoting the (succeeding) *mantra*; for the quotation of the *mantra*, “If anyone knows Brahman as non-existing, he himself becomes non-existent” (Tai II.vi.1), cannot be justified on the supposition that Brahman is directly perceived to be the self possessed of such limbs as joy for Its head, and so on, since on that supposition there cannot exist any such doubt as “Brahman does not exist”. Besides, it is unjustifiable to refer separately to Brahman as the stabilising tail in “Brahman is the stabilising tail”. So the *ānandamaya* (made of bliss or blissful) *ātmā* (self) belongs to the category of the conditioned ones; it is not the supreme Self. *Ānanda* (bliss) is an

effect of meditation and rites, and *ānandamaya* is constituted by this bliss. And this self is more internal than the cognitive self, since it has been shown by the Upaniṣad to be indwelling the cognitive self which is the cause of sacrifices etc., Inasmuch as the fruit of meditation and rites is meant for the enjoyer,¹ it must be the inmost of all; and the blissful self is the inmost as compared with the others. Further, this follows from the fact that meditation and rites are meant for the acquisition of joy etc., for meditation and rites are undertaken for joy etc. Thus since joy etc., which are the fruits (or rites and meditation), are nearer to the Self, it is logical that they should be within the cognitive self; for the blissful self, revived by the impression of joy etc., is perceived in dream as sustained by the cognitive self.²

Tasya, of him, of the self made of bliss; the *priyam*, joy arising from seeing such beloved objects as a son; is the *śraḥ*, head comparable to a head, because of its pre-eminence. *Modaḥ*, enjoyment the joy that follows the acquisition of an object of desire. When that enjoyment reaches its acme it is *pramodaḥ*, exhilaration. *Ānandaḥ*, Bliss pleasure in general, which is the soul (trunk) of the different limbs, (i.e. expressions) of happiness in the form of joy etc., for this *ānanda*, (i.e. common Bliss), permeates them all. *Ānandu* (Bliss) is supreme Brahman; for it is Brahman which manifests Itself in various mental modifications, evoked by past good deeds, with regard to such limiting adjuncts as a son, a friend, etc., in the presence of which the mind, freed from *tamas* (gloom, darkness,

¹ Since enjoyment follows action.

² "The self, possessed of joy etc., is not the primary self, since it is perceived by the witnessing Self in dream"—A.G.

etc.), becomes placid. And this is known in the world as objective happiness. This happiness is momentary, since the result of past deeds that brings about those particular modifications of the mind is unstable. That being so, as much as that mind becomes purified through austerities that dispel *tamas* (indolence), and also through meditation, continence, and faith, so much do particular joys attain excellence and gain in volume in that calm and free mind. And this Upaniṣad will say, "That is verily the source of joy; for one becomes happy by coming in contact with that source of joy. This one, indeed, enlivens people" (Tai. II vii. 1). There is also this other Vedic text to the point, "On a particle of this very Bliss other beings live" (Bṛ. IV. iii. 32). Thus, too, it will be said that bliss increases a hundredfold in every successive stage, in proportion to the perfection of detachment from desires (Tai. II. viii).¹ Thus, speaking from the standpoint of the knowledge of the supreme Brahman, Brahman is certainly the highest as compared with the blissful self that evolves gradually. The Brahman under discussion - which is defined as "truth, knowledge, infinite" (Tai. II. 1), for whose realisation have been introduced the five sheaths, commencing with the one made of food, which is the inmost of them all, and by which they become endowed with their selves (entity) - that *brahma*, Brahman, is *pucchan pratiṣṭhā*, the tail that stabilises. That non-dual Brahman, again, which is the farthest limit of all negation

¹ If the increase of bliss were dependent on things alone, the Upaniṣad would not speak of bliss with reference to a man of detachment as it does in fact in Tai. II viii. In reality, bliss becomes higher in proportion as the heart becomes purer, calm, and more freed from objects, whereby it becomes abler to reflect the Bliss that is Brahman.

of duality, superimposed by ignorance, is the support of the blissful self, for this self culminates in unity. (It follows, therefore, that) there does exist that One, the non-dual Brahman, as the farthest limit of the negation of duality, called up by ignorance, and this Brahman supports (the duality) like a tail. Illustrative of this fact, too, here is a verse:

CHAPTER VI

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

तस्यैष एव शारीर आत्मा । यः पूर्वस्य । अथातोऽनु-
प्रश्नाः । उताविद्वानमु लोकं प्रेत्य कश्चन गच्छति ३ ।
आहो विद्वानमु लोकं प्रेत्य कश्चित्समश्नुता ३ उ ।

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किंच । तत्सृष्ट्वा ।
तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं
चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किंच ।
तत्सत्यमित्याचक्षते तदप्येष श्लोको भवति ॥ १ ॥

इति षष्ठोऽनुवाकः ।

1. If anyone knows Brahman as non-existing, he himself becomes non-existent. If anyone knows that Brahman does exist, then they con-

sider him as existing by virtue of that (knowledge).

Of that preceding (blissful) one, this one is the embodied self. Hence hereafter follow these questions: After departing (from here) does any ignorant man go to the other world (or does he not)? Alternatively, does any man of knowledge, after departing (from here) reach the other world (or does he not)?

He (the Self) wished, "Let me be many, let me be born. He undertook a deliberation. Having deliberated, he created all this that exists. That (Brahman), having created (that), entered into that very thing. And having entered there, It became the formed and the formless, the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, the true and the untrue. Truth became all this that there is. They call that Brahman Truth. Pertaining to this, there occurs this verse:

Sah, he; *bhavati*, becomes; *asan eva*, non-existing indeed—like something non-existent; just as a non-entity has no relation with any human objective, similarly, he remains dissociated from any human objective (viz liberation). Who is that? He who, *cet*, perchance; *veda*, knows; *brahma*, Brahman; *asat iti*, as non-existing. As opposed to that, *cet veda*, should he know, that thing; *brahma iti*, as Brahman; which is *asti*, does exist—as the basis of all

diversification, the seed of all activity, though in Itself It is devoid of all distinctions, (then the knowers of Brahman consider him as existing). Why, again, should there be any apprehension of Its non-existence? We say that (this is so, because) Brahman is beyond all empirical relationships. The intellect that is prone to think of existence with regard to everything, possessed of human value and having speech alone as its substance, may assume non-existence with regard to anything that is opposed to this and is transcendental. For instance, it is well known that a pot, comprehended as a thing that man can deal with, is true, while anything of an opposite nature is false. Thus, by a parity of reasoning, there may arise here an apprehension of the non-existence of Brahman. Therefore it is said, "if anyone knows that Brahman does exist". What again, will happen to one who knows Brahman as existing? That is being answered: *Tataḥ*, because of that realisation of existence; the knowers of Brahman *viduḥ*, know; *enam*, this one—who has this realisation; as *santam*, existing—as identified with the Self that is absolutely real, for he has become one with the Brahman that exists. The idea is that he becomes worthy to be known by others, just as Brahman is. Or (the alternative meaning is) if a man thinks, "Brahman is non-existence", then that man, by his want of faith, apprehends the entire righteous path, consisting of the scheme of castes, stages of life, etc., as false (non-existing), inasmuch as that path is not calculated to lead him to Brahman. Hence this atheist is called *asat*, unrighteous—in this world. As opposed to such a man, if anyone knows that "Brahman does exist", then, he, because of his faith, accepts truly the righteous path, comprising the scheme of castes, stages of life, etc., and

leading to the realisation of Brahman. Since this is so, *tataḥ*, therefore; the good people know this one as *santam*, treading the righteous path. The purport of the sentence is this: Because of this fact, Brahman is to be accepted as existing.

Tasya pūrvasya, of the preceding one of the cognitive one; *eṣaḥ eva*, this one, indeed is: *śārīrah ātmā*, the self existing in the body. Which is that? *Yaḥ eṣaḥ*, that which is this one the self made of bliss. As to this self there is no apprehension of non-existence. But Brahman's non-existence may be suspected, since It is devoid of all distinctions, and since It is common to all.¹ Since this is so, *ataḥ*, therefore: *atha*, afterwards; there are these *anupraśnāḥ*: *praśnāḥ* means questions, by the disciple who is the hearer, and *anu*, means after; the questions after what the teacher has spoken are the *anupraśnāḥ*. Brahman, being the cause of space etc., is equally common to the man of knowledge and the ignorant man. Therefore, it may be suspected that the ignorant man, too, reaches Brahman. *Uta* has the meaning of *api*, used in introducing a question. *Canā* is used in the sense of *api* (implying even). *Pretya*, departing, from here; does *kaḥ canā avidvān*, even one who is ignorant? *gacchati*, reach; *anum lokam*, that world—the Self? The question, "Or does he not go?" is implied because of the use of the plural number in *anupraśnāḥ*, questions put after the teacher's instruction. The remaining two questions are with regard

¹ Since Brahman pervades everything, Its utility should be perceptible at every turn. But actually this is not so. Hence Its existence can be questioned. But *ānandamaya's* (blissful self's) existence is not doubted in this sense. Hence *ānandamaya* is not the subject-matter of the verse quoted above.

to the enlightened man. If the ignorant man fails to reach Brahman, though It is the common source of all, then the attainment of Brahman by an enlightened man may as well be doubted. Hence with regard to him is the question: *Āho vidvān* etc. Does *kaḥ cit*, someone; who is a *vidvān*, enlightened man knower of Brahman; *pietya*, departing, from here; *amum lokam samaśnute*, reach the other world? In the expression *samaśnute u*, the *e* (in *te*) is replaced by *av*, of which the *v* having been dropped out, the *a* becomes lengthened, and the expression becomes *samaśnutā u*. And the letter *u*, occurring later, should be transferred from the bottom and the letter *ta* should be detached from *uta*, occurring earlier, (to form a new word *uta*). Placing this (new) *uta* before the word *āho*, the question is being put: *Uta āho vidvān* etc., or does the enlightened man attain the other world? The other question is: "Or does the enlightened man not attain it, just as the ignorant man does not?" Alternatively, there are only two questions relating to the enlightened and unenlightened men. The plural occurs with reference to other questions that may crop up by implication. From hearing, "If one knows Brahman, as non-existing", and "if one knows that Brahman does exist", the doubt arises as to whether It exists or does not exist. From that, by implication, crops up this first question after the teacher's instruction: "Does Brahman exist or does It not?" The second one is: "Since Brahman is impartial, does the unenlightened man reach It or does he not?" Even if Brahman is equal to all, Its non-attainment, in the case of the enlightened man, can be suspected as much as in the case of the unenlightened one; and hence the third question following on the teacher's instruction, is, "Does

the man of knowledge attain or does he not?" The succeeding text is introduced for answering these questions.

Apropos of this, existence is being first spoken of. It remains to be explained as to what kind of truth is meant in the assertion that was made thus: "Brahman is truth, knowledge, infinite". Hence it is being said: Brahman's truth is affirmed by speaking of Its existence; for it is asserted that the existing is the true (an echo of Ch. VI. ii. 1). Therefore, the very affirmation of existence amounts to an avowal of reality. How is it known that this text bears such an import? From the trend of the words of this text. For the succeeding sentences, such as "They call that Brahman truth" (Tai. II. vi. 1), "(Who, indeed, will inhale and who exhale) if this Bliss (Brahman) be not there in the supreme space (within the heart)?"

Objection: While on this topic, the suspicion arises that Brahman is non-existent. Why? Because whatever exists is perceived as possessed of distinctive attributes, as for instance a pot etc. Whatever is non-existent is not perceived, as for instance the horn of a hare etc. Brahman is not perceived in that way. So Brahman does not exist, since It is not perceived as possessed of distinguishing attributes.

Answer: This is not tenable, since Brahman is the cause of space etc. It is not a fact that Brahman does not exist. Why? Since all the products of Brahman, such as space etc., are perceived. It is a matter of common experience in this world that any thing from which something is produced does exist, as for instance, earth, seed, etc., which are the causes of a pot, a sprout, etc. So Brahman does exist, since It is the cause of space etc. Nor is any effect perceived in this world as having been produced from non-

entity. If such effects as name and form had originated from nonentity, they should not have been perceived since they have no reality. But, as a matter of fact, they are perceived. Hence Brahman exists. Should any effect originate from nonentity, it should remain soaked in unreality even while being perceived. But facts point otherwise. Therefore Brahman exists. Pertaining to this another Vedic text—"How can a thing, that exists, come out of a thing that does not?" (Ch.VI.ii.2) —points out the logical impossibility of the creation of something out of nothing. Therefore, it stands to reason that Brahman is a reality.

Objection: As to that, should Brahman be the cause like earth, seed, etc., It will be insentient.

Answer: No, since It is capable of desiring. It is not certainly a matter of experience that one who can desire can be insentient. And we have said that Brahman is, indeed omniscient; and so it is but reasonable that It should be capable of desiring.

Objection: Since Brahman has desires, It has wants like ourselves.

Answer: Not so, for It is independent. Such defects as desire cannot impel Brahman to action, just as they do others, by subjecting them to their influence. What then are these (desires of Brahman)? They are by nature truth and knowledge, and they are pure by virtue of their identity with Brahman.¹ Brahman is not impelled to action by them.

¹ "Brahman, as reflected on Māyā, is the material cause of the world, and It is possessed of desires that are the modifications of Māyā. But these modifications are not distinguishable from truth and knowledge, since they are permeated by Consciousness that is not subject to ignorance etc.; and they are pure, since they are untouched by unrighteousness etc. by virtue of their non-distinction from Brahman."

-A.G.

But Brahman ordains them in accordance with the results of actions of the creatures. Therefore, Brahman has independence with regard to desires. So Brahman has no want. And this follows also from the fact of Brahman's non-dependence on any other means. To explain, Brahman has no dependence on accessories etc., as others have whose desires are not identified with themselves but are dependent on such causes as righteousness, and require the extraneous body and senses as their instruments. How do they exist then (in Brahman)? They are non-different from Itself.¹ That fact is stated in *saḥ akāmayata: saḥ*, the Self from which space originated; *akāmayata*, desired. How? *Bahu syām: syām*, I shall become, *bahu*, many.

Objection: How can the One become many, unless It enters into something else?

The answer is in *prajayeya*, "I shall be born". The multiplication here does not refer to becoming something extraneous as one does by begetting a son. How then? Through the manifestation of name and form that are latent in Itself. When name and form, existing latently in the Self, get manifested, they evolve into all the states by retaining their intrinsic nature as the self and remaining indistinguishable from Brahman in time and space. Then that evolution of name and form is (what is called) the appearance of Brahman as many. In no other way can one justify either the evolution of Brahman as a plurality, or Its finitude. Its finitude and plurality are just as in the

¹ "Since Māyā, as possessed of the impressions of desires, has identity with Brahman (through superimposition), the desires, that are the modifications of this Māyā, have also identity with Brahman. Therefore, there is no need for a physical body, etc." (for making possible the existence of desires in Brahman, as it is in our case)—A.G.

case of (the delimitation and diversification of) space, where there are the creations of extraneous factors. Hence the Self becomes multiple through these alone. For no such subtle, disconnected and remote thing exists as a non-Self, in the past, present, or future, which is different from the Self and separated from It by time or space. Therefore, it is because of the Self (i.e. Brahman) that name and form have their being under all circumstances, but Brahman does not consist of them. They are said to be essentially Brahman, since they cease to exist when Brahman is eliminated. And as conditioned by these two limiting adjuncts, Brahman enters as a factor into all empirical dealings involving such words as knowledge, knower, and knowable, as also their implications etc.

Having such a desire, *saḥ*, He -that Self; *tapah atapyata*: by *tapah* is meant knowledge since another Vedic text says, "He whose *tapah* consists of knowledge" (Mu. I.i.9), and since the other kind of *tapah* (austerity) is out of place in one in whom all desires remain fulfilled. That kind of *tapah*, knowledge, he *atapyata*, practised. The idea is that the Self reflected on the plan etc. of the creation of the world. *Saḥ tapah taptvā*, He, having reflected thus: *asṛjata*, created; in consonance with such contributory factors as the results of actions of creatures; *idam sarvam*, all this; *yat idam kim ca*, whatever there is, without any exception -this universe, together with space, time, name, and form as He perceived it, and as it is perceived by all beings under all circumstances. Brahman, *asṛtvā*, having created; *tat*, that, this world. What did He do? The answer is: *tat eva*, into that very world -which had been created; *anuprāviśat*, He entered.

With regard to this, it is a matter for consideration as

to how He entered. Did the Creator enter in the very form of the Creator or in some other form? Which is the reasonable position?

Pseudo-Vedāntist: From the use of the suffix *ktivā* (-ing), it follows that the Creator Himself entered.¹

Objection: Is that not illogical, since on the supposition that Brahman is a (material) cause in the same sense as clay is, the effects are non-different from Brahman? For it is the cause that becomes transformed into the effect. Hence it is illogical that, after the production of the effect, the cause should enter over again into the effect as a separate entity, as though it had not done so already.² Apart from being shaped into a pot, the clay has no other entry into the pot, to be sure.

Pseudo-Vedāntist: Just as earth, in the form of dust, enters into a pot (made of earth), similarly, the Self can enter into name and form under some other guise. And this also follows from another Vedic text, "Entering in the form of this individual soul" (Ch. VI. iii. 2).

Objection: This is not proper, since Brahman is one. In the case of earth, however, it is possible to enter into a pot in the form of dust, since lumps of earth are many and have parts, and since powder of earth has places still not penetrated by it. In the case of the Self, however, there cannot possibly be any entry, since It is one at the

¹ Grammar indicates that the finite verb and the verb ending with *ktivā* (-ing), in the same sentence, refer to the same nominative.

² The action denoted by the verb having the suffix *ktivā* precedes the action of the finite verb. This is not possible here, since the production of the effect and the entry of the cause into it are simultaneous.

same time that It has no dimension and has nowhere to enter into.

Pseudo-Vedāntist: What kind of entry will it be then? The fact of entry has to be upheld anyhow in view of the Upaniṣadic statement: "He entered into that very thing." That being so, Brahman may as well have dimensions, and having dimensions, it is but proper that Brahman's entry into name and form should be like that of a hand into the mouth.

Objection: No, since there is no empty space. For Brahman, which has become transformed into effects, has no other space, apart from that occupied by the effects, consisting of name and form, which is devoid of It and into which It can enter as an individual soul. Should It (i.e. Brahman as the individual soul) enter into the cause (viz Brahman as such),¹ It will cease to be an individual soul, just as a pot ceases to be a pot on entering into (i.e. on being reduced to) earth. Hence the text, "He entered into that very thing", cannot justifiably imply entry into the cause.

Pseudo-Vedāntist: Let (the entry be into) another effect. The text, "He entered into that very thing," means that one effect, viz the individual soul, entered into another effect, viz name and form.

Objection: No, since this involves a contradiction; for a pot does not become merged into another pot. Besides, this runs counter to the Vedic texts that speak of their distinction; so that the Vedic texts that reaffirm the difference of the individual soul from the effect, name and form,

¹ Brahman is the common cause of everything including the individual souls. Now, the individual soul may enter into Brahman which, though transformed as name and form, is still its cause.

will be contradicted. Furthermore, if the soul merges into name and form, liberation will be impossible. It does not stand to reason that one merges into what one tries to get freed from. The freedom of a thief, when captured, does not lie in his entering into the fetters.

Pseudo-Vedāntist. Suppose Brahman is transformed into two parts, external and internal. To explain, that very Brahman, which is the cause, has become diversified as the receptacle in the shape of body etc., and as the thing contained in the shape of the embodied soul.

Objection: No, for entry is possible only for what is outside. Not that a thing that is (naturally) comprised within another is said to have entered there. The entry should be of something that is outside, for the word entry (*praveśa*) is seen to carry that sense, as for instance in the sentence, "He entered into the house after erecting it."

Pseudo-Vedāntist. The entry may be like that of reflections, as of the sun etc., in water.

Objection: No, since Brahman is not limited, and since It has no configuration. A thing that is limited and has features can be reflected on something else which is by nature transparent, as for instance, the sun etc., can be reflected on water; but of the Self there can be no reflection, since It has no form. Moreover, the entry of the Self in the form of a reflection is not possible, since the Self is all-pervasive, being the cause of space etc., and since there is no other substance which can hold the Self's reflection by being placed somewhere unconnected with the Self. This being so, there is no entry whatsoever. Nor do we find any other interpretation possible for the text "He entered into that very thing." And a Vedic text is meant to enlighten us about supersensuous realities. But from this sentence, not even diligent people can

derive any enlightenment. Well, then, this sentence, "Having created it, He entered into that very thing," has to be discarded, since it conveys no meaning.

Vedāntist's answer: No, (it need not be discarded). As the sentence bears a different meaning, why should there be this discussion that is out of context? You should remember the other meaning which is implied in this sentence and which is the subject under discussion here, as stated in the text: "The knower of Brahman attains the highest. . . Brahman is truth, knowledge, and infinite. He who knows (that Brahman) as existing in the intellect (lodged in the supreme space in the heart)" (Tai. II. i. 1.) The knowledge sought to be imparted is of that Brahman, and that is also the topic under discussion. And the effects, beginning with space and ending with the body made of food, have been introduced with a view to inducing knowledge about the nature of that Brahman, and the topic started with is also the knowledge of Brahman. Of these, the self made of the vital force indwells and is different from the self made of food; within that is the self made of mind and the self made of intellect. Thus (by stages) the self has been made to enter into the cavity of the intellect. And there, again, has been presented a distinct self that is made of bliss. After this, through the comprehension of the blissful self which acts as a pointer (to the Bliss Brahman), one has to realise, within this very cavity of the heart, that Self as the culmination of the growth of bliss, which is Brahman (conceived of) as the stabilising tail (of the blissful self), which is the support of all modifications and which is devoid of all modifications. It is with this idea that the entry of the Self is assumed. Inasmuch as Brahman has no distinctive attribute, It cannot be realised anywhere else. It is a matter of experience that

knowledge of a thing is dependent on its association with distinct entities. Just as the knowledge of Rāhu arises from its association with the distinct entities, the sun and the moon,¹ similarly, the association of the Self with the cavity of the internal organ causes the knowledge of Brahman, for the internal organ has proximity (to the Self) and the power of illumination. Just as pot etc., are perceived when in contact with light, so also the Self is perceived when in contact with the light of intellectual conviction.² Hence it suits the context to say that the Self is lodged in the cavity of the intellect which is the cause of Its experience. In the present passage, however, which is a sort of elaboration of that theme, the same idea is repeated in the form, "Having created it, He entered into that very thing." *Tat*, that very Brahman Itself—which is the cause of space; and which *śṛṣṭvā*, after creating, the effect; has entered into the creation, as it were; is perceived, within the cavity of intellect, as possessed of such distinctions as being a seer, a hearer, a thinker, a knower, etc. That, indeed, is Its entry. Hence Brahman, as the cause of this phenomenon, must exist. Accordingly, just because It exists, It should be apprehended as such.

What did It do after entering creation? It *abhavat*, became; *sat ca*, the formed (gross); *tyat ca*, and the formless

¹ Rāhu is a mythological being that has no limb except a head. During eclipses it swallows the sun or the moon, and then alone we are conscious of its existence

² A thing becomes illumined with the light of knowledge, only when the internal organ is in contact with it, but not otherwise. A reflecting medium must be transparent enough to catch an image properly. The intellect alone can reflect the Self best. Again, light removes darkness, though both are insentient, similarly, intellectual conviction removes ignorance, though both are insentient. The intellect cannot reveal Brahman objectively.

(subtle). The formed and the formless, existing in the Self in their state of unmanifested name and form, are manifested by the indwelling Self: and even when manifested and known as the formed and the formless, they still continue to be inseparable from the Self in time and space. Having this fact in view, it is said that the Self became these two. Moreover, the (Self became) *niruktam ca aniruktam ca*, the definable and the undefinable. *Nirukta* is that which is definable as "this is that", by distinguishing it from things of its own class as also from things of other classes, and by associating it with a certain time and space. *Anirukta* is its opposite. *Nirukta* and *anirukta*, too, are but attributes of the formed and the formless. Just as the formed and the formless are the visible and invisible, so also are the *nilayanam ca anilayanam ca*, the sustaining and the non-sustaining. *Nilayana* means a nest, a sustaining thing; and this is an attribute of the formed. *Anilayana*, a non-sustaining thing—is opposed to that (*nilayana*) and is an attribute of the formless. Though invisible, undefinable, and non-sustaining are the attributes of the formless, they relate only to the manifested, for they are referred to in the Vedas as occurring after creation. By *tyat*, the formless, are meant the vital force etc.; and they, again, are inexpressible as well as non-sustaining. So all these adjectives belonging to the formless, relate to the manifested (created). *Vijñānam* is sentient, and *avijñānam* is devoid of sentience, insentient stone etc. It follows from the context that *satyam* is veracity as found in empirical dealings, and not absolute truth. For the absolute truth is only one, which is Brahman. But here the relative truth, as found in the empirical world, is referred to; as for instance, water is said to be true in comparison with the water in a mirage which is false. *Anṛtam*, untruth, is the opposite of that.

What is it that *abhavat*, became, all this? That which is *satyam*, the absolute truth. What is that, again? It is Brahman; for it is Brahman that has been introduced as the topic of discussion by the sentence, "Brahman is truth, knowledge, infinite." The knowers of Brahman *ācaksate* call it *satyam*, truth, because it is the one Brahman, called *satya*, truth; that *abhavat*, became; *yat kim ca idam*, all this that there is—all modifications, without any exception, starting with the visible and the invisible, all of which are the features of the formed and the formless—there being no existence of any of these modifications of name and form apart from that Brahman.

The question that was mooted after the teacher's instruction concerned existence and non-existence. As an answer to this, it has been said that the Self desired, "I shall become many." He created, in accordance with His wish, such products as space etc., which are characterised as the visible and invisible etc., and then He entered into them to appear as many through His acts of seeing, hearing, thinking, and knowing. Hence it is implied thereby that the Self must be accepted as existing, since It is the cause of space etc., exists in this creation, is lodged in the supreme space within the cavity of the heart, and is perceived through Its diverse reflections on the mental concepts.¹

Tat, pertaining to this concerning this idea expressed in the *brāhmaṇa* portion; *eṣaḥ ślokaḥ bhavati*, occurs this verse. Just as in the preceding five chapters occurred verses expressive of the selves, counting from the one

¹ The mental concepts are "I am a doer", "I am an enjoyer", etc.; and these, again, being the different appearances of the light of the Self, reveal the Self in Its conditioned form, and not in Its unconditioned essence.

constituted by food, so, too, is there this verse which indicates through Its effects the existence of the Self that indwells everything.

CHAPTER VII

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।

तदात्मानं स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यत इति ।

यद्वै तत् सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति । को ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवाऽऽनन्दयाति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठं विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥ १ ॥

इति सप्तमोऽनुवाकः ।

1. In the beginning all this was but the unmanifested (Brahman). From that emerged the manifested. That Brahman created Itself by Itself. Therefore It is called the self-creator.

That which is known as the self-creator is verily the source of joy; for one becomes happy by coming in contact with that source of joy. Who, indeed, will inhale, and who will exhale, if this Bliss be not there in the supreme space

(within the heart). This one, indeed, enlivens (people). For, whenever an aspirant gets fearlessly established in this unperceivable, bodiless inexpressible, and unsupported Brahman, he reaches the state of fearlessness. For, whenever the aspirant creates the slightest difference in It, he is smitten with fear. Nevertheless, that very Brahman is a terror to the (so-called) learned man who lacks the unitive outlook.

Illustrative of this is this verse here:

Asat vai idam agre āsīt, in the beginning all this was but the unmanifested (Brahman). By the word *asat* is meant the unconditioned Brahman as contrasted with the state in which distinctions of name and form become manifested. Not that absolute non-existence (the root meaning of the word, *asat*) is meant, for the existent cannot come out of the non-existent. *Idam*, this, standing for the manifested world possessed of the distinctions of name and form; *agre*, in the beginning—before creation; *āsīt asat*, was but Brahman that could be called *asat*. *Tataḥ*, from that—from that unconditioned; *vai*, indeed; *sat* that which is distinguished by manifested name and form; *ajāyata* was born. Is the effect entirely separated from that (cause), just as a son is from the father? The answer is being given negatively: *Tat*, that which is called the unconditioned (Brahman); *svayam*, Itself; *akuruta*, created; *ātmānam*, Itself. Since this is so, *tasmāt*, therefore; *tat*, that Brahman Itself; *ucyate*, is called; *sukṛtam*, selfcreator.¹

¹ *Sukṛtam* (standing for *svakṛta*) should mean self-created. But Śaṅkara takes it as a Vedic licence for self-creator"—A.G.

By virtue of being the cause of everything, Brahman is well recognised in this world as the self-creator. Or, since Brahman Itself created everything by virtue of Its being everything, therefore that very Brahman, which is the cause from the standpoint of virtue as well, is called *sukṛta* (merit).¹ At all events, whether the meaning of *sukṛta* be "merit" or it be the other one (self-creator) a cause which is related to the fruit etc. is familiarly known in the world as *sukṛta*. That universal recognition is possible only if there is an eternal consciousness acting as the cause. Hence, from the universal fact of the admission of *sukṛta*, it follows that Brahman exists.

It exists because of this further reason. Of which reason? Since It is the source of joy. How is Brahman well known as the source of joy? The answer is: *Yat vai tat sukṛtam*, that which is known as the self-creator; *rasaḥ vai saḥ*, is verily the *rasaḥ* (a source of joy). *Rasaḥ* stands for anything that is a means for satisfaction, i.e. a source of joy, such as sweet and sour things which are well known to be so in the world. *Hi*, since, *rasam labdhvā*, begetting a thing of joy; *ayam bhavati*, one becomes, *ānandī*, happy. A nonentity is not seen in this world to be a cause of happiness. Inasmuch as those Brāhmaṇas (who have realised Brahman) are seen to be as happy as one is from obtaining an external source of joy—though, in fact, they do not take help of any external means of happiness, make no effort, and cherish no desire—it follows, as a matter of course, that Brahman is the source of their joy. Hence there does exist that Brahman which is full of joy² and is the spring of their happiness.

¹ *Sukṛta* (lit. well done) means merit, which is one of the causes of creation.

² Taking the expression, *rasavat*, to mean "like a juice, i.e. a sweet thing" (instead of "full of joy"), the concluding portion may be

Brahman exists because of this additional reason. Of which? Since such actions as exhaling are seen. This body, too, of a living being, exhales through that function of the vital force called *prāṇa* and inhales through that other called *apāna*. Thus are the body and senses, in their association, seen to perform their vital and organic functions. This achievement of unity for serving a common purpose is not possible unless there is an intelligence which is not a part of this conglomeration. For such is not the case anywhere else.¹ That fact is being stated: *yat, if; eṣaḥ ānandaḥ*, this Bliss; *na syāt*, should not be there; *ākāṣe*, in the (supreme) space—that is lodged in the cavity of the heart; then in this world, *kaḥ hi eva*, who, indeed; *anyāt*, should inhale—should perform the function of *apāna*; or *kaḥ prāṇyāt*, who should exhale—should perform the function of *prāṇa*? Therefore that Brahman exists. People's happiness is caused by that very entity for whose purpose there are such activities of the body and senses, as exhaling etc., How? *Eṣaḥ hi eva*, this one—this supreme Self—indeed; *ānandayāti* (is the same as *ānandayati*), enlivens—people, in accordance with their merit. The idea is this: That very Self, which is Bliss by nature, is thought of as limited and diversified by people because of their ignorance.

That Brahman exists as the cause of fear and fearlessness of the men of ignorance and knowledge (respectively). For fearlessness comes as a result of taking refuge in something that exists, whereas fear cannot cease by resorting to some-

translated thus: "Brahman, which is the spring of their happiness just as a sweet thing is."

¹ Building materials themselves, for instance, do not erect a structure. A house stands there because somebody built it and yet did not form a part of it.

thing that does not exist. How does Brahman become the cause of fearlessness? The answer is: *Hi*, since; *yadā eva*, at the very time that *eṣaḥ*, this one—an aspirant; *etasmin*, in this one—in Brahman. (Brahman) of what kind? *Adṛśye*: *dṛśya* is anything that is meant to be seen, that is to say, any modification; for a modification is meant to be perceived; what is not a *dṛśya* is *adṛśya*, i.e. changeless. In this *adṛśye*, changeless, that which is not an object of cognition. *Anātmye*, in the unembodied. Since It is imperceptible, It is incorporeal. Since It is incorporeal, It is *aniruktam*, inexpressible. Anything possessed of attributes can alone be expressed in words, and anything possessed of attributes is mutable, whereas Brahman is changeless, It being the source of all modifications. Hence, It is inexpressible. That being so, It is *anilayanam*: *nilayana* is a nest, refuge; *anilayana* is the opposite of that; It is not the sustainer. The meaning of the sentence is: (When) in that entity which is this changeless, unembodied, inexpressible, unsustaining Brahman, (the aspirant) *vindate*, gets; *pratiṣṭhām*, stability, Self-absorption; *abhayam*, in a fearless way. The word, *abhayam* (fearlessly), is used adverbially (to modify the verb *vindate*, gets); or it has to be changed in gender to *abhayām* (fearless) to qualify the noun (*pratiṣṭhām*, stability). (When the aspirant gets this fearless stability in Brahman) *atha*, then; since he does not see then diversity that is the creation of ignorance and is the cause of fear, therefore, *saḥ*, he; *abhayam gataḥ bhavati*, becomes established in fearlessness. When he becomes established in his true nature, then he does not see anything else, does not hear anything else, does not know anything else. Someone gets afraid of someone else, but it is not logical that the Self should be afraid of the Self. Hence the Self is the source of

fearlessness for the Self. There are Brāhmanas to be found who are free of fear from all quarters. This would be unjustifiable if Brahman, the protector from fear were not there, at the same time that the causes of fear persisted. Therefore, from the fact of noticing their fearlessness, it follows that Brahman exists as the source of that intrepidity. When does that aspirant reach fearlessness? When he does not perceive anything else and does not create any *antaram*, difference, in the Self, then he attains fearlessness. This is the idea.

On the contrary, *hi*, since; *yadā*, when, in the state of ignorance; *eṣaḥ*, this one, the ignorant man; sees in this Self something, presented by nescience, like the vision of a second moon seen by a man suffering from the eye-disease called *tīmira*: and *etasmīn*, in this, in Brahman; *kurute*, he creates; *ut aram*, even a slight; *antaram*, hole, difference--since the perception of difference is the cause of fear,¹ it means that even if he sees the slightest difference--*atha*, then, because of that seeing of difference; *tasya*, for that soul that perceives difference; *bhayam bhavati*, fear crops up. So the Self alone is the cause of fear for the ignorant man himself. The Upaniṣad states that very fact here: *Tu*, nevertheless; *tat eva*, that very Brahman; is *bhayam*, a terror; *viduṣaḥ*, to the man of (apparent) learning, who perceives difference: that very Brahman, when perceived through a sense of duality and called God, becomes a terror for the (apparently) learned man who knows thus, "God is different from me, and I am a worldly creature different from God," and who creates the slightest difference--(a terror) *amanvānasya*, for that unthinking (learned) man, who does not view from the standpoint of unity. Accordingly, the man who does not realise

¹ Another reading is *bhedadarśanam eva hi antarakarṇam*—"the seeing of difference itself is the creator of difference".

the entity of the Self as one and undifferentiated is really unenlightened, though he may be learned. Anyone who considers oneself destructible becomes struck with fear at the very sight of a destructive agency. A destroyer (in the ultimate analysis) can be so, only if it is itself indestructible.¹ Now, if there be no cause of destruction, there should be no such fear in the destructible as issues from a perception of a destroyer. The whole world, however, is seen to be stricken with fear. Therefore, from the perceived fact of fear in the world, it follows that there does exist a terrifying thing which is an indestructible agency of destruction, because of which the world shudders.

Expressive of this idea, too, there is this verse:

CHAPTER VIII

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।

भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।

सैषाऽऽनन्दस्य मीमांसा भवति । युवा स्यात्साधु-
युवाऽध्यायकः । आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथिवी
सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः । ते
ये शतं मानुषा आनन्दाः ॥ १ ॥ स एको मनुष्यगन्धर्वाणा-
मानन्दाः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनुष्य-
गन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः ।

¹ The ultimate cause of fear must itself be indestructible, since a contrary supposition will lead to an infinite regress. And such an eternal agent is Brahman.

श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवगन्धर्वाणामानन्दाः ।
 स एकः पितॄणां चिरलोकलोकानामानन्दः । श्रोत्रियस्य
 चाकामहतस्य । ते ये शतं पितॄणां चिरलोकलोकानामा-
 नन्दाः । स एक आजानजानां देवानामानन्दः ॥ २ ॥
 श्रोत्रियस्य चाकामहतस्य । ते ये शतमाजानजानां देवाना-
 मानन्दाः । 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 इन्द्रस्याऽऽनन्दः ॥ ३ ॥ श्रोत्रियस्य चाकामहतस्य ।
 ते ये शतमिन्द्रस्याऽऽनन्दाः । स एको बृहस्पतेरानन्दः ।
 श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दाः ।
 स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये
 शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रि-
 यस्य चाकामहतस्य ॥ ४ ॥

1-4. Out of His fear the Wind blows. Out of fear the Sun rises. Out of His fear runs Fire, as also Indra, and Death, the fifth.

This, then, is an evaluation of that Bliss:

Suppose there is a young man—in the prime of life, good, learned, most expeditious, most strongly built, and most energetic. Suppose there

lies this earth for him filled with wealth. This will be one unit of human joy.¹ If this human joy be multiplied a hundred times, it is one joy of the man-Gandharvas, and so also of a follower of the Vedas unaffected by desires. If this joy of the man-Gandharvas be multiplied a hundred times, it is one joy of the divine-Gandharvas, and so also of a follower of the Vedas unaffected by desire. If the joy of the divine-Gandharvas be increased a hundredfold, it is one joy of the manes whose world is everlasting, and so of a follower of the Vedas untouched by desire. If the joy of the manes that dwell in the everlasting world be increased a hundredfold, it is one joy of those that are born as gods in heaven, and so of a follower of the Vedas untouched by desire. If the joy of those that are born as gods in heaven be multiplied a hundredfold, it is one joy of the gods called the Karma-Devas, who reach the gods through Vedic rites, and so of a follower of the Vedas unaffected by desire. If the joy of the gods, called the Karma-Devas, be multiplied a hundredfold, it is one joy of the gods, and so of a follower of the Vedas untarnished by desire. If the joy of the gods be increased a hundred times, it is one joy of Indra, and so of a

¹ A unit of measurement for the estimation of Bliss.

follower of the Vedas untouched by desire. If the joy of Indra be multiplied a hundredfold, it is one joy of Bṛhaspati and so of a follower of the Vedas unaffected by desire. If the joy of Bṛhaspati be increased a hundred times, it is one joy of Virāṭ, and so of a follower of the Vedas untarnished by desire. If the joy of Virāṭ be multiplied a hundred times, it is one joy of Hiraṇyagarbha, and so is it of the follower of the Vedas unsullied by desire.

Bhīṣā, through fear; *asmāt*, of Him; *vātaḥ pavate*, (the god of) Wind blows. *Bhīṣā*, through fear; *udeti*, rises; *sūryaḥ*, the Sun. *Bhīṣā asmāt*, through fear of Him; *dhāvati*, runs; *agnīḥ, ca Indraḥ ca*, Fire as also Indra; (and) *mṛtyuḥ pañcamaḥ*, Death, the fifth. Since Wind etc., greatly adorable and lordly though themselves they are, engage regularly in such highly strenuous works as blowing, it is reasonable to conclude that this is possible on the supposition of a ruler because of whom they have their disciplined activity. Since they engage in their duties out of fear of this Brahman, just as servants do out of fear of a king, therefore, Brahman does exist as their ruler as a terrifying entity.

And that Brahman, the source of fear, is Bliss. *Eṣā bhavati*, this is; a *mīmāṃsā*, evaluation; *ānandasya*, of the Bliss, that is the aforesaid Brahman. What is there to be assessed about the Bliss? The answer is: The Bliss can be studied thus from this point of view; whether It arises from the contact of subject and object, as is the case with worldly bliss, or whether It is natural. As to that, the worldly bliss attains excellence owing to a concurrence of external and internal means. The bliss, thus attained, is being instanced

here as an approach to the Bliss that is Brahman; for through this familiar bliss can be approached the Bliss that is comprehended by an intellect, free from objective thought. Even worldly bliss is a particle of the Bliss that is Brahman, which becomes transmuted into impermanent worldly bliss, consequent on knowledge becoming covered up by ignorance, and ignorance becoming successively thicker according as the individuals, starting with Hiraṇyagarbha, think diversely of this Bliss under the impulsion of the result of their past actions and in conformity with their past contemplations. Again, according as ignorance and desire become attenuated, that very Bliss appears to the vision of one, who is learned, versed in the Vedas, and free from passion, as rising higher and higher a hundredfold each time, in the planes starting with that of the man-Gandharvas, till the bliss of Hiraṇyagarbha is reached. But when the division of subject and object is eliminated by enlightenment, there is only the all-pervading and intrinsic Bliss that is one without a second. In order to impart this idea, the text says: *yuvā syāt* etc.

* *Yuvā*, a youth—one in the prime of life. *Sādhu yuvā* is an adjective of youth, and means one who is both young and good. A youth may be bad, and a good man may not be young. Hence the specification, "Suppose there is a young man who is a good youth." *Adhvāyakaḥ*, is one who has studied the Vedas. *Āśiṣṭhaḥ*, the best ruler or the quickest in action. *Drdhiṣṭhaḥ*, most hardy (i.e. having all the senses intact). *Baliṣṭhaḥ*, strongest. (Suppose the youth is) blessed with such physical accessories. (And let there be) *tasya*, for him, *iyam sarvā pṛthivī*, this whole earth; *pūrṇā* filled, enriched; *vittasya*, (should rather be *vittena*), with wealth—with seen objects that are meant for enjoyment, and unseen objects that follow from *karma*. The idea is that he is a king ruling

over the earth. *Saḥ*, the joy that he has; is *ekāḥ mānuṣaḥ ānandaḥ* a single human bliss—a unit of the highest human bliss. *Te ye śatam mānuṣāḥ ānandāḥ*, that human bliss multiplied a hundredfold; is *saḥ ekāḥ manuṣya-gandharvāṇām ānandaḥ*, a unit of the bliss of the man-Gandharvas. The happiness of man-Gandharvas becomes a hundred times better than that of man. Man-Gandharvas are those human beings who become Gandharvas through some special *karmas* and meditations. As they are possessed of the power of disappearance etc., being endowed with subtle bodies and senses, so obstacles in their way are few, and they have the power to resist obstacles and have a wealth of accessories. Therefore, a man-Gandharva will have mental tranquillity inasmuch as he remains unopposed and can repel opposition. From the progress of that tranquillity follows a progressive expression of Bliss. Thus it stands to reason that in proportion to the betterment of tranquillity on the succeeding planes as compared with that on the preceding ones, the excellence of bliss also progresses a hundredfold. The man free from desire has not been taken into consideration at the initial stage with a view to showing that the bliss of one, who observes Vedic duties and is untouched by desire for the enjoyment of human objects, is a hundred times higher than the human bliss and is comparable to that of a man-Gandharva. Devotion to Vedic duties and sinlessness (Br. IV. iii. 33) are implied by the two terms “learned” and “young and good”. These two qualities are, indeed, common to all the planes. But desirelessness has been treated distinctively in order to demonstrate the superiority and inferiority of bliss independently of the superiority and inferiority of objects. Thus since happiness is seen to improve a hundredfold proportionately with the advance of desirelessness, it is treated here

with a view to enjoining dispassionateness as a means for the attainment of supreme Bliss. The rest has been already explained.

Deva-Gandharvāḥ, divine-Gandharvas, are so from their birth. The term *ciralokalokānām*, of those whose world lasts for ever, is an adjective of *pitṛṇām*, of the manes, the manes being so qualified since their world lasts (relatively) for ever. *Ājāna* is the world of the gods; those who are born there—born in the regions of gods as a result of special rites prescribed by the *Smṛtis*—are the *Ājānaja* gods. The *karmadevāḥ* are those who reach the gods by mere Vedic *karma*, such as Agnihotra etc. The *devāḥ*, gods, are those who are thirty-three in number¹ and receive oblations. Indra is their lord. His preceptor is Bṛhaspati. Prajāpati is Virāṭ who has the three worlds (earth, heaven, and intermediate space) as his body.² Brahmā pervades the whole universe as the cosmic and individual persons. This Brahmā is Hiraṇyagarbha in whom all these varieties of bliss become unified, and in whom reside virtue as the cause of that bliss, consciousness of that bliss, and dispassionateness of the highest order. This bliss of His is directly perceived everywhere by one who is versed in the Vedas, free from sin, and unsullied by desire. Hence it is inferred that these three qualities are the means (for the attainment of Bliss). Of these, Vedic learning and sinlessness are invariable (in all the planes), whereas desirelessness improves; and hence the last is known to be its best means. The Bliss of Brahman that is perceivable on the perfection of desirelessness and is also open to the direct vision of one who follows the Vedas, that supreme Bliss, a particle or a bit of which forms the bliss of this Brahmā, in accordance with the

¹ Eight Vasus, eleven Rudras, twelve Ādityas, Indra, and Prajāpati.

² Commentary on Br. III. iii. 2.

Vedic text, “On a particle of this very Bliss other beings live” (Br. IV. iii. 32), is that very Bliss from which all this bliss has separated like spray from the sea and into which it gets united again. It is the natural supreme Bliss, and in It there is no bifurcation of the joy and the enjoyer, since It is non-dual.

The result of this evaluation is being concluded here:

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
 स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मान-
 मुपसंक्रामति । एतं प्राणमयमात्मानमुपसंक्रामति । एतं
 मनोमयमात्मानमुपसंक्रामति । एतं विज्ञानमयमात्मानमुप-
 संक्रामति । एतमानन्दमयमात्मानमुपसंक्रामति । तदप्येष
 श्लोको भवति ॥ ५ ॥ इत्यष्टमोऽनुवाकः ॥

5. He that is here in the human person, and He that is there in the sun, are one. He who knows thus attains, after desisting from this world, this self made of food, attains this self made of vital force, attains this self made of mind, attains this self made of intelligence, attains this self made of bliss.

Expressive of this there occurs this verse:

He who, after projecting all the creation—beginning with space and ending with the body made of the essence of food—entered into it and is lodged in the supreme space within the cavity of the heart, is here indicated by the words *saḥ yaḥ*, He who. Who is He? *Ayam puruṣe yaḥ ca asau āditye*, He is in the human person, and He is the

same as resides in the sun. The supreme Bliss, that has been indicated as directly perceptible to the follower of the Vedas, and on a particle of which subsist all the beings, worthy of joy—counting from Brahmā—that supreme Bliss is being described as “He is the same as resides in the sun”. He is one in the same sense that the space in a pot, standing separately, is one with space (as such).

Objection: In the matter of describing that Bliss, the corporeal soul should not be referred to in general terms by saying, “He that is in the human person”, rather it is proper to indicate that soul by saying, “And He that is in the right eye” (Bṛ.II.iii.5, IV.ii.2, V.v.2.), that being better known.

Answer: No, for the discussion is here about the supreme Self.¹ The supreme Self certainly forms the subject matter here in the texts, “In the changeless, bodiless” (Tai.II.viii), “Out of His fear the Wind blows” (II.viii.1), “This, then, is an evaluation of that Bliss” (*ibid*). It is not reasonable to refer suddenly to something out of context. And the subject sought to be taught is the knowledge of the supreme Self.² Therefore the supreme Self is referred to in the expression, *saḥ ekaḥ*, He is one.

Objection: Is not the topic started with an estima-

¹ The other text, quoted above, refers to a meditation based on the identity of the individual soul and Hiranyagarbha, and not the identity, as such, of the individual self and the supreme Self.

² “The same unsurpassing Bliss of the conscious Reality that is reflected on a superior medium, viz the sun, is also reflected on an inferior medium, viz a human being possessing head, hands, etc. Thus, from the standpoint of supreme Bliss, the two distinct entities are on a par, and intrinsically they are the same. This is what is taught.” —A.G.

tion of Bliss? The result of that estimation, too, has to be concluded by saying: "The Bliss that is non-different and intrinsic, and not a product of the contact between the subject and the object, is the supreme Self."

Answer: It is not quite in line with that to indicate (that Self) by way of eliminating the distinctions, pertaining to different loci, that we come across here in the sentence, "He that is in the human person and that is in the sun is the same"?

Objection: Even so, is it not useless to single out the sun?

Answer: No, it is not useless, because it is meant for obviating (notions of) superiority and inferiority. In the sun is found the highest perfection of duality, consisting of the formed and the formless. If, from the standpoint of the supreme Bliss, that perfection can be placed on the same footing with the human personality, after eliminating the peculiarities of the latter, there will remain no superiority or inferiority for one who attains that goal; and hence it becomes reasonable to say that "he attains a state of fearlessness" (Tai.II.vii).

The question as to whether Brahman exists or not, raised after the teacher's instruction, has been dealt with. One of these post-questions has been dismissed by saying that from the reasonings that justify the phenomena of creation, acquisition of joy, functioning of life, reaching a state of fearlessness, and experience of fear, it follows that Brahman does exist as the cause of those space etc. There are two other post-questions relating to the attainment or non-attainment of Brahman by the enlightened man and the unenlightened man. Of these, the last post-question is, "Does the enlightened man attain or does he

not?" In order to settle this, it is being said (as below). The middle post-question is settled by the answer to the last one; and hence no (separate) effort is made for solving it.

Saḥ yah, anyone that; is *evamvit*, a knower of this kind; who, having discarded all ideas of superiority and inferiority, knows Brahman, described earlier, in this manner, "I am the non-dual truth, knowledge, infinity"; for the word *evam*, thus, is used for alluding to some topic already mooted. What does he become? The totality of things seen and unseen is indicated by the term "this world"; he, *pretya*, (lit. after departing), desisting, becoming indifferent; *asmāt lokāt*, from this world—as described; *upasaṁkrāmati*, attains; *etam annamayam ātmānam*, this body built up by food, as described already. The idea is that he does not perceive the totality of objects as different from his body built up by food; he sees all the gross elements as identical with his body built up by food.¹ Then he attains *etam prāṇamayam ātmānam*, this body constituted by the vital force, that is itself undivided and is inside the (cosmic) body built up by all the food. Then he attains this body made of mind, this body made of intelligence,² this body made of bliss. Then he reaches the state of fearlessness in the changeless, bodiless, inexpressible, and unsupported (Tai.II.vii).

With regard to that, this has got to be considered:

¹ He attains identity with *Virāt*, the gross Cosmic Person, whose body is constituted by the three worlds—earth, heaven, and intermediate space.

² *Hiraṇyagarbha*, conceived of as possessing the powers of action, will, and knowledge, has a subtle body constituted by the totality of vital, mental, and intellectual energy.

What is he who knows thus, and how does he attain? Is the attainer different from or the same as the supreme Self? What follows from that? Should the attainer be different, the conclusion will run counter to such Vedic texts as "Having created that, He entered into that very thing" (Tai. II.vi), "(One who worships another god thinking, 'He is one, and I am another', he does not know" (Br. I.iv.10), "One without a second" (Ch. VI.ii.1), "Thou art that" (Ch. VI. viii-xvi). On the contrary, if the Self Itself attains the blissful self, we shall be faced with the unsoundness of the same entity being both subject and object; moreover, the supreme Self will either be reduced to a transmigratory soul or a nonentity.

Objection: The discussion is useless if the fault that arises on either assumption is unavoidable. On the other hand, if either of the assumptions is free from defect, or if a third flawless assumption is so, then that alone is the meaning of the scripture, so that the discussion is uncalled for.

Answer: No, for the discussion is meant for its ascertainment. True it is that the accruing defect cannot be avoided by accepting either of the two positions, and that the discussion becomes useless if a third flawless position is ascertained; but that third alternative has not been determined. Hence this consideration is fruitful as it is calculated to lead to that ascertainment.

Objection: True it is that an investigation is fruitful so far as it culminates in the fixing of the meaning of a scripture. But in your case, you will simply cogitate without ever hitting upon any meaning.

Answer: Is it your view that there can occur any Vedic sentence whose meaning need not be determined?

Objection: No.

Counter objection: How then (is the discussion useless)?

Objection: Because there are many opponents. You are a monist, since you follow the Vedic ideas, while the dualists are many who are outside the Vedic pale and who are opposed to you. Therefore I apprehend that you will not be able to determine.

Answer: This itself is a blessing for me that you brand me as sworn to monism and faced by many who are wedded to plurality. Therefore I shall conquer all; and so I begin the discussion.

The attainer must be the supreme Self alone, inasmuch as merger into that state is the idea implied. What is sought to be imparted here in the text, "The knower of Brahman attains the highest" (Tai.II.i), is becoming the supreme Self through Its knowledge. One thing cannot surely become something else.

Objection: Is it not also unsound to say that the individual soul becomes the supreme Self?

Answer: No, for the idea conveyed is that of removal of the identity (with the body etc.) created by ignorance. The attainment of one's own Self through the knowledge of Brahman, that is taught, is meant to imply the elimination of the distinct selves—such as the food-self, the products of nescience—which are really non-Selves, superimposed as Selves.

Objection: How is such a meaning understood?

Answer: Because knowledge alone is prescribed. The effect of knowledge is seen to be the eradication of ignorance; and here that knowledge alone is prescribed as the means for the attainment of the Self.

Objection: May not that be like the communicating of information about a path? So the mere prescription of knowledge as a means does not amount to showing that the supreme Self is the Self of the attainer.

Counter Objection: Why?

Opponent: For it is seen that, in the matter of reaching a different place, the information about the way is communicated. Not that the village itself can be the goer.¹

Answer: Not so, for the analogy is inept.² In the illustration cited, the information imparted is not of the village, but it is of the path, leading to one's arrival there. But in this case, no information about any other means apart from the knowledge of Brahman is imparted.

Objection: The knowledge of Brahman, as depending on such means as rites etc., enjoined earlier, is taught as a means for the attainment of the highest.

Answer: No, for this was refuted earlier by saying "Since liberation is eternal" etc.³ And the text, "Having created that, He entered into that very thing" (Tai.II.vi), shows that the Self, immanent in creation, is identical with the Supreme. And this follows from the logic of attaining the state of fearlessness. For if the man of enlighten-

¹ The traveller is not the village, though the knowledge of the path to the village is valuable to him. Similarly, the individual is not Brahman, though the instruction about knowledge of Brahman is valuable; for by practising it he can reach Brahman.

² One does not say, "You are the village", when talking about the path leading to it, whereas the identity of the two is taught here explicitly.

³ Brahman is identical with liberation, and as such, It is not to be attained. But we can know Brahman in the sense that our ignorance about It can be removed.

ment sees nothing as different from his own Self, then the statement, "He gets established in that state of fearlessness", becomes appropriate, since (for him) nothing exists as a separate entity which can cause fear. Moreover, if duality is a creation of nescience, then only is it reasonable to show its dissipation through knowledge; for (the proof of) the non-existence of a second moon consists in its not being seen by one whose eyes are not affected by the disease called *timira*.

Objection: But non-perception of duality is not thus a matter of experience.

Answer: No, for duality is not perceived by those who are deeply absorbed in the Self during sleep (or *samādhi*).

Objection: The non-perception of duality in deep sleep is comparable to the non-perception by one who is preoccupied with something else.

Answer: Not so, for then (i.e. in sleep and *samādhi*) there is non-perception of everything (so that there can be no preoccupation with anything).

Objection: Duality has existence because of its perception in the dream and waking states.

Answer: No, for the dream and waking states are creations of ignorance. The perception of duality that occurs in the dream and waking states is the result of ignorance, because it ceases on the cessation of ignorance.

Objection: The non-perception (of duality) in sleep is also a result of ignorance.

Answer: No, for it is natural. The natural state of a substance is immutable, for it exists in its own right. Mutability is not its real nature, since that depends on other factors. The real condition of a substance cannot

be dependent on external agencies. Any peculiarity that arises in an existing substance is a result of external agencies, and a peculiarity implies a change. The perceptions occurring in the dream and waking states are but modal expressions, for the true state of a thing is that which exists in its own right, and the unreal state is that which depends on others, inasmuch as it ceases with the cessation of others. Hence, unlike what happens in the dream and waking states, no modality occurs in deep sleep, for the non-perception in the latter state is natural.

For those, however, for whom God is different from the Self, and creation, too, is distinct, there is no elimination of fear; for fear is caused by something external; and neither can an existent be annihilated, nor can a non-existent emerge into being.

Objection: Something external becomes the source of fear when it is supplemented by others.¹

Answer: That, too, stands on an equal footing. For that permanent or impermanent agency,² which helps demerit etc., and whose help that something else takes to become the cause of fear for others, cannot have self-effacement by the very fact of what that agency is assumed to be;³ or should that have self extinction, the real and

¹ God, in association with merits and demerits of creatures, causes fear. But the liberated man has no fear of God since he is free from merit etc.

² *Adṛṣṭa*, unseen result, whose help God takes.

³ This above view cannot be advanced either by the Sāṃkhya or the Naiyāyikas; for the former do not believe that an existing demerit can be wholly annihilated; and the latter do not say that so long as demerit persists, its effect will be totally absent. *Adṛṣṭa* also creates the same difficulty.

the unreal will become mutually convertible, so that nobody will have any faith in anything. From the standpoint of non-duality, however, that objection has no bearing, since the world is a superimposition through ignorance. For a second moon, seen by a man afflicted by the eye-disease, called *timira*, does not attain any reality, nor is it annihilated.

Objection: Knowledge and ignorance are qualities of the Self.¹

Answer: Not so, for they are perceived. Discrimination (i.e. knowledge) and non-discrimination (i.e. ignorance) are directly perceived, like colour etc., as attributes of the mind. Not that colour, perceived as an object, can be an attribute of the perceiver. And ignorance is ascertained by such forms of its perception as, "I am ignorant", "My knowledge is indistinct". Similarly, the difference of knowledge (from the Self) is perceived, and the enlightened people communicate the knowledge of the Self to others; and so, too, others grasp it. Accordingly, knowledge and ignorance are to be ranked with name and form; they are not attributes of the Self,² in accordance with another Vedic text, "(That which is called Space) brings about the manifestation of name and form. That in which these two

¹ If knowledge removes ignorance, then both of them must be qualities of the soul, and the soul must be subject to mutation by their emergence or disappearance.

² "The beginningless and inscrutable nescience, dependent on pure Consciousness for its existence, gets transformed as the internal organ. That organ, again, gets modified in the form of real knowledge and error in accordance with the preponderance of its *sāttvika* or *tāmasika* qualities. The substance called Consciousness, when reflected on such an organ, is either called enlightened or deluded. In reality Consciousness is neither enlightened nor unenlightened."—A.G.

exist is Brahman" (Ch. VIII.xiv.1). And those name and form are imagined to exist in Brahman like night and day in the sun, though in reality they are not there.

Objection: If (the Self and Brahman are) non-different then there arises the absurdity of the same entity becoming the subject and object in the text, "He attains that blissful Self" (Tai.II.viii 5).

Answer: Not so, for the attainment consists in mere enlightenment. The reaching taught here is not like that by a leech. How then? The text treating of attainment means merely realisation.¹

Objection: Attainment in the literal sense is meant here by the expression *upasaṅkrāmati*.

Answer: Not so, for this is not seen in the case of the body made of food; for in the case of one reaching the (cosmic) food-body (i.e. Virāt), one is not seen to reach out from this external world like a leech or in any other manner.

Objection: (Attainment is possible in the sense that) the mental body or the intellectual body, when it has gone out (in dream etc.), can return to acquire its own natural state again.

Answer: No, for there can be no action in one's own Self. (Moreover), the topic raised (by you) was that somebody, different from the food-body reaches the food-body; to say now that either the mental body

¹ "The blissful self is not the supreme Self, nor is there any *saṅkramaṇa* in the sense of entry. But what is meant here is the transcendence or negation of the blissful self, accepted falsely as the Self, through the realisation of Brahman, not as an object, but as identical with the Self."—A.G.

or the intellectual body reaches its own state involves a contradiction. Similarly, the returning to its own state by the blissful self is not the meaning of *saṅkramaṇa*.¹

Therefore *saṅkramaṇa* does not mean acquisition, nor does it mean the reaching of one of the five sheaths beginning with the food-body, by one among themselves. As a last resort, *saṅkramaṇa* can reasonably consist only in realisation by some entity, other than the selves beginning with the food-self and ending with the blissful self. If *saṅkramaṇa* means realisation alone, then through that *saṅkramaṇa* i.e. through the rise of knowledge about the difference of the Self (from the non-Self) is removed the error of thinking of the non-Selves like the food-body as the Self, which error arises from the association of the Self with the cavity of the heart; for the Self, while residing within the blissful self, really permeates everything, since It entered into creation after projecting all things counted from space to food. The word *saṅkramaṇa* is used figuratively with regard to this eradication of error created by ignorance, for in no other way can the attainment of the all-pervading Self be justified. Moreover, there is no other thing (that can reach the Self). Besides, the attainment cannot be of oneself; for a leech does not reach itself. Hence it is with a view to realising the Self, which has been defined above in the text, "Brahman is truth, knowledge, infinity" (Tai.II.i.1), that becoming many, entering into creation, acquisition of bliss,

¹ The opponent might say that the *saṅkramaṇa*, in the case of the blissful self, means the attainment of its natural composure after a sorrowful experience. But this also is open to the objection that this runs counter to the opponent's line of argument, and the existence in one's own nature is not an acquisition in the real sense.

fearlessness, attainment, etc. have been attributed to Brahman, conceived of as the basis of all empirical dealings; but with regard to the really transcendental Brahman, beyond all conditions, there can be no such ascription.

Tat api, with regard to this also—with regard to the fact that by reaching, i.e. realising, the unconditioned Self by stages in this way, one ceases to have any fear from anywhere, and one gets established in the state that is fearlessness—*eṣaḥ ślokaḥ bhavati*, there occurs this verse. This verse stands for expressing briefly the meaning of the whole topic, the gist of this Part called the *Ānandavallī*, the Part *On Bliss*.

CHAPTER IX

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ।

एतद् ह वाच न तपति । किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं
स्पृणुते । उभे ह्येवैष एते आत्मानं स्पृणुते । य एवं
वेद । इत्युपनिषत् ॥ १ ॥ इति नवमोऽनुवाकः ॥

इति ब्रह्मानन्दवल्ली समाप्ता ॥

1. The enlightened man is not afraid of anything after realising that Bliss of Brahman, failing to reach which, words turn back along with the mind.

Him, indeed, this remorse does not afflict: “Why did I not perform good deeds, and why did I perform bad deeds? He who is thus enlightened strengthens the Self with which these two are identical; for it is he, indeed, who knows thus, that can strengthen the Self which these two really are. This is the secret teaching.

Yataḥ, that from which – from the Self, which is unconditioned, has the aforesaid definition, and is non-dual and Bliss; *vācaḥ*, words that stand for conditioned objects. Though words are applied by their users even with regard to the unconditioned and non-dual Brahman, expecting to express It because of Its similarity with other substances still those words *aprāpya*, without reaching, without expressing (that Brahman); *nivartante*, turn back, become despoiled of their power. The word *manas* stands for a notion, a cognition. And as a word proceeds to anything, supersensuous though it be, conceptual knowledge also strives to encompass that thing as well as its significance; and where there is knowledge, there words too go. Hence words and ideas, speech and mind, move together everywhere. Therefore, that Brahman which is beyond all concepts and all words, and which has such attributes as invisibility, from which words, though used by their utterers in all possible ways for expressing Brahman, return *manasā saha*, together with the mind – with conceptual knowledge that is able to encompass everything else; the *vidvān*, one who has known, through the aforesaid process; that *brahmaṇaḥ ānandam*, Bliss of Brahman—the supreme Bliss of Brahman that is the Self of the follower

of the Vedas, who is sinless, unaffected by desire, and wholly free from all craving—the Bliss that is free from the relation of subject and object, is natural, eternal, and indivisible; (the man of knowledge) having known that Bliss, *na bhīḥeti kutaścana*, is not afraid of anything, for there remains no cause of fear. There does not certainly exit anything, distinct from the man of knowledge, of which he can be afraid; for it has been said that, when anyone creates the slightest difference in this Brahman, through ignorance, then one is subject to fear (Tai.II.vii). But since for the enlightened man, the effects of ignorance have been removed like the second moon seen by a man with diseased eyes, it is proper that he has no fear of anything. This verse was quoted in the context of the mental self as well, because the mind is an aid to the knowledge of Brahman. But there the idea of Brahman was superimposed on the mental self, and then by saying by way of eulogy of that imaginary Brahman that “one is not subject to fear *at any time*” (II.iv), fear alone was denied; but by saying, “he is not *afraid of anything*”, in the (present) context of the non-dual (Brahman), the cause itself of fear is negated.

Objection: But causes of fear, viz omission of good deeds and commission of bad deeds, do persist (even in his case).

Answer: Not so.

Objection: How?

The *answer* is: (Such omission and commission) *na tapati*, do not worry or afflict; *etam*, such a man, who is a knower as aforesaid. *Ha* and *vāva*, are particles implying emphasis.

Objection: How, again, omission of virtue and commission of sin do not afflict (him)?

The *answer* is: When death approaches, the remorse comes in the form—"Kim, why; *na akaravam*, I did not perform; *sādhu*, good deeds?" Similarly, the repentance in the form—"Kim, why; *akaravam*, I did; *pāpam*, prohibited things?"—comes to him who is thrown into hell. These two—omission of the good and commission of the bad—do not torment this one, as they do the ignorant man.

Objection: Why, again, do they not afflict the enlightened man?

The *answer* is: *Saḥ yaḥ evaṃ vidvān*, he who knows (Brahman) thus; *spr̥iute* delights or strengthens; *ete ātmānam*, these two— virtue and vice, the causes of grief—which are (really) the Self. The idea is that he considers both as identified with the supreme Self. *Hi* since, he who having divested both virtue and vice of their individual distinctions, has known *ete ātmānam eva*, these two as verily the Self; he *ātmānam spr̥iute*, strengthens the Self. Who? *Yaḥ evaṃ veda*, he that knows Brahman thus—as non-dual and Bliss as described earlier. Virtue and vice, seen by him as identified with the Self, become powerless and harmless, and they do not bring about rebirth. *Iti upaniṣat*, this is the secret instruction—thus has been stated in this Part the knowledge of Brahman called Upaniṣad. The idea is that the most secret of all knowledge has been revealed; for in it is ingrained the highest consummation.

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

PART III
ON BHṚGU'S ENLIGHTENMENT
CHAPTER I

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं
करवावहे । तेजस्वि नावधीतमस्तु मा विद्विषावहे ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Since Brahman, that is truth, knowledge, and infinity, brought about this creation—starting with space and ending with the body made of food—then It entered into it, and seems to be possessed of distinctions because of this fact of entry, therefore one should realise thus: “I am that Brahman which is the Bliss that is distinct from all creation and is possessed of such characteristics as invisibility.” For the (subject of) entry (of Brahman) is meant to imply this. In the case of one who knows thus, good and bad deeds do not bring about a rebirth. This was the idea intended to be conveyed in the Part *On Bliss (Ānanda-vallī)*. The knowledge of Brahman, too, has been concluded. After this is to be taught concentration which is helpful to the knowledge of Brahman as also such meditations with regard to food etc., as have not been dealt with so far. Therefore this Part beigns. The story is meant to heighten the value of the knowledge by showing that it was imparted to a son by a father.¹

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि
भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः

¹ As a valuable heritage out of affection.

श्रोत्रं मनो वाचमिति । तꣳ होवाच । यतो वा इमानि
भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभि-
संविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽ-
तप्यत । स तपस्तप्त्वा ॥ १ ॥ इति प्रथमोऽनुवाकः ॥

1. Bhṛgu, the well-known son of Varuṇa, approached his father Varuṇa with the (formal) request, "O, revered sir, teach me Brahman". To him he (Varuṇa) said this: "Food, vital force, eye, ear, mind, speech –(these are the aids to knowledge of Brahman)." To him he (Varuṇa) said: "Crave to know that from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge. That is Brahman." He practised concentration. He, having practised concentration,

The particle *vai*, alluding to a recognised fact, calls up to memory one who is well-known by the name Bhṛgu. *Vāruṇih* is the son of Varuṇa. Varuṇa's son, becoming anxious to know Brahman, *upasasāta*, approached; his *pitarāṃ varuṇam*, father Varuṇa; with, *iti*, this, sacred formula (*mantra*): "*Adhihi bhagavaḥ brahma*, teach (me) Brahman, O revered sir." And *tasmāi*, to him, who had approached in due form; the father, too, *provāca*, spoke; *etat*, this—this sentence: "*Annam*" etc. He spoke of *annam*, food, i.e. the body; of *prāṇam*, the vital force, which is within that body and which is the eater; and

(he spoke) of the aids to knowledge, viz of *cakṣūḥ*, *śrotrani*, *manah*, *vācam*, eye, ear, mind, speech—he spoke of these as the doors to the realisation of Brahman.¹ And having spoken of food etc., as doors, he *uvāca*, told *tam*, him, Bhṛgu; the definition of Brahman. What is that (definition)? *Yataḥ vai*, that from which, indeed; *imāni bhūtāni*, all these beings—starting with Brahmā and ending with a clump of grass; *jāyante*, take birth; *jātāni*, being born; *yena jīvanti*, that by which they live—grow; *yat*, that Brahman towards which *prayanti*, they proceed, into which they *abhisamviśanti*, enter, with which they become fully identified, at the time of their dissolution—that with which the beings do not lose their identity during the times of creation, existence, and dissolution. This, then, is the definition of Brahman. *Vijijñāsasva*, crave to know well; *tat*, that; *brahma*, Brahman. Realise, through the help of food etc., that Brahman which is defined thus—this is the idea. Another Vedic text, too, shows that these are doors to the realisation of Brahman: “Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman” (Br.IV.iv.18). Having heard from his father the doors to the realisation of Brahman, as also the definition of Brahman, *saḥ*, he—Bhṛgu; *atapyata*, practised; *tapah*, (lit. austerity), concentration—as a means to the realisation of Brahman.

Objection: How could Bhṛgu, again, accept *tapah*

¹ “These are doors in the sense that they are helpful in distinguishing the object aimed at. For it is from the fact of the impossibility of the activities of the body etc. continuing in any other way (than through the consciousness of the Self) that consciousness is distinguished from them as a separate entity.”—A.G.

(concentration) as a means, since it was not taught to be so?

Answer: (He accepted this) because of the incompleteness of the instruction. Varuṇa said that food etc., are the doors to the realisation of Brahman, and that Its definition is, "That from which all these beings take birth" etc. That, indeed, is incomplete; for Brahman was not directly pointed out there. For were it not really an incomplete statement, Brahman, in Its true nature, should have been indicated by saying, "This Brahman is of this kind", to the son who was desirous of knowing. Not that he indicated thus. How did he do then? He said in an incomplete manner. So it is to be understood, that for the knowledge of Brahman, the father certainly had some other discipline in view. As for singling out *tapah* (concentration), this is because it is the best discipline, for it is well known in the world that of all the means that are causally related with definite ends, concentration is the best.¹ So Bhṛgu accepted *tapah* as a means to the knowledge of Brahman though it was not taught by his father. This *tapah* consists in the concentration of the outer and inner organs, for that forms the door to the knowledge of Brahman in accordance with the Smṛti, "The concentration of the mind and the senses is the highest *tapah*. Since it is higher than all the virtues, it is called the highest virtue" (Mbh.Śā.250.4).

¹ From the father's description of Brahman, Bhṛgu could not arrive at any non-composite, unitary conception of Brahman which ruled out all duality and which could not be analysed back into its component parts; for the description itself was soaked in plurality. Bhṛgu aimed at an irresolvable concept, and hence he went on revolving in his mind what he had heard. That was his *tapah*.

And *saḥ*, he; *tapah taptvā*, having practised concentration,

CHAPTER II

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्धचेव खल्विमानि
भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसं-
विशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तꣳ होवाच । तपसा ब्रह्म
विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तप-
स्तप्त्वा ॥ १ ॥ इति द्वितीयोऽनुवाकः ॥

1. he realised food (i.e. Virāṭ, the gross Cosmic person) as Brahman. For it is verily from food that all these beings take birth, on food they subsist after being born, and they move towards and merge into food. Having realised that, he again approached his father Varuṇa with the (formal) request, "O, revered sir, teach me Brahman. To him he (Varuṇa) said: "Crave to know Brahman through concentration; concentration is Brahman. He practised concentration. He, having practised concentration,

Vyajānāt, he knew: *annam brahma iti*, food as Brahman; for food is endowed with the aforesaid characteristics. How? *Hi*, for; *annāt*, from food; *khalu eva*, indeed; *imāni*

bhūtāni jāyante, these beings are born; *jātāni jīvanti*, having been born, they live; *annena*, by food; and *prayanti abhisamviśanti*, they move towards and enter into; *annam*, food. Hence it is reasonable that food is Brahman. This is the idea. He having practised concentration in this way; and *tat vijñāya*, having known that food, as Brahman, from its characteristics as well as reasoning; *varuṇam pitaram upasasāra*, approached his father Varuṇa; *punaḥ eva*, over again; with, *iti*, this, formal request, “*Adhīhi bhagavaḥ brahma*, O revered sir, teach me Brahman.”

Objection: What was, again, the occasion for his doubt?

The *answer* is: Because food is seen to have an origin.

Concentration is repeatedly inculcated in order to emphasise the fact of its being the best discipline. The idea is this: “Concentration alone is your discipline till the description of Brahman can be pushed no further and till your desire to know becomes quietened. Through concentration alone, you crave to know Brahman.” The rest is easy.

CHAPTER III

प्राणो ब्रह्मेति व्यजानात् । प्राणाद्धचेव खल्विमानि
भूतानि जायन्ते । प्राणेन जातानि जीवन्ति । प्राणं
प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितर-
मुपससार । अधीहि भगवो ब्रह्मेति । तः होवाच । तपसा
ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स
तपस्तप्त्वा ॥ १ ॥ इति तृतीयोऽनुवाकः ॥

1. he knew the vital force as Brahman;¹ for from the vital force, indeed, spring all these beings; having come into being, they live through the vital force; they move towards and enter into the vital force. Having known thus, he again approached his father Varuṇa with the (formal) request, "O, revered sir, teach me Brahman". To him he (Varuṇa) said, "Crave to know Brahman through concentration; concentration is Brahman. He practised concentration. Having practised concentration,

CHAPTER IV

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि
भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः
प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितर-
मुपससार । अधीहि भगवो ब्रह्मेति । तः होवाच । तपसा
ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स
तपस्तप्त्वा ॥ १ ॥ इति चतुर्थोऽनुवाकः ॥

1. he knew mind as Brahman; for from mind, indeed, spring all these beings; having been born,

¹As Virāṭ (the food-Brahman) has an origin, Virāṭ could not fully answer the description. So Bṛgu pushed on his inquiry to arrive at Hiraṇyagarbha, conceived of as possessing vital energy. Then he reached the same Hiraṇyagarbha, as possessed of mental energy, and lastly as possessed of the energy of knowledge (See footnotes, p. 357).

they are sustained by mind; and they move towards and merge into mind. Having known that, he approached his father Varuṇa again and made the (formal) request, "O revered sir, teach me Brahman. To him he (Varuṇa) said: "Crave to know Brahman through concentration; concentration is Brahman. He practised concentration. He having practised concentration,

CHAPTER V

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्धचेव खल्विमानि
भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं
प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितर-
मुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा
ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स
तपस्तप्त्वा ॥ १ ॥ इति पञ्चमोऽनुवाकः ॥

1 he knew knowledge as Brahman; for from knowledge, indeed, spring all these beings; having been born, they are sustained by knowledge; they move towards and merge in knowledge. Having known that, he approached his father Varuṇa again, with the (formal) request, "O revered sir, teach me Brahman. To him he (Varuṇa) said: "Crave to know Brahman through concentration; concentration is Brahman." He

practised concentration. He having practised concentration,

CHAPTER VI

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्धचेव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति । सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता । स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥ इति षष्ठोऽनुवाकः ॥

1. he knew Bliss as Brahman; for from Bliss, indeed, all these beings originate; having been born, they are sustained by Bliss; they move towards and merge in Bliss. This knowledge realised by Bhṛgu and imparted by Varuṇa (starts from the food-self and) terminates in the supreme (Bliss), established in the cavity of the heart. He who knows thus becomes firmly established; he becomes the possessor of food and the eater of food; and he becomes great in progeny, cattle and the lustre of holiness, and great in glory.

Thus becoming pure through concentration and failing to find the characteristics of Brahman, in their fullness, in the selves composed of the vital force etc., Bhṛgu pene-

trated inside by degrees, and with the help of concentration alone realised the innermost Bliss that is Brahman. Therefore the idea conveyed by this topic is that anyone who is desirous of knowing Brahman should undertake the concentration of internal and external organs, which is the most excellent practice of *tapah* (austerity).

Now standing aside from the story, the Upaniṣad states the purport of the story in its own words: *sā eṣā*, this, then, is; the *vidyā*, knowledge; (which was) *bhārgavī*, realised by Bhṛgu; (and) *Vāruṇī*, imparted by Varuṇa; (which) commencing from the self, constituted by food, *pratiṣṭhitā*, culminates; in the supreme, non-dual Bliss that is lodged *parame vyoman*, in the cavity that is the supreme space within the heart. Anybody else, who realises the Bliss that is Brahman by entering through this very process and through concentration alone as his aid—that man, too, in consequence of his knowledge becoming firmly rooted, gets similarly fixed in the Bliss that is the supreme Brahman; that is to say, he becomes Brahman Itself.

- Moreover, a visible result is being vouchsafed for him: *Annavān* has to be taken in the sense of one who is possessed of plenty of food, since knowledge would get no credit if the term meant simply possession of food as such, for that is a patent fact in the case of everybody. Similarly, *annādaḥ*, (derived in the sense of an eater of food), means that he is blest with good digestion. *Mahān bhavati*, he becomes great. In what does the greatness consist? The answer is: *prajayā*, in sons etc.; *paśubhiḥ*, in cows, horses, etc.; *brahmavarcasena*, in the lustre resulting from the control of external and internal organs, knowledge, etc. He becomes *mahān*, great; *kīrtiyā*, through fame, from a virtuous life.

CHAPTER VII

अन्नं न निन्द्यात् । तदन्नम् । प्राणो वा अन्नम् । शरीर-
मन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः
प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने
प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥
इति सप्तमोज्जुवाकः ॥

1. His vow is that, he should not deprecate food. The vital force is verily the food, and the body is the eater; for the vital force is lodged in the body. (Again, the body is the food and the vital force is the eater, for) the body is fixed on the vital force. Thus (the body and vital force are both foods; and) one food is lodged in another. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness and great in glory.

Moreover, since Brahman is realised through the portal of food, *na nindyāt*, one should not deprecate; *annam*, food; just as one would not cavil at his teacher. (This is) *tad-vratam*, a vow that is enjoined for him who knows Brahman thus. The inculcation of the vow is meant for the praise of food; and food is worthy of praise, since it is an aid to the realisation of Brahman. *Prāṇah vai*

annam, the vital force is verily a food, for the vital force is encased in the body. Anything that is encompassed by another becomes the food of the latter; and *śarīre prāṇaḥ pratiṣṭhitah*, the vital force is lodged in the body; therefore the vital force is the food, and *śarīram annādam*, the body is the eater. Similarly, the body, too, is a food and the vital force is an eater. Why? Since *prāṇe śarīram pratiṣṭhitam*, the body is fixed on the vital force, since the continuation of the body is dependent on the latter. Therefore both of these two—the body and the vital force—are (mutually) food and eater. In the aspect of their being lodged in each other, they are food; and in the aspect of being the support of each other they are eaters. Hence both the vital force and the body are food and eater. *Saḥ yuḥ*, he who; *veda*, knows; *etat annam anne pratiṣṭhitam*, this food as established on food; *pratiṣṭhati*, becomes firmly established—in the very form of food and eater. Moreover, he *bhavati*, becomes; *annavān*, a possessor of (plenty of) food; *annādaḥ*, an eater (i.e. a digester) of food. All these are to be explained as before.

CHAPTER VIII

अन्नं न परिचक्षीत । तद्ब्रतम् । आपो वा अन्नम् ।
 ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः
 प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने
 प्रतिष्ठितं वेद प्रतिष्ठति । अन्नवानन्नादो भवति ।
 महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ॥ १ ॥
 इत्यष्टमोऽङ्गवाकः ॥

1. His vow is that he should not discard food. Water, indeed, is food; fire is the eater; for water is established on fire. (Fire is food and water is the eater, for) fire resides in water. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness, and great in glory.

Annam na paricakṣīta, he should not discard food. This is a vow for him, which is meant as a praise (for food) just as before. Thus the food, that is not ignored through ideas of good or bad, becomes eulogised and heightened in esteem. The idea, as explained before, should be similarly understood to be implied in the subsequent texts: *ūpaḥ vai annam*, water, indeed, is food, etc!

CHAPTER IX

अन्नं बहु कुर्वीत । तद्व्रतम् । पृथिवी वा अन्नम् ।
 आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे
 पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य
 एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो
 भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्
 कीर्त्या ॥ १ ॥ इति नवमोऽनुवाकः ॥

1. His vow is that he should make food plentiful. Earth is food; space is the eater; for earth is placed in space. (Space is food; and earth is eater, for) space is placed on earth. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness and great in glory.

The vow to make food plentiful is meant for one who worships fire and water as possessed of the attributes of food and eater in the way that was mentioned by the text, "water is established on fire" etc. (in the preceding chapter).

CHAPTER X

न कंचन वसतौ प्रत्याचक्षीत । तद्व्रतम् । तस्माद्यया
 कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्या-
 चक्षते । एतद्वै मुखतोऽन्नं राद्धम् । मुखतोऽस्मा अन्नं
 राध्यते । एतद्वै मध्यतोऽन्नं राद्धम् । मध्यतोऽस्मा अन्नं
 राध्यते । एतद्वा अन्ततोऽन्नं राद्धम् । अन्ततोऽस्मा अन्नं
 राध्यते ॥ १ ॥ य एव वेद । क्षेम इति वाचि । योगक्षेम
 इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति पादयोः ।
 विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः । अथ दैवीः ।
 तृप्तिरिति वृष्टौ । बलमिति विद्युति ॥ २ ॥

1-2. His vow is that he should not refuse anyone come for shelter. Therefore one should collect plenty of food by whatsoever means he may. (And one should collect food for the further reason that) they say, "Food is ready for him". Because he offers cooked food in his early age with honour, food falls to his share in the early age with honour. Because he offers food in his middle age with medium courtesy, food falls to his share in his middle age with medium honour. Because he offers food in this old age with scant esteem, food falls to his share in old age with scant consideration. To him who knows thus (comes the result as described).

(Brahman is to be meditated on) as preservation in speech; as acquisition and preservation in exhaling and inhaling; as action in the hands; as movement in the feet; as discharge in the anus. These are meditations on the human plane.

Then follow the divine ones. (Brahman is to be meditated on) as contentment in rain; as energy in lightning.

So also there is a vow for one who meditates on earth and space (as mutually food and eater): *na pratyūcakṣīta*, he should not refuse; *kam cana*, anybody, whomsoever; *vasatau*, in the matter of dwelling. The meaning is that

he should not turn back anybody who may come for shelter. Since, if shelter is given, food, too, must be supplied, therefore *yayā kayā ca vidhayā*, by any means whatsoever; *piāpnuyāt bahu annam*, he should get, i.e. collect, plenty of food. Since the enlightened people (i.e. meditators) possessed of food, *ācakṣate*, “*Annam arādhi asmai*, food has been cooked for this man,” and they do not refuse him by saying “There is no food”, therefore also, one should acquire plenty of food. This is how this portion should be construed with the earlier. Moreover, the greatness of the gift of food is being stated: Food greets one back in that very manner and at that very period (of life) in which it is offered. How? That is being explained: *Etat vai*, the fact that, *annam*, food; *rāddham*, cooked; *mukhataḥ*, in early age, or with the best attitude, with veneration; “he offers to the guest seeking food”, this much is to be added to complete the sentence. What result will he get? The answer is: *Asmai*, for this one—for the giver of food; *annam rādhyate*, food is cooked; *mukhataḥ*, in the early age, or in the best manner. The idea is that food falls to his share just as it was offered. Similarly, *madhyataḥ* means during the middle part of life, and with middling courtesy. Thus, too, *antataḥ* means in the old age, and with scant courtesy, i.e. with discourtesy. In that manner *annam rādhyate asmai*, food is cooked for him, food accrues to him. *Yaḥ evam veda*, he who knows thus—knows the greatness of food as stated to him befalls the afore-said result of that gift.

Now is being stated a process of meditation on Brahman: *Kṣemah* means the preservation of what has been acquired. Brahman is to be meditated on as existing *vāci*, in speech, in the form of preservation. *Yogaḥ* means the

acquisition of what is not in possession. Though these acquisition and preservation occur so long as exhaling and inhaling function vigorously, still they are not brought about by the mere fact of living. What are they, then, due to? They are caused by Brahman. Therefore Brahman is to be meditated on as existing *prāṇāpānayoḥ*, in exhalation and inhalation, in the form of acquisition and preservation. Similarly, with regard to the other succeeding cases, Brahman is to be meditated on as identified with each one. Since work is done by Brahman, Brahman is to be meditated on as existing *hastayoḥ*, in the hands; *karma iti*, in the form of work; *gatiḥ iti*, as movement; *pādayoḥ*, in the feet; *vimuktiḥ iti*, as discharge; *pāyau*, in the anus. *Iti*, these are; *samājñāḥ*, cognitions, perceptions i.e. meditations; which are *mānuṣīḥ* (should be rather *mānuṣyaḥ*), pertaining to men, belonging to the physical body. *Atha*, after this; *daivīḥ*, (should be rather *daivyaḥ*), divine, the meditations pertaining to the gods—are being related. *Tṛptiḥ iti vṛṣṭau*, as satisfaction in rain. Since rain causes contentment by producing food etc., Brahman is to be meditated on as existing in rain in the form of contentment. Similarly, in the case of other things, Brahman is to be meditated on as existing in those forms. So also It is to be meditated on as energy in lighting.

यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । प्रजाति-
रमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे । तत्प्रतिष्ठेत्यपा-
सीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत ।
महान्भवति । तन्मन इत्युपासीत । मानवान्भवति ॥ ३ ॥
तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद्ब्रह्मेत्युपा-

सीत । ब्रह्मवान्भवति । तद्ब्रह्मणः परिमर इत्युपासीत ।
पर्येणं म्रियन्ते द्विपन्तः सपत्नाः । परि येऽप्रिया भ्रातृव्याः ।
स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥४॥

3-4. Brahman is to be worshipped as fame in beasts; as light in the stars; as procreation, immortality, and joy in the generative organ; as everything in space. One should meditate on that Brahman as the support; thereby one becomes supported. One should meditate on that Brahman as great; thereby one becomes great. One should meditate on It as thinking; thereby one becomes able to think. One should meditate on It as bowing down; thereby the enjoyable things bow down to one. One should meditate on It as the most exalted; thereby one becomes exalted. One should meditate on It as Brahman's medium of destruction; thereby the adversaries that envy such a one die, and so do the enemies whom this one dislikes.

This being that is in the human personality, and the being that is there in the sun are one.

(Brahman is to be worshipped) as *yaśaḥ*, fame; *paśuṣu*, among animals;¹ as *jyotiḥ*, light, *nakṣatreṣu*, among stars. *Prajātiḥ*, procreation; *amṛtam*, immortality, getting of immortality—this being brought about by the son's repay-

¹ i. e. as existing in cattle-wealth, since wealth makes a man famous.

ing the debts; *ānandaḥ*, happiness—all these originate from the organ of generation and Brahman is to be meditated on as existing in those forms in the generative organ. Since *sarvam*, everything, is placed *ākāśe* in space (or the Unmanifested); therefore one should meditate thus: “All that is in space is Brahman.” And that space, too, is Brahman. Therefore that space-Brahman is to be meditated on as the support of all. By meditating on the attribute of being a sustainer, one becomes well established. So also with regard to the previous cases, it is to be understood that any effect that is produced by any of the factors,¹ is but Brahman only; and by meditating on that (effect as Brahman) one becomes possessed of it. This also follows from another Vedic text, “As he worships Him, so he becomes” (Mudgalopaniṣad, III. 3). *Tat mahāḥ* etc.: *upāsīta*, one should worship *tat*, that (Brahman), *mahāḥ iti*, as possessed of greatness; (thereby) *bhavati mahān*, one becomes great. *Tat manaḥ* etc.: (Brahman should be meditated on as) *manaḥ*, thinking; (thereby) *bhavati mānavān*, he becomes able to think. *Tat namaḥ*, etc.: *namaḥ* means² bowing down, (possessed of suppleness); Brahman is to be worshipped as possessed of suppleness; (thereby) *kāmāḥ*, desires, things that are desired, i.e. enjoyable things; *namyante*, bow down; *asmāi*, to such a meditator. *Tat brahma* etc.: One should meditate on *tat*, that Brahman; *brahma iti*, as the most exalted; (thereby) one *bhavati brahmavān*, becomes possessed of that quality of being the most exalted.² *Tat brahmaṇaḥ* etc.: *parimaraḥ* is derived in the sense of that in which die, from all sides, the five

¹ e.g. preservation, produced by speech, is Brahman.

² Like Virāt, possessed of all gross means of enjoyment.

gods, viz. Lightning, Rain, Moon, Sun, and Fire. Therefore air is their *parimarah*, destruction—in accordance with another Vedic text, (“Air [Virāt] is, indeed, the devourer”, Ch. IV. iii. 1). Again, this very air is non-different from space; hence space is *brahmaṇaḥ parimarah*, Brahman’s medium of destruction. *Upāsīta*, one should meditate on *tat*, that space, which is non-different from air,¹ as Brahman’s medium of destruction. (As a result) *sapatnāḥ*, adversaries; who are *dviṣataḥ*, envious; *enam*, towards this man; *pari miyante*, part with their lives. There may be adversaries, who are not envious; hence the singling out in this form, “the envious adversaries”. Those adversaries that are envious towards this man die. Moreover, *ye bhrātrīvyāḥ*, those adversaries (of this man); who are *apriyāḥ*, disliked (by him), though they may not be spiteful—they, too, die.

Beginning with the text, “the vital force is, indeed, the food, and the body is eater”, and ending with space, the entire creation has been shown as food and eater.

Objection: It might have been said so; what of that?

Answer: Thereby is proved this: Worldly existence, comprising enjoyment and enjoyership, pertain only to created things, but not to the Self; yet it is superimposed on the Self through ignorance.

Objection: The Self, too, is a product of the supreme Self, and hence the Self’s worldly existence is quite in order.

Answer: No, for the Upaniṣad refers to the entry of the Transcendental (Brahman). In the text, “Having created that, He entered into that very thing” (Tai.II.vi. 1),

¹ Since air comes out of space.

the entry into creation is predicated of the transcendental supreme Self which is the cause of space etc. Hence the Self which has entered into creation as the individual soul is none other than the supermundane, supreme Self. Moreover, this follows from the propriety of the same entity being the subject of the two verbs in the expression, "having created, he entered". If the two verbs implying creation and entry have the same subject, then only is the suffix *ktvā* (-ing) justifiable.

Objection: But the one which enters undergoes a change.

Answer: No, since entry has been explained away by giving it a different meaning (II.vi.).

Objection: May not the entry be through a change of attributes, since such a categorical text as "entering in the form of this individual soul, (let me evolve name and form)" (Ch. VI.iii.2) speaks of entry under a different mode.

Answer: No, since reinstatement into the earlier mode is spoken of in "Thou art That" (Ch.VI.viii-xvi).

Objection: It is a meditation, involving the superimposition of the greater on the less, which is calculated to remove a change that has come over one (of the two).

Answer: No, for the two are placed on the same pedestal in the text, "That is truth, That is the Self; and thou art That." (*ibid.*)

Objection: The worldly state of the individual soul is a perceived reality.

Answer: No, for the perceiver cannot be perceived (Bṛ.II.iv.14).

Objection: The (individual) Self, as endowed with worldly attributes is perceived.

Answer: Not so; (for if they are real attributes of the Self, then), since the attributes of a thing are non-separable from the substratum, they cannot reasonably become objects of perception, just as heat and light (of fire) cannot be subjected to burning or illumination (by fire).

Objection: The soul is inferred to be possessed of sorrow etc., since fear etc. are seen (in it).

Answer: No; for fear etc. and sorrow cannot be the qualities of the perceiver (soul), since they are perceived (by it).

Objection: This runs counter to the (Sāṃkhya) scripture promulgated by Kapila, and to the science of logic built up by Kaṇāda and others.

Answer: Not so; for if they have no Vedic basis or if they are opposed to the Vedas, it is reasonable to call them erroneous. And from the Vedas, as well as, from reasoning, the Self is proved to be transcendental. Besides, this follows from the unity of the Self.

Objection: How is that unity?

Answer: That is being stated (in *saḥ, yaḥ ca ayam* etc.). The whole of the text, *saḥ yaḥ ca ayam* etc., is to be construed as already explained (Tai.II.viii.5).

स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमय-
मात्मानमुपसंक्रम्य । एतं प्राणमयमात्मानुपसंक्रम्य । एतं
मनोमयमात्मानमुपसंक्रम्य । एतं विज्ञानमयमात्मानमुप-
संक्रम्य । एतमानन्दमयमात्मानमुपसंक्रम्य । इमाँल्लोका-
न्कामान्नी कामरूप्यन्संचरन् । एतत् साम गायन्नास्ते ।

हा३वु हा३वु हा३वु ॥ ५ ॥ अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नादो३ऽहमन्नादो३ऽहमन्नादः । अहःश्लोककृदहः
 श्लोककृदहः श्लोककृत् । अहमस्मि प्रथमजा ऋता३स्य । पूर्वं
 देवेभ्योऽमृतस्य ना३भायि । यो मा ददाति स इदेव मा३ऽऽवा ।
 अहमन्नमन्नमदन्तमा३द्भि । अहं विश्वं भुवनमभ्यभवा३म् ।
 सुवर्नं ज्योतीः । य एव वेद । इत्युपनिषत् ॥ ६ ॥

इति दशमोऽनुवाकः ॥

इति भुगुवल्ली समाप्ता ॥

5-6. He who knows thus, attains, after desisting from this world, this self made of food. After attaining this self made of food, then attaining this self made of vital force, then attaining this self made of mind, then attaining this self made of intelligence, then attaining this self made of bliss, and roaming over these worlds with command over food at will and command over all forms at will, he continues singing this *sāma* song: "Halloo! Halloo! Halloo! I am the the food, I am the food, I am the food; I am the eater, I am the eater, I am the eater; I am the unifier, I am the unifier, I am the unifier; I am (Hiraṇyagarbha) the first born of this world consisting of the formed and the formless, I (as Virāṭ) am earlier than the gods. I am the navel

of immortality. He who offers me thus (as food), protects me just as I am. I, food as I am, eat him up who eats food without offering. I defeat (i.e. engulf) the entire universe. Our effulgence is like that of the sun. This is the Upaniṣad.

Starting from the self, constituted by food, and *ānandamayam ātmānam upasaṅkramya*, reaching the self, constituted by joy; *āste*, he sits (continues) *gāyan*, singing on, *etat sāma*, this *sāma* (song).

The meaning of the *Ṛg-mantra*—“*Satyam jñānam* etc.—Brahman is truth, knowledge,” etc. (II.i.)—has been explained elaborately in the Part *On Bliss*, which is an exposition of it. But the meaning of the statement of its result contained in the text, “He enjoys, as identified with the all-knowing Brahman, all desirable things simultaneously” (II.i.), has not been elaborated. Now the following text begins, since it remains to be shown what these results are, what the objects of all those desires are, and how he enjoys them simultaneously in his identity with Brahman. As to that, in the story of the father and the son (in Part III), that is supplementary to the knowledge imparted earlier (in Part II), concentration has been spoken of as a means for the knowledge of Brahman. Besides, it has been shown how the creation, beginning from space and ending with food, can be divided into the eater and the eaten; and the meditations on Brahman have been referred to. Furthermore, all the enjoyments that there are and pertain to diverse products like space etc., have been shown to be the results of multifarious means that are systematically related to their results. On the attainment of unity, however, there cannot logically remain any desire or desirer, since all

diversity becomes merged in the Self. So how can one enjoy all desires simultaneously in the state of identity with Brahman? In answer to this question it is being said that this is possible because of his becoming the Self of all. To the question, "How is there an attainment of identity with the Self of all?"—the answer is: Having discarded excellence and non-excellence as a result of the knowledge of the identity of the Self existing in the individual and the sun, having attained in succession the selves—starting with the one made of food and ending with the one constituted by bliss—that are fancied through ignorance, and having realised, as a result, Brahman which is truth, knowledge, and infinity, which is unchangeable etc. by nature, which is natural Bliss, and which is birthless, immortal, fearless, and non-dual; and then (that man of knowledge) *anusam̐caran*, wandering; on *imān lokān*, these worlds—the earth etc.; this is how the expression *imān lokān* is to be construed with the remote word *anusam̐caran*. Wandering how? (Becoming) *kāmānnī*—one who gets *anna*, food, according to *kāma*, wish, is *kāmānnī*, (having command over food at will); similarly, one who gets *rūpas*, forms, according to his wish is *kāmarūpī*: wandering on all these worlds, in his identity with all, i.e. perceiving all these worlds as the Self. What does he do? *Etat sāma gāyan āste*: *āste*, he continues; *gāyan*, singing, uttering; *etat sāma*, this *sāma* (song). Brahman Itself is the *sāma*, because It is *sama*, equal, non-different from everything. (So the idea is): He continues declaring the unity of the Self as also announcing, for the good of others, the result of that knowledge consisting in absolute contentment.

How does he sing? (He sings): *Hā-ā-ā vu, hā-ā-ā-vu, hā-ā-ā- vu*: the expression is used in the sense of halloo to indicate supreme surprise. What, again, is that surprise? The answer is: Although I am really the untainted, non-dual Self, still I am *annam*, the food, as also *annādaḥ*, the eater. Moreover, *aham ślokakṛt*: *śloka* means union—union of the food and the eater; the conscious being encompassing that union is the *ślokakṛt*. Or the expression may mean this: I bring about the assemblage of food itself, which is naturally meant for somebody other than itself, viz the eater, and which becomes diversified owing to this very fact. The three repetitions are meant for expressing astonishment. *Aham asmi*, I am, *prathamajāḥ* (is the same as *prathamajāḥ*), the first born (Hiraṇyagarbha); *ṛtasya*, of this world, consisting of the formed and the formless; and (I am *Virāt* which is) *pūrvam*, earlier; *devebhyaḥ*, than the gods. (I am) *nābhiḥ* the navel, middle part; *amṛtasya*, of immortality, i.e. the immortality of living beings is in my keeping. *Yaḥ*, anyone who, *dadāti mā*, offers me, to those who beg food —talks of me as the food; *sah*, he; *iti*, in this way; *āvāḥ*, i.e. *avati*, protects (me); *evam*, intact and just as I am. On the contrary, *aham*, I; who am but *annam*, the food, for the present; *admi*, eat up; *adantam annam*, that eater of food — any other man, who eats food without offering me in the form of food to his solicitors at the proper time.

At this point someone may say: “If this be so, I am afraid of liberation, consisting in becoming the Self of all. Let my worldly existence itself continue; for even though liberated, I shall still be food to be eaten by somebody.” (The answer) is: Do not entertain such a fear, for the enjoyment of all the desirable things falls within the range of

relative existence. But this man of knowledge has become Brahman by transcending, through illumination, all that is described as the eater and the eaten which fall within the domain of empirical experience and which are the creations of ignorance. For him there exists nothing separately of which he can be afraid. Hence there is nothing to be afraid of in liberation.

Objection: If this be so, then what is meant by saying, "I am the eaten and the eater"?

Answer: This phenomenal existence, constituted by the eater and the eaten, that endures as a product, is nothing but a phenomenon; it is not a real substance. But though it is so, still, having in view the fact that it exists because of Brahman and that it is reduced to a non-entity apart from Brahman, this phenomenon is referred to in the text, "I am food" etc., for the sake of recommending the state of identity with Brahman which follows from the knowledge of Brahman. Therefore, when ignorance is eradicated, there cannot exist for the man, identified with Brahman, any remnant of such taints as fear which are the creations of ignorance. Accordingly, *aham*, I; *abhya-bhavām*, overwhelm, engulf in my true nature as God; *viśvam*, the whole, *bhuvanam*, universe—derivatively meaning that which is enjoyed by all beings counting from Brahmā, or that on which all creatures are born. *Suvaḥ na jyotiḥ*: *Suvaḥ* is the sun; *na* expresses similitude. The meaning is: Our *jyotiḥ*, effulgence, is ever-shining *suvaḥ na*, like the sun. *Iti upaniṣad*, this is the knowledge of the supreme Self, inculcated in the two Parts (II and III). To him come the aforesaid fruits who masters the above-mentioned Upaniṣad by attaining the stature of Bhṛgu

after the acquisition of control over the inner and outer organs, dispassionateness, imperturbability, and concentration.

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं कर-
वावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्ति शान्तिः शान्ति ॥

