

॥ तैत्तिरीयोपनिषत् ॥
प्रथमा शीक्षावल्ली

TAITTAREYA
UPANISHAD – 1
Sheeksha Valli

*The Science of
Vedic Chanting*

“THE SANDEEPANY EXPERIENCE”

TEXT
36.01

Reflections by
SWAMI GURUBHAKTANANDA



Sandeepany's Vedanta Course

List of All the Course Texts in Chronological Sequence:

Text No.	TITLE OF TEXT	Text No.	TITLE OF TEXT
1	<i>Sadhana Panchakam</i>	24	<i>Hanuman Chalisa</i>
2	<i>Tattwa Bodha</i>	25	<i>Vakya Vritti</i>
3	<i>Atma Bodha</i>	26	<i>Advaita Makaranda</i>
4	<i>Bhaja Govindam</i>	27	<i>Kaivalya Upanishad</i>
5	<i>Manisha Panchakam</i>	28	<i>Bhagavad Geeta (Discourse --)</i>
6	<i>Forgive Me</i>	29	<i>Mundaka Upanishad</i>
7	<i>Upadesha Sara</i>	30	<i>Amritabindu Upanishad</i>
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9	<i>Dhanyashtakam</i>	32	<i>Tapovan Shatkam</i>
10	<i>Bodha Sara</i>	33	<i>The Mahavakyas, Panchadasi 5</i>
11	<i>Viveka Choodamani</i>	34	<i>Aitareya Upanishad</i>
12	<i>Jnana Sara</i>	35	<i>Narada Bhakti Sutras</i>
13	<i>Drig-Drishya Viveka</i>	36.01	<i>Taittiriya Upanishad – Chap 1</i>
14	<i>“Tat Twam Asi” – Chand Up 6</i>	37	<i>Jivan Sutrani (Tips for Happy Living)</i>
15	<i>Dhyana Swaroopam</i>	38	<i>Kena Upanishad</i>
16	<i>“Bhoomaiva Sukham” Chand Up 7</i>	39	<i>Aparoksha Anubhuti (Meditation)</i>
17	<i>Manah Shodhanam</i>	40	<i>108 Names of Pujya Gurudev</i>
18	<i>“Nataka Deepa” – Panchadasi 10</i>	41	<i>Mandukya Upanishad</i>
19	<i>Isavasya Upanishad</i>	42	<i>Dakshinamurty Ashtakam</i>
20	<i>Katha Upanishad</i>	43	<i>Shad Darshanaah</i>
21	<i>“Sara Sangrah” – Yoga Vasishtha</i>	44	<i>Brahma Sootras</i>
22	<i>Vedanta Sara</i>	45	<i>Jivanmuktananda Lahari</i>
23	<i>Mahabharata + Geeta Dhyanam</i>	46	<i>Chinmaya Pledge</i>

A NOTE ABOUT SANDEEPANY

Sandeepany Sadhanalaya is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramacharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace the Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

– The Author, 8th September, 2019, Sacred Birthday of Sri Swami Sivananda

Om Namah Shivaaya!

Text

36.01



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प्रथमा शीक्षावल्ली

“Sheeksha Valli – Science of Vedic Chanting”

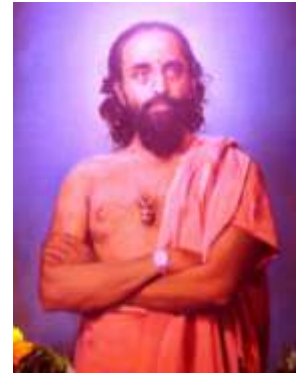
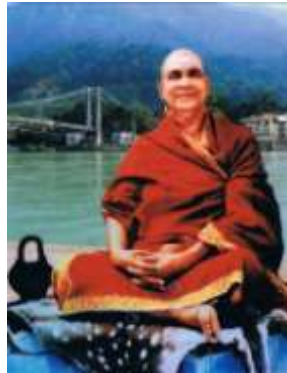
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Reflections

by Swami Gurubhaktananda

on the Series of 14 Lectures by Swami Advayanandaji
Acharyaji for 15th Batch Vedanta Course
at Sandeepany Sadhanalaya, Powai, Mumbai.

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Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

Swami Chinmayananda

SERIES THEME: “Piercing the Clouds; Crossing the Seas”.

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Personal Dedication

1. To my Late Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan

who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Pujya Sri Swami Vimalanandaji Maharaj (1932-2019)

the Late President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Pujya Sri Swami Tejomayanandaji (Guruji)

for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji

my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.

TAITTIRIYA UPANISHAD – 1

“Sheeksha Valli – Vedic Chanting”



॥ तैत्तिरीयोपनिषत् ॥

प्रथमा शीक्षावल्ली

SHEEKSHAA VALLI

PART 1: 12 No. Anuvakas (Chapters)

THE SCIENCE OF VEDIC CHANTING

INTRODUCTION

Although the *Upanishads* are Artha Pradhaan, i.e. they have the predominant purpose of conveying a spiritual message, that does not make it less important to chant the verse correctly with proper intonation. The Rishis do want us to chant in the right way, for the words themselves have their own impact on our mind. Indeed, if we are careless in the chanting, it is easily possible in a language like Samskrit that we change the meaning of the word, and sometimes even convey the very opposite of what is meant.

Shiksha or **Sheeksha**, as it is used here under Vedic license, is the science of Vedic phonetics. It governs the correct pronunciation of the syllables which make up the text. Knowledge of all the rules of this science is necessary for the correct recitation and intonation of any Samskrit verses, particularly those found in the Vedas.

At the very start of our Course at Sandeepany, we underwent a thorough training in the art of Vedic Chanting. The recitation of the most important Suktams in the early part of the Course, in accordance with all the rules mentioned in this Part, was an essential part of the Course. We studied the Ganesha Atharva Sheersha, Medha Suktam, Purusha Suktam, Narayana Suktam, Shree Suktam, Durga Suktam and Ayushya Suktam.

This very Upanishad was chanted over a period of two full months, learning it line by line, by breaking up the words as well as chanting it in its final form with Sandhee.

The Rudram and Chamakam were then learnt under expert guidance, following a few other rules specific to them. Strict Brahmacharya and application of ash on the forehead were among these rules. The right pitch and speed of chanting was given special attention. Acharyaji also made sure that students did not break up the flow at the wrong points, especially at the Sandhees. Every rule of Anuvaka 1.2 was obeyed to the best of our ability.



TAITTIRIYA UPANISHAD – 1
“Sheeksha Valli – Science of Vedic Chanting”

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॥ इति प्रथमोऽनुवाकः ॥

मंगलाचरण

MANGALAACHARAN

Anuvaka 1.1

Invocatory Chant

Verse 1.1.1: The Yajur Veda Peace Invocation

१. ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।
२. शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ।
३. नमो ब्रह्मणे । नमस्ते वायो ।
४. त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मवदिष्यामि ।
५. ऋतंवदिष्यामि । सत्यंवदिष्यामि ।
६. तन्मामवतु । तद्वक्तारमवतु ।
७. अवतुमाम् । अवतुवक्तारम् ।
८. ॐ शान्तिः शान्तिः शान्तिः ।

॥ १.१.१ ॥

1. ॐ शं नो मित्राः शं वरुणाः । शं नो भवत्वयामा ।
2. शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमाः ।
3. नामो ब्रह्मणे । नमस्ते वायो ।
4. tvamēva pratyakṣam brahmāsi |
tvāmēva pratyakṣam brahma vadiṣyāmi |
5. ṛtam vadiṣyāmi | satyam vadiṣyāmi |
6. tanmānavatu | tadvaktāramavatu |
7. avatu mām | avatu vaktāram |
8. ॐ शान्तिः शान्तिः शान्तिः

॥ 1.1.1 ॥

1	<i>om shan nah mitrah sham varunah;</i>	<i>Om. May Mitra be propitious to us; May Varuna bless us;</i>
	<i>shan nah bhavatu aryamaa;</i>	<i>May the blessings of Aryamaa be with us;</i>
2	<i>shan nah indrah brihaspatih;</i>	<i>May we have the Grace of Indra and Brihaspati;</i>
	<i>shan nah vishnuh urukramaha;</i>	<i>May Vishnu the all-pervading, be propitious to us;</i>
3	<i>namah brahmanah;</i>	<i>Salutations to Brahman!</i>
	<i>namah te vayuh;</i>	<i>Salutation to Thee, O Vayu! (Pratyag Brahman)</i>
4	<i>twam eva pratyaksham brahma asi;</i>	<i>Thou art the visible Brahman;</i>
	<i>twam eva pratyaksham</i>	<i>Thee alone as the visible</i>

	<i>brahma vadishyaami;</i>	<i>Brahman shall I consider;</i>
5	<i>ritam vadishyaami;</i>	<i>Thou art the (Vyavaharic) Dharma “Right”;</i>
	<i>satyam vadishyaami;</i>	<i>Thou art the (Paramarthic) Supreme “Good”;</i>
6	<i>tat maam avatu;</i>	<i>May That protect me!</i>
	<i>tat vaktaaram avatu;</i>	<i>May that protect the teacher (speaker)!</i>
7	<i>avatu maam;</i>	<i>Please protect me!</i>
	<i>avatu vaktaaram;</i>	<i>Please protect the teacher!</i>
8	<i>om shaantih, shaantih, shaantih</i>	<i>Om Shantih, Shantih, Shantih!</i>

The above is chanted by both the teacher and the student. It is chanted at the beginning of each day’s class.

The **Vedic Deities** are expressions of cosmic forces. They symbolize the Divine Power. The Deities known to us today such as Sri Rama and Sri Krishna are a later development of the Pauranic age. They were not known in the Vedic times.

In this verse, **Vayu** is used in a very special sense to signify the Supreme Brahman in His form as the indwelling Presence in all creatures. This is called Pratyak Brahman, the inner Self.

Ritam and **Satyam** are very similar in meaning, referring to the Truth. However, the difference in their meanings here is that Ritam refers to the expression of Truth in the phenomenal world, whereas Satyam is absolute Truth in the realm of Infinite Reality.

The protection sought at the end of the verse is primarily to be considered as spiritual protection – the strength and one-pointedness of the mind, the purity obtained through living the pure life of chastity – which needs to be carefully guarded especially during this learning phase of one’s spiritual growth. Naturally physical protection is also needed against harmful influences, unwholesome company, physical dangers, and so on.



॥ इति द्वितीयोऽनुवाकः ॥
शिक्षाशास्त्रार्थसङ्ग्रहः

SHEEKSHAA SHAASTRA
Anuvaka 1.2
Science of Vedic Phonetics

Verse 1.2:1: Sheekshaa – Vedic Phonetics

१. ॐ शीक्षां व्याख्यास्यामः ।
२. वर्णः स्वरः । मात्रा बलम् । साम सन्तानः ।
३. इत्युक्तः शिक्षाध्यायः ॥ १.२.१ ॥
१. ॐ śīkṣāṃ vyākhyāsyāmaḥ |
२. varṇaḥ svaraḥ | mātrā balam | sāma santānaḥ |
३. ityuktaḥ śīkṣādhyāyaḥ ॥ 1.2.1 ॥

1	<i>om sheekshaam vyaakhyaasyaamah;</i>	<i>Om. the Science of Phonetics, shall now be explained by us. (It has 6 constituents . . .)</i>
2	<i>varnah swarah;</i>	¹ <i>Accent</i> or quality of sound, the ² <i>pitch</i> or level of sound;
	<i>maatras balam;</i>	³ <i>Measure</i> , and the ⁴ <i>effort</i> put into articulation;
	<i>saama santānah;</i>	Uniformity of ⁵ <i>speed</i> ; continuity or smooth ⁶ <i>flow</i> in recitation;
3	<i>iti uktah sheekshaa dhyaayah.</i>	<i>Thus has been explained the Science of Phonetics.</i>

The Rules in Sheeksha:

There are 6 constituents in the Science of Phonetics or Mantras:

i) **Varna**: the “basic sound” of alphabets or letters. There are 9 basic vowels; 6 combined vowels; 25 consonants; 4 semi-vowels; 4 Ushmana or aspirated consonants; and 3 main consonant combinations. This adds up to 51 characters in the full Samskrit alphabet, which is double the number of letters in English.

ii) **Swarah**: “accent or pitch” of the voice. In Vedic chanting, three notes are identified. They are *Udata* (elevated), *Swaritah* (normal), and *Anudata* (depressed or unaccented or low). In text these are clearly marked with strokes above or below the respective alphabets.

iii) **Maatraa**: this is the “measure of time or duration” for each syllable. *Hraswa* is the normal, short, single length duration. *Deergha* is the double or elongated length. *Pluta* is the multiple length, i.e. 3 or more Matras.

iv) **Balam**: This is the “strength” of the voice for a particular syllable. It indicates emphasis. A strong emphasis requires more effort in pronunciation.

v) **Saamah**: this is “*uniformity*” in the speed of the chanting. It is equivalent to rythm or beat in music. It should be quite brisk, sufficient not to make the recitation boring, but slow enough so that the letters can be heard clearly.

vi) **Santaana**: this controls the “*flow and continuity*” of the recitation. The Sandhee points require special attention in Santana. *Samhita* is another term used for these junctions.

The next section deals more with Samhitas or Sandhees.



॥ इति तृतीयोऽनुवाकः ॥
महासंहिता उपासनम्

MAHA-SAMHITAA UPASANAS
Anuvaka 1.3
The “Great Word-Junctions”

1.3.1a *Prayer by Teacher and Student*

१. सह नौ यशः । सह नौ ब्रह्मवर्चसम् ।

1. saha nau yaśaḥ | saha nau brahmavarcasam |

1	<i>saha nau yashah;</i> <i>saha nau brahmavarchasam.</i>	May we both attain Fame together. May we both obtain <u>spiritual pre-eminence</u>
---	---	--

1.3.1b *Meditations on Word Junctions (Sandhees)*

२. अथातः संहिताया उपनिषदम् व्याख्यास्यामः ।

३. पञ्चस्वधिकरणेषु ।

४. अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् ।

५. ता महासंहिता इत्याचक्षते । ॥ १.३.१ ॥

2. athātaḥ saṁhitāyā upaniṣadam vyākhyāsyāmaḥ |

3. pañcasvadhikaraṇēṣu |

4. adhilōkamadhijyautiṣam

adhividyamadhiprajamadhyātmam |

5. tā mahāsaṁhitā ityācakṣatē | ॥ 1.3.1 ॥

2	<i>atha atah samhitaayaa</i> <i>upa-nishadam yaakhyaasaamah;</i>	Now, therefore, the “ Meditation on Word Junctions ” is being stated by us,
3	<i>panchasu adhikaraneshu:</i>	through the following five (5) categories:
4	<i>i) adhilokam;</i>	i) <u>Adhilokam</u> , relating to the worlds;
	<i>ii) adhijyotisham;</i>	ii) <u>Adhijyotisham</u> , relating to the shining lights;
	<i>iii) adhividyam;</i>	iii) <u>Adhividyam</u> , relating to knowledge;
	<i>iv) adhiprajam;</i>	iv) <u>Adhiprajam</u> , relating to progeny;
	<i>v) adhyaatmam;</i>	v) <u>Adhyatmam</u> , relating to the body.
5	<i>taah mahaa-samhitaai iti</i> <i>aachakshate.</i>	These they call the Maha-Samhitas, the “ Great Word Junctions ”.

1 This particular prayer is significant in this context. It draws attention to the “junction” between the teacher and the student. Together, both attain fame.

From this point onwards it is not just a mechanical repetition of words, which even a child can do. We move forward in our study by introducing the basic principles of understanding word meanings.

To mark this milestone in his learning, the above prayer for the success of the teacher and the student is addressed to the Goddess of Learning.

2-3 This is done in the Taitiriya Upanishad in its own unique manner. A few Upasanas (exercises) are given here by which the capacity of the student is enhanced to grasp the meaning of the text. Through the practice of these Upasanas on mental concentration, the student is trained to start thinking of the meaning as well. The days of parrot-fashion repetition by the student are being crossed over.

The student touched on Sandhees at the end of the last section. Now we extend that knowledge into understanding what Sandhees are, and their power in assisting the flow.

Defining Terms Used in the Upasanas on Sandhees:

A brief explanation of Sandhee is given here for the benefit of readers not familiar with Samskrit. In Samskrit, we often find very long words. A whole sentence could appear to be just one word! In actual fact, such a word is made up of a number of smaller words, joined together (using certain rules) into a compound word. Each junction point of two words is called a **Sandhee**.

4 This gives the 5 subject matters or **Adhikaranas** of the Upasanas chosen.

Each of the 5 **Upasanas** (exercises) given here have the following four parts to it:

i) The first letter or ‘*Poorva Roopam*’ is actually the last letter of the first word;

ii) The last letter or ‘*Uttara Roopam*’ is the first letter of the second word;

iii) The meeting place or *Sandhee* is the junction point of these two words.

iv) The link or *Sandhaanam*, is the rule by which the two words are combined.

5 The topic being discussed is repeated. Its beginning and end points are defined.

FIVE UPASANAS ON SANDHEES

1.3:2 Upasana 1 – About the “Worlds”

६. अथाधिलोकम् ।

७. पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् ।

आकाशः सन्धिः । वायुः सन्धानम् ।

८. इत्यधिलोकम् ।

॥ १.३.२ ॥

6. athādhilōkam |

7. pṛthivī pūrvarūpam | dyauruttararūpam |

ākāśaḥ sandhiḥ | vāyuḥ sandhānam |

8. ityadhilōkam |

॥ 1.3.2 ॥

18	<i>atha adhyaatmam;</i>	<i>Then follows the teaching concerning the Body:</i>
19	<i>adharaa hanuh poorva roopam;</i>	<u>LOWER JAW</u> - is the first letter;
	<i>uttaraa hanuh utara roopam;</i>	<u>UPPER JAW</u> - is the last letter;
	<i>vaak sandhih;</i>	<u>SPEECH</u> - is the meeting place;
	<i>jihvaa sandhaanam;</i>	<u>TONGUE</u> - is the link;
20	<i>iti adhyaatmam.</i>	<i>This is the meditation with regard to the Body.</i>

Introduction to Upasanas

Each of the five Upasanas above is an exercise to be practised by the student. In an Upasana a symbol is used upon which the mind is focussed in order to be exercised. The symbol could be an object or an event. Through the present Upasanas, parrot-style repetition gives way naturally to a recitation with full awareness of meaning. In addition there develops an understanding of the sequence in which actions have to occur in order to obtain the desired results. Meaning and sequence are the objectives of the Upasanas.

As the student recites the words for each Upasana, he is forced to think of their meaning. He visualizes the first letter, last connect their meanings and grasp what is being meant by these “Sandhees” in Nature.

Upasana 4 is particularly significant: The students addressed are the Brahmacharis living in the Guru’s hermitage. They have not yet entered the householder’s stage. In spite of that, we see that the Upasana for progeny is taught to them with no reservations. Pujya Gurudev sees in this a wholesome attitude towards sex education, which prepared the Brahmacharis for the next stage of their life. He writes: “Instructions on sex, the most vital urge in man, were given out freely. Under a healthy social environment, this cannot bring about any deterioration in the moral life of the student.” The love, trust and openness prevailing in the Gurukula system is worth noting. We know that the student would be ‘meditating’ on this topic with intense visualization. The teacher had the faith that his students will not be disturbed by sensual thoughts while doing such an Upasana.

By engaging in these Upasanas, the student’s mind becomes very agile, imaginative, focused on meaning and naturally he gains the fruit of the exercises . . .

1.3:7: *The Fruits of these Upasanas*

२१. इतीमामहासंहिताः ।

२२. य एवमेता महासंहिता व्याख्याता वेद ।

२३. सन्धीयते प्रजया पशुभिः ।

ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन

॥ १.३.७ ॥

21. itīmāmahāsamhitāḥ |

22. ya ēvamētā mahāsamhitā vyākhyātā vēda |

23. sandhīyatē prajayā paśubhiḥ |

brahmavarcasēnānādīyēna suvargyēṇa lōkēna

॥ 1.3.7 ॥

21	<i>iti imaa mahaa-samhitaah</i>	These are the “ Great Word Junctions ”.
22	<i>ya evam etaa mahaa-samhitaah vyaakhyaataa veda;</i>	Upon these, anyone who <u>meditates</u> as explained;
23	<i>sandheeyate prajayaa pashubhih, brahma-varchasena, annaadyena, suvargyena lokena;</i>	Becomes <u>enjoined with</u> (or bestowed with) i) progeny, ii) animals, iii) the splendour of Holiness, iv) edible Food, v) and the Heavens.

The Components of an Upasana

As a general introduction to Phala, the broad picture of an Upasana is to be understood first. Any Karma or Upasana described in the Vedas, is seen to have the following four components:

- i) **Utapatti Vidhi**: describes the Presiding Deity which indicates the nature of action.
- ii) **Viniyoga Vidhi**: details the acts to be performed, and their sequence.
- iii) **Adhikara Vidhi**: gives the qualifications of the person who does the action.
- iv) **Phala Vidhi**: gives the fruits or results of the actions when done correctly.

This verse constitutes the last item, the Phala Vidhi.

21 Just as in 1.3.1a, the teacher and student were viewed as a form of “Sandhee”, so also now the Upasaka (**22**, one who performs an Upasana) and the fruit of the Upasana are seen as a type of “Sandhee”. When the Upasana is done, the student is automatically connected or linked to certain fruits or *Phala*. The “Sandhee” and its Phala cannot be separated. One follows the other as smoke follows from fire.

23 The Phala gained by performing the Upasanas can be of five different categories, and these are listed here. There are innumerable items that are desired as Phala. All of them will fall into one of these categories.



॥ इति चतुर्थोऽनुवाकः ॥
मेधादिसिद्ध्यर्था
आवहन्तीहोममन्त्राः

MEGHA & SHREE UPASANA
Anuvaka 1.4
Retentive Memory & Wealth

WHILE THE PREVIOUS SECTION built up the student's understanding of actions, that alone is insufficient in performing them. Other supporting help is needed. We now focus on three primary *ingredients in action* that make them succeed in producing results.

The Upasanas prescribed take the form of three Mantras by repeating which the student holds before his mind's eye the goal he is seeking. The three Mantras are for:

- i) **Medha Shakti:** Medha is intellectual vigour and good memory to retain the teaching. Students especially will find these Mantras very helpful in their studies.
- ii) **More Students:** for the growth of the Guru's mission.
- iii) **Shree:** for wealth to be used for the propagation of knowledge.

Verse 1.4:1: Medha Shakti or Intellectual Vigour

- | | |
|--------------------------------|------------------------------------|
| १. यश्छन्दसामृषभो विश्वरूपः । | २. छन्दोभ्योऽध्यमृतात्सम्बभूव । |
| ३. स मेन्द्रो मेधया स्पृणोतु । | ४. अमृतस्य देव धारणो भूयासम् । |
| ५. शरीरं मे विचर्षणम् । | ६. जिह्वा मे मधुमत्तमा । |
| ७. कर्णाभ्यां भूरिविश्रुवम् । | ८. ब्रह्मणः कोशोऽसि मेधया पिहितः । |
| ९. श्रुतं मे गोपाय । | ॥ १.४.१ ॥ |

1. yaśchandasāmṛṣabhō viśvarūpaḥ |
 2. chandōbhyō:'dhyamṛtātsambabhūva |
 3. sa mēndrō mēdhayā spr̥ṇōtu |
 4. amṛtasya dēva dhāraṇō bhūyāsam |
 5. śarīraṁ mē vicarṣaṇam |
 6. jihvā mē madhumattamā |
 7. karṇābhyāṁ bhūrivīśruvam |
 8. brahmaṇaḥ kōśō:'si mēdhayā pihitaḥ |
 9. śrutaṁ mē gōpāya |
- ॥ 1.4.1 ॥

1	<i>yah chhandasaam rishabhah vishwaroopah;</i>	<i>He whose form is <u>manifold</u>, and is <u>pre-eminent</u> among the sacred hymns of the Vedas;</i>
2	<i>chhandobhyah adhi-amritaam sambabhuva;</i>	<i>From the sacred, <u>immortal</u> hymns he who has sprung up;</i>
3	<i>sah maa indrah medhayaa sprinotu;</i>	<i>May that Lord Indra bestow upon me <u>intellectual vigour</u> to the maximum!</i>
4	<i>amritasya deva dhaaranah bhooyaasam;</i>	<i>O Lord among the Immortals, may I, too, become possessor (of <u>immortality</u>)!</i>
5	<i>shareeram me vicharshanam;</i>	<i>May <u>my body</u> become able and active;</i>
6	<i>jihvaa me madhu-mattamaa;</i>	<i>May <u>my speech</u> become most agreeable;</i>
7	<i>karnaabhyaam bhoori vishruvam;</i>	<i>May I listen abundantly with <u>my ears</u>;</i>
8	<i>brahmanah kosah asi medhayaa pihitah;</i>	<i>For the Brahmin, Thou art the sheath that covers (protects) his <u>intellect</u>;</i>
9	<i>shrutam me gopaaya</i>	<i>May Thou preserve all that I gather by listening!</i>

This is a well-known Mantra that is chanted in class regularly. It is one of the Mantras chanted by a gathering of students prior to the study of a text from the Yajur Veda.

The prayer is for **Medha Shakti** – the power of retaining all that one hears in class from his Guru. Included with this retentive power is intellectual vigour, a strong and sound body, an efficient hearing capacity, and an intellect that is protected from dissipation.

Verse 1.4:2: More Bright Students

१०. आवहन्ती वितन्वाना कुर्वाणाऽचीरमात्मनः ।
 ११. वासांसि मम गावश्च ।
 १२. ततो मे श्रियमावह ।
 १३. आमायन्तु ब्रह्मचारिणः स्वाहा ।
 १४. प्रमाऽऽयन्तु ब्रह्मचारिणः स्वाहा ।
 १५. शमायन्तु ब्रह्मचारिणः स्वाहा
 १६. अन्नपाने च सर्वदा ।
 १७. लोमशां पशुभिः सह स्वाहा ।
 १८. विमाऽऽयन्तु ब्रह्मचारिणः स्वाहा ।
 १९. दमायन्तु ब्रह्मचारिणः स्वाहा ।
 ॥ १.४.२ ॥

10. āvahantī vitanvānā kurvāṇā:'cīramātmanah |
 11. vāsāṁsi mama gāvaśca |
 12. annapānē ca sarvadā |
 13. tatō mē śriyamāvaha |
 14. lōmaśāṁ paśubhiḥ saha svāhā |
 15. āmāyantu brahmacāriṇaḥ svāhā |
 16. vimā:'yantu brahmacāriṇaḥ svāhā |
 17. pramā:'yantu brahmacāriṇaḥ svāhā |
 18. damāyantu brahmacāriṇaḥ svāhā |
 19. śamāyantu brahmacāriṇaḥ svāhā
 ॥ 1.4.2 ॥

10	<i>aavahanti vitanvaanaa; kurvaanaa acheeram aatmanah;</i>	Bring in continuously, in multiplying proportions, good fortune without delay, and for all time.
11	<i>vaasaagmsi mama gaavah cha;</i>	Bring in <u>cloth</u> and <u>cattle</u> for me;
12	<i>anna-paane cha sarvadaa;</i>	Bring in <u>food</u> and <u>drink</u> of all varieties;
13	<i>tatah me shriyam aavah;</i>	O Lord, afterwards let <u>prosperity</u> be mine:
14	<i>lomashaam pashubhih saha svaahaa;</i>	<u>Hairy animals</u> along with cattle – let them come to me.
15	<i>aamaayantu brahmachaarinah swaahaa;</i>	<u>Thirsty</u> for knowledge – may such celibates come to me;
16	<i>vimaa aayantu brahmachaarinah swaahaa;</i>	From distant <u>places</u> and all <u>directions</u> – may such celibates come to me;
17	<i>pramaa aayantu brahmachaarinah swaahaa;</i>	In <u>large numbers</u> – may such celibates come to me;
18	<i>damaayantu brahmachaarinah swaahaa;</i>	Who control their <u>senses</u> – may such celibates come to me;
19	<i>shamaayantu brahmachaarinah swaahaa</i>	Who are <u>peaceful</u> – may such celibates come to me;

This is a need for the teacher to have a sufficient number of students not only to make the teaching venture more viable, but to spread the Vedic culture to the maximum number of people. However, it is not just numbers for numbers' sake. The primary qualification is the **Practice of Celibacy**. This is stressed in the last five Padas. That alone ensures his eligibility to succeed in his learning. That alone ensures excellence in learning.

Verse 1.4:3: Shree or Wealth

२०. यशो जनेऽसानि स्वाहा । २१. श्रेयान् वस्यसोऽसानि स्वाहा ।
 २२. तं त्वा भग प्रविशानि स्वाहा । २३. स मा भग प्रविश स्वाहा ।
 २४. तस्मिन् सहस्रशाखे निभगाऽहं त्वयि मृजे स्वाहा ।
 २५. यथाऽऽपः प्रवताऽऽयन्ति । यथा मासा अहर्जरम् ।
 २६. एवं मां ब्रह्मचारिणः धातरायन्तु सर्वतः स्वाहा ।
 २७. प्रतिवेशोऽसि प्रमाभाहि प्रमापद्यस्व ॥ ॥ १.४.३ ॥

20. yaśō janē:'sāni svāhā |
 21. śrēyān vasyasō:'sāni svāhā |
 22. taṁ tvā bhaga praviśāni svāhā |
 23. sa mā bhaga praviśa svāhā |
 24. tasmin sahasrasākhē nibhagā:'haṁ tvayi mṛjē svāhā |
 25. yathā:'paḥ pravatā:'yanti | yathā māsā aharjaram |
 26. ēvaṁ māṁ brahmacāriṇaḥ dhātarāyantu sarvataḥ svāhā |
 27. prativēśō:'si pramābhāhi pramāpadyasva | ॥ 1.4.3 ॥

20	<i>yashah jane asaani swaha;</i>	<i>May I become <u>successful</u> among the people;</i>
21	<i>sheyaan vasyasah asaani swaha;</i>	<i>May I become <u>superior</u> among the rich;</i>
22	<i>tam tvaa bhaga pravishaani swaha;</i>	<i>O Lord of Prosperity, may I <u>enter</u> into Thee;</i>
23	<i>sah maa bhaga pravishah swaha;</i>	<i>Mayst Thou <u>enter</u> into me;</i>
24	<i>tasmin sahasra shaakhe ni bhaga, aham tvayi mrije swaha;</i>	<i>In that Self with a thousand branches, O Lord, may I <u>purify</u> myself from all my sins;</i>
25	<i>yathaa aapah pravataa yanti, yathaa maasaah aharjaram;</i>	<i>As water flows downwards, As months fly into years,</i>
26	<i>evam maam brahmacharinah dhaatah aayantu sarvatah swaha;</i>	<i>So too, O Creator, may students of Brahma Vidya come to me from everywhere;</i>
27	<i>prativeshah asi maa prabhaahi, maa prapadyasva.</i>	<i>Thou art the refuge! <u>Show</u> <u>Light</u> upon me! Come to me!</i>

Pujya Gurudev clarifies why wealth is being sought for by the Gurukula. He says: "Wealth in the hands of unprepared intellects and uncultured hearts is not only suicidal to them, but is a threat to the stability of society. In our world, political and economic problems can be traced to the lack of character in the rich."

In this verse, the teacher and student pray first for a strong bond between the Lord and them. Only after that is established is an appeal made for wealth. Thus wealth is seen to subserve the higher values of life, and not to compromise them. Sri Gurudev says, "The pre-qualifications for wealth are full discrimination, good health, the spirit of tolerance, and an irresistible impatience to serve others. Without these, wealth becomes a dangerous weapon as a loaded pistol in the hands of an innocent child."



॥ इति पञ्चमोऽनुवाकः ॥
व्याहृत्युपासनम्

VYAAHRITI UPASANAS
Anuvaka 1.5
Mystical Utterances

Verse 1.5:1: Vyaahritis or “Mystical Utterances”

१. भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहतयः ।
२. तासामुहस्मै तां चतुर्थीम् । महाचमस्यः प्रवेदयते ।
३. मह इति । तद्ब्रह्म ।
४. स आत्मा । अङ्गान्यन्या देवताः । ॥ १.५.१ ॥

1. bhūrbhuvah suvariti vā ētāstirō vyāhṛtayah |
2. tāsamuhasmai tāṁ caturthīm | māhācamasyah pravēdayatē |
3. maha iti | tadbrahma |
4. sa ātmā | aṅgānyanyā dēvatāḥ | ॥ 1.5.1 ॥

1	<i>bhooḥ bhuvah suvah iti vai etaah tisrah vyaahrtayah;</i>	<i>“Bhuh, Bhuvah, Suvah” are three short “Mystical Utterances”;</i>
2	<i>taasaam u ha etaam chaturtheem; mahaachamasyah pravedayate;</i>	<i>In addition to these, of course, there is the fourth one, made known by the seer, Mahachamasya;</i>
3	<i>maha iti; tat brahma;</i>	<i>It is named “Mahah”; That is Brahman;</i>
4	<i>sah aatmaa angaani anyaa devataah</i>	<i>This Mahah is the <u>body</u>; the other gods are its <u>limbs</u></i>

1 The three limited worlds are Bhuh (the Earth), Bhuvah (the interspatial region or atmosphere, and Suvah (the heavenly region). These names themselves are specially chosen as it generates the correct feeling towards these worlds. There is a sound energy locked in these names. They are given a special term, **Vyaahritis**, or “mystical utterances”.

2-3 Rishi Mahachamasya is the seer who made us aware of the “fourth world”. Subtler than the three above, and therefore transcending them, is the fourth world named after him as Mahah. In comparison to the previous worlds this world is their basis or support. It is also called **Brahman**, the Supreme Reality. There are another three worlds even beyond Mahah, but since they are not mentioned, Mahah here has to be understood to represent them as well.

4 The relation between the three worlds and the fourth is like that between the parts of the body and the whole body. The parts cannot live by themselves; each part is

wholly dependent on the whole body for its individual existence. This explanation makes the relationship very clear.

The Upasanas may be summarized in the following table:

FOUR UPASANAS ON VYAAHRITIS

VYAAHRITIS	U P A S A N A S (MEDITATIONS)			
Number	No 1	No 2	No 3	No 4
Name of Upasana	LOKAS	DEVATAS	VEDAS	PRANAS
Bhuh	<i>World</i>	<i>Fire</i>	<i>Rig</i>	<i>Prana</i>
Bhuvah	<i>Sky</i>	<i>Air</i>	<i>Sama</i>	<i>Apana</i>
Suvah	<i>Heavens</i>	<i>Sun</i>	<i>Yajur</i>	<i>Vyana</i>
Mahah	<i>SUN</i>	<i>MOON</i>	<i>Pranava, OM</i>	<i>FOOD</i>

Verse 1.5:2: Upasana 1 – On the Worlds

५. भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् ।
सुवरित्यसौ लोकः । मह इत्यादित्यः ।

६. आदित्येन वाव सर्वलोक महीयन्ते । ॥ १.५.२ ॥

5. bhūriti vā ayam lōkaḥ | bhuva ityantarikṣam |
suvarityasau lōkaḥ | maha ityādityaḥ |

6. ādityēna vāva sarvēlōka mahīyante | || 1.5.2 ||

5	<i>bhuh iti vai ayam lokah;</i>	<i>Bhuh is – THIS WORLD (the Earth);</i>
	<i>bhuvah iti antariksham;</i>	<i>Bhuvah is the – SKY (the interspatial region);</i>
	<i>suvah iti asau lokah;</i>	<i>Suvah is the – NEXT WORLD (Heavenly worlds);</i>
	<i>maha iti aadityah;</i>	<i>Mahah is the – SUN (represents their Substratum);</i>
6	<i>aadityena vaava sarve lokaah maheeyante</i>	<i>It is by the SUN that all the worlds are nourished.</i>

5-6 The Sun represents the “region” that is beyond the other three worlds. This is to be understood as being the Reality, Brahman, who pervades all of the other three regions. It is their support or Substratum. Without the Reality, the other worlds cannot exist.

The Upasaka or meditator concentrates his mind first on the Earth, which represents the Gross plane of existence. Then he shifts his attention to the intermediate Subtle plane, the realm of the mind, intellect and the senses. Then he shifts his focus to the Causal plane from which both the gross and the subtle arise. Finally, he is able to conceive of the “Fourth” world from which all the previous three arise. This is the Upasana or exercise.

Verse 1.5:3: Upasana 2 – On the Devatas

७. भूरिति वा अग्निः । भुव इति वायुः ।
सुवरित्यादित्यः । मह इति चन्द्रमाः ।
८. चन्द्रमसा वाव सर्वाणि ज्योतीषि महीयन्ते । ॥ १.५.३ ॥
7. bhūriti vā agniḥ | bhuva iti vāyuh |
suvarityādityaḥ | maha iti candramāḥ |
8. candramasā vāva sarvāṇi jyōtīmṣi mahīyantē | ॥ 1.5.3 ॥

7	<i>bhuh iti vai agnih;</i>	<i>Bhuh is – FIRE;</i>
	<i>bhuvah iti vaayuh;</i>	<i>Bhuvah is – AIR;</i>
	<i>suvah iti aadityah;</i>	<i>Suvah is the – SUN;</i>
	<i>maha iti chandramaah;</i>	<i>Mahah is the – MOON;</i>
8	<i>chandramasaa vaava sarvaani jyoteegmshi maheeyante</i>	<i>It is by the MOON that all the Gods are nourished.</i>

7-8 Fire may be considered to include the elements of Water and Earth. Together they represent the gross level of manifestation. All three of them are surrounded by Air, which therefore represents the subtle manifestation. Subtler than even Air is the Sun, which penetrates it and is the cause of the life-forces we see.

Now, how does the Moon relate to all these elements? We keep in mind that we are speaking of Deities, not physical representations. The Sun is the Deity of the eyes. The Moon is the Deity of the mind. Mind is superior to the eye. If mind is so important to us, then how much more important is the Deity of the mind, the Moon!

Verse 1.5:4: Upasana 3 – On the Vedas

९. भूरिति वा ऋचः । भुव इति सामानि ।
सुवरिति यजूंषि । मह इति ब्रह्म ।
१०. ब्रह्मणा वाव सर्वेवेदा महीयन्ते । ॥ १.५.४ ॥
9. bhūriti vā ṛcaḥ | bhuva iti sāmāni |
suvariti yajūṃṣi | maha iti brahma |
10. brahmaṇā vāva sarvēvēdā mahīyantē | ॥ 1.5.4 ॥

9	<i>bhuh iti vai richah;</i>	<i>Bhuh is – RIG VEDA;</i>
	<i>bhuvah iti saamaani;</i>	<i>Bhuvah is – SAMA VEDA;</i>
	<i>suvah iti yajoogmshi;</i>	<i>Suvah is – YAJUR VEDA;</i>
	<i>maha iti brahma;</i>	<i>Mahah is – BRAHMAN (the “OM” syllable);</i>
10	<i>brahmanaa vaava sarve vedaa maheeyante</i>	<i>It is by the OM syllable that all the Vedas are nourished.</i>

9-10 In the light of the previous two Upasanas, we may be tempted to differentiate the Vedas into higher and lower, or subtler and grosser, categories. Fortunately, Pujya Chinmayananda guides us not to do any such thing. He clarifies that what is to be noted is that they all contain Mantras, and that the essence of all Mantras is “Om”, which represents the Supreme Reality, Brahman. Thus, Om meditation is prescribed here.

Verse 1.5:5: *Upasana 4 – On the Pranas*

११. भूरिति वै प्राणः । भुव इत्यपानः ।

सुवरिति व्यानः । मह इत्यन्नम् ।

१२. अन्नेन वाव सर्वे प्राण महीयन्ते ।

॥ १.५.५ ॥

11. bhūrīti vai prāṇaḥ | bhuva ityapānaḥ |

sucarīti vyānaḥ | maha ityannam |

12. annēna vāva sarvē prāṇa mahīyantē |

॥ 1.5.5 ॥

11	<i>bhuh iti vai praanah;</i>	<i>Bhuh is – PRANA;</i>
	<i>bhuvah iti apanah;</i>	<i>Bhuvah is – APANA;</i>
	<i>suvah iti vyaanah;</i>	<i>Suvah is the – VYANA;</i>
	<i>maha iti annam;</i>	<i>Mahah is the – FOOD;</i>
12	<i>annena vaava sarve praanaah maheeyante</i>	<i>It is by the FOOD that all the Pranas are nourished.</i>

11-12 Here we have an Upasana on the sub-Pranas, of which there are five. The two not mentioned are Samana and Udana, which have to be counted in with Vyana.

The point being made is again not to start a differentiation of the sub-Pranas and thus set up a hierarchy among them which does not exist. Treating all the Pranas on equal terms, we ask, “What is it by which the Pranas enter our bodies?” The answer is Food. Food is what enables Pranas to function in the body. Food represents the Reality.

Verse 1.5:6: *Conclusion on Vyaahritis*

१३. ता वा एताश्चतस्रश्चतुर्थ ।

१४. चतस्रश्चतस्रो व्याहतयः ।

१५. ता यो वेद । स वेद ब्रह्म ।

१६. सर्वेऽस्मैदेवा बलिमावहन्ति ।

॥ १.५.६ ॥

13. tā vā etāśchatasraśchaturdha |

catasraśchatasrō vyāhṛtayaḥ |

15. tā yō vēda | sa vēda brahma |

16. sarvē:'smaidēvā balimāvahanti |

॥ 1.5.6 ॥

13	<i>taah vai etaah chatasrah chaturdha;</i>	<i>The <u>four Upasanas</u> are <u>fourfold</u> in themselves;</i>
14	<i>chatasrah chatasrah vyaahritayah;</i>	<i><u>Four by four</u> are the <u>Vyaahritis</u>;</i>
15	<i>taah yah veda; sah veda brahma;</i>	<i>He who knows these; He knows Brahman;</i>
16	<i>sarve asmai devaah balim aavahanti</i>	<i>All the <u>Devas</u> carry offerings unto such a one.</i>

There are three points to be explained in this verse:

13-14 i) Rows & Columns: The first two lines are saying the same thing in two ways, the only difference being that the first line says that each column (i.e Upasana) has four rows; whilst the second line says that each row (i.e. the Vyaavritis) has four columns. This is just to clarify the categories to the student. A 4 x 4 matrix is meant, having 16 squares in it.

15 ii) Saguna Brahman (Hiranyagarbha): All the 16 elements listed in the above Upasanas and in the given above are the full representation of Hiranyagarbha, the Consciousness associated with the Cosmic Subtle Body. Since this covers the entire Samashti (Macrocosm) manifestation, the knower of these 16 elements is said to know Brahman, which has to be interpreted as the Saguna Brahman.

16 iii) The Devatas: Here the word does not mean Deities, as it did in Upasana 2. The Devatas stand for the sense-organs. The Deity of each sense organ of perception “carries the perceptions to the Lord”, the mind within.

A Comparison to Mandukya Upanishad

The above four Upasanas may be considered as the forerunner to the theme expounded in the Mandukya Upanishad (pronounced as ‘Maandookya’). In the Mandukya (Text 41), Consciousness is divided into four quarters. They are waking, dream, deep sleep and Turiya states. It is shown how the Turiya state Consciousness is present in all the other three states, but is not known in those states by the ordinary man. Only the realised saint is aware of the Turiya state and is rooted in it even while he is in the other three states.

These Upasanas lead us towards an understanding of the central teaching of the Mandukya Upanishad – that everything is pervaded by Pure Consciousness, which alone exists; all else is a superimposition upon Consciousness.



॥ इति षष्ठोऽनुवाकः ॥
सगुणकब्रह्मोपासनयाः

SAGUNA-BRAHMAN UPASANAS
Anuvaka 1.6
Meditations on Form

THIS ANUVAKA IS CONNECTED with the previous one. The Upasanas begun in the last Anuvaka, continue along the same lines of Vyaahrityas but take the student deeper into the experience of subtlety towards Brahman within himself.

In Anuvaka 5, Upasanas began with the Worlds (gross body), then moved on to the Devatas (the subtle body), then to the Vedas (into the realm of knowledge or the intellect) and Pranas (the forces of Life). All these take the student up to Hiranyagarbha, the Total Mind, which is at the subtle body level.

Now we go into the next phase of spiritual development. The focus shifts mostly into the realm of **Mahah** which represents the *Supreme Brahman*. Mahah includes Bhuh, Bhuvah and Suvah, but also transcends them. Ten Upasanas on the attributes of Brahman are taught here. They are called Upasanas because they only direct our attention to Brahman. As knowledge of the Self has not been received yet, the true nature of Brahman is not known.

The Upasanas train the mind to become more sharp and intensely concentrated. The qualities or attributes meditated upon point to the Infinite nature of Brahman. However, because the Upasanas focus on attributes, they are classified under the category of Saguna Brahman, i.e. Brahman with attributes. These Upasanas prepare the way for the attributeless or Nirguna forms of meditation that follow later in this Upanishad.

In the four verses of Anuvaka 6, the topics discussed are fivefold:

i) Where should we contemplate?	verse 1.6.1	1 centre of focus
ii) Three "Mystic Centres" to Brahman;	verse 1.6.1	3 centres of focus
iii) The Dissolution of Ego;	verse 1.6.2	
iv) Lordship & Sovereignty;	verse 1.6.3	
v) More Upasanas of the Self (6 no).	verse 1.6.4	6 attributes of focus

Verse 1.6.1: The Centre for Meditation – the Heart

१. स य एषोऽन्तहृदय आकाशः ।

२. तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः ।

॥ १.६.१ ॥

1. sa ya eṣō:'ntahṛdaya ākāśaḥ |

2. tasminnayaṁ puruṣo manōmayaḥ | amṛtō hiraṇmayāḥ | || 1.6.1 ||

1	<i>sah yah eshah antah hridaya aakaashah;</i>	<i>i) Here, in this space within the heart;</i>
2	<i>tasmin ayam purushah manomayah; amritah, hiranmayah.</i>	<i>resides He who is <u>full of intelligence</u>; the <u>Immortal</u>, the <u>Self-effulgent</u> entity.</i>

1 The object of concentration is i) the heart centre, symbolising the Supreme Brahman, and located in the very core of our being. This is purely for the purposes of the Upasana, since we know that Brahman is all-pervading. However, by directing our minds to the heart centre, the Upasanas succeed in focusing our attention to a remarkable degree.

The Bhashya describes this as “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. It is like a stalk with a drooping flower facing down.”

2 i) **Manomayah** – “controller (the Self) of the mind stuff; or, the Supreme Being who is “full of intelligence”. The acquisition of knowledge of the Self is not present but is hinted at. In the absence of detailed knowledge, some attribute is necessary to fix the mind.

ii) **Amritam** – the Self is “Immortal”; it is deathless.

iii) **Hiranmayah** – “full of Light”; the Self is also self-effulgent or self-revealing.

Verse 1.6.2: Three More “Mystic” Centres

३. अन्तरेण तालुके । य एषस्तन इवावलम्बते । सेन्द्रयोनिः ।

४. यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । ॥ १.६.२ ॥

3. antarēṇa tālukē | ya ēṣastana ivāvalambatē | sēndrayōniḥ |

4. yatrāsau kēśāntō vivartatē | vyapōhya śīrṣakapālē | ॥ 1.6.2 ॥

3	<i>antarena taaluke; yah eshah stana iva avalambate; saa indra yonih;</i>	<i>ii) Between the palates; that which hangs down like a <u>nipple</u>; That is the <u>birthplace</u> of Indra.</i>
4	<i>yatra asau keshantah vivartate; vyapohya sheersha kapaale</i>	<i>iii) Where the root of hair is made to <u>part</u>; iv) The <u>opening</u> at the centre of the skull.</i>

The additional three centres for concentration exercises are also located within the physical body. These are taken as symbols for the “Residence” of Brahman. True, the all-pervading Brahman cannot have a residence, but in an Upasana one can imagine one.

The centres chosen are such that they require us to make a special effort to focus on them. They carry with them an air of mysticism, an air of the Unknown, an air of mystery. We do not ever think of them on a daily basis, as we do our fingers, ears and nose.

3 For instance, there is ii) the little ‘nipple’ (epiglottis) at the back of the mouth, used unconsciously to lock the gullet; this is another centre we rarely give attention to.

4a iii) The root of hair makes for a very imaginative meditation in search of Brahman!

4b The opening at iv) the centre of the skull was spoken of in the Aitareya Upanishad as the **Vidriti**, the “place of Bliss”. It is the regal opening through which Brahman Himself is said to have ‘entered’ the human body at the time when Man was created. Here it finds a good use in this Upasana, which is aimed at reminding us of Brahman.

How imaginative and creative were the Rishis! How and resourceful and helpful!

Verse 1.6.3: The Departure of the Ego

५. भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ।
सुवरित्यादित्ये । मह इति ब्रह्मणि ।

॥ १.६.३ ॥

5. bhūrityagnau pratitiṣṭhati | bhuva iti vāyau |
suvarityādityē | maha iti brahmaṇi |

॥ 1.6.3 ॥

5	<i>bhuh iti agnau pratitishthati;</i>	<i>He stands in <u>fire</u>, as the word Bhuh;</i>
	<i>bhuvah iti vaayau;</i>	<i>(He stands) in the <u>air</u>, in the shape of Bhuvah;</i>
	<i>suvah iti aaditye;</i>	<i>(He stands) in the <u>Sun</u>, as Suvah;</i>
	<i>mahah iti brahmani;</i>	<i>(He stands) in <u>Brahman</u>, as Mahah;</i>

This presents the *imaginary path of departure* or disintegration of our Ego-consciousness. A path is indicated which leads the meditator to Mahah, the Brahmic Consciousness, who has these attributes, and is realizable through Self-knowledge.

5 The verse closely resembles verse 1.5.1. In the language of imagery, the meditator aims to reach Mahah, where he hopes to behold Brahman standing there. In order to reach this place, he has to first pass through the three regions of Bhuh, Bhuvah and Suvah in that order, as described in 1.5.1.

The first is **Bhuh**, which establishes him in Fire, and which stands for this earth-plane of Consciousness. It is where we all begin our spiritual journey.

The second is **Bhuvah**, which establishes him in Air, and which stands for the subtle level of Consciousness. It represents the mental realm of experience.

The third is **Suvah**, which establishes him in the Sun, and which stands for his unity of Consciousness with the heavenly or causal worlds. The final stage of this Astral journey ends in **Mahah**, where the meditator discovers his union with Brahman.

Verse 1.6.4: The State of Sovereignty & Lordship

६. आप्नोति स्वाराज्यम् ।
आप्नोति मनसस्पतिम् ।
७. वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।

॥ १.६.४ ॥

6. āpnōti svārājyam |
āpnōti manaspatim |
7. vākpatiścakṣuṣpatiḥ | śrōtrapatirvijñānapatiḥ |

॥ 1.6.4 ॥

6	<i>aapnoti swaraajyam;</i>	<i>He obtains sovereignty over <u>himself</u>;</i>
	<i>aapnoti manasah patim;</i>	<i>He obtains lordship over his <u>mind</u>;</i>
7	<i>vaak-patih, chakshushpatih;</i> <i>shrotrahpatih, vijnaanapatih;</i>	<i>He becomes the Lord of <u>Speech</u>, Lord of the <u>eyes</u>; Lord of the <u>ears</u>, and Lord of <u>knowledge</u>;</i>

॥ इति सप्तमोऽनुवाकः ॥
पृथिव्याद्युपाधिकपञ्चब्रह्मोपासनम्

“PANKTI” UPASANAS
Anuvaka 1.7
The Culture of “Fives”

PANKTI IS DERIVED FROM the word ‘Pancha’, meaning “five”. The word Pankti is a name given to a Vedic poetic meter with five Padas, each made up of five syllables. The Padas are like the “feet” or steps by which the meter moves forward, and the syllables are like the five toes of each foot. It is a commonly used meter, and sounds very sweet when sung. The lines of this Anuvaka itself are set in the Pankti meter.

Based on the number “Five”, we have another set of *Upasanas*; hence the name “Pankti Upasanas”. The aim of these Upasanas is to provide yet another method by which the student is able to connect the inner world to the outer world, since both are arranged in groups of five. It also connects to the Panchagni Yajna, which is also five in number.

The six sets of five presented here are divided into two groups: There are three sets of five for the *External World* in verse 1.7.1; and three sets of five for the *Internal World* in verse 1.7.2. The external group is called **Adhibhootam**; the internal group is **Adhyatmam**.

The three sets of five in each group may be further classified under the following three heads: i) the **Adhilaukika**, pertaining to the *worlds*; ii) the **Adhidaivika**, pertaining to the *gods*; and iii) the **Adhibhautika**, pertaining to the *elements*.

The student is shown that there exists a relationship between the external and the internal. The three “Fives” of the external world correspond respectively with the three “Fives” of the internal world. The student is expected to ponder over this relationship and satisfy himself of the link. To the student who takes the trouble to do this, the study becomes a very useful indicator of the Truth: “Unity behind the Diversity in Creation”.

Verse 1.7.1: “Pankti” – the External World Groupings

१. पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः ।
 २. अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि ।
 ३. आप ओषधयो वनस्पतय आकाश आत्मा ।
 ४. इत्यधिभूतम् ।
- ॥ १.७.१ ॥
1. pṛthivyantarikṣaṁ dyaurdiśō:vāntaradiśāḥ |
 2. agnirvāyurādityaścandramā nakṣatrāṇi |
 3. āpa oṣadhayō vanaspataya ākāśa ātmā |
 4. ityadhibhūtam |
- ॥ 1.7.1 ॥

1	<i>prithivee, antariksham, dyauh, dishah, avaantara-dishaah;</i>	i) The earth, interspace, heavens, main quarter and intermediate quarters;
2	<i>agnih, vaayuh, aadityah, chandramaah, nakshatraani;</i>	ii) Fire, air, sun, moon and stars;
3	<i>aapah, oshadhayah, vanaspatayah, aakaashah, aatmaa;</i>	iii) Waters, herbs, forest, space and Self –
4	<i>iti adhibhootam</i>	Thus is described all the External Things .

Verse 1.7.2: “Pankti” – the Internal World Groupings

५. अथाध्यात्मम् ।
 ६. प्राणो व्यानोऽपान उदानः समानः ।
 ७. चक्षुः श्रोत्रं मनो वाक् त्वक् ।
 ८. चर्ममांस स्नावास्थि मज्जा ।

॥ १.७.२ ॥

5. athādhyātmam |
 6. prāṇō vyānō:'pāna udānaḥ samānaḥ |
 7. cakṣuḥ śrōtraṁ manō vāk tvak |
 8. carmamāmsa snāvāsthi majjā |

॥ 1.7.2 ॥

5	<i>atha adhyaatmam;</i>	Now, in respect of the Embodied Soul .
6	<i>praanah, vyaanah, apaanah, udaanah, samaanah;</i>	i) Prana, Vyana, Apana, Udana and Samana;
7	<i>chakshuh, shrotram, manah, vaak, tvak;</i>	ii) Eyes, ears, mind, speech and touch;
8	<i>charma, maagmsagm, snaavaa, asthi, majjaa</i>	iii) Skin, flesh, muscles, bones and marrow.

Verse 1.7.3: Pairing Up the External & the Internal

९. एतदधिविधाय ऋषिर्वोचत् ।
 १०. पाङ्कं वा इदं सर्वम् ।
 ११. पाङ्केनैव पाङ्कं स्पृणोतीति ।

॥ १.७.३ ॥

9. ētadadhividhāya ṛṣiravōcat |
 10. pāṅktaṁ vā idaṁsarvam |
 11. pāṅktēnaiva pāṅktag sprṇōtīti |

॥ 1.7.3 ॥

9	<i>etat adhidhaya rishih avochat;</i>	After analyzing these, the seer said:
10	<i>paanktam vai idagm sarvam;</i>	“All this is Pentadic or fivefold ;
11	<i>paankten eva paanktagm sprinoti iti.</i>	One set of “ Fives ” sustains another of “ Fives ”.

Table: PAIRING UP the EXTERNAL with INTERNAL Worlds

		GROUPINGS	
		EXTERNAL	INTERNAL
i) ADHILAUKIKA The Worlds	1	Earth	Apana
	2	Interspace	Vyana
	3	Heavens	Prana
	4	Main Quarter	Samana
	5	Intermed Qtrs	Udana
ii) ADHIDAIVIKA The Devatas	1	Fire	Speech
	2	Air	Ears
	3	Sun	Eyes
	4	Moon	Mind
	5	Stars	Touch
iii) ADHIBHAUTIKA The Elements	1	Waters	Muscles
	2	Herbs	Flesh
	3	Forest	Bones
	4	Space	Skin
	5	Self	Marrow

By practising these Upasanas, the purpose is to break our egoism. Materialism props up egoism. However, by associating each group in the external world with its counterpart in the internal world, the Upasana has the effect of exposing the unreality of the ego-sense.

We are united to all creation as indicated by these groupings. Where is there place for one's individuality to assert itself?

By instilling the ideas of reverence and respect for the world outside, the Rishis aimed to strengthen the younger generation early in life against the onslaughts of diabolical cultural forces within the community. Puja Gurudev devised his own set of "five D's" to describe this: "Depravity, Disintegration, Devilry and Diabolic Decadence!"

The subjective world within is a counterpart of the objective world without. This vision of experiencing the outer to be as sacred and holy as the inner is the great gift of the ancient Rishis to the world of any age.



॥ इत्यष्टमोऽनुवाकः ॥
प्रणवोपासनम्

PRANAVA ("OM") UPASANA
Anuvaka 1.8
Meditation on "OM"

OM IS THE MOST powerful Upasana offered by the Upanishads. It covers all the other Upasanas. The ultimate Upasana taught by the Rishis of yore is that of repeating the sound symbol, OM, written as ॐ. Om brings the mind to the very portals of supreme Bliss and spiritual realization.

Om is the basic sound of the universe. The Gayatri Mantra comes from Om. Everything, not just sound, is considered to be Om at the Paramarthik level of Reality.

Verse 1.8.1: Upasana on the Mystic Syllable "Om"

१. ओमिति ब्रह्म । ओमितीदंसर्वम् । ॥ १.८.१ ॥
१. *ōmiti brahma | ōmitīdamsarvam |* ॥ 1.8.1 ॥

1	<i>om iti brahma; om iti idam sarvam</i>	<i>The sacred sound "Om" is <u>Brahman</u>. All This (this entire universe) is the syllable <u>Om</u>.</i>
---	--	--

1 Om is the sound symbol of the Supreme Brahman, i.e. it is an Alambana for Brahman, even though it is only a word.

In the Bhashya link, it says that when Om is repeated it becomes a Sadhana to attain Brahman. Depending on the attitude with which the repetition is done, through Om one can reach either the highest **Brahman**, the Supreme Reality; or **Hiranyagarbha**, the Total Mind. The former needs total selflessness and full knowledge and awareness of the Self during repetition. The latter is attained when one-pointed repetition alone is there but not accompanied by knowledge of the Self.

Verse 1.8.2: Om Stuti – the Glorification & Uses of OM

२. ओमित्येतदनुकृतिर्हस्म वा
३. अप्योश्रावयेत्याश्रावयन्ति ।
४. ओमिति सामानि गायन्ति ।
५. ॐशोमिति शस्त्राणि शंसन्ति ।
६. ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति ।

७. ओमिति ब्रह्मा प्रसौति ।
 ८. ओमित्यग्निहोत्रमनुजानाति ।
 ९. ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ।
 १०. ब्रह्मोपाप्नवानीति । ब्रह्मैवोपाप्नोति । ॥ १.८.२ ॥

2. *ōmityētadanukṛtirhasma vā*
 3. *apyōmśrāvayētyāśrāvayanti |*
 4. *ōmiti sāmāni gāyanti |*
 5. *ōmśōmiti śastrāṇi śamsanti |*
 6. *ōmityadhvaryuḥ pratigaram̐ pratigr̥ṇāti |*
 7. *ōmiti brahmā prasauti |*
 8. *ōmityagnihōtramanujānāti |*
 9. *ōmiti brāhmaṇaḥ pravakṣyannāha |*
 10. *brahmōpāpnānīti | brahmaivōpāpnōti | ॥ 1.8.2 ॥*

2	<i>om iti etat anukriti ha sma vai;</i>	Uttering Om is widely known to indicate <u>consent</u> ;
3	<i>api om shraavaya iti aashraavayanti;</i>	The priest officiating at the sacrifice <u>encourages</u> his assistants with the words, “ Om , recite to the Gods”;
4	<i>om iti saamaani gaayanti;</i>	With Om , they <u>start the singing</u> of the Sama verses;
5	<i>om shom iti shastraani shamsanti;</i>	With “ Om Shom ”, they <u>begin reciting</u> the Shastras;
6	<i>om iti adhvaryuh pratigaram pratigrinaati;</i>	With “ Om ”, the Adhwaryu <u>answers or prompts</u> ;
7	<i>om iti brahma prasauti;</i>	With Om , the chief priest Brahma expresses his <u>accent</u> ;
8	<i>om iti agnihotram anujaanaati;</i>	With Om one <u>permits</u> the offering of oblation to the fire
9	<i>om iti braahmanah pravakshyan aaha;</i>	The Brahmana recites “ Om ” <u>before studying</u> .

[Interpretation 1: Brahman = Supreme Reality, Paramarthik goal]

10a	<i>brahma upaapnavaani iti; brahma eva upaapnoti</i>	“May I obtain Brahman ”, thus saying, He verily does obtain <u>Brahman</u> !
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[Or, Interpretation 2: Brahman = the Vedas, Vyavaharic goal]

10b	<i>brahma upaapnavaani iti; brahma eva upaapnoti</i>	“May I acquire the Vedas ”, thus saying, He verily does master the <u>Vedas</u> !
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2 Anukriti: “concurrency” or “consent”. Om is used to express consent. This is a colloquial or Laukika usage of the word, Om. When somebody says ‘I do’ or ‘I shall go’, another approves the act or speech by uttering the word ‘Om’.

3 Prerana: “encouragement”. The context here is when a chanter at a Yajna is sleepy and misses chanting the Mantras, then the elder priest encourages him by loudly calling out “Om Shraavaya”! By this, the errant reciter is brought back into wakefulness.

4 Gaayanti: “they begin singing”. The chanters of the Sama Veda begin their chanting with ‘Om’. With that, their singing gets synchronised in tune and meter.

5 Shastraani: “*prose recitations*” (other than Sama Veda). Those portions of the Vedas that are not set to a tune, are begun with the words ‘Om Shom’.

6 Pratigaram: “*encouraging words*”; the Adhyvaryu is a priest who utters encouragement all the time to chanters who may be feeling a bit tired.

7 Prasauti: “*approval*”; the head priest called Brahma, who is versed in all the Vedas and supervises the rites, gives his approval with the word ‘Om’.

8 Anujaanaati: “*gives consent*”; by uttering ‘Om’, the head priest gives his consent for the Agnihotra to begin.

9 Pravakshyan: “*just before beginning his study*” of the Vedas, the word ‘Om’ is uttered. It is usually accompanied by a formal statement of intent or purpose:

10 The statement of purpose could have two translations, depending on the meaning taken for ‘Brahman’, as shown below.

10a i) “May I thus obtain Brahman!” Thus he obtains the, Paramarthic Reality.

10b ii) “May I thus study well the Vedas!” Thus he obtains mastery over the Vedas. This is in the *Vyavaharic* or relative reality.

In these ways, the use of the syllable gets associated with every aspect of the ritual proceedings. Indeed, it must be an awesome feeling to be present at one of these rituals and hear ‘Om’ at every step of its progress. The sanctity is kept intact in this manner. Everything that is done reminds one of the Supreme Reality.



॥ इति नवमोऽनुवाकः ॥
स्वाध्यायप्रशंसा

SWADHYAYA PRASHAMSAA
Anuvaka 1.9
Principles of Study & Teaching

THE BHASHYA LINK TO this Anuvaka envisages the possibility that people may misunderstand the Vedic insistence on knowledge for the attainment of Liberation. Some may be led to believe that other considerations such as one's duties to the community are being relegated to the level of insignificance. This is not so.

In order to avoid such misunderstanding, this Anuvaka takes up the cause of these duties enjoined upon each individual, and emphatically asks everyone involved in the practice of Vedic Dharma to "Study and Teach" the Vedic science. All are asked without any exception to become the ambassadors of this Vedic way of life, so that the culture is perpetuated amongst the people of the community.

This Anuvaka is split into four sections: i) Vedic Culture; ii) Obligatory Duties; iii) Perpetuation of Culture; iv) Examples Set by Sages.

Verse 1.9.1: Vedic Culture

१. ऋतं च स्वाध्यायप्रवचने च ।
 २. सत्यं च स्वाध्यायप्रवचने च ।
 ३. तपश्च स्वाध्यायप्रवचने च ।
 ४. दमश्च स्वाध्यायप्रवचने च ।
 ५. शमश्च स्वाध्यायप्रवचने च ।
- ॥ १.९.१ ॥

1. ṛtaṁ ca svādhyāyapraṇāṇā ca |
 2. satyaṁ ca svādhyāyapraṇāṇā ca |
 3. tapaśca svādhyāyapraṇāṇā ca |
 4. damaśca svādhyāyapraṇāṇā ca |
 5. śamaśca svādhyāyapraṇāṇā ca |
- ॥ 1.9.1 ॥

1	<i>ritam cha swaadhyaaya pravachane cha;</i>	<i>Relative Dharma; truthfulness;</i>
2	<i>satyam cha swaadhyaaya pravachane cha;</i>	<i>Absolute Dharma; Truth;</i>
3	<i>tapah cha swaadhyaaya pravachane cha;</i>	<i>Penance; austerity;</i>
4	<i>damah cha swaadhyaaya pravachane cha;</i>	<i>Sense Control; external checks;</i>
5	<i>shamah cha swaadhyaya pravachane cha;</i>	<i>Tranquillity; mental check;</i>

Lines **1-5** concern mainly the **Brahmacharya Ashrama**, i.e. students. In all the lines, **Swadhyaaya** (study), and **Pravachana** (propagation) is to be practised sincerely together:

1. **Ritam** comes first. We should know first and foremost what *should* be done. Dharma is to be studied and then taught.

2. **Satyam** is the source or principle behind Ritam. Ritam is the expression or manifestation of the principle of Satyam or Absolute Truth.

Tapas, Dama and **Shama** are part of Sadhana Chatushtaya, which comprises the basic qualifications for the person engaged in study and propagation of the Vedas.

Verse 1.9.2: Obligatory Duties

६. अग्नयश्च स्वाध्यायप्रवचने च ।
७. अग्निहोत्रं च स्वाध्यायप्रवचने च ।
८. अतिथयश्च स्वाध्यायप्रवचने च ।
९. मानुषं च स्वाध्यायप्रवचने च । || १.९.२ ||

6. agnayaśca svādhyāyapravacanē ca |
7. agnihōtram ca svādhyāyapravacanē ca |
8. atithayaśca svādhyāyapravacanē ca |
9. mānuṣaṃ ca svādhyāyapravacanē ca | || 1.9.2 ||

6	<i>agnayah cha swadhyaaya pravachane cha;</i>	Domestic and spiritual “ fires ”;
7	<i>agnihotram cha swadhyaaya pravachane cha;</i>	Observance of daily fire sacrifice ;
8	<i>atithayah cha swadhyaaya pravachane cha;</i>	The caring of guests ;
9	<i>maanusham cha swadhyaaya pravachane cha;</i>	Good, worthy social conduct ;

Lines **6-9** concern mainly **Grihastha Ashrama**, i.e. householders.

The householder has to see that his domestic ‘fire’ is kept burning, i.e. his household runs well and is able to provide for all persons and guests. The spiritual ‘fires’ also have to be kept burning as they are obligatory on the householder to fulfil his part, the Yajna, in the Cosmic Wheel of Action.

No one is exempt from the common courtesy to be extended to one’s guests and from decent conduct worthy of being a good human being. It is passages like these which have brought about a very high standard among the households in India. Hospitality in Indian households is proverbial; it is a trait that is seen throughout India

Verse 1.9.3: Perpetuation of Culture

१०. प्रजा च स्वाध्यायप्रवचने च ।
११. प्रजनश्च स्वाध्यायप्रवचने च ।
१२. प्रजातिश्च स्वाध्यायप्रवचने च । || १.९.३ ||

10. prajā ca svādhyāyappravacanē ca |
 11. prajānaśca svādhyāyappravacanē ca |
 12. prajātiśca svādhyāyappravacanē ca | || 1.9.3 ||

10	<i>prajaa cha swaadhyaaya pravachane cha;</i>	Duties towards children ;
11	<i>prajanaḥ cha swaadhyaaya pravachane cha;</i>	Duties in raising a family ;
12	<i>prajaatih cha swaadhyaaya pravachane cha;</i>	Duties in continuing the generations ;

Besides the householders, this section applies mainly to the **Vanaprastha Ashrama**, i.e. those who are nearing retirement. It prescribes the joint responsibilities of the householder and the Vanaprasthi towards the community; both Ashramas have to ensure that the culture is perpetuated through various means, centred on the raising of children (**Prajaa**) with care, and seeing to their health, proper education and cultural foundation.

Prajana or procreation is regarded as a responsibility to the community.

Prajaatih is also a responsibility; to ensure the training of the grandchildren. This implies that the Vanaprasthis have to see to it that the children get well settled. Thereafter, they can assist in training the grandchildren before entering the Vanaprastha Ashram of life.

In all the above 12 items, learning and teaching are prime responsibilities of the person. While engaged in any of the above, the practitioner is bound to study them and to teach them to others. The study is to ensure that he gets as far as possible towards emancipation, and the teaching is to ensure that society will always have this knowledge.

Verse 1.9.4: Examples of the Sages

१३. सत्यमिति सत्यवचा राथीतरः ।
 १४. तप इति तपोनित्यः पौरुशिष्टिः ।
 १५. स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः ।
 १६. तद्धि तपस्तद्धि तपः । || १.९.४ ||

13. satyamiti satyavacā rāthītarah |
 14. tapa iti tapōnityaḥ pauruśiṣṭiḥ |
 15. svādhyāyappravacanē ēvēti nākō maudgalyaḥ |
 16. taddhi tapastaddhi tapaḥ | || 1.9.4 ||

13	<i>satyam iti satyavachaah raatheetarah;</i>	" Truth alone is to be practised," thus holds Satyavacha, the son of <u>Ratheetara</u> .
14	<i>tapaḥ iti taponityaḥ paurushishtih;</i>	" Penance alone is to be practised," thus holds Taponitya, son of <u>Purushishtha</u> .
15	<i>swaadhyaaya pravachane eva iti naakah maudgalyah;</i>	" Study and preaching of Veda alone is to be practised," thus holds <u>Naaka</u> , son of Mudgala.
16	<i>tat hi tapaḥ, tat hi tapaḥ</i>	That verily is Penance ; that verily is penance.

The earlier three verses are summarised in this fourth verse. If we look carefully at this verse, we notice the following:

13 Truth alone: This view expresses the needs of the **Brahmacharya Ashrama;**

14 Penance alone: This view expresses the needs of the **Grihastha Ashrama;**

15 Study & Preaching alone: This expresses the needs of the **Vanaprastha Ashrama;**

16 All three views are aspects of the theme of austerity or penance. This ensures that the focus of life does not become a pursuit of pleasure; rather it becomes a responsibility that requires our self-sacrifice to ensure a healthy society from generation to generation.

Examples are quoted of great sages who lived exemplarily along the lines suggested here. They are held up for our inspiration, admiration, and to look up to as a role model.

The names of the sages in the above examples can also be taken to mean “those who are filled with that quality”. For example, Satyavacha means “one whose speech consists of truth”, and Taponitya means “one who is ever steeped in austerity”.

The Special Role of the Vanaprasthis

Vanaprasthis have an important part to play in the field of study and propagation. Their experience can be brought to bear on the upcoming generations. They are urged to become more involved in proper study and teaching. These are sacred duties for those who wish to uphold the Dharma. It is their service to plough back to the community what they have gained from it.

Acharyaji explained that these two principles, namely study and propagation, were the basis of the Chinmaya Mission’s Vanaprastha programme. The Mission is deeply committed to practicing all the principles of Hinduism, but particularly these two. In the Chinmaya Pledge are the lines: “We know our responsibilities; give us the ability and courage to fulfil them.” These lines refer to study and propagation of the Vedic knowledge.



॥ इति दशमोऽनुवाकः ॥

ब्रह्मज्ञानप्रकाशकमन्त्रः

BRAHMA-JNANA PRAKASHAKA

Anuvaka 1.10

The Realisation of Trishanku

THE CULMINATION OF KNOWLEDGE

THIS SECTION IS THE culmination of all the Upasanas taught in the earlier Anuvakas. The development of knowledge in a seeker brings him ultimately to the state of Perfection, a Siddha like Sage Trishanku. This state of Perfection is glorified in this Anuvaka.

The Anuvaka may also be seen as a glorification of Knowledge of the Self. Such knowledge only arises in one who has purified himself. The recitation of this Mantra as a spiritual practice for purification in its own right, is suggested by the Bhashya. Hence, it is part of the daily chanting programme in many Ashrams.

By mere Upasana one cannot get Brahma Praapti, attainment of Brahman. It is thus implied that the Upasana of reciting this Mantra will bring about the needed purity for knowledge to then arise spontaneously.

The Aham or "I" could be interpreted in two ways in this verse. The first meaning is that it is Brahma Jnana, the knowledge of Brahman which is the "I" here. In other words, it is a *soliloquy* by Self-knowledge personified. The second meaning would be to take as the Self, the inner Ruler. In class we took the former case, as it is more relevant in the context of Part 1, which glorifies Knowledge. The latter meaning is more appropriate to Part 2 of this Upanishad. The difference is due to Knowledge being taken either as Apara or Para Vidya.

Verse 1.10.1: *The Sacred Chant of Trishanku*

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|--|---------------------------------|
| १. अहं वृक्षस्य रेरिवा । | २. कीर्तिः पृष्ठं गिरेरिव । |
| ३. ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । | ४. द्रविणंसवर्चसम् । |
| ५. सुमेध अमृतोक्षितः । | ६. इति त्रिशङ्कोर्वेदानुवचनम् । |

॥ १.१०.१ ॥

- | | |
|---------------------------------------|-------------------------------|
| 1. ahaṁ vṛkṣasya rērivā | 2. kīrtiḥ pṛṣṭhaṁ girēriḥ |
| 3. ūrdhvpavitro vājinīva svamṛtamasmī | 4. draviṇaṁsavarcasam |
| 5. sumēdha amṛtōkṣitaḥ | 6. iti triśaṅkōrvēdānuvacanam |

॥ 1.10.1 ॥

1	<i>aham vrikshasya rerivaa;</i>	<i>I am the <u>stimulator</u> of the tree (of the world);</i>
2	<i>keertih prishtham gireh iva</i>	<i>My <u>fame</u> is high as the peaks of the mountains;</i>
3	<i>oordhva pavitrah vaajini iva swamritam asmi;</i>	<i><u>High and pure</u> like the sun am I, excellent and immortal;</i>
4	<i>dravinam savarchasam;</i>	<i>I am <u>power and wealth</u>, effulgent with intuition;</i>
5	<i>sumedhaah amritah akshitah;</i>	<i><u>Intelligent</u>, imperishable and undecaying am I;</i>
6	<i>iti trishankoh vedaanuvachanam.</i>	<i>This is the <u>sacred recitation</u> of the seer, Trishanku.</i>

We go through the verse line by line:

1 Vriksha: “tree”. Whenever the tree symbol comes up in Vedanta, it is to be understood that Samsara or worldly existence is meant. The Apra Vidya takes full responsibility for the state of Samsara. Everything that happens in Samsara is governed by Apra Vidya. Hence it is said to be the invigorator of Samsara.

As Apra Vidya, this line represents the Adhyaropa by which the Jiva is trapped on the world-stage. It has the choice to get vigorously engrossed in Samsara and remain there forever, or take to Para Vidya and just as ‘vigorously’ retrace its steps back to its Source, the Self or Brahman.

2 Keertih Prishtham: The purpose of this Mantra is seen immediately in this second line which visually gives an upward thrust to our vision by raising its horizons to the mountain top. No one can escape the sight of a mountain, even in the landscape of knowledge where Para Vidya stands out like a mountain on the horizon. It raises the call of fame from the mountain top, as if to draw everyone’s attention to the “Higher” knowledge.

The mountain top is something that is beyond our immediate reach; we have to make an effort to get to it. Para Vidya beckons us to make that self-effort, promising us lasting fame if we respond to it. From the plains of Apra Vidya, the Vedic students are urged to raise their sights to the mountain top of Para Vidya.

3 Oordhva Pavitrah: High and pure; the comparison with the secular knowledge is distinctly made in this line. The plains and the heights are distinct from each other even as Apra is distinct from the higher Para Vidya. The common simile of the Sun as used in the Vedas, stands for *purity, brilliance and immortality*. This is aptly brought into the line to heighten the distinction of this superior knowledge from its secular counterpart.

4 Dravinam Savarchasam: The practical value of this divine knowledge is now brought out. The knowledge leads one to the very source of all “*power and spiritual wealth*”, the Self. The knowledge also makes one effulgent or radiant with intuition. Intuition is a very subtle faculty developed by the pure intellect to grasp the subtle truths of the Self, which are not available to an impure intellect.

5 Sumedhaah: This is the superlative quality of the “*power of understanding*” which is required to grasp Para Vidya. Medha Shakti is what every student prays for to give him the ability to grasp the subtle knowledge. Here again, implied in this prayer is the prayer for purity which alone enables one to have access to Medha Shakti.

Amritah Akshitah: “*imperishable and undecaying*” are fitting terms that describe this divine Knowledge. Not only because it takes one to the Self which is imperishable and decay-less, but also because the knowledge is quite unlike the Apra Vidya which is characterized by change, fluctuation and decay.

The same word could also be split from its Sandhee form into *Amritah Ukshitah*. In this case it means “soaked in the nectar of immortality”. This concurs with another Vedic text which says, “I am soaked in nectar.”

6 Trishanku: In this final line, the seer Trisanku, after he had attained realization, expresses the fulfillment he gained in life. It is his hope that every student of this higher wisdom should attain the same goal.

By repeating this Mantra, the sage Trisanku hopes that the goal will always be held before the eyes of the seeker, so that he never flags in his enthusiastic efforts to reach it with success as he himself did.

In the context of the rest of the Upanishad, this realization is available to all those who fulfill these three conditions, according to the Bhashya:

- i) to one who engages in his obligatory duties enjoined in the Vedas;
- ii) to one who is devoid of selfish motives; and
- iii) to one who yearns intensely for realization of the Supreme Brahman.



॥ इत्येकादशऽनुवाकः ॥
शिष्यानुशासनम्

SHISHYA-ANUSHAASANAM
Anuvaka 1.11
The Convocation Address

THE INSTRUCTIONS CONTAINED in this concluding Anuvaka can be thought of as a **Convocation Address** by the Acharya to the students who are about to return home after 12 intense years of study at the Gurukula. It is the last day of school, a historic day in the life of the Gurukula children. They go home taking this message from their Acharyaji.

The children had come there at the age of six years, and are now young men 18 years of age, about to launch into active work in their respective homes and then start their own families. This is golden advice coming to them from someone whom they have loved and served as a 'father' figure for 12 years. The feelings cannot be imagined; it is an emotional scene in the Guru's humble hermitage.

The children have been through the "*cradle of Vedic Civilisation*" – the famous **Gurukula System of Education** – unsurpassed in its effective means of training children to become thoroughly prepared for the exigencies of life. The system has been known to produce men of the highest moral calibre. The instructions speak for themselves as to what ideals their Acharya expects them to live up to.

The children do not go for annual vacations back to their parent's home. The Acharya and his wife take full care of them. Love and tenderness come from Guru-Mayi while the learning, the skills and the strict adherence to discipline come from Acharyaji. It is a time-tested, proven method of raising upright, honest citizens, fearless and brave to the core, and dedicated to the service of their communities and the country.

To uphold such a great system, these students are now receiving their final parting instructions. That is the vital context of these lines.

Verse 1.11.1: *Instructions from Guru to Student*

१. वेदमनूच्याचार्योन्तेवासिनमनुशास्ति ।
२. सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः ।
३. आचार्याय प्रियं धनमाहृत्य । प्रजातन्तुं मा व्यवच्छेत्सीः ।
४. सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् ।
५. कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् ।
६. स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।
७. देवपितृकार्याभ्यां न प्रमदितव्यम् ।

॥ १.११.१ ॥

1. vēdamanūcyācāryōntēvāsinamanuśāsti |
2. satyam vada | dharmam cara | svādhyāyānmā pramadah |
3. ācāryāya priyam dhanamāhṛtya | prajātantum mā vyavacchētsiḥ |
4. satyāna pramaditavyam | dharmāna pramaditavyam |
5. kuśalāna pramaditavyam | bhūtyai na pramaditavyam |
6. svādhyāyapracanābhyām na pramaditavyam |
7. dēvapitṛkāryābhyām na pramaditavyam | || 1.11.1 ||

1	<i>vedam anoochya aachaaryah antevaasinam anushaasti;</i>	Having taught the Vedas, the preceptor <u>enjoins</u> the following on his pupils *:
2	<i>satyam vada; dharmam chara swaadhyayaat maa pramadah;</i>	Speak the <u>Truth</u> ; do your <u>Duty</u> ; Never swerve from the <u>Study</u> of the Vedas;
3a	<i>aacharyaaya priyam dhanam aahritya,</i>	To the preceptor, a love-offering given as a <u>Guru-Dakshina</u> is offered;
3b	<i>prajaatantum maa vyavacchhetseeh;</i>	Thereafter, the <u>line of descendents</u> in your family should not be cut off;
4	<i>satyaat na pramaditavyam; dharmaat na pramaditavyam;</i>	Never deviate from the <u>Truth</u> ; Never be negligent in your <u>Duty</u> ;
5	<i>kushalaat na pramaditavyam; bhootyai na pramaditavyam;</i>	Never overlook your own <u>Welfare</u> ; Never neglect your <u>Prosperity</u> ;
6	<i>swaadhyaya pravachanaabhyaam na pramaditavyam;</i>	The <u>Study and Propagation</u> of the Vedas should never be neglected;
7	<i>deva-pitru-kaaryaabhyaam na pramaditavyam</i>	Your duties towards the <u>Gods</u> and <u>departed souls</u> should never be neglected.

***1 Antevaasinam**: “they who live close to the Guru”, i.e. pupils. (see also 1.3.4, **13**)

2-7 The instructions are also to be seen as the basics for the realization of the Self. The Vedic wisdom seeds have been sown in the children over 12 long years in the prime of their life. The seeds have to withstand all weather conditions in the field of society. The children will find these words as water to begin germinating the seeds in their hearts.

The students leave the Gurukula with a full knowledge of their responsibilities at home and in society. They have learnt every facet of knowledge covered in the Vedas, from the Karma Kanda rituals to the hair-raising flights of Vedantic realization. It must indeed be a sad moment for the children to leave their beloved Acharyaji and Guru-Mayi.

Verse 1.11.2: ***On Relationships with Others***

6. मातृदेवो भव । पितृदेवो भव ।
आचार्यदेवो भव । अतिथिदेवो भव । || १.११.२ ||
8. māṛḍēvō bhava | pitṛḍēvō bhava |
ācāryadēvō bhava | atithidēvō bhava | || 1.11.2 ||

8	<i>maatru devah bhava;</i>	May the Mother be to thee a god;
	<i>pitru devah bhava;</i>	May the Father be to thee a god;
	<i>aachaaryah devah bhava;</i>	May the Preceptor be to thee a god;
	<i>atithih devah bhava</i>	May the Guest be to thee a god.

The first instructions that will help the students to re-adjust to family and social life are given in the above verse.

The parents, last seen at a very tender age when playfulness was in their blood, are now going to be seen as 'gods' in their eyes. This should not be difficult for them; twelve years have been spent learning how close God really is to us in daily life. Indeed, they have the knowledge that God pervades everything in creation. So these lines are not too difficult for them to grasp.

The fabric of Vedic society thrived on the feeling of love and respect felt by people for their seniors, especially their parents. In Indian society, to this day, seniority is respected for its own sake, no other reason being needed. In addition, knowledge and wisdom are honoured wherever they may be found. Knowledge is held in the highest esteem by Indian society. This explains the respect accorded to men of knowledge, such as one's teachers. It is hard in today's world of commercialized education to understand the depth of feeling in a student for his Acharyaji. It exceeds even the love one may have for his father.

Verse 1.11.3: *On Actions in the World*

९. यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि ।
 १०. यान्यस्माकंसुचरितानि । तानि त्वयोपास्यानि । नो इतराणि । ॥ १.११.३ ॥
9. *yānyanavadyāni karmāṇi | tāni sēvitavyāni | nō itarāṇi |*
 10. *yānyasmākamsucaritāni | tāni tvayōpāsyāni | nō itarāṇi | || 1.11.3 ||*

9	<i>yaani anavadyaani karmaani; taani sevityaani; no (na + u) itaraani;</i>	The Actions that are free from <u>blemishes</u> – let only those be done; and not any others;
10	<i>yaani asmaakam sucharitaani; taani tvayaa upaasyaani; no (na + u) itaraani</i>	Those virtuous actions which are <u>irreproachable</u> , let only those be followed by you; and not any others;

Out of the humility of his heart and his great respect for the Indian tradition of revering goodness everywhere, the Acharyaji tells his pupils that they should take only the good from what they have seen in his life, and forgive him for his errors. They should discard all his shortcomings with forgiveness. In this humility lies his greatness!

It is a fact that virtue cannot be learnt from textbooks, but by the living example of the teacher. The Acharyaji tried his utmost to be the ideal for his students to strive for. He was undoubtedly an exemplary man, and was highly respected by the community. He was a perfect blend of strictness with tenderness, just like the perfect meal of rice and dhal!

Verse 1.11.4: Reverence Towards Superiors

११. ये के चास्मच्छ्रेयांसो ब्राह्मणाः ।

१२. तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् ।

॥ १.११.४ ॥

11. yē ke cāsmacchrēyāmsō brāhmaṇāḥ |

12. tēṣāṁ tvayā:'!:'sanēna praśvasitavyam | || 1.11.4 ||

11	<i>ye ke cha asmat shreyaam sah braahmanaah;</i>	When the Brahmanas who are <u>more distinguished</u> than us are in discussion,
12	<i>teshaam tvayaa aasane na prashva sitavyam; or teshaaam tvayaa aasanena prashvasitavyam;</i>	(i) you must not breathe even a <u>word</u> ; <u>Or</u> (ii) you must offer them a seat and provide them with <u>honourable services</u> .

The Acharya does not ask his pupils to consider him alone to be their teacher. It is Indian tradition to respect all teachers. There are rare and very great Mahatmas who, the Acharya says, deserve more praise and reverence than him. His students are asked to accord them the highest respect. By that is seen their true calibre.

This verse is thus devoted to the ideal of honouring great personages. Such should be the feeling that the student is asked to “not breathe even a word” (say nothing) while in the fortunate situation of being present in their midst, especially when they are discoursing.

We are talking of those sages who have given up everything and have become Sannyasins. Renunciation is the ideal they uphold. That has to be honoured. It is the greatest ideal needed on the path of Self-realisation. Since most Acharyas still remain as householders, this Acharya, recognizing how short he is of the highest ideal seen in the Sannyasin, humbly asks his students to give such revered Mahatmas the respect due to them.

Verse 1.11.5: On Charity

१३. श्रद्धया देयम् । अश्रद्धयाऽदेयम् ।

श्रिया देयम् । ह्रिया देयम् ।

भिया देयम् । संविदा देयम् ।

॥ १.११.५ ॥

13. śraddhayā dēyam | aśraddhayā:'dēyam |

śriyā dēyam | hriyā dēyam |

bhiyā dēyam | saṁvidā dēyam | || 1.11.5 ||

13	<i>shraddhayaa deyam, ashreddhayaa adeyam; shriyaa deyam, hriyaa deyam; bhiyaa deyam, samvidaa deyam.</i>	Gifts should given with <u>faith</u> , never give without faith; give in <u>plenty</u> , give with <u>modesty</u> ; give with <u>sympathy</u> ; give with <u>friendly feelings</u>
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Another virtue that has earned the highest place in Indian society is **CHARITY**. This verse is dedicated to this virtue. Giving is an art. It has to be done with faith, to the best of our means, with modesty and feeling of sympathy, and with friendliness and harmony. All these together make up the *perfect act of charity*.

The Bhashya goes a step further. It says “Give with fear”. This means that when we give we should have the feeling that the receiver is our superior. We should carry the feeling of ‘fear’, i.e. being afraid that he may not accept our offering. In other words, everything possible should be done to ensure that we do not incur the displeasure of the receiver.

As Acharyaji put it, “We should feel that the receiver is the Boss.”

The fear should also be there of inadvertently allowing the wrong thought to come into our mind at the time of the charity. If the ego arises and we feel proud to be giving the charity, then the charity loses its merit. This is a healthy sort of fear, for it has a beneficial effect on us. Some may prefer to use the phrase “respectful fear” or just “humility”.

Indeed, this is a compact verse, containing in it the richness and sweetness of Indian tradition at its very best.

Verse 1.11.6: On Doubt About Actions

१४. अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ।

ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः ।

अलूक्षा धर्मकामाः स्युः ।

१५. यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ।

॥ १.११.६ ॥

14. atha yadi tē karmavicikitsā vā vṛttavicikitsā vā syāt |

yē tatra brāhmaṇāḥ sammarśinaḥ | yuktā āyuktāḥ |

alūkṣā dharmakāmāḥ syuḥ |

15. yathā tē tatra vartēran | tathā tatra vartēthāḥ | || 1.11.6 ||

14	<i>atha yadi te karma-vichikitsaa vaa vritta-vicikitsaa vaa syaat;</i>	<i>Now, if there should arise: any Doubt regarding your acts, or Any <u>uncertainty</u> in respect of your conduct in life;</i>
	<i>ye tatra braahmanaah sammarshinah; yuktaah aayuktaah;</i>	<i>You should act as Brahmanas do, <u>thoughtfully</u> and <u>impartially</u>, from <u>self-control</u>, not set on by others;</i>
	<i>alookshaa dharmakaamaah syuh;</i>	<i>In accordance with <u>Dharma</u>, and not violating it.</i>
15	<i>yathaa te tatra varteran; tathaa tatra vartethaah</i>	<i>As <u>they had acted</u> in their time, so should you act in your time.</i>

It is said that the true strength of a culture is revealed in times of difficulties and trials, not when everything is going well. In these two verses, we are shown how the Indian student was trained to respond to such moments in life when he is put through hardships.

Verse 1.11.7: On False Accusations of Crime

१६. अथाभ्याख्यातेषु ।

ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः ।

अलूक्षा धर्मकामाः स्युः ।

१७. यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः ।

॥ १.११.७ ॥

16. athābhyākhyātēṣu |

yē tatra brāhmaṇāḥ saṁmarśinaḥ | yuktā āyuktāḥ |

alūkṣā dharmakāmāḥ syuḥ |

17. yathā tē tēṣu vartēran | tathā tēṣu vartēthāḥ | ॥ 1.11.7 ॥

16	<i>atha abhyaakhyaateshu;</i>	Now when you are falsely accused of some crime;
	<i>ye tatra braahmanaah sammarshinah; yuktaah aayuktaah;</i>	You should act as Brahmanas do, <u>thoughtfully</u> and <u>impartially</u> , from <u>self-control</u> , not set on by others;
	<i>alookshaa dharm- kaamaah syuh;</i>	In accordance with <u>Dharma</u> , and not violating it;
17	<i>yathaa te teshu varteran; tathaa teshu vartethaah</i>	As <u>they had reacted</u> in similar situations; so should you react in your situation.

When doubts arise in our mind, what should we do?

Go to the Brahmanas in the society, the wise ones who are actually living this life of renunciation. Do not go to any other person. Anyone else who is not committed to spirituality will certainly mislead us. It will be like the blind leading the blind. Since the wise Brahmanas are so rare, the chances of being misled are very strong in this world. So the first difficulty is to find the right person to confide in and get his guidance.

Although this verse does not say so, if such a person is found, he may be taken to be one's Guru. We know how much importance is placed in the scriptures on having a Guru to guide one in life. In this Upanishad, instead of the word Guru, the more general term Brahmana is used.

Why is the Brahmana alone able to help us out of our difficulties? The verse gives the following reasons:

i) **Sammarshinah**: They are thoughtful. They will think before they speak. They are not dry philosophers. Such people are very hard to find, and that is why they are so precious to society.

ii) **Yuktaah**: They are knowledgeable in the problem that we have. They will advise us from their own experience, not from some theory read in a book.

iii) **Aayukaah**: This is a shortened form of the word '**Aparapraayuktaah**', meaning "those who are independent in their thinking". Such persons' opinion will not be biased by any organizational viewpoint. It will follow strictly along the lines of the scriptures. They do not have 'an axe to grind' with you!

iv) **Alookshaah**: “those who can empathise with others”; they care for your feelings, and are really concerned about your welfare. They have a tender heart, they are not cruel; there is no hatred or anger in them. They will give you a sympathetic hearing.

v) **Dharmakaamaah**: “those who are in accord Dharma”; they respect the rules and principles of Dharma as laid out in the scriptures. They are pure people, with straight intentions. They are not devious, not touched by mundane life, and have no desires in them. Hence they are best able to give sound guidance to others.

vi) **Syuh**: They are “available”. This is the most crucial point. They do not need an appointment. They avail themselves freely to sincere souls who have a predicament in life. Their love is so strong that they will give themselves wholly to you to uplift you from your trials.

Indeed, an example of such a person is one’s own **Guru** in life!

These are the people we must approach. We must approach them humbly, sit at their feet and invoke the Grace of the Lord through them. They are God to us in flesh and blood. They are “customized Gods” on earth, specifically sent by God to assist us in our own unique condition.

Other solutions are suspect: Logic is inconclusive in these matters; the Shrutis are many, it is very hard to find the right passage that applies to us. The Guru alone can pinpoint our personal problem and help us to overcome it.

Verse 1.11: 8: *The Concluding Exhortation*

१८. एष आदेशः । एष उपदेशः ।
 एषा वेदोपनिषत् । एतदनुशासनम् ।
 एवमुपासितव्यम् । एवमु चैतदुपास्यम् । ॥ १.११.८ ॥

18. ēṣa ādēśaḥ | ēṣa upadēśaḥ |
 ēṣā vēdōpaniṣat | ētadanuśāsanam |
 ēvamupāsītavyam | ēvamu caitadupāsyam | ॥ 1.11.8 ॥

18	<i>eshah aadeshah;</i>	<i>This is the Command;</i>
	<i>eshah upadeshah;</i>	<i>This is the <u>teaching</u>;</i>
	<i>eshaa vedopanishat;</i>	<i>This is the <u>secret</u> of the Vedas;</i>
	<i>etat anushaasanam;</i>	<i>This <u>commandment</u> is to be observed;</i>
	<i>evam upaasitavyam;</i>	<i>In this way you should <u>live</u>;</i>
	<i>evam u cha etat upaasitavyam</i>	<i>In this way, verily, you should <u>act</u>.</i>

Twelve years of teaching and learning have been condensed into this Anuvaka. Now we have come to the concluding part of these essential teachings. This verse gives the spirit of the whole Convocation Address. There is no room for ambiguity in it. Every word is measured precise, clear and to the point.

The Convocation Address concludes formally with these six statements of truth, briefly expressed. What we have learnt in this Anuvaka is both a command and a teaching.

Vedopanishat: It is the “*secret teaching of the Vedas*”. The Vedas are very vast. ‘Upanishad’ is translated as “secret teaching” rather than its usual “cream of the teaching”. The Acharya has kindly condensed the Vedas into these few important instructions which can be remembered for life.

Anushaasanam: this is similar to ‘Adesha’. In order to differentiate it from ‘Adesha’ here, the meaning given is “*the Behest of God*”, a “*commandment*” rather than “command”, i.e. it is a command coming from God. It can also be taken to mean the “final summary” of all the authorities put together, i.e. a *summation* of all the instructions.

Upaasitavyam: “*this is how we should live*”. And living thus, shall we divinize our lives and take it to the pinnacle of perfection in this birth itself.



॥ इति द्वादशोऽनुवाकः ॥
उत्तरशान्तिपाठः

UTTARA SHANTI PAATH

Anuvaka 1.12

Concluding Peace Chant

Verse 1.12: 1: The Yajur Veda Peace Chant

१. ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वर्थमा ।
 २. शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ।
 ३. नमो ब्रह्मणे । नमस्ते वायो ।
 ४. त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मवदिष्यामि ।
 ५. ऋतंवदिष्यामि । सत्यंवदिष्यामि ।
 ६. तन्मामवतु । तद्वक्तारमवतु ।
 ७. अवतुमाम् । अवतुवक्तारम् ।
 ८. ॐ शान्तिः शान्तिः शान्तिः ।
- ॥ १.१२.१ ॥

1. ॐ śaṁ nō mitraḥ śaṁ varuṇaḥ | śaṁ nō bhavatvaryamā |
 2. śaṁ na indrō bṛhaspatiḥ | śaṁ nō viṣṇururukramaḥ |
 3. namō brahmaṇē | namastē vāyō |
 4. tvamēva pratyakṣam brahmāsi |
tvāmēva pratyakṣam brahma vadiṣyāmi |
 5. ṛtam vadiṣyāmi | satyam vadiṣyāmi |
 6. tanmāmavatu | tadvaktāramavatu |
 7. avatu mām | avatu vaktāram |
 8. ॐ śāntiḥ śāntiḥ śāntiḥ
- ॥ 1.12.1 ॥

1	<i>om shan nah mitrah sham varunah;</i>	<i>Om. May Mitra be propitious to us; May Varuna bless us!</i>
	<i>shan nah bhavatu aryamaa;</i>	<i>May the blessings of Aryamaa be with us!</i>
2	<i>shan nah indrah brihaspatih;</i>	<i>May we have the Grace of Indra and Brihaspati!</i>
	<i>shan nah vishnuh urukramaha;</i>	<i>May Vishnu, the all-pervading, be propitious to us!</i>
3	<i>namah brahmanah;</i>	<i>Salutations to Brahman!</i>
	<i>namah te vayuh;</i>	<i>Salutation to Thee, O Vayu! (Pratyag Brahman)</i>
4	<i>twam eva pratyaksham brahma asi;</i>	<i>Thou art the visible Brahman,</i>
	<i>twaam eva pratyaksham</i>	<i>Thee alone the visible</i>

	<i>brahma vadishyaami;</i>	<i>Brahman shall I consider.</i>
5	<i>ritam vadishyaami;</i>	<i>Thou art the (Vyavaharic) Dharma, the “Right”;</i>
	<i>satyam vadishyaami;</i>	<i>Thou art the (Paramarthic) Supreme, the “Good”;</i>
6	<i>tat maam avatu;</i>	<i>May That protect me!</i>
	<i>tat vaktaram avatu;</i>	<i>May that protect the teacher (speaker)</i>
7	<i>avatu maam;</i>	<i>Please protect me!</i>
	<i>avatu vaktaram;</i>	<i>Please protect the teacher!</i>
8	<i>om shaantih, shaantih, shaantih</i>	<i>Om Shantih, Shantih, Shantih!</i>

Om Tat Sat!



॥ इति शीक्षावल्ली समाप्ता ॥

Thus Ends **PART 1** of Taittiriya Upanishad
entitled “**Sheekshaa Valli**”
