

॥ तैत्तिरीयोपनिषत् ॥

द्वितीया ब्रह्मानन्दवल्ली

TAITTIREEYA UPANISHAD – 2

Brahmananda Valli

*“The Bliss that
is Brahman”*

“THE SANDEEPANY EXPERIENCE”

**TEXT
36.02**

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>
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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>	36.02	<i>Taittiriya Upanishad – Chap 2</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>
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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

36.02



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“Brahmananda Valli – the Bliss that is Brahman”

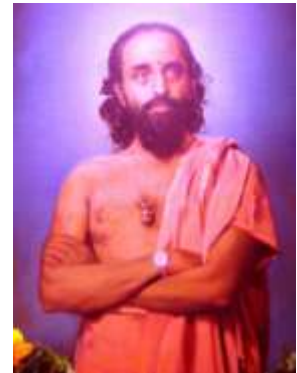
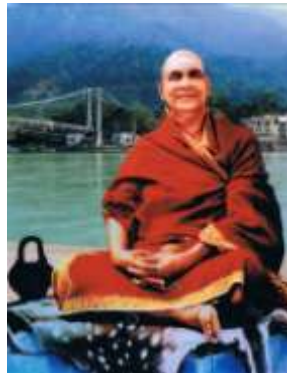
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Reflections

by Swami Gurubhaktananda

on the Series of **38** 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.

Taittireeya Upanishad – 2

***“Brahmananda Valli –
The Bliss that is Brahman”***



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BRAHMANANDA VALLI

PART 2: 9 No. Anuvakas (Chapters)

THE BLISS THAT IS BRAHMAN

INTRODUCTION

MILITARY FORCES ARE required only to protect or preserve something which is of value in civilisation. Without the valuable asset that needs preservation, military efforts in themselves have no value. At best, they then only serve to prop up those who are in power for the sake of power. In our study of Taittireeya Upanishad, we are at a point where we are faced with making a similar assessment:

With Part 2, we are entering the philosophical end of the Taittireeya Upanishad, having passed through what may be termed the tutelary end in Part 1. The word ‘tutelary’ has the same sense as ‘military’ in the above example. It denotes that by which the whole text is protected and guarded for posterity. This was the overall purpose of **Sheeksha Valli**. The **Brahmananda Valli** has a completely different content to it. It aims to convey a spiritual philosophy. This philosophy is a precious treasure, which needs the armoury of Part 1 to protect and guard it.

This background brings to mind how this Upanishad came to be named “Taittireeya”. Swami Chinmayanandaji recounts the story beautifully. The precious teaching was given out by the Guru Vaisampayana to a number of disciples, among them Yajnavalkya, who himself became a great Rishi as a result. The Guru asked Yajnavalkya one day to repeat all that he had learnt. The great disciple not only ‘vomited’ the teaching verbatim, but added to it “an independent charm” of his own understanding. This so impressed the Guru, that he asked the other disciples to take special note of Yajnavalkya’s version.

The incident resembled the well-known, normal habit of the *taittireeya* bird, the partridge, which routinely consumes the droppings of other creatures, picking out from it that which is nourishing and leaving the rest untouched, a task that requires it to be ‘smart and vigilant’. It is this smartness and vigilance that is required of students of this precious philosophy when they return to their worldly abodes after their studies are completed.

Worldly life is like the ‘*droppings*’. In the midst of it, there are places where precious teachings are taught that nourish the spirit. These are to be picked. This is how the name Taittireeya came to be associated with the teachings of this Upanishad!

TAITTIREEYA UPANISHAD – 2
“Brahmananda Valli – the Bliss that is Brahman”

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॥ तैत्तिरीयोपनिषत् ॥

मंगलाचरण्

MANGALAACHARAN

Invocatory Chant

The Peace Invocation from Krishna Yajur Veda

१. ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

२. तेजस्विनावधीतमस्तु मा विद्विषावहै ।

३. ॐ शान्तिः शान्तिः शान्तिः ॥

१. ॐ saha nāvavatu | saha nau bhunaktu | saha vīryam karavāvahai |

२. tējasvināvadhītamastu mā vidviṣāvahai |

३. ॐ śāntiḥ śāntiḥ śāntiḥ ||

1	om saha naavavatu;	May He protect us both
	saha nau bhunaktu;	May He protect us both
	saha veeryam karavaavahai;	May we attain vigour together
2	tejaswi naavadheetam-astu;	Let what we study be invigorating
	maa vidvishaavahai	May we not cavil at each other
3	om shantih, shantih, shantih!	Om Peace, Peace, Peace!

This is a very common chant prior to the start of any study between teacher and students. It is universal in nature. It overcomes the main difficulties which stand in the way of grasping knowledge. The main points are:

i) To bring quietness, peace and stillness into the minds of teacher and student, so that the mind can be focused easily on the knowledge.

ii) To bring up the correct attitude that the student and the teacher should have in order to make the learning effective. The prayer is for an attitude of understanding and respect, and avoiding all useless debating and arguing.

iii) To promote a vigorous intellect, so that the Truth may be reflected upon from all angles and assimilated well into the mind in its true import.

During studies, it is vital that conditions encourage these three to come forth. The teacher and student cannot exist without each other. To protect their harmony is crucial.

Both must put forth effort to grasp the knowledge. Both must look forward to the class. There must be joy in the learning process. The end result desired is clarity of understanding, freedom from doubts, and abidance in the knowledge. The knowledge must be lived; this is not just an intellectual pursuit.

May teacher and taught come to love each other eternally. Let it not become a business relationship. There should be no ill-will or disrespect between them.

॥ इति प्रथमोऽनुवाकः ॥
उपनिषत्सारसङ्ग्रहः

UPANISHAD SARA SANGRAH

Anuvaka 2.1

The Essence of the Upanishads

Verse 2.1.1:

The Summary Statement of Brahmananda Valli

१. ॐ ब्रह्मविदाप्नोति परम् ।

२. तदेषाभ्युक्ता ।

॥ २.१.१ ॥

१. ॐ brahmavidāpnōti param |

२. tadēṣā:'bhuktā |

॥ 2.1.1 ॥

1	<i>Om brahmavit aapnoti param;</i>	<i>Om. The knower of Brahman attains the Supreme.</i>
2	<i>Tat eshaa abhyuktaa:</i>	<i>To explain this, there is the following quotation:</i>

This serves as a summary statement of the entire Brahmananda Valli of *Taittiriya Upanishad*. Three questions are raised in this opening statement:

Question 1: What is the true nature of Brahman? The explanation must state the totally free intrinsic nature of Brahman. This is answered in line 3 of the next verse.

Question 2: How do we realize that Brahman? The answer given in 4 specifically clarifies that this Brahman is realizable as non-different from one's own indwelling Self.

Question 3: What is the nature of such a realization of Brahman? What does it mean to us to attain Brahman? The answer is given in 5. It shows that it means realizing our identity with the Self of all beings. Brahman is shown to transcend all worldly attributes.

1 For now, we give only the *Padartha* or etymological derivation of the words: 1. **Brahma** – *brihattamattwa* = “being the greatest”; 2. **Vit** – *vetti* = “to know”, knows; 3. **Aapnoti** – root ‘Aap’ = “to attain”; 4. **Param** – “the Highest” in an absolute sense.

Elsewhere the Shrutis say: “Anyone who knows Brahman becomes Brahman.” (Mun Up III-2.9) The “Highest” has to be Brahman. By knowing A (Brahman), one can attain only A, not B or C. Thus there can be no doubt that the ‘Highest’ refers only to ‘Brahman’.

2 This line has only a functional importance. It bridges our mind to the quoted verse that follows, viz. 3-5, in which the three questions are answered respectively.

A prose passage is classified under *Brahmanas*, and poetry is classified under *Rig Mantras*. Line 1 is in prose, and therefore classified under the “Brahmana portion”; lines 3-5 are poetry, and therefore classified as “Rig Mantras”.

The Bhashya here introduces a small technical point which is explained in OBJ 1:

Objection 1:

How Can “Limited” Attain Another “Limited” ?

Poorvapakshi: We read that Brahman is the all-pervading Self of all. In 1, we see one limited thing attaining another limited thing. This statement does not tie up with the all-pervasive Brahman. There is some incongruity here, something not agreeing.

Answer: There is no flaw here. It only appears so; it is part of our own ignorant vision. We are identified with limited Upadhis, so we appear to be limited to ourselves. When the Ignorance is cleared, we can say we have realized the truth, or attained realization of Brahman. This attainment is not like reaching from point A to Point B; it is removal of ignorance. That is like reaching A which has a wrapper B around it.

Example: There is the story of the 10 idiots that could not count their own group size because each one forgot to count himself, so all were arriving at the answer ‘nine’. We all are doing the same thing. We count all the outer sheaths composed of food, Prana, etc, as individual limited units, but not the *unlimited Self*. So Brahman, our own Self, remains unattained or ‘uncounted’ by us through ignorance.

Just as someone is needed to remind the idiot to count himself, so too someone is needed to remind us that we are not limited beings but Brahman Himself. That person is our Guru. The realization of the Truth comes through enlightenment, and results from following the instructions of the scriptures.

The Notation adopted:

- | | | | |
|------|-----------------|--|--|
| i) | <u>Level 1:</u> | The lines of a verse, | as <u>1</u> , <u>2</u> , etc. |
| iii) | <u>Level 2:</u> | Major Bhashya divisions
(the “/” is to differentiate a Bhashya division from subtitles A., B., etc.) | as <u>A/</u> , <u>B/</u> , <u>C/</u> ... etc |
| ii) | <u>Level 3:</u> | The Objections in Bhashya, | as <u>OBJ 1</u> , etc. |
| iv) | <u>Level 4:</u> | Minor Bhashya divisions | superscripted as 1,2,3... |

Introduction to Bhashya Discussion

Six major pieces of Bhashya commentaries for this Valli (Part 2) are inter-weaved into the Anuvakas, and run from A to F. The three lines of this verse are so important that each one is discussed elaborately in the first Bhashya. We have highlighted them below.

In the course of the discussion in the Bhashya, **Objections** are encountered and answered by Sri Shankaracharyaji. These Objections are kept together and placed at the end of the explanation for each line. References to them are given (in blue) in the discussion to indicate where they fit in. In this way, the drift of the discussion remains uninterrupted. The discussion here is a summary and not a translation of the original Bhashya.

We begin with Bhashya A . . .

सत्यं ज्ञानमनन्तं ब्रह्म

“Satyam, Jnaanam, Anantam Brahman”

Bhashya A:

“On the Nature of BRAHMAN”

Coverage: Verse 2.1.2 (3 Padas)

We now begin one of the most famous passages of Shankara Bhashya, the discussion on “*Satyam, Jnaanam, Anantam Brahma*”.

This is considered to be a masterpiece of Samskrit as well as Vedantic literature. It is a piece of literary genius, and students are asked to memorise this entire piece of the Bhashya, which extends over 14 pages, covering just three lines, **3-5**!

This entire discussion is attempted here in layman’s English, as far as possible.

Verse 2.1.2: Satyam, Jnaanam, Anantam

३. सत्यं ज्ञानमनन्तं ब्रह्म ।
४. यो वेद निहितं गुहायां परमे व्योमन् ।
५. सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति । ॥ २.१.२ ॥
3. satyam jñānāmanantam brahma |
4. yō vēda nihitam guhāyām paramē vyōman |
5. sō:'śnutē sarvān kāmānsaha | brahmaṇā vipāścitēti | || 2.1.2 ||

3	<i>“satyam, jnaanam, anantam brahman;</i>	<i>“Truth, Knowledge, and Infinity – is the nature of Brahman.</i>
4	<i>yah veda nihitam guhaayaam parame vyoman;</i>	<i>He who knows It, in the cave of the heart, as being the transcendent Akasha,</i>
5	<i>sah ashnute sarvaan kaamaan, saha brahmanaa vipashchitaa” iti;</i>	<i>he realizes all his desires, along with the Omniscient Brahman”</i>

LINE 3

satyam, jnaanam, anantam brahman

“Brahman is the Truth, Knowledge, and Infinity”

We recap the question which this Line answers:

Question 1: What is the true nature of Brahman?

A/ This line is intended to be a Definition of Brahman, and not a Qualification of Brahman. The importance of this distinction will be seen in **OBJ 2**. The following distinguishing terms are important:

Lakshana:	<u>Definition</u>	Noun (Substantive)	<i>Differentiates</i> a noun from other nouns.
Viseshana:	<u>Qualification</u>	Adjective	<i>Qualifies</i> a noun in the same species.

B/ The 3 terms, *Satyam*, *Jnanam* and *Anantam*, are the attributes of Brahman. They are Viseshanas or adjectives. However, because they are being used in a defining sense, and not in a qualifying sense, they are to be seen as defining Brahman from all other nouns, i.e. the entire Samashti Prapancha or Manifested Universe.

[At this point **OBJ 2** arises.]

C/ The three adjectives are unrelated among themselves, as they are meant to be applied to something else, viz. the substantive, Brahman. Each one is related independently to Brahman.

D/ SATYAM: This is that which is true, does not change, always exists in that way, and whose nature never changes. That which opposes Sat is Asat (the non-existent) or Mithya (the unreal or apparently real), which is used for an object that changes, i.e. undergoes modification (Vikara). Asat does not exist, hence we can ignore it henceforth. Mithya objects exist only so long as the basis of their existence (Ignorance) persists.

The Shruti support statement is: “All change has mere speech as its basis, it is in name only.” (Chand. Up 6.1.4) “That alone is true that exists.” (Chand. Up 6.2.1)

Thus the word Satyam distinguishes Brahman from all things that are mutable.

E/ Being unchangeable, Satya has to be the original Cause of all others objects which arise from it and thus become its Effects. Satya itself cannot have a cause. It has to be the “causeless Cause”. **Satyam thus removes the effects from Brahman.**

However, there is a difficulty with this definition: It may then appear to be akin to *gold* from which all other gold ornaments are produced. As gold is an inert substance, would Brahman also not be considered to be Inert? It is possible for an inert substance to be unchangeable. The term Satyam is thus found to be insufficient to uniquely define Brahman.

F/ JNANAM: To overcome this problem, the word Jnanam is added to define Brahman. This term means Consciousness, or the ‘*knowing principle*’. This adds the sentiency element to Brahman. An insentient object cannot “know” anything. The ‘*Knowing*’ Principle has three parts to it, as we know it in our ordinary experience. They are the Knower, the Knowable and the Knowledge. Which of these three is Jnanam referring to?

The act of knowing is always associated with a *knower*, the one who knows. So we start by considering whether Jnanam could be the Knower. **1** itself says, “The Knower of Brahman...” However, we encounter a problem with this definition of Brahman.

G/ If Brahman is a knower, then it becomes a changing entity, as a knower is changing all the time as it acquires knowledge. It can no longer stand in the company of the other two terms, Satyam and Anantam. Firstly, as a changing entity, it violates Satyam. Secondly, infinity is violated because if Brahman is the ‘Knower’ (the subject), then it excludes the ‘Knowable’ (the object) and Knowledge, the link between the two.

The Shruti support for this is: “The Infinite is that where one does not understand anything else. Hence, the finite is that where one understands something else.”

[At this point **OBJ 3** arises.]

H/ We now consider whether we can take Brahman or the Self to be the ‘Knowable’. In **1** “The knower of Brahman”, the object or ‘knowable’ term is Brahman. If it is taken to be the Knowable’, then there will be no Knower to *know* it, since the Self is already taken as the Knowable. Brahman cannot be Knower and Knowable at the same time!

[At this point **OBJ 4** arises.]

I/ Thus we come to the only other sense of the word Jnanam that can apply in this case, and that is in its meaning of *Knowledge*. ‘Jnanam Brahma’ has to mean “Brahman is Knowledge”. In this way both the earlier problems are averted: i) the relationship as *agent* is ruled out, and ii) the condition of *inertness* is also avoided. ***Jnanam thus removes inertness from Brahman.***

J/ ANANTAM: Now we see the need to introduce a third term to define Brahman fully. We have already removed effects and inertness using the first two terms. In its meaning as Knowledge, Jnanam encounters a problem of *limitedness*. In our normal view, knowledge is associated with limitedness. Human knowledge is seen to be finite, not only for each individual, but also collectively. There is never a time when we can know everything that is to be known. Anantam or Infinity is brought in to resolve this problem. ***Anantam removes the limitedness from Brahman.***

[At this point **OBJ 5** arises.]

K/ In verse 2.1.3, **6**, it says, “From Brahman, which is the Self...,” the Self is clearly related to Brahman without doubt. This implies that Brahman is the same as the knowing Self of the individual. In another line (2.8.14, **20**) are the words, “He attains the Self made of Bliss,” which again makes the same connection for the Self.

In another *Upanishad* it says, “Having created that, He entered into that very thing.” (Aitareya Up.) This shows that Brahman Himself entered as the individual soul. This shows that the cognizer (the soul), in his essential nature (Self) is Brahman.

[At this point **OBJ 6** arises.]

L/ CONCLUSION: Is this Really a Definition?

In this concluding passage of the in-depth analysis of **3**, Sri Shankaracharyaji draws the inevitable conclusion that the power of words is insufficient to define Brahman, and at best can only indicate or point it out. We have seen this in his answer to **Obj 6**. However, the same applies to the other two words also.

The main reason for the shortcomings of these words is that Brahman, not being an object, does not possess the categories (Jaati), the qualities (Guna), the functions (Kriya), or the relationships (Sambandha) which are needed by words to make them most effective. Without all these, words have no “bones to chew on.”

The above categories provide the “address” of objects in this world. Without them, we cannot know the address of Brahman. Hence, the only conclusion is that Brahman has no address; that He is everywhere; that ***“Brahman is indefinable.”***

Satyam and *Anantam* together occupies 10% and 5% of the discussion approximately, whilst 85% is dominated by *Jnanam*. This is to be expected. The human mind is better able to relate itself to knowledge than to abstract concepts such as pure Existence or causeless Cause of *Satyam*, and the Infinity of *Anantam*. The Bhashya takes up the word *Satyam* and draws the same conclusion about it as *Jnanam* in its power to define Brahman.

Anantam is not mentioned in this respect, but we can assume it to be just as restricted in defining Brahman.

All three words together are needed to give a fairly accurate indication of the Swarupa of Brahman. They form a triple axis system, by which the elusive Brahman may be “plotted”. They act on each other, restricting and being restricted in turns by each other. In this manner Brahman is somehow distinguished from all other objects.

About this, a line is quoted from this Upanishad itself: “Failing to reach Brahman, words, along with the mind, turn back.” (Valli II, 4.1). In another part (Valli II, 7.1) it is said, “...inexpressible and unsupporting Brahman.” Like Avidya, Brahman, too, is *indescribable*. It cannot be imprisoned within the two ends of a sentence – It cannot be sentenced by man’s intellect!

THE OBJECTIONS (Poorvapakshi)

The following Objections, raised by the **Poorvapakshi** (the Objector), were referred to in the discussion above:

Objection 2: Why Differentiate Brahman With Adjectives?

Poorvapakshi: You mention adjectives ‘blue, big and sweet-smelling’ for a lotus to differentiate it from other lotuses. But Brahman is said to be One only, and does not need to be differentiated from any other Brahman. Hence, where is the need for adjectives for Brahman?

Answer: We said in part A/ that these three words, in 3 are intended mainly to *define* and not to *qualify* Brahman. They distinguish Brahman from the entire Samashti Prapancha – the macrocosmic Universe of names and forms; they are not meant to indicate that there are *other* Brahman.

Poorvapakshi: What is the difference between these two relations then – namely, between:

- i) Definition and the thing defined; and
- ii) Quality and the thing qualified?

Answer: An Adjective distinguishes a noun from things in its own class, whereas a Definition distinguishes a noun from all other nouns.

For example, an adjective will separate different lotuses – some blue, some big, some sweet-smelling. A Definition will separate a lotus from other objects that are not lotuses, like animals, trees, mountains, etc.

Objection 3:

Self is the “Knower”

Poorvapakshi: Your quotation says, “...does not understand (know) anything else.” By logic that means, “...does understand or know the Self,” which is “not anything else”. So it does say, indeed, that one is a Knower of the Self. But that is what you are just denying?

Answer: Even as 3 is intended to define Brahman, so too, this quoted line (from Chand. Up 7.24.1) is intended also to define Brahman, i.e. identify its characteristics from that which is not-Brahman.

In normal experiences in the relative world, what we ‘see’ is considered to be different from us. Recognising this fact, the quote has been carefully worded to distinguish Brahman as something which cannot be ‘seen’ to be known. “Seeing” Brahman is not like seeing an object, due to the infinite nature of Brahman. In the realm of Non-Duality the only way to *know* the infinite Reality is to *become* that Reality! This is what the quote is trying to tell us. We should always take the context of what is being said.

The word “understand” in the quote is not the usual process of knowing (with the senses or mind) but of *being* or *becoming*. It is impossible to know the Self with the senses.

Objection 4:

Can Self Not Be Knower & Knowable?

Poorvapakshi: Can the Self not be the Knower and the Knowable at the same time?

Answer: No, because the Self cannot be split into parts – one part as the Knower and the other as the Knowable. If the Self were a knowable thing to be known, who will be there to know it? We cannot have two Selves. This discussion is intended to draw our attention to a higher order of Reality not known to us through our mind. A definition of the Self is being attempted. The task is not easy with words.

Objection 5:

Brahman is Shunya – “Non-Existent”

Poorvapakshi: Since the only purpose of the 3 adjectives seems to be to negate their opposites, and the substantive, Brahman, appears to be something not well-known and so hard to define, why take the trouble to define it? Why not just say it is non-existent? Brahman is just like “*The son of a barren woman, armed with a hare’s horn, bathing in a mirage and decorated with sky-flowers!*” You are just using fanciful words for Brahman!

Answer: No, the sentence is a definition, even though they are attributes (see [Obj 2](#)). If the substantive was non-existent, indeed, then you would be right. But we do not think so. There is an entity here to be defined. But even if you take the words to be adjectives, they still mean something. If it was non-existent, how would these attributes have come about? We cannot, therefore, simply dismiss Brahman so easily.

Your statement that these words simply negate their opposites is also not true. Only the word Ananta, for good reason, negates the finite, for there is no other way to describe the Infinite. The other two words impart positive meanings to Brahman, namely that He is Existence and He is Consciousness respectively.

Objection 6:

Brahman as Knower is Impermanent & Dependent.

Poorvapakshi: A/ If Brahman is linked to the Self, then It becomes a Knower, since the Self is a Knower. I told you that at the very beginning. Now you, too, are saying that. The same text also says “Brahman desired”, which also makes Him an agent. As a Knower and an agent, He cannot also be Knowledge or Consciousness.

Brahman as an agent of knowing or as knowledge itself means that He has these two defects: He is impermanent, and He is dependent – the former due to changing information, and the latter due to dependency on the limitations of the Upadhis of knowledge.

Answer: B/ What you are taking to be “knowledge” is information received through the senses and digested in the mind and intellect. True, the defects you speak of are applicable to that knowledge, and in that case you are right that knowledge is an activity. However, that is not the sense in which to understand the statement “Brahman is knowledge”. This is not objectified knowledge, but the essential principle of knowing, unconnected with the Upadhis. It is not based on thought. It is the true nature of the Self, and is therefore everlasting and not dependent on any external factors.

Consciousness illumines the objects in our intellect “even as they arise”, i.e. without a nanosecond of lapse in time. The intellect cognizes them as “thoughts” as they emerge out from it. By then it is already in the secondary stage which we term as ‘knowledge’. The primary stage is that of Pure Knowledge which is no different from Pure Consciousness.

C/ Due to absence of discrimination, the defects of knowledge at this secondary level are incorrectly presumed to be present in Consciousness. The three errors made are: i) knowing is taken to mean an activity of the intellect; ii) this knowing is attributed to the Self; and iii) mutability is attributed to the primary level of Knowledge.

Language is inadequate: The sun is light, but we say “light of the sun”; fire is heat, but we say “heat of fire”; similarly, Brahman is knowledge, but we only say “knowledge of Brahman”. For that reason, many prefer to use the word “illumination” rather than “knowledge”. ‘*Illumination*’ can be understood to be unaffected by what we perceive to be illumined, whereas ‘*knowledge*’ is very hard to separate from what we know.

Brahman as Knowledge is truly omniscient, surpassing all subtlety – remoteness or time. Nothing is unknown or unknowable to it. This is a very deep level of understanding. It is not surprising that you had these doubts, as it is very subtle to grasp.

D/ For this reason, we see this Mantra in the Shrutis:

*“Though He is without hands and feet, He still 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 call the first, great Person!”*

E/ Brahman is indicated by *Jnanam*, not denoted by it. There is no Duality in Brahman. Hence, Brahman cannot *know* – for there is nothing besides It to be known! Pure, unchanging, eternal Illumination is what ‘*Jnanam*’ denotes. The word ‘knowledge’ does not do justice but is accepted as second best, language being only a shadow of true knowledge.

LINE 4

yah veda nihitam guhaayaam parame vyoman
“He who knows It, hidden in the cave (of the heart),
as the transcendent Akasha . . .”

The question which this Line answers is:

Question 2: *How do we realize that Brahman?* The answer given here specifically clarifies that this Brahman is realizable as non-different from one’s own indwelling Self.

A/ There are three ways of interpreting this line relating to where Brahman is who is to be realized. The interpretation is “open” because of the absence of information as to where and what this ‘cave’ (Guha) is. Sri Shankaracharyaji corrects the case of the word ‘Vyoman’ by changing it to the 7th case ‘Vyomni’, making all the last 3 terms the same case.

Yah Veda Nihitam: “He who knows Brahman as hidden (existing)”; this refers, of course, to the ‘knower of Brahman’ in **3**. The first point considered is that Brahman is hidden. Brahman is not normally available for people in general to “see”.

The true Self of man is hidden by Cosmic Ignorance or Maya, it is veiled from the perception of man for a good reason. Nature has kept the secret of Her creation hidden from us deliberately. Only those who yearn to know God will make the necessary effort to know Brahman. To make oneself eligible to know Brahman is a huge subject in itself, and that will be taken up later in the body of the *Upanishad*. For now, we have to just accept the fact that we are veiled from the Truth by a ‘device of Nature’, and compelled to function within the limitations of our body, mind and intellect.

Guhaayaam Parame Vyoman: This can be interpreted in three different ways:

i) Taken Literally as it Is:

Taken literally there are two levels to reach Brahman. Firstly, He is in the cave, and secondly, within the cave He is in the transcendent Space. Thus all three words are in 7th case. The word ‘Guha’ is first taken to mean the intellect or Buddhi. The intellect is where the function of ‘knowing’ takes place, hence it is natural to take this interpretation. The Knower and the Knowable can be hidden only in the intellect of man. All experience of Dharma, Artha and Kama take place in the intellect.

The space within this intellect is taken to be Maya (pronounced “*maayaa*”). Maya is the first level of Brahman’s Upadhis. The whole of creation begins with the Pure Brahman getting into association with His creative Power, Maya. From that union the whole universe manifests. Maya is therefore also called Avyakta or Unmanifest. She has many other names due to Her great importance to philosophers – Avyakriti, Pradaana, Prakriti, Akasha and Vyoman are just some of these names.

The Supreme Brahman is realized within this cave of the intellect inside which is the Space (transcendent space, not a physical space) of Maya which veils or “hides” Brahman. Brahman is realizable by unveiling Maya within this very deep, subtle region of the intellect.

ii) Space and Guha Taken as One:

B/ In the second interpretation, Guha is taken as an adjective for this space. In other words the two levels have been united into one single level. The space is itself the only level; that is where Maya is to be found; and this space is *described* as a cave or Guha. Everything

relates to Maya only, not the intellect. The realization of Brahman is simply the unveiling of Maya. The intellect has no direct role in this process. The only role given is to the Jeeva, the individual soul, which has to prepare its intellect through purification and render it subtle and sharp enough, so that the unveiling of Maya takes place spontaneously as a self-luminous revelation in a pure intellect.

iii) Modify Text by Adding “Hridayam”:

C/ The third interpretation is the one that Sri Shankaracharyaji greatly favours. From his vast knowledge of the *Upanishads* as a whole, he has found numerous references to the “cave of the heart”, wherein the actual word ‘Hridayam’ (heart) is used. The omission of that word in **4** does not preclude its implied meaning in it. Sri Shankaracharyaji therefore adds the word in and brings the meaning of **4** to come in line with all the other references in the *Upanishads* to the ‘location’ of Brahman within the human being.

In doing so, Sri Shankara show his tremendous intellectual honesty as well as deep concern for the Upanishadic wisdom to be interpreted with uniformity on an issue as important as this, the core message of the scriptures. He cannot bear to see a controversy arising over a simple omission of a word in the line. Acharyaji said it was very courageous for him to add this for us, keeping in mind that he was only 16 years old at the time he wrote his Bhashyas! His intellectual conviction and spiritual realization must have been overwhelmingly compelling for him to do so.

Sri Shankaracharyaji presents his suggestion with great dignity, saying “it is reasonable to accept...” **4** does want to convey the idea of there being some *assistance* in the form of co-operation from the Jeeva to bring down the divine Knowledge.

D/ Other Shruti references quoted are: (Chand. Up III, 12.7/8/9) “The space that is outside the individual is the same as the space within the individual, and that again is the same as the space within the heart.” The meaning of **4** in the light of this becomes:

“Within the cavity that is the intellect, which is within the space defined by the heart, is hidden (Nihitam), lodged, placed the Supreme Brahman.”

E/ The Bhashya explains this as: “In other words, Brahman is perceived clearly through the function of that intellect. For, apart from this perception, Brahman can have no connection with any particular time or space, since He is all-pervasive and beyond all distinctions.”

Although the Knowledge is independent of any outside factor, to reveal Itself it needs a prepared, clean vessel, namely, a thoroughly purified and subtle intellect. In the scriptures there are many references to the ‘*cavity of the intellect lodged in the space circumscribed by the heart*’, and Brahman can be directly perceived there as such.

LINE 5

sah ashnute sarvaan kaamaan, saha brahmanaa vipashchitaa

"He enjoys all desires, along with the omniscient Brahman."

The question that arises from this line is:

Question 3: *What is the nature of such a realization of Brahman?* What does it mean to us to attain Brahman? It means realizing our identity as the Self of all beings.

A/ Sah: This is the person who has known Brahman in 'the cavity of his heart', following from **4. Ashnute:** He is said to enjoy *Sarvaan Kaamaan*, all desires, i.e. every imaginable desire; nothing is left behind from the list. In a worldly person, such a realization may draw the reaction, "Oh, so it is well worth it!" Perhaps, his joy may increase a millionfold if he knows how the realized sage experiences these desires!

Does he enjoy the objects of pleasure in sequence, one after another, as we do? We have to forgive the Rishi who seems to be teasing us, since he clearly has something very special to tell us. The Bhashya explains: "No, he enjoys them all in a single moment!" The experience is *Saha*, i.e. simultaneous, through a single perception.

It must dawn on us by now that we are not speaking of ordinary sensual desires. Clearly, something very extraordinary is being referred to and we are being explained it in an allegorical manner: The Bhashya continues: "It is Eternal, like the light of the Sun; It is non-different from Brahman Himself, whom we have just defined as *Satyam, Jnanam, Anantam*. It is none other than the experience of Absolute Bliss!"

B/ Saha Brahmanaa: This experience is had in "*identification with Brahman*." The knower of Brahman has become Brahman, so all his experiences are going to be as Brahman experiences them, not as we experience things in this world. Hence, we are alerted to be prepared for something very unusual. We have to shut our intellects and absorb this awesome experience with our heart.

Yes, Brahman enjoys, but what does He enjoy and how?

i) He certainly does not enjoy paltry sense pleasures, dependent as they are on sense *objects* and which are obtained by us through earning *merits* (Paapa).

ii) He does not enjoy through the five sense organs, viz. the eyes, ears, etc. These are all conditioned experiences resulting from our limitations of the Upadhis. They are like seeing a reflection of the sun instead of the Sun itself directly.

C/ Then how does He experience or enjoy them?

Brahman is omniscient, all-pervasive and the Self of all. He enjoys simultaneously; not in sequence one after the other, as we have seen earlier. His experience of Bliss is independent of all "effects"; that is, it cannot be dependent on objects, nor merits, nor the sense organs and mind, all of which are limited. It is much more subtle in its quality. We have not known anything like it in this relative world. However, the last word of **5** gives us a clue as to how we can all have this same gigantic experience.

D/ Vipashchitaa: this means "with the intelligent One". True intelligence is omniscience. Hence the experience of Omniscience, having the unconditioned Knowledge of everything simultaneously, is being referred to. The Bhashya does not make any pretence of explaining any further – that is not within the reach of words.

INTRODUCTORY LINK TO THE FIVE KOSHAS

The above completes Bhashya A. At Sandeepany, Bhashya A was a compulsory class assignment for every student. That's how important it is to grasp the nature of Reality.

We have given **Anantam** scant attention so far. That is what we now take up. Infinity may be seen from three standpoints: namely, Space, Time and Objects.

i) **Space standpoint:** Akasha or sky is unlimited from the point of view of Space; as long as space exists, the sky will represent the infinite for us. Similarly, Brahman also is spatially Infinite, like space. The explanation is that space was born from Brahman. So if space is infinite, then its cause, Brahman, also has to be Infinite.

ii) **Time standpoint:** Space and objects are limited (plottable) on a Time axis, since they are created entities or *products*, and have a beginning and an end. But Brahman is not a product, and so He has no limitation with respect to time. Brahman is temporally Infinite; Being beginningless and endless, He cannot be plotted in Time. He is truly Anitya or Eternal.

iii) **Objects standpoint:** As far as objects are concerned, one object is different from another. That fact *delimits* it from the other objects. This applies even to thought; when the intellect is occupied with one thought, all other thoughts are delimited. Brahman is non-different and exists in all objects, including thoughts. Hence Brahman is substantially Infinite, i.e. with respect to substances or objects.

However, this last type of Infinity is subtly different from the previous two. Brahman is not only “in and through” all objects, as in the case of the other two, but is all objects. We cannot say Brahman is space or time, but we can say Brahman is all objects. As gold is in the gold ornament, so Brahman is non-different from Objects.

The example given is that the idea of cowhood is repelled or delimited by the idea of horsehood. Horsehood debarbs cowhood. The two ideas cannot co-exist. Brahman, which cannot be differentiated in this way, is Infinite even from the standpoint of objects.

[At this point OBJ 7 arises.]

Objection 7: Is not Brahman Limited by Its Own Effects?

Poorvapakshi: From the standpoint of objects, Brahman surely is limited by its own effects, which are limited in nature?

Answer: No, this is not so, because all the effects are not real objects. They are unreal from Brahman's standpoint. Thus there is no such thing as the effects delimiting the Cause. There is a Shruti quote that bears this out: “All transformation has speech as its basis, it is in name only” (Ch VI, 1.4). Also we have the quote: “Existence alone is true” (Ch VI, 2.1).

Verse 2.1.3: *The Creation of the Elements & Man*

६. तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः ।

७. आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।

अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।

ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

॥ २.१.३ ॥

6. tasmādvā ētasmādātmana ākāśaḥ sambhūtaḥ |

7. ākāśādvāyuh | vāyōragniḥ | agnērāpaḥ |

adbhyaḥ pṛthivī | pṛthivyā ōṣadhayaḥ |

ōṣadhībhyōnnam | annātpuruṣaḥ |

|| 2.1.3 ||

6	<i>tasmaad vai etasmaat aatmanah aakaashah sambhootah;</i>	From That (which is) this This (Atman), <u>Space</u> is born;
7	<i>aakaashaat vaayuh; vaayoh agniḥ;</i>	From space, <u>Air</u> ; From air, <u>Fire</u> ;
	<i>agneh aapah; adbhyah prithivee;</i>	From fire, <u>Water</u> ; From water, <u>Earth</u> ;
	<i>prithivyaah oshadhayah;</i>	From earth, <u>Herbs</u> ;
	<i>oshadheebhyah annam; annaat purushah.</i>	From herbs, <u>Food</u> ; From food, <u>MAN</u>

Tasmaat Etasmaat: “From *That*; from *This*”. This is the usual Upanishadic style of referring back to the subject last used. In this case, *That* would refer to Brahman in 1, whereas *This* would refer to Brahman as defined in the Mantra in 3-5. These two are identified to be the same.

Aatmanah: This is the Atman or indwelling Self within each individual being. There is an identity established in the Bhashya between the Atman and Brahman, the basis of which will be explained in detail later in the text. We have already come across this identity during the discussion on 3.

The Bhashya takes great pains in introducing the idea of the creation of the elements, but this is beyond the scope of these notes. Instead, we present a summary of it in table format as follows:

THE PRIMARY ELEMENTS & PROPERTIES

No.	CAUSE	EFFECT	PROPERTIES/ATTRIBUTES
1	Atman	SPACE	<i>Sound</i>
2	Space	AIR	<i>Sound + Touch</i>
3	Air	FIRE	<i>Sound + Touch + Colour</i>
4	Fire	WATER	<i>Sound + Touch + Colour + Taste</i>
5	Water	EARTH	<i>Sound + Touch + Colour + Taste + Smell</i>
6	Earth	HERBS	<i>Above 5 + Sentiency (immobile)</i>
7	Herbs	FOOD	<i>Above 5 + Sentiency + Life-giving Energy</i>
8	Food	MAN	<i>Above 5 + Sentiency + Life Energy + Full Subtle Body</i>

The Bhashya describes the serial creation of element by element, each subsequent element consisting of the properties of its precedent elements plus its own property. After the inert elements are created, there comes the addition of sentiency in its most basic form, namely herbs and plants. Through the agency of Food, sentiency develops to its most advanced stage in the form of **Man**.

पञ्चकोशविवरणम्
“PANCHA KOSHA VIVARANAM”

Bhashya B:
“The Differentiation of the Five Sheaths”
Coverage: From 2.1.4 – 2.6.2 (crosses 5 Anuvakas)

Here begins the second major section of the Bhashya, on the subject of the **Five Koshas**. The Taittiriya Upanishad already provides the most thorough analysis of this topic to be found anywhere in the Upanishads. Sri Shankaracharya's detailed Bhashya on it is not just the cherry on the cake, it is a flag on Mt. Everest! The five sheaths are:

i) <i>Annamaya Kosha:</i>	food sheath.	(Anuvaka 1)
ii) <i>Annamaya to Pranamaya Kosha:</i>	Pranic sheath.	(Anuvaka 2)
iii) <i>Pranamaya to Manomaya Kosha:</i>	mind sheath.	(Anuvaka 3)
iv) <i>Manomaya to Vijnanamaya Kosha:</i>	intellect sheath.	(Anuvaka 4)
v) <i>Vijnanamaya to Anandamaya Kosha:</i>	‘Bliss’ sheath.	(Anuvaka 5)

Verse 2.1.4: *The Annamaya Kosha – Food Sheath*

८. स वा एष पुरुषोऽन्नरसमयः ।
 ९. तस्येदमेव शिरः ।
 अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः ।
 अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
 १०. तदप्येष श्लोको भवति । ॥ २.१.४ ॥
8. *sa vā ēṣa puruṣō:'nnarasamayah |*
 9. *tasyēdamēva śirah |*
ayam dakṣiṇah pakṣah | ayamuttarah pakṣah |
ayamātmā | idam puccham pratiṣṭhā |
 10. *tadapyēṣa ślōkō bhavati |* ॥ 2.1.4 ॥

8	<i>sah vai eshah purushah anna rasamayah;</i>	<i>He indeed is this Man, consisting of the essence of food;</i>
9	<i>tasya idam iva shirah;</i>	<i>This is like his <u>head</u>;</i>
	<i>ayam dakshinah pakshah;</i>	<i>This is his <u>right wing</u>;</i>
	<i>ayam uttarah pakshah;</i>	<i>This is his <u>left wing</u>;</i>
	<i>ayam aatmaa;</i>	<i>This is his <u>trunk</u>;</i>
	<i>idam pucchham pratishtah;</i>	<i>This is the <u>hind part</u> forming his support</i>
10	<i>tat api eshah shloka bhavati:</i>	<i>About this also is the following verse:</i>

The quotation appears in the next Anuvaka, 2.2, describing the nature of Anna.

8 “Man is the essence of food” – this could be understood in two ways:

i) *Food enables growth of the Body*: This is the ordinary meaning. By consuming food, we supply energy to the body to grow and also to carry out its functions.

ii) *The essence of Food reproduces another human Body*: In this sense, what is meant is a *transformation* of the essence of food. In man, as in all living beings, there is the means to propagate that particular form of the species. This is done through the ‘seed’ of man, i.e. the semen, which is formed from the energy of all the limbs of the body. The semen may be said to be the very essence of food, as it has the power to create another human being.

[At this point **OBJ 8** arises.]

9 Referring to the overall human form, for the Annamaya Kosha each part is specified: a. the head; b. the right side; c. the left side; d. the trunk; and e. the supporting tail and legs. **10** The next Anuvaka quotes the Shruti describing the Annamaya Kosha.

Objection 8:

Why is Man Considered as a Superior Being?

Poorvapakshi: All beings are modifications of the essence of food. All are equally descendents of Brahman. Then why is man being given so much importance?

Answer: Man is pre-eminent among all living creatures. He is more competent than any other creature. In his actions and in his knowledge he is second to none. He desires results and uses his knowledge and power of action to achieve them.

A Vedic text states: “In man alone is the Self most manifest, for he is the best endowed with intelligence, whilst other beings are aware only of hunger and thirst.

THE PURPOSE BEHIND THE KOSHA THEORY

The intention of this study is brought to our attention in the Bhashya. The ultimate purpose of the Upanishad is that it wants to direct man’s attention to the Pratyag Brahman (the inmost Brahman) through knowledge. However, that is too big a step from where we, the majority of people, are. We have to be taken step by step to that level.

In order to do this, some external prop is needed for the intellect. The analogy of the “Moon and the Bough” is remembered here, as a perfect example of how a teacher shows the distant moon using the presence of a nearby tree to point it out.

In the same way, an imaginary theory is created by which man begins to see his body as a ‘sheath’ or a wrapper around himself, to start with. The first of these wrappers is the Annamaya Kosha. That is where we begin ‘un-wrapping’ the Truth in order to discover Brahman within.

The lines that make up this verse have an illustrative value. The same words will be used for all the other four Koshas as well. The head, then the right hand, then left hand, the trunk and finally the tail – all these five parts are figurative only, aimed to create a picture in the mind of the relationships between the various parts. Of special interest is the lower body below the navel which is called “the supporting tail” because it hangs down.

॥ इति द्वितीयोऽनुवाकः ॥

Anuvaka 2.2

From Annamaya to Pranamaya

PATTERN OF PRESENTATION FOR EACH KOSHA

(For Anuvakas 2.2 to 2.6)

The “Current” Kosha is Annamaya Kosha; the “Previous” Kosha is not applicable yet; the “Next” Kosha is the Pranamaya Kosha. The names of the Koshas change at step iii) in every Anuvaka, until we come to Anandamaya Kosha as the “Current” Kosha at Anuvaka 6, verse 2.6.2. A presentation pattern is set for the next 5 Anuvakas.:

- i) *Shruti quotation on the “Current” Kosha;*
 - ii) *“Current” Kosha as Inner Self of the “Previous” Kosha;*
 - iii) *Changeover: ‘Current’ becomes ‘Previous’; ‘Next’ becomes ‘Current’;*
 - iv) *Human Form Characteristics of the new “Current” Kosha;*
 - v) *Announcing the Shruti Quotation on new “Current” Kosha.*
- In this compilation, step v) is included with step iv).*

Verse 2.2.1: Shruti Quotation on Anna (Food)

१. अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवींश्रिताः ।
 २. अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः ।
 ३. अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।
 ४. सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।
 ५. अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।
 ६. अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।
 ७. अद्यतेऽस्ति च भूतानि । तस्मादन्नं तदुच्यत इति ।
- ॥ २.२.१ ॥

1. annādvai prajāḥ prajāyantē | yāḥ kāśca pṛthivīmśritāḥ |
 2. atho annēnaiva jīvanti | athainadapi yantyantataḥ |
 3. annam̐hi bhūtānām̐ jyēṣṭham | tasmāt sarvaūṣadhamucyatē |
 4. sarvaṁ vai tē:'nnamāpnuvanti | yē:'nnaṁ brahmōpāsātē |
 5. annam̐hi bhūtānām̐ jyēṣṭham | tasmāt sarvaūṣadhamucyatē |
 6. annād bhūtāni jāyantē | jātānyannēna vardhantē |
 7. adyatē:'tti ca bhūtāni | tasmādannam̐ taducyata iti |
- ॥ 2.2.1 ॥

1	<i>"annaat vai prajaah prajaayante; yaah kaah cha prithiveem shrutaah.</i>	<i>"From Food verily are born all beings, That rest on the Earth.</i>
2	<i>atho annena eva jeevanti; atha enat api yanti antatah.</i>	<i>Besides, they live on food, and at the end they get merged in food.</i>
3	<i>annam hi bhootaanaam jyeshtam; tasmaat sarva-aushadham uchyate.</i>	<i>Food was verily born before all creatures; therefore, it is called the medicine for all.</i>
4	<i>sarvam vai te annam aapnuvanti; ye annam brahma upaasate.</i>	<i>They acquire all the food they need who worship food as Brahman.</i>
5	<i>annam hi bhootaanaam jyeshtam; tasmaat sarva-aushadham uchyate.</i>	<i>Food was verily born before all creatures; therefore, it is called the medicine for all.</i>
6	<i>annaat bhootaani jaayante; jaataani annena vardhante;</i>	<i>Creatures are born of food; and, being born, they grow by food;</i>
7	<i>adyete atti cha bhootaani; tasmaat annam tat uchyate," iti.</i>	<i>Since it is eaten and it eats the creatures, therefore, it is called '<u>Annam</u>' or '<u>Food</u>'."</i>

The Importance of Food for Life

1-2 Food is the cause of the Annamaya Kosha of all beings born (**Prajaayante**), and which take their support on Earth (**Prithivi**). It is Earth's responsibility to provide food for all creatures for the whole duration of their lifespan. When beings die (**Antatah**), their bodies return to the bowels of the Earth. The bodies become food for other creatures who live on those particular bodies which die a natural death.

The primary source of food is the surface of the Earth, where the creatures may find their food easily; they do not have to dig too deeply, nor need to fly to get their food.

From vegetation growing in abundance, the herbivorous class of creatures are catered for. Fish get their food in water, which therefore has to be included under 'Earth'. Many wild animals are carnivorous and need to kill other creatures to get their food. That is also part of Nature's plan. Man is designed to be herbivorous, but in most parts of the world lives as an omnivore, as he eats both the above kinds of food.

3 This line is the same as **5**. There is a good reason for its repetition, which may be understood through line **4** between them. In **3**, the meaning is purely a chronological necessity; the food has to be present before the creature is born, hence it is "first-born".

Food is primarily eaten to appease hunger. As food removes the 'disease of hunger', it is considered to be a medicine. The principle promoted by Nature is "**Eat to Live**".

4 When we obey this principle, we regard Food with respect and worship it as Brahman. In the context of the Koshas, it is vital for us to have this attitude towards food. Only then can we go beyond the food sheath, into the next level on our journey in search of Brahman. We do not forget that the whole purpose of this study is to find Brahman.

5 When we disobey the principle, and reverse it to "**Live to Eat**", then trouble starts. We violate nature by eating immoderately, indiscriminately, unpunctually, and without measure. The meaning given under **3** now changes although the words are the same. When we flout the principle, we invite illnesses and Nature gets out of balance. Other creatures, even other humans, are denied their needs. Then food becomes a medicine to cure us.

6-7 Besides being eaten, food also eats us, in the sense that if we do not respect it and overeat, then we age quicker. Indulgence burns out our energies rather than replenish them. By indulgence we hurtle along quickly to our grave.

Verse 2.2.2: *Annamaya Kosha as “Inner Self” of Previous Kosha*

This verse is not applicable here as there is no Kosha previous to Annamaya Kosha.

Verse 2.2.3: *Changeover: Pranamaya Kosha within Annamaya Kosha*

८. तस्माद्वा एतस्मादन्नरसमयात् ।
अन्योऽन्तर आत्मा प्राणमयः ।
९. तेनैष पूर्णः । स वा एष । १०. पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । ॥ २.२.३ ॥

8. tasmādvā ētasmādannarasamayāt |
anyō:'ntara ātmā prāṇamayah |
9. tēnaiṣa pūrṇah | sa vā ēṣa | 10. puruṣavidha ēva |
tasya puruṣavidhatām | anvayaṁ puruṣavidhaḥ | ॥ 2.2.3 ॥

8	<i>tasmaat vai etasmaat anna-rasamayaat;</i>	<i>As compared with this sheath made of the essence of Food,</i>
	<i>anyah antarah aatmaa praanamayah.</i>	<i>there is another sheath within it made of Prana (Air).</i>
9	<i>tena esha poornah sa vai eshah</i>	<i>By <u>that</u> (of Air) is <u>this</u> one (of Food) filled. It was <u>that</u> (earlier), but is <u>this</u> (henceforth).</i>
10	<i>purusha-vidhah eva; tasya purusha-vidhataam; anu ayam purusha-vidhah.</i>	<i>It is also verily of the human form. The human form of <u>that</u> (the Food sheath), continues as the human form of <u>this</u> (the Air sheath).</i>

8 Compared to this current Annamaya Kosha made of Food, there is the next sheath, the Pranamaya Kosha, made of Air, which is within the Annamaya. This next sheath is subtler than the former, pervades it entirely, and enlivens it from within.

9 So far, “this” referred to the current Kosha (Annamaya), and “that” referred to the next Kosha (Pranamaya). Thus the line means: The Annamaya is filled and exceeded all round by the Pranamaya Kosha.

Changeover: ‘Annamaya’ becomes ‘Previous’; ‘Pranamaya’ becomes ‘Current’; ‘Manomaya’ by implication becomes the ‘Next’. A changeover is denoted.

10 The Prana sheath takes the same human form as is taken by the Annamaya.

Verse 2.2.4: *Human Form Characteristics of Pranamaya Kosha*

११. तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा ।
१२. तदप्येष श्लोको भवति । ॥ २.२.४ ॥

11. tasya prāṇa ēva śīraḥ | vyānō dakṣiṇaḥ pakṣaḥ |
apāna uttaraḥ pakṣaḥ | ākāśa ātmā |
pṛthivī pucchaṁ pratiṣṭhā |

12. tadapyēṣa ślōkō bhavati |

|| 2.2.4 ||

11	<i>tasya praana eva sheerah;</i>	<i>Of this, the Air form, <u>Prana</u> is indeed the head;</i>
	<i>vyaanah dakshinah pakshah;</i>	<i><u>Vyana</u> is the right side;</i>
	<i>apaanah uttarah pakshah;</i>	<i><u>Apana</u> is the left side;</i>
	<i>aakaashah aatmaa;</i>	<i>Space or <u>Samana</u> is the trunk (body); and</i>
	<i>prithivee pucchham pratishthaa.</i>	<i><u>Earth</u> is the tail (and legs) that stabilizes.</i>
12	<i>tat api eshah shloka bhavati...</i>	<i>Pertaining to this also is the following verse...</i>

11 These are standard lines used for all the Koshas. Referring to the overall human form, for the Pranamaya Kosha:

- the head is the **Prana**;
- the right side is the **Vyana**;
- the left side is **Apana**;
- the trunk is the **Samana**;
- and the supporting tail and legs is the **Earth (Udana)**.

12 The next Anuvaka quotes the Shruti describing the Pranamaya Kosha.



॥ इति तृतीयोऽनुवाकः ॥

Anuvaka 2.3

From Pranamaya to Manomaya

Verse 2.3.1:

Shruti Quotation on Prana

१. “प्राणं देवानु प्राणन्ति । मनुष्याः पशवश्च ये ।
२. प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।
३. सर्वमेव तायुर्यन्ति । ये प्राणं ब्रह्मोपासते ।
४. प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत” इति । ॥ २.३.१ ॥

1. “prāṇam dēvā anu prāṇanti | manuṣyāḥ paśavaśca yē |
2. prāṇō hi bhūtānāmāyuh | tasmāt sarvāyushamucyate |
3. sarvamēva ta āyuryanti | yē prāṇam brahmōpāsate |
4. prāṇō hi bhūtānāmāyuh | tasmāt sarvāyushamucyata” iti | ॥ 2.3.1 ॥

1	<i>“praanam devaah anu praananti; manushyaah pashavah cha ye.</i>	<i>“The Gods (senses) live on the vital force, And so do men and the animal kingdom.</i>
2	<i>praanah hi bhootaanaam aayuh; tasmaat sarvaayusham uchyate.</i>	<i>Prana is the <u>very life</u> of (all) beings; Thus, it is called the ‘Universal Life-Principle’.</i>
3	<i>sarvam eva te aayuh yanti; ye praanam brahma upaasate.</i>	<i>They attain the <u>full span of life</u>, Who worship the vital force as Brahman.</i>
4	<i>praanah hi bhootaanaam aayuh; tasmaat sarvaayusham uchyata,” iti.</i>	<i>Prana is the very life of (all) beings; Thus, it is called the ‘Universal Life-Principle’.</i>

1 The five organs of knowledge as well as the five organs of action – each of these ten has a Deity who is in charge of their functioning. The Deities are the Pranamaya Kosha. They get their energy from Prana. That is the fuel they burn to make the senses work.

Some take the Pranamaya Kosha to mean not only the Deities but the sense organs themselves. However, the physical sense organs can better be considered as part of the Annamaya Kosha. Hence, taking only the Deities as the Pranamaya is good enough. They are the ‘sentient’ part of the senses.

2 (Repeated in **4**) Prana is universal energy. Just as the petrol used to fuel any vehicle is one (only their brands may differ), so too, Life is One. All forms of life share the same Life-giving force, Prana. Prana and the senses are a manifestation of subtle Rajas Guna, in the same way as mind and intellect are manifestations of subtle Sattwa Guna.

3 As before, an Upasana is taught at the level of the Pranamaya. The Prana is worshipped as Brahman. As far as the Pranamaya Kosha is concerned, Prana is God, and has to be respected as such. Only then do we deserve to ‘cross’ it and go beyond to the next level in our search for Brahman. Brahman is the overall aim of this whole exercise.

Verse 2.3.2: *Pranamaya Kosha as “Inner Self” of Annamaya Kosha*

५. तस्यैष एव शरीर आत्मा । यः पूर्वस्य । ॥ २.३.२ ॥
 ५. tasyaiṣa ēva śārīra ātmā | yaḥ pūrvasya | ॥ 2.3.2 ॥

5	<i>tasya eshah eva shaareera aatmaa;</i>	This <u>Pranamaya</u> is indeed the embodied self ,
	<i>yah poorvasya.</i>	of the preceding self, the <u>Annamaya</u> .

5 The Pranamaya Kosha controls the Annamaya Kosha.

Verse 2.3.3: *Changeover: Manomaya Kosha within Pranamaya Kosha*

६. तस्माद्वा एतस्मात् प्राणमयात् ।
 अन्योऽन्तर आत्मा मनोमयः ।
 ७. तेनैष पूर्णः । स वा एष । ८. पुरुषविध एव ।
 तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । ॥ २.३.३ ॥
 ६. tasmādvā ētasmāt prāṇamayāt |
 anyō:'ntara ātmā manōmayah |
 ७. tēnaiṣa pūrṇah | sa vā ēṣa | ८. puruṣavidha ēva |
 tasya puruṣavidhatām | anvayaṁ puruṣavidhaḥ | ॥ 2.3.3 ॥

6	<i>tasmaat vai etasmaat praanamayaat;</i>	As compared with this self made of the vital Air ,
	<i>anyah aantara aatmaa manomayah;</i>	there is another self within it made of the Mind .
7	<i>tena eshah poornah sah vai eshah</i>	By <u>that</u> (of Mind) is <u>this</u> one (of Air) filled. What was <u>that</u> (earlier), is <u>this</u> (henceforth);
8	<i>purusha-vidhah eva; tasya purusha-vidhataam; anu ayam purusha-vidhah</i>	<u>This</u> is also verily of the human form . The human form of <u>that</u> (the Air sheath) continues as the human form of <u>this</u> (the Mind sheath).

6 Compared to this current Pranamaya Kosha, made of Air, there is the next sheath, called Manomaya Kosha, made of Mind, which is more subtle than the Pranamaya. This next sheath, being subtler than the former, pervades it entirely, and provides direction to the Pranic energies and processes. The Pranamaya is filled and exceeded all round by the Manomaya Kosha.

7 So far, “this” referred to the current Kosha, which in this case is the Pranamaya. We are just finishing with it. “That” refers to the next Kosha, the Manomaya, which we are going to start dealing with. The purpose of this line is to make the “changeover”.

Changeover: The ‘Pranamaya’ changes from being ‘current’ to become ‘Previous’; the ‘Manomaya’ moves from ‘next’ to ‘current’; and ‘Vijnanamaya’ becomes the ‘next’.

8 The Mind sheath takes the same human form as is taken by the Air sheath.

Verse 2.3.4:**Human Form Characteristics of Manomaya Kosha**

९ तस्य यजुरेव शिरः । ऋगदक्षिणः पक्षः ।

सामोत्तरः पक्षः । आदेश आत्मा ।

अथर्वङ्गिरसः पुच्छं प्रतिष्ठा ।

१० तदप्येष श्लोको भवति ।

॥ २.३.४ ॥

९. tasya yajurēva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ |

sāmōttaraḥ pakṣaḥ | ādēśa ātmā |

atharvāṅgirasah pucchaṁ pratiṣṭhā |

१०. tadapyēṣa ślōkō bhavati |

॥ 2.3.4 ॥

9	tasya yajuh eva sheerah;	Of this, the Mind form , <u>Yajur</u> is the head;
	rig dakshinah pakshah;	<u>Rig</u> is the right side;
	saama uttara pakshah;	<u>Sama</u> is the left side;
	aadeshah aatmaa;	<u>Brahmana</u> is the trunk (body); and
	atharva-angirasah pucchham pratishthaa.	<u>Atharva</u> is the tail that stabilizes.
10	tat api eshah shlokaḥ bhavati.	Pertaining to this also is the following verse :

9 As before, these standard lines are now describing the characteristics of the Manomaya Kosha. Referring to the overall human form, for the Manomaya Kosha:

- Yajur Mantras** are the head;
- Rig Mantras** are the right side;
- Sama Mantras** are the left side;
- Brahmanas** are the trunk; and
- Atharva Mantras** are the supporting tail.

This means that the mental sheath can be boiled down to comprise the entire Vedas in a figurative sense. This is quite an imaginative way of describing the mind, and makes for an interesting Upasana by which we are expected to understand the essence of the mind.

The Upasana: the Mind Symbolised as a “Human Form”

If we go a little deeper into the make-up of the mind, and try to figure out the psychology of its functioning, we see that it exhibits a well-ordered structure. The Upasana presented here attempts to unravel this structural pattern within the mind. That is the theme of the Upasana. The structural parts of the mind are being symbolised as the parts of the “human form”. This is being done in the case of all the five sheaths, not just the mind.

What do we discover when we apply this symbolism built into the Upasana?

Naturally, the discovery requires us to have some knowledge of the characteristics that differentiate the five types of Mantras listed in the verse. When these characteristics are known, we shall be able to get a glimmer of the wisdom that is packed into this apparently unintelligible verse. The mysticism shrouding it will be unveiled and the rich meaning conveyed will be unlocked. Let us, therefore, probe into this discovery further:

The Five Varieties of Vedic Mantras:

i) The Yajur Veda Mantras: These Mantras have no strict rules governing them. In other words, they are prose passages, not poetical compositions. They represent freedom of thought, unfettered by any rules. For a mind to be well-developed, this is most essential. That is why the head, the most important part of the Human form, is compared to the free-flowing, uninhibited Yajur Mantras.

ii) The Rig Veda Mantras: These Mantras are strictly bound by a metrical composition. They are governed by the rules of Chandas or metre, of which there are many types in Rig Vedic writings. These are said to be represented by the right hand, the hand which puts into action what is in the mind. When thoughts are to be expressed as actions, strict rules are necessary!

iii) The Sama Veda Mantras: Similarly, the left hand which stands for our emotions and feelings, are indicated by the sweet-sounding songs of the Sama Vedas.

iv) The Brahmanas: These are linked to the trunk or the main part of the body. The Brahmanas are portions which are suited to the Grihasthas or householders. As this group forms the main body of the population in a community, they are represented by the trunk. The bulk of the Vedas fall into the Brahmana category. Most of the Brahmanas are classified under the Karma Kanda, which section concerns rituals and sacrifices to attain material ends.

v) The Atharva Veda Mantras: The foundation of the mind is represented by the Atharva Veda, which consists largely of all the secular sciences. There is a strong meaning that comes out of this symbolism. It tells us that, in the Vedic view of life, the secular sciences held an important place in the development of the mind. All development begins first with mastery over some secular science. Only after that is attained, can the rest of the structure be built upon it.

10 The next Anuvaka quotes the Shruti describing the Manomaya Kosha.



॥ इति चतुर्थोऽनुवाकः ॥

Anuvaka 2.4

From Manomaya to Vijnanamaya

Verse 2.4.1:

Shruti Quotation on Mind

१. यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

२. आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।

॥ २.४.१ ॥

1. yatō vācō nivartantē | aprāpya manasā saha |

2. ānandaṁ brahmaṇō vidvān | na bibhēti kadācanēti | ॥ 2.4.1 ॥

1	<i>“yatah vaachah nivartante;</i> <i>apraapya manasaa sah;</i>	<i>“Whence all speech turns back,</i> <i>Unreached by itself together with the mind,</i>
2	<i>aanandam brahmanah vidvaan;</i> <i>na bibheti kadaachan,” iti.</i>	<i>Knowing the Bliss of That Brahman,</i> <i>One knows no fear at any time.”</i>

1 The intention of these quotes from the Shruti is to bring out the essential features of the sheath under scrutiny. This verse is about the Mind. As powerful as the mind is to accomplish so many superhuman things in this world, the first two lines put an abrupt end to that eulogy by showing where it fails hopelessly; where it is ‘out of bounds’, as it were.

When the mind is challenged by being called a failure, it does not like it. It tries to prove that statement wrong. Is this perhaps the intention of the Rishi – to urge the reader to strive like he has never done before to succeed even when it comes to matters of the Spirit? Many aspirants may take up such a challenge for that reason – even if it is already doomed to fail.

Acharyaji recounted stirring achievements of the mind in every field of human endeavour. The reason is that the mind is able to grasp and convey subtle concepts on any subject, especially science in the modern era. It is astonishing to note what it can do. People work on double and triple PhD’s on just a small part of a field of study. Giving credit to such capability of the human mind, the Rishis place it next to Brahman for its potency to approach the Unknown.

The mind’s desire to know is, from the accounts of the Rishis, very different from the soul’s desire to know itself, the yearning or burning aspiration to want God alone. However, this verse places on record its superb efforts even in this field. It probes into the unknowable Brahman with great dexterity, and even though it has to eventually “turn back” as a failure, both in speech and in mental probing, yet its efforts are not ridiculed by the Rishi. He appreciates its attempt.

2 These lines tell us that the best one can do with the mind as an instrument of knowledge is to discover Brahman as conditioned by the mind, i.e. to attain Hiranyagarbha which is Consciousness in association with the Total Mind.

That achievement in itself will drive out all fear from the aspirant. When he gets a taste of the Bliss of Brahman through his efforts in concentrating his mind on Hiranyagarbha, it will make a permanent change in his outlook on life. This is, no doubt, not the ultimate goal, but at every stage of the spiritual journey there is some fruit to reap for the Sadhaka. Fearlessness is no mean quality to attain.

Verse 2.4.2: Manomaya Kosha as “Inner Self” of Pranamaya Kosha

३. तस्यैष एव शरीर आत्मा । यः पूर्वस्य । ॥ २.४.२ ॥
 ३. tasyaiṣa ēva śārīra ātmā | yaḥ pūrvasya | ॥ 2.4.2 ॥

3	<i>tasya eshaḥ eva shaareera aatmaa; yah poorvasya.</i>	This <u>Manomaya</u> indeed is the embodied self , of the preceding self, the <u>Pranamaya</u> .
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3 The Manomaya Kosha is the one that directly controls the Pranamaya Kosha.

Being so close to each other, these two sheaths have a major influence on each other. We have already learnt that when breath is controlled the mind gets calm. When the mind is agitated, the breath, too, becomes erratic. Despite this interconnection, the mind always holds the upper hand over the Prana.

Verse 2.4.3: Changeover: Vijñanamaya Kosha within Manomaya Kosha

४. तस्माद्वा एतस्मान्मनोमयात् ।
 अन्योऽन्तर आत्मा विज्ञानमयः ।
 ५. तेनैष पूर्णः । स वा एष । ६. पुरुषविध एव ।
 तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । ॥ २.४.३ ॥
 4. tasmādvā ētasmānmanōmayāt |
 anyō:'ntara ātmā vijñānamayaḥ |
 5. tēnaiṣa pūrṇaḥ | sa vā ēṣa | 6. puruṣavidha ēva |
 tasya puruṣavidhatām | anvayaṁ puruṣavidhaḥ | ॥ 2.4.3 ॥

4	<i>tasmaat vai etasmaat manomayaat;</i>	As compared with this self made of the Mind ,
	<i>anyah aantara aatmaa vijnaanamayah</i>	There is another self within it made of Intelligence .
5	<i>tena eshaḥ poornah sah vai eshaḥ</i>	By <u>that</u> (of Intelligence) is <u>this</u> one (of Mind) filled. What was that (earlier), is this (henceforth);
6	<i>purusha-vidhah eva; tasya purusha-vidhataam; anu ayam purusha-vidhah</i>	<u>This</u> is also verily of the human form . The human form of <u>that</u> (the Mind sheath) continues as the human form of <u>this</u> (the Intelligence sheath).

4 Compared to this current Manomaya Kosha, made of Mind, there is the next sheath, called Vijnanamaya Kosha, made of Intellect, which is within the Manomaya. This next sheath is subtler than the former, pervades it entirely, and controls the Mental processes.

5 So far, “this” referred to the current Kosha (Manomaya) we are just finishing with, and “that” referred to the next Kosha (Vijnanamaya) we are going to deal with. Thus, the line means: The Manomaya is filled and exceeded all round by the Vijnanamaya Kosha.

Changeover: ‘Manomaya’ becomes ‘Previous’; ‘Vijnanamaya’ becomes ‘Current’; ‘Anandamaya’ is waiting in the queue as the ‘Next’.

6 The Vijnanamaya sheath takes the same human form as the Mind sheath.

Verse 2.4.4: Human Form Characteristics of Vijnanamaya Kosha

७. तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः ।

सत्यमुत्तरः पक्षः । योग आत्मा ।

महः पुच्छं प्रतिष्ठा ।

८. तदप्येष श्लोको भवति ।

॥ २.४.४ ॥

7. tasya śraddhaiva śiraḥ | ṛtaṁ dakṣiṇaḥ pakṣaḥ |

satyamuttaraḥ pakṣaḥ | yōga ātmā |

mahaḥ pucchaṁ pratiṣṭhā |

8. tadapyēṣa ślōkō bhavati |

॥ 2.4.4 ॥

7	tasya shraddhaa eva sheerah;	Of this Intelligence form , <u>Faith</u> is verily the head;
	ritam dakshinah pakshah;	<u>Righteousness</u> is the right side;
	satyam uttara pakshah;	<u>Truth</u> is the left side;
	yogah aatmaa;	<u>Concentration</u> is the trunk;
	mahah pucchham pratishthaa	<u>Total Intelligence</u> is the tail that stabilizes.
8	tat api eshah shlokaḥ bhavati.	Pertaining to this also is the following verse :

7 Once again, the “human form” is used to symbolise the five aspects of the Vijnanamaya Kosha:

- Shraddhaa** or faith is the head;
- Ritam** or the Dharmic principle of righteousness is the right side;
- Satyam** or the absolute principle of Truth is the left side;
- Yoga** or power of enquiry is the trunk;
- Mahat** or Total Intelligence is the supporting tail.

The Upasana: the Intellect Symbolised as a “Human Form”

The intellect is far superior to the mind in controlling human behaviour. Even as we dug deep into the meaning of the corresponding verse in the Manomaya Kosha, here, too, we explore the meaning of comparing the intellect to the “human form”.

The human form is a structure, and the symbolism is also structural in that the form is split into its five parts. The suggestion is that the intellect may also be divided into five functions to correspond with these five parts of the human form. What are the primary functions of the intellect?

i) Faith: The head is the most important part of the human form. Correspondingly, it has to represent the most important aspect of the Intellect. The Bhagavad Geeta, in Chapter 17, clearly lays out the importance of Faith as the key characteristic of the intellect. Upon the type of faith we have, rests our entire vision of life. “As is one’s faith, so is one’s life.”

ii) Righteousness: This is the aspect by which we decide what is right and what is wrong. Our Faith is the key input in determining the answer that comes up in our intellect. To a pure man whose faith is of the divine type, all that upholds righteousness will appear to be right. To a man of Rajasic faith, all that appears to be to his advantage will appear to be right. And to a man of Tamasic faith, everything will appear in reverse to the Sattwic view!

iii) Truth: Here, too, one’s Faith is the key in determining what we take to be the Truth or Reality of this universe. A Sattwic man will have no problem in accepting one, unified view of Reality for the whole world. This makes him see the Truth in everything without any personal bias. The man of Rajasic faith will see Truth in relation to his own existence only. Everything is seen according to his own individual viewpoint. And the Tamasic intellect will see Truth as falsity and falsity as Truth; he reverses every value.

Righteousness and Truth form the two “hands” of the intellect. They determine how an intellect will function in the world.

iv) Power of Enquiry: This is represented by the body or trunk, the central processing unit of the “human form”. The central processing function of the intellect is to differentiate the Real from the Unreal. Here again, the Sattwic person can do so without any difficulty or complication. The Rajasic man will bring in his own judgement and bias into his enquiry. And the Tamasic intellect will see Unreality as Reality and vice versa.

v) Total Intelligence: Finally, we come to the “supporting tail” of the intellect. This is the foundation or the field of the intellect’s operations. It is the realm over which the intellect takes responsibility in all its functions. The Sattwic intellect sees the ‘Whole Picture’ before deciding how to act. He has a universal vision, a total vision. The Rajasic man sees only to his own selfish interest. He has a very narrow vision, and acts from that perspective.

The Tamasic intellect behaves in a very interesting manner. He cannot tell the difference. Whatever he puts his intellect on, he considers it to be the whole, as though nothing else exists. He neither does good to the world nor good to himself, but causes harm in all that he does!

8 The next Anuvaka quotes the Shruti describing the Vijnanamaya Kosha.



॥ इति पञ्चमोऽनुवाकः ॥

Anuvaka 2.5

From Vijnanamaya to Anandamaya

Verse 2.5.1:

Shruti Quotation on Vijnana

१. विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।
२. विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते ।
३. विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।
४. शरीरे पाप्मनो हित्वा । सर्वाङ्कामान् समश्नुत इति । ॥ २.५.१ ॥

1. vijñānam yajñam tanutē | karmāṇi tanutē:'pi ca |
2. vijñānam dēvāḥ sarvē | brahma jyēṣṭhamupāsātē |
3. vijñānam brahma cēdvēda | tasmāccēnna pramādyati |
4. śarīrē pāpmanō hitvā | sarvāṅkāman samaśnuta iti | ॥ 2.5.1 ॥

1	<i>"vijnaanam yajnam tanute; karmaani tanute api cha.</i>	<i>"Knowledge actualizes a <u>sacrifice</u>; and it makes one do his <u>duties</u> well.</i>
2	<i>vijnaanam devaah sarve; brahma jyeshtam upaasate.</i>	<i>Conditioned by knowledge, all the Gods meditate on Ishwara, the "first-born".</i>
3	<i>vijnaanam brahma chet veda; tasmaat chet na pramaadyati;</i>	<i>If a man <u>knows</u> knowledge as Ishwara, if he <u>never deviates</u> from it,</i>
4	<i>shareere paapmanah hitvaa; sarvaan kaamaan samashnute," iti</i>	<i>and if he <u>abandons</u> all sins in the body – (then he) fully enjoys all enjoyable things.</i>

1 The essential feature of the intellect is its ability to KNOW. Through knowledge it can perform sacrifices, i.e. acts of sacrifice, charity and austerity. And it can do these really well for the same reason.. In other words, intellect enhances one's power to acquire knowledge as well as to execute actions due to the understanding gained about the way actions work. It is clear that we are speaking of secular knowledge.

2 As before, an Upasana is taught in order to go beyond the Intellect sheath. One meditates on the "First-Born Brahman", i.e. **Ishwara**, who is the first emanation of the Pure Supreme Brahman when He gets into association with the Cosmic Maya. [We note that in Manomaya Upasana, the worship was of Hiranyagarbha, who comes next down in the hierarchy after Ishwara.]

3 Knowledge at the intellectual level is also deeply revered and respected. As Food was worshipped at the Annamaya level, Apra Vidya or secular knowledge is worshipped at the Vijnanamaya level. One who does this Upasana without swerving from it even the slightest, achieves the following result:

6	<i>tasmaat vai etasmaat vijnaana-mayaat;</i>	<i>As compared with this self made of Intelligence,</i>
	<i>anyah aantara aatmaa aanandamayah;</i>	<i>There is another self within it made of Bliss.</i>
7	<i>tena eshah poornah. sah vai eshah</i>	<i>By <u>that</u> (of Bliss) is <u>this</u> (of Intelligence) filled. What was <u>that</u> (earlier), is <u>this</u> (henceforth);</i>
8	<i>purusha-vidhah eva. tasya purusha-vidhataam; anu ayam purusha-vidhah.</i>	<i><u>This</u> is also verily of the human form. The human form of <u>that</u> (the Intelligence sheath) continues as the human form of <u>this</u> (the Bliss sheath).</i>

6 Compared to this current Vijnanamaya Kosha, made of Intellect, there is the next sheath, called Anandamaya Kosha, made of Bliss, which is within the Vijnanamaya. This next sheath is subtler than the former, pervades it entirely, and controls the Intellectual processes. It is noted in the Bhashya that this Anandamaya Kosha is a *conditioned* self, not the Absolute Self.

7 So far, “this” referred to the current Kosha (Vijnanamaya) we are just finishing with, and “that” referred to the next Kosha (Anandamaya) we are going to deal with. The Vijnanamaya Kosha is filled and exceeded all round by the Anandamaya Kosha.

Changeover: ‘Vijnanamaya’ becomes ‘Previous’; ‘Anandamaya’ becomes ‘Current’; There is no ‘Next’, as Anandamaya is the last, the subtlest sheath. Beyond the Anandamaya Kosha lies the pure, Absolute Self or Atman. This is man’s real nature.

8 The Bliss sheath takes the same human form as is taken by the Intellect sheath.

Verse 2.5.4: Human Form Characteristics of Anandamaya Kosha

९. तस्य प्रियमेव शिरः ।

मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।

आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।

१०. तदप्येष श्लोको भवति ।

॥ २.५.४ ॥

9. tasya priyamēva śiraḥ |

mōdō dakṣiṇaḥ pakṣaḥ | pramōda uttaraḥ pakṣaḥ |

ānanda ātmā | brahma pucchaṁ pratiṣṭhā |

10. tadapyēṣa ślōkō bhavati |

॥ 2.5.4 ॥

9	<i>tasya priyam eva sheerah;</i>	<i>Of this Bliss form, <u>Priyam</u> is verily the head;</i>
	<i>modah dakshinah pakshah;</i>	<i><u>Moda</u> is the right side;</i>
	<i>pramodah utara pakshah;</i>	<i><u>Pramoda</u> is the left side;</i>
	<i>aananda aatmaa;</i>	<i><u>Bliss</u> (objectless pleasure) is the trunk;</i>
	<i>brahma pucchham pratishthaa.</i>	<i>the <u>Supreme Brahman</u> is the tail that stabilizes.</i>
10	<i>tat api eshah shlokaḥ bhavati.</i>	<i>Pertaining to this also is the following verse:</i>

9 When used for the Anandamaya Kosha, these lines mean the following:

- a. **Priyam** is the head;
- b. **Moda** is the right side;
- c. **Pramoda** is the left side;
- d. **Ananda** is the trunk;
- e. **Brahman** is the supporting tail

The Upasana: the Bliss Sheath Symbolised in “Human Form”

This is the final and most subtle sheath. It takes us higher than the intellect into a region that is beyond thoughts. In the Anandamaya Kosha, there is only Avidya or pure Ignorance, and it modifies the limitless Bliss of the Self into something that is immensely limited by the Avidya. Only in name does this sheath have connection to the Absolute Bliss; in actual experience, so delimited is the Supreme Bliss that it bears no resemblance to the original. It dwindles into the experience of sensual pleasure and is connected to sense objects in the following way:

Only in name is this pseudo-bliss called Ananda, symbolised by the trunk. In reality it is only an experience of a desirable sense object. We are yet to come to the Anuvaka 8 where different degrees of this pseudo-Ananda are described and even provided with a measuring scale!

How does this “Ananda” get symbolised as the “human form”? Once again, we reduce the Ananda into five components, each one being matched by the five parts of the human form. The parts of “Ananda” are actually different in its experience as follows:

i) **Priyam**: This is Stage 1: the pleasure of merely thinking of sense objects. In the early stages of desire, there is an intense rumination of the sense object in one’s mind. This may be compared to ‘window shopping’. The object is seen and a desire for it is built up. The mind gets busy by imagining how nice it would be to enjoy it. This stage is represented by the head.

ii) **Moda**: This is Stage 2: the pleasure of possessing a sense object. This stage is represented by the right hand, which gets busy with the task of acquiring the object. The only thing Moda demands is to possess the object. It will turn heaven to hell to get what it wants. This is like buying the object that was in the shop window earlier.

iii) **Pramoda**: This is Stage 3: the ecstasy of actually enjoying the object. This is represented by the left hand, the hand of emotions. After possessing the object, the final stage of Ananda is to actually enjoy the object and get the full emotional satisfaction out of it. This is like consuming the object that has been purchased.

iv) **Ananda**: The trunk of the human form represents the whole relative bliss that is split into the above three stages. It is the reflected Bliss of the Self as experienced by the unenlightened man.

v) **Brahman**: This is the true Bliss of Brahman, the Ultimate Reality. This is the original Bliss, unmodified by any of the human form’s Upadhis. It is the experience of pure Bliss by the enlightened sage. There is nothing it can be compared with. It is Absolute in nature. Without pure Bliss there cannot be any reflected bliss. Therefore, It is described as the ‘supporting tail’ for relative bliss.

10 The next Anuvaka quotes the Shruti describing the Anandamaya Kosha.

INSIGHTS INTO “ANANDA” & “BRAHMAN”

(from the Bhashya)

Two key sources of confusion are:

i) **The word ‘Ananda’:** The subject here is the Anandamaya Kosha, not the Supreme Brahman. Thus the Ananda spoken of is the “conditioned” joy experienced by the Jeeva, and not the Infinite Ananda or Bliss experienced in the Self. There is ambiguity in using the term ‘Ananda’ for both relative as well as absolute bliss.

ii) **The word ‘Brahman’:** In the context of Anandamaya Kosha, as in all the other Koshas, the constituent of the Kosha is considered to be ‘Brahman’. This ‘Brahman’ must not be confused with the Supreme Brahman, which is beyond all five sheaths. One needs to be careful, especially at this level, of the two uses of the word *Brahman*.

Ananda is the Trunk: Item d. above is Ananda. This cannot be Pure Ananda, the Bliss of the Self, since that is none other than the Supreme Brahman, which has already been ascribed the role under item e. of “the stabilizing tail”. It cannot be given two opposing roles. Hence, we can deduce that item d. refers to Ananda, as the trunk or ‘self’ (Atmaa) of the Anandamaya Kosha has to be translated as “**general pleasure**” which is the common factor for all the 3 stages, viz. Priya, Moda and Pramoda.

The fact that this general pleasure is related to (actually arises from) the Supreme Bliss of the Self is a separate matter. The Bliss of the Self is infinite and not dependent on sense objects, whereas the Ananda of the Anandamaya Kosha is dependent on the state of the Upadhis at any given time. The intensity of this Kosha Ananda does not come from the objects enjoyed, but from the momentary calming of the mind (the Upadhi) at the moment of enjoyment. In fact the more intense the sensual attraction, the further away from the Supreme Ananda is the quality of the Kosha Ananda that is enjoyed. Sense pleasure is the very antithesis of the Pure Bliss of the Self, which can only be enjoyed when all craving for sense pleasure has come to an end.

Brahman is the Stabilising Tail: Brahman here refers to none other than the Supreme Brahman, the Self. Readers are reminded that we have been using the word ‘Brahman’ for all the Upasanas done on each Kosha, where the constituent of the Kosha is to be regarded as Brahman.

With respect to each Kosha, this is relatively true. Food is ‘Brahman’ to the body; Prana is ‘Brahman’ to the Pranamaya; Mind is ‘Brahman’ to the Manomaya; Intellect is ‘Brahman’ to the Vijnanamaya; and Pleasure is ‘Brahman’ to the Anandamaya. Transcending all these secondary ‘Brahmans’, through the respective Upasanas, we now come to the Absolute Brahman who is the support of them all.

For this reason, Brahman Himself is made the “supporting tail” of the Anandamaya Kosha. By being the support of this Kosha, it becomes the ultimate support of all the other Koshas as well.

INSIGHT INTO “CONDITIONED ANANDA” (PLEASURE)

(Bhashya reference H/)

The Ananda of the **Anandamaya Kosha** is a conditioned state, not an absolute state. The conditioned state of Ananda or ‘pleasure’ is experienced through the human Upadhis. In the case of the Anandamaya, this Upadhi is the desire in man, his Vasanas, his latent tendencies, which are founded on **Avidya**, root Ignorance. When seen through Avidya, the Absolute Bliss gets conditioned, diluted many, many times, and is not experienced in its Pure state but diluted by the formations of desire and all the impurities in the other sheaths as it filters through them.

What is finally experienced through the Anandamaya is a far cry from the Absolute Bliss of which it has now become only a semblance. Absolute Bliss cannot be photocopied, and cannot be experienced through the Upadhis!

Karma and Upasanas are usually done to experience this semblance of Joy. They are desire-prompted actions themselves. Those practising them do not have the purity of mind to experience Absolute Bliss, and have to be content with a poor reflection of it.

This joy at the Anandamaya level can be given this much credit only: that it is closer to the Self than all the other sheaths. The Anandamaya Kosha is subtler than the intellect sheath. The joy that emerges from the Anandamaya Kosha can be interpreted only after it passes through the subsequent sheath of the intellect. Even then, the mind still has to receive it and satisfy itself according to its own mental inclinations. The *feeling* of joy is at the mind level, not the Anandamaya level. Eventually, the joy filters all the way down to the Annamaya Kosha as well, where it affects the body in proportion to its quality and magnitude, bringing either tears of joy or tears of sorrow; it can also bring horripilation, gasps of delight, frowns of displeasure, etc, at the body level.

The Bhashya expresses the above idea as: “Thus, too, it will be said (in Anuvaka 8 later) that bliss increases a hundredfold in every successive stage, in proportion to the perfection of detachment from desires. From the standpoint of the knowledge of the Supreme Brahman, the Bliss of Brahman is certainly the highest. It does not come in degrees of intensity as compared with the joy of the Anandamaya Kosha, which attains excellence gradually.” In other words, Absolute Bliss is immeasurable; it cannot be quantified.

WHY ANANDAMAYA KOSHA IS NOT-SELF

(Five Reasons from the Bhashya)

i) The suffix ‘*maya*’ (“made of”) in Anandamaya, gives the first hint that this is a conditioned state, and Anandamaya is being referred to as “conditioned Brahman”, that is seeing Brahman through the material vestures (Maya or Avidya) of the Anandamaya Kosha.

ii) Later in Anuvaka 8, the text says “He attains (Samkramana) the self made of bliss” in the same way as it is said “He attains the self made of food.” The Self is not an attainable object. Thus the Anandamaya cannot be the Self, and has to remain in the group of the other Koshas, which are all not-Self.

iii) For all the Koshas, the imagery has been used of speaking of its parts as the head, right side, supporting tail, etc. This cannot be done if it were the Self. The Self is attributeless and partless, homogenous and without distinctions.

iv) If Anandamaya were indeed Brahman, then 'Brahman's' existence cannot be doubted. The Anandamaya is clearly existing in everyone, without any doubt. it would then not make any sense to posit whether Brahman exists or not, as is done in the verse that follows (2.6.1). This becomes an indirect proof that Anandamaya Kosha is not Brahman.

v) Brahman is said to be the 'stabilizing tail' of the Anandamaya. It means that Brahman is the final benchmark against which the Anandamaya Kosha can be measured. If Brahman were the Anandamaya itself, then how can it be said to support itself? We run into a logic problem. This, too, is considered as proof by Sri Shankaracharyaji that the Anandamaya cannot be Brahman; it has to be the **NOT-SELF**, as all the other Koshas are.



॥ इति षष्ठोऽनुवाकः ॥

Anuvaka 2.6

From Anandamaya to Atman

The End of Negation

Brahman is the final destination which the Rishi is driving us to by negating the Koshas, one by one. The negation ends with the **Anandamaya Kosha**, from where we hop out of our last Upadhi, and enter the limitless realm of Brahman.

Before quoting the verse let us see its true context: As each Kosha is transcended, we go to the immediately successive one that is subtler than it. However, the Anandamaya Kosha is the last sheath. Where do we go to from there? We stand facing a big question mark: Two options are posed in the Shruti quotation that follows . . .

Verse 2.6.1: *Shruti Quotation on Existence of Brahman*

१. असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
२. अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति । ॥ २.६.१ ॥
१. *asannēva sa bhavati | asadbrahmēti vēda cēt |*
२. *asti brahmēti cēdvēda | santamēnaṁ tatō viduriti | || 2.6.1 ||*

1	<i>asat eva sa bhavati;</i>	i) "He becomes himself <u>non-existent</u> ,
	<i>asat brahma iti veda chet.</i>	<i>if he considers Brahman to be Non-existent.</i>
2	<i>asti brahma iti chet veda;</i>	ii) <i>If he considers Brahman to be Existent,</i>
	<i>santam enam tatah viduh iti</i>	<i>then he, too, may be considered to be <u>existent</u>."</i>

The quotation actually speaks of Brahman, the support of the Anandamaya Kosha, not the Kosha itself. The reason is quite obvious: when one reaches the terminal station of a long train journey to Delhi, he is not concerned about the coach he is alighting from, but the city he has just arrived into. Similarly, on this journey of negation, the seeker is alighting from the terminal sheath and his mind is naturally on where he has arrived. Is it really Delhi or some other unknown place? To the seeker the situation is: Am I in Brahman or not?

1 The mood of negation of the Koshas seems to have overstayed its need at the destination. The mood persists and asks the question: "Am I in Existence or Non-existence?" If we deny our own existence, we fall into the camp of the Vijnanavadins (a Buddhistic School) which declares that God is "Non-Existence". Sri Shankaracharya vigorously opposes such a denial of the Truth, and therefore expands on this line considerably in his Bhashya.

*[At this point **OBJ 1** arises.]*

2 The other possibility, which is the Upanishadic view, and strongly supported by Sri Shankaracharyaji, is that when the Koshas are "crossed over", we are left with the Pure Brahman Himself, the very Substratum of all that exists in the Universe.

[At this point **OBJ 2** arises.]

The Upanishad accepts this possibility by naming Brahman the “supporting tail” of the Anandamaya Kosha.

The higher one’s vision is, the greater would be the goal he will strive for. And the greater the goal, the greater will be the effort he will make to reach it. Acharyaji words were: “It is worth coming out into the sun than to live a million years in the darkness of a cave. If you love anything, you will get enthusiastic about it.”

Objection 1: Is Brahman Existent?

Poorvapakshi: Why should people doubt the existence of Brahman?

Answer: It is mainly because Brahman is beyond all empirical relationships. People generally accept what they can perceive only. Anything not perceivable is considered to them as not to exist. To such a person there is no need to strive for liberation, because the world is all that matters to him.

One who accepts with faith that Brahman exists, will make all the effort needed to get liberated from the worldly existence of sorrow. And he will be rewarded for his efforts.

The one who believes Brahman does not exist, has no faith. To such a person the entire path of Dharma or righteousness, together with all the schemes of life set up to establish it on earth, become meaningless jargon. Such a person, devoid of all righteousness, is called an atheist or Asat – that is, he is said to be as good as non-existent himself!

The one who believes in Brahman as the ultimate Reality, adopts the plan set out by the scriptures to uphold Dharma, he accepts the Dharmic injunctions, obeys them, and is led bit by bit towards the realization of Brahman by the scriptures. These are the ‘wise people’, treading the righteous path (Santam).

Objection 2: Is Brahman Non-Existent?

Poorvapakshi: Since Brahman cannot be perceived, surely He must be non-existent?

Answer: No, He is the cause of all the elements, things and beings, so He has to be there. Brahman must be existent, since something has been produced from Him. As a corollary, no effect can come out of a non-entity. If anything does come from non-reality, then it will be ‘soaked’ in non-reality. But this is not borne out by facts.

Therefore, Brahman has to exist.

Verse 2.6.2: Anandamaya Kosha as “Inner Self” of Vijnanamaya Kosha

३. तस्यैष एव शरीर आत्मा । यः पूर्वस्य । ॥ २.६.२ ॥

३. tasyaiṣa ēva śārīra ātmā | yaḥ pūrvasya | ॥ 2.6.2 ॥

3	<i>tasya eshah eva shaareera aatmaa;</i>	<i>This <u>Anandamaya</u> indeed is the embodied self</i>
	<i>yah poorvasya</i>	<i>of the preceding self, the <u>Vijnanamaya</u>.</i>

3 The Anandamaya Kosha is the sheath that controls the Vijnanamaya Kosha.

Although the intellect is the most superior instrument known to man, yet it is governed by the bliss sheath. The intellect is driven by the sense of satisfaction, contentment, reassurance and happiness that comes from the bliss sheath ; without this it will not exert itself. Thus the Anandamaya is superior to and controls the Vijnanamaya Kosha.

The Anandamaya Kosha is the most subtle sheath of all the five sheaths. It is where the causal body resides, the root impulse that pushes the embodied soul into the cycle of births and deaths.

Conclusion to Discussion on Pancha Koshas

We have come to the end of the most exhaustive account in the *Vedas* on the Pancha Koshas. We have been taken sheath by sheath towards our inner Self.

Acharyaji concluded with this wonderful image that represents this whole subject: "It is the white light of Brahman which passes through the prism of our Upadhis and appears as the multiple rainbow colours of the Koshas. The colours may be more attractive, but we should always remember that the base is just plain white."

END OF PANCHA KOSHA VIVARANA – Bhashya B



॥ अथातोऽनुप्रश्नाः ॥

THE ANUPRASHNAS (Vital Questions by the Disciple)

Verse 2.6.3: *Who Goes There – the Ignorant or the Knower?*

४. उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छती३ ३ ।

(for prolonging the vowel in the form | AĀĀ |

५. आहो विद्वानमुं लोकं प्रेत्य । कश्चित्समश्नुता३ उ । ॥ २.६.३ ॥

4. utāvidvānamuṃ lōkaṃ prētya | kaścana gacchatī3 3 |

(for prolonging the vowel in the form | AĀĀ |

5. āhō vidvānamuṃ lōkaṃ prētya | kaścitsamaśnutā3 u | ॥ 2.6.3 ॥

0	<i>atha atah anuprashnaah:</i>	<i>Thereupon arise the following Questions:</i>
4	<i>uta avidvaan amum lokam pretya;</i> <i>kashchana gacchhatee-3-ee-ee-ee?</i>	<i>Does the ignorant, leaving this world,</i> <i>Go there? (Or, does he not?)</i>
5	<i>aho, vidvaan amum lokam pretya;</i> <i>kaschit samashnutaa-3-aa-aa-aa u</i>	<i>Or, does the knower, leaving this world,</i> <i>Obtain That? (Or, does he not?)</i>

The Significance of the Anuprashnas

An **Anuprashna** means a question asked by a disciple after the teacher has spoken. The teacher has just explained that Brahman is the cause of all creation right up to the creation of man. A doubt arises in the student's mind: If that is so then does everyone go back to Brahman when he dies, whether the person is ignorant or has been initiated into the knowledge of the Self?

If one can go back to Brahman by remaining ignorant, then what is the point in doing various spiritual disciplines? And if one *cannot* go back to Brahman even after receiving all this knowledge, then the doubt arises: What is the point of it? Are we not wasting our time?

Anuprashnaah is in plural, suggesting that there are three or more questions. On the surface we see only 2 questions, so the dual form should have been used. This leads to three interpretations of what the questions are:

i) **3 Questions:** In this interpretation, the first question is taken to be "Is Brahman Non-existing or Existing?" – i.e. **1-2** of this Anuvaka. Then the above two questions – **4** and **5** – are taken, without their negative forms. This makes up three questions.

ii) **4 Questions:** Each of the two questions given in the verse can also be phrased in its negative form, as shown above in brackets, making a total of four questions.

iii) **5 Questions:** If, in the case of i) above, the negative forms are also taken, then we get a total of five questions, although three are sufficient to justify the plural form.

The topic of Anuprashnas paves the way for the *Proofs of Brahman's Existence* that is to follow, showing that Brahman definitely exists.

Bhashya C:

THE SEVEN PROOFS OF BRAHMAN'S EXISTENCE

Coverage: Anuvaka 2.6.4 onwards upto 2.8.1

SRI ADI SHANKARACHARYAJI DOES not leave any stone unturned in his efforts to ensure clarity and precision of each step in the unfoldment of the Truth. If the very existence of Brahman is doubted, then there is little point in proceeding further. Hence, not just one but **Seven Proofs of Brahman** are given between now and the end of Anuvaka 2.7.

At the outset, Acharyaji gave us the 7 headings under which the discussion will follow from here on right up to Anuvaka 8, verse 2.8.1:

THE SEVEN PROOFS SUMMARIZED (and Where they Occur)

1. **Jagat Kaaranatvat** – Verse 2.6.4. **6-7**
Brahman is the very Cause of this Creation;
2. **Guhyaam Upalabyate** – Verse 2.6.5. **8**
He has entered into the 'cavity of our intellect' as the doer, seer, hearer, feeler and thinker;
3. **Vibhaktwena Avabhaasat** – Verse 2.6.6. **9-10**
Being One, He has become Many; we behold His bounteous manifestations;

4. **Sukrita Prasiddhehe** – Verse 2.7.1. **1-2**
He has created everything by Himself without need of any external assistance; or, He is the Punya ("merit" or "Meritorious One"), by which we are pulled back towards Him;
5. **Rasatwa Prasiddhehe** – Verse 2.7.2. **3-4**
He is the source of all Joy; we become happy by coming in contact with Him;
6. **Kaarya-Kaarana Sanghaat** – Verse 2.7.3. **5-6**
Due to His Presence, inert things are made to work sensibly; He is the sentient, unifying Presence behind effective activities;
7. **Bhaya-Abhaya Hetutwat** – Verse 2.7.4. **7-8**
Being in contact with Him, we become fearless; when we separate ourselves from Him, we are filled with terror.

This is supplementary to the topic of Brahman in this *Upanishad*. It deals with the *reasons* that establish Brahman's existence. The Bhashya goes into great depths into this vital subject. Hereunder is presented all the debate on this issue in the Bhashya, in a simplified form. This section is an important part to the build-up of the logic of this Upanishad.

THE FIRST PROOF

1. *Jagat Kaaranatvat*

Verse 2.6.4

6-7

*Brahman is the very **Cause** of this Creation;*

Verse 2.6.4: *Brahman the "Cause" of Creation*

६. सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत ।

७. स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।

॥ २.६.४ ॥

6. sō:'kāmayata | bahusyāṁ prajāyēyēti | sa tapō:'tapyata |

7. sa tapastaptvā | idaṁsarvamasṛjata | yadidaṁ kiñca | ॥ 2.6.4 ॥

6	<i>sah akaamayata;</i>	<i>He (the Self or Brahman) DESIRED:</i>
	<i>"bahu syaam prajaayeya," iti.</i>	<i>"Let Me be many, let Me be born."</i>
	<i>sah tapah atapyata.</i>	<i>He deliberated on Austerity.</i>
7	<i>sah tapah taptvaa;</i>	<i>Having performed austerity,</i>
	<i>idagm sarvam asrijata –</i>	<i>He brought about this whole Creation –</i>
	<i>yat idam kim cha.</i>	<i>Whatever that is here.</i>

Objection 3: **Could Brahman Be Insentient?**

Poorvapakshi: If it is a cause, then like earth or seed, it can also be insentient?

Answer: No, Brahman is capable of desiring. All who can desire have to be sentient. And we have seen that Brahman is omniscient, too. So he has to be sentient.

Objection 4: **Has Brahman Unfulfilled Desires?**

Poorvapakshi: If Brahman can desire, then surely He must also have some unfulfilled desires? He would then be just like us.

Answer: No, Brahman's desire is different from ours. We need to act to fulfil our desires; Brahman does not have to do that. His desire is independent of any instrument. His desires are pure and of the nature of knowledge and truth. They are ordained in accordance with the fruits of actions of all beings.

There are no thwarted desires in Brahman. This is because He has just to will and His desire gets materialized, as no actions or accessories are needed.

Objection 5:**How Can One Become Many?**

Poorvapakshi: For the One to become Many, It must enter into something else?

Answer: No, Brahman's multiplication is not extraneous to Himself. The various names and forms of His manifestations are within Himself. As they evolve, they retain all their intrinsic nature of the Self. Only name and form are added to them. They are still part of Him, for Brahman can never become split into parts.

Nothing exists that is non-Self, because nothing can be separated from Him. He cannot be separated from them in Time or Space also. It is only because of Brahman that name and form can exist. Thus all things and beings are essentially Brahman; their names and forms are superimposed upon Brahman.

He did austerity. He made a deliberation, a determination. He made an effort. What sort of effort would Brahman make if He does not act? He simply envisioned what He wanted – that was sufficient work for Him. The origin of all meaningful activity is proper planning and having a good vision of what one is trying to achieve. Brahman just planned it all out and it happened. He does not have to actually do the thing.

He created everything in perfect precision to meet each one's Vasanas.

That such a marvellous creation could have been produced single-handedly by Brahman, without any tools, assistants, activities, etc., is by itself proof that He certainly exists. This is the **FIRST PROOF**.

THE SECOND PROOF

2. *Guhyaam Upalabyate*

Verse 2.6.5.

8

*He has **entered** into the 'cavity of our intellect' as the doer, seer, hearer, feeler and thinker;*

Verse 2.6.5:

Brahman "Enters" Into His Creation

८. तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनु प्रविश्य ।

॥ २.६.५ ॥

^{8.} tatsṛṣṭvā | tadēvānuprāviśat | tadanu praviśya |

|| 2.6.5 ||

8	<i>tat srishtvaa; tat eva anupraavishat tat anupravishya,</i>	<i>Having <u>created</u> it, He ENTERED into it. and having entered there, . . .</i>
---	---	---

8 He **ENTERED** into that very thing. How did He enter it?

At this point an interesting dialogue takes place in the Bhashya, the fourth of our selections from the Bhashya. We now have Bhashya D within Bhashya C. It is beginning to resemble some of the stories in the Bhagavat Purana!

The subject is "How did Brahman manage to enter His creation?"

Bhashya D:

BRAHMAN'S ENTRY INTO MAN'S INTELLECT

Coverage: Anuvaka 2.6.5 only

A PSEUDO VEDANTIN PROPOSES six ways by which this 'Entry' could have taken place. He is refuted by the Poorvapakshi. It seems like this is a friendly banter with roles exchanged to whet our appetite for the discussion that follows. The pseudo Vedantin teases the objector with his proposals, while the objector answers as though he were a Vedantin!

Proposal 1: He Enters Himself?

Pseudo Vedantin: [In Samskrit grammar a past participle ending in 'tvaa' (srishtvaa) is assumed to take the same subject as the verb in the same sentence, 'entered'.] Having created it, He must have entered it Himself?

Poorvapakshi: No, that is illogical. The cause becomes transformed into the effect. It is already there in the effect. How can it enter into it again? Once a clay pot is made, clay does not enter it again.

Proposal 2: He Enters in Another Form?

Pseudo Vedantin: As clay dust enters a clay pot, could He not have entered in the guise of another name and form into His creation?

Poorvapakshi: No, that is not proper, since Brahman is One and homogenous. Brahman is not like clay which can have parts. The partless Brahman will have nowhere to enter into!

Proposal 3: He Enters as a Hand Into One's Mouth?

Pseudo Vedantin: There has to be some way He entered. Like a baby putting its hand into its mouth, Brahman too must have done the same? He entered as the Jeeva.

Poorvapakshi: No, that assumes empty space to be there in the 'mouth'. In His creation all space is occupied, even the so-called 'empty space' is full of space! Everything is filled in His creation, so where is there space for Him to enter? If He enters as the Jeeva, He will immediately cease to be Brahman, as a pot ceases to be a pot if its clay changes into dust (i.e. it is crushed).

Proposal 4: He Enters as One Effect Into Another?

Pseudo Vedantin: The individual soul (Jeeva) can be one of His effects, entering the body which is another effect, both having a name and form?

Poorvapakshi: No, there is a contradiction there. A pot cannot be merged into another pot. The Vedas differentiate the Jeeva from the effects. It is not an effect. If the soul were to merge into the body, then no liberation will be possible. Why should one merge into what he is trying to free himself from? A thief does not himself enter into chains!

Proposal 5: He Enters as Content in a Container?

Pseudo Vedantin: We can assume Brahman has two parts, an external and an internal. When Brahman creates, the external part becomes the body and the internal part enters it as its content?

Poorvapakshi: No, if the content is there already in the container, then why speak of 'entering' it? Entry can only be of something that is *outside* the container.

Proposal 6: He Enters as Reflections in Water?

Pseudo Vedantin: To avoid that problem, we could say that Brahman enters the body as the sun enters water – by being reflected in it?

Poorvapakshi: No, Brahman has to have a form Himself in order to enter as a reflection into the body. But Brahman is not limited like that. It is also not possible because Brahman is all-pervading. There is no 'other' substance to hold the reflection.

I think that, after all these possibilities are refuted, there can be no entry of Brahman into His creation. It is simply not possible. It makes no sense; we have to just discard the whole idea of Brahman entering into Creation. There can be no such thing!

The Answer: THE "ENTRY" IS SYMBOLIC

Siddhanta Vedantin: There is no need to discard anything. The entry is symbolic and the symbolic meaning has to be understood. The Shrutis are only a means for us to comprehend that which is beyond the intellect. The "Entry" is not to be taken literally. The Entry is to draw the seeker's attention within him, not to look around here and there. The seeker himself is being asked to ENTER within. This is Upanishadic style at its best!

The Shruti wants us to know Brahman in the "cave of the heart". That is where we are heading. That is the only topic. The mention of effects is only to teach us who Brahman is NOT. We are not to lose ourselves in words and logic. Our intellect needs a pointer, a characteristic to point the way. Thereafter, we must drop the pointer and move on.

What is that pointer? That very Brahman, who had determined, created and entered the Effects called Creation, is "*perceived within the cavity of the intellect as the seer, hearer, thinker, knower, etc.*" That, indeed, is His ENTRY. This, surely is proof that Brahman must exist. It is the SECOND PROOF.

Here ends Bhashya D on the "Entry of Brahman into Man". Bhashya C continues . . .

THE THIRD PROOF

3. **Vibhaktwena Avabhaasat**

Verse 2.6.6

9-10

Being One, He has become Many; we behold His bounteous manifestations;

Verse 2.6.6:

Brahman the One Becomes “Many”

१. सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च ।
 निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च ।
 सत्यं चानृतं च सत्यमभवत् ।
 १०. यदिदं किञ्च । तत्सत्यमित्याचक्षते । ॥ २.६.६ ॥

9. sacca tyaccābhavat | niruktaṁ cāniruktaṁ ca |
 nilayanaṁ cānilayanaṁ ca | vijñānaṁ cāvijñānaṁ ca |
 satyaṁ cānṛtaṁ ca satyamabhavat |
 10. yadidaṁ kiñca | tatsatyamityācakṣatē | ॥ 2.6.6 ॥

9	<i>sat cha tyat cha abhavat;</i>	<i>He became: i) The <u>form</u> and the <u>formless</u>;</i>
	<i>niruktam cha aniruktam cha;</i>	<i>ii) The <u>defined</u> and the <u>undefined</u>;</i>
	<i>nilayanam cha anilayam cha;</i>	<i>iii) The <u>sustaining</u> and the <u>non-sustaining</u>;</i>
	<i>vijnanam cha avijnanam cha;</i>	<i>iv) The <u>sentient</u> and the <u>insentient</u>;</i>
	<i>satyam cha anritam cha –</i>	<i>v) The <u>true</u> and the <u>untrue</u> –</i>
10	<i>yat idam kim cha</i>	<i>Whatever that is here</i>
	<i>tat satyam iti aachakshate</i>	<i>They call that Truth (or Brahman)</i>

9 This portion of the text explains the third reason that proves the existence of Brahman. After having entered the “cave of man’s intellect”, the Adhyaropa story continues. These five lines give five characteristics of the vast universe around us. In particular, it presents both aspects of this creation, the visible as well as the invisible or causal. By contrasting the two aspects, the Presence of Brahman is discerned by the human intellect.

The visible and the invisible aspects are both part of the Manifested Creation. The Manifested is made of subtle as well as gross elements. The subtle elements are invisible, such as mind, intellect, life-energy or Pranas, and the senses. The gross elements are perceivable, if not directly by the senses, then with the aid of scientific instruments which widen the range of perception of the senses.

The precision of the laws of Physics, the subtlety of the science of Mathematics, the regularity of movement of cosmic bodies – all these indicate the presence of a Perfectionist behind them. That Perfectionist is Brahman. He pervades the wonderful creation.

Sat-Tyat: “the formed and the formless”; these are objects which exist in the time-space-object continuum. **Tyat** refers to the subtle body components. However, the Self is still there in them, as the Self is infinite.

Niruktam-Aniruktam: “Definable and undefinable”. The definable can be given specific characteristics. One can tell exactly what it is.

Nilayanam-Anilayanam: “Sustaining or non-sustaining”, i.e. housed or house-less.

Vijnanam-Avijnanam: “sentient and insentient”.

Satyam-Anritam: “truth and untruth”; this is Vyavaharic truth, as expressed in this relative world.

10 By this statement it is finally established that all this is **Truth or Brahman**.

It is implied by these observations that the Self must be accepted as existing. This is the **THIRD PROOF**. The next four reasons are to be found in the next Anuvaka.

Verse 2.6.7: Announcing the Shruti Quotation on Self-Creation

११. तदप्येष श्लोको भवति ।

॥ २.६.६ ॥

११. tadapyēṣa ślōkō bhavati |

॥ 2.6.6 ॥

11	<i>tat api esha shloka bhavati...</i>	<i>Pertaining to this, there is a verse...</i>
----	---------------------------------------	--

11 Pertaining to the SELF-CREATION of Brahman there is a Shruti verse...



॥ इति सप्तमोऽनुवाकः ॥

अभयप्रतिष्ठा

ABHAYA PRATISHTHAA

Anuvaka 2.7

Established in “Fearlessness”

The topic of “Proofs of Brahman’s Existence” continues . . . from Proof 4 to Proof 7.

THE FOURTH PROOF

4. *Sukrita Prasiddheh*

Verse 2.7.1.

1-2

*He has created everything by **Himself** without need of any external assistance; or, He is the Punya (“merit” or “Meritorious One”), by which we are pulled back towards Him.*

Verse 2.7.1:

“Sukritam” – a Self-Made Creation of the Lord

१. असद्वा इदमग्र आसीत् । ततो वै सदजायत ।

२. तदात्मानं स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यते इति ।

॥ २.७.१ ॥

1. *asadvā idamagra āsīt | tatō vai sadajāyata |*

2. *tadātmāna svayamakuruta | tasmāttatsukṛtamucyate iti | || 2.7.1 ||*

1	<i>“asadvai idamagre aaseet; tatah vai sad ajaayata.</i>	<i>In the beginning was verily this Unmanifested, from which the Manifestation was <u>born</u>.</i>
2	<i>tat aatmaanagm swayam akuruta tasmaat tat sukritam uchyate iti</i>	<i>That created <u>Itself</u> by <u>Itself</u>. Therefore, it is called Self-made or Well-made.</i>

Important Note: Contrary to normal usage, in the context of this verse, the terms Sat and Asat have swapped meanings, due to the standpoint being that of Creation. **Sat** means “the manifested world of names and forms, visible and invisible, i.e. gross and subtle”.

Asat is their absence or the Unmanifested Brahman, i.e. His state of potential Creator, *not* the non-existence that we spoke of earlier at the beginning of the last Anuvaka. Idam is the Jagat or universe.

Sukritam is the key description we are concerned with here, so important that it explains the **FOURTH PROOF** for the existence of Brahman. It has two meanings here:

i) **Self-Created or Well-made:** This is the standard meaning adopted, since God created ‘Itself as Creation’ by ‘Itself as the desire, the determination and the will to multiply

Itself". He was not assisted by anything or anyone outside of Himself. He Himself made all things and remained in them as Himself. He is an independent Creator.

ii) **Punya or Merit:** From the human perspective, this is how man would see Brahman's Self-creation. Auspicious things require Punya to bring them into manifestation; Paapa brings inauspiciousness only. Brahman's creation was immaculate and most auspicious, so it has to come from Punya. Since Brahman Himself created it, He is known by that name, Punya, another name for which is *Sukrita*.

A logical implication of both the above meanings is that such a kind of creation is possible only if there is an "Eternal Consciousness" acting as the cause. The fact that creation is brought about by Sukrita, well-earned Merit, or by the pure Consciousness which is Brahman, free from all contamination of human selfishness, is proof that Brahman exists.

Acharyaji explained it further by saying that Sukrita is the 'servant' whose Master is Brahman. Sukrita is pervaded and ordered by Brahman. So Brahman is Sukrita as He is the Master of Sukrita. Brahman is the 'Nitya-Chetana-Kaarana', the intelligent causative principle, which enables this well-ordered and well-governed Universe to be created.

THE FIFTH PROOF

5. **Rasatwa Prasiddheh**

Verse 2.7.2.

3-4

He is the source of all Joy; we become happy by coming in contact with Him.

Verse 2.7.2: *The Source of All Joy*

३. यद्वै तत् सुकृतम् । रसो वै सः ।

४. रसं ह्येवायं लब्ध्वाऽनन्दी भवति ।

॥ २.७.२ ॥

3. yadvai tat sukṛtam | rasō vai saḥ |

4. rasamhyēvāyaṁ labdhvā: 'nandī bhavati | || 2.7.2 ||

3	yat vai tat sukritam , rasah vai saḥ;	Verily, That which is known as the Self-made , is the source of Joy ;
4	rasam hi eva ayam labdhvaa aanandee bhavati;	For only having obtained a taste of this Joy, one becomes blessed;

3-4 These lines provide the Fifth Proof.

Again, seeing from the human perspective onto this sprawling creation before us, we are aware that it is this creation which brings us all the joy and happiness in life. Sorrow and pain are the reverse of the same coin, and therefore there is no need to mention them separately; they are to be taken as included.

Rasah or Joy is experienced when we interact in this world with complete obedience to the laws of Dharma that are laid down for its governance, which make creation Sukrita.

As a corollary, it is understood that if we do not abide by these laws, then our lot will be full of sorrow and pain, which arise from Paapa (Asukrita).

How does this prove Brahman's existence? It is very clear: Joy cannot be experienced from creation unless a Conscious, pure entity is present in it. A non-entity has never been seen to produce joy or happiness; this is the common experience of all beings. The very existence of Joy proves the presence of Brahman.

This is the **FIFTH PROOF**.

THE SIXTH PROOF

6. *Kaarya-Kaarana Sanghaat*

Verse 2.7.3.

5-6:

*Due to His Presence, **inert** things are made to work sensibly; He is the **sentient**, unifying Presence behind effective activities;*

Verse 2.7.3:

The Sentient Presence of Brahman

५. को ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् ।

६. एष ह्येवाऽनन्दयाति । यदा ह्येवैष एतस्मिन् । ॥ २.७.३ ॥

5. *kō hyēvānyātkah prāṇyāt | yadēṣa ākāśa ānandō na syāt |*

6. *ēṣa hyēvā:'nandayāti | yadā hyēvaiṣa ētasmin | || 2.7.3 ||*

5	<i>kah hi eva anyaat kah praanyaat;</i>	<i>Who indeed can <u>breathe in</u>, and who <u>breathe out</u>,</i>
	<i>yat esha aakaashah aanandah na syaat;</i>	<i>if in his heart there is no Joy?</i>
6	<i>eshah hi eva aanandayaati</i> <i>yada hi eva eshah etasmin.</i>	<i>For This (Brahman) alone gives Joy to</i> <i>whomsoever, indeed, turns <u>solely</u> to Him within.</i>

These lines provide the Sixth Proof.

5 This line gives a little twist to the act of breathing. Normally we take breathing for granted, and will not argue if it said that without breathing we cannot live. However the point brought out here is that even the act of breathing happens only because we feel the Joy of Brahman within our being, in core of our heart. This Joy is given greater importance than breathing itself!

This implies that if we do not experience this Joy, then we will not desire to breathe. We would rather die than live without the Joy experienced within. Indirectly this verse stresses the importance of living in accordance with Dharma or the Law of Righteousness, for that is only way we can have access to this inner Joy.

6 Some may object to this logic and claim that breathing itself can give us so much pleasure. During the early morning when the air is cool and fresh, or when we feel the fresh mountain breeze, then breathing itself brings us so much joy. The answer to this is given in this line. All joy certainly comes from Brahman within. Once we are plugged to the Joy within, every act gets filled with it, not only breathing.

When we find inner joy in life, then everything we do brings us joy! All the joys of life come to us through meaningful actions performed in association or partnership with other people. Well-coordinated activity, performed with enthusiasm and team-spirit, bring not only joy but success as well.

Acharyaji said this in his own beautiful way: “When ‘inert’ things come together to work sensibly, we must know that there is a sentient, unifying force behind it. That force is Brahman. It is His unifying force that gives so much joy in our joint activities. This is the universal experience of people everywhere.”

Of course, we only have to see chaos in action to know how much pain it gives us. When people working with each other break the rule of Dharma, they experience great stress and misery. Such activities become repulsive and always end in failure.

The Joy of the benign Presence of Brahman in creation is the **SIXTH PROOF**.

THE SEVENTH PROOF

7. **Bhaya-Abhaya Hetutwat**

Verse 2.7.4

7-8:

*Being in contact with Him, we become **Fearless**;
when we separate ourselves from Him, we are filled with **terror**.*

Verse 2.7.4: *The Experience of Fearlessness*

७. अदृश्येऽनात्म्येऽनिरुक्ते ऽनिलयनेऽभयं प्रतिष्ठां विन्दते ।

८. अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन् ।

९. उ दरमन्तरं कुरुते । अथ तस्य भयं भवति ।

१०. तत्वेव भयं विदुषोऽमन्वानस्य ।

॥ २.७.४ ॥

7. adṛśyē:'nātmīē:'niruktē :'nilayanē:'bhayaṃ pratiṣṭhāṃ vindatē |

8. atha sō:'bhayaṃ gatō bhavati | yadā hyēvaiṣa ētasmin |

9. u daramantaram kurutē | atha tasya bhayaṃ bhavati |

10. tatvēva bhayaṃ viduṣō:'manvānasya |

॥ 2.7.4 ॥

7	<i>adrishye, anaatmye, anirukte, anilayane abhayam pratishthaam vindate;</i>	<i>Unperceivable, incorporeal, inexplicable, unsupported – free from fear becomes he who attains such a vision of <u>Oneness</u>;</i>
8	<i>atha sah abhayam gatah bhavati yada hi eva esha etasmin.</i>	<i>He then reaches the state of Fearlessness, whomsoever, indeed, turns <u>solely</u> to Him within.</i>
9	<i>u daram antaram kurute; atha tasya bhayam bhavati;</i>	<i>But if the slightest “Otherness” is allowed to enter, then he is smitten with fear;</i>
10	<i>tat tu eva bhayam vidushah manvaanasya.</i>	<i>Indeed, that very same Being becomes a terror to the so-called learned man who is <u>unreflective</u>.</i>

In this, the seventh and final reason to show that Brahman IS, the Rishi focuses on an everyday aspect of life, an aspect that draws everyone's attention daily, perhaps even minute by minute – it is the **Fear** syndrome. The discussion is pitched purely at the fundamental level. We look at the very springs of fear and fearlessness. The whole philosophy of Fear is covered by the principle that is highlighted in this verse.

Fear draws our attention daily because of the desire in man to live forever and, therefore, to fear every perceived threat to that existence.

Depending on what we view as the most important aspect of our life, we will have various kinds of fear. If the body is considered to be 'me', then physical attacks become the primary source of fear. If we believe we are the mind, then mental attacks become the main source of fear. In the latter case, the person avoids all situations and people who may threaten his peace of mind.

7-8 The positive side is described in this Pada. A vision of Oneness in all beings is the sole condition that brings fearlessness. Oneness lies beyond sense perception, beyond consciousness of one's body, it cannot be explained, and has no dependency. These four are listed here to guide us towards the vision of Oneness. A person who finds refuge solely in the Lord within, is eligible to be blessed by fearlessness.

9-10 However, the opposite of Oneness is "Otherness". This is the opposite vision. One who has this vision will naturally be "smitten with fear". The slightest distinction between oneself and others becomes a source of fear. The greater the distinction we see, the greater the sense of fear. And if the distinction one makes between his Ego and the world becomes too large, the world appears to one as a "Terror"! This message is clearly driven home in the few lines of this verse.

The proud, unreflective, learned man is especially targeted. Pride and Oneness cannot co-exist. In spite of his learning, if a person still succumbs to pride, he sees the world as a huge threat to him – everything appears to be acting against him.

The Bhashya on Fear

"Fearlessness comes as a result of taking refuge in the sole Reality that exists; whereas fear cannot cease by resorting to the Unreality that never exists."

In another place it says: *"A person gets afraid of only of someone else, not himself. It is not logical that one should be afraid of oneself. It follows that Brahman is the only source of bestowing fearlessness."*

The ignorant man sees with ignorance. His vision of the world is like the one who has the eye disease called *timira*, by which he sees everything doubled. Even the slightest distinction or blurred vision brings great fear in him. Since everything is the Self in reality, it is the Self alone that is responsible in generating fear as well as fearlessness.

In this regard the Bhashya says, "Anyone who considers himself destructible becomes struck with fear at the very sight of a destructive agency. If there be no cause for destruction, there should also be no fear for any destructive agency."

How does this become a proof of Brahman's existence? The whole world is seen to be stricken with fear. From this fact we deduce that there must exist 'some Indestructible agent' because of which the world shudders! That indestructible agent is Brahman.

This is the **SEVENTH PROOF**, the last one, that proves "Brahman does exist".

Verse 2.7.5: ***Announcing the Shruti Quotation on Wholesome Fear***

११. तदप्येष श्लोको भवति ॥

॥ २.७.५ ॥

११. tadapyēṣa ślōkō bhavati ॥

॥ 2.7.5 ॥

11	<i>tat api eshah shlokaḥ bhavati</i>	<i>To the same effect, there is the verse...</i>
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11 To express this idea there is the following Shruti quotation: (next Anuvaka)



॥ इत्यष्टमोऽनुवाकः ॥

ब्रह्मानन्दमीमांसा

BRAHMAANANDA MEEMAAMSAA

Anuvaka 2.8

A Measure of “Relative Joy”

Verse 2.8.1:

Shruti Quotation on “Wholesome Fear” of Law

१. भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।

२. भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति । ॥ २.८.१ ॥

1. bhīṣā:'smādvātaḥ pavatē | bhīṣōdēti sūryaḥ |

2. bhīṣā:'smādagniścēndraśca | mṛtyurdhāvati pañcama iti | ॥ 2.8.1 ॥

1	<i>“bheeshaa asmaat vaatah pavate; bheeshaa udeti sooryah;</i>	<i>“Out of fear of Him, the <u>Wind</u> blows; Out of fear of Him, the <u>Sun</u> rises;</i>
2	<i>bheeshaa asmaat agnih cha indrah cha; mrityuh dhaavati pancham,” iti</i>	<i>Out of fear runs <u>Fire</u>, as also <u>Indra</u>; and <u>Yama</u>, the Lord of Death, the fifth.”</i>

On the subject of “Fear and Fearlessness”, this Shruti quotation illustrates the “**Wholesome Fear**” that the Devatas have for the Supreme Brahman, under Whom they function. The point being brought out is the difference between Fear and Obedience. The two are often mistaken to be associated with each other.

The Devatas act with implicit obedience to Cosmic Law, not fear of it. Man does not appear on the list. He is conspicuous by his absence, since he is the only defaulter in the system, having been given freedom of will to do as he pleases.

The last Anuvaka illustrated what happens when we obey the Laws and when we disobey them:

- Joy** comes from obedience; sorrow from disobedience.
- Success** from obedience; failure from disobedience.
- Meaningful activities** from obedience; chaos from disobedience.
- Fearlessness** from obedience; fearfulness from disobedience.

The Devatas are highly adorable and lordly beings in themselves; yet, they are under orders to perform their strenuous duties. This presupposes that there is someone with a higher authority than them to whom they are answerable. That ‘someone’ is Brahman, because of Whom they have such discipline. This is given as proof that Brahman does exist as their Ruler.

This ends the section on “**Seven Proofs of Brahman’s Existence.**”

ब्रह्मानन्दमीमांसा

“Brahmananda Meemaamsaa”

Bhashya E:

ANANDA IN GOOD MEASURE!

Coverage: The Rest of Anuvaka 2.8 (2.8.2 to 2.8.12)

BRAHMAN WHO IS THE “source of fear and fearlessness” as stated above, is also the repository of Infinite Bliss. From this point on we begin an interesting measurement of the finite or relative ‘Joy’ experienced at 11 different levels by beings ranging from the most successful human to Brahmaji (Ishwara).

This exercise is done in order to give us an idea of the vastness of the Infinite Bliss which is in Brahman, the Supreme Reality. All these measures of Joy are finite in nature, including that of Brahmaji. The 11 levels listed in the following text are as follows:

Ver.	Size	AUTHORITY	TRANSLATION
2.8.2	1	Manushya	Young Man, possessing the whole Earth
2.8.3	10^2	Manushya-Gandharva	Humans who become Gandharvas due to some special Karmas and Upasanas
2.8.4	10^4	Deva-Gandharva	Divine Gandharvas, born as such
2.8.5	10^6	Pitrnaam Chirloka	The ancestors, dwellers of Pitru-loka
2.8.6	10^8	Ajaanaja Deva	The dwellers born in the world of gods
2.8.7	10^{10}	Karma Deva	Those who reach the world of gods by doing Vedic Karmas, e.g. Agnihotra
2.8.8	10^{12}	Deva	The 33 No. Gods, (the 8 Vasus, 11 Rudras, 12 Adityas, Indra and Prajapati = 33 No.)
2.8.9	10^{14}	Indra	Indra, Lord of the above Gods
2.8.10	10^{16}	Brihaspati	Brihaspati, Guru of Indra
2.8.11	10^{18}	Prajapati	Virat, Lord of the Gross Worlds
2.8.12	10^{20}	Brahmaji (or Ishwara)	Lord of Causal Worlds, “God” the Creator
2.8.13	INFIN.	BRAHMAN	The Supreme Reality, <u>INFINITE BLISS</u> .

THE MEASURES OF “RELATIVE JOY”

Verse 2.8.2:**i) The 'Joy' of the Most Successful Man**

३. सैषाऽऽनन्दस्य मीमांसा भवति ।

युवा स्यात्साधुयुवाऽध्यायकः । आशिष्ठो दृढिष्ठो बलिष्ठः ।

तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।

स एको मानुष आनन्दः ।

॥ २.८.२ ॥

3. saiṣā:':nandasya mīmāṃsā bhavati |

yuvā syātsādhuyuvā:'dhyāyakah | āśiṣṭhō dṛḍhiṣṭhō baliṣṭhah |

tasyēyamṁ pṛthivī sarvā vittasya pūrṇā syāt |

sa ēkō mānuṣa ānandah |

|| 2.8.2 ||

3	<i>saa eshaa aanandasya meemaamsaa bhavati:</i>	<i>The following concerning Happiness is the Enquiry we are concerned with:</i>
	<i>yuvaa syaat saadhuh yuvaa adhyaayakah aashishthah dridhishthah balishthah.</i>	<i>Suppose there be a youth, good, well-versed in the scriptures, <u>well-disciplined</u> resolute and very strong.</i>
	<i>tasya iyam prithivee sarvaa vittasya poornaa syaat.</i>	<i>Suppose to him, all this earth <u>full of wealth</u> belongs.</i>
	<i>sah ekah maanusha aanandah.</i>	<i>Let us call this <u>one unit</u> of human bliss.</i>

The first level is of Man on earth. It is not just any man, but one who is both young and good. He is also learned, an able administrator, enjoying excellent health, and very strong physically and mentally. Added to all this is the fact that he possesses the entire Earth full of all the wealth and means of enjoyment. He is a King of all kings on earth. What would be the joy experienced by such a human being? That joy is measured as **1 unit** of Joy.

Verse 2.8.3:**ii) The 'Joy' of Human Gandharvas on Earth**

४. ते ये शतं मानुषा आनन्दाः ।

स एको मनुष्यगन्धर्वाणामानन्दः ।

श्रोत्रियस्य चाकामहतस्य ।

॥ २.८.३ ॥

4. tē yē śataṁ mānuṣā ānandāḥ |

sa ēkō manuṣyagandharvāṇāmānandah |

śrōtriyasya cākāmahatasya |

|| 2.8.3 ||

4	<i>te ye shatam maanushaa aanandaah</i>	<i>If one multiplies a hundred times this one unit of <u>human bliss</u>,</i>
	<i>sah ekah manushya gandharvaanaam aanandah</i>	<i>it becomes one unit of the bliss of human Gandharvas.</i>
	<i>shrotriyasya cha akaama hatasya.</i>	<i>It is the same for one <u>well versed</u> in the Vedas, and <u>free from desires</u>.</i>

THE RENUNCIATE'S JOY

This single unit of Joy multiplied a hundred times becomes the Joy experienced by a human being who, through intense practice and Upasana, masters certain specific Arts such as music, painting, etc., and attains the status of a Gandharva on Earth. His joy is far greater than that of even the King of the Earth as described above. The Gandharva has cultivated the capacity to enjoy more refined Joy than that obtained by possession of wealth and power. The shift in the quality of Joy experienced increases its measure a hundredfold on the scale of relative Joy!

a. This joy that is hundred times more than the King of the Earth, is also enjoyed by one who is a i) **Shrotriya**, i.e. learned in the *Vedas*; ii) who adheres to the Vedic injunctions, i.e. he is **sinless**; and iii) one who is Akaama or **desireless**. Such a rare spiritual soul also enjoys the same Joy as the Gandharva.

b. We note that this desireless person is not mentioned in verse 2.8.2. It is because his Joy is far superior to that of the King of the Earth, so there is no need to include him there, the purpose of each level being simply to compare it with the previous.

c. We also note at this point, that the Shrotriya's learning and sinlessness is a *constant* in all the planes we are speaking of. Thus any increase in the Joy he experiences can only be due to *increase in his Desirelessness, i.e. in his **RENUNCIATION***. This speaks volumes for the value placed on renunciation in the Vedic culture of India.

*The single most important means for experiencing either relative Joy
or Divine Bliss is to practice **RENUNCIATION of Desire**.*

d. This line is repeated at every level, right up to Brahmaji. By this it is meant to tell us that possessing these qualities alone is sufficient for one to experience the bliss of Brahmaji, i.e. Ishwara Himself! Once again we see the value placed on Renunciation.

Pujya Gurudev used to say that:

HAPPINESS = Desires Satisfied / Desires Entertained

This means that one's Happiness can be increased either temporarily by satisfying one's desires, or permanently by renouncing one's desires, i.e. entertaining fewer and fewer desires. Such is the great principle upon which true spiritual life is founded.

Such a seeker is able to abide completely in the Self and attain the state of knowing Brahman, as mentioned in the very first line of this Anuvaka, "*Brahmavid Aapnoti Param*".

Verse 2.8.4: *iii) The 'Joy' of Celestial Gandharvas in Heaven*

५. ते ये शतं मनुष्यगन्धर्वाणामानन्दाः ।
स एको देवगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ।

॥ २.८.४ ॥

^{5.} tē yē śataṁ manuṣyagandharvāṇāmānandāḥ |
 sa ēkō dēvagandharvāṇāmānandāḥ |
 śrōtriyasya cākāmahatasya | || 2.8.4 ||

5	<i>te ye shatam maanushya -gandharvaanaam aanandaah</i>	<i>If one multiplies a hundred times this one unit of bliss of a <u>human Gandharva</u>,</i>
	<i>sah ekah deva gandharvaanaam aanandah;</i>	<i>it becomes one unit of the bliss of a Celestial Gandharva.</i>
	<i>shrotriyasya cha akaama hatasya.</i>	<i>It is the same for one <u>well versed</u> in the Vedas, and <u>free from desires</u>.</i>

The celestial Gandharva dwells in a heavenly abode, whereas the human Gandharva dwells on Earth. It implies a difference in the amount of merit earned by each one. The Divine Gandharva's merits are far greater than the one living on Earth.

Verse 2.8.5 *iv) The 'Joy' of the Ancestors in Pitrloka*

^{६.} ते ये शतं देवगन्धर्वाणामानन्दाः ।
 स एकः पितॄणां चिरलोकलोकानामानन्दः ।
 श्रोत्रियस्य चाकामहतस्य । || २.८.५ ||

^{6.} tē yē śataṁ dēvagandharvāṇāmānandāḥ |
 sa ēkaḥ pitṛṇām ciralōkalōkānāmānandāḥ |
 śrōtriyasya cākāmahatasya | || 2.8.5 ||

6	<i>te ye shatam deva- gandharvaanaam aanandaah</i>	<i>If one multiplies a hundred times this one unit of bliss of a <u>celestial Gandharva</u>,</i>
	<i>sah ekah pitṛnaam chiralokalok-aanaam aanandah;</i>	<i>it becomes one unit of the bliss of Ancestors in Pitrloka.</i>
	<i>shrotriyasya cha akaama hatasya.</i>	<i>It is the same for one <u>well versed</u> in the Vedas, and <u>free from desires</u>.</i>

Verse 2.8.6 *v) The 'Joy' of Devas born in Devaloka*

^{७.} ते ये शतं पितॄणां चिरलोकलोकानामानन्दाः ।
 स एक आजानजानां देवानामानन्दः ।
 श्रोत्रियस्य चाकामहतस्य । || २.८.६ ||

^{7.} tē yē śataṁ pitṛṇām ciralōkalōkānāmānandāḥ |
 sa ēka ājānājānām dēvānāmānandāḥ |
 śrōtriyasya cākāmahatasya | || 2.8.6 ||

7	<i>te ye shatam pitrnaam-chiralokalok-aanaam aanandaah</i>	<i>If one multiplies a hundred times this one unit of the bliss of <u>Ancestors</u>,</i>
	<i>sah ekah aajaanaj-aanaam aanandah</i>	<i>it becomes one unit of the bliss of Devas born in Devaloka.</i>
	<i>shrotriyasya cha akaama hatasya.</i>	<i>It is the same for one <u>well versed</u> in the Vedas, and <u>free from desires</u>.</i>

Verse 2.8.7: vi) The 'Joy' of the Karma Devas

८. ते ये शतं आजानजानां देवानामानन्दाः ।
 स एकः कर्मदेवानां देवानामानन्दः ।
 ये कर्मणा देवानपियन्ति ।
 श्रोत्रियस्य चाकामहतस्य । ॥ २.८.७ ॥

8. tē yē śataṁ ājanajānāṁ dēvānāmānandāḥ |
 sa ēkaḥ karmadēvānām dēvānāmānandāḥ |
 yē karmaṇā dēvānapiyanti |
 śrōtriyasya cākāmahatasya | ॥ 2.8.7 ॥

8	<i>te ye shatam aajaanaj-aanaam devaanaam aanandaah,</i>	<i>If one multiplies a hundred times this one unit of bliss of <u>Devas born in Devaloka</u> ,</i>
	<i>sah ekah karma-devaanaam devaanaam aanandah;</i>	<i>it becomes one unit of the bliss of the Karma-Devas of the Devas,</i>
	<i>ye karmanaa devaan api yanti.</i>	<i>who have become so by their special Karma.</i>
	<i>shrotriyasya cha akaama hatasya.</i>	<i>It is the same for one well versed in the Vedas, and free from desires.</i>

Verse 2.8.8: vii) The 'Joy' of the Ministerial Gods (33 "Office Bearers")

९. ते ये शतं कर्मदेवानां देवानामानन्दाः ।
 स एको देवानामानन्दः ।
 श्रोत्रियस्य चाकामहतस्य । ॥ २.८.८ ॥

9. tē yē śataṁ karmadēvānām dēvānāmānandāḥ |
 sa ēkō dēvānāmānandāḥ |
 śrōtriyasya cākāmahatasya | ॥ 2.8.8 ॥

9	<i>te ye shatam karma-devaanaam devaanaam-aanandaah</i>	<i>If one multiplies a hundred times this one unit of the <u>Karma-Devas of the Devas</u>,</i>
	<i>sah ekah devaanaam-aanandah;</i>	<i>it becomes one unit of the bliss of the Ministerial Devas (33 in number);</i>
	<i>shrotriyasya cha akaama hatasya.</i>	<i>It is the same for one well versed in the Vedas, and free from desires.</i>

Verse 2.8.9: *viii) The 'Joy' of Indra, Prime Minister among Gods*

१०. ते ये शतं देवानामानन्दाः ।
स एक इन्द्रस्याऽऽनन्दः ।
श्रोत्रियस्य चाकामहतस्य । ॥ २.८.९ ॥

10. *tē yē śataṁ dēvānāmānandāḥ |*
sa ēka indrasyā:'nandāḥ |
śrōtriyasya cākāmahatasya | ॥ 2.8.9 ॥

10	<i>te ye shatam devaanaam aanandaah</i>	<i>If one multiplies a hundred times this one unit of the Ministerial Devas,</i>
	<i>sah ekah indrasya aanandah;</i>	<i>it becomes one unit of the bliss of Indra, their Prime Minister;</i>
	<i>shrotriyasya cha akaama hatasya.</i>	<i>It is the same for one <u>well versed</u> in the Vedas, and <u>free from desires</u>.</i>

Indra is the Lord of the Heavens. Under him are the Ministerial Devas.

Verse 2.8.10: *ix) The 'Joy' of Brihaspati, the Guru of Indra*

११. ते ये शतमिन्द्रस्याऽऽनन्दाः ।
स एको बृहस्पतेरानन्दः ।
श्रोत्रियस्य चाकामहतस्य । ॥ २.८.१० ॥

11. *tē yē śatamindrasyā:'nandāḥ |*
sa ēkō bṛhaspatērānandāḥ |
śrōtriyasya cākāmahatasya | ॥ 2.8.10 ॥

11	<i>te ye shatam indrasya aanandaah</i>	<i>If one multiplies a hundred times this one unit of the bliss of <u>Indra</u>, the Prime Minister,</i>
	<i>sah ekah brihaspater aanandah.</i>	<i>it becomes one unit of the bliss of Brihaspatih, the Guru of Indra.</i>
	<i>shrotriyasya cha akaama hatasya.</i>	<i>It is the same for one <u>well versed</u> in the Vedas, and <u>free from desires</u>.</i>

Verse 2.8.11: *x) The 'Joy' of Prajapati (Virat, Lord of Gross Creation)*

१२. ते ये शतं बृहस्पतेरानन्दाः ।
स एकः प्रजापतेरानन्दः ।
श्रोत्रियस्य चाकामहतस्य । ॥ २.८.११ ॥

12. tē yē śataṁ bṛhaspatērānandāḥ |
 sa ēkaḥ prajāpatērānandāḥ |
 śrōtriyasya cākāmahatasya | || 2.8.11 ||

12	<i>te ye shatam brihaspateh aanandaah</i>	<i>If one multiplies a hundred times this one unit of the bliss of <u>Brihaspatih</u>,</i>
	<i>sah ekah prajaapateh aanandah;</i>	<i>it becomes one unit of the bliss of Prajapatih, the Lord of Gross Creation;</i>
	<i>shrotriyasya cha akaama hatasya.</i>	<i>It is the same for one <u>well versed</u> in the Vedas, and <u>free from desires</u>.</i>

Verse 2.8.12: *xi) The 'Joy' of Brahmaji (Ishwara, Lord of Causal Creation)*

१३. ते ये शतं प्रजापतेरानन्दाः ।
 स एको ब्रह्मण आनन्दः ।
 श्रोत्रियस्य चाकामहतस्य । || २.८.१२ ||

13. tē yē śataṁ prajāpatērānandāḥ |
 sa ēkō brahmaṇa ānandāḥ |
 śrōtriyasya cākāmahatasya | || 2.8.12 ||

13	<i>te ye shatam prajaapateh aanandaah</i>	<i>If one multiplies a hundred times this unit of the bliss of <u>Prajapati</u>,</i>
	<i>sah ekah brahmanah aanandah;</i>	<i>it becomes one unit of the bliss of Brahmaji (Ishwara, Lord of Causal creation);</i>
	<i>shrotriyasya cha akaama hatasya.</i>	<i>It is the same for one <u>well versed</u> in the Vedas, and <u>free from desires</u>.</i>

Here ends the “**Brahmananda Meemamsam**”, a measure of Relative ‘Joy’. The Bhashya concludes with this eye-opening evaluation with the following words, which may come to us as a *revelation*:

THE SUPREME, INFINITE BLISS OF THE SELF

“The Joy of Brahmaji and all the others is a particle of that Supreme Bliss that is natural in Brahman Himself. From the ocean of this infinite Bliss of the Self, the relative Joys experienced from the human king up to Brahmaji are like the ‘*spray of the ocean*’, which merges back into the ocean.

“In the infinite Bliss there is no division of the Bliss and the enjoyer of the Bliss, since It is Non-Dual.”

महावाक्य ज्ञान

Bhashya F:

THE MAHAVAKYA OF THIS UPANISHAD

Coverage: From 2.8.13 to 2.9.1

WE NOW BEGIN ANOTHER major topic within the Brahmananda Valli (Part II). The Bhashya on it is considered to be as important as Bhashya A we began with, namely, the “*Satyam, Jnanam, Anantam Brahman*”, which gave us the Nature of Brahman.

Before we proceed further, it will be useful to summarise the six main Bhashya topics covered in the Brahmananda Valli by Sri Shankaracharyaji:

Bhashya A. “*Satyam Jnanam Anantam Brahma*” – the Nature of Brahman:

Bhashya B. “*Pancha Kosha Vivaranam*” – the analysis of the 5 Sheaths.

Bhashya C. “*Seven Proofs of Brahman’s Existence*” (*Brahma Asti*).

Bhashya D. “*Entry of Brahman*” into the Cave of the Heart. (*under Proof 2*)

Bhashya E. “*Measure of ‘Relative Joy’*” – from man’s happiness to the Bliss of Brahman.

Bhashya F. “*Mahavakya*” – the central teaching of the Taittiriya Upanishad.

Verse 2.8.13: *The Mahavakya of Taittiriya Upanishad*

१४. स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । ॥ २.८.१३ ॥

14. sa yaścāyaṁ puruṣe | yaścāsāvāditye | sa ēkaḥ || 2.8.13 ||

14	<i>sah yah cha ayam purushe;</i>	<i>The Reality in the core of man (Microcosmic),</i>
	<i>yah cha asau aaditye;</i>	<i>and the Reality in the Sun (Macrocosmic) –</i>
	<i>sah ekah;</i>	<i>are one and the same.</i>

14 Taken together, this is the Mahavakya of the Taittiriya Upanishad. All Mahavakyas convey the same idea: The identity between Brahman and the Jeeva.

Introduction to this Section

G/ We have just seen in the last Anuvaka the relative measures of Joy experienced from the most successful Man on Earth to Brahmaji who is represented by the Sun. The Joy experienced by them is only a particle of the Supreme Bliss of Brahman.

In this section, the Mahavakya points out that the essence of the two extremes of the relative Joys described – namely, the Joy in Man and the Joy in Brahmaji – is the same. The former may be discovered in the **Nihitam Guha**, the “*Cave of the Heart*” within the intellect of man; this is referred to here as “*the core of man*”.

The method of seeing this identity was indicated in the last section to be Renunciation of all desires. We have seen that the greater the renunciation, the greater is

the Joy experienced. If we extend this process beyond even the Joy of Brahmaji, the Sun, it leads us to the Infinite Ananda or Bliss of Brahman. This is the identity that is the subject of the Mahavakya in this section.

This process of realizing the Supreme Bliss requires us to negate all the five Koshas. The process so described is called **Apavada** or De-Superimposition.

Initial Objections

At the very outset of the discussion, three objections, [Obj 1](#), [Obj 2](#) and [Obj 3](#), are *answered* to clear the way for deeper discussion:

Objection 1: **Where is the Soul?**

Poorvapakshi: The embodied soul, Jeeva, should not be referred to in a general way as “in the human person”. Why can you not specify where it is, for example, “in the right eye” as quoted in the Brihadaranyaka Upanishad (II,iii,5)?

Answer: No, we are not talking of the individual Jeeva, but of the Supreme Self. It is not reasonable for you to refer to the Jeeva suddenly out of context. The subject is strictly the Supreme Self, Brahman. **Sah Ekah** “He is One” (**14**) refers to Brahman.

Objection 2: **Which Standpoint?**

Poorvapakshi: The start of the “Brahmananda Meemaamsam” topic was from the relative standpoint of each of the 11 cases quoted as examples. When did the switchover to the infinite standpoint take place? There was no formal conclusion indicating this.

Answer: There has been that formal switchover. The very lines here in this verse, **14**, are sufficient to indicate that change. It is shifting our attention from the relative (human person and Sun) to the Absolute (the core). That is where we begin the absolute standpoint.

Objection 3: **Why Refer to Sun Only?**

Poorvapakshi: Why is the Sun only being singled out here? Why is the enquiry not more general than that?

Answer: The reason is so that notions of superiority and inferiority are eliminated. Firstly, the Sun stands for Hiranyagarbha, who is the highest representation of the form and the formless manifestation (gross and subtle creation). Secondly, the human stands at the other end of the scale, as the highest representation of a living being on Earth. From the standpoint of Brahman, if identity can be shown in these two extreme cases, then all the other cases in between are automatically covered. The “fearless state” reached by one who sees the identity is then justified, as no superiority or inferiority would exist that could yet be feared.

PROGRESS MADE ON THE ANUPRASHNAS

H/ Sri Shankaracharya takes the whole subject very systematically, step by step, and extremely thoroughly, leaving no loophole behind for critics later. The 3 Questions are:

- i) Does Brahman exist or not?
- ii) Does the unenlightened person reach Brahman?
- iii) Does the enlightened person reach Brahman?

The Answers

i) The first has been covered in Bhashya C: “Seven Proofs of Brahman’s Existence”, proving that Brahman does exist.

ii) The second need not be answered as it rests on the answer to the third.

iii) The third post-question is now taken up. The relevance of it to the subject matter of this section (the Mahavakya) is very clear: If the enlightened person reaches Brahman, then that itself would prove the truth of the Mahavakya; and if the enlightened person does not reach Brahman, then further discussion of the Mahavakya becomes purely theoretical, and of no practical use at all.

We shall come back to the answer to this after we have discussed Verse **2.8.14**:

Verse 2.8.14: *The Enlightened Knower*

१५. स य एवंवित् । अस्माल्लोकात्प्रेत्य ।

१६. एतमन्नमयमात्मानमुपसङ्क्रामति ।

१७. एतं प्राणमयमात्मानमुपसङ्क्रामति ।

१८. एतं मनोमयमात्मानमुपसङ्क्रामति ।

१९. एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।

२०. एतमानन्दमयमात्मानमुपसङ्क्रामति ।

॥ २.८.१४ ॥

15. sa ya ēvaṁvit | asmāllōkātpṛētya |

16. ētamannamayamātmānamupasaṅkrāmati |

17. ētaṁ prāṇamayamātmānamupasaṅkrāmati |

18. ētaṁ manōmayamātmānamupasaṅkrāmati |

19. ētaṁ vijñānamayamātmānamupasaṅkrāmati |

20. ētamānandamayamātmānamupasaṅkrāmati | ॥ 2.8.14 ॥

15	<i>sah yah evamvit, asmaat lokaat pretya;</i>	<i>Whoever knows That, on leaving this world,</i>
16	<i>etam annamayam aatmaanam upasamkraamati;</i>	<i>the self made of Food he first</i>
17	<i>etam praanamayam aatmaanam upasamkraamati;</i>	<i>attains; then of Prana . . .;</i>
18	<i>etam manomayam aatmaanam upasamkraamati;</i>	<i>then of Mind . . .;</i>
19	<i>etam vijnanamayam aatmaanam upasamkraamati;</i>	<i>then of Intellect . . .;</i>
20	<i>etam aanandamayam aatmaanam upasamkraamati;</i>	<i>and then of Bliss . . .;</i>

15 The general term “whoever” is used. Acharyaji firstly drew our attention to the universality of outlook which this word indicates. The Upanishads can apply to all mankind, not just a selected group with particular affiliations. The only condition in this case is that the person must “know the Truth”.

Evamvit ensures that we are speaking here about the same Brahman who was defined earlier as “*Satyam Jnanam Anantam*”.

Asmaat Lokaat Pretya: Pretya literally means “*after departing*”, i.e. upon death. However, it carries with it a special meaning when it refers to one who knows Brahman. In his case, it also means “*without expecting anything*”, with no desires to go to any heavenly abode, etc. There is no attraction for anything here that is being left behind, nor is there any attraction to wherever he may be going hereafter.

He has transcended the 5 Koshas with these experiences. So, where does he go?

16 Annamaya Kosha: He sees the totality of objects as not different from Food, of which his own body is made. There is a broadening of outlook right from the physical level. He is able to identify himself with everything in the gross level.

17 Praanamaya Kosha: The vital force is even more distinctly universal in nature than Food. The advance in consciousness here is to see all Life as One. There is one common life-principle in all creatures.

18 Manomaya Kosha: The mental sheath is transcended when the seeker identifies himself with all minds, i.e. the Total Mind. He is less and less associated with his own ego by this stage. The Upasana of seeing Mind as a universal entity gives him a new sense of awareness of himself.

19 Vijnanamaya Kosha: The widening expands into the intelligence level also. The Total intellect or Mahat becomes one’s identity. Cosmic law and order becomes his domain when he transcends his own individual intellect.

20 Anandamaya Kosha: And finally, as he progresses, he experiences greater and greater Joy, until he enjoys the Joy of Brahmaji. What is beyond the Anandamaya?

We have seen at the end of Anuvaka 7, in the Seventh Proof, that one who reaches the state of knowing Brahman becomes fearless as far as security is concerned, and fearful as far as discipline and obedience of the cosmic order is concerned. He reaches the “unperceivable, bodiless, inexpressible, and unsupporting Self.”

WHO IS THIS KNOWING ENTITY?

I/ The question raised by Sri Shankaracharya now is “Who or What is the one that knows? Is he the Self or is he different from it? Who is the Reacher, and what is the nature of his Reaching? This is now looked into in detail:

There are two options:

i) The attainer is **different** from that which he attains.

Defect: a. In this case the defect is that this contradicts the Vedic texts. The Shastras say unanimously that there is “One only, without a second”.

ii) The attainer is the **same** as that which it attains.

Defects: a. The same entity becomes subject and object.
b. The Supreme Brahman becomes a Samsari.
c. Or, the Supreme becomes a non-entity.

On this issue, there arises [Obj 4](#), [Obj 5](#) and [Obj 6](#).

Objection 4: Both Options Have Defects. Now What?

Poorvapakshi: Since both these options have defects, it seems to me that further discussion would be useless unless we find a third, flawless option. If not, let us just quit this whole enquiry!

Answer: No, I don't think we should give up so easily. Let us explore these defects and see if we find a way to arrive at an acceptable answer. I am sure we can succeed.

Objection 5: I Am Not So Optimistic!

Poorvapakshi: You will simply go on thinking without hitting upon any meaning. I do not think we are going to make any headway in this discussion.

Answer: Then you find a way out, for we have to get to the bottom of this.

Objection 6: You Have Too Many Opponents!

Poorvapakshi: You are a Monist, since you follow the Vedic ideas. The Dualists are too many, and they are outside the fence of the *Vedas*. I do not see that you have any chance at all of convincing them. There are many elephants, and you are the only LION!

Answer: Thank you! I take that as a compliment. You have branded me correctly – I am a sworn Monist and wedded to Non-Duality. As that is the Truth, I shall conquer all the opponents. Come, let us begin the debate.

On that very enthusiastic note, filled with the confidence of a Brahma-Nishtha and a lover of Truth, Sri Shankaracharyaji proceeds with the debate.

¶ The text is clearly speaking of “merging” into that state of Brahman. This gives us the first clue: The attainer must be the Supreme Self also. We had the statement “The knower of Brahman attains the Highest.” (Anuvaka 1, 1) This has to mean that through the knowledge of the Self, one becomes the Supreme Self.

This sparks of objections from the Poorvapakshi. A healthy, vigorous debate follows.

From this [Obj 7](#), [Obj 8](#), [Obj 9](#) and [Obj 10](#) arise:

Objection 7: How Can One Thing Become Another?

Poorvapakshi: If both, the Supreme Brahman and the Jeeva are the same, there is a problem. For, it is unsound to say that one thing can become something else. That is only possible if one is himself the Supreme Brahman.

Answer: Good, that is where we want to go. This becoming is of a different kind than what you are thinking. The individual soul does not ‘become’ Brahman the way you are thinking. The knowledge of Brahman helps the seeker to eliminate each of the five sheaths we have, from Annamaya to Anandamaya. These have their distinct selves, which need to be transcended. These distinct selves are really part of the non-Self. They are superimposed on the true Self which is the same as Brahman.

Objection 8: What Was That?

Poorvapakshi: That is something completely *Greek* to me! Where do you get such strange ideas from?

Answer: Look, knowledge alone is needed here; there is no travelling anywhere, do you see that? This knowledge is only for taking the ignorance away. You still stay where you are, you are not getting ready for a long trip. The operation is quite simple – it is the removal of ignorance. There is no trip to get excited about. Do you understand?

Objection 9: Is Knowledge then Just a Map?

Poorvapakshi: If I give you information about how to get to a place, that is not sufficient for you to get there. You have to do something yourself to get there. If you get a prescription from a doctor, that is not going to make you well; you have to buy the medicine and take it before you get well. I cannot see what you mean.

Answer: Alright, I think I know why you do not. Your analogy is not appropriate. In your example, the information is not about the destination, but the path to it. Therefore, the information is not sufficient. In the case of knowing Brahman, the information is all about Brahman, the goal only, not the path to it. There is no ‘going’ to Brahman.

Objection 10: Are Not Karmas and Upasanas the Means, not the Goal?

Poorvapakshi: I do not agree with you there. There is so much knowledge focused on the means, such as the Karmas and the Upasanas, the rites and rituals, needed to go there. That knowledge is the means, not the goal.

Answer: The knowledge you speak of is a different category. I am speaking of Self-knowledge. It works differently. You see, liberation is already there, it is eternal; the Self and Brahman are One, forever; they do not *become* One. The knowledge only removes the obstruction (Ignorance) to this vision. There is an error in identity. Identity has to shift from the body, mind, etc., to the Self. The knowledge helps one to do that.

Remember the Lord has already ‘entered’ there; He is immanent in creation. Further, you have the proof of the person becoming fearless when he knows Brahman, which can only happen if he sees only the Self everywhere. Thirdly, **Duality** is caused by ignorance, so the sole purpose of knowledge is to get rid of it. Nothing else is needed to do that.

Duality – the Symptom of Ignorance

At this point in the debate, the focus shifts to the perception or non-perception of Duality. The Poorvapakshi is very interested in knowing more about non-Duality and Duality. There is a vigorous discussion on this point, beginning with a doubt about the actual experience of non-Duality.

[At this point [Obj 11](#) arises.]

The Experience of Fear Can Only Be in Duality:

K/ (Mainly from Acharyaji's explanation of the Bhashya) As long as we see differences we will always be faced with the experience of fear. The Dualists view Ishwara (God) as being different from them, hence they fear Him. The Vedantins do not have that problem. They see their own Atman as being One with Brahman, the Non-Dual Reality beyond Ishwara. Hence, Vedantins can understand the state of absolute fearlessness. This is what this text has been emphasizing – the fearless state attained by the realized sage.

From the Vedantic point of view, which accepts the non-Dual Brahman as the absolute Reality, even Ishwara is part of the Unreality, as is the world! This is something that the Dualists find very hard to digest. If they go one notch further and accept non-Duality, they will be able to understand fearlessness from the Vedantic perspective.

If we see God as different from us, we will fear God. If we see the world as different, we will fear the world. That is the principle of Fear in application.

Logically speaking, if that 'something different' is Reality, then it can never be eliminated (The Real can never be destroyed). The only way to eliminate fear of Reality is to merge with It. That merging is the so-called 'attainment' of Brahman. Fearlessness is its natural outcome.

The Poorvapakshi, a Dualist, now suggests that the fear is due to other factors, not Ishwara.

[At this point [Obj 12](#) arises.]

When Obj 12 is shown to merely circumvent the issue and merely "pass the buck" to this other factor, the Dualist now tries to undermine the knowledge which is supposed to destroy ignorance and thereby establish the non-Dual state. He proposes that knowledge and ignorance are properties of the Self, thereby aiming to show that the Self would be mutable in such a case.

[At this point [Obj 13](#) arises.]

This 'trick' does not work, as the true nature of Self-knowledge as well as Avidya or Ignorance is shown to be beyond the mind and therefore beyond change; what goes as knowledge and ignorance are in the mind, and they are subject to change.

The Dualist now resorts to one of the defects (see [Obj 4](#)) that arises in the case when the Self is the same as Brahman. It is the first defect, a) that of the subject and object being the same thing.

[At this point [Obj 14](#) arises.]

Objection 11: **Why do we not experience Non-Duality?**

11a. Poorvapakshi: Non-Duality is not something that we experience.

Answer: No, we do – in two states: i) the deep sleep state; and ii) in Samadhi.

11b. Poorvapakshi: The non-Duality of deep sleep is comparable to that of a person who is pre-occupied with something, and therefore absorbed in it alone.

Answer: No, that is not the case. In sleep or Samadhi there is no perception of anything, hence no pre-occupation at all.

11c. Poorvapakshi: So Duality exists only in the dream and waking states?

Answer: Again, no. The dream and waking states are creations of ignorance. The duality that we experience in those states is thus also a product of ignorance. When ignorance ceases, the Duality also ceases at that same moment.

11d. Poorvapakshi: Is not the non-Duality in sleep also a product of ignorance?

Answer: No, it is natural to that state. Something is real when it does not change. Mutability implies unreality. A thing only changes due to factors outside it. The fact that a thing is real implies that there is nothing ‘external’ to it. Another way of saying it is: The reality of a thing does not depend on external factors.

The only difference between the sleep and Samadhi states on one hand, and the dream and waking states on the other, is the absence or presence respectively of the mind. The mind is a “modal expression” which makes the dream and waking states unreal. In its absence, we see the natural state of changelessness in the sleep and Samadhi states.

To conclude, the non-Duality enjoyed in sleep and Samadhi are not products of ignorance, but genuine, natural experiences of non-Duality.

Objection 12: **Dharma & Adharma Can Cause Fear.**

Poorvapakshi: Ishwara is not the cause of fear. It is Dharma and Adharma which produce Punya and Paapa as Karmas which cause people to have fear. They are afraid of their bad Karmas.

Answer: No, that is merely a roundabout way of saying the same thing. After all, it is Ishwara who metes out the results of bad (or good) Karma. So the fear is indirectly of Ishwara. You have merely compounded the problem by adding one more item of fear. It has not solved the problem.

Regarding the elimination of fear, the basic flaw with Dualism is that it accepts difference between Ishwara and the Jeeva. The Dualist therefore can never become truly fearless. He will perpetually have fear, because that is what he believes in!

Objection 13: **Qualities of the Self?**

Poorvapakshi: Are not knowledge and ignorance qualities of the Self?

Answer: No, they are perceived, so they fall under the not-Self category. They are the same as discrimination and non-discrimination, colour, form, etc., all of which exist in the mind. People say, “I am ignorant” or “My knowledge of that is very clear”. In this sense knowledge and ignorance are ranked with name and form, and are not attributes of the Self. Name and form are mistaken to be properties of Brahman.

Objection 14: Self and Brahman are Same: Defect a).

14a. Poorvapakshi: If the Self and Brahman are the same, then there arises the absurdity that the same entity becomes the subject and the object, as we discussed earlier.

Answer: No, the attainment consists of enlightenment. When attainment is spoken of, it really means to say realization. It is not like the reaching out of a leech from one leaf to another, where a subject and object are involved.

14b. Poorvapakshi: But ‘Upasamkraamati’ literally means “crossing over”.

Answer: It is only a figurative usage. When it is said one reaches the cosmic food body, no physical reaching is being done to the external world of objects.

14c. Poorvapakshi: When one leaves his mental or intellectual body in dream, one returns to it in its original state.

Answer: Actions cannot be done on one’s own Self. You are changing the nature of the topic. Related to our topic would be the case when someone different reaches the food-body. If I place my hand on my head, I do not say, “I am reaching or going to my head.” Similarly, the Anandamaya also cannot reach itself.

Conclusion to the Mahavakya Discussion

L/ To summarize, we can say that *Samkraamati* can mean only realization, not a movement of reaching out. All the verbs used which indicate an action done on the Self are only from the empirical point of view. From the transcendental point of view, there can be no such actions done on Brahman.

Verse 2.8.15: Announcing Shruti Quotation on Mahavakya

२१. तदप्येष श्लोको भवति ॥

॥ २.८.१५ ॥

21. tadapyēṣa ślōkō bhavati ||

|| 2.8.15 ||

21	<i>tat api eshah shlokaḥ bhavati.</i>	<i>Regarding this there is the following verse.</i>
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21 Pertaining to this there is a Shruti quotation, explaining very briefly the meaning of the whole topic on Ananda or Supreme Bliss. For this, we go to the next and last Anuvaka.



॥ इति नवमोऽनुवाकः ॥
आनन्दं ब्रह्मणो विद्वान्

ANANDAM BRAHMANAH VIDVAAN

Anuvaka 2.9

The Knower of Brahmic Bliss

Verse 2.9.1: Shruti Quotation on the Mahavakya Experience

१. यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

२. आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चेति ।

॥ २.९.१ ॥

१. yatō vācō nivartantē | aprāpya manasā saha |

२. ānandaṁ brahmaṇō vidvān | na bibhēti kutaścanēti | ॥ 2.9.1 ॥

1	<i>"yatah vaachah nivartante</i>	<i>That – from which words <u>turn back</u>,</i>
2	<i>apraapya manasaa saha</i>	<i>along with the mind, failing to <u>reach</u> it –</i>
3	<i>aanandam brahmanah vidvaan</i>	<i>That Brahmic Bliss, when it is <u>realised</u> by the sage,</i>
4	<i>na bibha iti kutascha na" iti.</i>	<i>He <u>fears nothing</u>, for whatsoever <u>reason</u>.</i>

Comparison with Verse 2.4.1

The same verse was quoted five Anuvakas ago (verse 2.4.1) with reference to the mental self, Manomaya Kosha, which was being eulogized as Brahman. What is the difference between the two contexts? There is one big difference:

In the first case we were dealing with the mental self, i.e. the mind. Its splendid powers and infinite possibilities were so awe-inspiring, that words and speech could not reach them, and had to return. In that case, Pada 4 had used the adverb '**Kadaachan**', meaning "at any time". It meant that there was no fear at any time, i.e. fear, only fear, was denied in the case of the mental self.

1-4 Now, the context has changed. The same verse is applied to the inexpressible vision of Brahman Himself. The person we are speaking about is now an enlightened, realized sage, not just a 'mind wizard'. Here again, the mind and speech turn back, failing to express what they perceive. This time, in Pada 4 the adverb used is '**Kutascha**', meaning "for whatsoever reason". It means that there is not even any cause for fear left, i.e. not only fear but also its very cause (Duality) is being denied. This stage of fearlessness is clearly of a much higher order than the one referred to in the earlier verse. This is a permanent state in Reality; the previous one was a temporary state in the realm of Unreality.

Words and Speech Turning Back:

The Bhashya explains this in quite a scientific manner as follows:

Words are used to a point after which they have to be dropped. Mind and speech require names and forms in order for them to do their function. They operate in the realm

of Jaati, Gotra, Kula, etc – any form of differences or groups. Words (speech) and ideas (mind) go together always, in each other's company, as explained here:

i) **Mind Following Speech:** When someone says "New York", our mind immediately goes there. That which the word represents immediately gets translated into the corresponding idea in our mind.

ii) **Speech Following Mind:** Conversely, when the mind has an idea, as soon as that idea surfaces in our mental consciousness, the words appropriate to that idea also begin to assemble on the tongue. If the mind sees a black bird flying, the words "black bird flying" immediately get called to the tongue.

TO THE CLIMAX – WITH ACHARYAJI

SPEECH AND MIND ARE inter-related. In the application to the quest for Brahman, speech follows behind the mind to record its findings. On not being able to cognize anything of that experience (of Brahman), both have to return without any verbal report. It is an 'inexpressible' experience. Mind wants to conceptualise the experience but fails in its attempt. Speech catches the mind's concepts but fails to verbalize them.

The point this verse brings out is that mind and speech can 'catch' only limited things, not the unlimited. The mind and speech which take us up to that point of experience, leave us (our awareness) alone and go back to where they came from. The rest of the experience is a "*supra-sensual, supramental*" one, beyond expression. The mind is not there to witness it, nor is speech there to express it.

In class, there followed one final inspiring burst from Acharyaji on what could have taken place at that moment of turning back. It is best expressed in Acharyaji's own words:

"The mind was following, with speech close behind. Awareness kept telling it to go away, but mind would not listen. It wanted to know, it was inquisitive. Things started to get hazy for it. Then the Consciousness shouted at it, 'Shut up! You go back; you are not needed here. You go and do your job where you belong! Don't interfere here; this is not your realm! Go now, go away!'"

It was the most breathtaking account we heard from Acharyaji's lips, and it visibly lifted the whole class in spirit, which simply gasped in stunned silence at what they had just heard from beloved Acharyaji.

This concludes **Bhashya F**, the amazing exposition of the Mahavakya and the lofty experience which it stands for – the union of the human spirit with the Supreme Spirit!



THE DISCUSSION CONCLUDES

Verse 2.9.2: *Beyond Paapa & Punya (Virtue & Sin)*

३. एतंह वाव न तपति ।
 ४. किमहंसाधु नाकरवम् । किमहं पापमकरवमिति ।
 ५. स य एवं विद्वानेते आत्मान स्पृणुते ।
 उभे ह्येवैष एते आत्मान स्पृणुते ।
 ६. य एवं वेद ।
- ॥ २.९.२ ॥

3. ētaṁha vāva na tapati |
4. kimahaṁsādhu nākaravam | kimahaṁ pāpamakaravamiti |
5. sa ya ēvaṁ vidvānētē ātmāna sprṇutē |
ubhē hyēvaiṣa ētē ātmāna sprṇutē |
6. ya ēvaṁ vēda | || 2.9.2 ||

3	<i>etam ha vaava na tapati</i>	<i>These thoughts certainly do not distress the sage:</i>
4	<i>kim aham saadhu na akaravam</i>	<i>“Why have I not done what is <u>good</u>?” or</i>
	<i>kim aham paapam akaravam iti</i>	<i>“Why have I committed a <u>sin</u>?”</i>
5	<i>sah yah evam vidvaan ete aatmaanam sprinute</i>	<i>He who is enlightened regards both these as the Atman;</i>
	<i>ubhe hi eva eshah ete aatmaanam sprinute;</i>	<i>verily, both these are regarded as only the Atman;</i>
6	<i>yah evam veda</i>	<i>He knows thus.</i>

Sri Shankaracharyaji very creatively explains this verse in the form of a conversation between the Vedantin and the Poorvapakshi:

Poorvapakshi: Surely, causes of fear such as in 4, “not doing good deeds” and “doing sinful deeds”, will still persist?

Vedantin: No, in 3 we see that nothing disturbs the sage. They do not afflict or worry him who is a knower of Brahman.

Poorvapakshi: Why is that so?

Vedantin: You are right in the normal experience of people. Most people are terribly afraid of these omissions and commissions. They are afraid of going to hell. That is why they are tormented by these thoughts.

5 But the enlightened one treats both of them the same. He has gone beyond sin and sinlessness. Merit and demerit do not affect him as they affect us on the relative or phenomenal plane of existence. His only concern is the Non-dual absolute level. To one who has “crossed” this worldly existence, merit and demerit are immaterial – both are treated the same. He identifies both with the Supreme Self.

Poorvapakshi: To whom does this apply?

Vedantin: 6 To the one who knows Brahman in the way we have described in this entire Valli – i.e. as the non-Dual and Blissful Self. Virtue and vice are powerless to affect him anymore; they are harmless. They only affect the one who is going to take a rebirth to complete his Karmas. The enlightened one has burnt all his Karmas, and so he does not take rebirth ever again into this world of Samsara.

Verse 2.9.3:

Conclusion of the Upanishad

७. इत्युपनिषत् ॥

॥ २.९.३ ॥

7. ityupaniṣat ॥

॥ 2.9.3 ॥

7	<i>iti upanishat</i>	<i>Thus ends the Upanishad.</i>
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7 On this note of enlightened freedom and total absence of fear, worry, anxiety of any cause whatsoever, the Upanishad closes the last Anuvaka, and brings an end to **Part 2** of the Taittiriya Upanishad, the **Brahmananda Valli**.

In concluding the text, Acharyaji mentioned to us the three meanings given to the word ‘Upanishad’ in the context of ending this particular Chapter:

i) It means Brahma Vidya. This is purely as a result of the word’s etymological meaning.

ii) It also means “the supreme Secret”, which is the Roodi or commonly accepted usage of the term when applied to the context of concluding a text.

iii) It could also have the meaning of something which has our abiding welfare at heart. The Bhashya says, “In it is ingrained the highest consummation.”



॥ शान्ति पाठ ॥

SHAANTI PAATH

Concluding Peace Prayer

We close this text with the same prayer with which we began it:

The Peace Invocation from Krishna Yajur Veda

१. ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

२. तेजस्विनावधीतमस्तु मा विद्विषावहै ।

३. ॐ शान्तिः शान्तिः शान्तिः ॥

1. ॐ saha nāvavatu | saha nau bhunaktu | saha vīryam karavāvahai |

2. tējasvināvadhītamastu mā vidviṣāvahai |

3. ॐ śāntiḥ śāntiḥ śāntiḥ ||

1	om saha nau avatu;	May He <u>protect</u> us both
	saha nau bhunaktu;	May He protect us both
	saha veeryam karau aavahai;	May we attain <u>vigour</u> together
2	tejaswi nau adheetam astu;	Let what we study be <u>invigorating</u>
	maa vidvishaa aavahai	May we not <u>cavil</u> at each other
3	om shantih, shantih, shantih!	Om Peace, Peace, Peace!

॥ इति ब्रह्मानन्दवल्ली समाप्ता ॥

Thus Ends the Taittireeya Upanishad – Part 2

“Brahmananda Valli”

Om Tat Sat!

