

॥ तैत्तिरीयोपनिषत् ॥
त्रितीया भृगुवल्ली

TAITTIREEYA UPANISHAD – 3

Bhrigu Valli

*The Enlightenment
of Sage Bhrigu*

“THE SANDEEPANY EXPERIENCE”

**TEXT
36.03**

Reflections by
SWAMI GURUBHAKTANANDA



Sandeepany's Vedanta Course

List of All the Course Texts in Chronological Sequence:

| Text No. | TITLE OF TEXT | Text No. | TITLE OF TEXT |
|-----------------|--|-----------------|--|
| 1 | <i>Sadhana Panchakam</i> | 24 | <i>Hanuman Chalisa</i> |
| 2 | <i>Tattwa Bodha</i> | 25 | <i>Vakya Vritti</i> |
| 3 | <i>Atma Bodha</i> | 26 | <i>Advaita Makaranda</i> |
| 4 | <i>Bhaja Govindam</i> | 27 | <i>Kaivalya Upanishad</i> |
| 5 | <i>Manisha Panchakam</i> | 28 | <i>Bhagavad Geeta (Discourse --)</i> |
| 6 | <i>Forgive Me</i> | 29 | <i>Mundaka Upanishad</i> |
| 7 | <i>Upadesha Sara</i> | 30 | <i>Amritabindu Upanishad</i> |
| 8 | <i>Prashna Upanishad</i> | 31 | <i>Mukunda Mala (Bhakti Text)</i> |
| 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> | 36.03 | <i>Taittiriya Upanishad – Chap 3</i> |
| 14 | <i>“Tat Twam Asi” – Chand Up 6</i> | 37 | <i>Jivan Sutrani (Tips for Happy Living)</i> |
| 15 | <i>Dhyana Swaroopam</i> | 38 | <i>Kena Upanishad</i> |
| 16 | <i>“Bhoomaiva Sukham” Chand Up 7</i> | 39 | <i>Aparoksha Anubhuti (Meditation)</i> |
| 17 | <i>Manah Shodhanam</i> | 40 | <i>108 Names of Pujya Gurudev</i> |
| 18 | <i>“Nataka Deepa” – Panchadasi 10</i> | 41 | <i>Mandukya Upanishad</i> |
| 19 | <i>Isavasya Upanishad</i> | 42 | <i>Dakshinamurty Ashtakam</i> |
| 20 | <i>Katha Upanishad</i> | 43 | <i>Shad Darshanaah</i> |
| 21 | <i>“Sara Sangrah” – Yoga Vasishtha</i> | 44 | <i>Brahma Sootras</i> |
| 22 | <i>Vedanta Sara</i> | 45 | <i>Jivanmuktananda Lahari</i> |
| 23 | <i>Mahabharata + Geeta Dhyanam</i> | 46 | <i>Chinmaya Pledge</i> |

A NOTE ABOUT SANDEEPANY

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

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

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

Om Namah Shivaaya!

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“Bhrigu Valli – Sage Bhrigu’s Enlightenment”

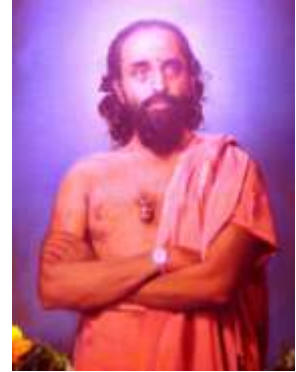
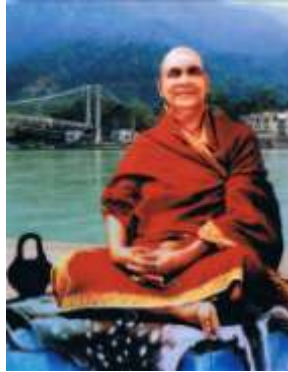
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Reflections

by Swami Gurubhaktananda

on the Series of **10** Lectures by **Swami Advayanandaji**
Acharyaji for 15th Batch Vedanta Course
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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 – 3

***“Bhrigu Valli –
Sage Bhrigu’s Enlightenment”***



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BHRIGU VALLI

PART 3: 10 No. Anuvakas (Chapters)

The Enlightenment of Sage Bhrigu

INTRODUCTION

PHILOSOPHY OPENS UP OUR mind and intellect. That is what the last Valli has done. We have gained from it an insight into the Reality. Indiscernible, inexplicable, imperceptible, intangible, etc, it may be, yet the intellectual understanding of It has left us with a yearning to experience this ourselves.

The present Valli is an instruction manual which presents the practical method of realising the Truth we have grasped in theory earlier. However inspiring and elevating the theory may be, it would be of no use if there were no means to attain it, to experience it in our lives. To bridge the chasm between theory and realisation, the third Valli has been added to the Taittireeya Upanishad.

The journey begins when the young, bright Bhrigu approaches his father, Sage Varuna, to teach him the knowledge that will make him realise the Truth. That is where we begin – the stage called Guru Upasadana, or the period when Guru and disciple meet and live together. It is the crucial period when the spiritual adventure unfolds. It is the last hour of the night for the disciple and he eagerly awaits the dawn of knowledge that is sure to be followed by the rising Sun of enlightenment.

Much hard work is required to achieve the ultimate goal. It is described in this text as Tapas. The definition of the Tapas is taken at its founding level. It means making a penetrating enquiry into Truth in accordance with the need of the moment. Whenever Bhrigu comes to a crossroad on the path, he is asked to intensely introspect and find the answer himself. He had a lot of ‘spoon-feeding’ in the Brahmananda Valli, but that is over. Now is the time for hard work, deep reflection and tough exploration into the very core of his Being. The Guru only guides, never spoon feeds. The disciple is left to do the toiling.

The method works very well. It is the only method that really works on this Path. When we finally hear the triumphant Bhrigu sing his “**Song of Realisation**” in Anuvaka 10, we cannot help feeling with him some of the vibrant exhilaration that goes through his heart after what he has experienced. It rubs off onto us, and hopefully, we too become inspired to go to our meditation room and make a firm determination to do “Tapas”!

TAITTIREEYA UPANISHAD – 3
“Bhrigu Valli – Sage Bhrigu’s Enlightenment”

CONTENTS:

| | |
|--|---------------|
| <i>Introduction</i> | <i>1</i> |
| <i>“Mangalaacharan” – Peace Invocation</i> | <i>4</i> |
| Anuvaka 3.1: BHRIGU APPROACHES SAGE VARUNA | 5 |
| <u>3.1.1:</u> <i>Bhrigu Asks to be Instructed by Varuna</i> | <i>5</i> |
| <u>3.1.2:</u> <i>The Scope of the Instruction</i> | <i>5</i> |
| <u>3.1.3:</u> <i>The Power of Austerity (Tapas)</i> | <i>6</i> |
| <i>The Meaning of Tapas</i> | <i>7</i> |
| Anuvaka 3.2: FOOD IS BRAHMAN | 9 |
| <u>3.2.1:</u> <i>Bhrigu Reflects on Food</i> | <i>9</i> |
| <u>3.2.2:</u> <i>Bhrigu Returns for More</i> | <i>10</i> |
| <u>3.2.3:</u> <i>“Do More Tapas, my Son!”</i> | <i>10</i> |
| Anuvaka 3.3: PRANA IS BRAHMAN | 12 |
| <u>3.3.1:</u> <i>Bhrigu Reflects on Prana</i> | <i>12</i> |
| <u>3.3.2:</u> <i>Bhrigu Returns for More</i> | <i>12</i> |
| <u>3.3.3:</u> <i>“Do More Tapas, my Son!”</i> | <i>13</i> |
| Anuvaka 3.4: MIND IS BRAHMAN | 15 |
| <u>3.4.1:</u> <i>Bhrigu Reflects on Mind</i> | <i>15</i> |
| <u>3.4.2:</u> <i>Bhrigu Returns for More</i> | <i>16</i> |
| <u>3.4.3:</u> <i>“Do More Tapas, my Son!”</i> | <i>16</i> |
| Anuvaka 3.5: INTELLECT IS BRAHMAN | 18 |
| <u>3.5.1:</u> <i>Bhrigu Reflects on Intellect</i> | <i>18</i> |
| <u>3.5.2:</u> <i>Bhrigu Returns for More</i> | <i>19</i> |
| <u>3.5.3:</u> <i>“Do More Tapas, my Son!”</i> | <i>20</i> |
| Anuvaka 3.6: ANANDA IS BRAHMAN | 21 |
| <u>3.6.1:</u> <i>Bhrigu Reflects on Ananda</i> | <i>21</i> |
| <u>3.6.2:</u> <i>The Tapas Ends at Absolute BLISS</i> | <i>23</i> |
| <u>3.6.3:</u> <i>The Phala – Spiritual & Material Prosperity</i> | <i>23</i> |
| <i>Introduction to Anuvakas to 7 to 10</i> | <i>25</i> |

| | | |
|----------------------|---|-----------|
| Anuvaka 3.7: | PRANA & BODY as FOOD | 26 |
| <u>3.7.1:</u> | <u>Vrata 1: “Do Not Insult Food”</u> | 26 |
| <u>3.7.2:</u> | <u>Upasana 1: Prana & Body – Food for Each Other</u> | 26 |
| <u>3.7.3:</u> | <u>The Phala – Spiritual & Material Prosperity</u> | 27 |
| Anuvaka 3.8: | WATER & FIRE as FOOD | 28 |
| <u>3.8.1:</u> | <u>Vrata 2: “Do Not Reject Food”</u> | 28 |
| <u>3.8.2:</u> | <u>Upasana 2: Water & Fire – Food for Each Other</u> | 28 |
| <u>3.8.3:</u> | <u>The Phala – Spiritual & Material Prosperity</u> | 29 |
| Anuvaka 3.9: | EARTH & SPACE as FOOD | 30 |
| <u>3.9.1:</u> | <u>Vrata 3: “Prepare Plenty of Food”</u> | 30 |
| <u>3.9.2:</u> | <u>Upasana 3: Earth & Space – Food for Each Other</u> | 30 |
| <u>3.9.3:</u> | <u>The Phala – Spiritual & Material Prosperity</u> | 31 |
| | <i>A Novel Interpretation of Anuvakas 7 to 9</i> | 32 |
| Anuvaka 3.10: | THE PATH OF DHARMA AND KARMA | 34 |
| <u>3.10.1:</u> | <u>Vrata 4: “Be Hospitable to the Guest”</u> | 34 |
| <u>3.10.2:</u> | <u>Upasana 4: Entertaining & Honouring of Guests</u> | 34 |
| <u>3.10.3:</u> | <u>Five Tips (1-5) on “God in Man”</u> | 35 |
| <u>3.10.4:</u> | <u>Six Tips (6-11) on “God in the Deities”</u> | 36 |
| <u>3.10.5:</u> | <u>Six Tips (12-17) on “God in His Attributes”</u> | 37 |
| <u>3.10.6:</u> | <u>The Mahavakya of the Upanishad</u> | 38 |
| <u>3.10.7:</u> | <u>Re-Cap of Pancha Kosha Negation</u> | 39 |
| | <i>Portions from the Bhashya: Objections 1-10</i> | 40 |
| | <i>Result of Realisation: Objections 11-12</i> | 42 |
| <u>3.10.8:</u> | <u>Sage Bhrigu’s Song of Victory!</u> | 43 |
| | <i>Objections 13-14</i> | 44 |
| <u>3.10.9:</u> | <u>The Conclusion of Taittireeya Upanishad</u> | 45 |
| | <i>Shanti Paath – Concluding Peace Prayer</i> | 46 |



॥ तैत्तिरीयोपनिषत् ॥

मंगलाचरण्

MANGALAACHARAN

Invocatory Chant

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 ॥

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

२. tējasvināvadhītamastu mā vidviṣāvahai |

३. 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 प्रथमोऽनुवाकः ॥

Anuvaka 3.1

Bhrigu Approaches Sage Varuna

General Introduction to Bhrigu Valli:

The knowledge of Brahman is complete in the last Valli. However, it needs to be practised by doing an intellectual **Negation** exercise which takes us deeper into the layers of our personality. This as the purpose of the Bhrigu Valli. The Negation process is covered for each layer, then the finding is assessed by the Guru, who then prescribes the next step.

Verse 3.1.1: *Bhrigu Asks to be Instructed by Varuna*

१. भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।
२. अधीहि भगवो ब्रह्मेति । ॥ ३.१.१ ॥
१. bhr̥gurvai vāruṇiḥ | varuṇam pitaramupasasāra |
२. adhīhi bhagavō brahmēti | ॥ 3.1.1 ॥

| | | |
|---|-------------------------------------|--|
| 1 | <i>bhr̥guh vai vaarunih,</i> | <i>Bhrigu, the well-known son of Varuna,</i> |
| | <i>varunam pitaram upasasaara:</i> | <i>approached his father Sage and said:</i> |
| 2 | <i>adheehi bhagavah brahma iti.</i> | <i>"O revered Sir, teach me Brahman."</i> |

The **Dialogue** form used in this Valli is meant to glorify the knowledge; by showing that it was taught as a valuable heritage out of affection to one's son.

1-2 Upasasaara: The student "approaches" the Teacher, in this case his father, with perfect humility and with a genuine desire to learn about Brahman. The word **Vai** indicates that he was quite well-known, which means that he must have been a man of some accomplishment, probably wealthy, having experienced the joys of life, and wanting something more to satisfy his spiritual being. These are the basic qualifications for one who wishes to know about Para Vidya, the higher knowledge about the Self.

Verse 3.1.2: *The Scope of the Instruction*

३. तस्मा एतत्प्रोवाच ।
४. अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । ॥ ३.१.२ ॥
३. tasmā ētatprōvāca |
४. annam prāṇam cakṣuḥ śrōtram manō vācamiti | ॥ 3.1.2 ॥

| | | |
|---|---|--|
| 3 | <i>tasmai etat provaacha:</i> | <i>Varuna said this to him:</i> |
| 4 | <i>annam praanam chakshuh shrotram manah vaacham iti.</i> | <i>"Food, Prana, eyes, ears, mind and speech – (these are all Brahman)."</i> |

Introduction to the Negation Process

3-4 The father briefly states how he intends to open up the subject. He is going to take the Adhyaropa (superimposition) for granted and ask the student to do the Apavada (de-superimposition). Brahman is seen in six meditations on subtle objects, which cover the entire subtle manifestation under Hiranyagarbha. The subtle region is considered to be the doorway to the knowledge of Brahman. As one practises these meditations, he is led towards Brahman.

Usually, these six subtle objects – viz. food, Prana, eye, ear, mind and speech – are our doorways to the secular knowledge of the world of objects. Each Anuvaka is a graded step intended to take the student's understanding up one level at a time, beginning with food. Through these Anuvakas, Varuna is teaching Bhrigu to reverse their direction and use them as doorways to Brahman, that Consciousness without which they cannot function. This *change of direction* represents the very beginning of spiritual life.

Verse 3.1.3: *The Power of Austerity (Tapas)*

५. तंहोवाच ।
६. यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
७. तद्विजिज्ञासस्व । तद्ब्रह्मेति ।
८. स तपोऽतप्यत । स तपस्तप्त्वा ॥ ३.१.३ ॥

5. taṁhōvāca |
6. yatō vā imāni bhūtāni jāyantē |
yēna jātāni jīvanti | yatprayantyabhisamviśanti |
7. tadvijijñāsasva | tadbrahmēti |
8. sa tapō:'tapyata | sa tapastaptvā ॥ 3.1.3 ॥

| | | |
|---|--|--|
| 5 | <i>tam ha uvaacha:</i> | To him he (Sage Varuna) again said: |
| 6 | <i>yatah vai imaani bhootaani jaayante;</i> | “That from which these beings are <u>born</u> ; |
| | <i>yena jaataani jeevanti;</i> | that by which, they <u>live</u> and continue to <u>live</u> ; |
| | <i>yat prayanti abhisamvishanti.</i> | that into which they all enter when they <u>die</u> – |
| 7 | <i>tat vijijnaasasva. tat brahma iti.</i> | <u>Crave to know</u> That well. For That is Brahman. ” |
| 8 | <i>sah tapah atapyata, sah tapah taptvaa . . .</i> | Bhrigu then <u>practised</u> that with <u>great effort</u> , and after having done that . . . |

5 The father's instruction is quite straightforward:

6 “There is the cause, the sustainer and the dissolver of all beings. It is something that we human beings do not lose our identity with during all the three periods of time – creation, existence, and dissolution.” This is equivalent to the indicative or Tatastha definition of Brahman. This form of definition uses the world to point the way to God, and lead us back to Him.

7 The Guru continues, “Crave to know well That Brahman”. The Guru gives a subtle hint about who this unknown **Brahman** is. He does not give the answer, but puts out a strong hint of what it could be. It is for the student to catch the hint and go forward.

8 What is the hard work expected of the student? The answer is **TAPAS**: Bhṛigu is expected to do Tapas to find out. There is a wilderness out there before him to search and find the Brahman his Guru wants him to find. He has only one clue – that it is something that existed before he was born, something that exists while he is living, and something that will go on existing even after he dies.

That clue is deemed sufficient by his Guru to discover this yet elusive Brahman. To Bhṛigu that is like solving a puzzle. He takes up the challenge head on.

THE MEANING OF TAPAS

Tapas is an austerity performed as an act of **Purification**. It can be purification of the body, mind or intellect. i) Bodily purification is done through practising severe penances such as walking barefooted on long pilgrimages, fasting, courting heat and cold, and so on. ii) Mental purification is done by observing certain vows such as silence (Mouna), giving up what the mind likes most, taking what it dislikes most, putting a curb on desires, and so on. iii) Intellectual purification is done by practices called Upasanas which sharpen one’s intellect, purify it of all grossness, and make it very subtle, sharp and pure.

The key factor in all these purificatory exercises is to do deep reflection on what the **Guru** has instructed; then the knowledge unfurls from within. An interim understanding dawns upon him and he returns to the Guru to have his knowledge confirmed or corrected.

In this Valli, the Tapas is Alochana or reflective thinking. It is deep enquiry with concentration. The subject of enquiry is that given by the Guru. Intense application of one’s **intellect** is the best form of Tapas. Its fruit is knowledge and clear understanding. The subduing of the mind and the senses is needed so as not to obstruct the intellect. Since it is higher than all virtues, it is called the “highest virtue” in the Mahabharata, 250.4.

The Bhashya speaks of Tapas as follows: “Tapas consists in the concentration of the outer and inner organs, for that forms the doorway to the knowledge of Brahman in accordance with the Smṛiti.”

As mentioned in the Introduction, there is no spoonfeeding on the spiritual path. The student has to do the reflection himself. No one else can do this for him. The reflection is seen by the student as his “homework”. That is the slow and painstaking part of spiritual unfoldment. The Guru points the way; the student has to take the directions and go there himself.

In the process of reflective thinking, all **distractions** are avoided. Tapas is a focusing of all one’s attention on the subject at hand. When one does that, the power of the intellect is magnified. Just as a convex glass lens brings together the rays of the sun to focus on a single point which can cause paper to burn, so also, the focused rays of thought “burn away” all doubts and bring clarity to the intellect.

Imagine the power of the Lord’s Sankalpa. He just wills and the manifestation of the Universe takes place. What a powerful will must He possess!

So then, Tapas is what Bhrigu has to do as his homework for each different Upasana. He ponders over each of the five subtle objects one by one, not on his own but led by his Guru at the appropriate time. Every subsequent discovery takes him “higher” than before.

Each Anuvaka ends with the student going into retreat to reflect on what his Guru has taught. After reflecting he returns to the Guru to ask him for the next step.

Objection 1: How Bhrigu Choose Concentration as Tapas?

Poorvapakshi: The father only says “Crave to know”; he does not instruct Bhrigu to go and do Tapas, to concentrate and reflect. How does Bhrigu choose to do so?

Answer: The father does not spoonfeed the disciple. An intelligent student takes the Guru’s hint, realises that the ball is now in his court, and he has to figure out a plan and come back to the Guru.

It was well understood by the Gurukula students of those days that of all the means connecting a cause to its effect, concentration is the best and most efficient. Even in actions, concentrated effort is needed. In intellectual enquiry, it is the same.

What is the Enquiry that the student makes? He looks deeply in what way the object of his meditation is related to Brahman. Does he see the three clues in his first shot at the answer? In addition to the clues, there are three types of relationships between any two objects. This is basic knowledge to Gurukula students. Which one applies to Brahman?

i) Brahman is outside: Is He like the relationship between parents and children? Very nearly but not exactly. The parents remain *outside* the child. Brahman is not outside of us.

ii) Brahman as the efficient cause: Is He like the carpenter producing the furniture? True in a way, for He is the Creator of the universe, but He is not exactly like the carpenter who is always *outside* the furniture and makes it with his hands.

iii) Brahman as the material cause: Is He like the clay which is made into a pot? Yes, this is more like it. It resembles our relationship with Brahman. The clay is inseparable from the pot. It is, in fact, the essence of the pot. But Brahman is not inert like the clay.

But this is where Bhrigu starts from. An idea arises in him and he runs excitedly to his father to give him the good news that he has discovered Brahman! . . .



॥ इति द्वितीयोऽनुवाकः ॥
पञ्चकोशान्तःस्थितब्रह्मनिरूपणम्
“Brahman Indwells All the Five Koshas”
(Anuvakas 2 to 6)

Anuvaka 3.2
FOOD is Brahman

Verse 3.2.1: *Bhrigu Reflects on Food*

१. अन्नं ब्रह्मेति व्यजानात् ।
२. अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।
३. अन्नेन जातानि जीवन्ति ।
४. अन्नं प्रयन्त्यभिसंविशन्तीति ।
- ॥ ३.२.१ ॥
1. annam brahmēti vyajānāt |
2. annāddhyēva khalvimāni bhūtāni jāyantē |
3. annēna jātāni jīvanti |
4. annam prayanti abhi-sam-vishantīti |
- || 3.2.1 ||

| | | |
|---|---|---|
| 1 | <i>annam brahma iti vyajaanaat,</i> | <i>Bhrigu understood that, “Food is Brahman”,</i> |
| 2 | <i>annaat hi eva khalu imaani bhootaani jaayante;</i> | <i>because it is from Food that all these beings are <u>born</u>;</i> |
| 3 | <i>annena jaataani jeevanti;</i> | <i>by Food, when born, do they <u>live</u>;</i> |
| 4 | <i>annam prayanti abhi-sam-vishanti iti.</i> | <i>and, when they <u>die</u>, into Food do they enter.”</i> |

1-4 Bhrigu’s first reflection tells him that “*Food is Brahman*”. By following his Guru’s instructions to the letter, this is what he discovers. He sees quite clearly that **food** is the cause of creation, existence and dissolution of his body and all other bodies. This is very clear for him to perceive through his senses. He does not need his mind or intellect to tell him that. His eyes, ears, nose, etc, are sufficient to enable him to make that deduction.

This is called **Pratyaksha Pramana**; Pramana is “an acceptable, valid means of knowledge” and Pratyaksha is “sensory perception”. These alone are required by Bhrigu, and nothing more, to declare “Food is Brahman”. In this statement, we see the interconnectedness of Brahman and the world at its grossest, physical level – in his own body.

There is nothing apparently startling about this discovery. It is quite a common revelation. Most of us would have expected Bhrigu to make this routine discovery about his own body. In fact, the vast majority of people make the very same discovery, but with a slight difference: They make it without the guidance of a Guru.

In the absence of a Guru, their knowledge stops right there – they accept that the body is Brahman, and that is the end of the story as far as they are concerned. The result is that we find millions, even billions, of people living simply with the body's needs as their highest ideal. There is nothing beyond it to look forward to because they do not have a Guru to guide them beyond that gross level.

We can take note of the subtle approach of the Taittiriya Upanishad. It presents the initial viewpoint with such harmless innocence, that we are left wondering, “What is the big deal? We don’t need an Upanishad to tell us this! The daily newspaper is sufficient.” That is the difference between the vast majority of mankind and the minority of spiritual seekers like Bhrigu. Bhrigu has a thirst for knowledge. He wants to forge ahead. He wants to know more . . .

Verse 3.2.2: *Bhrigu Returns for More*

५. तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ।

६. अधीहि भगवो ब्रह्मेति । तं होवाच ।

॥ ३.२.२ ॥

5. tadvijñāya | punarēva varunam pitaramupasasāra |

6. adhīhi bhagavō brahmēti | tamhōvāca |

|| 3.2.2 ||

| | | |
|---|--|--|
| 5 | <i>tat vijnaaya, punah eva varunam pitaram upasasaara;</i> | <i>Having known that, he again <u>approached</u> his father Varuna and said:</i> |
| 6 | <i>adhihi bhagavah brahma iti.</i> | <i>“Revered Sir, teach me Brahman.”</i> |

5-6 Bhrigu's enquiring mind now gets the better of him. A doubt arises in his mind: The gross world, of which his body is an example, has a beginning and an end. It cannot be infinite as Brahman is. How to grasp the infinite nature of God?

This doubt, which rarely crosses the casual human being, presses him to ask his Guru to take him to the next level. He is most fortunate, indeed, to have a Guru to go to:

Verse 3.2.3: *“Do More Tapas, my Son!”*

७. तंहोवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।

८. स तपोऽतप्यत । स तपस्तप्त्वा ।

॥ ३.२.३ ॥

7. tamhōvāca | tapasā brahma vijñāśasva | tapō brahmēti |

8. sa tapō:'tapyata | sa tapastaptvā |

|| 3.2.3 ||

| | | |
|---|---|--|
| 7 | <i>tam ha uvaacha: tapasaa brahma vijijnaasaswa tapah brahma iti.</i> | Varuna told him: "By deep thinking (Tapas), seek thou to know Brahman. <u>Tapas</u> is Brahman. |
| 8 | <i>sah tapah atapyata, sah tapah taptvaa . . .</i> | He then practised that with <u>great effort</u> , and after having done that . . . |

7-8 We are back at the lines we ended with in the first Anuvaka. The Guru's task is only to keep directing the disciple to the Truth, not to spoonfeed him. Tapas or concentration is once again repeatedly inculcated, for it is undoubtedly the best tool in the hands of the disciple.

The Journey Beyond Food

"Food is Brahman" is a great start for Bhrigu, but still a long way from the Truth for Sage Varuna. But the sage is patient. He does not say anything that would dissappoint or dishearten the eager Bhrigu, such as, "What a fool you are! How could you be so idiotic to accept food to be Brahman!" No, that is not the way of a teacher in philosophy.

The student has to be taken from his present level, whatever that is, to the next higher step. There is a procedure to be followed in the successful unfoldment of the Truth. Sage Varuna, in his wisdom, does just enough to get worthwhile results from his student.

In effect, he simply says, "Not a bad attempt, my son. But I want you to try a little harder. Go, go back to your meditation room and reflect a little more deeply, and then come back to me with what you discover."



॥ इति तृतीयोऽनुवाकः ॥

Anuvaka 3.3

PRANA is Brahman

Verse 3.3.1: *Bhrigu Reflects on Prana*

१. प्राणो ब्रह्मेति व्यजानात् ।
 २. प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते ।
 ३. प्राणेन जातानि जीवन्ति ।
 ४. प्राणं प्रयन्त्यभिसंविशन्तीति ।
- ॥ ३.३.१॥

1. prāṇō brahmēti vyajānāt |
 2. prāṇāddhyēva khalvimāni bhūtāni jāyantē |
 3. prāṇēna jātāni jīvanti |
 4. prāṇam prayantyabhisamvīśantīti |
- ॥ 3.3.1॥

| | | |
|---|---|--|
| 1 | <i>pranaah brahma iti vyajaanaat,</i> | <i>Bhrigu understood that, “Prana is Brahman,</i> |
| 2 | <i>praanaat hi eva khalu</i> <i>imaani bhootaani jaayante;</i> | <i>because it is from Prana alone</i> <i>that all these beings are <u>born</u>;</i> |
| 3 | <i>praanena jaataani jeevanti;</i> | <i>by Prana that they live and continue to <u>live</u>;</i> |
| 4 | <i>praanam prayanti abhisamvishanti, iti.</i> | <i>and into Prana they all enter when they <u>die</u>.”</i> |

1-4 The student’s reflection takes him up to the next level, “*Prana is Brahman*”. If food is not the right answer, then Bhrigu reflects what could be more subtle than food. Surely it has to be that which produces the food. That brings the thought of Prana to his mind. Prana is needed to make food. Prana is the essence of food. In fact, we take in Prana so that we can continue to live. Surely, Prana has to be the right answer.

Bhrigu sees that Prana is present in all three conditions – i.e. during creation, existence and dissolution. It meets the Tatastha Lakshana set by his Guru perfectly, and it is something that is more profoundly subtle than Food. Prana is all-pervading, food is not. It is the basis of all life, even that of food.

Verse 3.3.2: *Bhrigu Returns for More*

५. तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार ।
 ६. अधीहि भगवो ब्रह्मेति । तंहोवाच ।
- ॥ ३.३.२॥

5. tadvijñāya | punarēva varuṇam pitaramupasasāra |
 6. adhīhi bhagavō brahmēti | taṁhōvāca |
- ॥ 3.3.2॥

| | | |
|---|--|---|
| 5 | <i>tat vijnaaya, punah eva varunam pitaram upasasaara;</i> | <i>Having known that, he again <u>approached</u> his father Varuna, and said:</i> |
| 6 | <i>adhihi bhagavah brahma iti.</i> | <i>"Revered Sir, teach me Brahman."</i> |

5-6 However, there is something which still makes Bhrigu very uneasy about his choice of Prana as Brahman. He thinks carefully again and sees the same defect in it as he saw earlier in Food. It still has a beginning and an end. The search for an Infinite Brahman has not been satisfied. He has to go on searching further.

Prana is certainly more subtle than the body. It is what makes the senses in the body do their work. But it is like petrol in a car. It provides energy to the body, but energy in itself is without any direction. The car can run with petrol but the petrol cannot tell it where to go. It is inert. The solution to this problem baffled Bhrigu. He could not find a solution for it.

Once again he runs to his father to get direction to take him to the next level. On his way he thinks how fortunate he is to have a father to go to for help. Only a Guru can provide the right lead at the right time in a disciple's growth. There is no alternative to the Guru-disciple relationship. It is a time-honoured method of passing on spiritual knowledge.

Verse 3.3.3: *"Do More Tapas, my Son!"*

७. तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।

८. स तपोऽतप्यत । स तपस्तप्त्वा ।

॥ ३.३.३॥

7. *tapasā brahma vijijñāśasva | tapō brahmēti |*

8. *sa tapō:'tapyata | sa tapastaptvā |*

|| 3.3.3||

| | | |
|---|---|---|
| 7 | <i>tam ha uvaacha: tapasaa brahma vijijnaasaswa tapah brahma iti.</i> | <i>Varuna told him: "By deep thinking (Tapas), seek thou to know Brahman. <u>Tapas</u> is Brahman.</i> |
| 8 | <i>sah tapah atapyata, sah tapah taptvaa . . .</i> | <i>He then practised that with <u>great effort</u>, and after having done that . . .</i> |

7-8 The same procedure as the previous Anuvaka is repeated. Concentration is the way. There is no escape from it. In between, the Guru provides some clues which help Bhrigu to focus his enquiry on the immediate next step.

The Journey Beyond Prana

So, Bhrigu himself paused to think and found that "Prana is Brahman" cannot be a correct answer. That was good in itself; it showed that he was introspective enough to find his own mistakes. That must have pleased Sage Varuna. However, the sage had to find a way forward for his disciple.

The sage now tells the disciple, "Look, it is wonderful that you realised that Prana is like petrol. It can power the body but it cannot think what that power has to be used for. Just as a car needs a driver to take it safely on the road, so also, don't you think that the body and Prana combination also needs a sort of driver to give it direction on how to use the power of Prana?"

This was the tip-off Bhrigu was looking for . . .

He goes back to his meditation room and practises deep concentration. Bhrigu grasps the Truth at the next reachable level. A brainwave strikes him. How could it have escaped him all along? There stood the solution, staring him in the face!

Of course, he runs in excitement to tell his Teacher all about the new discovery he has just made in his meditation . . .



***Bhrigu Contemplates in the silence provided by Nature,
and makes a ground-breaking discovery . . .***

॥ इति चतुर्थोऽनुवाकः ॥

Anuvaka 3.4

MIND is Brahman

Verse 3.4.1: *Bhrigu Reflects on Mind*

१. मनो ब्रह्मेति व्यजानात् ।
२. मनसो ह्येव खल्विमानि भूतानि जायन्ते ।
३. मनसा जातानि जीवन्ति ।
४. मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।

॥ ३.४.१ ॥

1. manō brahmēti vyajānāt |
2. manasō hyēva khalvimāni bhūtāni jāyantē |
3. manasā jātāni jīvanti |
4. manah prayantyabhisamvīśantīti | tadvijñāya |

॥ 3.4.1 ॥

| | | |
|---|--|---|
| 1 | <i>manah brahma iti vyajaanaat,</i> | <i>Bhrigu understood that, “MIND is Brahman”,</i> |
| 2 | <i>manasah hi eva khalu imaani bhootaani jaayante;</i> | <i>because it is from Mind alone that all these beings are <u>born</u>;</i> |
| 3 | <i>manasaa jaataani jeevanti;</i> | <i>by Mind that they live and continue to <u>live</u>;</i> |
| 4 | <i>manah prayanti abhisamvishanti, iti.</i> | <i>and into Mind they all enterwhen they <u>die</u>.”</i> |

1-4 The student’s reflection now comes up with the conviction “***MIND is Brahman***”. Surely, he can see it as clear as daylight that Mind is far subtler than the Prana. The Prana is just a gross type of energy. It can accomplish a lot. We see its force in the power of the waves in the ocean, in the wind, we see it working through our muscles. But it cannot *think*! It needs the subtlety of the Mind to direct it towards something useful.

So, the student revises his viewpoint: “Is Mind not the Brahman I am searching for?”

The mind certainly has a case for being classified as Brahman at first glance. It is not visible – that is what convinces most people that mind is superior to Prana and body. Being in the realm beyond the senses, we see its power of assembling the information brought to it by the senses. No single sense can know what the mind knows by collecting information from all five senses.

The mind has an amazing ability when its rays are focussed on one subject. Its one-pointedness produces phenomenal achievements. When it fixes itself on one thought, nothing can shake it off that thought. The mind holds on to it with incredible tenacity.

Because of this power we see in the mind, we get carried away and are tempted to give it the title of ‘Brahman’. It is, indeed, an amazing equipment given to us by God. It can feel, it can nurture desire, it can control all the senses, but most importantly it can think. That is why most people would settle for calling it Brahman.

Verse 3.4.2: *Bhrigu Returns for More*

५. पुनरेव वरुणं पितरमुपससार ।

६. अधीहि भगवो ब्रह्मेति ।

॥ ३.४.२ ॥

5. punarēva varuṇaṁ pitaramupasasāra |

6. adhihi bhagavō brahmēti |

॥ 3.4.2 ॥

| | | |
|---|--|---|
| 5 | <i>tat vijnaaya, punah eva varunam pitaram upasasaara;</i> | <i>Having known that, He again <u>approached</u> his father Varuna, and said:</i> |
| 6 | <i>adhihi bhagavah brahma iti.</i> | <i>“Revered Sir, teach me Brahman.”</i> |

5-6 However, the mind also displays some very poor habits. It is restless by its very nature. Bhrigu begins to consider these fluctuating traits possessed by the mind, and it disenchants him from giving it too much honour.

For instance, it has the nature of a pendulum. It cannot decide on anything by itself. It goes ‘ding-dong’ like a pendulum between likes and dislikes, and can never settle down with a fixed opinion of anything for long.

Bhrigu soon realises that due to these changing characteristics, Mind cannot be granted Brahman’s status. That is giving too much power to the mind when it clearly does not deserve it. This is the ultimate point to which his Tapas brings him.

With his faith in the mind shaken rudely by his own intense reflection, Bhrigu makes up his mind to go back to his Guru and ask him to take him to throw light on his path ahead. Although he did at one point consider crowning Mind as Brahman, he has recoiled from that position – typical of the indecisive nature of the mind.

Verse 3.4.3: *“Do More Tapas, my Son!”*

७. तंहोवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।

८. स तपोऽतप्यत । स तपस्तप्त्वा ।

॥ ३.४.३ ॥

7. taṁhōvāca | tapasā brahma vijijñāsasva | tapō brahmēti |

8. sa tapō:'tapyata | sa tapastaptvā |

॥ 3.4.3 ॥

| | | |
|---|---|---|
| 7 | <i>tam ha uvaacha: tapasaa brahma vijijnaasaswa tapah brahma iti.</i> | <i>Varuna told him: “By deep thinking (Tapas), seek thou to know Brahman <u>Tapas</u> is Brahman..</i> |
| 8 | <i>sah tapah atapyata, sah tapah taptvaa . . .</i> | <i>He then <u>practised</u> that with great effort, and after having done that . . .</i> |

7-8 By now Bhrigu was getting quite used to returning to the ‘drawing board’ once again and going in for another round of deep reflection. That is precisely what happened. The Guru was not happy with the Mind being raised up so high. In fact, the Guru showed obvious displeasure at this selection. He did not show the same reaction for body and Prana as he showed for Mind. “How can you choose Mind? It is the number one culprit who takes your attention away from Brahman. It can be your worst enemy.”

Bhrigu was expecting this reaction, but was surprised to see the vehemence with which the Guru accompanied it. Bhrigu knew of the mind's changing nature; he had worked that out for himself already. But he had no idea of the mind's tricks and its positively vile nature to trick us into some very irrational beliefs. "

That was not what Bhrigu had bargained for. "But," he concluded, "I guess my Guru must be right. He must have his reason for this vehement reaction. I will keep my faith in him and go back and try again to find out who Brahman really is."

This time Bhrigu goes back and puts every bit of intellectual effort in analysing what could be greater than the mind which would fit the description of being Brahman. He is almost at the end of his tether in the enquiry process, but grimly sticks to his quest for the truth. Never had he known that he could muster up such strength of mind as to challenge the mind itself!

As directed, he goes straight back to the drawing board and enquires deeper still. And, believe it or not, he does chance upon something that answers better to the qualifications needed to be Brahman.

He rushes back to report his finding to his Guru . . .



॥ इति पञ्चमोऽनुवाकः ॥

Anuvaka 3.5

INTELLECT is Brahman

Verse 3.5.1: *Bhrigu Reflects on Intellect*

१. विज्ञानं ब्रह्मेति व्यजानात् ।
 २. विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते ।
 ३. विज्ञानेन जातानि जीवन्ति ।
 ४. विज्ञानं प्रयन्त्यभिसंविशन्तीति ।
- ॥ ३.५.१ ॥
1. vijñānam brahmēti vyajānāt |
 2. vijñānāddhyēva khalvimāni bhūtāni jāyantē |
 3. vijñānēna jātāni jīvanti |
 4. vijñānam prayantyabhisamviśantīti |
- ॥ 3.5.1 ॥

| | | |
|---|---|---|
| 1 | <i>vijnaanam brahma iti vyajaanaat,</i> | <i>Bhrigu understood that, “Intellect is Brahman”,</i> |
| 2 | <i>vijnaanaat hi eva khalu imaani bhootaani jaayante;</i> | <i>because it is from Intelligence alone that all these beings are <u>born</u>;</i> |
| 3 | <i>vijnaanena jaataani jeevanti;</i> | <i>by Intelligence that they live and continue to <u>live</u>;</i> |
| 4 | <i>vijnaanam prayanti abhisamvishanti iti.</i> | <i>and into Intelligence they all enter when they <u>die</u>.”</i> |

1-4 “Intellect is Brahman” – this is the news Bhrigu brings quite excitedly to his Guru.

To him, the **Intellect** fulfills the basic condition for Brahman that his Guru had laid down – that beings are born from it; they live in it; and they die in it. If the being is essentially his thoughts and actions, then Intellect is certainly where these arise from, exist in, and go back to. There is nothing in the human being that is more steady and decisive than the intellect. Once it has decided on anything, that becomes the rule for the person. Everything a man thinks and does follows from his intellect.

Bhrigu conveys this in a tone of triumph, as though saying to his Guru, “This has to be true. I have sat on it for so long, I am convinced that intellect is certainly Brahman. It meets all the three conditions.”

Bhrigu was so sure that he got it right this time, that he did not notice the swaying head of Sage Varuna which showed his disagreement. Bhrigu was oblivious of his Guru’s reaction. He was carried away by his new discovery of Brahman. “It is the intellect that has the final say over all that goes on in the human being. Surely it must be Brahman! Do I still need to check this out with my Guru?”

Whilst mind is only a bundle of disjointed thoughts – unsorted, contradictory, and impossible to render into a decisive outcome – the intellect is the very opposite of that. It follows logic, it follows reason, it is cohesive and decisive. It is the intellect which can sift the bundle of thoughts in the mind and iron them out to make some sense.

Bhrigu looks up with a glowing face and declares with confidence to his father, “With intellect, I have come to the end of my search for Brahman!” It is then that he notices his Teacher’s disapproval, which takes him by surprise. Where did he go wrong now?

Fortunately, Bhrigu is a seeker of Truth, and a good seeker. Truth is what he wants no matter how much trouble he has to go through. If his Guru says that is not the answer, he is disappointed but only for a fleeting moment. His yearning for the Truth quickly puts that feeling behind him and he is willing to search for more . . .

Verse 3.5.2: ***Bhrigu Returns for More***

५. तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ।

६. अधीहि भगवो ब्रह्मेति ।

॥ ३.५.२ ॥

5. *tadvijñāya | punarēva varuṇaṁ pitaramupasasāra |*

6. *adhīhi bhagavō brahmēti |*

॥ 3.5.2 ॥

| | | |
|---|---|--|
| 5 | <i>tat vijñāya, punah eva varunam pitaram upasasaara;</i> | <i>Having known that, he again approached his father Varuna, and said:</i> |
| 6 | <i>adhihi bhagavah brahma iti.</i> | <i>“Revered Sir, teach me Brahman.”</i> |

Bhrigu took a long look at his conviction which had taken such a hard blow this time. The Guru was clearly displeased with the answer. To him that meant that there was some glaring error somewhere in his assessment of the intellect. He sat and pondered over the matter all over again.

Bhrigu took a second look at the intellect’s nature and realised that there was something that kept changing in it which he hadn’t noticed in his initial excitement. The intellect is founded on the “I” principle. The whole “I” sense is centred in it. This is where a man gets his sense of identity from.

This internal “I” is called the **Aham Vritti**; it is one half of every thought and the intellect is responsible for it. The other half of each thought is called the **Idam Vritti** and the mind is responsible for it; it concerns the external objects in the world which is the mind’s realm of functioning. Bhrigu tries to figure out what these two Vrittis really are.

He has already worked out that the Idam Vritti varies according to the object that is before the mind. Now he ponders over the Aham Vritti and finds that it, too, is not constant as Brahman should be. It varies in accordance with what it *identifies* itself to be. It varies from childhood to old age; it varies depending on the likes and dislikes presented to it by the mind; it varies depending on whom and what it associates with as ‘mine’. The “I”-sense is one’s self esteem, and that fluctuates from day to day. Its identity keeps changing. The Ego is never a contented, constant entity. It is never satisfied with its possessions; it always wants more and more for itself. It can never have peace of mind in that condition.

Bhrigu finally admits to himself, “My Guru is right, after all. I have made a mistake, even though I was so convinced about it at first.”

5-6 Bhrigu determines to ask his Guru some searching questions. He has to know the Truth. If intellect is not Brahman, where else is he going to search for an answer?

Verse 3.5.3: *“Do More Tapas, my Son!”*

७. तंहोवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।

८. स तपोऽतप्यत । स तपस्तप्त्वा ।

॥ ३.५.३ ॥

7. tamhōvāca | tapasā brahma vijijñāsasva | tapō brahmēti |

8. sa tapō:'tapyata | sa tapastaptvā |

॥ 3.5.3 ॥

| | | |
|---|--|---|
| 7 | <i>tam ha uvaacha: tapasaa brahma vijijnaasaswa. tapah brahma iti.</i> | <i>Varuna told him: “By deep thinking (Tapas), seek thou to know Brahman. <u>Tapas</u> is Brahman.</i> |
| 8 | <i>sah tapah atapyata, sah tapah taptvaa . . .</i> | <i>He then practised that with <u>great effort</u>, and after having done that . . .</i> |

Sage Varuna smiles to himself when he sees his disciple returning to him. He somehow had faith in his son’s inner strength – that it will come to the fore and pull him out of his dilemma.

The Guru can be a hard taskmaster. He cannot settle for anything less than the ultimate Truth or Brahman. That is his task. He has to take his disciple to the Truth, regardless of how difficult it may be for the latter. The Guru has only one thing on his mind – the enlightenment of his disciple. If that has not been achieved yet, then he has to go on leading him forward and onward till he gets enlightened.

7-8 The disciple returns to do further Tapas. Intellect is not the answer. This is where we see the elegance and power of Self-enquiry. It lies in the human intellect. When taken to its highest potential in its most subtle and pure state, it can take us to the brink of knowledge of the Self. However, the Truth transcends it. Truth lies beyond the intellect.



॥ इति षष्ठोऽनुवाकः ॥

Anuvaka 3.6

ANANDA is Brahman

Verse 3.6.1: *Bhrigu Reflects on Ananda*

१. आनन्दो ब्रह्मेति व्यजानात् ।
 २. आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
 ३. आनन्देन जातानि जीवन्ति ।
 ४. आनन्दं प्रयन्त्यभिसंविशन्तीति ।
- ॥ ३.६.१ ॥

1. ānandō brahmēti vyajānāt |
 2. ānandādhyēva khalvimāni bhūtāni jāyantē |
 3. ānandēna jātāni jīvanti |
 4. ānandaṁ prayantyabhisamviśantīti |
- || 3.6.1 ||

| | | |
|---|---|---|
| 1 | <i>anandah brahma iti vyajaanaat,</i> | <i>Bhrigu understood that, “Ananda is Brahman”,</i> |
| 2 | <i>anandaat hi eva khalu imaani bhootaani jaayante;</i> | <i>because it is from Ananda alone that all these beings are <u>born</u>;</i> |
| 3 | <i>anandena jaataani jeevanti;</i> | <i>by Ananda that they live and continue to <u>live</u>;</i> |
| 4 | <i>anandam prayanti abhisamvishanti, iti.</i> | <i>and into Ananda do they enter when they <u>die</u>.”</i> |

1-4 The student’s reflections have been bringing him nearer and nearer to the Truth. With intellect he thought he was there, but that was a false bell. Now, standing at the edge of the cliff of his intellect, he has to make that heroic leap into the Unknown in order to discover Brahman. He does so with great courage and determination – and succeeds at last!

The Guru must surely be just as thrilled as the student to see him finally reach the ultimate goal. He confirms that “**Ananda is Brahman**”. **Ananda** is limitless, infinite and indestructible. Bhrigu sees that it is the eternal source of all beings, the support of all life, and that which all beings return to when they die. And it does not have the defect of being limited by anything.

Through sheer persistence, Bhrigu has finally arrived at the Truth . . .

Journey into Anandamaya – “Abode of Pure Bliss”

How did Bhrigu come to the realisation of Pure Bliss from the Vijnanamaya Kosha? The journey is taken for granted by the Upanishad. But we can sketch it here for our benefit.

Prior to that, a point of some disagreement among commentators needs to be cleared: The doubt is whether the Anandamaya Kosha itself can be regarded as the final goal, of whether it is still part of the unreal Koshas, and that the final goal is reached after “crossing” it. It may just be a technicality for most readers, or it may be only of theoretical

interest. However, it is taken up very seriously in the Brahma Sootras. Sri Swami Sivananda makes a neutral assessment of the two viewpoints, quoting from the Upanishads directly, and from the Bhashya on the Brahma Sootras by Sri Shankaracharyaji.

i) **“Anandamaya” as Brahman**: Based on the frequent repetition of the term ‘Ananda’ with reference to Brahman without any qualifications attached to it, Anandamaya may rightly be considered as standing for the ultimate Reality, Brahman, which is “full of Bliss”. Repetition is one of the six characteristic marks (***Shad-Vidhi Lingas***) that are used in scriptures to highlight its central import. The word Ananda, when used repeatedly, certainly draws attention to the Highest Self, Brahman.

ii) **“Anandamaya” as a Sheath of Unreality**: Sri Shankaracharya, the writer of the Bhashya on Brahma Sootras takes this view. He quotes the references in scriptures to ‘Five’ Koshas, not four or any other number. Anandamaya is the fifth sheath. Since the other four are part of Unreality, why should Anandamaya not be considered as such? The mere naming is not proof that it is Brahman. The naming could well be because man naturally enters the Anandamaya Kosha during deep sleep every day. He enjoys such great relief from his mind at this time, that it is like “bliss” to him – hence the name.

The following may help to see the dispute for what it is:

It is clear that the Sadhana to reach Brahman requires one to go beyond the reach of thoughts. Intellect is the last station which permits ‘thoughts’ as passengers on the Sadhana Express. Thereafter, all ‘thoughts’ have to alight for the final journey to Anandamaya. If that is the requirement to enter Anandamaya Kosha consciously, rather than in sleep, then it is as good as being Brahman Himself. The above debate then becomes only a technical issue.

The thoughtless state is what Bhrigu must have reached during his Tapas during the post-intellect period. The Bliss he enjoyed would certainly have been the same as a deep sleeper enjoys, except that Bhrigu entered it knowingly in a fully conscious state. Since he entered the Anandamaya consciously, the state can be taken as Brahman. Had he entered it while asleep, i.e. in the unconscious state, it would have to be taken as part of Unreality. That clarifies the debate to a great extent.

More clarity is obtained from this example of a train journey: A passenger is heading for Delhi from Mumbai. He is talkative, cheerful and lively all the way up to Faridabad, the station just before Delhi. From Faridabad to Delhi he falls fast asleep. When he reaches Delhi Station, what difference does it make to him where he is? This shows how irrelevant the debate is – it only helps a few scholars get their PhD degree, that is all.

Sadhana During this Last Lap of the Journey

The Sadhana for this last phase of spiritual life would be beyond the scope of this commentary. Suffice it to say that the purity of the seeker’s mind has to reach the 100% mark. This alone will enable him to stay for prolonged periods in the “thought-free” state. during his meditation practice.

To attain the required state of Purity, he would need to discard all his desires. Desire is what causes and builds up impurity in our mind. Maximum dispassion has to be cultivated. There is no room for inadvertence here. Self-discipline has to become spontaneous, natural and effortless.

Having reached this level of perfection, Bhrigu sailed smoothly into the highest state of Bliss, merging into Brahman, and obtaining the fruits of this achievement.

Verse 3.6.2: The Tapas Ends at Absolute BLISS

५. सैषा भार्गवी वारुणी विद्या ।

६. परमे व्योमन्प्रतिष्ठिता ।

॥ ३.६.२ ॥

5. saishā bhārgavī vāruṇī vidyā |

6. paramē vyōmanpratiṣṭhitā |

॥ 3.6.2 ॥

| | | |
|---|--|--|
| 5 | <i>saa eshaa bhaargavee vaarunee vidyaa;</i> | <i>This knowledge learnt by Bhrigu and taught by Varuna,</i> |
| 6 | <i>parame vyoman pratishthitaa;</i> | <i>is established in the “supreme cavity of the heart”;</i> |

There is no need to re-think his answer. The Guru has given his stamp of approval. It only remains for Bhrigu to share this knowledge with the next generation of seekers.

5-6 The knowledge learnt by Bhrigu from his father culminates here. The journey that began with Food to keep body and soul together, now ends in Supreme Bliss in the “cavity of one’s heart”. That is where the disciple “*becomes one with Brahman*”.

The Bhashya generalizes the story at this point, saying that anyone who follows the same procedure as Bhrigu, can also arrive at the same conclusion and realization.

Thus ends the famous **Bhargavi-Varuni Vidya** in the Taittireeya Upanishad.

Verse 3.6.3: The Phala – Spiritual & Material Prosperity

७. स य एवं वेद प्रतिष्ठति ।

८. अन्नवानन्नादो भवति ।

९. महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।

१०. महान् कीर्त्या ।

॥ ३.६.३ ॥

7. sa ya evaṁ vēda pratīṣṭhati |

8. annavānannādō bhavati |

9. mahānbhavati prajayā paśubhirbrahmavarṇasēna |

10. mahān kīrtyā |

॥ 3.6.3 ॥

| | | |
|----|---|---|
| 7 | <i>sah yah evam veda pratishthati;</i> | <i>He who knows thus becomes “well-fixed” (in Brahman);</i> |
| 8 | <i>annavaan annadah bhavati;</i> | <i>He becomes the possessor and eater of Food.</i> |
| 9 | <i>mahaan bhavati prajayaa, pashubhih, brahma varchasena;</i> | <i>He becomes rich in progeny, cattle, and gains the splendour of true Brahmanhood.</i> |
| 10 | <i>mahaan keertyaa (bhavati).</i> | <i>Indeed, he becomes great in fame and renown.</i> |

The Phala (Fruit) of Realisation

7 The main fruit is becoming “*well-fixed*” in **Brahman** and the Bliss of Brahman. This is the great prize for negating the five Koshas, and transcending it. This is the universal Goal

of the spiritual quest that attracts all spiritual seekers of the world. It is what makes the difficulties and hardships endured on the spiritual journey worth their while.

8-10 Among the Phala or fruits attained, mention is made of items that, to some, may appear inappropriate for a spiritual aspirant. They appear to be worldly in nature. That itself tells us that these lines cannot be taken literally but we have to understand their implied meaning. The following meanings are suggested:

1. Being '*rich in wealth*' need not mean plenty of wealth, but rather points to a life of simplicity and contentment where there is sufficient means for one's needs.

2. Being '*rich in progeny*' – a literal meaning would be foolish in the context of God-realisation. Swami Chinmayanandaji adds some spicy wit in his remark: "Is the saint who has eleven children any better than a saint who has only two children!" In other words, is this a measurement for sainthood? However, figuratively, it could mean that a saint regards everyone as his children. When a saint says, "My family is very big", he means that he has widened all boundaries around him and accepted everyone into the folds of his 'family'. He has an all-embracing nature.

3. Having '*name and fame*' is not in the usual way that a worldly person desires them. Saints do not have to desire fame – it comes to them naturally, without their asking.

Thus ends the story of Bhrigu's enlightenment, the main purpose of this Valli. The following block explains the import of the remaining four Anuvakas of this, the third and final Part of the Taittireeya Upanishad.



INTRODUCTION TO ANUVAKA 7 to 10

The path of Self-Enquiry followed by Bhrigu is considered to be the most direct path, suited for meditational practice. For candidates unable to practise Bhrigu's direct method of Enquiry, Anuvakas 7, 8 and 9, and the first verse of Anuvaka 10 of this Valli deal with the indirect means to the knowledge of Brahman. To prepare lesser qualified students for the same attainment of Bhrigu, we are given 'lead-up' practices called **Annam-Annaadam Upasanas**, or "Meditations on Food and the Eater of Food". If followed as described, they, too, lead the seeker to the ultimate goal of Absolute Bliss or Brahman, but in a gentler manner and at the Upasaka's own gradual pace.

Each Anuvaka is structured as follows:

1. THE VRATA (Vow or Resolve)

In each of these there is a Vrata at the beginning.

In a literal sense, the Vows are intended to raise our attitude to **food**. If great sages like Varuna ask their best disciples to observe this vow, then why should we not follow it? The vow teaches us to respect food and to treat it with due honour. Food is worthy of praise as it is a basic need of all people, and provides us with a ready means to serve others.

In a figurative sense, the word 'food' can be taken to mean inputs to all the five sheaths, not just the body. This deepens the meaning of these Vows.

2. THE UPASANA (Meditational Practice)

The second part is the Upasana which specifically aims to train the aspirant to think from a different (opposite) angle or viewpoint, and develop flexibility in his thinking. Such meditations help him to realize the final Truth: "I am Thou and, indeed, Thou art me!" This is an excellent training for beginners in meditation.

The Vratas and Upasanas can also be interpreted in other novel ways as suggested in the Block on page 32-33. This is from the author's personal reflections.

3. THE PHALA (Fruit Gained)

In each case, the Phala is expressed as if it is promoting sensory enjoyments and the acquisition of fame. But they should be taken as representing the whole world, which is being seen as Brahman in manifestation.



॥ इति सप्तमोऽनुवाकः ॥

Anuvaka 3.7 (Vrata 1, Upasana 1)

Prana & Body as Food

Verse 3.7.1: Vrata 1: “Do Not Insult Food”

१. अन्नं न निन्द्यात् । तद्व्रतम् ।

॥ ३.७.१ ॥

१. annam na nindyāt | tadvratam |

॥ 3.7.1 ॥

| | | |
|---|--------------------------------|---|
| 1 | annam na nindyaat; tat vratam; | “Do not insult Food”; let that be your vow. |
|---|--------------------------------|---|

1 The Vrata (vow) of not insulting Food ties in well with the Upasana on Prana and Body. Insulting means rejecting, refusing, criticising, placing no value on Food. This upsets the Pranic system, causing poor digestion to take place. Food should always be eaten at leisure and with pleasure; in a calm, pleasant frame of mind; with appreciation for the food and the cook. Then the Pranas are rendered favourable, and one’s health is promoted.

Verse 3.7.2: Upasana 1: Prana & Body – Food for Each Other

२. प्राणो वा अन्नम् । शरीरमन्नादम् ।

३. प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः ।

तदेतदन्नमन्ने प्रतिष्ठितम् ।

॥ ३.७.२ ॥

२. prāṇō vā annam | śarīramannādam |

३. prāṇē śarīram pratiṣṭhitam | śarīrē prāṇaḥ pratiṣṭhitah |

tadētatannamannē pratiṣṭhitam |

॥ 3.7.2 ॥

| | | |
|---|--|---|
| 2 | praanah vai annam; shareeram annaadam; | Prana is Food; Body is the eater of Food; |
| 3 | praane shareeram pratishthitam; shareere praanah pratishthitah; tat etat annam anne pratishthitam; | The body is <u>fixed (lodged)</u> in Prana; the Prana is <u>fixed (lodged)</u> in the body; So, food is fixed in food. |

2-3 Anything that is encompassed by or ‘lodged in’ another becomes the Food for the latter. Thus:

i) Firstly, **Vital Force** is seen as encased by the Body. Just as food becomes part of the body, so also Prana becomes a part of the body system. Thus Prana is food for the body; the Body is its eater or consumer, as a car is the consumer of petrol.

ii) Secondly, the **Body** can conversely be seen as lodged in the Prana, since its survival depends on the Prana. Looked at in this light, the body becomes food for Prana; Prana is its eater.

- Both of these are mutually Food and eater of Food:
- In the aspect of being lodged in each other, they are Food.
- In the aspect of being the support of each other, they are eaters.
- Everything in nature is a food for something else, as well as an eater of something else. He sees himself as food, as well as its eater.

Attention is again drawn to another interpretation given on pgs 32-33.

Verse 3.7.3: *The Phala – Spiritual & Material Prosperity*

४. स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।

अन्नवानन्नादो भवति ।

५. महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।

६. महान् कीर्त्या ।

॥ ३.७.३ ॥

4. sa ya ētadannamannē pratiṣṭhitam vēda pratiṣṭhati |

annavānannādō bhavati |

5. mahānbhavati prajāyā paśubhirbrahmavarasēna |

6. mahān kīrtyā |

॥ 3.7.3 ॥

| | | |
|---|--|--|
| 4 | <i>sah yah etat annam anne pratishtitam veda pratitishthati; annavaan annaadah bhavati;</i> | <i>He who knows that food is <u>fixed</u> in food – stands forever “well-fixed” (in Brahman). He becomes the <u>possessor</u> and <u>eater</u> of Food.</i> |
| 5 | <i>mahaan bhavati prajayaa, pashubhih, brahma varchasena;</i> | <i>He becomes <u>rich</u> in <u>progeny</u>, <u>cattle</u>, and gains the splendour of true <u>Brahmanahood</u>.</i> |
| 6 | <i>mahaan keertyaa (bhavati).</i> | <i>Indeed, he becomes great in <u>fame</u> and <u>renown</u>.</i> |

4-6 The merit earned brings both spiritual and material prosperity; the Phala mentioned is exactly the same as earned by Bhrigu in verse 3.6.3 in the previous Anuvaka.

By this it can be deduced that the Sadhana indicated here (as well in the corresponding verse of the next two Anuvakas) is an alternative to the direct means adopted by Bhrigu. This Sadhana may be the slow method, but it will take the seeker to the Highest Goal attained by Bhrigu, namely, the “Bliss of Brahman”.



॥ इत्यष्टमोऽनुवाकः ॥

Anuvaka 3.8 (Vrata 2, Upasana 2)

Water & Fire as Food

Verse 3.8.1: **Vrata 2: “Do Not Reject Food”**

१. अन्नं न परिचक्षीत । तद्व्रतम् ।

॥ ३.८.१ ॥

१. annam na paricakṣīta | tadvratham |

॥ 3.8.1 ॥

| | | |
|---|---|--|
| 1 | <i>annam na parichaksheet; tat vratham;</i> | <i>“Do not reject Food”; let that be your vow.</i> |
|---|---|--|

1 The Vow here is that one should not abandon or waste food given to him. All the defects pointed out in the previous vow should be carefully avoided. In addition, too much fasting in the name of austerity should be avoided. The body’s requirements must be met in proper measure.

Verse 3.8.2: **Upasana 2: Water & Fire – Food for Each Other**

२. आपो वा अन्नम् । ज्योतिरन्नादम् ।

३. अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः ।
तदेतदन्नमन्ने प्रतिष्ठितम् ।

॥ ३.८.२ ॥

२. āpō vā annam | jyōtirannādam |

३. apsu jyōtiḥ pratiṣṭhitam | jyōtiṣyāpaḥ pratiṣṭhitāḥ |
tadētatannamannē pratiṣṭhitam |

॥ 3.8.2 ॥

| | | |
|---|---|---|
| 2 | <i>aapah vai annam; jyotih annaadam;</i> | <i>Water is Food; Fire is the eater of Food;</i> |
| 3 | <i>apsu jyotih pratishthitam; jyotishi aapah pratishthitaah; tat etat annam anne pratishthitam;</i> | <i>Fire is fixed in Water; Water is fixed in Fire; So, food is fixed in food,</i> |

2 Here water is food for fire, and then fire is food for water:

i) Firstly, **Water** is seen as residing in Fire. For example, we perspire (water) when it is hot (fire). Thus Water becomes Food for Fire; Fire is its eater.

ii) Secondly, **Fire** can conversely be seen as lodged in water. For example, lightning (fire) can be seen to reside in clouds (water). Fire becomes food for Water.

- Both of these are Food and eater of Food to each other.
- In the aspect of being lodged in each other, they are Food.
- In the aspect of being the support for each other, they are eaters.

- **4** Food is established in food. He who knows this as a fact, he himself gets established as food and as its eater.

Verse 3.8.3: *The Phala – Spiritual & Material Prosperity*

४. स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति ।

अन्नवानन्नादो भवति ।

५. महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।

६. महान् कीर्त्या ।

॥ ३.८.३ ॥

4. sa ya ētadannamannē pratiṣṭhitam vēda pratitiṣṭhati |

annavānannādō bhavati |

5. mahānbhavati prajāyā paśubhirbrahmavarasēna |

6. mahān kīrtiyā |

॥ 3.8.3 ॥

| | | |
|---|---|--|
| 4 | <i>sah yah etat annam anne pratishthitam veda pratitishthati; annavaan annaadah bhavati;</i> | <i>He who knows that food is <u>fixed</u> in food – stands forever “well-fixed” (in Brahman). He becomes the <u>possessor</u> and <u>eater</u> of Food.</i> |
| 5 | <i>mahaan bhavati prajayaa, pashubhih, brahma varchasena;</i> | <i>He becomes rich in <u>progeny</u>, <u>cattle</u>, and gains the splendour of true <u>Brahmanahood</u>.</i> |
| 6 | <i>mahaan keertyaa (bhavati).</i> | <i>Indeed, he becomes great in <u>fame</u> and <u>renown</u>.</i> |

4-6 The Phala. The same comments apply as for the previous Upasana.



॥ इति नवमोऽनुवाकः ॥

Anuvaka 3.9 (Vrata 3, Upasana 3)

Earth & Space as Food

Verse 3.9.1: Vrata 3: “Prepare Plenty of Food”

१. अन्नं बहु कुर्वीत । तद्व्रतम् ।

॥ ३.९.१ ॥

१. annam bahu kurvīta | tadvrataṁ |

॥ 3.9.1 ॥

| | | |
|---|---------------------------------|---|
| 1 | annam bahu kurvīta; tat vrataṁ; | “Prepare plenty of Food”; let that be your vow. |
|---|---------------------------------|---|

1 The Vow is to try and have available plenty of food to feed one’s guests and the poor without any difficulty. In particular, there should not be a lack of sufficient food to feed the unexpected guest. This practice is followed in most homes in India.

Verse 3.9.2: Upasana 3: Earth & Space – Food for Each Other

२. पृथिवी वा अन्नम् । आकाशोऽन्नादः ।

३. पृथिव्यामाकाशः प्रतिष्ठितः ।

आकाशे पृथिवी प्रतिष्ठिता ।

तदेतदन्नमन्ने प्रतिष्ठितम् ।

॥ ३.९.२ ॥

२. pṛthivī vā annam | ākāśo:'nnādaḥ |

३. pṛthivyāmākāśaḥ pratiṣṭhitaḥ |

ākāśe pṛthivī pratiṣṭhitā |

tadētaḥ annam annē pratiṣṭhitam |

॥ 3.9.2 ॥

| | | |
|---|---|--|
| 2 | prithivee vai annam; aakaashah annaadam; | The <u>Earth</u> is Food; <u>Space</u> is the eater of Food; |
| 3 | prithivyaam aakaashah pratishthitah; aakaashe prithivee pratishthitaa; tat etat annam anne pratishthitam; | In the Earth is <u>fixed</u> Space; In Space is <u>fixed</u> the Earth; So food is fixed in food. |

2-3 Here Earth is food for Space, and Space is food for Earth:

i) Firstly, viewed from the standpoint of Earth, **Earth** is lodged in Space. Thus, Earth becomes food for Space; Space is its eater.

ii) Secondly, from the point of view of Space, **Space** is seen as lodged in Earth. Space now becomes the food for Earth; Earth is its eater.

- In the aspect of being lodged in each other, they are Food.

A NOVEL INTERPRETATION OF ANUVAKAS 7 TO 9

Anuvakas 7, 8 & 9 do have a *mystic touch* about them. They seem to be wanting to tell us something beyond the words used in them. A meaning is being hidden, which we are expected to dig up and discover for ourselves. So far, we know only that they are an alternative to Bhrigu's direct method of realisation by negating the five sheaths.

Bhrigu was a ripe Sadhaka who had the qualifications of Sadhana Chatushtaya in him. He was a student qualified for Vedantic or Jnana Yoga Sadhana. His mind was already greatly purified so that simply by Self-enquiry with minimal supervision from his Guru, he could succeed in attaining the Highest Goal.

There are three earlier stages of Sadhana covered in these Anuvakas:

1. Abiding by the Law of Dharma

The persons being addressed in Anuvakas 7 to 9 are not able to follow this direct method. Their Sadhana requirement or prescription is different from that of Bhrigu as they are in a different stage altogether. They are in a similar situation as Arjuna was when he became Sri Krishna's disciple. Arjuna had to start from scratch with Karma Yoga, keep his mind focussed on his duty, do it well, and purge himself of his Karma. Then only would he become eligible to undertake the kind of practice Bhrigu undertook. Arjuna was advised not to jump straight into meditation like Bhrigu; it would never work in his case.

In Anuvakas 7 to 9, the first Sadhana offered is a **Vow**. The purpose of a vow is to transform undesirable tendencies into something desirable. This means eradicating unrighteous qualities, and replacing them with righteous qualities. The beginner is taught to first align himself with the **Laws of Dharma**. Dharma is instilled by developing an attitude of respect for food, practising charity of food, and making others happy by giving food. These acts are acts of service that make us think of others rather than ourselves. Selflessness combined with a broad outlook is developed. This is how Dharma is established in us.

2. Abiding by the Law of Karma

The second Sadhana comes in the form of an Upasana, couched in mystic language. Just look at the pattern and flow of the words again: "X is food; Y is the eater of food." Then "X is fixed in Y; Y is fixed in X; Food is fixed in Food". These lines are hard to decipher.

The author suggests that they refer to the Law of Karma under which all human life is subjected. There is an Action and Reaction suggested in the Upasana. If we perform an action, there will be an equal and opposite reaction, just as by the very action of eating food, the food also is eating us. At one moment we are eaters; at another we are eaten!

In this mystic manner, the Upasanas draw our attention to the Law of Karma.

3. The Struggle with the Opposites

Spiritual Sadhana is a great struggle to dislodge old habits and inculcate new ones. Again, the author suggests we are being given some idea of this struggle in the Upasanas.

i) **Prana and the Body** act upon each other in a struggle to survive. The body eats Prana (as food) in order to live; then in the end it is Prana that takes away the subtle body and, so to say, "kills" the gross body.

ii) **Water and Fire** also act upon each other in an endless struggle for dominance. Water dowses out Fire, and Fire 'destroys' water (by evaporating it). When the body is heated up through hard labour, water in the form of perspiration arrives to cool it. When we have a fever (heat or fire), the body perspires to remove the excess heat. This is a struggle to bring about harmony or equilibrium eventually.

iii) **Earth and Space** have an equally persistent encounter with each other. Earth represents Tamas in man and Space represents Sattwa in man. The two are always clashing within the human personality. They represent the Divine and the Demoniactal forces that come head to head in an eternal struggle within the bosom of man.

Earth is solid, fixed, confined, as it were; in contrast, Space is expansive, all-pervading, unlimited and subtler than air. The qualities of the two are in striking contrast. They make a perfect simile for two opposing forces clashing within a human being. Earth is dark and heavy; space is light and weightless. The two are always having a tussle to balance each other out.

In this way the Upasanas of Anuvakas 7 to 9 can be interpreted in this novel, creative way. Other interpretations cannot be ruled out. But we have suggested three in this article: The three are summarized below:

i) The Vrata illustrates the Law of Dharma, to bring about a moral development in the individual as well as an improvement in the fibre of society.

ii) The Upasana illustrates the Law of Karma, symbolising the chain of Action and Reaction.

iii) The Upasana also represents the struggle for Equilibrium between the Divine and Demoniactal forces within the bosom of every individual aspirant. Forces in opposition always try to cancel each other and strive to bring equilibrium.

The Fruit or Reward Earned

Is there any indication that this is the correct interpretation? Yes, there is. It is indicated by the Phala gained by Bhrigu and that gained by the seeker practising Dharma and Karma Yoga. Both are said to attain the same fruits. The very words used for the Phala are the same: " . . . **well-fixed in Brahman**, possessor and eater of Food, rich in progeny, cattle, splendour of true Brahmanahood, great in fame and renown."

In this way, the two paths may be contrasted as well as compared: They are the same path in two different stages – one for beginners; the other for the advanced. They are in harmony and shown to take us towards the same Goal. The Phala can only be the same if the Goal is the same. There is no cause for confusion or quarrel as to which is preferable or better of the two. The Ph.D graduate was also a schoolboy at one time!



॥ इति दशमोऽनुवाकः ॥

Anuvaka 3.10 (Vrata 4, Upasana 4)

The Path of DHARMA & KARMA

Verse 3.10.1: Vrata 4: “Be Hospitable to the Guest”

१. न कञ्चन वसतौ प्रत्याचक्षीत । तद्व्रतम् । ॥ ३.१०.१ ॥

1. na kañcana vasatau pratyācakṣīta | tadvrataṃ | || 3.10.1 ||

| | | |
|---|--|--|
| 1 | <i>na kanchana vasatau pratyaa-chaksheete; tat vrataṃ;</i> | <i>“Do not turn away anybody who seeks shelter and lodging”; let that be your vow.</i> |
|---|--|--|

1 Indian Culture has a charming element in it – its hospitality. Indian hospitality is proverbial – if the guest is not careful, it can lead him to the hospital!

Indian homes always take pride in distributing plenty of food. There is always something extra in the pot for the unexpected guest. He is never turned away. His company is welcomed. Food is quickly prepared if there is not enough. It is given in abundance.

Verse 3.10.2: Upasana 4: Entertaining & Honouring of Guests

२. तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात् ।
 ३. अराध्यस्मा अन्नमित्याचक्षते । ४. एतद्वै मुखतोऽन्नं राद्धम् ।
 ५. मुखतोऽस्मा अन्नं राध्यते । ६. एतद्वै मध्यतोऽन्नं राद्धम् ।
 ७. मध्यतोऽस्मा अन्नं राध्यते । ८. एतद्वै अन्ततोऽन्नं राद्धम् ।
 ९. अन्ततोऽस्मा अन्नं राध्यते । १०. य एवं वेद । ॥ ३.१०.२ ॥

2. tasmādyayā kayā ca vidhayā bahvannaṃ prāpnuyāt |
 3. arādhyasmā annamityācakṣatē | 4. ētadvai mukhatō:'nnaṃrāddham |
 5. mukhatō:'smā annaṃrādhyatē | 6. ētadvai madhyatō:'nnaṃrāddham |
 7. madhyatō:'smā annaṃrādhyatē | 8. ēdadvā antatō:'nnaṃrāddham |
 9. antatō:'smā anna rādhyatē | 10. ya evaṃ veda | || 3.10.2 ||

| | | |
|---|---|---|
| 2 | <i>tasmaat yayaa kayaa cha vidhayaa bahu annam praapnuyaat;</i> | <i>Therefore, by any means whatsoever, let one be liberal with regard to Food;</i> |
| 3 | <i>“aaraadhi asmai annam” iti aachakshate;</i> | <i>“Food is ready for you!” This should be (gladly) announced.</i> |

Hopitality at its Best

| | | |
|---|---|--|
| 4 | <i>etat vai mukhatah annam raaddham</i> | <i>If the Food is <u>prepared</u> in the best manner,</i> |
| 5 | <i>mukhatah asmai annam raadhyate.</i> | <i>it is <u>given</u> to him in the best manner.</i> |

Mediocre Hospitality

| | | |
|---|---|--|
| 6 | <i>etat vai madhyata annam raaddham</i> | <i>If the Food is <u>prepared</u> in a medium manner,</i> |
| 7 | <i>madhyatah asmai annam raadhyate.</i> | <i>it is <u>given</u> to him in a medium manner.</i> |

A "Pretence" of Hospitality

| | | |
|---|---|--|
| 8 | <i>etat vai antatah annam raaddham,</i> | <i>If the Food is <u>prepared</u> in the lowest manner,</i> |
| 9 | <i>antatah asmai annam raadhyate.</i> | <i>it is <u>given</u> to him in the lowest manner.</i> |

The Phala

| | | |
|----|-----------------------|---|
| 10 | <i>yah evam veda.</i> | <i>He who does this . . . (gets what he deserves!)</i> |
|----|-----------------------|---|

2-9 The Upasana here lies in entertaining guests. The manner in which it is served is also important. One can add one's own selection of adjectives to the three grades of hospitality mentioned. The "best" would be freshly served, served on time, with joy, in abundant measure, and with due honour. The 'pretended' version need not be expanded. Everyone knows what that means – there is a lot of talking and very little eating! The guest returns hungrier than when he entered.

10 The Rishi also had a sense of humour when it came to describing the Phala gained. He mentions only half the sentence . . . leaving the rest to our imagination – each grade of hospitality is, of course, rewarded only with what it deserves!

From this point onwards, **17 individual Tips** are presented spread over three verses, as three "sets of Tips". These are tips on how to expand our vision and make it divine. They can be considered as 17 exercises to see God everywhere.

1. In **3.10.3** there are 5 tips offered "to see God in Man".
2. In **3.10.4** there are 6 tips offered "to see God in the Devatas".
3. In **3.10.5** there are 6 tips offered "to see God in His Attributes".

Verse 3.10.3: Five Tips (1-5) on "God in Man"

११. १ क्षेम इति वाचि । २ योगक्षेम इति प्राणापानयोः ।
३ कर्मेति हस्तयोः । ४ गतिरिति पादयोः ।
५ विमुक्तिरिति पायौ ।

१२. इति मानुषीः समाज्ञाः । ॥ ३.१०.३ ॥

11. 1 kṣēma iti vāci | 2 yōgakṣēma iti prāṇāpānayōḥ |
3 karmēti hastayōḥ | 4 gatiriti pādayōḥ |
5 vimuktiriti pāyau |

12. iti mānuṣīḥ samājñāḥ | ॥ 3.10.3 ॥

| | | |
|----|---|---|
| 11 | ¹ <u>kshemah</u> iti vaachi, ² <u>yoga-</u> <u>kshemah</u> iti praana-apaanayoh; | (Residing) in speech as <u>well-being</u> or <u>safety</u> ; in Prana and Apana as <u>acquirer</u> and <u>preserver</u> ; |
| | ³ <u>karma</u> iti hastayoh; | in the hands as <u>actions</u> ; |
| | ⁴ <u>gatih</u> iti paadayoh; | in the legs as <u>movements</u> ; |
| | ⁵ <u>vimukti</u> iti paayau; | in the anus as the activity of <u>excretion</u> – |
| 12 | <u>iti maanusheeh samaajnaah.</u> | thus are the meditations on “ God in Man ”. |

The manner of this meditation is explained in the Bhashya. The organs of action may appear to be agents for executing these functions and bringing the benefits thereof. However, the Upanishad reminds us that behind these organs is the power of Brahman which makes it possible. So the glory goes to Brahman! That is the purpose.

11 1. We note that upon Speech depends the safety and well-being of a person. One wrong word could result in a few missing teeth! This shows how much care should be taken to control our tongue. Words have to be weighed with great care before being uttered.

2. It is also worth noting that the sages recognized Prana as being a key factor in all human activities. Whatever we do is either to acquire something, or to preserve something.

The spirit of the teaching is to help us remember that 3. God acts through our hands; 4. He moves through our legs; and 5. He alone discharges all the accumulated toxic wastes from the body. How helpless would we be without Him? What a fine way to blunt the sharp edges of our Ego – we only need to remember Him, and it gets blunted painlessly!

12 Samaajnaah: “meditations” (in plural). This is to tell us that there are five unique tips in the verse; not one tip having five different parts to it. How cautious was the Rishi!

Verse 3.10.4: *Six Tips (6-11) on “God in the Deities”*

१३. अथ दैवीः । १४. ६ तृप्तिरिति वृष्टौ । ७ बलमिति विद्युति ।
 ८ यश इति पशुषु । ९ ज्योतिरिति नक्षत्रेषु ।
 १० प्रजातिरमृतमानन्द इत्युपस्थे । ११ सर्वमित्याकाशे । ॥ ३.१०.४ ॥

^{13.} atha daivīḥ | ^{14.} 6 tṛptiriti vṛṣṭau | 7 balamiti vidyuti |
 8 yaśa iti paśuṣu | 9 jyōtiriti nakṣatrēṣu |
 10 prajātiramṛtamānanda ityupasthē | 11 sarvamityākāśē | ॥ 3.10.4 ॥

| | | |
|----|--|---|
| 13 | <u>atha daiveeh:</u> | Now follows the meditation on the “ Divine Glories ”: |
| 14 | ⁶ <u>triptih</u> iti vrishtau; | He is as <u>satisfaction</u> (contentment) in the rain ; |
| | ⁷ <u>balam</u> iti vidyuti; | He is the <u>power</u> in the lightning ; |
| | ⁸ <u>yashah</u> iti pashushu; | He is the <u>fame</u> in the cattle ; |
| | ⁹ <u>jyotih</u> iti nakshatreshu; | He is the <u>light</u> in the stars ; |
| | ¹⁰ <u>prajaatih amritam</u> <u>aanandah</u> iti upasthe; | He is the <u>offspring</u> , <u>immortality</u> , and <u>joy</u> in the organs of procreation ; |
| | ¹¹ <u>sarvam</u> iti aakaashe. | and He is <u>all</u> of Space . |

13-14 In the six Tips of the above verse, the Bhashya consistently asks us not to lose sight of the fact that the tip is meant to glorify the Presence of God. We are not to get carried away by the glories for their own sake, but see the hand of God behind them.

For example, in the case of rain we are to see Brahman as existing in rain in the form of contentment; as existing in lightning in the form of the spectacular display of power in it. Similarly, the other forms are to be meditated upon by seeing God's glory in them.

In the organ of generation, besides the joy, there is also the power of procreation, and with that the power of perpetuating the human race. As humans we also have the power to rise to immortality! All this is part of **God's Glorious Creation**, which is controlled by the Deities every step of the way.

Verse 3.10.5: *Six Tips (12-17) on "God in His Attributes"*

१५. १२ तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति ।
 १३ तन्मह इत्युपासीत । महान्भवति ।
 १४ तन्मन इत्युपासीत । मानवान्भवति ।
 १५ तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः ।
 १६ तद्ब्रह्मेत्युपासीत । ब्रह्मवान्भवति ।
 १६. १७ तद्ब्रह्मणः परिमर इत्युपासीत ।
 पर्येणं म्रियन्ते द्विषन्तः सपत्नाः ।
 परि येऽप्रिया भ्रातृव्याः । ॥ ३.१०.५ ॥

15. 12 tatpratiṣṭhētyupāsīta | pratiṣṭhāvān bhavati |
 13 tanmaha ityupāsīta | mahānbhavati |
 14 tanmana ityupāsīta | mānavānbhavati |
 15 tannama ityupāsīta | namyantē:'smai kāmāḥ |
 16 tadbrahmētyupāsīta | brahmavānbhavati |
 16. 17 tadbrahmaṇaḥ parimara ityupāsīta |
 paryēṇam mriyantē dviṣantaḥ sapatnāḥ |
 pari yē:'priyā bhrātṛvyāḥ | ॥ 3.10.5 ॥

| | | |
|----|--|--|
| 15 | tat ¹² <u>pratishtha</u> iti upaaseeta; pratishthaavaan bhavati. | Let him meditate on the Supreme as the support; <u>well-supported</u> does he become. |
| | tat ¹³ <u>mahah</u> iti upaaseeta; mahaan bhavati. | Let him worship the Supreme as the great; <u>great</u> does he become. |
| | tat ¹⁴ <u>manah</u> iti upaaseeta; maanavaan bhavati. | Let him worship the Supreme as the mind; <u>thoughtful</u> does he become. |
| | tat ¹⁵ <u>namah</u> iti upaaseeta; namyante asmai kaamaah. | Let him worship the Supreme with obeisance; all come to pay <u>homage</u> to him. |
| | tat ¹⁶ <u>brahma</u> iti upaaseeta; brahmavaan bhavati. | Let him worship Brahman as the Supreme; <u>supremacy</u> in life comes to him. |

| | | |
|----|---|---|
| 16 | <i>tat¹⁷ brahmanah parimarah iti upaaseeta; pari enam mriyante dvishantah sapatnaah; pari ye apriyaah bhraatrivyaah.</i> | <i>The Supreme in His destructive aspect, let him worship; all <u>enemies</u> who hate him, die around him; and <u>rivals</u> whom he dislikes, die around him.</i> |
|----|---|---|

15 This is the third and last set of Tips, and brings the Upanishad to an end. The focus is on **God's Attributes**, which defy description. His Infinity, all-pervading nature, self-luminosity, vastness, support of the whole universe – these are some of the attributes which draw wonder from us all the time. The essence of the message is that whatever quality of the Lord we meditate upon, that quality becomes part of our own personality.

16 Whilst this fact will inspire the Lord's devotees to try and imbibe all the virtuous qualities into themselves, there is the unfortunate case of the same Upasana being abused by vile and devilish men, as described in this last Upasana. Some devious men invoke the Lord in His destructive aspect in order to obtain power to destroy their enemies.

This is what makes an Upasana a dangerous means. Selfish desire comes and upsets the whole practice. For this reason, desireless worship is considered to be at a much higher level than desire-prompted Upasana. In desireless Upasana, no selfish reasons can motivate a person to glorify the Lord. It can only stem from pure devotion.

The underlying principle here is ***"As one thinks, so does one become."***

However, the Bhashya brings out a good side to this Upasana also. In nature there is a hierarchy of power. That with lesser power is destroyed by that with greater power. For example, lightning is destroyed by rain, the moon rules rain (e.g. water is pulled up by the moon), the sun rules over the moon, and fire is superior to the sun as the sun consists of fire only. The "enemies who hate him" could simply mean those powers that have an upper hand over him.

CONCLUSION

The Upanishad closes by repeating the Mahavakya and the five main Upasanas to be practised in attaining the Oneness or union with Brahman which it stands for.

Verse 3.10.6: ***The Mahavakya of the Upanishad***

१७. स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । ॥ ३.१०.६ ॥

^{17.} sa yaścāyaṁ puruṣe | yaścāsāvāditye | sa ēkaḥ | || 3.10.6 ||

| | | |
|----|--|--|
| 17 | <i>sah yah cha ayam purushe, yah cha asau aaditye, sah ekah;</i> | <i>"The Reality in the core of man, and the Reality in the Sun – is one and the same." (Mahavakya)</i> |
|----|--|--|

17 The Mahavakya that appeared in Brahmananda Valli is now repeated, indicating that its practical demonstration has just been completed at this point of the Bhṛigu Valli.

Verse 3.10.7:**Re-Cap of Pancha Kosha Negation**

१८. स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
 १९.१ एतमन्नमयमात्मानमुपसङ्क्रम्य ।
 १९.२ एतं प्राणमयमात्मानमुपसङ्क्रम्य ।
 १९.३ एतं मनोमयमात्मानमुपसङ्क्रम्य ।
 १९.४ एतं विज्ञानमयमात्मानमुपसङ्क्रम्य ।
 १९.५ एतमानन्दमयमात्मानमुपसङ्क्रम्य ।
 २०. इमाँल्लोकन्कामात्री कामरूप्यनुसञ्चरन् । ॥ ३.१०.७ ॥

18. sa ya ēvaṁvit | asmāllōkātpretya |
 19.1 ētamannamayamātmānamupasaṅkramya |
 19.2 ētaṁ prāṇamayamātmānamupasaṅkramya |
 19.3 ētaṁ manōmayamātmānamupasaṅkramya |
 19.4 ētaṁ vijñānamayamātmānamupasaṅkramya |
 19.5 ētamānandamayamātmānamupasaṅkramya |
 20. imāṁllōkankāmānnī kāmārūpyanusañcaran | ॥ 3.10.7 ॥

| | |
|------|--|
| 18 | <i>sah yah evamvit, asmaat lokaat pretya;</i> |
| | <i>He who knows That, on leaving this world,</i> |
| 19.1 | <i>etam annamayam aatmaanam upasamkramya;</i> |
| | <i>first he attains the self made of Food ;</i> |
| 19.2 | <i>etam praanamayam aatmaanam upasamkramya;</i> |
| | <i>next he attains the self made of Prana;</i> |
| 19.3 | <i>etam manomayam aatmaanam upasamkramya;</i> |
| | <i>next he attains the self made of Mind;</i> |
| 19.4 | <i>etam vijnanamayam aatmaanam upasamkramya;</i> |
| | <i>next he attains the self made of Intellect;</i> |
| 19.5 | <i>etam aanandamayam aatmaanam upasamkramya;</i> |
| | <i>and finally he attains the self made of Bliss;</i> |

| | |
|----|---|
| 20 | <i>imaan lokaan kaamaannee kaamaroopee anusamcharan;</i> |
| | <i>Thereafter, having the <u>food</u> he likes, and with the <u>form</u> he likes, he roams the worlds;</i> |

18-19 This is a re-cap of the Pancha Kosha Vivaranam done in Anuvakas 2.1 to 2.6 of the previous Valli, and with which we started this Valli. These lines express the crossing over of the five Koshas, similar to verse 2.8.14, the reference was to Jivanmukti while still living. Here it is with reference to Krama Mukti, after the death of the body.

20 In Krama Mukti, the Phala is the attainment of heavenly worlds, where souls can eat what they like, take on any form they please, and go to the heaven of their choice.

PORTIONS FROM THE BHASHYA

Upasanas 7, 8 and 9 showed creation as Food and the eater of Food. This sparks of a vigorous debate from the Poorvapakshi.

Here are the ten Objections, from [Obj 1](#) to [Obj 10](#), that follow:

Objection 1: What of That?

Poorvapakshi: Of what relevance is all that information about creation?

Answer: It proves this fact: Worldly existence, comprising enjoyment and enjoyer-ship, pertains only to creation, not to the Self. It is only superimposed on the Self through ignorance.

Objection 2: Jeeva Is Not-Self?

Poorvapakshi: The Self as Jeeva is also a product of the Supreme Self. So what is wrong with the worldly existence?

Answer: No, the Transcendental Brahman Himself has ‘entered’ into Creation. The Jeeva you speak of is none other than the Supreme Self in essence. Also, do you not remember that the earlier verse said “*Having created, He entered*”? The ‘ktva’ suffix can only be used if the Self was the common subject to both verbs. That means He who has created these worlds is the very same One who entered it. You cannot doubt that point.

Objection 3: Then Self Undergoes Change?

Poorvapakshi: In that case, the one who enters undergoes a change and becomes the Jeeva?

Answer: No, we have already answered that by giving the word ‘Entry’ a different symbolic meaning.

Objection 4: Self Changed Before Entry?

Poorvapakshi: Could it not be that the change took place before the Self entered, by changing its attributes?

Answer: No, there can be no such change. The Mahavakya “That Thou Art” proves that no such change has taken place, before or after entry.

Objection 5: “That Thou Art” is Mere Superimposition?

Poorvapakshi: The Mahavakya is just proposing a superimposition of a greater Truth (Paramatman) upon a lesser Truth (Jeeva). There is no real equality.

Answer: No, that cannot be so. They are placed on the same pedestal, not one great and one small. The Shruti says “That is Truth; and That is the Self.”

Objection 6: Jeeva is Worldly, Is It Not?

Poorvapakshi: Everyone can see that the individual soul is in a worldly state. You cannot deny that?

Answer: No, the perceiver (the Self) cannot also be the perceived (Jeeva). You are trying to attribute worldliness to the Self. That can never be so.

Objection 7: The Jeeva with Attributes is Worldly?

Poorvapakshi: Could it be that the Jeeva with the attributes is being perceived?

Answer: No, indeed! Attributes, if they are really there, cannot be separated from its subject. They will be an inseparable part of the Self, just as the attributes of fire (heat and light) cannot be separated from fire. You are trying to make the Self into an object, don't you see that?

Objection 8: The Soul has Sorrow?

Poorvapakshi: Just as the Jeeva experiences fear, etc., so also it possesses sorrow and joy also.

Answer: No, these attributes cannot be of the Self, because the Self is perceiving them. You may try as much as you like, but really, Samsara cannot touch the Self!

Objection 9: Kapila and Kannada Can't Be Wrong?

Poorvapakshi: (hiding behind some big names in philosophy) Your idea about the Self runs contrary to Kapila's Sankhya philosophy and the Science of Logic of Kannada.

Answer: No, by quoting big names you do not strengthen your case. These people are known to oppose the Vedas. They also do not have the ultimate logical basis which Vedanta has. We are on firm ground with the Vedas. The Self is transcendental. The unity of the Self with Brahman is clear from the Vedic Mahavakyas.

Objection 10: How is that Unity?

Poorvapakshi: Can you explain that identity which exists between the Self and Brahman?

Answer: That is exactly what we are going to do now. (17 quotes the Taittiriya Upanishad Mahavakya once again (refer Part II, Anu. 2.8.13) This has already been explained earlier.

RESULT OF REALISATION

Bhagavan Bhashyakarji, in preparing to conclude this *Upanishad*, brings to our attention the three lines at the start of Brahmananda Valli (2.1.2 Lines 3-5), which is the essence of the entire Valli:

3 is the definition of Brahman, '*Satyam Jnanam Anantam Brahma*' which was elaborately dealt with. 4, on how and where to realize this Brahman, was also covered elaborately in the rest of the Valli. However, not much has been said of the result of such realization, 5, except touching on the relative evaluation of the Bliss enjoyed in that state, without an explanation of the impact that Bliss has on the sage's life.

Before this is explained, the Bhashya clears some basic doubts:

[At this point are raised Obj 11 and Obj 12.]

Objection 11: **Desires in a Sage?**

Poorvapakshi: Naturally, the first question that comes to mind is: Why does a realized person have so many desires to fulfil. Surely he is a desireless person?

Answer: It is not in an ordinary sense that he fulfils all his desires. He has become the Self of all, and in that new situation, desire itself means something totally different from how we understand the word. We will see more of this in the explanation.

Objection 12: **How Is He the Self of All?**

Poorvapakshi: How does the sage attain identity with the Self of all?

Answer: In the previous verse we had re-stated the Mahavakya. It is: "The Reality in the core of man, and the Reality which is in the Sun, are One" (17). When the excellence of the Sun and the non-excellence of man are both removed, they being merely the Upadhis, we find that what is left is Pure Consciousness or Brahman (*Satyam Jnanam Anantam*), which has all the qualities described in this Upanishad, such as unperceivable, birthless, immortal, fearless and non-dual. It is such a man whom we are presently describing as being engulfed in the state of Bliss.

Now, in the very last verse of the *Upanishad*, the Rishi gives a "Song of Victory" from Sage Bhṛigu to express the Bliss that he feels in the realized state. That is the thrilling climax to this exceptional Upanishad, in which the points have been so systematically laid out that Acharyaji was tempted to call this the "Spoon-Feeding" Upanishad!

In Part II, Anuvaka 2.1.2, line 5 is:

Sah Ashnute Sarvaan Kaamaan Saha, Brahmanaa Vipaschitaa

Meaning: *"He enjoys all desirable things simultaneously".*

It touches on the meaning of realization in practical terms, but does not give sufficient details. Those details are now being given, through a "**Victory Song**" chanted by the realized sage. This verse describes the richness of Bliss experienced by the realized sage. There is no comparison to it in empirical experience. Nevertheless, some effort is made to express it.

Verse 3.10.8:**Sage Bhṛigu's Song of Victory!**

२१. एतत् साम गायन्नास्ते । हा ३ वु हा ३ वु हा ३ वु ।
 २२. अहमन्नमहमन्नमहमन्नम् ।
 २३. अहमन्नादोऽ ३ हमन्नादोऽ ३ अहमन्नादः ।
 २४. अहंश्लोककृदहंश्लोककृदहंश्लोककृत् ।
 २५. अहमस्मि प्रथमजा ऋता ३ स्य ।
 २६. पूर्वं देवेभ्योऽमृतस्य ना ३ भाइ ।
 २७. यो मा ददाति स इदेव मा ३ अजाः ।
 २८. अहमन्नमन्नमदन्तमा ३ द्मि ।
 २९. अहं विश्वं भुवनमभ्यभवा ३ म् । सुवर्न ज्योतीः ।

॥ ३.१०.८ ॥

21. ētat sāma gāyannāstē | hā 3 vu hā 3 vu hā 3 vu |
 22. ahamannamahamannamahamannam |
 23. ahamannādō:' 3 hamannādō:' 3 ahamannādaḥ |
 24. ahaṁślōkakṛdahāṁślōkakṛdahāṁślōkakṛt |
 25. ahamasmi prathamajā ṛtā 3 sya |
 26. pūrvam dēvēbhyō:'mṛtasya nā 3 bhāi |
 27. yō mā dadāti sa idēva mā 3 a:'vāḥ |
 28. ahamannamannamadantamā 3 dmi |
 29. ahaṁ viśvaṁ bhuvanamabhyabhavā 3 m |

suvarna jyōtīḥ |

॥ 3.10.8 ॥

| | | |
|----|--|---|
| 21 | <i>etat saama gaayan aaste. ha3 vu, ha3 vu, ha3 vu;</i> | <i>He remains, continuously singing the following song of joy... Oh! Oh! Oh!</i> |
| 22 | <i>aham-annam, aham-annam, aham annam;</i> | <i>I am the Food; I am the Food; I am the Food;</i> |
| 23 | <i>aham-annaadah, aham-annaadah, aham annaadah;</i> | <i>I am the eater of Food; the eater of Food; I am the eater of Food;</i> |
| 24 | <i>aham shlokakrit, ahagm shlokakrit, ahagm shlokakrit;</i> | <i>I am the author of the verse; the author of the verse; I am the author of the verse;</i> |
| 25 | <i>ahamasmi prathamajaa ritaa3-sya;</i> | <i>I am the first-born of the Eternal;</i> |
| 26 | <i>poorvam devebhyah amritasya naa3 bhaayi;</i> | <i>prior to the Gods, I am the centre of immortality;</i> |
| 27 | <i>yah maa dadaati sah iti eva maa3 aavaah;</i> | <i>whoever gives to Me, he surely protects Me;</i> |
| 28 | <i>aham annam annam adantamaa3 admi;</i> | <i>I am the Food that eats him who eats Food (without offering it to Me);</i> |
| 29 | <i>aham vishwam bhuvanam abhi- abhavaa3m; suvarna jyoteeh;</i> | <i>I overwhelm, engulf, defeat all in this world; I am self-luminous like the sun;</i> |

The Bliss of God-Intoxication

21 There are two reasons why language fails in expressing the wonderment of the God-experience. One is that the experience is so stupendous, that there are no words that can express it to one's satisfaction. The second is that one is in such a state of dazed wonder, that words simply cannot gasp out of the mouth; there is a stunned silence, even if words were available.

This is the situation with Bhrigu when he sings this 'Victory Song'. The first line does not bring any words at all. There is sheer wonder and amazement. The aspirant is dumbstruck with awe.

As the words begin to fall in place and slip out of the tongue, the aspirant expresses himself through the following stages of experience, in this sequence:

| <u>REF</u> | <u>TRANSLATION</u> |
|------------|--------------------|
|------------|--------------------|

| | |
|-----------|--|
| 22 | As <u>Virat</u> (Lord of Gross World): I am FOOD ; all the world <i>objects</i> ; |
|-----------|--|

| | |
|-----------|--|
| 23 | As <u>Hiranyagarbha</u> (The Lord of Subtle World): EATER of Food; the <i>subject</i> of all experiences; |
|-----------|--|

| | |
|-----------|--|
| 24 | As <u>Sarvajna</u> (The Omniscient Knower of All): |
|-----------|--|

| | |
|--|---|
| | i) I am the UNIFIER of the Food and its Eater; |
|--|---|

| | |
|--|--|
| | ii) I am the ASSEMBLER of Food for all; |
|--|--|

| | |
|-----------|--|
| 25 | As <u>Dharmeshwara</u> (First-Born, Hiranyagarbha): I am RIGHTEOUSNESS ; I am truthfulness; |
|-----------|--|

| | |
|-----------|---|
| 26 | As <u>Ishwara</u> (The Lord "prior" to all the Gods); I am IMMORTALITY ; |
|-----------|---|

| | |
|-----------|--|
| 27 | As <u>Sarveshwara</u> (Giver of Food, i.e. Ishwara): A GIVER of Food alone truly protects Me. |
|-----------|--|

| | |
|-----------|--|
| 28 | As <u>Sarveshwara</u> (The Food of All, i.e. Ishwara): I eat that eater who does not offer food to Me; |
|-----------|--|

[At this point are raised [Obj 13](#) and [Obj 14](#).]

| | |
|-----------|---|
| 29 | As Lord of Food I overwhelm, engulf, destroy: |
|-----------|---|

| | |
|--|--|
| | i) the whole universe enjoyed by all beings; |
|--|--|

| | |
|--|---|
| | ii) the whole world on which all beings are born; |
|--|---|

I am Effulgent like the ever-shining Sun.

Objection 13: **As Food Will I be Eaten?**

Poorvapakshi: I am afraid of such a liberation, becoming the Self of all. I would much rather have my worldly existence. For even though liberated, I shall become Food and be eaten by somebody!

Answer: Oh no! you need not fear that. Enjoyment falls in the realm of relative existence. The man of liberation has become Brahman. He has transcended this realm. To him there is no eater and no eaten. Those are creations of ignorance. Don't you see, there is no separate thing of which he can be afraid. You need not worry; there is nothing to be afraid of in liberation.

Objection 14:**What is Eater and Eaten?**

Poorvapakshi: Are you sure? Then what do you mean by the words Eater and Eaten?

Answer: They are products of the phenomenal existence, they are not real in themselves. They cannot exist without Brahman, and only in that sense they are important. Without Brahman they are non-existent. When ignorance is eradicated, there cannot remain any remnant of such taints of fear which are creations of ignorance.

Verse 3.10.9:***The Conclusion of Taittireeya Upanishad***

३०. य एवं वेद । इत्युपनिषत् ।

॥ ३.१०.९ ॥

^{30.} ya ēvaṁ vēda | ityupaniṣat |

॥ 3.10.9 ॥

| | | |
|----|---|---|
| 30 | <i>yaḥ evaṁ veda. iti upaniṣat.</i> | <i>He who knows thus, (he attains the aforesaid results). Thus ends the Taittireeya Upanishad.</i> |
|----|---|---|

30 He who, like Bhrigu, masters this knowledge (as found in the Brahmananda and Bhrigu Vallis of this Upanishad), he accrues the fruits mentioned in the above verses.

Great concentration (Tapas) is needed on this path. Prior to that the student has to prepare himself with control over his inner and outer organs, develop dispassion, and cultivate equanimity. Then comes Concentration, the deep self-reflective enquiry by which he pierces veil after veil of ignorance, until it completely vanishes when he realizes Brahman.

Thus concludes the teaching of the whole *Taittireeya Upanishad*.

Om Tat Sat!



॥ शान्ति पाठ् ॥

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 नाववतु । 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 भृगुवल्ली समाप्ता ॥

**Thus Ends the “Bhrigu Valli” – Part 3 of the
TAITTIREEYA UPANISHAD**

Om Tat Sat!

