

॥ छान्दोग्योपनिषत् ॥
॥ षष्ठोऽध्यायः ॥

CHANDOGYA UPANISHAD – 6

“That Thou Art”

Tat Twam Asi

“THE SANDEEPANY EXPERIENCE”

TEXT

14

Reflections by
SWAMI GURUBHAKTANANDA



Sandeepany's Vedanta Course

List of All the Course Texts in Chronological Sequence:

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2	<i>Tattwa Bodha</i>	25	<i>Vakya Vritti</i>
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4	<i>Bhaja Govindam</i>	27	<i>Kaivalya Upanishad</i>
5	<i>Manisha Panchakam</i>	28	<i>Bhagavad Geeta (Discourse --)</i>
6	<i>Forgive Me</i>	29	<i>Mundaka Upanishad</i>
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10	<i>Bodha Sara</i>	33	<i>The Mahavakyas, Panchadasi 5</i>
11	<i>Viveka Choodamani</i>	34	<i>Aitareya Upanishad</i>
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A NOTE ABOUT SANDEEPANY

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

This series is an effort to promote the learning of Vedanta; it does not replace 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 Editor, 9th July 2017, the Holy Guru Purnima Day

Om Namah Shivaaya!

Text
14



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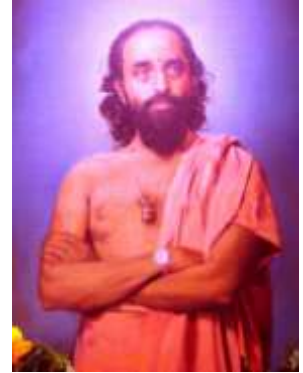
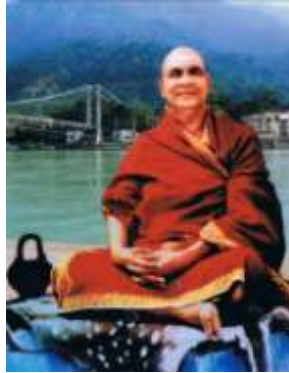
CHANDOGYA UPANISHAD – 6

“Tat Twam Asi” – That Thou Art

Reflections

by SWAMI GURUBHAKTANANDA

on the Series of 19 Lectures by **Swamini Vimalanandaji**
Director-Acharyaji, Chinmaya Gardens, Coimbatore.
to the 15th Batch Vedanta Course
at Sandeepany Sadhanalaya, Powai, Mumbai
April 17th – May 8th, 2012



Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

Swami Chinmayananda

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Personal Dedication

- 1. To my Parents, Smt Sharadaben & Sri Ratilalbai 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**
the 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.

॥ छान्दोग्योपनिषत् ॥

Chandogya Upanishad - 6

“The Essence of Self-Knowledge”

FOR SAMSKRIT TEXT WITH SANDHEES

Guide to Splitting Sandhees

Conventional Samskrit Format is used in the body of the book.

Split-Sandhee Samskrit Format is given at the end of the book, for the benefit of *beginners*. Word-combinations (Sandhees) are highlighted in bold underline (as shown in the table below) to help indicate the splitting of words. This is an original feature.

Purpose: To assist new students who are just finding their way in Samskrit to break up the words (Pada Chheda). It is not intended for those already proficient in Samskrit.

How it Works: 1. Enables normal chanting. The bold underlined letters are Sandhees, not words, and are needed only to join words for correct chanting.

2. Indicates splitting of words. To determine the words on either side of the Sandhee, the following table may be used. [The table has been applied in the transliteration within the body of the book, where individual words are used.]

Add to End of Prior Word	SANDHEE	Add to Front of Posterior Word
अ (a)	- <u>आ</u> - (aa)	अ (a)
इ (i)	- <u>ई</u> - (ee)	इ (i)
उ (u)	- <u>ऊ</u> - (oo)	उ (u)
elongated vowel	- <u>"x</u> -	short vowel
short vowel	- <u>x"</u> -	elongated vowel
elongated vowel	- <u>"x"</u> -	elongated vowel
अ (a)	- <u>ए</u> - (e)	इ (i)
अ (a)	- <u>ऐ</u> - (ai)	ए (e)
अ (a)	- <u>ओ</u> - (o)	उ (u)
अ (a)	- <u>औ</u> - (au)	ऐ (ai)
अः (ah)	- <u>ओ</u> (o)	unaffected
इ (i)	- <u>य्</u> (y)	unaffected
उ (u)	- <u>व्</u> (v)	unaffected
: (h)	- <u>स्, -र्, -श्</u>	unaffected

CHANDOGYA UPANISHAD – 6

“Tat Twam Asi” – That Thou Art

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CHANDOGYA UPANISHAD – 6

“Tat Twam Asi” – That Thou Art

INTRODUCTION TO THE MAJOR HINDU TEXTS

by SWAMINI VIMALANANDAJI (the Class Acharya)

FOUR BASIC SCRIPTURES of Hinduism are the Srutis, Smritis, Puranas and Itihasas, and their authority is also in that order. The Srutis are the very foundation of Hinduism.

There is only one Veda, not four; they are presented in four volumes. The Vedas form the whole body of knowledge as revealed to the realized seers and Rishis.

The knowledge of the *Srutis* is not man-made. It is not a product of the thought of man. It is eternal in nature. Even if the physical book of Vedas is destroyed, this knowledge will arise again in man. It cannot be otherwise, since this knowledge is the very nature of the Truth. All who seek the Truth are bound to arrive at the same knowledge of the Self whatever be the path they have followed to get there.

Hindu scriptures did not focus on authorship of the various texts. To the Indian, the ideas were more important than the person. Through generations the same knowledge has been passed on from Guru to disciple – the knowledge has survived, although the names of those who kept it alive may not be remembered now.

The same attitude is seen in the Indian view of history. Dates and historical facts are never given greater prominence than the philosophical principles. To the Indian, it does not matter how ancient a text is – if it is true, it is acceptable to all societies at all times. Its validity is judged purely by its quality of being the Truth.

The *Smritis*, although secondary to the Vedas, are the “remembered” truths, recorded by realized seers. The Bhagavad Geeta is among the foremost of such Smritis. The Manu Smriti is another famous Smriti.

The *Itihasas* are records of great historical events that took place in the community. As already mentioned, the actual historicity was not as important as the message to be learnt from history. The *Ramayana* and *Mahabharata*, the two main Itihasas, are beautiful poetic compositions of the life of the society of those periods. These stories have permeated the very cells of Indian society up to this day. Richly interwoven with noble values, they depict the heights to which Vedic lifestyle can be translated into man’s life on earth.

And finally, we come to the *Puranas*. They are also termed as *Sambhava Pramana* because, as unbelievable as they may appear to us today, they speak of the “possibilities” that are inherent in man. What seems impossible to us now, was possible to the people of that age. Conversely, that which may have appeared impossible at that time, is seen to be possible today due to modern scientific advances. If we accept the latter statement, then why can we not accept the former as well?

Puranic stories are full of the interplay of divine and human forces. Some scenes take place in Heaven, others on Earth. The level of reality may differ, but the principles of Dharma stand the same. The Devatas who rule in heaven are depicted with characteristics

that indicate that the Devatas also were subject to the same human weaknesses, perhaps on a grander scale. All these stories, therefore, make room for great drama “in all the three worlds”. Their entertainment value for children is to be least under-estimated.

The Three Defects and Their Remedies

We recount here from our introduction to Prashna Upanishad the three main “manufacturer’s defects” in humanity:

- i) **Mal** – the impurities of the mind,
- ii) **Vikshepa** – the restlessness or tossing of the mind.
- iii) **Avarana** – the veil of Ignorance.

The means to overcome these defects are given in the Vedas, under three categories that match the above defects respectively:

- i) **Karma Kanda** – the performance of correct actions to eradicate *Mal*.
- ii) **Upasana Kanda** – meditational practices to eradicate *Vikshepa*.
- iii) **Jnana Kanda** – knowledge and understanding to eradicate *Avarana*.

The first leads us to the second, and the second leads to the third. It is fashionable today to *reverse* this order. This is, however, not the case. The first two Kandas prepare the seeker to be able to grasp the knowledge of the Self. This knowledge is by no means ‘theoretical’; it has the dynamism to eradicate Ignorance by its roots, and take one to the direct realization of the Self through meditation.

The Upanishads: (from the Introduction to Prashna Upanishad)

How many Upanishads are there? Strictly, the answer is ONE, but they appear in many volumes. Some say 108 volumes. Generally 10 are considered the major volumes. Some sources quote it as 11, adding the *Swetaswatara Upanishad* to it. The *Isavasya Upanishad* is usually the first to be studied.

How many Upanishads do we need to study to know the Truth? If the student is ripe, one is sufficient to get firmly established in the knowledge. The different Upanishads merely show the same truth from different perspectives.

Chandogya Upanishad:

This Upanishad is one of the top ten Upanishad volumes. It is considered to be a “major” Upanishad because a Bhashya has been written on it by Sri Adi Shankaracharyaji.

It appears in the Sama Veda, which is written in musical style. The word ‘Chandogya’ comes from ‘Chandas’ which refers to the meter of the verses in Samskrit literature. The Chandas of this Upanishad is very pleasing to hear, especially when sung. It is a book where poetic thoughts merge with poetic words to produce very pleasing poetry.

The *Chandogya Upanishad* consists of 8 Chapters. The first five deal with Karma Kanda and Upasana Kanda, and are not studied in this Course. The remaining three Chapters are Jnana Kanda in nature.

We restrict our study to Chapter Six of this Upanishad, where we encounter the sixteen Sections containing the enlightening dialogue between Sage Uddalaka and his son Svetaketu, who has just returned from his training at the Gurukula.

छान्दोग्य उपनिषद् – ६

CHANDOGYA UPANISHAD – Part 6

THE PEACE INVOCATION

From the Sama Veda

“Om Aapyaayantu Mamaangaani”

EVERY UPANISHAD IS preceded by a Peace Invocation taken from the Veda in which the Upanishad occurs. Chandogya Upanishad is from the Sama Veda.

मङ्गलाचरणम्

THE PEACE INVOCATION (from the Sama Veda)

ॐ । आप्यायन्तु ममाङ्गानि , वाक् प्राणश्चक्षुः श्रोत्रम् ।
अथो बलमिन्द्रियाणि च सर्वाणि ॥

सर्वं ब्रह्मोपनिषदं , माहं ब्रह्म निराकुर्या ।
मा मा ब्रह्म निराकरोत् , अनिराकरणम् अस्त्व- , अनिराकरणं मे ऽस्तु ॥

तदात्मनि निरते , य उपनिषत्सु धर्माः ।
ते मयि सन्तु , ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

1	<i>Om. Aapyaayantu mama angaani vaak praanash chakshuh shrotram atho balam- indriyaani cha sarvaani.</i>	<i>Om. May these grow vigorous in me: my limbs, speech and vital energies; my eyes and ears; and the strength in all my sense-organs.</i>
2	<i>sarvam brahma- upanishadam, maaham brahma niraakuryaan, maa maa brahma nirakarod, aniraakaranam astu, aniraakaranam me astu.</i>	<i>All is Brahman of the Upanishads; may I never deny Brahman; may Brahman never spurn me; may there be no denial of Brahman; may there be no spurning by Brahman!</i>
3	<i>tad- aatmani nirate, ya upanishatsu dharmaas, te mayi santu, te mayi santu.</i>	<i>Delighting in the Atman (Self), all the virtues sung by the Upanishads – May they repose in me, May they repose in me!</i>
4	<i>om shaantih shaantih shaantih!</i>	<i>Om Peace, Peace, Peace!</i>

1 A healthy body is a pre-requisite for the ideal life that is promoted by the Upanishads. Hence, the seers always invoked strength in the body, Pranas and the mind at the start of their study. This shows that the philosophy taught did not clash with holding a healthy attitude of respect towards the body and its functions. Vedanta is not an 'other-worldly' pursuit.

2 The student asks for the blessing of not forgetting the Goal; and he also asks that Brahman should not forsake him. Then the same is asked on behalf of all other seekers. The Vedic scholar always undertook his studies in a spirit of humble submission to the divine forces which function through his body and mind.

3 Upanishatsu Dharmah: "the Dharma in the Upanishads". This refers to *Sadhana Chatushtaya*, the four basic qualifications needed by a seeker on the path of Truth. Vairagya and Mumukshutwa are the two major steps in Sadhana Chatushtaya.

Te Mayi Santu: In these words the student says, "Please let this virtue be with me, at least while I am studying." The student realizes that he has imperfections. He prays to be free from their grip on him, even if for the few hours during studies.



Section 1:

(8 Verses)

The Thirst for KNOWLEDGE

HERE BEGINS THE Jnana Kanda portion of this Upanishad. From a desire-oriented life, we moved to a worship-oriented life, and now we come to the knowledge-oriented life. It is not knowledge of a secular kind, but knowledge of our true Self (*Twam*), which is the Self of all, and which is That Supreme Reality (*Tat*).

The Gurukula System – Cradle of Vedic Culture

The traditional Gurukula residential schools of Vedic times are highlighted in this verse. It shows the great value placed on education by the people of those times. The respect for knowledge is ingrained in Hindu culture. Learning, especially among the Brahmana section of the community was compulsory.

Verse 1.1: The Tradition of Studying

श्वेतकेतुर्हारुणेय आस ।

तं ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं ।

न वै सोम्यास्मत्कुलीनोऽननूच्य

ब्रह्मबन्धुरिव भवतीति

॥१.१॥

1	<i>Om. shvetaketuh ha aaruneyah aasa,</i>	<i>Om. Once upon a time there was one Shvetaketu, the grandson of Aruna.</i>
2	<i>tam ha pitaa uvaacha: shvetaketo vasa brahma-charyam;</i>	<i>His father (Uddalaka) said to him: "O Shvetaketu, my son, live the life of a Brahmacharin.</i>
3	<i>na vai somya asmat kuleenah ananoochya</i>	<i>Dear boy, never in our family is there, anyone who does not study,</i>
4	<i>brahma-banduh iva bhavati iti.</i>	<i>and who is a Brahmin in name only."</i>

1 We see the emphasis on "tradition" right from the word Go. From grandfather, Aruna, to his son, Uddalaka, and then to his son, Shvetaketu, the tradition must continue on to succeeding generations. Here is a family of a well-known saint or Rishi; how much more must this tradition be observed in his family!

2 The procedure is laid out in the tradition, and that is what is laid out here. The first stage of a human being's life is that of being a Brahmachari or studentship. Living the life of Brahmacharya meant sacrificing everything else in order to devote oneself fully to study. It applied to all in their formative years, from the age of around 6 to 20 years.

The father, Sage Uddalaka, has a rightful expectation that his son should also fall in line with this plan of life. But for some reason the boy is not showing much interest. He needs to be urged by his father to do so.

3-4 “Never in our family” could mean many generations of the known past. It shows the adherence to the system of learning.

Yet, the boy seems to be showing some resistance to study. Already 12 years old, he still has not gone to the Gurukula. The usual age to go there was around 6 years.

Brahma-Bandu: “Brahmin in name only”. The verse also brings to light the principle that being a Brahmin by birth does not entitle one to special social privileges. One had to be a Brahmin by learning and by developing virtuous qualities. That is what society would respect him for. To merely be a “name-sake” Brahmin was as good as useless.

At these Gurukulas, there were no vacations. The children came there for periods of up to 12 years. They did not visit their parents during that period. This was so that whatever was taught to them would not be undone by the home environment. In most cases, children tend to get spoiled by their parents during such vacations.

This shows how seriously education was taken in ancient India.

Verse 1.2: Shvetaketu Studies & Returns

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः
सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय ॥ ६.१.२॥

5	Sah ha dvaadasha varsha upetya chatur-vimshati varshah;	He, from the age of twelve years went till the age of twenty four; (to his teacher's house, the Gurukula)
6	sarvaan vedaan adheetya, mahaa-manaah, anuchaanamaani stabdhah, eyaaya ha.	having studied all the Vedas, full of conceit, feeling very learned, and proud, he returned to his home.

Verse 1.3: Father Gently Chides the Son

६ तं ह पितॄ-ओ-वाच - । श्वेतकेतो यन्-नु सोम्य-ए-दं ,
महा-मना अनूचानमानि स्तब्ध-ओ ऽस्-यु । ॥१.३॥

7	tam pitaa uvaacha: shvetaketo yat nu somya idam mahaa-manaah, anuchaanamaani, stabdhah asi;	His father said to him: “Shvetaketu, dear boy, I see now that full of conceit, feeling very learned, you have become proud.
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5 The boy, Shvetaketu, spends 12 years continuously at the Gurukula. When he returns, everything had gone to his head!

6 Besides the three afflictions that apply to all people in general (mentioned in the Introduction), there are three further afflictions which afflict one who has completed his studies. These are:

i) Fear of *forgetting* the knowledge that has been gained.

ii) Feelings of *inferiority and superiority* among those who know more or less.

iii) The feelings of *pride, stubbornness, arrogance, conceit* and so on due to a sense of knowing more than others.

7 Fortunately for him, he had a very aintly father, who was a realized saint. He knew of these weaknesses in his son, and, more importantly, he knew how to handle them. He did so in a direct yet very gentle way, in order to teach his son to hold the correct attitude.

Verse 1.4: Father Introduces the Spiritual Teaching

उत तमादेशमप्राक्ष्यः

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति

कथं नु भगवः स आदेशो भवतीति

॥१.४॥

8	<i>uta tam aadesham apraakshyah.</i>	<i>Did you ask for the following teaching.....</i>
9	<i>yena ashrutam shrutam bhavati amatam matam avijnaatam vijnaatam iti.</i>	<i>through which what is unheard becomes heard; what is unthought becomes thought; what is unknown becomes known?"</i>
10	<i>katham nu bhagavah sah aadeshah bhavati iti.</i>	<i>Shvetaketu asks his father: "Revered Father, of what nature is That teaching?"</i>

8 Seeing the effect of all the learning on his son, the father was more interested in what he had not learned. So he asks his son if he had learned the following:

9 The father raises the question of knowing “that by knowing which everything else becomes known.” The son is immediately curious to know – has he missed out on anything? That is the typical reaction of an ordinary person. He always wishes to keep abreast of knowledge only so that he feels more secure about it, and can maintain his stance of knowing more than others.

That there could be such knowledge would raise many problems – from a mundane point of view – for both teacher and student. Imagine the teacher’s confusion if he were to face a student who had this knowledge. It would be impossible to know how to teach such a pupil. Fortunately, as it turns out, this knowledge is of a totally different kind, and no such confusion is possible.

10 The boy’s reply shows something positive in him. It is not an arrogant reply. There is some interest in what his father is introducing to him. This greatly encourages the father to go on to the teaching itself...

THE TEACHING BEGINS

Verse 1.5: i) Example of Clay

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद् ।

वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्

॥१.५॥

The Father replies to Shvetaketu:

11	<i>yathaa somya ekena mrit-pindena sarvam mrin-mayam vijnaatam syaat;</i>	<i>Dear boy, consider this example: Through a single clod of clay, all that is made of clay becomes known;</i>
12	<i>vaachaa aarambhanam vikaarah naamadheyam mrittikaa iti eva satyam.</i>	<i>for, being based upon words, any change to the clay is but name, and the clay alone is real.</i>

Verse 1.6: ii) Example of Gold

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद् ।
वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥१.६॥

13	<i>yathaa somya ekena lohamaninaa sarvam lohamayam vijnaatam syaat;</i>	<i>Dear boy, just as through a single ingot of gold, all that is made of gold would become known;</i>
14	<i>vaachaa aarambhanam vikaarah naamadheyam loham iti eva satyam.</i>	<i>for, being based upon words, any change in the gold is but name, and the gold alone is real.</i>

Verse 1.7: iii) Example of Iron

यथा सोम्यिकेन नखनिकृन्तनेन सर्वं कार्णायसं विज्ञातं स्याद् ।
वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यम् ॥१.७॥

15	<i>yathaa somya ekena nakhani-krintanena sarvam kaarshnaayasam vijnaatam syaat;</i>	<i>Dear boy, just as through a single iron nail-cutter, all that is made of iron would become known;</i>
16	<i>vaachaa aarambhanam vikaarah naamadheyam krishnaayasam iti eva satyam.</i>	<i>for, being based upon words, any change in the iron is but name, and the iron alone is real.</i>

एवंसोम्य स आदेशो भवतीति

17	<i>evam somya sah aadeshah bhavati iti.</i>	<i>Such, dear boy, is that teaching.</i>
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11-16 The overall statement of this knowledge is given so that the boy can start thinking along the right lines. In the three examples given, the illustration is clear that the knowledge is all about going to the source of everything created. When the fundamental or root cause of a group of things is known, then it enables one to know everything that is connected to that group, as when the gold ornaments are known when the gold is known.

Similarly, Truth is like gold, and the objects of Creation are like the gold ornaments. Truth alone pervades the world. If it is known then the entire world is also known.

17 This is the main principle of Vedanta that is presented here at the very outset. The son has never heard of it. The next verse gives us his reaction...

Verse 1.8: Shvetaketu Admits Ignorance

न वै नूनं भगवन्तस्त एतदवेदिषु- , र्यद्ध्येतदवेदिष्यन्कथं मे नावक्ष्यन्निति
भगवांस्त्वेव मे तद्ब्रवीत्विति , तथा सोम्येति होवाच ॥१.८॥

18	<i>na vai noonam bhagavantah te tat avedishuh,</i>	<i>Shvetaketu replies: Surely, my revered teachers did not know that teaching,</i>
19	<i>yat hi etat avedishyan katham me na avakshyan iti.</i>	<i>for if they had known it, why should they not have told it to me?</i>
20	<i>bhagavaan tu eva me tat braveetu iti</i>	<i>However, revered Father, please teach it to me.</i>
21	<i>tathaa somya iti ha uvaacha.</i>	<i>“Be it so, dear boy,” said the Father.</i>

18-19 As one may expect from one who is “conceited and arrogant”, having just come out of the ‘university’ of his day, the son lays the blame on his teacher. It never occurs to him that his teacher may not have taught it to him because he did not have the capacity to receive it.

Conceit would have made the son think that he, of all the others in his class, being the most brilliant and outstanding pupil, would definitely have been told about this knowledge if the teacher had known it. How could it have been withheld from him?

20-21 However, the son is not shutting his mind from this knowledge. He wants it.

This seems to be the underlying ignorance which the father would have to address in their continuing conversation. The father would have certainly been alerted to the root of his son’s ignorance – his basic immaturity and self-conceit. **Humility and respect for one’s teachers are great values in life. A student with these values is greatly respected.**

The father, too, does not give up. He tries his very best to educate his son. In the sections that follow we see a build-up on this theme by which the highest Vedantic teaching is imparted to the boy Shvetaketu. Displaying great patience, the father painstakingly builds up on this knowledge, brick by brick, in his son’s limited mind.

इति प्रथमः खण्डः ॥

22	<i>iti prathamah khandah.</i>	<i>Here ends the first Section.</i>
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Section 2:

(4 Verses)

Birth of the THREE ELEMENTS

WE ARE PRESENTED in this section with a Theory of Creation. At the outset, we note that there is any number of these theories; every Upanishad presents a slightly different version. Some like the Aitareya Upanishad present a version completely out of the ordinary. The purpose of an Upanishad is not to establish the truth of its theory over another theory presented by another Upanishad.

Any theory can at best be an explanation to satisfy the *curiosity* of the mind. That is its only purpose, from the point of view of seeking enlightenment. The Rishi wants to take us *beyond* Creation, not *further* into Creation.

Therefore, if a theory satisfies, even if only temporarily, the intellect's desire to have some understanding of how creation began, then its purpose – to remove the aimless restlessness of the mind – would be served.

Verse 2.1: Two Opposing Theories

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत

॥२.१॥

1	<i>sat eva somya idam agre aaseet, ekam eva adviteeyam;</i>	<i>“Existence alone”, dear boy, was this in the very beginning, “One only, without a second”;</i>
2	<i>tat ha eke aahuh asat eva idam agre aaseet, ekam eva adviteeyam;</i>	<i>About that, some others (the Nihilists) say “Non-existence alone” was this in the very beginning, “One only, without a second”;</i>
3	<i>tasmaat asatah sat jaayata.</i>	<i>Thus, (so they claim,) from Non-existence arose whatever exists.</i>

In this context, Swamini mentioned to us that the Indian view is very accommodating. We can accept any theory on this basis. If the West says there was a ‘Big Bang’ at the start of creation that is accepted by Vedanta without any argument.

Vedanta asks, “Has the intellect's thirst been quenched?” If the theory alters to a ‘Small Bang’ after some research, that, too, would be acceptable. If scientists find that there was ‘No Bang’, then that will also be fine! Vedanta is absolutely broadminded on these proposed theories.

1 Vedantins, with their even-mindedness, look at even the Vedantic theories in the same light. Non-duality, “One, without a second”, is what the Vedantins adhere to as the Ultimate Truth. (more next verse)

2 The view of the Nihilists and a section of Buddhists is presented in this line. They claim that there was ‘Nothing’ in the beginning. (more next verse)

3 The deduction from this appears very queer to Vedantins – everything created came out of ‘Nothing’! This is the basic logic with which the Vedantins differ.

Vedanta’s response is given in the next verse.

Verse 2.2: Existence Theory Asserted

कुतस्तु खलु सोम्यैवंस्यादिति होवाच कथमसतः सज्जायेतेति ।

सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्

॥२.२॥

4	<i>kutah tu khalu somya evam syaat iti; ha uvaacha katham asatah sat jaayet iti</i>	<i>But how, indeed, dear boy, could it be so? Thus spoke (the father, Uddalaka). How could Existence arise from Non-existence?</i>
5	<i>sat tu eva aaseet, somya idam agre ekam eva adviteeyam.</i>	<i>Existence alone, indeed, there was. Dear boy, in the beginning (before Creation), “One alone, without a second”</i>

4 The initial problem is to reflect on how anything could arise from Nothing in the very beginning. The world is a conglomeration of the concepts of time, space, objects and their qualities, having names and forms. If anything is to be their initial Cause, it has to be something that does not possess these qualities; otherwise we would have to ask who created that Cause? To avoid this endless regression in logic, the Cause is said to be nameless, formless, timeless, spaceless and objectless.

5 With this logic, the original argument is asserted once again. This is a temporary position, used to make a start. Non-existence cannot logically co-exist with Existence. The purpose here is to make the student’s mind firm in the belief of an Existence before proceeding further. There is no use in starting by not believing in anything!

This Existence is said to be Non-dual, that is, one without a second. This is a very important principle in the Vedantic theory. It is meant to eliminate every *changing principle*. The Truth has to be something which never changes at all, even though that which comes from it may go through change all the time.

Opponents challenge this: “If the Cause is changless, how can it produce something which is changing? We are faced with the logical impossibility of anything called creation.”

Let us remind ourselves that these are simply theories to remove our doubts. The Vedantic teacher is not interested in a theory so much as he is in directing the student towards the Truth. He just needs something to arrest doubts in the mind of the student.

Vedanta gives its answer to this doubt in the next two verses...

Verse 2.3: How One Becomes Many – 1

तदैक्षत बहु स्यां प्रजायेयेति , तत्तेजोऽसृजत
तत्तेज ऐक्षत बहु स्यां प्रजायेयेति , तदपोऽसृजत ।
तस्माद्यत्र क्वच शोचति स्वेदते वा ,
पुरुषस्तेजस एव तदध्यापो जायन्ते

॥२.३॥

6	<i>tat aikshata bahu syaam prajaayeya iti; tat tejah asrijata;</i>	<i>That <u>Existence</u> willed: “May I become many, may I project Myself forth!” Existence then created Fire;</i>
7	<i>tat tejah aikshata bahu syaam, prajaayeya iti; tat apah asrijata;</i>	<i>That <u>Fire</u> willed: “May I become many, may I grow forth.” Fire then created Water;</i>
8	<i>tasmaat yatra kva cha purushah shochati svedate, vaa tat tejasah eva aapah adhijaayante.</i>	<i>Therefore, whenever a man grieves or perspires, then from that very fire waters are produced.</i>

Verse 2.4: How One Becomes Many – 2

तदैक्षत बहु स्यां प्रजायेयेति , तत्तेजोऽसृजत
तत्तेज ऐक्षत बहु स्यां प्रजायेयेति , तदपोऽसृजत ।
तस्माद्यत्र क्वच शोचति स्वेदते वा ,
पुरुषस्तेजस एव तदध्यापो जायन्ते

॥२.३॥

9	<i>taah aapah aikshanta, bahvyah syaama prajaayemahi iti; taah annam asrijanta,</i>	<i>Those <u>Waters</u> willed: “May we become many, may we grow forth.” The Waters then created Food.</i>
10	<i>tasmaat yatra kwa cha varshati, tat eva bhooyishtham annam bhavati; adbhyah eva annaadyam adhijaayate.</i>	<i>Therefore, wherever it rains, there alone in abundance does food grow; from that very water food for eating is produced.</i>

6, 7 & 9 Aikshata: Existence is said to have “seen, thought or willed” that It would become many and would like to grow forth. The same applies to the Elements as they are produced one after another in the above order.

The logical implication of such willing is that this Sat is not only Existence, but It is also *Consciousness*, for only something which is inherently conscious can have the ability to exert its will, to express itself in thought. Thus Sat is described as Existence-Consciousness.

Many explanations are put forth for this willing of Existence. Could it be that It was feeling too lonely? Could it be that it wanted to express Its potential power (Maya)? Could it be that it just wanted to have some sport, or Lila as it is called? Any or all of these may be taken to be correct, according to one’s inclinations.

8 & 10 These lines give illustrations of the logic behind the cause and effect relationship; first between Fire and Water, then between Water and Food.

The heat generated through sorrow causes our hot tears to flow; the heat generated through activity causes us to perspire. This explains in layman's terms the production of water from fire. When the rains come, the earth produces the food we need in order to live.

In this manner all the objects of the five senses came into being.

Characteristics of Creation – the Birth of Maya:

At this stage we bring in some conclusions (derived elsewhere in Vedantic literature):

i) **Appearance**: that if the material cause and the efficient cause of something is the same, then that thing is considered to be merely an *appearance*. We shall study the Nyaya logic for this at a later stage. For now, we use that conclusion to establish that this entire creation, which is conceived and created out of Existence due to Its power of willing, has to necessarily be merely an appearance only.

An example of something which has the same material cause and efficient cause within everyone's experience is dream. It is produced entirely in the mind of the dreamer. The two causes (Upadana and Nimitta, that is, material and efficient causes) are the same. Hence, dream is regarded to be merely an appearance, a figment of imagination.

ii) **Opposite**: What are the characteristics of this projection of the Will of Sat? The Advaitic theory that explains this goes by the name *Vivarta Vada*, which says that any such emerging effect has to be "opposite" to Sat. Whatever Sat is, this projection has to be the very opposite of It in characteristics. This applies to everything that has the same material cause as well as efficient cause.

Putting these two principles together, we see that every appearance of Sat is the very opposite of it. Sat is "nameless, formless, timeless, spaceless and objectless". Creation is "with name, form, time, space and object". Thus is conceived the birth of the great **Principle of Maya** which stands in stark contrast to the definition of Sat or Pure Existence.

A Note on the Three Elements - Fire, Water and Food (Earth):

In this text, for simplicity's sake, the Rishi has adopted the 3-Element model for creation instead of the usual 5-Element. Space and Air are not included by Rishi Uddalaka. However, they are to be considered as included in the other three elements.

This is only a matter of convention. There is no absolute rule governing these conventions. The important point is that the *Logic* remains unaffected. Adding the other two elements would merely have added to the bulk of the text without extra meaning.

The three elements are:

i) **Tejas – the Fire Element**: With the creation of Fire, the first Form came into being. Forms are related to the sense of sight.

ii) **Aapah – the Water Element**: Water was created from Fire. When water was created, the first Taste came into being. Taste relates to the tongue.

iii) **Annam (Prithvi) – the Food (Earth) Element**: Food was created from Water. When Food (or Earth) was created, the first smell came into being, which relates to the nose. Space and Air, if included, would have covered the sense of hearing and touch respectively.

Thus far we have seen the creation of the three basic Elements from which the rest of creation is built. These are inert elements. In order for further growth or expansion of creation to take place, another major ingredient is needed – and that is **LIFE**. The sentiency factor is provided when Life enters the three elements.

This is taken up in the next Section.

इति द्वितीयः खण्डः ॥

11 *iti dviteeyah khandah.*

Here ends the second Section.



Section 3:

(4 Verses)

The Origin of LIFE

LIVING BEINGS ARE THE Lord's special manifestation. Objects which are not living beings are said to be inert, unconscious things which cannot express thoughts, cannot feel emotions, and cannot express any form of motion. Only living beings in whom LIFE exists are conscious to be able to think, feel and act. For the Lord's purposes, whatever that may have been as described earlier, it was necessary to have conscious living beings in His creation.

We begin by establishing the broad categories of species which go to make up the living beings that populate our world.

Verse 3.1: Classification of Living Beings

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त-
याण्डजं जीवजमुद्भिज्जमिति

॥३.१॥

1	<i>teshaam eshaam bhootaanaam treeni eva khalu beejaani bhavanti</i>	<i>Of the aforesaid beings there are only three origins:</i>
2	<i>aandajam jeevajam udbhijam iti</i>	<i>i) those born from eggs; ii) those born from living beings; iii) those born from sprouts or seeds.</i>

The Art of Classification:

It is interesting to observe that the Rishis were very good at classifying information about this Universe. They always created categories for every possible aspect of creation. Their manner of classification showed how extremely observant they were, for their grouping skill was immaculate. They had the knack of setting up the minimum categories needed for any manifestation.

In the last section, where we dealt with the inert world of objects, five categories covered all the varieties of objects, each one relating to one of the five senses.

1-2 Now we have the three categories in which Life is breathed into objects. All living beings fall into one of these three categories:

- i) **Andajam:** born of eggs.
- ii) **Jeevajam:** born from wombs, i.e. living beings.
- iii) **Udbhijam:** born from seeds.

Swamini told us of another interesting classification from her science teacher. He taught that the sense of sight had three categories: In ants it was one-dimensional; ants can

only see in straight lines. In cockroaches it was two-dimensional; they only see flat surfaces. And in animals and humans it is three dimensional, which includes depth as well.

An Analogy for the Expression of LIFE:

Since this is a vital part of the build-up of the main purpose of this text, Swamini spent much time to explain to us the origins of Life, and how we may use the following analogy from science to help us to understand what Life is:

	1	2	3	4
THE ANALOGY	Electricity	Light	Filament	Bulb
THE APPLICATION	God / Atman / Consciousness / Paramatman	LIFE or PRANA	Subtle Body (Mind, Intellect)	Gross Body

AN ANALOGY TO EXPLAIN LIFE

In the table, items 1 to 4 are in descending order of subtlety.

From the above table, we can make the following two parallel statements:

- i) **Light** is the manifestation of Electricity through the medium of a filament in a bulb.
- ii) **Life** is the manifestation of Consciousness through the medium of the subtle body, in the gross body.

Hence, we understand that Life is a special manifestation of God in this universe, which is otherwise largely inert or gross. The subtle body differentiates living beings from inert objects. The subtle body has 17 components, the foremost of which is the **Intellect**. The others are the mind, the 5 Pranas, 5 organs of knowledge and 5 organs of action.

Verse 3.2: The Lord's Proposal

सेयं देवतैश्चत हन्ताहमिमास्तिस्रो देवता
अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति
तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति

॥३.२॥

3	<i>saa iyam devataa aikshata, hanta aham imaah tisrah devataah,</i>	<i>That Supreme Deity (Existence) willed, "Well, I, into these three elements, (fire, water, earth)</i>
4	<i>anena jeevena aatmanaa anupravishya naamaroope vyaakaravaani iti.</i>	<i>through this living individual being (Jiva), shall enter into them; and shall manifest as names and forms.</i>
5	<i>taasaam trivritam, trivritam eka-ekaam karavaani iti.</i>	<i>Then each of these threefold elements, I shall divide further by Triplication."</i>

There are two parts to this section, running parallel with each other: i) The first is the Lord's Entry as LIFE into living beings ; ii) the second is the Process of Triplication of the three subtle Elements into three gross elements.

3-4 The Lord decides to enter into living beings as Life. This is *Pravesha Shruti*.

We say 'entered' with caution, as the Lord is already there! – He is everywhere. This is simply to be understood as meaning he made a “Special Entry” by coming in as Life. No longer are those particular objects inert matter, but they are living beings, capable of expressing something of the Lord through them. This is the explanation for the words in the Bible, “*God made man in His own image.*”

Life is One, Living Beings are Many:

How do we understand that Life is One?

The following example was given in class: A bucket without water is lying in the sun. We do not see any reflection of the sun in it; in other words it resembles inertness. When water is placed in it, this is equivalent to introducing the subtle body intellect into the gross bucket. It begins to reflect the brightness of the sun. If it is still and clean, the water will reflect perfectly the whole sun as it is. The example perfectly fits what happens when our intellect is purified and our mind is stilled of all thoughts. In that condition we, too, become perfect channels to reflect the full glory of God.

The message of this verse is more than what is understood by the words. It is this: LIFE is One, though its reflections may be many – as many as there are “mirrors” to reflect it. These reflections may vary considerably from one to another due to the differences in the subtle body instrument that dwells in the gross body.

It is the subtle body equipment that makes one person different from another, one creature different from another. It makes the tiger vicious and the cow calm and docile. Using the earlier analogy of the light bulb, the manifestation of Life depends on the clarity of the filament. The light of Life is the same, but the intensity varies depending upon the strength and clarity of the intellect reflecting it.

5 The second part is the **Procedure of Triplication** by which the Lord intends to create the physical gross elements.

Verse 3.3: *The Lord's Execution*

सेयं देवतेमास्तिस्रो देवता
अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत्
तासां त्रिवृतं त्रिवृतमेकैकामकरोद्
॥३.३॥

6	<i>saa iyam devataa imaah tisrah devataah,</i>	<i>Then this Being (Existence), into these three Elements, (literally 'gods')</i>
7	<i>anena eva jeevena aatmanaa anupravishya naamaroope vyaakarot.</i>	<i>through this living individual being (Jiva), made Its entry into them; and manifested as names and forms.</i>
8	<i>taasaam trivritam, trivritam eka-ekaam akarod.</i>	<i>Then each of these threefold Elements, It divided each further by Triplication.</i>

6-8 This entire verse is almost a repeat of the last verse, except that we move from the Lord's intention to do as He states, to the actual execution of His intent.

What could be the time lag between the two? That would be interesting analysis for the scientific world, but for the spiritual seeker the answer he would accept is “Instantly”.

The moment the Lord Wills, the execution is instant – which is very much like the modern trend of producing ‘instant’ coffee, instant telecommunication, instant TV, etc. Perhaps the new generation will find a way to obtain instant God-realisation some day!

We note that details are deliberately left out of the text. What a storm of discussion it would have created! “Some things are better left unsaid,” thought the wise Rishi.

The Process of Triplication

8 The same logic of grossification, as in *Tattwa Bodha*, applies in Triplication. Each element is divided into two equal parts. One half is retained in the element. The other half is divided into two portions and each of these is swapped with the similar portion of the other two elements. Thus, for example, the subtle element of fire, becomes the gross element of fire when it retains one half of itself and swaps a quarter of itself with a quarter portion of subtle water and another quarter of itself with a quarter portion of subtle earth.

Thus the gross elements are not pure. Each of them contains a quarter of the other elements and only half of its original element. These gross elements become the building blocks to build up the gross body of all living beings. It is into this gross body that “the Deity of Life” enters, as described in these two verses.

Verse 3.4: Conclusion – the Process of Triplication

यथा तु खलु सोम्येमास्त्रिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति
तन्मे विजानीहीति ॥३.४ ॥

9	<i>yathaa tu khalu somya imaah tisrah devataah trvrit trivrit eka-ekaa bhavati</i>	<i>Thus, dear boy, how each of these three elements becomes threefold, dividing themselves further into three parts,</i>
10	<i>tat me vijaaneehi iti.</i>	<i>that from me you have now known.</i>

9-10 Clearly, the Rishi has consciously omitted all mention of the details, for a good reason as we have already discussed.

The Lord’s entry into all living beings has just taken place. The creation of the gross elements from the subtle elements through the complex process of Triplication has just taken place. Now what?

After the party that will surely be held somewhere up in the heavens, the Lord will have other things to see to. This whole universe has to take shape, and it’s a huge task. He will need to get every possible Deity on the job of designing it and constructing it.

That is where we go from here.

इति तृतीयः खण्डः ॥

11	<i>iti triteeyah khandah.</i>	<i>Thus ends the third Section.</i>
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Section 4:

(7 Verses)

Effects in the GROSS WORLD

GROSS ELEMENTS FORM the basis of the gross manifestation of the universe. This section describes how, within the gross manifestation, there are certain indications of the original three subtle elements. Let us not forget that the purpose of this entire section is to help us detect the presence of the Supreme Self underlying the gross manifestation. The Upanishad's motive is to lead us upward, not to stagnate where we are.

We now take a glimpse at how the Effects begin to proliferate in the Gross World.

The first four verses describe a method by which we can detect the original components elements of objects. The first verse gives the general principle using fire itself as the example; the next three take a specific example in which Fire predominates, since fire (form) is the first manifestation from the subtle Elements to our senses.

Verse 4.1: Essential Truth of the Three Elements

यदग्ने रोहितंरूपं तेजसस्तद्रूपं
यच्छुक्लं तदपां यत्कृष्णं तदन्नस्या-
पागादग्नेरग्नित्वं वाचारम्भणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥४.१॥

1	<i>yat agne rohitam roopam tejasah tat roopam;</i>	<i>In FIRE, the red colour is the form of fire;</i>
2	<i>yat shuklam tat aapam; yat krishnam tat annasya;</i>	<i>that which is white belongs to WATER; that which is black belongs to FOOD.</i>
3	<i>apaagaat agneh agnitvam vaachaa aarambhanam</i>	<i>Thus vanishes the quality of fire from fire; for, based upon words,</i>
4	<i>vikaarah naamadheyam treeni roopaani iti; eva satyam.</i>	<i>all modifications are but name and the three forms. This alone is the Truth.</i>

Verse 4.2: Truth About the Sun

यदादित्यस्य रोहितंरूपं तेजसस्तद्रूपं
यच्छुक्लं तदपां यत्कृष्णं तदन्नस्या
पागादादित्यादादित्यत्वं वाचारम्भणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥४.२॥

5	<i>yat aadityasya rohitam roopam tejasah tat roopam;</i>	<i>In the Sun, the red colour is the form of fire;</i>
6	<i>yat shuklam tat aapam; yat krishnam tat annasya;</i>	<i>that which is white belongs to water; that which is black belongs to food.</i>
7	<i>apaagaat aadityaat aadityatvam vaachaa aarambhanam</i>	<i>Thus vanishes the quality of sun from sun; for, based upon words,</i>
8	<i>vikaarah naamadheyam treeni roopaani iti; eva satyam.</i>	<i>all modifications are but name and the three forms. This alone is the Truth.</i>

Verse 4.3: Truth About the Moon

यच्छन्द्रमसो रोहितंरूपं तेजसस्तद्रूपं
यच्छुक्लं तदपां यत्कृष्णं तदन्नस्या-
पागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥४.३॥

9	<i>yat chandramasah rohitam roopam tejasah tat roopam;</i>	<i>In the Moon, the red colour is the form of fire;</i>
10	<i>yat shuklam tat aapam; yat krishnam tat annasya;</i>	<i>that which is white belongs to water; that which is black belongs to food.</i>
11	<i>apaagaat chandraat chandratvam vaachaa aarambhanam</i>	<i>Thus vanishes the quality of moon from it; for, based upon words,</i>
12	<i>vikaarah naamadheyam treeni roopaani iti; eva satyam.</i>	<i>all modifications are but name and the three forms. This alone is the Truth.</i>

Verse 4.4: Truth About Lightning

यद्विद्युतो रोहितंरूपं तेजसस्तद्रूपं
यच्छुक्लं तदपां यत्कृष्णं तदन्नस्या-
पागाद्विद्युतो विद्युत्त्वं वाचारम्भणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥४.४॥

13	<i>yat vidyutah rohitam roopam tejasah tat roopam;</i>	<i>In lightning, the red colour is the form of fire;</i>
14	<i>yat shuklam tat aapam; yat krishnam tat annasya;</i>	<i>that which is white belongs to water; that which is black belongs to food.</i>
15	<i>apaagaat vidyutah vidyuttvam vaachaa aarambhanam</i>	<i>Thus vanishes the quality of lightning from it; for, based upon words,</i>
16	<i>vikaarah naamadheyam treeni roopaani iti; eva satyam.</i>	<i>all modifications are but name and the three forms. This alone is the Truth.</i>

1-16 The examples, which all have Fire as the predominant Element, illustrate how the three Elements may be detected in all objects. Due to the process of Triplification, the

other two Elements are also present in them all. The verses apply equally to other objects in which Water or Food may be the dominant Element. We are taught how they may be detected although they may not be the predominant quality in the objects.

- i) **Fire** is detected by the redness of an object;
- ii) **Water** is detected by the whiteness of an object;
- iii) **Food** is detected by the blackness of an object.

In this manner, Sage Uddalaka directs the attention of Shvetaketu on the essence underlying each object in creation. By taking our minds away from the physical or external qualities of name and form, we are guided to see the presence, first of the invisible subtle Elements, and next of SAT (last line of each verse), the absolute Existence behind all three Elements. In this manner the theme of this text, **“Tat Twam Asi”**, is kept uppermost in our minds.

Vaachaa Arambhanam: “based on words”; The four objects are named fire, sun, moon and lightning. A keen student, following the instructions of the Rishi, will find that these are merely names, and that in reality, all four objects have only the three Elements.

Vikaarah Naamadheyam: “modifications are but name”; by extending the above to all objects, we see that all modifications (objects) are essentially only different in *name*. All of them boil down to three Elements.



Treeni Roopaani: “three forms”. If we take a modern example of a colour TV, we can be seeing a colour picture with innumerable shades of different colours. When closely examined, we will notice that whatever the colour we see appearing on the screen, it is essentially made up of only three colours of tiny dots – blue, green and red. A combination of these three dots produces any colour one desires.

The same applies to objects. Any object can be broken down to its three basic ingredients of redness, whiteness and blackness, just like the dots of the TV picture.

When we view the world in this new light, we find that the “colour picture” disappears and only the three dots remain! A TV technician will be more interested in the dots than the picture. Likewise, a spiritual seeker will be more interested in the three Elements than the multiple objects.

Eva Satyam: “Truth alone exists.” Finally, even the three Elements have to be transcended, and the student should learn to see Pure Existence alone in everything.

The 3 dots on the TV screen, when examined at a deeper level, are found to be one single white colour; when refracted through a prism, that single colour gets split into many other colours like a rainbow. That white light represents the Non-dual Truth of Existence.

Verse 4.5: “Nothing Else to be Known”

एतद्ध स्म वै तद्विद्वांस आहुः पूर्वे
महाशाला महाश्रोत्रिया
न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति
ह्येभ्यो विदांचक्रुः

॥४.५॥

17	<i>etat ha sma vai tad vidvaamsa aahuh poorve,</i>	<i>It was indeed on knowing this process that the ancients spoke the following –</i>
18	<i>mahaashaalaa mahaashrotriyaa;</i>	<i>(the ancients being) the great householders and the great Vedic scholars –</i>
19	<i>nah na adya kashchana ashrutam, amatam, avijnaatam udaaharishyati iti</i>	<i>“To us, at present, there is nothing unheard, unthought or unknown, that anyone can point out.”</i>
20	<i>hi ebhyah vidaanchakruh.</i>	<i>For from these they understood everything.</i>

17-18 Knowing one drop of the ocean is sufficient for us to know the whole ocean. The same reasoning applies here to the claim by the Vedic scholars. What is that claim?

19-20 They claimed that could know everything about any object with a sound understanding of the process of Triplication. This is equivalent to the TV technician saying, “With a knowledge of adjusting the 3 dots, I can produce any colour under the sun!” – and he will not be exaggerating at all.

These claims by the Rishis are very scientific, based on sound knowledge and well thought out fundamental principles. To the modern student, they may sound far-fetched but upon close examination we find that they are true.

The Golden Period of Indian Civilisation

The “ancient great householders and scholars” is a phrase that sounds unusual but it refers to that golden period in Indian history, perhaps even pre-dating the Vedic culture, when men led perfect lives even as householders. The Rishis were householders, with families, yet they had their senses under perfect control, so much so that they were able to attain the peaks of spiritual perfection.

The same may be said of the scholars of that time. Learning was taken so seriously and with such a noble attitude and humility, that the vain scholar was rarely heard of. A scholar was invariably humbled by the wisdom he learnt. True knowledge makes one truly humble.

Verse 4.6: Summary of the Main Principle

यदु रोहितमिवाभूदिति
तेजसस्तद्रूपमिति तद्विदांचक्रु-
र्यदु शुक्लमिवाभूदित्य-
पांरूपमिति तद्विदांचक्रु-
र्यदु कृष्णमिवाभूदित्य-
न्नस्य रूपमिति तद्विदांचक्रुः

॥४.६॥

21	<i>yat u rohitam iva abhoot iti tejasah tat roopam iti tat vidaanchakruh;</i>	<i>Whatever else appeared red thus, as the colour of subtle <u>Fire</u> thus did they understand it to be.</i>
22	<i>yat u shuklam iva abhoot iti apaam roopam iti tat vidaanchakruh;</i>	<i>Whatever else appeared white thus, as the colour of subtle <u>Water</u> thus did they understand it to be.</i>
23	<i>yat u krishnam iva abhoot iti annasya roopam iti tat vidaanchakruh;</i>	<i>Whatever else appeared black thus, as the colour of subtle <u>Food</u> thus did they understand it to be.</i>

21-23 The entire discussion point of this section is summarized neatly in these three Padas. The confidence of the Rishi is seen in the symmetry of the presentation.

All truths are very simple. They lend themselves to clear, simple presentation. It is falsehood that can be very complicated to express!

Verse 4.7: Introduction to the HUMAN BODY

यद्विज्ञातमिवाभूदित्येतासामेव देवतानां
समास इति तद्विदांचक्रु-
र्यथा तु खलु सोम्येमास्तिस्रो देवताः
पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति
तन्मे विजानीहीति

॥४.७॥

24	<i>yat u avijnaatam iva abhoot iti etaasaam eva devataanaam</i>	<i>Whatever else appeared to be unknown, of these very Elements alone</i>
25	<i>samaasah iti tat vidaanchakruh;</i>	<i>are they a combination; that is how they understood it to be.</i>
26	<i>yathaa tu khalu somya imaah tisrah devataah,</i>	<i>But indeed, dear boy, how each of these three Elements,</i>
27	<i>purusham praapya trivrit, trivrit eka-ekaa bhavati</i>	<i>on reaching <u>MAN</u>, become threefold and divide themselves further into three parts,</i>
28	<i>tat me vijaaneehi iti.</i>	<i>know that from me now.</i>

24-25 The basis of the entire gross manifestation has thus been well concluded with the firm assertion that their underlying Cause, the three subtle Elements, is not hard to discern, provided one has the knowledge of how to detect their presence in gross objects.

26-27 The **Human Being** is the crown of Creation, the most advanced and complex among all living beings. We put aside all other objects of this world and bring our mind's attention to focus upon this grandest of all creations. The experience of "Tat Twam Asi" is possible only for the human being. **28** This becomes the topic of the next Section.

इति चतुर्थः खण्डः ॥

29	<i>iti chaturthah khandah.</i>	<i>Here ends the fourth Section.</i>
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Section 5:

(5 Verses)

Effects in the HUMAN BODY

WE REMAIN WITH our theme of studying the Effects of Sat, i.e. the projection of Creation. But we now take a look at a very specialized form of that projection – the **Human Body**. In the next three verses respectively, we see the effects of the Triplication process as it applies to the Human Body.

Verse 5.1: The Triplication of Food

अन्नमशितं त्रेधा विधीयते ।
तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति
यो मध्यमस्तन्मांसं , योऽणिष्ठस्तन्मनः

॥५.१॥

1	<i>annam ashitam tredhaa vidheeyate;</i>	<i>FOOD, when eaten, becomes divided into three parts:</i>
2	<i>tasya yah sthavishtah dhaatuh tat pureesham bhavati;</i>	<i>i) That which is its grossest ingredient becomes the faecal matter;</i>
3	<i>yah madhyamah tat maamsam yah anishthah tat manah.</i>	<i>ii) its middling part becomes flesh; iii) its subtlest part becomes the <u>MIND</u>.</i>

1 The process of Digestion plays a most crucial role in converting the gross elements which food is made of into its original subtle elements. By doing this it extracts the necessary subtle energy needed to keep the mental processes alive. The gross aspect is discarded as faeces, whilst the intermediate portion is used to build up the flesh.

We can experiment, (within limits) on how different foods can affect the mind differently. Due to the grossness in meat, it is not recommended for Yogic Sadhana.

2 Tamasic foods are virtually eliminated entirely from the system. Tamasic foods do not give even physical vitality, let alone mental energy. People who eat much Tamasic foods will find that their faeces are large in volume. A Sattwic person's faeces are very scant in comparison.

3a For body-building, Rajasic foods are consumed to build up the muscles and flesh.

3b Sattwic foods are strongly recommended in the scriptures for spiritual practices, because they provide a rich source of subtle energy for the mind.

Verse 5.2: The Triplication of Water

आपः पीतास्त्रेधा विधीयन्ते ।
तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति ,
यो मध्यमस्तल्लोहितं , योऽणिष्ठः स प्राणः

॥५.२॥

4	<i>aapah peetaah tredhaa vidheeyate;</i>	<i>WATER, when drunk, becomes divided into three parts:</i>
5	<i>taasaam yah sthavishtah dhaatuh tat mootram bhavati;</i>	<i>i) What is its grossest ingredient becomes the urine;</i>
6	<i>yah madhyamah tat lohitam; yah anishthah sah praanah.</i>	<i>ii) its middling part becomes blood; iii) its subtlest part becomes the PRANA.</i>

4 We should drink plenty of water as a regular daily habit, especially upon getting up from bed. The early morning period is the cleansing phase for the body. Water is of great help at this time.

5 Mootram: “urine”; is produced from the *Tamasic* portion of the water element. It is a well-known practice in Ayurveda to prescribe drinking one’s urine. Known as the “Water of Life”, it is said to be extremely beneficial to sufferers of diseases. The theory is quite elaborate, but in a nutshell the science is based on using the body as a filter medium.

6a Lohitam: “blood”; is vital to the toning up of every organ of the body. Good, healthy blood is a sign of good overall health. A blood test result tells the doctor almost everything about the condition of the body organs. Blood represents the *Rajasic* energy within the body.

6b Praanah: “Life-force”. Water is Life is literally a truism. The *Sattwic* portion of water produces the Prana that energises or enlivens the body. For this reason perhaps, it is the common Indian tradition to always give a glass of water to a guest when he arrives. We are giving him Life. This is done without the need to ask the guest. It is the culture in India to do so without even asking the person.

Verse 5.3: The Triplication of Fire

तेजोऽशितं त्रेधा विधीयते ।
तस्य यः स्थविष्ठो धातुस्तदस्थि भवति ,
यो मध्यमः स मज्जा , योऽणिष्ठः सा वाक्

॥५.३॥

7	<i>tejah ashitam, tredhaa vidheeyate;</i>	<i>FIRE, when consumed, becomes divided into three parts:</i>
8	<i>tasya yah sthavishtah dhaatuh tat asthi bhavati;</i>	<i>i) What is its grossest ingredient becomes the bones;</i>
9	<i>yah madhyamah tat majjaa; yah anishthah saa vaak.</i>	<i>ii) its middling part becomes marrow; iii) its subtlest part becomes SPEECH.</i>

7 How do we *eat* fire? Fire is eaten through foods such as *ghee*, oil or fat. These provide the body with carbohydrates which are burnt or ‘fired’ to produce energy. They are fuel for the body to produce body-heat.

8 Raw ghee ensures that the bones are of sound structure. It is a fallacy to think that ghee makes one fat.

9a The association between ghee and obesity comes due to the large amount of ghee used in making sweetmeats. In the process of making sweetmeats the ghee is overheated. This robs it of its health-giving property, and makes it saturated fat. That causes the obesity. If the ghee were taken in its raw state that would never happen.

9b The subtle portion of ghee becomes speech. Here we see how people who are in professions which require them to speak a lot benefit from increasing their intake of ghee. Those who give many lectures will find that their voice becomes very strong and powerful if they take extra quantities of ghee with their food.

Verse 5.4: Summary – the Subtlest Effects

अन्नमयंहि सोम्य मनः आपोमयः प्राणस्तेजोमयी वागिति ॥५.४॥

10	<i>hi somya, annamayam manah; aapomayah praanah; tejomayee vaak iti.</i>	<i>Hence, dear boy, (take note of these subtlest effects) MIND is made up of Food; PRANA is made up of Water; and SPEECH is made up of Fire.</i>
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Verse 5.5: Shvetaketu Wants More Clarity

भूय एव मा भगवान्विज्ञापयत्विति ।
तथा सोम्येति होवाच

॥५.५॥

11	<i>bhooyah eva maa bhagavaan vijnaapayatu iti.</i>	<i>Shvetaketu asks: “Revered Sir, won’t you again explain it to me?”</i>
12	<i>tathaa somya iti ha uvaacha.</i>	<i>The father replies: “Be it so, dear boy.”</i>

General Remarks About One’s Food

Vigour and vitality are a function of the type of food we eat.

The knowledge of these influences over us was so advanced in Vedic times that we are even told of the influence of food coming through the one who cooks the food. For this reason, Yoga students are to eat strictly only what is prepared for them in the Ashram of their Guru. It is a common rule among spiritual aspirants even today not to eat cooked food purchased from a shop, but to cook it oneself.

In Indian tradition we see great care taken on the materials used for cooking, the cleanliness of the kitchen (e.g. footwear is not allowed in most kitchens in India), and the person who is to do the cooking. In Aurobindo Ashram, those that work in the kitchen are senior disciples with very Sattwic temperaments.

If we go into the science of food a bit more, we find that even the money used to purchase the food has an effect. If the wealth is hard-earned, the food purchased with it has

more beneficial ingredients. It has more Sattwa. Wealth that is not really earned, such as money won in a lottery, will taint the food bought with it accordingly. It will not be so vitalizing, and will bring disease in its wake, etc.

The *Geeta* advises us to eat a balanced diet in right proportions. Our food must be *rasya* (juicy), *snigdha* (with ghee), *sthira* (nutritive) and *hridya* (pleasing to the senses).

इति पञ्चमः खण्डः ॥

13 *iti panchamah khandah.*

Here ends the fifth Section.



Section 6:

(6 Verses)

The Sublest EFFECTS

PERHAPS, DURING HIS TIME at the Gurukula, Shvetaketu had not learnt sufficiently about the subtle aspects of food, water and fire. In this section his father, Sage Uddalaka, explains just the subtlest effects of all the three Elements.

A new simile is introduced at first, but thereafter, the text repeats what the previous Section has already taught, except that the gross and intermediate effects are not mentioned here.

Verse 6.1: *Simile of Curd ⇌ Butter*

दध्नः सोम्य मथ्यमानस्य
योऽणिमा स उर्ध्वः समुदीषति । तत्सर्पिर्भवति ॥६.१॥

1	<i>dadhnah somya mathya-maanasya</i>	<i>Dear boy, of the <u>CURD</u> that is being churned,</i>
2	<i>yah anima sah oordhvah samudeeshati tat sarpih bhavati.</i>	<i>that which is the subtlest part rises upwards, and becomes clarified BUTTER.</i>

Verse 6.2: *1. Food ⇌ Mind*

एवमेव खलु सोम्यान्नस्याशयमानस्य
योऽणिमा स उर्ध्वः समुदीषति । तन्मनो भवति ॥६.२॥

3	<i>evam eva khalu somya annasya ashya-maanasya</i>	<i>In the same way, dear boy, of the <u>FOOD</u> that is being eaten,</i>
4	<i>yah anima sah oordhvah samudeeshati tat manah bhavati.</i>	<i>that which is the subtlest part rises upwards, and becomes the MIND.</i>

Verse 6.3: *2. Water ⇌ Prana*

अपांसोम्य पीयमानानां ।
योऽणिमा स उर्ध्वः समुदीषति । सा प्राणो भवति ॥६.३॥

5	<i>apaam somya peeyamaanaanaam</i>	<i>Dear boy, of the <u>WATER</u> that is being drunk,</i>
6	<i>yah anima sah oordhvah samudeeshati saa praanah bhavati.</i>	<i>that which is the subtlest part rises upwards, and becomes the PRANA.</i>

Verse 6.4: 3. Fire ⇔ Speech

तेजसः सोम्याइयमानस्य ।

योऽणिमा स उर्ध्वः समुदीषति । सा वाग्भवति

॥६.४॥

7	<i>tejasah somya ashyamaanasya</i>	<i>Dear boy, of the <u>FIRE</u> that is being burnt (literally 'eaten'),</i>
8	<i>yah anima sah oordhvah samudeeshati saa vaak bhavati.</i>	<i>that which is the subtlest part rises upwards, and becomes SPEECH.</i>

1-2 Dadhna-Sarpi: From Curd to Butter. The butter was always in the curd, but it could not be seen until the process of churning took place. The churning separated the butter.

3-4, 5-6 & 7-8 Annasya to Manah; Apaam to Praanah; Tejasah to Vaak: The transformation of food into mind; of water into the life-force; and of fire into speech – all these transformations within the human body illustrate the subtlest effects produced by the three respective Elements.

Although these processes are applicable even to the intermediate and gross level transformations mentioned in the previous section, here we are only interested in the subtlest level, as that alone is applicable in the case of the Self, which follows:

Application of These Similes:

Although not explicitly mentioned in the text, the application is understood to be the similar relationship between the Jiva and the Self. The Self exists throughout the Jiva, but it is not known or experienced as the Self until the Jiva undergoes a process of purification through rigorous Sadhana. Only then, when the Jiva gets purified of all the dross accumulated over many births, can the Self be experienced.

Verse 6.5: Conclusion – the Subtlest Effects

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति

॥६.५॥

9	<i>annamayam hi somya manah aapomayah praanah tejomayee vaak iti.</i>	<i>Hence, dear boy, <u>MIND</u> is made up of <u>food</u>; <u>PRANA</u> is made up of <u>water</u>; and <u>SPEECH</u> is made up of <u>fire</u>.</i>
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Verse 6.6: Shvetaketu Wants More Clarity

भूय एव मा भगवान्निज्ञापयत्विति ।

तथा सोम्येति होवाच

॥६.६॥

10	<i>bhooyah eva maa bhagavaan vijnaapayatu iti.</i>	Shvetaketu again asks: “Revered Sir, further explain it to me.”
11	<i>somya tathaa iti uvaacha ha.</i>	The father replies: “Be it so, dear boy.”

Shvetaketu Vis-à-vis Nachiketas:

Swamini chose this as a good point to compare the two students, Shvetaketu and Nachiketas (see *Katha Upanishad*).

Shvetaketu was a good/average student whom we can identify with. He is very much like the typical student of today. He may have his weaknesses of being “conceited and arrogant” – like most of us – but he was also very keen to learn. He asked questions openly, without hesitation. For this reason his father never refused to answer his questions, and always addressed him endearingly as “**Somya**”.

Then there is Nachiketas whom Lord Yama himself was most impressed with. Nachiketas is of the exceptional kind. He stands out from the crowd. His Vairagya would tend to intimidate us. He was a perfectionist, untouched by the temptations placed before him. It is very hard for the average student to identify himself with such a character. We are more at home with the average yet enthusiastic Shvetaketu.

This comparison was made just ‘by the way’, but brings out a good point.

इति षष्ठः खण्डः ॥

12	<i>iti shashthah khandah.</i>	<i>Thus ends the sixth Section.</i>
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Section 7:

(6 Verses)

An EXPERIMENT on Life

NOW THE STUDENT Shvetaketu is put through an experiment since he still cannot grasp how the mind can be the essence of the food we eat. In cases like this, experience is the best teacher. Although his question suggests his intellect has not become sharp and subtle enough, yet his readiness to do penance shows that he is determined to know the truth. That thirst for knowledge is a very outstanding trait in the 'dear boy'.

Verse 7.1: Shvetaketu Instructed to Fast

षोडशकलः सोम्य पुरुषः ।

पञ्चदशाहानि माशीः ।

काममपः पिबापोमयः प्राणो । नपिबतो विच्छेत्स्यत इति ॥७.१॥

1	<i>shodasha-kalah somya purushah;</i>	<i>Dear boy, man consists of sixteen parts.</i>
2	<i>pancha-dasha ahaani, maa asheeh;</i>	<i>For fifteen days do not eat.</i>
3	<i>kaamam apah piba; aapomayah praanah, na pibatah vicchetsyate iti.</i>	<i>Drink as much water as you like, for Prana is made up of water. If one does not drink, his Prana is cut off.</i>

1 Look at the confidence the teacher has in his own teaching that enables him to administer to his own son such an experiment! How different is such a father compared to many of the fathers today who dote on their children and do not wish to put them through even the slightest discomfort!

The sixteen parts are the sixteen Kalas which we came across in Prashna Upanishad. The Kalas are expressions in the world of name and form of the Supreme Being. They are like sixteen reins by which the Lord keeps us tethered to Himself.

2 The verse suggestively tells us that for each day of fasting, one Kala gets loosened, as it were. The Kala that has to remain is that of Life – hence the water treatment; and the one day short of 16, symbolically protecting the 16th Kala.

3 For this experiment, a precaution is taken by the father. The father wants the boy to get just weak enough or a purpose we shall see shortly, but he does not want the boy to die. So he asks his son to take enough water so that the Prana or life-force is not cut off, since Prana comes from the Water element.

A point was made in class of the appropriateness of the experiment as a simile of the spiritual life itself. Many an aspirant, finding himself stagnating in his spiritual progress, would do well to undertake some rigorous Tapas or austerity. The purpose of this is simply to open up the channels of divine intervention that will bring the needed help to lift him out of his difficult situation, and bring him back to his best performance.

Verse 7.2: The Effect of Fasting

स ह पञ्चदशाहानि नाशा-
थ हैनमुपससाद किं ब्रवीमि भो इत्य-
चः सोम्य यजूषि सामानीति स होवाच ।
न वै मा प्रतिभान्ति भो इति

॥७.२॥

4	<i>Sah ha pancha-dasha ahaani na aasha;</i>	<i>For fifteen days, Svetaketu did not eat.</i>
5	<i>atha ha enam upasasaada kim braveemi bhoh iti.</i>	<i>Then he approached his father, saying, "Revered Sir, what shall I say?"</i>
6	<i>somya richah yajoomshi saamaani iti, sah ha uvaacha.</i>	<i>"My dear boy, (now chant) the Rig, Yajur and Sama Vedas," said the Father.</i>
7	<i>na vai maa pratibhaanti, bhoh, iti.</i>	<i>(The boy said,) "They do not at all arise in me, Revered Sir."</i>

4 As expected by the father, after 15 days of fasting living only on water, the effect of the experiment is twofold:

5 i) **No Speech:** Due to a lack of the Fire element, the son had lost all his vitality to utter speech. He could not say anything. His power of speech had become almost zero. He could now only whisper his words.

6-7 ii) **No Thoughts in the Mind:** Due to a lack of the Food element, the son had also lost all his mental activity. The Vedas could not even be recalled; the memory had become blank due to the fasting. There was nothing to vitalize his mind. Now he knew the truth of his father's words about the mind being produced by the subtle part of food.

Through this practical experiment the truth of how the mind, Prana and speech are fed from the subtle portions of food, water and fire respectively is driven home with full conviction into the student. Shvetaketu will now never forget this lesson all his life!

Verse 7.3a: Simile for Loss of Speech

तंहोवाच यथा सोम्य महतोऽभ्या प्तिस्स्यै-
कोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात्
तेन ततोऽपि न बहु दहेद्-

॥७.३.१॥

8	<i>tam ha uvaacha: yathaa somya mahatah abhyaahitasya</i>	<i>The father said: "Dear boy, just as from a large burning fire,</i>
9	<i>ekah angarah khadyota-maatrah parishishtah syaat</i>	<i>a single ember the size of a firefly that is left over,</i>
10	<i>tena tatah api na bahu dahet;</i>	<i>by an amount that is certainly not as great as before, it will now burn.</i>

Now for the presentation of the results of the experiment, just as a laboratory technician would do. The text presents these in elegant style.

An Ember of Fire

8-10 The same idea as above is attempted to be described through the ‘Ember’ analogy. The **Mahatah** or large fire represents 16 Kalas. When the fire has all but burnt out, and we are left with a small burning ember, it is 1 Kala. **9** That is what Shvetaketu represented after his fast. **9** The ember simply does not have the ability to burn like the “16-Kala” huge fire, for it is only like a little *firefly* in comparison! **10** This compares with Shvetaketu’s inability to read or recite the Vedas.

How to get back his mental vigour and ability? It is quite obvious...

Verse 7.3b: *Application of the Simile*

एवं सोम्य ते षोडशानां कलानाम्-
एका कलातिशिष्टा स्यात् तयैतर्हि
वेदान्नुभवसि । अशानाथ मे विज्ञास्यसीति ॥७.३.२॥

11	<i>evam somya te shodashaanaam kalaanaam</i>	<i>Even so, dear boy, of your sixteen parts,</i>
12	<i>ekaa kalaa atishishta syaat tayaa etarhi</i>	<i>only one part is left over now; and by means of that alone,</i>
13	<i>vedaan na anubhavasi; ashaana atha me vijnaasyasi , iti.</i>	<i>you cannot perceive the Vedas. Eat, then you will understand me.”</i>

Measure of Life-Force – the 16 Kalas

11-13 The manifestation of Life is measured on a scale of Kalas. Just as the potency of an earthquake is measured on the Richter scale, so too, the Kala scale measures one’s physical and mental powers. The more Kalas one registers, the greater the mental activity or ability one is capable of.

Earlier (see Section 4) we had a simile of “Electricity-light-filament-bulb”. This represented “Atman-life-mind-body”. The Kalas concern the filament and the bulb, i.e. the subtle and the gross bodies. Kalas are like the wattage of the filament and the strength of the bulb.

A low-watt bulb produces a small amount of light, whereas a high-watt light bulb such as a floodlight can produce very intense light. In the same way, in this experiment, as the boy’s Kalas dropped, the life expressed changed from bright to dull. The wattage of his mind reduced and he could not emit as much light as he could when normal.

In this world, even without any fasting, there are a whole range of creatures existing with varying measures of Kala units. Starting at the lowest level we have, for argument:

- i) Amoebas may generate say 0.002 Kalas;
- ii) Plants may be able to display something like 0.1 Kalas;
- iii) Animals may register something like 0.5 Kalas;
- iv) A really dull human being may be just 1 Kala; this is not enough to study.
- v) A student of great intellectual capacity would register around 3-4 Kalas.
- vi) Beyond 5 Kalas a person is seen to be a distinctly more capable person, a sort of genius.

vii) A very pure soul may register say 8 Kalas.

viii) Lord Rama and Lord Krishna, the very incarnations of God on earth, are said to have come with 14 and 16 Kalas respectively. That is what made it possible for them to perform such supernatural feats while they lived on earth. Krishna is known as **Shodasha-Kala-Purusha**, a Being with 16-Kalas.

Verse 7.4: He Eats & Recovers his “Mind”

स हशाथ हैनमुपससाद ।

तं ह यत्किंच पप्रच्छ सर्वह प्रतिपेदे

॥७.४॥

14	<i>sah ha aasha atha ha enam upasasaada;</i>	<i>He (Shvetaketu) then ate well, and approached his father again.</i>
15	<i>tam ha yat kim cha papracchha sarvam pratipede.</i>	<i>This time, whatever the father asked him, he answered them all well.</i>

14 The student is asked to eat once again, so that he will recover his understanding.

15 After eating once again, his vitality is regained, he is able to perform even better than before. Both, speech and mind, dependent on Fire and Food elements, resume functioning at their original capacity.

Verse 7.5a: Simile for Recovery of Speech

तं होवाच । यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं

खद्योतमात्रं परिशिष्टं

तं तृणैरुपसमाधाय प्राज्वलयेत्—

तेन ततोऽपि बहु दहेत्

॥७.५.१॥

16	<i>tam ha uvaacha yathaa somya mahatah abhyaahitasya</i>	<i>The father said: “Dear boy, just as from a large burning fire,</i>
17	<i>ekam angaaram khadyota-maatram parishishtam</i>	<i>to a single ember the size of a firefly, that is left over,</i>
18	<i>tam trinaih upasamaadhaaya p्राज्वलयेत्</i>	<i>By adding straw to it, it is made to blaze up again;</i>
19	<i>tena tatah api bahu dahet.</i>	<i>by an amount that is even greater than before, will it now burn.</i>

Verse 7.5b: Application of the Simile

एवं सोम्य ते षोडशानां कलानाम्—

एका कलातिशिष्टाभूत् ।

सान्नेनोपसमाहिता प्राज्वाली

तयैतर्हि वेदाननुभवसि

॥७.५.२॥

20	<i>Evam somya te shodashaanaam kalaanaam</i>	<i>Even so, dear boy, of your sixteen parts,</i>
21	<i>ekaa kalaa atishishta abhoot;</i>	<i>only one part had remained;</i>
22	<i>saa annena upasamaahitaa praajvaalee</i>	<i>and that part, by being nourished by food, has been made to blaze up once more;</i>
23	<i>tayaa etarhi vedaan anubhavasi;</i>	<i>and by means of that alone you are now able to know the Vedas!</i>

Verses 7.5a and 7.5b are the counterparts of Verses 7.3a and 7.3b. What was lost has now been recovered.

16-17 The same dying fire as in verse 7.3a, is now revived. **15** That which brings about the recovery is the addition of fuel in the form of straw. After being revived, the fire is able to burn even more than before once again.

The application of the simile to the human body follows the same reasoning:

18-19 From the sixteen Kalas, only one was left after the fast. When eating is resumed, the Kalas begin to increase, like the fire which begins to blaze forth. **17** The recovery, when complete, enables the person to function fully with all his capacities as before. He can now read, think, and speak once again.

Spiritual Significance of the Experiment

20-23 The whole experiment can also be interpreted to convey a spiritual message. Man is born in God's image with all faculties functioning optimally.

Food: The spiritual food he consumes is the remembrance of God in every action.

Fasting: When man stops remembering the Lord, i.e. denies himself the spiritual food needed to maintain a healthy relationship with his Maker, then he slowly declines on the spiritual ladder. His devotion and love for God wanes, overrun by worldly interests.

Breaking the Fast: When he finds himself completely run down, if he is fortunate to meet a Guru, he begins to increase his Sadhana and remembrance of God. Through this Sadhana he recovers all that he had lost, and can progress further to Self-realisation!

Verse 7.6: Conclusion – the Sublest Effects

यन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति ।

तद्धास्य विजज्ञाविति विजज्ञाविति

॥७.६॥

24	<i>annamayam hi somya manah aapomayahpraanah tejomayee vaak iti.</i>	<i>Hence, dear boy, MIND is made up of <u>food</u>; the PRANA is made up of <u>water</u>; and SPEECH is made up of <u>fire</u>.</i>
25	<i>tat ha asya vijaj nau iti vijaj nau iti.</i>	<i>From his words, Svetaketu understood it – yea, he understood it!</i>

It was in Sections 5 and 6 that the subject of subtle effects of the three Elements originated. **24** Now the discussion is being wound up by returning to the same statements as made earlier, for the third time.

25 The difference between then and now is that Shvetaketu has now understood the whole subject matter thoroughly. His joy at reaching this understanding is conveyed by the joyful repetition of his words.

His joy could also be for another reason. If he had not understood even after such an experiment, he would have been greatly worried that his father would ask him to repeat the same experiment, for a longer period!

Knowing Shvetaketu, he would not want to go through that long fast again!

इति सप्तमः खण्डः ॥

26

iti saptamah khandah.

Here ends the seventh Section.



Section 8:

(7 Verses)

Retracing From Effect to CAUSE

SO FAR WE HAVE seen how from Existence, once the three Elements were created, sequentially, it triggered the process to form the gross elements and then Life came into being, and the whole process of creation of countless effects was described. The Vedantic term for this is **Adhyaropa** or *Superimposition*. This process takes us downwards from the Cause to its numerous effects.

In this section, we complete the reverse process. We trace our steps upwards from the effects that we know, to the Cause that we do not know. The Vedantic term for this is **Apavada** or *De-superimposition*. Using the knowledge gained already in this text, the teacher directs our mind step by step from Food to Water, the next in the order of subtlety; then from Water to Fire, which is more subtle; and finally we leap from Fire into the Unknown – the ultimate Cause, namely, Sat or Existence, which is the Supreme Reality.

The teacher begins by giving two examples to serve his purpose. The examples are: deep sleep (8.1), and birds returning to roost (8.2). This is followed by the heart of the section – a discussion on Hunger and Thirst and their message to us. This provides the main thought-flow of the section. We are taught how to investigate deep into ourselves step by step, until we reach our Goal – the Atman or Self.

The final point reached is the recognition that the Atman, our real essence, is the same Truth which was called Existence at the very beginning of Section 2.

The truth of the Mahavakya "**Tat Twam Asi**" is revealed to us. This is the 'heart' of the Upanishad, occurring appropriately at the very centre of the entire text.

Verse 8.1: Example 1: Experience of Deep Sleep

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच ।
स्वप्नान्तं मे सोम्य विजानीहीति ।
यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य
तदा सम्पन्नो भवति स्वमपीतो भवति ।
तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति

॥८.१॥

1	<i>Uddaalakah ha aarunih shvetaketum putram uvaacha :</i>	<i>Once the Sage Uddalaka Aruni said to his son Shvetaketu:</i>
2	<i>svapna antam me somya vijaaneehi iti;</i>	<i>Dear boy, know from me the true nature of <u>SLEEP</u>.</i>
3	<i>yatra etat purushah svapiti, naama sataa somya tadaa</i>	<i>When a man is sleeping, he is said then to be 'with Existence', dear boy,</i>

4	<i>sampannah bhavati, svam apitah bhavati;</i>	<i>he has become united (with It) and is resting in his own nature.</i>
5	<i>tasmaat "enam svapiti" iti aachakshate, svam hi apeetah iti</i>	<i>Hence, "He is sleeping" – thus do people speak of him, for, indeed, he rests in his own nature.</i>

1-2 The example of deep sleep is quoted very often in the *Upanishads* as an example of every being merging back to his Source daily. We have already come across details of this state in *Tattva Bodha*, *Atma Bodha*, and *Drig-Drishya Viveka*. Here the context is the teacher wishes to use this commonly known daily experience – when we are closest to our true Source, the Self – to instruct his disciple on that subject.

The Upanishad says, "We merge with Truth each day in deep sleep." Unfortunately we do so unknowingly and so we wake up with the same old ignorance. Truth can be realized permanently only in the waking state, when we are fully conscious.

3-4 Swapiti: literally means "one who has found himself". How appropriate a name! It is rightly said that "Sleep is the Tamasic approach to the Truth". The bliss of sleep is very inviting. We feel like going on sleeping. This is our ignorant way of enjoying the Self.

Why is it so joy-giving? It is because during sleep, two very troublesome factors are not available to our consciousness: one is that the senses are as good as 'dead' to us; the other is that our mind is disengaged over that period, so we enjoy relative freedom from its company. We have no one to trouble us, not even ourself!

5 Swamini explained here how sleep itself can become a form of Sadhana: Just before going off to sleep, we can try to remain conscious that we are lying in the lap of the Lord. Then on awakening, our first thought will be the thought of God alone.

There is a nice Gujarati poem that Swamini quoted, which is used as a lullaby to put children to sleep. It means, "All the doors of the body are now closing – the eyes, the ears, the mouth, the nose. Only the door to dear Krishna is now open – so be with Him and enjoy His company!

Why has this verse been placed here? It is to remind us that there does exist a Sattvic approach to realizing God. It would be to disconnect ourselves consciously from the two factors – our senses and our mind. This would require us to acquire knowledge of the Self and do the necessary Sadhana to realize the Self in the waking state. It may not be easy, but it is the only way.

This leads to the question of how to free ourselves from our mind. The next verse throws some light on that –

Verse 8.2: Example 2: Birds Returning to Roost

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वा-
 ऽन्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत ।
 एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वा-
 ऽन्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते ।
 प्राणबन्धनं हि सोम्य मन इति

॥८.२ ॥

6	<i>sah yathaa shakunih sootrena prabaddhah disham disham patitvaa,</i>	<i>Just as a <u>BIRD</u>, tied to a string, after flying in various directions</i>
7	<i>anyatra aayatanam alabdhvaa, bandhanam eva upashrayate;</i>	<i>finding no resting place elsewhere, where it is tied, is where it takes refuge;</i>
8	<i>evam eva khalu somya tat manah; disham disham patitvaa,</i>	<i>Even so, dear boy, it is with the mind; after flying in various directions,</i>
9	<i>anyatra aayatanam alabdhvaa, praanam eva upashrayate,</i>	<i>finding no resting place elsewhere, in Prana alone does it take refuge,</i>
10	<i>praana-bandhanam hi somya manah iti</i>	<i>for tied to the Prana, dear boy, is the mind.</i>

6-7 This is a great simile for what it is trying to teach. The Jiva is compared to a bird whose movements are restricted by the length of the string it is tied to on a pole. After every attempt to find its freedom by flying in various directions fails, it settles down on the pole itself for a much-needed rest.

8 In the same way, the mind hungers after its desires (usually this always means sensual pleasure). It flutters about everywhere seeking these pleasures. At the end of the day, exhausted by all the running around, it finds the rest it needs by having a good sleep. Nothing refreshes the mind more than a restful sleep.

And where does it go for this sleep? It is in the lap of Prana, that which keeps the body alive while it is at sleep. All the worries of the busy day are left behind and it takes a rest on the lap of Prana. The mind is, as it were, tied to Prana. It cannot escape from it.

9-10 Prana is the first Kala that enters man, and is the last one to leave him; it is like the captain of a ship. As far as ignorant man is concerned, Prana is God to him, and so it is taken here taken to represent the Self. The life-force or Prana is the closest that most people get to understanding their connection with God.

Now, we know that Prana arises from the Water Element. That leads us to the next clue on our way up to the Self. The next four verses are the very heart of this text, and reveals the method to be used to discover our inner Self.

Verse 8.3: Example 3: A Message from HUNGER

अज्ञानापिपासे मे सोम्य विजानीहीति ।
यत्रैतत्पुरुषोऽशिशिषति नामाप एव तदशितं नयन्ते ।
तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्-
येवं तदप आचक्षतेऽज्ञानायेति । तन्नितच्छुङ्गमुत्पतितं ।
सोम्य विजानीहि नेदममूलं भविष्यतीति

॥८.३॥

11	<i>ashanaa-pipaase me somya vijaaneehi iti.</i>	<i>The nature of Hunger and Thirst – know this from me, dear boy.</i>
12	<i>yatra etat purushah ashishishati naama aapah eva tat ashitam nayante;</i>	<i>When a man is <u>HUNGRY</u>, it is said that then <u>Water</u> has led away what he has eaten.</i>

13	<i>tat yathaa go-naayah, ashvanaayah, purushanaayah iti;</i>	<i>Just as people speak of the leader of cows, the leader of horses, and of men;</i>
14	<i>evam tat apah aachakshate ashanaaya iti; tatra etat shungam utpatitam;</i>	<i>even so, they speak of <u>Water</u> as the leader of food. A 'shoot' is pushed forth from below.</i>
15	<i>somya vijaaneehi na idam; amoolam bhavishyati iti.</i>	<i>One cannot know this directly, dear boy; surely there must be some 'root' present.</i>

We are now at the penultimate stage of our discovery of the Self which began in section 2 and ends in this section. We can justifiably expect that our attention has to be razor-sharp to grasp the subtle hints that are placed on our path through the next four verses, before we arrive at the '**Tat Twam Asi**' destination in verse 8.7.

11 Hunger and **Thirst** – these two are our constant travelling companions in the journey of Life. We have to attend to them. Every few hours they bring a message for us from their superior, who is none other than Prana. We have to heed it, or die!

The Process of Self-Enquiry

12 Hunger brings with it a message from Prana, telling us that whatever we have last eaten, has been led away water, converted into its respective nutrients, and consumed as well. Now the body is ready to receive more food. Hunger is Prana's message to ask for more food.

13 **Water** controls the flow of food into the body from the moment it enters the mouth. The saliva mixes thoroughly with the food and leads it away into the stomach. There the digestive juices take over and do their work in processing the food into the three effects mentioned in Section 5, i.e. mind, flesh and faeces in order of subtlety. At each step, it is water that conveys the ingredients to their destination, using its own effects, namely, Prana, blood and urine.

14 The important point is that Water is superior to Food. It leads away the food we eat to its final place. Further, food is produced by water. Without water in the form of rains, food cannot be produced.

15 This is a general statement. A nice method is introduced to trace the hierarchy amongst the Elements. It is expanded further in the next verse.

That which is produced is compared to a **SHOOT** of a plant emerging out of the ground. When we see a shoot, we must believe that there is a **ROOT** which is producing it. Without a root, the shoot cannot appear. We cannot see the root, but we have to have the faith that it is there.

Thus the method of Self-enquiry to be adopted is introduced. The details follow.

Verse 8.4: Example 4: The Root & the Shoot

तस्य क्व मूलं स्यादन्यत्रान्नाद्- ।

एवमेव खलु सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छ- ।

आद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ ।

तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ ।

सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥८.४॥

16	<i>tasya kva moolam syaat anyatra annaat?</i>	<i>Where could the root of BODY be apart from food?</i>
17	<i>evam eva khalu somya annena shangena, apah moolam anvicchha;</i>	<i>Even so, dear boy, with FOOD as the shoot, look for water as the root;</i>
18	<i>adbhih somya shangena tejah moolam anvicchha;</i>	<i>With WATER as the shoot, dear boy, look for fire as the root;</i>
19	<i>tejasaa somya shangena, sat moolam anvicchha;</i>	<i>and with FIRE as the shoot, dear boy, look for EXISTENCE as the root.</i>
20	<i>somya imaa sarvaah prajaah sat-moolaah, sat aayatanaah sat pratishthaah.</i>	<i>All these creatures, dear boy, have Existence as their root, as their abode, and as their support.</i>

The Apavada Process or De-superimposition:

16-19 From begin with the Gross Body and end at the Subtle (**Sat**).

BODY	⇒	FOOD	⇒	WATER	⇒	FIRE	⇒	EXISTENCE (SAT)
17		18		19		20		

At each step, what we are required to do is “LOOK” for the next subtler step. ‘Look’ means “enquire deeply, make a thorough analytical study, search for.” This is the Sadhana of attentive Self-enquiry. It is better performed as an exercise during contemplation, when one can focus within without distraction.

The following guidelines will assist us in the Apavada Process:

- i) The subtler element is always the “**Leader**” of the one grosser to it: e.g. Food leads the Body, but is led by Water.
- ii) The subtler element always **produces** the one grosser to it: e.g. Food produces the Body, but is produced by Water; Fire produces Water, but is produced by Sat.
- iii) The subtler element is the **Root** and the one grosser to it is the **Shoot**: e.g. Food is the root when Body is the shoot; but food becomes the shoot for Water, the root.
- iv) The subtler element always **pervades** the one grosser to it: e.g. Water pervades Food, but is pervaded by Fire.

20 From these rules, we can say that Existence is the Leader of everything else; It is the Cause of all else; It is the Root of all else; and it pervades everything else. In the verse this is summarized as Existence being the Root, Abode and Support of everything else.

If the above enquiry is done in a spirit of a sacred spiritual practice, then it is sure to bear fruit and culminate in Self-realisation.

Verse 8.5: Example 5: A Message from THIRST

अथ यन्नैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते ।
तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्-
येवं तत्तेज आचष्ट उदन्येति । तन्नैतदेव शुङ्गमुत्पतितं ।
सोम्य विजानीहि नेदममूलं भविष्यतीति

॥८.५॥

21	<i>Atha yatra etat purushah pipaasati naama tejah eva tat peetam nayate;</i>	<i>Again, when a man is <u>THIRSTY</u>, it is said that then <u>Fire</u> has led away what has been drunk.</i>
22	<i>tat yathaa go-naayah, ashvanaayah, purushanaayah iti;</i>	<i>Just as people speak of the leader of cows, the leader of horses, and leader of men;</i>
23	<i>evam tat tejah aachashte udanyaa iti; tatra etat eva shungam utpatitam</i>	<i>even so they speak of that <u>Fire</u> as the leader of water. A 'shoot' is pushed forth from below.</i>
24	<i>somya vijaaneehi na idam; amoolam bhavishyati iti..</i>	<i>One cannot know this directly, dear boy; surely there must be some 'root' present.</i>

This Message is presented along the same lines as that from Hunger. **21** The only difference is this time the message is to ask for more water to drink, not food to eat. Since is water is what is going to be taken in, its "leader" is Fire. **22-23** Thus, in the case of thirst, the superior element is Fire; it is fire that leads away water that is drunk.

24 This is exactly as **10**. The shoot that is seen has to have root that produces it.

Verse 8.6a: Adhyaropa – Tracing the ROOT

तस्य क्व मूलं स्यादन्यत्राद्भ्यो- ।
 ऽद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ ।
 तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ ।
 सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा ॥८.६.१॥

25	<i>tasya kva moolam syaat anyatra adbhyah?</i>	<i>Where could the root of <u>FOOD</u> be apart from water?</i>
26	<i>adbhih somya shungena tejah moolam anvicchha;</i>	<i>With <u>WATER</u> as the shoot, dear boy, look for fire as the root;</i>
27	<i>tejasaa somya shungena, sat moolam anvicchha;</i>	<i>and with <u>FIRE</u> as the shoot, dear boy, look for <u>EXISTENCE</u> as the root.</i>
28	<i>somya imaa sarvaah prajaah sat-moolaah, sat aayatanaah sat pratishthaah.</i>	<i>All these creatures, dear boy, have Existence as their root, have Existence as their abode, and have Existence as their support.</i>

Verse 8.6b: The Creation & Dissolution of Man

यथा तु खलु सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य
 त्रिवृत्त्रिवृदेकैका भवति , तदुक्तं पुरस्तादेव भवत्य्-
 अस्य सोम्य पुरुषस्य प्रयतो , वाङ्मनसि सम्पद्यते ,
 मनः प्राणे , प्राणस्तेजसि , तेजः परस्यां देवतायाम् ॥८.६.२॥

29	<i>yathaa nu khalu somya imaah tisrah devataah purusham praapya</i>	<i>How, indeed, dear boy, these three Elements, on reaching man,</i>
30	<i>trivrit trivrit ekaa-ekaa bhavati, tat uktam purastat eva bhavati.</i>	<i>each one becomes threefold triplicated, that has already been explained to you.</i>
31	<i>asya somya purushasya prayatah, vaak manasi sampadyate,</i>	<i>Dear boy, at the time of a man's departure, his speech merges in the <u>mind</u>!</i>
32	<i>manah praane, praanah tejasi, tejah parasyaam devataayaam.</i>	<i>mind merges in <u>Prana</u>, Prana in <u>fire</u>, and fire in the Supreme Deity, <u>Existence</u>.</i>

25-28 This verse is nearly identical to 8.4, except that it starts a step after Body. Thirst is a step above Hunger (Water is subtler than Food). De-superimposition is repeated.

29-30 As this verse is intended to be a grand summary of this whole text, the Superimposition is briefly touched upon here. It covers sections 3-6.

31-32 This covers the de-superimposition, and effectively summarises this very section. Only the circumstance has been changed. Instead of this Apavada taking place from the meditation seat, it is now taking place at the call of death. Note that the compass of the procedure always points towards the inner Self or Sat, called here as the Supreme Deity.

The verse has a concluding tone to it as it ushers in the following verse in which the greatest of all Vedantic Truths is presented.

Now we come to the central purpose of this famous Upanishad...

Verse 8.7a: Conclusion – “Tat Twam Asi” Mahavakya

स य एषोऽणिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा , तत्त्वमसि श्वेतकेतो इति ॥८.७.१॥

33	<i>sah yah eshah animaa; aitadaatmyam idam sarvam;</i>	<i>That Existence is this same subtle essence. Superimposed on IT, is this whole world. (or, The whole world has That as its Self, its Essence.)</i>
34	<i>tat satyam, sah aatmaa; TAT TVAM ASI, shvetaketah iti.</i>	<i>That is the Truth; That is the Self. THAT THOU ART, O Shvetaketu.</i>

Verse 8.7b: Shvetaketu Wants More Clarity

भूय एव मा भगवान्निज्ञापयत्विति
तथा सोम्येति होवाच ॥८.७.२॥

35	<i>bhooyah eva maa bhagavaan vijnaapayatu iti.</i>	<i>Shvetaketu asks: “Revered Sir, won’t you please explain it further to me?”</i>
36	<i>tathaa somya iti ha uvaacha .</i>	<i>The father replies: “Be it so, dear boy.”</i>

33-34 It is time now for the teacher to reveal the real significance of knowing Sat as described in the above examples. What is the point of knowing Sat? – This question may still linger in the mind of the student. What is our actual relationship with Sat, the Truth?

The astonishing revelation from the teacher is that this Sat, which is the Cause of all creation and which is so subtle in nature as to be impossible to detect with any of the instruments available to man, is none other than our very own Self. It is our real identity. It is nothing different from us, and, what is more, the Same Self dwells in all beings!

Tat Twam Asi – “*That Thou Art*” – is the great Upanishadic declaration! It has made this verse famous amongst all scholars of Indian philosophy.

Tat Twam Asi is an Upanishadic pointer towards the Truth of our being. Its significance is seen more when we consider all the illusions of this relative world. It becomes even more relevant to us when we realize that most people are actually living in a plane of existence even below this phenomenal world, namely, the imaginary dream world. This is a world of virtual reality, i.e. of films, Hollywood or Bollywood, theatres, violent computer games, etc. Those things mean more to most people today than the actual world. Where then is the need to know about the Absolute Reality!

What would be the benefit of knowing this Reality? Knowing Sat by direct experience of It frees us from all bondage to Karma. The Karma by which we are bonded to this world is completely destroyed by the knowledge of *Tat Twam Asi*. There is then no more rebirth.

This then is the Knowledge Sage Uddalaka referred to in the beginning as:

“...through which, what is unheard becomes heard, what is unthought becomes thought of, what is unknown becomes known.” (1.3)

Shvetaketu’s Response

35-36 It is difficult for the student to take in this astounding statement all at once. The son, Shvetaketu, is amazed and his interest has certainly been aroused by this revelation. But it is too much for him to take in such a short time. He is honest to his Father. He tells him that he is not convinced of this mind-blasting statement – that he and the Lord are the same! He, therefore, asks for further explanation.

इति अष्टमः खण्डः ॥

37	<i>iti ashtamah khandah.</i>	<i>Here ends the eighth Section.</i>
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37 What follows are another eight examples from his father, Uddalaka. Each one of them throws more light on our relationship with Sat. And each one is followed by the same reaction from the son, except the last when he is finally fully convinced.

Until that moment, each example presented to him knocks more of the Truth into his intellect. The eighth ‘knock’ cracks the stone of his intellect!



Section 9:

(4 Verses)

HONEY from Different Trees

IN THE EIGHT SECTIONS to the end of this text, from Section 9 to Section 16, we have eight further examples by which the Teacher, Sage Uddalaka, tries to explain “Tat Twam Asi” to his student Shvetaketu. The relationship between Guru and disciple is such that, until the disciple has grasped the truth, the Teacher, out of love for his disciple, will continue explaining again and again.

For this reason, every section from here onwards closes in the same way – the Guru declares the Truth emphatically; and the disciple asks for it to be explained a bit further.

Verse 9.1: Simile: Many Trees, One Honey

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां
रसान्समवहारमेकतांरसं गमयन्ति
ते यथा तत्र न विवेकं लभन्ते
ऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्- ॥९.१॥

1	<i>yathaa somya madhu madhu-kritah nistishthanti naanaati ayaanaam vrikshaanaam</i>	<i>Dear boy, consider this example: Bees procure (dislodge) HONEY from different trees</i>
2	<i>rasaan samavahaaram, ekataam rasam gamayanti.</i>	<i>by collecting their juices and reducing them into one essence.</i>
3	<i>te yathaa tatra na vivekam labhante</i>	<i>Then, these juices have no differentiation, such as</i>
4	<i>amushya aham vrikshasya rasah asmi, amushya aham vrikshasya rasah asmi, iti;</i>	<i>“I am the juice of this tree, I am the juice of that tree”.</i>

The Simile of Honey:

1-2 In the beginning, there were different flowers, each one having its own store of nectar. The nectars had separate individual identities. Each one could say, “I am from this or that tree, or this or that flower.” This is the state of Diversity we find all living creatures in – where each being thinks he is separate from all other beings.

3-4 Then come the bees who remove the nectar from their seats and bring them into one huge honeycomb. The different nectars are all mixed together, so much so that there is some bit of honey from every flower in every little drop of honey! Where is the question of wanting to know where each drop came from?

The honey is gathered from many flowers, each one having its own nectar and flavour. Yet, when the bees bring these flavours together into the honeycomb, the honey

formed does not retain any identity of which flower it came from. That old identity is completely lost, and the new common identity is all that remains.

Verse 9.2: Application: Many Creatures, One Existence

एवमेव खलु सोम्येमाः सर्वाः प्रजाः

सति सम्पद्य न विदुः सति सम्पद्यामह इति

॥९.२ ॥

5	<i>evam eva khalu somya, imaaah sarvaah prajaah,</i>	<i>Even so, dear boy, all these creatures,</i>
6	<i>sati sampadya, na viduh "sati sampadyaamahe" iti.</i>	<i>having merged into Existence, do not know, "We have merged into Existence."</i>

The Application of the Simile

5-6 This loss of all individual identity is what makes honey such an excellent simile for our own situation. The comparison is between the *combined* honey (produced by bees from a multitude of different flowers) and the common experience of all beings in the state of deep sleep. In deep sleep, each being, man or animal, is peacefully but unknowingly resting in his own Self. This is happening every night, but no one is able to tell what has happened due to the veil of ignorance placed over our awareness.

What happens is no minor event – we have all joined together as one common family, like the mass of honey in the bee-hive. But all of us are equally ignorant of this state of Unity we enter into each night.

Verse 9.3: Endless Rebirth for the Ignorant

त इह व्यग्रो वा सिंहो वा वृको वा वराहो वा

कीटो वा पतङ्गो वा दंशो वा मशको वा

यद्यद्भवन्ति तदाभवन्ति

॥९.३ ॥

7	<i>te iha, vyaagrah vaa simhah vaa, vrikah vaa varaahah vaa,</i>	<i>These creatures that are here (in ignorance) the tiger or lion, the wolf or boar,</i>
8	<i>keetah vaa patanga vaa, damshah vaa mashakah vaa;</i>	<i>the worm or flying insect, the gnat or mosquito –</i>
9	<i>yat yat bhavanti tat aabhavanti.</i>	<i>whatever they are that they become again.</i>

7-9 Whoever may be the creatures, and they range from the tiger to the mosquito, all get up after their sleep as the same creatures that they were when they went to bed. No one is any wiser for their experience of Unity during sleep.

The simile is brilliant for the truth it points to. In the case of the realized sage who consciously attains the state of union with the Self and experiences it every moment of his life thereafter, his experience of Unity becomes permanently fixed. In his case the vision of

unity remains all the time, like the common honey produced from many flowers. He no longer “remembers” his individual identity.

In practice, the sage is a little different from combined honey. He has to retain some individual identity just for the sake of continuing his existence in the world, but it is no longer an impediment in his life. It does not affect his sense of Unity with the whole world.

Verse 9.4a: *The Conclusion – “Tat Twam Asi”*

स य एषोऽणिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा , तत्त्वमसि श्वेतकेतो इति

॥९.४.१॥

10	<i>sah yah eshah animaa; aitadaatmyam idam sarvam;</i>	<i>That Existence is this same subtle essence. Superimposed on IT, is this whole world. (or, The whole world has That as its Self, its Essence.)</i>
11	<i>tat satyam, sah aatmaa; TAT TVAM ASI, shvetaketah iti.</i>	<i>That is the Truth; That is the Self. THAT THOU ART, O Shvetaketu.</i>

This unity is what the sage Uddalaka means by his words “Tat Twam Asi”. It is the experience of being one with all creatures, and losing the sense of individuality altogether.

Verse 9.4b: *Shvetaketu Wants More Clarity*

भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच

॥९.४.२॥

12	<i>bhooyah eva maa bhagavaan vijnaapayatu iti.</i>	<i>Shvetaketu asks: “Revered Sir, won’t you please explain it further to me?”</i>
13	<i>tathaa somya iti ha uvaacha .</i>	<i>The father replies: “Be it so, dear boy.”</i>

Shvetaketu is one step closer to full understanding, but still has not ‘got it’...

इति नवमः खण्डः ॥

14	<i>iti navamah khandah.</i>	<i>Here ends the ninth Section.</i>
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Section 10:

(4 Verses)

RIVERS & the OCEAN

Verse 10.1: *Simile: Many Rivers, One Ocean*

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्पृथीच्यस्-
ताः समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति
ता यथा तत्र न विदुरियमहमस्मीयमहमस्मीति

॥१०.१॥

1	<i>imaah somya nadyah purastaat praachyah syandante, paschaat prateechyah</i>	<i>These rivers, dear boy, flowing to the east are called 'eastern' rivers, and flowing west, 'western' rivers.</i>
2	<i>taah samudraat samudram eva apiyanti, sah samudrah eva bhavati;</i>	<i>They rise from the ocean and merge in the ocean, becoming the ocean once again.</i>
3	<i>taah yathaa tatra na viduh iyam aham asmi iyam aham asmi" iti.</i>	<i>There these rivers, as themselves, they do not know "I am this river, I am that river."</i>

The Simile of Rivers

Here we have an almost identical simile to the first one on Honey. But there is a subtle difference, which is explained under 2.

1 The characteristic used here to differentiate rivers is the direction of flow. Uddalaka was probably in the Himalayas somewhere, so from his standpoint, the Ganga, Yamuna and Brahmaputra would be "eastern" rivers, whilst the Indus, Chenab, Beas and Sutlej would be "western" rivers.

2 In the '*Honey*' simile, once the "merging" together of honey from different sources takes place, it is irreversible. In the '*Rivers*' simile, it is a two-way process, i.e. the rivers arise from the ocean and flow back into the ocean; there is a continuous water-cycle.

This gives the 'Rivers' simile the flexibility to represent the human creation from the perspective of both birth and death. Man arises from the Self and returns to the Self at times such as death, sleep or realisation. Man's journey is also like a continuous cycle between birth and death, until he realizes God.

In the previous example, all creatures are *merging into* Existence during deep sleep each night like the merging of all the juices of different flowers into one honey, but they "*do not know they have merged into Existence*", i.e. we do not know our Destination.

In this verse, we see the same situation from the opposite angle: All creatures are *coming from* Existence like the waters of the rivers and will eventually merge into it, but they "*do not know that they have come from Existence*," i.e. we do not know our Origin.

This difference could also be seen in another light. The one-way ‘Honey’ simile is more representative of the *spiritual journey* which terminates once and for all when man realizes God. The cyclical ‘Rivers’ simile is more representative man’s *journey in Samsara*.

3 This line concerns the half-cycle when the rivers flow into the ocean. This part is exactly like the ‘Honey’ simile – the rivers, once in the ocean, have no idea of their original identity as rivers.

Verse 10.2 : **Application: Many Creatures, One Existence**

एवमेव खलु सोम्येमाः सर्वाः प्रजाः
सत आगम्य न विदुः सत आगच्छामह इति ॥१०.२॥

4	<i>evam eva khalu somya, imaah sarvaah prajaah</i>	<i>Even so, dear boy, all these creatures,</i>
5	<i>satah aagamya na viduh “satah aagacchhaamah” iti.</i>	<i>having come from Existence, do not know “We have come from Existence.”</i>

4-5 The comparative line in the previous chapter speaks of “having *merged* into Existence”; here the Rishi decides to use the Ocean-to-River half-cycle so he speaks of “having *come* from Existence”. In this simile, we are more interested in the rivers than the ocean.

Verse 10.3 : **Endless Rebirth for the Ignorant**

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा
कीटो वा पतङ्गो वा दंशो वा मशको वा
यद्यद्भवन्ति तदाभवन्ति ॥१०.३॥

6	<i>te iha, vyaagrah vaa simhah vaa, vrikah vaa varaahah vaa,</i>	<i>these creatures that are here – tiger or lion, wolf or boar,</i>
7	<i>keetah vaa patangah vaa, damshah vaa mashakah vaa;</i>	<i>worm or flying insect, gnat or mosquito –</i>
8	<i>yat yat bhavanti tat aabhavanti.</i>	<i>whatever they are that they become again.</i>

6-8 There is no change from the equivalent verse in the previous chapter. The forgetfulness of the Self is common in both cases.

Swamini made an interesting point here. The result of ignorance is that we remain the same ignorant person day after day, and birth after birth, having no idea of That which is our Origin or Destination. The sage draws our attention to this senseless bondage we are in, and urges us to liberate ourselves.

“How small we have made ourselves from our original state! We are mumbling and grumbling all the time over trivials. To behave in this manner shows how incredibly small-

Section 11:

(4 Verses)

The Sap of LIFE

Verse 11.1: *Simile: Sap is All-Pervading*

अस्य सोम्य महतो वृक्षस्य , यो मूलेऽभ्याहन्याज्जीवन्स्रवेद्-
यो मध्येऽभ्याहन्याज्जीवन्स्रवेद्- , यो ऽग्रेऽभ्याहन्याज्जीवन्स्रवेत्-
स एष जीवेनात्मनानुप्रभूतः , पेपीयमानो मोदमानस्तिष्ठति ॥११.१॥

1	<i>asya somya mahatah vrikshasya</i>	<i>Of this large tree, dear boy,</i>
2	<i>yah moole abhyaahanyaat, jeevan sravet;</i>	<i>if anyone were to strike at its root, it would exude sap, a sign that it is alive;</i>
3	<i>yah madhye abhyaahanyaat, jeevan sravet;</i>	<i>if anyone were to strike in the middle, it would exude sap, a sign that it is alive;</i>
4	<i>yah agre abhyaahanyaat, jeevan sravet;</i>	<i>if anyone were to strike at the top, it would exude sap, a sign that it is alive;</i>
5	<i>sah eshah jeevena aatmanaa anuprabhootah,</i>	<i>This tree, by the living Sap is pervaded.</i>
6	<i>pepeeyamaanah, modamaanah tishthati.</i>	<i>Drinking constantly, it stands firm, rejoicing.</i>

A Celebration of Life

With remarkable poetic simplicity, this example illustrates our total ignorance of our real nature. We have drifted away from the Truth to such an extent that we live quite unaware of the joy of being *alive*. The poet-sage wants us to feel that Life-force surging through every cell of our body.

1-4 Every part of it – “the root, the middle and the top” – is bursting with the juice of Life.

5-6 The tree feels this life-force and rejoices, not just now and then but constantly. It is “drinking”, i.e. celebrating, life at all times. Why can’t we follow the example of the tree?

Verse 11.2: *Simile: Sap Gives Life*

अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति ।
द्वितीयां जहात्यथ सा शुष्यति ।
तृतीयां जहात्यथ सा शुष्यति ।
सर्वं जहाति सर्वः शुष्यति ॥११.२॥

7	<i>asya yat ekaam shaakhaam jeevah jahaati atha saa shushyati;</i>	<i>If from one branch of this tree the life leaves, then that branch dries up;</i>
8	<i>dviteeyaam jahaati, atha saa shushyati;</i>	<i>if from a second branch it leaves, then that branch, too, dries up;</i>
9	<i>triteeyaam jahaati, atha saa shushyati;</i>	<i>if from a third branch it leaves, then that branch, too, dries up;</i>
10	<i>sarvam jahaati, sarvah shushyati.</i>	<i>if from the whole tree life leaves, then the whole tree dries up.</i>

Enthusiasm Through Difficult Times

Here again we were treated by Swamini to an unusual interpretation of this seemingly “life-less” verse.

7-10 Each branch that gets cut off represents a difficulty in life. It should be accepted as a challenge for us, not a setback. We should not allow difficulties to drain our energies, as though our whole life is now worthless.

Let branches get trimmed off from our life; they can be taken in a positive spirit. Plants look better and grow better when they are pruned and trimmed. So let there be difficulties and hardships. It will beautify some other aspect of our life.

If a branch of this tree were to be cut off, that branch would die, but the tree will go on living. In the same way if we injure or amputate a part of our limbs, we can still enjoy the flow of life, until the Life-force departs from the whole body.

Verse 11.3: *Application: The Self is Life-Giving Sap*

एवमेव खलु सोम्य विद्धीति होवाच जीवापेतं
वाव किलेदं म्रियते न जीवो म्रियते इति

॥११.३॥

11	<i>evam eva khalu somya viddhi iti ha uvaacha, jeevaapetam,</i>	<i>Even so, dear boy, know thus, said the Father, “Left by the living Self,</i>
12	<i>vaava kila idam mriyate, na jeevah mriyate iti.</i>	<i>this body surely dies, but the living Self does not die.</i>

11-12 Even at that point, it is only the body that will die; the Life-force never dies. It simply moves on to another stage where it sets up another body.

The enthusiasm we derive from being conscious of the flow of Life-force will pervade every aspect of our life. Swamini gave the example of our worship at the temple. Do we really feel our closeness to God, at least while we are there? If our meeting with God there is hollow, it is not surprising that we come away unmoved and untouched by His Grace, and remain the same as before. Responding to life with enthusiasm is the message.

We are not this Jiva or individual soul going from one body to another. There is no sense in prolonging such a meaningless existence. The teacher has to somehow drive this into us, and Swamini was doing just that with her exuberant approach to these verses. At times like this, we felt she had taken upon herself the role of Uddalaka to try and make us understand just one thing – **Tat Twam Asi**, “That Thou Art!”

Verse 11.4a: The Conclusion – “Tat Twam Asi”

स य एषोऽणिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा , तत्त्वमसि श्वेतकेतो इति ॥११.४.१॥

13	<i>sah yah eshah animaa; aitadaatmyam idam sarvam;</i>	<i>That Existence is this same subtle essence. Superimposed on IT, is this whole world. (or, The whole world has That as its Self, its Essence.)</i>
14	<i>tat satyam, sah aatmaa; TAT TVAM ASI, shvetaketah iti.</i>	<i>That is the Truth; That is the Self. THAT THOU ART, O Shvetaketu.</i>

Verse 11.4b: Shvetaketu Wants More Clarity

भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥११.४.२॥

15	<i>bhooyah eva maa bhagavaan vijnaapayatu iti.</i>	<i>Shvetaketu asks: “Revered Sir, won’t you please explain it further to me?”</i>
16	<i>tathaa somya iti ha uvaacha .</i>	<i>The father replies: “Be it so, dear boy.”</i>

Yes, Shvetaketu, and we along with him, must have certainly progressed in his understanding. At the least, he has become more enthusiastic about his spiritual path. Now, it’s only a matter of time before “Tat Twam Asi” lights up like a Diwali fire-cracker!

इति एकादशः खण्डः ॥

17	<i>iti ekaadashah khandah.</i>	<i>Here ends the eleventh Section.</i>
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*At this point, Swamini made a small diversion, to prepare us for the coming verses. **Pramana Vichar** and **Faith** had to be explained to us – a very vital lesson.*



PRAMANA VICHARA

The Right Means for the Right Knowledge

RIGHT THINKING IS THE theme of this lesson. In Vedanta we find that *what* we learn is not so important as compared with *how* we learn. How to think is very essential. We are alerted to develop the right way to Think. Once we have this *right thinking*, we would be able to apply it to any form of knowledge we may wish to probe into. Without it whatever we try to find out will have the defect introduced into it by our defective way of thinking.

The term for developing the right way of thinking is called ***Pramana Vichara***.

To know something we need to have the right Pramana for knowing it. For example, for knowing what an elephant looks like, the right Pramana is the eye. We have the classic example of the five blind men who tried to know an elephant by touching various parts of it. Each one drew a different conclusion. Only when the whole elephant is *seen* can the correct idea be known as to what an elephant looks like.

There are many Pramanas to know different things. For each thing to be known, there exists a conclusive means by which the thing is known without any doubt. This is known as the ***Prabala Pramana***. Other Pramanas may assist us to know it, but only the Prabala Pramana is actual proof of what we know. *The Prabala Pramana will negate or contradict every other Pramana, but itself cannot be negated.*

For example, how do we tell whether a flower is artificial or real? By seeing it, we cannot say because they look identical. By smelling we cannot say because even the artificial flowers could have a scent sprayed on them. The only conclusive way to know it is by feeling them. This is the Prabala Pramana for this knowledge.

Using this approach we shall see that to enquire into the Vedantic principle of illusion, we may use Logic as the Prabala Pramana because the root of the problem lies in the intellect. However, to conclusively know what the Self is, the Prabala Pramana is direct experience of the Self, that is, Self-Realisation. There is no other way. To know "*That Thou Art*" We have to have a direct experience of it.

With this knowledge, we continue with the remaining 5 examples...

ON FAITH

Faith is needed at the outset of any enquiry or investigation. Gurudev Swami Chinmayanandaji used to say, “*Faith is belief pending enquiry,*” or “*Faith is knowledge pending discovery*”. Until such time as the *Prabala Pramana* or conclusive means of knowledge is not yet known, one needs to have the faith to proceed further with the enquiry. Based on faith we have the determination to pursue our study or experiment. No knowledge happens without an initial faith in the final outcome. Everyone has some degree of faith by which he moves on to make the discovery of knowledge.

The above demonstration explains the potential we have for *being Sat* Itself. The ***Prabala Pramana*** (the right means) for knowing this is the *direct experience of our true essential nature*. However, until that happens, an important pre-requisite to arrive at that point is to have the Faith that such a thing is possible.

Faith in Spiritual Life:

Four distinct forms of faith are needed for one to proceed on the spiritual path:

i) ***Faith in God:*** God is there. He exists. He is there for everyone. He forgives and is all-compassionate. He governs the entire universe. I am under His care. Even if I leave Him, He will not leave me. God does everything.

ii) ***Faith in Guru:*** He is a realized sage, and he knows what is good for me. He knows how to liberate me. He will never forsake me. He lives what he talks. My Guru knows what is the best Sadhana for me. He is everywhere, and is always watching me.

iii) ***Faith in Scriptures:*** The scriptures give me knowledge that is time-tested. The scriptures are universally applicable. They are always true. If there is a contradiction between my thought and the scriptures, the scriptures are to be taken as correct, as I can be wrong but not the scriptures. They are faultless.

iv) ***Faith in Oneself:*** I can do it. I can and I will. I have limitless potential within me. Even if I fall, I will get up and walk on this path. I am certain that Self-realisation is possible and I have the means to attain that state.

At this point each person in the class was asked which of the above four would we rate as the most important of all. The majority of the men said “Faith in oneself”, and the majority of the ladies said, “Faith in Guru”.

Swamini agreed with “Faith in Guru”. Faith in oneself can be very fickle and can break very easily. The Guru alone can guide us beyond our strong ego-sense. It is very difficult for us to do that on our own because we cannot see our own faults.

Section 12:

(4 Verses)

The Seed & the Banyan TREE

SO FAR THE THREE examples have shown us the following:

- i) *Destination*: where we are all heading;
- ii) *Origin*: where we all came from;
- iii) *Life* is in every part of our body.

The “Tat Twam Asi” statement needs more proof than just that. It is actually telling us that we are no different from God! How does one grasp a claim like that when at the very beginning (in 2.4) we were told that the creation produced from Sat is the very opposite of Sat. There is something very fundamental that has to be addressed before we can ever hope to even see “Tat Twam Asi” as a possibility.

Realising that this may be Shvetaketu’s difficulty, the Teacher now comes up with a practical demonstration of the Power of God.

Verse 12.1: *Simile: The Banyan Tree*

न्यग्रोधफलमत आहरेतीदं भगव इति ।

भिन्द्रीति भिन्नं भगव इति ।

किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इति ।

आसामङ्गैकां भिन्द्रीति भिन्ना भगव इति ।

किमत्र पश्यसीति न किंचन भगव इति

॥१२.१॥

1	<i>nyagrodha-phalam atah aahara iti; idam bhagavah iti.</i>	Father: Bring a fruit from this banyan tree. Boy: Here it is, revered sir.
2	<i>bhindhi iti; bhinnam bhagavah iti.</i>	Father: Break it. Boy: It is broken, revered sir.
3	<i>kim atra pashyasi iti; anyah iva imaah dhaanaah bhagavah iti.</i>	Father: What do you see in this? Boy: These small particles of seeds, Sir.
4	<i>aasaam anga ekaam bhindhi iti; bhinnaa bhagavah iti.</i>	Father: Break one of these, my child. Boy: It is broken, revered sir.
5	<i>kim atra pashyasi iti; na kinchana bhagavah iti.</i>	Father: What do you see in it? Boy: Nothing, revered sir.

1-5 The Father is very patient with his son. Like a true scientist, he now takes his son to a huge banyan tree and has it thoroughly dissected as in a modern science laboratory.

The fruit is found to contain tiny little seeds. The boy is asked to break one of them. He sees nothing inside it. A wasted effort? No.

Verse 12.2: Simile: The Power Locked in a Seed

तं होवाच यं वै सोम्यैतमणिमानं न निभालयस ।
एतस्य वै सोम्यैषोऽणिम्न एवं महान्यग्रोधस्तिष्ठति ।
श्रद्धत्स्व सोम्येति

॥१२.२॥

6	<i>tam ha uvaacha: yam vai somya etam animaanam na nibhaalayase;</i>	<i>To his son the Father said: “This subtle essence, dear boy, you do not perceive;</i>
7	<i>etasya vai somya eshah animnah evam mahaa nyagrodhah tishthati;</i>	<i>Growing from this subtle essence, dear boy, is this huge banyan tree which now stands before us.</i>
8	<i>SHRADDHA-tsva somya iti.</i>	<i>Have <u>FAITH</u>, dear boy.”</i>

The central point of this verse is to teach us that all knowledge begins with FAITH. And faith itself starts as a small seed, and as the conviction builds up through experience, it grows into a giant tree!

The potential of a tree coming out from a seed is not easily understood until some knowledge is obtained from the science of Botany which gives us the necessary ‘faith’ to have such an expectation. We tend to have faith in what the scientist says about trees, but we hesitate to place the same faith in what the Vedic seers are saying based on their personal experiments in the spiritual field.

6-8 The father now enlightens the boy: “These seeds are the tiniest part of this giant tree. You cannot even see what is inside it. Yet, it is from this subtle essence that this huge tree standing before us has come. **7** You must have utmost *faith* in my words, my son.”

The father sees that some change has taken place in the boy. He continues with great optimism: “In the same way, my boy, everything in this world has the Atman as the subtlest part of it inside. That Atman is like this seed, and it is identical to the Supreme Reality, which is like the giant tree. Come on, my son, do you not grasp that? You need to have Shraddha, yes, Shraddha – faith, great Faith in what I am saying to you.”

Shvetaketu is stunned into silence. He is set to think about the whole episode. He is speechless. At last Father Uddalaka has penetrated into the boy’s heart through his intellect.

Verse 12.3a: The Conclusion – “Tat Twam Asi”

स य एषोऽणिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा , तत्त्वमसि श्वेतकेतो इति

॥१२.३.१॥

9	<i>sah yah eshah animaa; aitadaatmyam idam sarvam;</i>	<i>That Existence is this same subtle essence. Superimposed on IT, is this whole world. (or. The whole world has That as its Self, its Essence.)</i>
10	<i>tat satyam, sah aatmaa; TAT TVAM ASI, shvetaketah iti.</i>	<i>That is the Truth; That is the Self. <u>THAT THOU ART</u>, O Shvetaketu.</i>

Verse 12.3b: Shvetaketu Wants More Clarity

भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच

॥१२.३.२॥

11	<i>bhooyah eva maa bhagavaan vijnaapayatu iti.</i>	<i>Shvetaketu asks: "Revered Sir, won't you please explain it further to me?"</i>
12	<i>tathaa somya iti ha uvaacha .</i>	<i>The father replies: "Be it so, dear boy."</i>

Shvetaketu has been deeply touched by this example. He would like the point further explained. A big dent has been made, but the 'pot' has not cracked yet.

इति द्वादशः खण्डः ॥

13	<i>iti dvaah-dashah khandah.</i>	<i>Here ends the twelfth Section.</i>
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***We know of a children having faith in their mother.
Here is a mother who has to have faith in her Child!***

Section 13:

(3 Verses)

The Dissolved SALT

PRABALA PRAMANA IS illustrated in this example as it was in the last. In this example the Prabala Pramana is **taste**. Another purpose of the simile of salt is to illustrate the all-pervading nature of the Supreme Existence.

This nature was covered in the 'Tree-Sap' simile to show that life is in all parts of the body. However, in that example, the sap was evidence of the presence of Life; in this 'Salt simile we have no visible evidence at all. It cannot even be felt with touch, nor can it be smelt. Taste is the only indicator of the presence of salt.

In the same way, the Truth is all-pervading within us. That is the teaching.

Verse 13.1: *Simile: Salt Dissolved in Water*

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति । स ह तथा चकार ।
तं होवाच यद्वेषा लवणमुदकेऽवाधा अङ्ग तदाहरेति
तद्भावमृश्य न विवेद यथा विलीनमेव ॥१३.१॥

1	<i>lavanam etat udake avadhaaya atha maa praatah upaseedathaah iti; sah ha tathaa chakaara.</i>	<i>The father: Put this salt into water and then come to me in the morning. The boy did as he was told.</i>
2	<i>tam ha uvaacha: yat doshaa lavanam udake avadhaah, anga, tat aahara iti.</i>	<i>The father said: "Last night the salt which you put into the water, please bring it, my child."</i>
3	<i>tat avamrishya, na viveda ha, yathaa vileenam eva.</i>	<i>Having searched for it, he did not find it, as it had completely dissolved.</i>

1-3 This is a straightforward example to follow. The search for the salt was done by eye. The salt had completely dissolved, so there was no way of seeing of it.

Of course, with the advanced knowledge we have of chemistry today, there would be a chemical that one could add to the solution which would change colour in the presence of salt. But we are not concerned with that here.

Since, the boy himself had put it into the water, he has to have the 'faith' that it is there. The only question then is how to prove that it is there? For that we need the right means – i.e. the Prabala Pramana.

Verse 13.2: **Application: The Salt is the Self**

अङ्गास्यान्तादाचामेति कथमिति लवणमिति । मध्यादाचामेति कथमिति लवणमिति । ान्तादाचामेति कथमिति लवणमिति ।	॥१३.२.१॥
अभिप्रास्यैतदथ मोपसीदथा इति । तद्ध तथा चकार तच्छश्वत्संवर्तते ।	॥१३.२.२॥
तं होवाचात्र वाव किल । तत्सोम्य न निभालयसेऽत्रैव किलेति	॥१३.२.३॥

ii) All-Pervasiveness of the Salt:

4	anga asya – antaat aachaama iti; katham iti; lavanam iti.	Father: My child, from the top of this water take a sip. How is it? Boy: It is saline.
5	madhyaat aachaama iti, katham iti; lavanam iti.	Father: Take a sip from the middle. How is it? Boy: It is saline.
6	antaat aachaama iti, katham iti; lavanam iti.	Father: Take a sip from the bottom. How is it? Boy: It is saline.

ii) Invisibility of the Salt:

7	abhipraasya etat, atha maa upaseedathaah , iti;	Father: Throw this water away, and then come to me.
8	tat ha tathaa chakaara; tat shashvat samvartate.	He did as he was told, (and returned). Boy: The salt is there throughout.

iii) The Conclusion Drawn:

9	tam ha uvaacha atra vaava kila	To him the Father said: Indeed, it is there!
10	sat somya , na nibhaalayase; atra eva kila , iti	Existence, dear boy, also you do not see; but It is there all the same!

4-6 The suggestion to *taste* it comes from the Father, although surely a 24 year-old could have known it as well. This is simply for the sake of the example, where the Father is directing the experiment and he instructs what is to be done.

The other special point about the procedure is that the taste test is made at three different levels of the glass. This is to illustrate the **all-pervasiveness** of the salt in the water.

7-8 The dissolving of the salt illustrates the **invisibility** of the salt. This is the second quality of the Self which the Teacher wishes his student to grasp from the example.

9-10 The Teacher himself now applies these **conclusions** to the subject of discussion – namely, the Self. Existence also has the same two characteristics, which makes it so difficult to know It. Existence is beyond the ken of the five senses.

The net conclusion is that there has to be some other way of knowing Sat. By now the student would have fully understood that this Sat must be a very subtle Entity.

He would be anticipating a very unusual means by which to know It. Nevertheless, the important thing is that we are getting closer and closer to discovering the proper means to know It. The subtle essence of Existence is represented by the dissolved salt.

Verse 13.3a: The Conclusion – “Tat Twam Asi”

स य एषोऽणिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा , तत्त्वमसि श्वेतकेतो इति ॥१३.३.१॥

11	<i>sah yah eshah animaa; aitadaatmyam idam sarvam;</i>	<i>That Existence is this same subtle essence. Superimposed on IT, is this whole world. (or, The whole world has That as its Self, its Essence.)</i>
12	<i>tat satyam, sah aatmaa; TAT TVAM ASI, shvetaketah iti.</i>	<i>That is the Truth; That is the Self. THAT THOU ART, O Shvetaketu.</i>

Verse 13.3b: Shvetaketu Wants More Clarity

भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥१३.३.२॥
१३ इति खण्डः ॥

13	<i>bhooyah eva maa bhagavaan vijnaapayatu iti.</i>	<i>Shvetaketu asks: “Revered Sir, won’t you please explain it further to me?”</i>
14	<i>tathaa somya iti ha uvaacha .</i>	<i>The father replies: “Be it so, dear boy.”</i>

The student still has not got the full hint. How to get knowledge of the correct method of knowing the Self?

Shvetaketu has done enough pondering over the matter using his brilliant intellect. What method would there be? That remains his puzzle – and the solution to it is for him to receive the proper method to follow . For that he needs the help of a **GURU** who has already attained the union represented in “Tat Twam Asi”.

इति त्रयोदशः खण्डः ॥

15	<i>iti trayodashah khandah.</i>	<i>Here ends the thirteenth Section.</i>
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Hence, the calling has to be seen as a crucial turning point. Unless we “knock, the door shall not be opened,” says the Christ.

4 The recognition that one is ‘blindfolded’ and lost – that is what makes us call out for help. That recognition comes from having many knocks and blows in life. The essence of the S.O.S. call is the removal of *delusion* and finding a *purpose* in life. These are represented in the two lines.

Verse 14.1b: ...Takes Directions & Reaches His Goal

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयाद्
 एतां दिशं गन्धारा एतां दिशं व्रजेति
 स ग्रामाद्ग्रामं पृच्छन्पण्डितो मेधावी
 गन्धारानेवोपसम्पद्येत

॥१४.१.२॥

5	<i>tasya yathaa abhinahanam pramuchya pra-brooyaat,</i>	<i>Now imagine that someone removes his eye-bandage and instructs him,</i>
6	<i>etaam disham gandhaaraah, etaam disham vraja iti;</i>	<i>“The Gandhara region is in this direction, kindly proceed along this direction.”</i>
7	<i>sah graamaat graamam pricchhan, panditah, medhaavee;</i>	<i>He goes from village to village, by i) enquiry, ii) instruction, and iii) judgement</i>
8	<i>gandhaaraan eva upasampadyeta;</i>	<i>soon he reaches the Gandhara region.</i>

5-6 Now comes the role of the Guru. He is the one that clears the delusion before our eyes. There is the verse in the *Guru Gita*:

*Ajnaana timiraandhasya, jnaanaanjaya shalaakayaa;
 Chakshurun meelitam yena, tasmai shree gurave namah.*

“I prostrate to that Sri Guru, who has opened with the collyrium stick of divine knowledge, the eyes of him who was rendered blind by the darkness of ignorance.”

This verse fits in perfectly to explain the role of the Guru at this stage.

7-8 Now we have three key factors which determine our escape from imprisonment. All three are equally important:

- i) Asking for help.
- ii) Taking the help given.
- iii) Using one’s own intelligence (“common sense”) in applying it to the instructions.

If these three are put together, then it is only a matter of time before one reaches the correct destination.

Verse 14.2: Application: Necessity of a Guide

एवमेवेहाचार्यवान्पुरुषो वेद
 तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति

॥१४.२॥

9	<i>evam eva iha, aacharyavaan, purushah veda;</i>	<i>Even so, in this world, one who has a guide such a man gets to know.</i>
10	<i>tasya taavat eva chiram, yaavat na vimokshye, atha sampatsye iti.</i>	<i>For him, the only delay now is that of taking the steps to get liberated; and then merging in the Truth!</i>

9 Acharyan Purusho Veda: The great role played by a Guru is conveyed through these words. The Guru acts as the personalized form of God and the scripture to help us individually to cross the “ocean of Samsara”. One who knows a Guru will go on to know the Truth. The Guru is the **Prabala Pramana** to lead one to the Truth.

10 The destination of the seeker is Liberation from bondage, or Moksha. This implies merging in the Truth, for That is the only way to freedom.

That merging is none other than “**Tat Twam Asi**”! How well the Rishi Uddalaka brings his dear son to the focal point via this interesting anecdote!

Verse 14.3a: The Conclusion – “Tat Twam Asi”

स य एषोऽणिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा , तत्त्वमसि श्वेतकेतो इति ॥१४.३.१॥

11	<i>sah yah eshah animaa; aitadaatmyam idam sarvam;</i>	<i>That Existence is this same subtle essence. Superimposed on IT, is this whole world. (or, The whole world has That as its Self, its Essence.)</i>
12	<i>tat satyam, sah aatmaa; TAT TVAM ASI, shvetaketah iti.</i>	<i>That is the Truth; That is the Self. THAT THOU ART, O Shvetaketu.</i>

Verse 14.3b: Shvetaketu Wants More Clarity

भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥१४.३.२॥

13	<i>bhooyah eva maa bhagavaan vijnaapayatu iti.</i>	<i>Shvetaketu asks: “Revered Sir, won’t you please explain it further to me?”</i>
14	<i>tathaa somya iti ha uvaacha .</i>	<i>The father replies: “Be it so, dear boy.”</i>

इति चतुर्-दशः खण्डः ॥

21	<i>iti chatur-dashah khandah.</i>	<i>Here ends the fourteenth Section.</i>
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Section 15:

(3 Verses)

The Sick Man on his DEATHBED

HERE IS A COMMON situation in life – a dying man surrounded by relatives. There is an old twisted saying which goes, “Where there is a will, there is a relative!”

Verse 15.1: *Simile: A Dying Man*

पुरुषं सोम्योतोपतापिनं ज्ञातयः
पर्युपासते जानासि मां जानासि मामिति
तस्य यावन्न वाङ्मनसि सम्पद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥१५.१॥

1	<i>purusham somya uta upataapinam jnaatayah</i>	<i>Dear boy, take man as an example: when he is ill all his relatives come;</i>
2	<i>paryupaasate, “jaanaasi maam, jaanaasi maam” iti.</i>	<i>Assembling around him, they ask “Don’t you know me? Don’t you know me?”</i>
3	<i>tasya yaavat na vaak manasi sampadyate, manah praane,</i>	<i>As long as his speech is not merged in the Mind, the mind in Prana,</i>
4	<i>praanah tejasi, tejah parasyaam devataayaam, taavat jaanaati.</i>	<i>Prana in Fire, and fire in the Supreme Deity (Existence), so long he knows them!</i>

This is a rather simple little anecdote about an ordinary man passing away, but it does have a humorous slant to it. It reminded Swamini of the following incident:

The Fate of the Swiss Account

1-2 Swamini gave us a vivid analogy of what happens with the approach of death. An old man is on his death-bed. He calls all his sons to his bedside and reveals to them that he has an important information to reveal to them. He has a Swiss bank account. He needs to convey the account number to them otherwise all the money would be lost. The children are very eager to take down the information.

3a The father utters the first three numbers, but cannot go beyond that. The speech is lost completely – it has “merged with the mind”. The sons become very anxious and try desperately to get him to say the remaining numbers. The old man can still hear and move his head, so they use sign language to find out the other numbers, the old man nodding when the right number is signalled. But before he can convey the account number, the next step happens . . .

3b The mind merges in the Prana. The old man now cannot register anything in his mind. He is “brain dead”. Only the Prana is still functioning, and barely so.

The Flowering of Dispassion

There is another interpretation also, and it, too, is related to the central theme of “Tat Twam Asi”. Here, the dying represents not realisation but one’s degree of **Dispassion**.

5-6 (2) The common experience of this life – there may surely be the exceptions – is one of embroilment in worldliness, sensuality, pain, sorrow, and the bitterness at times of our relationships. We come face to face with our own selfishness and that of relatives around us. This is pin-pointed in this verse in a situation which highlights man’s selfishness.

What does Uddalaka expect Shvetaketu to take away from this incident? He has just told him of the need for a Guru to guide him in life. Here he indirectly hints at the troubles which await the unsuspecting person about to enter the Grihastha Ashrama. The Rishi is perhaps hoping that Shvetaketu would see the dangers beforehand and avoid that route, thus making himself available for full-time spiritual practices.

The spirit of renunciation, if inculcated at an early age, can save Shvetaketu from much pain and sorrow in the world. It can help him to short-circuit all those experiences of the householder’s like which act contrary to the smooth flow of spiritual life.

Thus, through a very innocent-looking incident, the Father guides the boy to aim for renunciation of all attachments in life. That would directly enhance his chances of striving for the ultimate spiritual experience. The subtle Essence in the next verse would then mean “complete detachment from the world” – i.e. Vairagya or supreme Dispassion.

Verse 15.3a: **The Conclusion – “Tat Twam Asi”**

स य एषोऽणिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा , तत्त्वमसि श्वेतकेतो इति ॥१५.३.१॥

7	sah yah eshah animaa; aitadaatmyam idam sarvam;	That Existence is this same subtle essence. Superimposed on IT, is this whole world. (or, The whole world has That as its Self, its Essence.)
8	tat satyam, sah aatmaa; TAT TVAM ASI, shvetaketah iti.	That is the Truth; That is the Self. THAT THOU ART, O Shvetaketu.

Verse 15.3b: **Shvetaketu Wants More Clarity**

भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥१५.३.२॥

9	bhooyah eva maa bhagavaan vijnaapayatu iti.	Shvetaketu asks: “Revered Sir, won’t you please explain it further to me?”
10	tathaa somya iti ha uvaacha .	The father replies: “Be it so, dear boy.”

इति पञ्च-दशः खण्डः ॥

11	iti pancha-dashah khandah.	Here ends the fifteenth Section.
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Section 16:

(3 Verses)

The Heated AXE

Verse 16.1: How Guilt is Proven

पुरुषं सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्- ।
स्तेयमकार्षीत्परशुमस्मै तपतेति । ॥१६.१.१॥
स यदि तस्य कर्ता भवति , तत एवानृतमात्मानं कुरुते ।
सोऽनृताभिसंधोऽनृतेनात्मानमन्तर्धाय ।
परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥१६.१.२॥

i) A Suspect is Arrested

1	<i>purusham somya uta hasta-griheetam aanayanti: "apahaarsheet,</i>	<i>Dear boy, another man with hands bound, is brought, charged with: "He is a thief."</i>
2	<i>steyam akaarsheet, parashum asmai tapata" iti.</i>	<i>He is accused of committing a theft: "Heat the axe for him."</i>

ii) A Self-Test to Prove Guilt

3	<i>sah yadi tasya kartaa bhavati, tatah eva anritam aatmaanam kurute.</i>	<i>If he is the doer of the crime, then his falsity is proven by this self-test:</i>
4	<i>sah anritaabhi-sandhah, anritena aatmaanam antardhaarya;</i>	<i>If he is connected to falsehood, by that falsehood itself he enshrouds himself.</i>
5	<i>parashum taptam prati-grihnaati, sah dahyate, atha hanyate.</i>	<i>As he grasps the heated axe, he is burnt, and thus he is punished.</i>

Let us go through the simile first before we see its application.

1-2 A man has just been arrested and brought before the King (in those days the King was also the judge in such matters). When it is explained what took place, he pronounces that the "heated Axe"-test be administered. This tested the man's innocence or guilt. An axe was heated and the suspect was asked to grasp it. It is said that if his hand got burnt, he was guilty; if his hand did not burn, he was proven to be innocent. This is how it worked:

3 If a person is guilty, he himself proves his own guilt in the following way:

4 If he is "connected to falsehood", i.e. if he is guilty, then he is surrounded with an aura of falsity. Falsity ENSHROUDS him in darkness.

5 Such a person is 'burnt' by the heated axe, for even as it is brought near him he starts screaming. Thus by his own sense of guilt he gets punished.

Verse 16.2: How Innocence is Proven

अथ यदि तस्याकर्ता भवति ततेव सत्यमात्मानं कुरुते ।

स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय ।

परशुं तप्तं प्रतिगृह्णाति सन दह्यतेऽथ मुच्यते

॥१६.२॥

6	<i>atha yadi tasya akartaa bhavati, tatah eva satyam aatmaanam kurute.</i>	<i>If he is not the doer of the crime, then his innocence is proven by this self-test:</i>
7	<i>sah satyaabhi-sandhah, satyena aatmaanam antardhaarya;</i>	<i>If he is connected to truth, by that truth itself, he shields himself.</i>
8	<i>parashum taptam prati-grihnaati, sah na dahyate, atha muchyate.</i>	<i>As he grasps the heated axe, he is not burnt, and thus he is shielded.</i>

The opposite occurs in the case of an innocent suspect.

6 If a person is innocent, he himself proves his own innocence in the following way:

7 If he is “connected to truth”, i.e. if he is innocent, then he is surrounded with an aura of truthfulness. Truth SHIELDS him in light.

8 Such a person is not burnt by the heated axe. The innocent person shows no repulsion or fear towards it when it is brought near. His sense of innocence makes him fearless. Thus he is released.

It is said this method worked very well in ancient times since people were basically law-abiding. Even those who were not, feared (respected) the law. Justice was always done.

Some Illustrations of the Method

We have the example of the ‘Fire Ordeal’ of Mother Sita at the end of the *Ramayana*, when she is put through the fire test to prove her chastity. The principle that is described in this verse is applicable to that example. We also have in the Mahabharata the episode of the de-robing of Draupadi and how she was saved from that by her utter faith in Lord Krishna.

In the society of Vedic times, people in general were anchored in truth. People would not speak the untruth and for this reason whatever they spoke would come true.

Swamini gave an example of how Guruji, being always established in the Truth, was able to tell that she had a stomach-ache. One day he asked her, “How is your stomach?” without having known of her condition by any ordinary means. Once, when Swamini had the thought of eating Batata Vada, someone actually brought it in quite an unexpected manner. When she told this to Guruji, he wryly remarked, “Had you thought of Brahman, you would have had Brahman!” Swamini said that was Guruji’s way of ensuring that her ego did not get fed under any circumstances.

The Application to “Tat Twam Asi”

We know – Shvetaketu didn’t – that this is the last example to be given by Uddalaka. So we know that this is the example that finally convinced him of the truth of the Mahavakya, i.e. it is what finally sealed his faith in it sufficiently for him to make an earnest effort to realize it. Thus we, as students, were waiting with baited breath for an equally convincing interpretation to come from Swamini...

Two Interpretations Possible:

i) Sincerity of the Seeker:

From the personal standpoint, the guilt or innocence in the simile are taken to represent one's insincerity or sincerity. Sincerity is undoubtedly a key factor in the seeker's success. Assuming that all the lessons from the previous 7 examples are taken to heart, then the only thing that can prevent us from succeeding is insincerity. This is the last switch before the Goal; and it has to be flicked to the position marked 'Sincerity'.

A sincere seeker is certain to find his way right up to the Goal. The Guru is effectively telling his son, "Come on, dear boy, I have told you everything you need to know. Now it just remains for you to practice hard at fixing this Truth in your heart with utmost sincerity. You can never fail. Nothing further stands in your way. Go ahead..."

Honesty to oneself is sincerity. That is a prime requisite on the spiritual path.

How does one know that he has this quality? The test of sincerity is LOVE FOR GOD. If devotional fervour burns in our heart, we can be certain that we are blessed with sincerity.

ii) Reality is the Truth; Unreality is Falsehood

This interpretation is from the impersonal standpoint. Guilt or "connection to Falsehood" is represented by our worldly inclinations. To the degree we are still "connected" to this world of sensual life, to that degree we fall short of the Truth, which is represented by the Supreme Reality or Existence in this text. We cannot one leg in Reality and the other in Falsehood.

Being wholly absorbed in the Reality is certainly the most important criterion to experience "Tat Twam Asi". It is the highest level to be experienced. No further convincing is required when one abides solely in the Self, and keeps aloof of all illusory encounters in the world. This is the Yogi's or Jnani's interpretation of this anecdote.

Shvetaketu takes a deep breath of relief. He finds this to be quite conclusive. At last his last doubt, that of the whole individual actually being the Lord Himself, is now finally answered. There can be no argument against this statement.

So it boils down to devotional attachment to the Lord, which implies to be utterly indifferent or 'detached' from the world. They are opposites as far as the Sadhaka. With pure devotion to the Lord, our journey becomes an express train that does not stop at any intermediate station, but goes directly to our desired destination.

Verse 16.3a: *The Ultimate Conclusion – "Tat Twam Asi"*

स य एषोऽणिमैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा , तत्त्वमसि श्वेतकेतो इति

॥१६.३.१॥

9	<i>sah yah eshah animaa; aitadaatmyam idam sarvam;</i>	<i>That Existence is this same subtle essence. Superimposed on IT, is this whole world. (or, The whole world has That as its Self, its Essence.)</i>
10	<i>tat satyam, sah aatmaa; TAT TVAM ASI, shvetaketah iti.</i>	<i>That is the Truth; That is the Self. THAT THOU ART, O Shvetaketu.</i>

9-10 It is specifically stated this time what the ‘subtle Essence’ is. (cf. with the other corresponding line in previous sections.) “*He who does not get burnt*” is the Essence, which means that sincerity on the path is what carries one through to the very end. The seeker who adheres to Truth passes all tests placed before him, like Sri Hanuman passing all the tests on his way to the Himalayas to obtain the Sanjeevini herb.

Verse 16.3b: *Shvetaketu Now Convinced*

तद्धास्य विजज्ञौ इति , विजज्ञौ इति

॥१६.३.२॥

11	<i>tat ha asya vijajnau iti, vijajnau iti.</i>	<i>That (the Supreme Truth) from his (Uddalaka’s words), he (Shvetaketu) understood; yea, he understood!</i>
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11 At last, after so many examples, Svetaketu is convinced of the procedure he has to follow to reach the Source of his being, the Self. He emphatically declares that he understands the whole thing.

The son, Shvetaketu, from a very ordinary background of below-average spiritual qualities despite his obviously brilliant intellect, is seen to have matured into an ardent seeker with the requisite humility and openness to learn.

Thus the Guru’s job is done. Now the ball is in the disciple’s court.

॥ इति षोडशः खण्डः ॥

॥ इति षष्ठोऽध्यायः ॥

12	<i>iti shodashah khandah.</i>	<i>Here ends the sixteenth Section.</i>
13	<i>iti shashthah adhyaayah.</i>	<i>Here ends the Sixth Chapter of the Chandogya Upanishad.</i>



CHANDOGYA UPANISHAD – 6

“Tat Twam Asi” – That Thou Art

A Dialogue: Uddalaka & Swetaketu

Split-Sandhee Samskrit Format

(to Assist Beginners in Identifying the Words)

॥ छान्दोग्योपनिषत् ॥

॥ षष्ठोऽध्यायः ॥

मङ्गलाचरणः **THE PEACE INVOCATION**

(from Sama Veda)

ॐ । आप्यायन्तु मम्-आ-ज्ञानि , वाक् प्राण-श् चक्षुः श्रोत्रम् ।

अथ-ओ बलम् इन्द्रियाणि च सर्वाणि ॥

सर्वं ब्रह्म-औ-पनिषदं , मऽ-आ-हं ब्रह्म निराकुर्यां ।

मा मा ब्रह्म निराकरोत् , अनिराकरणम् अस्त-व् , अनिराकरणं मे ऽस्तु ॥

तद् आत्मनि निरते , य उपनिषत्सु धर्माः ।

ते मयि सन्तु , ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Section 1: The Thirst for KNOWLEDGE

(8 Verses)

ॐ । श्वेतकेतु-र् ह-आ-ऽरुणेय आस ,

तं ह पित्-ओ-वाच । श्वेतकेत्-ओ वस ब्रह्मचर्यं ।

न वै सोम्य-आ-स्मत् कुलीन्-ओ ऽननूच्य

ब्रह्म-बन्दु-र् इव भवत्-ई-ति

॥१.१॥

स ह द्वादश वर्ष उपेत्य , चतु-र्-विंशति वर्षः ।

सर्वान् वेदान् अधीत्य , महा-मना अनुचानमानी स्तब्ध एयाय

॥१.२॥

तं ह पित्ऽ-ओ-वाच - । श्वेतकेतो यन्-नु सोम्य-ए-दं ,

महा-मना अनुचानमानि स्तब्ध-ओ ऽस्-य् ।

॥१.३॥

उत तम् आदेशम् अप्राक्ष्यः ?

येन्-आ-श्रुतं श्रुतं भवत्-य् , अमतं मतम् ,

अविज्ञातं विज्ञातम् , इति ॥

कथं नु भगवः स आदेश-ओ भवत्-ई-ति

॥१.४॥

यथा सोम्य-ए-केन मृत्-पिण्डेन सर्वं मृन्-मयं विज्ञातं स्यात् ।

वाचा-ऽऽरम्भणं , विकार्-ओ नामधेयं , मृत्तिक-ऽ-ए- , त्-य् एव सत्यम् ॥१.५॥

यथा सोम्य-ए-केन लोहमणिना सर्वं लोहमयं विज्ञातं स्यात् ।

वाचा-ऽऽरम्भणं , विकार्-ओ नामधेयं , लोहम् , इत्-यू एव सत्यम् ॥१.६॥

यथा सोम्य-ऐ-केन नख-निकृन्तनेन सर्वं कार्णायसं विज्ञातं स्यात् ।

वाचा-ऽऽरम्भणं , विकार्-ओ नामधेयं , कृष्णायसम् , इत्-यू एव सत्यम् ॥१.७॥

एवं सोम्य स आदेश्-ओ भवत्-ई-ति ॥

न वै नूनं भगवन्त-सू त एतद् अवेदिषु-रू ।

यद्-दू ह-यू एतद् अवेदिष्यन् , कथं मे न्-आ-वक्ष्यन् ? इति ।

भगवां-सू त्-वू एव , मे तद् ब्रवीत्-वू इति ॥

तथा सोम्य-ए-ति ह-ओ-वाच

॥१.८॥

१७ इति प्रथमः खण्डः ॥

Section 2: Birth of the THREE ELEMENTS (4 Verses)

सद् एव सोम्य-ए-दम् अग्र आसीद् , एकम् एव-आ-द्वितीयम् ।

तद्-दू ह-ऐ-क आहु-रू , असद् एव-ए-दम् अग्र आसीद् ,

एकम् एव-आ-द्वितीयं ।

तस्माद् असतः सज्-जायत

॥२.१॥

कुत-सू तु खलु सोम्य-ऐ-वं स्याद् ? इति ।

ह-ओ-वाच कथम् असतः सज्-जायेत्-ए- ? ति , ।

सत् त्-वू एव सोम्य-ए-दम् अग्र आसीद् ,

एकम् एव-आ-द्वितीयम्

॥२.२॥

तद् ऐक्षत , बहु स्यां प्रजायेय्-ए-ति ।

तत् तेज्-ओ ऽसृजत ।

तत् तेज ऐक्षत , बहु स्यां प्रजायेय्-ए-ति ।

तद् अप्-ओ ऽसृजत ।

तस्माद् यत्र क्व च शोचति स्वेदते वा ,

पुरुष-सू तेजसह एव तद् अध्-यू आप्-ओ जायन्ते

॥२.३॥

ता आप ऐक्षन्त , बह्व्यः स्याम प्रजायेमह्-ई- , ति ।

ता अन्नम् असृजन्त ,

तस्माद् यत्र क्व च वर्षति , तद् एव भूयिष्ठम् अन्नं भवत्-यू ।

अद्भ्य एव तद् अध्-यू अन्नाद्यं जायते

॥२.४॥

इति द्वितीयः खण्डः ॥

Section 3: The Origin of LIFE (4 Verses)

तेषां खल्-वू एषां भूतानां , त्रीण्-यू एव बीजानि भवन्त-यू ।

आण्डजम् , जीवजम् , उद्भिज्जम् , इति

॥३.१॥

स्-ए-यम् देवत्-ऐ-क्षत , हन्त-आ-हम् , इमा-सू तिस्र-ओ देवता ,

अनेन जीवेन्-आ-ऽत्मन्ऽ-आ-नुप्रविश्य , नामरूपे व्याकरवाण्-ई-ति ॥
तासां त्रिवृतं , त्रिवृतम् , एक-एकां करवाण्-ई-ति ॥३.२॥

स्-ए-यं देवत्ऽ-ए-मा-स् तिस्र्-ओ देवता ,
अनेन्-ऐ-व जीवेन्-आ-ऽत्मना-नुप्रविश्य , नामरूपे व्याकरोत् ॥
तासां त्रिवृतं , त्रिवृतम् , एक-ऐ-काम् अकरोद् ॥३.३॥

यथा तु खलु सोम्य्-ए-मा-स् तिस्र्-ओ देवता-स् ,
त्रिवृत् , त्रिवृद् , एक-ऐ-का भवति , तन्-मे विजानीह्-ई-ति ॥३.४॥

इति तृतीयः खण्डः ॥

Section 4: Effects in the GROSS WORLD (8 Verses)

यद् अग्ने रोहितं रूपं तेजस-स् तद् रूपं ,
यच्-छुक्लं तद् आपं , यत् कृष्णं तद् अन्नस्य्-आ- ।
पागाद् अग्ने-र् अग्नित्वं , वाच्ऽ-आ-ऽरम्भणं ,
विकार्-ओ नामधेयं त्रीणि रूपाण्-ई-त्-य । एव सत्यम् ॥४.१॥

यद् आदित्यस्य रोहितं रूपं तेजस-स् तद् रूपं ,
यच्-छुक्लं तद् आपं , यत् कृष्णं तद् अन्नस्य्-आ- ।
पागाद् आदित्या-द् आदित्यत्वं , वाच्ऽ-आ-ऽरम्भणं ,
विकार्-ओ नामधेयं त्रीणि रूपाण्-ई-त्-य । एव सत्यम् ॥४.२॥

यच्-चन्द्रमस्-ओ रोहितं रूपं तेजस-स् तद् रूपं ,
यच्-छुक्लं तद् आपं , यत् कृष्णं तद् अन्नस्य्-आ- ।
पागाच्-चन्द्रा-च्-चन्द्रत्वं , वाच्ऽ-आ-ऽरम्भणं ,
विकार्-ओ नामधेयं त्रीणि रूपाण्-ई-त्-य । एव सत्यम् ॥४.३॥

यद् विद्युत्-ओ रोहितं रूपं तेजस-स् तद् रूपं ,
यच्-छुक्लं तद् आपं , यत् कृष्णं तद् अन्नस्य्-आ- ।
पागाद् विद्युत्-ओ विद्युत्त्वं , वाच्ऽ-आ-ऽरम्भणं ,
विकार्-ओ नामधेयं त्रीणि रूपाण्-ई-त्-य । एव सत्यम् ॥४.४॥

एतत् ह स्म वै तद् विद्वांस आहुः पूर्वे ,
महाशाला महाश्रोत्रिया । न न्-ओ ऽद्य कश्चन्-आ-
श्रुतम् अमतम् अविज्ञातम् , उदाहरिष्यति ,
इति हि एभ्य्-ओ विदाञ्चक्रुः ॥४.५॥

यद् उ रोहितम् इव्-आ-भूद् इति ,
तेजस-स् तद् रूपम् इति , तद् विदाञ्चक्रु-र् ।
यद् उ शुक्लम् इव्-आ-भूद् इत्-य ,
अपां रूपम् इति तद् विदाञ्चक्रु-र् ।
यद् उ कृष्णम् इव्-आ-भूद् इत्-य ,
अन्नस्य रूपम् इति तद् विदाञ्चक्रुः ॥४.६॥

यद् अविज्ञातम् इव्-आ-भूद् इत्-य् ,
 एतासाम् एव देवतानां समास इति तद् विदाञ्चक्रु-र् ॥४.७.१॥

यथा खलु नु सोम्य्-ए-मा-स् तिस्र्-ओ देवताः पुरुषं प्राप्य ,
 त्रिवृत् , त्रिवृद् , एक-ऐ-का भवति , तन्-मे विजानीह्-ई-ति ॥४.७.२॥

इति चतुर्थः खण्डः ॥

Section 5: Effects in the HUMAN BODY (5 Verses)

अन्नम् अशितं त्रेधा विधीयते ।
 तस्य यः स्थविष्-ओ धातु-स् तत् पुरीषं भवति ।
 य्-ओ मध्यम-स् तत् मांसं , य्-ओ ऽणिष्ठ-स् तन्-मनः ॥५.१॥

आपः पीता-स् त्रेधा विधीयन्ते ।
 तासां यः स्थविष्-ओ धातु-स् तन्-मूत्रं भवति ।
 य्-ओ मध्यम-स् तल्-लोहितं । य्-ओ ऽणिष्ठः स प्राणः ॥५.२॥

तेज्-ओ ऽशितं त्रेधा विधीयते ।
 तस्य यः स्थविष्-ओ धातु-स् तद् अस्थि भवति ।
 य्-ओ मध्यमः स मज्जा । य्-ओ ऽणिष्ठः सा वाक् ॥५.३॥

अन्नमयं हि सोम्य मन । आपोमयः प्राण-स् । तेजोमयी वाग् , इति ॥५.४॥

भूय एव मा भगवान् विज्ञापयत्-व् , इति ।
 तथा सोम्य्-ए-ति ह्-ओ-वाच ॥५.५॥

इति पञ्चमः खण्डः ॥

Section 6: The Subtlest EFFECTS (6 Verses)

दध्नः सोम्य मथ्य-मानस्य ।
 य्-ओ ऽणिमा स ऊर्ध्वः समुदीषति । तत् सर्पि-र् भवति ॥६.१॥

एवम् एव खलु सोम्य अन्नस्य अश्य-मानस्य ।
 य्-ओ ऽणिमा स ऊर्ध्वः समुदीषति । तन्-मन्-ओ भवति ॥६.२॥

अपां सोम्य पीयमानानाम् ।
 य्-ओ ऽणिम स ऊर्ध्वः समुदीषति । स प्राण्-ओ भवति ॥६.३॥

तेजसः सोम्य्-आ-श्यमानस्य ।
 य्-ओ ऽणिम स ऊर्ध्वः समुदीषति । सा वाग् भवति ॥६.४॥

अन्नमयं हि सोम्य मन । आपोमयः प्राण-स् । तेजोमयी वाग् , इति ॥६.५॥

भूय एव मा भगवान् विज्ञापयत्-व् , इति ।
 तथा सोम्य्-ए-ति ह्-ओ-वाच ॥६.६॥

इति षष्ठः खण्डः ।

Section 7: An EXPERIMENT on Life

(8 Verses)

षोडश-कलः सोम्य पुरुषः ।

पञ्च-दश-आ-हानि मा अशीः । कामम् अपः पिब्- ।

आपोमयः प्राण-ओ । न पिबत्-ओ विच्छेत्स्यत , इति

॥७.१॥

श ह पञ्च दश-आ-हानि न्-आ-श- ।

अथ ह-ऐ-नम् उपससाद , किं ब्रवीमि भो , इत्-य् ।

६ ऋचः सोम्य यजूषि सामानि , इति । स ह-ओ-वाच ।

न वै मा प्रतिभान्ति भो , इति

॥७.२॥

तं ह-ओ-वाच ।

यथा सोम्य महत्-ओ ऽभ्याहितस्य- ,

ऐ-क्-ओ ऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात् ।

तेन तत्-ओ ऽपि न बहु दहेद्-

॥७.३,१॥

एवं सोम्य ते षोडशानां कलानाम् ,

एका कल्-आ-तिशिष्टा स्यात् ।

तय-ऐ-तर्हि वेदान् न्-आ-नुभवस्-य्

॥७.३.२॥

अशान्-आ-थ मे विज्ञास्यस्-ई-ति ।

स ह-आ-ऽश-आ-थ ह-ऐ-नम् उपससाद ।

तं ह यत् किञ्च पप्रच्छ , सर्वं ह प्रतिपेदे

॥७.४॥

तं ह-ओ-वाच ।

यथा सोम्य महत्-ओ ऽभ्याहितस्य- ।

ऐ-कम् अङ्गारं खद्योतमात्रं परिशिष्टं ।

तं तृणै-र्-उपसमाधाय प्राज्वलयेत् ।

तेन तत्-ओ ऽपि बहु दहेत्

॥७.५.१॥

एवं सोम्य ते षोडशानां कलानाम्

एका कल्-आ-तिशिष्ट-आ-भूत् ।

स्-आ-त्रेन्-ओ-पसमाहिता प्राज्वाली ।

तय-ऐ-तर्हि वेदान् अनुभवस्-य्

॥७.५.२॥

अन्नमयं हि सोम्य मन , आपोमयः प्राण-स् । तेजोमयी वाग् , इति

तद्-द् ह-आ-स्य विजज्ञा-व् इति , विजज्ञा-व् इति

॥७.६॥

Section 8: Retracing From Effect to CAUSE

(10 Verses)

ऊहालक्-ओ ह-आ-रुणिः श्वेतकेतुं पुत्रम् उवाच - ।

स्वप्न्-आ-न्तं मे सोम्य विजानीह-ई-ति ।

यत्र-ऐ-तत् पुरुषः स्वपिति नाम सता सोम्य ,

तदा सम्पन्-ओ भवति , स्वम् अपित्-ओ भवति ।

तस्माद् एनं स्वपित्-ई-त्-य् आचक्षते , स्वं ह-य् अपीत्-ओ भवति

॥८.१॥

स यथा शकुनिः सूत्रेण प्रबद्ध-ओ , दिशं दिशं पतित्वा- ,
 ऽन्यत्र-आ-ऽयतनम् अलब्ध्वा , बन्धनम् एव-ओ-पश्रयत ।
 एवम् एव खलु सोम्य तन्-मन्-ओ , दिशं दिशं पतित्वा- ,
 ऽन्यत्र-आ-ऽयतनम् अलब्ध्वा , प्राणम् एव-ओ-पश्रयते ।
 प्राण बन्धनं हि सोम्य मन , इति ॥८.२॥

अशना-पिपासे मे सोम्य विजानीह-ई-ति - ।
 यत्र-ऐ-तत् पुरुष-ओ ऽशिशिषति नाम-आ-ऽप एव तद् अशितं नयन्ते ।
 तद् यथा गो-नाय-ओ , ऽश्व-नायः , पुरुष-नाय , इत्-यु ।
 एवं तद् अप आचक्षते ऽशनाय-ए-ति ।
 तत्र-ऐ-तत् छुङ्गम् उत्पतितं सोम्य विजानीहि ,
 न-ए-दम् अमूलं भविष्यत्-ई-ति ॥८.३॥

तस्य क्व मूलं स्याद् अन्यत्र-आ-न्नाद् ? ।
 एवम् एव खलु सोम्य-आ-न्नेन शुङ्गेन-आ-प्-ओ मूलम् अन्विच्छ ।
 अद्भिः सोम्य शुङ्गेन , तेज-ओ मूलम् अन्विच्छ ।
 तेजसा सोम्य शुङ्गेन , सन्-मूलम् अन्विच्छ ।
 सन्-मूलाः सोम्य-ए-माः सर्वाः प्रजाः ,
 सद् आयतनाः , सत् प्रतिष्ठाः ॥८.४॥

अथ , यत्र-ऐ-तत् पुरुषः पिपासति नाम ,
 तेज एव तत् पीतं नयते ।
 तद् यथा गो-नाय-ओ , ऽश्व-नायः , पुरुष-नाय , इत्-यु ।
 एवं तत् तेज आचष्ट उदन्य-ए-ति ।
 तत्र-ऐ-तद् एव छुङ्गम् उत्पतितं सोम्य विजानीहि ,
 न-ए-दम् अमूलं भविष्यत्-ई-ति ॥८.५॥

तस्य क्व मूलं स्याद् अन्यत्र-आ-द्भ्य-ओ ? ।
 ऽद्भिः सोम्य शुङ्गेन तेज-ओ मूलम् अन्विच्छ ।
 तेजसा सोम्य शुङ्गेन , सन्-मूलम् अन्विच्छ ।
 सन्-मूलाः सोम्य-ए-माः सर्वाः प्रजाः ,
 सद् आयतनाः , सत् प्रतिष्ठा ॥८.६.१॥

यथा नु खलु सोम्य-ए-मा-स् तिस्र-ओ देवताः , पुरुषं प्राप्य ,
 त्रिवृत् , त्रिवृद् , एक-ए-का , भवत्-यु ,
 तद् उक्तं पुरस्ताद् एव भवत्-यु
 अस्य सोम्य पुरुषस्य प्रयत्-ओ ,
 वाङ्-मनसि सम्पद्यते , मनः प्राणे ,
 प्राण-स् तेजसि , तेजः परस्यां देवतायाम् ॥८.६.२॥

स य एष-ओ ऽणिम्-ऐ- । तद् आत्म्यम् इदं सर्वं ।
 तत् सत्यं , स आत्मा । तत् त्वम् असि , श्वेतकेत्-ओ , इति ॥८.७,१॥

भूय एव मा भगवान् विज्ञापयत्-व इति ।

तथा सोम्य-ए-ति ह-ओ-वाच

॥८.७.२॥

इति अष्टमः खण्डः ॥

8 No. Examples (Section 9 to 16)

Section 9: HONEY from Different Trees

(6 Verses)

यथा सोम्य , मधु मधु-कृत्-ओ निस्तिष्ठन्ति

नानात्-य् अयानां वृक्षाणां रसान् समवहारम् ,

एकतां रसं गमयन्ति

ते यथा तत्र न विवेकं लभन्ते -

अमुष्य-आ-हं वृक्षस्य रस्-ओ ऽस्म्-य् ,

अमुष्य-आ-हं वृक्षस्य रस्-ओ ऽस्म्-ई-त्-य्

॥९.१॥

एवम् एव खलु सोम्य-ए-माः सर्वाः प्रजाः ,

सति सम्पद्य , न विदुः सति सम्पद्यामह , इति

॥९.२॥

त इह , व्याग्र-ओ वा सिम्ह-ओ वा , वृक्-ओ वा वराह-ओ वा ,

कीट-ओ वा पतङ्ग-ओ वा , दम्श-ओ वा मशक्-ओ वा ।

यद् यद् भवन्ति , तद् आभवन्ति

॥९.३॥

स य एष्-ओ ऽणिम्-ऐ- । तद् आत्म्यम् इदं सर्वं ।

तत् सत्यं , स आत्मा । तत् त्वम् असि , श्वेतकेत्-ओ , इति

॥९.४.१॥

भूय एव मा भगवान् विज्ञापयत्-व् , इति ।

तथा सोम्य-ए-ति ह-ओ-वाच

॥९.४.२॥

इति नवमः खण्डः ॥

Section 10: RIVERS Arising in the Ocean

(6 Verses)

इमाः सोम्य नद्यः पुरस्तात् प्राच्यः स्यन्दन्ते , पश्चात् प्रतीच्य-स् ।

ताः समुद्रात् , समुद्रम् एव-आ-पियन्ति , स समुद्र एव भवति

ता यथा तत्र न विदु-र् , इयम् अहम् अस्म्-ई- , यम् अहम् अस्म्-ई-ति ॥१०.१॥

एवम् एव खलु सोम्य-ए-माः सर्वाः प्रजाः

सत आगम्य न विदुः , सत आगच्छामह , इति

॥१०.२॥

त इह , व्याग्र-ओ वा सिम्ह-ओ वा , वृक्-ओ वा वराह-ओ वा ,

कीट-ओ वा पतङ्ग-ओ वा , दम्श-ओ वा मशक्-ओ वा ।

यद् यद् भवन्ति , तद् आभवन्ति

॥१०.३॥

स य एष्-ओ ऽणिम्-ऐ- । तद् आत्म्यम् इदं सर्वं ।

तत् सत्यं , स आत्मा । तत् त्वम् असि , श्वेतकेत्-ओ , इति

॥१०.४.१॥

भूय एव मा भगवान् विज्ञापयत्-व् , इति ।
तथा सोम्य-ए-ति ह-ओ-वाच

॥१०.४.२॥

इति दशमः खण्डः ॥

Section 11: The Sap of LIFE

(5 Verses)

अस्य सोम्य महत्-ओ वृक्षस्य ,
य्-ओ मूले ऽभ्याहन्याज्-जीवन् स्रवेद् ।
य्-ओ मध्ये ऽभ्याहन्याज्-जीवन् स्रवेद् ।
य्-ओ ऽग्रे ऽभ्याहन्याज्-जीवन् स्रवेत् ।

स एष जीवेन्-आ-ऽत्मन्-आ-नुप्रभूतः ,
पेपीयमान्-ओ , मोदमान-स् तिष्ठति

॥११.१॥

अस्य यद् एकां शाखां ,
जीव्-ओ जहात्-य् अथ सा शुष्यति ।
द्वितीयां जहात्-य् अथ सा शुष्यति ।
तृतीयां जहात्-य् अथ सा शुष्यति ।

सर्वं जहाति सर्वः शुष्यति

॥११.२॥

एवम् एव खलु सोम्य विद्ध-ई-ति ह-ओ-वाच जीवापेतं ,
वाव किल्-ए-दं म्रियते , न जीव्-ओ म्रियत , इति

॥११.३॥

स य एष्-ओ ऽणिम्-ऐ- । तद् आत्म्यम् इदं सर्वं ।
तत् सत्यं , स आत्मा । तत् त्वम् असि , श्वेतकेत्-ओ , इति

॥११.४.१॥

भूय एव मा भगवान् विज्ञापयत्-व् , इति ।
तथा सोम्य-ए-ति ह-ओ-वाच

॥११.४.२॥

इत्-य् एकादशः खण्डः ॥

Section 12: The Seed & the Banyan TREE

(4 Verses)

न्यग्रोध-फलम् अत आहर्-ए-त्-ई- । -दं भगव , इति ।
भिन्द्-द् ह-ई-ति । भिन्नं भगव , इति ।
किम् अत्र पश्यस्-ई-त्-य् ? । अण्व्यह इव्-ए-मा धाना भगव , इत्-य् ।
आसाम् अङ्ग-ऐ-कां भिन्द्-द् ह-ई-ति । भिन्ना भगव , इति ।
किम् अत्र पश्यस्-ई-ति ? । न किञ्चन भगव , इति

॥१२.१॥

तं ह-ओ-वाच - । यं वै सौम्य-ऐ-तम् अणिमानं न निभालयस ।
एतस्य वै सोम्य-ऐ-ष्-ओ ऽणिम्न एवं महा न्यग्रोध-स् तिष्ठति ।
श्रद्धत्स्व सोम्य-ए-ति

॥१२.२॥

स य एष्-ओ ऽणिम्-ऐ- । तद् आत्म्यम् इदं सर्वं ।
तत् सत्यं , स आत्मा । तत् त्वम् असि , श्वेतकेत्-ओ , इति

॥१२.३.१॥

भूय एव मा भगवान् विज्ञापयत्-व् , इति ।

तथा सोम्य-ए-ति ह-ओ-वाच

॥१२.३.२॥

इति द्वा-दशः खण्डः ॥

Section 13: The Dissolved SALT

(5 Verses)

लवणम् एतद् उदके ऽवधाय-आ-थ मा प्रात-र् उपसीदथा , इति ।
स ह तथा चकार ॥

तं ह-ओ-वाच - । यद् दोषा लवणम् उदके ऽवाधा ,
अङ्ग तद् आहर्-ए-ति ॥

तद्-द् ह-आ-वमृश्य , न विवेद । यथा विलीनम् एव

॥१३.१॥

अङ्ग-आ-स्य अन्ताद् आचाम्-ए-ति । कथम् , इति ? । लवणम् , इति ॥

मध्याद् आचाम्-ए-ति , कथम् , इति ? । लवणम् , इति ॥

अन्ताद् आचाम्-ए-ति , कथम् , इति ? । लवणम् , इति

॥१३.२.१॥

अभिप्रास्य-ए-तद् , अथ म्-ओ-पसीदथा , इति ।

तद्-द् ह तथा चकार । तच्-छश्चत् संवर्तते ।

तं ह-ओ-वाच-आ-त्र वाव किल ।

सत् सोम्य न निभालयसे । ऽत्र-ए-व किल्-ए-ति

॥१३.२.२॥

स य एष-ओ ऽणिम्-ए- । तद् आत्म्यम् इदं सर्वं ।

तत् सत्यं , स आत्मा । तत् त्वम् असि , श्वेतकेत्-ओ , इति

॥१३.३.१॥

भूय एव मा भगवान् विज्ञापयत्-व् , इति ।

तथा सोम्य-ए-ति ह-ओ-वाच

॥१३.३.२॥

इति त्रयो-दशः खण्डः ॥

Section 14: The Blindfolded CAPTIVE

(5 Verses)

यथा सोम्य पुरुषं गन्धारेभ्य-ओ

ऽभिनद्-द् ह-आ-क्षम् , आनीय तं तत्-ओ ऽतिजने विसृजेत् ।

स यथा तत्र , प्राङ् व्-ओ-दङ् वा ,

ऽधराङ् वा , प्रत्यङ् वा , प्रध्मायीता ।

ऽभिनद्-द् ह-आ-क्ष आनीत्-ओ ,

ऽभिनद्-द् ह-आ-क्ष-ओ विसृष्टः

॥१४.१.१॥

तस्य यथ्-आ-भिनहनं प्रमुच्य प्रब्रूयाद् , ।

एतां दिशं गन्धारा , एतां दिशं व्रज्-ए-ति ।

स ग्रामाद् ग्रामं पृच्छन् पण्डित्-ओ मेधावी ।

गन्धारान् एव-ओ-पसम्पद्येत

॥१४.१.२॥

एवम् एव-ए-ह-आ-चार्यवान् पुरुष-ओ वेद ।

तस्य तावद् एव चिरं , यावन्-न विमोक्षये , ऽथ सम्पत्स्य इति

॥१४.२॥

स य एष-ओ ऽणिम्-ए- । तद् आत्म्यम् इदं सर्वं ।

तत् सत्यं , स आत्मा । तत् त्वम् असि , श्वेतकेत्-ओ , इति ॥१४.३.१॥
 भूय एव मा भगवान् विज्ञापयत्-व् , इति ।
 तथा सोम्य-ए-ति ह-ओ-वाच ॥१४.३.२॥
 इति चतुर्-दशः खण्डः ॥

Section 15: The Sick Man on his DEATHBED (4 Verses)

पुरुषं सोम्य-ओ-त्-ओ-पतापिनं ज्ञातयः पर्युपासते ।
 जानासि मां , जानासि मां , इति ।
 तस्य यावन्-न वाङ् मनसि सम्पद्यते , मनः प्राणे ,
 प्राण-स् तेजसि , तेजः परस्यां देवतायां , तावज्-जानाति ॥१५.१॥
 अथ यद्-आ-स्य वाङ् मनसि सम्पद्यते , मनः प्राणे ,
 प्राण-स् तेजसि , तेजः परस्यां देवतायाम् , अथ न जानति ॥१५.२॥
 स य एष्-ओ ऽणिम्-ऐ- । तद् आत्म्यम् इदं सर्वं ।
 तत् सत्यं , स आत्मा । तत् त्वम् असि , श्वेतकेत्-ओ , इति ॥१५.३.१॥
 भूय एव मा भगवान् विज्ञापयत्-व् , इति ।
 तथा सोम्य-ए-ति ह-ओ-वाच ॥१५.३.२॥
 इति पञ्च-दशः खण्डः ॥

Section 16: The Heated AXE (5 Verses)

पुरुषं सोम्य-ओ-त , हस्त-गृहीतम् आनयन्त्-यु ,
 अपहार्षीत् , स्तेयम् अकार्षीत् , परशुम् अस्मै तपत्-ए-ति ॥१६.१.२॥
 स यदि तस्य कर्ता भवति , तत एव-आ-नृतम् आत्मानं कुरुते ।
 स्-ओ ऽनृताभि-सन्ध-ओ , ऽनृतेन आत्मानम् अन्तर्धार्य ।
 परशुं तप्तं प्रति-गृहाति , सह दह्यते , अथ हन्यते ॥१६.१.२॥
 अथ यदि तस्य अकर्ता भवति , ततह एव सत्यम् आत्मानं कुरुते ।
 सह सत्याभि-सन्धः , सत्येन आत्मानम् अन्तर्धार्य ।
 परशुं तप्तं प्रति-गृहाति , सह न दह्यते , अथ मुच्यते ॥१६.२॥
 स यथा तत्र न-आ-दाह-यु एत्-ऐ- । तद् आत्म्यम् इदं सर्वं ।
 तत् सत्यं , स आत्मा । तत् त्वम् असि , श्वेतकेत्-ओ , इति ॥१६.३.१॥
 तद्-द् ह-आ-स्य विजज्ञ-व् इति , विजज्ञ-व् इति ॥१६.३.२॥
 इति षोडशः खण्डः ॥
 इति छान्दोग्य-ओ-पनिषदि षष्ठ-ओ ऽध्यायः ॥

CHANDOGYA UPANISHAD – 6

“Tat Twam Asi” – That Thou Art

A Dialogue: Uddalaka & Swetaketu

Split-Sandhee English Transliterations

|| chāndōgyōpaniṣat ||

|| ṣaṣṭhō:'dhyāyaḥ ||

maṅgalācaraṇa:

THE PEACE INVOCATION

(from Sama Veda)

ōṃ | āpyāyantu mam-ā-ṅgāni , vāk prāṇa-ś cakṣuḥ śrōtram |
ath-ō balam indriyāṇi ca sarvāṇi ||

sarvaṁ brahm-au-paniṣadaṁ , m:'-ā-haṁ brahma nirākuryāṁ |
mā mā brahma nirākarōt , anirākaraṇam ast-y , anirākaraṇaṁ mē :'stu ||

tad ātmani niratē , ya upaniṣatsu dharmāḥ |
tē mayi santu , tē mayi santu ||

ōṃ śāntiḥ śāntiḥ śāntiḥ ||

Section 1: The Thirst for KNOWLEDGE

(8 Verses)

ōṃ | śvētakētu-r h-ā-:'ruṇēya āsa ,
taṁ ha pit-ō-vāca | śvētakēt-ō vasa brahmacaryaṁ |
na vai sōmy-ā-smat kulīn-ō :'hanūcyā
brahma-bandu-r iva bhavat-ī-ti ||1.1||

sa ha dvādaśa varṣa upētya , catu-r-viṁśati varṣaḥ |
sarvān vēdān adhītya , mahā-manā anucānamānī stabdha ēyāya ||1.2||

taṁ ha pit:'-ō-vāca - | śvētakētō yan-nu sōmy-ē-daṁ ,
mahā-manā anucānamānī stabdh-ō :s-y | ||1.3||

uta tam ādēśam aprākṣyaḥ ?
yēn-ā-śrutam śrutam bhavat-y , amataṁ matam ,
avijñātaṁ vijñātam , iti ||
kathaṁ nu bhagavaḥ sa ādēś-ō bhavat-ī-ti ||1.4||

yathā sōmy-ai-kēna mṛt-piṇḍēna sarvaṁ mṛn-mayaṁ vijñātaṁ syāt |
vācā-:'rambhaṇaṁ , vikār-ō nāmadhēyaṁ , mṛttik:'-ē- , t-y ēva satyam ||1.5||

yathā sōmy-ē-kēna lōhamaṇinā sarvaṁ lōhamayaṁ vijñātaṁ syāt |
vācā-:'rambhaṇaṁ , vikār-ō nāmadhēyaṁ , lōham , it-y ēva satyam ||1.6||

yathā sōmy-ai-kēna nakha-nikṛntanēna sarvaṁ kārṣṇāyasam vijñātaṁ syāt |
vācā-:':rambhaṇam , vikār-ō nāmadhēyam , kṛṣṇāyasam , it-y ēva satyam ||1.7||

ēvaṁ sōmya sa ādēs-ō bhavat-ī-ti ||

na vai nūnaṁ bhagavanta-s ta ētad avēdiṣu-r |
yad-d h-y ētad avēdiṣyan , katham mē n-ā-vakṣyan ? iti |
bhagavān-s t-v ēva , mē tad bravīt-v iti ||
tathā sōmy-ē-ti h-ō-vāca ||1.8||

17 iti prathamah khaṇḍah ||

Section 2: Birth of the THREE ELEMENTS (4 Verses)

sad ēva sōmy-ē-dam agra āsīd , ēkam ēv-ā-dvitīyam |
tad-d h-ai-ka āhu-r , asad ēv-ē-dam agra āsīd ,
ēkam ēv-ā-dvitīyam |
tasmād asataḥ saj-jāyata ||2.1||

kuta-s tu khalu sōmy-ai-vaṁ syād ? iti |
h-ō-vāca katham asataḥ saj-jāyēt-ē- ? ti , |
sat t-va ēva sōmy-ē-dam agra āsīd ,
ēkam ēv-ā-dvitīyam ||2.2||

tad aikṣata , bahu syāṁ prajāyēy-ē-ti |
tat tēj-ō :':srjata |
tat tēja aikṣata , bahu syāṁ prajāyēy-ē-ti |
tad ap-ō :':srjata |
tasmād yatra kva ca śōcati svēdatē vā ,
puruṣa-s tējasah ēva tad adh-y āp-ō jāyantē ||2.3||

tā āpa aikṣanta , bahvyaḥ syāma prajāyēmah-ī- , ti |
tā annam asrjanta ,
tasmād yatra kva ca varṣati , tad ēva bhūyiṣṭham annam bhavat-y |
adbhya ēva tad adh-y annādyam jāyatē ||2.4||

iti dvitīyah khaṇḍah ||

Section 3: The Origin of LIFE (4 Verses)

tēṣāṁ khal-y ēṣāṁ bhūtānāṁ , trīṇ-y ēva bījāni bhavant-y |
āṇḍajam , jīvajam , udbhijam , iti ||3.1||

s-ē-yam dēvat-ai-kṣata , hant-ā-ham , imā-s tistr-ō dēvatā ,
anēna jīvēn-ā-:':tman-:':ā-nupraviśya , nāmarūpē vyākaravāṇ-ī-ti ||
tāsāṁ trivṛtam , trivṛtam , ēka-ēkām karavāṇ-ī-ti ||3.2||

s-ē-yaṁ dēvat:'-ē-mā-s tistr-ō dēvatā ,
 anēn-ai-va jīvēn-ā-'tmanā-nupraviśya , nāmarūpē vyākarōt ||
 tāsām trivṛtaṁ , trivṛtam , ēk-ai-kāṁ akarōd ||3.3||

yathā tu khalu sōmy-ē-mā-s tistr-ō dēvatā-s ,
 trivṛt , trivṛd , ēk-ai-kā bhavati , tan-mē vijānīh-ī-ti ||3.4||

iti tṛtīyaḥ khaṇḍaḥ ||

Section 4: Effects in the GROSS WORLD (8 Verses)

yad agnē rōhitam rūpaṁ tējasa-s tad rūpaṁ ,
 yac-chuklam tad āpaṁ , yat kṛṣṇam tad annasy-ā- |
 pāgād agnē-r agnitvam , vāc:'-ā-'rambhaṇam ,
 vikār-ō nāmadhēyam trīṇi rūpāṇ-ī-t-y | ēva satyam ||4.1||

yad ādityasya rōhitam rūpaṁ tējasa-s tad rūpaṁ ,
 yac-chuklam tad āpaṁ , yat kṛṣṇam tad annasy-ā- |
 pāgād ādityā-d ādityatvam , vāc:'-ā-'rambhaṇam ,
 vikār-ō nāmadhēyam trīṇi rūpāṇ-ī-t-y | ēva satyam ||4.2||

yac-candramas-ā rōhitam rūpaṁ tējasa-s tad rūpaṁ ,
 yac-chuklam tad āpaṁ , yat kṛṣṇam tad annasy-ā- |
 pāgād candrā-c-candratvam , vāc:'-ā-'rambhaṇam ,
 vikār-ō nāmadhēyam trīṇi rūpāṇ-ī-t-y | ēva satyam ||4.3||

yad vidyut-ō rōhitam rūpaṁ tējasa-s tad rūpaṁ ,
 yac-chuklam tad āpaṁ , yat kṛṣṇam tad annasy-ā- |
 pāgād vidyut-ō vidyuttvam , vāc:'-ā-'rambhaṇam ,
 vikār-ō nāmadhēyam trīṇi rūpāṇ-ī-t-y | ēva satyam ||4.4||

ētat ha sma vai tad vidvāṁsa āhuḥ pūrvē ,
 mahāśālā mahāśrōtriyā | na n-ō :'dya kaścan-ā-
 śrutam amatam avijñātam , udāhariṣyati ,
 iti hi ēbhy-ō vidāñcakruḥ ||4.5||

yad u rōhitam iv-ā-bhūd iti ,
 tējasa-s tad rūpaṁ iti , tad vidāñcakru-r |
 yad u śuklam iv-ā-bhūd it-y ,
 apām rūpaṁ iti tad vidāñcakru-r |
 yad u kṛṣṇam iv-ā-bhūd it-y ,
 annasya rūpaṁ iti tad vidāñcakruḥ ||4.6||

yad avijñātam iv-ā-bhūd it-y ,
 ētāsām ēva dēvatānām samāsa iti tad vidāñcakru-r ||4.7.1||

yathā khalu nu sōmy-ē-mā-s tīr-ō dēvatāḥ puruṣaṁ prāpya ,
trivṛt , trivṛd , ēk-ai-kā bhavati , tan-mē vijānīh-ī-ti ||4.7.2||

iti caturthaḥ khaṇḍaḥ ||

Section 5: Effects in the HUMAN BODY (5 Verses)

annam aśitaṁ trēdhā vidhīyatē |
tasya yaḥ sthaviṣṭh-ō dhātu-s tat purīṣaṁ bhavati |
y-ō madhyama-s tat mām̐saṁ , y-ō :'ṇiṣṭha-s tan-manaḥ ||5.1||

āpaḥ pītā-s trēdhā vidhīyantē |
tāsāṁ yaḥ sthaviṣṭh-ō dhātu-s tan-mūtraṁ bhavati |
y-ō madhyama-s tal-lōhitaṁ | y-ō :'ṇiṣṭhaḥ sa prāṇaḥ ||5.2||

tēj-ō : 'śitaṁ trēdhā vidhīyatē |
tasya yaḥ sthaviṣṭh-ō dhātu-s tad asthi bhavati |
y-ō madhyamaḥ sa majjā | y-ō : 'ṇiṣṭhaḥ sā vāk ||5.3||

annamayaṁ hi sōmya mana | āpōmayaḥ prāṇa-s | tējōmayī vāg , iti ||5.4||

bhūya ēva mā bhagavān vijñāpayat-v , iti |
tathā sōmy-ē-ti h-ō-vāca ||5.5||

iti pañcamaḥ khaṇḍaḥ ||

Section 6: The Subtlest EFFECTS (6 Verses)

dadhnaḥ sōmya mathya-mānasya |
y-ō : 'ṇimā sa ūrdhvaḥ samudīṣati | tat sarpi-r bhavati ||6.1||

ēvam ēva khalu sōmya annasya aśya-mānasya |
y-ō : 'ṇimā sa ūrdhvaḥ samudīṣati | tan-man-ō bhavati ||6.2||

apāṁ sōmya pīyamānānām |
y-ō : 'ṇima sa ūrdhvaḥ samudīṣati | sa prāṇ-ō bhavati ||6.3||

tējasaḥ sōmy-ā-śyamānasya |
y-ō : 'ṇima sa ūrdhvaḥ samudīṣati | sā vāg bhavati ||6.4||

annamayaṁ hi sōmya mana | āpōmayaḥ prāṇa-s | tējōmayī vāg , iti ||6.5||

bhūya ēva mā bhagavān vijñāpayat-v , iti |
tathā sōmy-ē-ti h-ō-vāca ||6.6||

iti ṣaṣṭhaḥ khaṇḍaḥ |

Section 7: An EXPERIMENT on Life (8 Verses)

ṣōḍaśa-kalaḥ sōmya puruṣaḥ |

pañca-daś-ā-hāni mā aśīḥ | kāmam apaḥ pib:- |
āpōmayah prāṇ-ō | na pibat-ō vicchētsyata , iti ||7.1||

śa ha pañca daś-ā-hāni n-ā-ś:- |
atha h-ai-nam upasasāda , kiṁ bravīmi bhō , it-y |
6 ṛcaḥ sōmya yajūṁṣi sāmāni , iti | sa h-ō-vāca |
na vai mā pratibhānti bhō , iti ||7.2||

taṁ h-ō-vāca |
yathā sōmya mahat-ō :'bhyāhitasy- ,
ai-k-ō :'ngārah khadyōtamātraḥ pariśiṣṭaḥ syāt |
tēna tat-ō :'pi na bahu dahēd- ||7.3,1||

ēvaṁ sōmya tē ṣōḍaśānām kalānām ,
ēkā kal-ā-tiśiṣṭā syāt |
tay:-ai-tarhi vēdān n-ā-nubhavas-y ||7.3.2||

aśān-ā-tha mē vijñāsyas-ī-ti |
sa h-ā-:'ś-ā-tha h-ai-nam upasasāda |
taṁ ha yat kiñca papraccha , sarvaṁ ha pratipēdē ||7.4||

taṁ h-ō-vāca |
yathā sōmya mahat-ō :'bhyāhitasy- |
ai-kam aṅgāraṁ khadyōtamātraṁ pariśiṣṭaṁ |
taṁ ṛṇai-r upasamādhāya prājvalayēt |
tēna tat-ō :'pi bahu dahēt ||7.5.1||

evaṁ sōmya tē ṣōḍaśānām kalānām
ēkā kal-ā-tiśiṣṭ-ā-bhūt |
s-ā-nnēn-ō-pasamāhitā prājvālī |
tay:-ai-tarhi vēdān anubhavas-y ||7.5.2||

annamayam hi sōmya mana , āpōmayah prāṇa-s | tējōmayī vāg , iti
tad-d h-ā-sya vijajñā-v iti , vijajñā-va iti ||7.6||

Section 8: Retracing From Effect to CAUSE (10 Verses)

ūddālak-ō h-ā-ruṇiḥ śvētakētuṁ putram uvāca - |
svapn-ā-ntaṁ mē sōmya vijānīh-ī-ti |
yatr-ai-tat puruṣaḥ svapiti nāma satā sōmya ,
tadā sampan-ō bhavati , svam apit-ō bhavati |
tasmād ēnaṁ svapit-ī-t-y ācaḥsatē , svaṁ h-y apīt-ō bhavati ||8.1||

sa yathā śakuniḥ sūtrēṇa prabaddh-ō , diśam diśam patitvā- ,
'nyatr-ā-:'yatanam alabdhvā , bandhanam ēv-ō-paśrayata |
ēvaṁ ēva khalu sōmya tan-man-ō , diśam diśam patitvā- ,

: 'nyatr-ā-: 'yatanam alabdhvā , prāṇam ēv-ō-paśrayatē |
prāṇa bandhanam hi sōmya mana , iti ||8.2||

aśanā-pipāsē mē sōmya vijānīh-ī-ti - |
yatr-ai-tat puruṣ-ō-: 'śiśiṣati nām-ā-: 'pa ēva tad aśitam nayantē |
tad yathā gō-nāy-ō , : 'śva-nāyaḥ , puruṣa-nāya , it-y |
ēvaṁ tad apa ācakṣatē : 'śanāy-ē-ti |
tatr-ai-tac-chuṅgam utpatitam sōmya vijānīhi ,
n-ē-dam amūlam bhaviṣyat-ī-ti ||8.3||

tasya kva mūlam syād anyatr-ā-nnād ? |
ēvam ēva khalu sōmy-ā-nnēna śuṅgēn-ā-p-ō mūlam anviccha |
adbhiḥ sōmya śuṅgēna , tēj-ō mūlam anviccha |
tējasā sōmya śuṅgēna , san-mūlam anviccha |
san-mūlāḥ sōmy-ē-māḥ sarvāḥ prajāḥ ,
sad āyatanāḥ , sat pratiṣṭhāḥ ||8.4||

atha , yatr-ai-tat puruṣaḥ pipāsati nāma ,
tēja ēva tat pītam nayatē |
tad yathā gō-nāy-ō , : 'śva-nāyaḥ , puruṣa-nāya , it-y |
ēvaṁ tat tēja ācaṣṭa udany:-ē-ti |
tatr-ē-tad ēva chuṅgam utpatitam sōmya vijānīhi ,
n-ē-dam amūlam bhaviṣyat-ī-ti ||8.5||

tasya kva mūlam syād anyatr-ā-dbhy-ō ? |
: 'dbhiḥ sōmya śuṅgēna tēj-ō mūlam anviccha |
tējasā sōmya śuṅgēna , san-mūlam anviccha |
san-mūlāḥ sōmy-ē-māḥ sarvāḥ prajāḥ ,
sad āyatanāḥ , sat pratiṣṭhā ||8.6.1||

yathā nu khalu sōmy-ē-mā-s tistr-ō dēvatāḥ , puruṣam prāpya ,
trivṛt , trivṛd , ēk:-ai-kā , bhavat-y ,
tad uktaṁ purastād ēva bhavat-ya
asya sōmya puruṣasya prayat-ō ,
vān-manasi sampadyatē , manaḥ prāṇē ,
prāṇa-s tējasi , tējaḥ parasyām dēvatāyām ||8.6.2||

sa ya eṣ-ō : 'nim-ai- | tad ātmyam idam sarvaṁ |
tat satyaṁ , sa ātmā | tat tvam asi , śvētakēt-ō , iti ||8.7,1||

bhūya ēva mā bhagavān vijñāpayat-y iti |
tathā sōmy-ē-ti h-ō-vāca ||8.7.2||

iti aṣṭamaḥ khaṇḍaḥ ||

8 No. Examples (Section 9 to 16)

Section 9: HONEY from Different Trees

(6 Verses)

yathā sōmya , madhu madhu-kṛt-ō nistiṣṭhanti
nānāt-y ayānām vṛkṣāṇām rasān samavahāram ,
ēkatām rasam gamayanti

tē yathā tatra na vivēkaṁ labhantē -

amuṣy-ā-haṁ vṛkṣasya ras-ō :sm-y ,
amuṣy-ā-haṁ vṛkṣasya ras-ō :sm-ī-t-y

||9.1||

ēvam ēva khalu sōmy-ē-māḥ sarvāḥ prajāḥ ,
sati sampadya , na viduḥ sati sampadyāmaha , iti

||9.2||

ta iha , vyāgr-ō vā simh-ō vā , vṛk-ō vā varāh-ō vā ,
kīṭ-ō vā pataṅg-ō vā , damś-ō vā maśak-ō vā |
yad yad bhavanti , tad ābhavanti

||9.3||

sa ya eṣ-ā :ṇim-ai- | tad ātmyam idaṁ sarvaṁ |
tat satyaṁ , sa ātmā | tat tvam asi , śvētakēt-ō , iti

||9.4.1||

bhūya ēva mā bhagavān vijñāpayat-y , iti |
tathā sōmy-ē-ti h-ō-vāca

||9.4.2||

iti navamaḥ khaṇḍaḥ ||

Section 10: RIVERS Arising in the Ocean

(6 Verses)

imāḥ sōmya nadyaḥ purastāt prācyāḥ syandantē , pascāt pratīcyā-s |
tāḥ samudrāt , samudram ēv-ā-piyanti , sa samudra ēva bhavati
tā yathā tatra na vidu-ṛ , iyam aham asm-ī- , yam aham asm-ī-ti ||10.1||

ēvam ēva khalu sōmy-ē-māḥ sarvāḥ prajāḥ
sata āgamyā na viduḥ , sata āgacchāmaha , iti

||10.2||

ta iha , vyāgr-ō vā simh-ō vā , vṛk-ō vā varāh-ō vā ,
kīṭ-ō vā pataṅg-ō vā , damś-ō vā maśak-ō vā |
yad yad bhavanti , tad ābhavanti

||10.3||

sa ya eṣ-ō :ṇim-ai- | tad ātmyam idaṁ sarvaṁ |
tat satyaṁ , sa ātmā | tat tvam asi , śvētakēt-ō , iti

||10.4.1||

bhūya ēva mā bhagavān vijñāpayat-y , iti |
tathā sōmy-ē-ti h-ō-vāca

||10.4.2||

iti daśamaḥ khaṇḍaḥ ||

Section 11: The Sap of LIFE

(5 Verses)

asya sōmya mahat-ō vr̥kṣasya ,
 y-ō mūlē : 'bhyāhanyāj-jīvan sravēd |
 y-ō madhyē : 'bhyāhanyāj-jīvan sravēd |
 y-ō : 'grē : 'bhyāhanyāj-jīvan sravēt |
 sa ēṣa jīvēn-ā- : 'tman- : 'ā-nuprabhūtaḥ ,
 pēpīyamān-ō , mōdamāna-s tiṣṭhati ||11.1||

asya yad ēkāṁ sākhām ,
 jīv-ō jahāt-y atha sā śuṣyati |
 dvitīyām jahāt-y atha sā śuṣyati |
 tṛtīyām jahāt-y atha sā śuṣyati |
 sarvaṁ jahāti sarvaḥ śuṣyati ||11.2||

ēvam ēva khalu sōmya viddh-ī-ti h-ō-vāca jīvāpētāṁ ,
 vāva kil-ē-daṁ mriyatē , na jīv-ō mriyata , iti ||11.3||

sa ya ēṣ-ō : 'ṇim-ai- | tad ātmyam idaṁ sarvaṁ |
 tat satyaṁ , sa ātmā | tat tvam asi , śvētakēt-ō , iti ||11.4.1||

bhūya ēva mā bhagavān vijñāpayat-v , iti |
 tathā sōmy-ē-ti h-ō-vāca ||11.4.2||

it-y ēkādaśaḥ khaṇḍaḥ ||

Section 12: The Seed & the Banyan TREE (4 Verses)

nyagrōdha-phalam ata āhar-ē-t-ī- | -daṁ bhagava , iti |
 bhind-da h-ī-ti | bhinnaṁ bhagava , iti |
 kim atra paśyas-ī-t-ya ? | aṇvyah iv-ē-mā dhānā bhagava , it-ya |
 āsām aṅg-ē-kāṁ bhind-da h-ī-ti | bhinnā bhagava , iti |
 kim atra paśyas-ī-ti ? | na kiñcana bhagava , iti ||12.1||

taṁ h-ō-vāca - | yaṁ vai saumy-ai-tam aṇimānaṁ na nibhālayasa |
 ētasya vai sōmy-ai-ṣ-ō : 'ṇimna ēvaṁ mahā nyagrōdha-sa tiṣṭhati |
 śraddhatsva sōmy-ē-ti ||12.2||

sa ya ēṣ-ō : 'ṇim-ai- | tad ātmyam idaṁ sarvaṁ |
 tat satyaṁ , sa ātmā | tat tvam asi , śvētakēt-ō , iti ||12.3.1||

bhūya ēva mā bhagavān vijñāpayat-v , iti |
 tathā sōmy-ē-ti h-ō-vāca ||12.3.2||

iti dvā-daśaḥ khaṇḍaḥ ||

Section 13: The Dissolved SALT (5 Verses)

lavaṇam ētad udakē : 'vadhāy-ā-tha mā prāta-r upasīdathā , iti |

sa ha tathā cakāra ||
 taṁ h-ō-vāca - | yad dōṣā lavaṇam udakē : 'vādhā ,
 aṅga tad āhar-ē-ti ||
 tad-d h-ā-vamṛśya , na vivēda | yathā vilīnam ēva ||13.1||
 aṅg-ā-sya antād ācām-ē-ti | katham , iti ? | lavaṇam , iti ||
 madhyād ācām-ē-ti , katham , iti ? | lavaṇam , iti ||
 antād ācām-ē-ti , katham , iti ? | lavaṇam , iti ||13.2.1||
 abhiprāsy-ai-tad , atha m:'-ō-pasīdathā , iti |
 tad-da ha tathā cakāra | tac-chaśvat saṁvartatē |
 taṁ h-ō-vāc-ā-tra vāva kila |
 sat sōmya na nibhālayasē | : 'tr-ai-va kil-ē-ti ||13.2.2||
 sa ya eṣ-ō : 'ṇim-ai- | tad ātmyam idaṁ sarvaṁ |
 tat satyaṁ , sa ātmā | tat tvam asi , śvētakēt-ō , iti ||13.3.1||
 bhūya ēva mā bhagavān vijñāpayat-v , iti |
 tathā sōmy-ē-ti h-ō-vāca ||13.3.2||
 iti trayō-daśaḥ khaṇḍaḥ ||

Section 14: *The Blindfolded CAPTIVE* (5 Verses)

yathā sōmya puruṣaṁ gandhārēbhy-ō
 : 'bhinad-da h-ā-kṣam , ānīya taṁ tat-ō : 'tijanē viṣṛjēt |
 sa yathā tatra , prāñ v:'-ō-dañ vā ,
 : 'dharāñ vā , pratyañ vā , pradhmāyītā |
 : 'bhinad-da h-ā-kṣa ānīt-ō ,
 : 'bhinad-da h-ā-kṣ-ō viṣṛṣṭaḥ ||14.1.1||
 tasya yath:'-ā-bhinahanaṁ pramucya prabrūyād , |
 ētāñ diśaṁ gandhārā , ētāñ diśaṁ vraj-ē-ti |
 sa grāmād grāmaṁ ṛcchan paṇḍit-ō mēdhāvī |
 gandhārān ēv-ō-pasampadyēta ||14.1.2||
 ēvam ēv-ē-h-ā-cāryavān puruṣ-ō vēda |
 tasya tāvad ēva ciraṁ , yāvan-na vimōkṣyē , : 'tha sampatsya iti ||14.2||
 sa ya eṣ-ō : 'ṇim-ai- | tad ātmyam idaṁ sarvaṁ |
 tat satyaṁ , sa ātmā | tat tvam asi , śvētakēt-ō , iti ||14.3.1||
 bhūya ēva mā bhagavān vijñāpayat-v , iti |
 tathā sōmy-ē-ti h-ō-vāca ||14.3.2||
 iti catur-daśaḥ khaṇḍaḥ ||

Section 15: The Sick Man on his DEATHBED (4 Verses)

puruṣam sōmy-ō-t-ō-patāpinam jñātayaḥ paryupāsate |
jānāsi mām , jānāsi mām , iti |
tasya yāvan-na vān manasi sampadyatē , manaḥ prāṇē ,
prāṇa-stējasi , tējaḥ parasyām dēvatāyām , tāvaj-jānāti ||15.1||

atha yad:'ā-sya vān manasi sampadyatē , manaḥ prāṇē ,
prāṇa-stējasi , tējaḥ parasyām dēvatāyām , atha na jānati ||15.2||

sa ya eṣ-ō :ṇim-ai- | tad ātmyam idam sarvaṁ |
tat satyam , sa ātmā | tat tvam asi , śvētakēt-ō , iti ||15.3.1||

bhūya ēva mā bhagavān vijñāpayat-v , iti |
tathā sōmy-ō-ti h-ō-vāca ||15.3.2||

iti pañca-daśaḥ khaṇḍaḥ ||

Section 16: The Heated AXE (5 Verses)

puruṣam sōmy-ō-ta , hasta-grhītam ānayant-y ,
apahārṣīt , stēyam akārṣīt , paraśum asmai tapat-ē-ti ||16.1.2||

sa yadi tasya kartā bhavati , tata ēv-ā-ṅtam ātmānam kurutē |
s-ō :ṅtābhi-sandh-ō , :ṅtēna ātmānam antardhārya |
paraśum taptam prati-grhnāti , sah dahyatē , atha hanyatē ||16.1.2||

atha yadi tasya akartā bhavati , tatah ēva satyam ātmānam kurutē |
sah satyābhi-sandhaḥ , satyēna ātmānam antardhārya |
paraśum taptam prati-grhnāti , sah na dahyatē , atha mucyatē ||16.2||

sa yathā tatra n-ā-dāh-y ēt-aj- | tad ātmyam idam sarvaṁ |
tat satyam , sa ātmā | tat tvam asi , śvētakēt-ō , iti ||16.3.1||

tad-d h-ā-sya vijajña-v iti , vijajña-v iti ||16.3.2||

iti ṣoḍaśaḥ khaṇḍaḥ ||
iti chāndōgy-ō-paniṣadi ṣaṣṭh-ō :dhyāyaḥ ||

Om Tat Sat!
