2023 Upaniṣad-bhāṣya retreat

with

Swami Viditatmanandaji

on

ॐ Bṛhadāraṇyaka

Upaniṣad Passages III-i-1 to 3, III-iv-1 to 2, III-v-1 onwards

With

Śāṅkarabhāṣya

(Devanāgarī copy)
## 2023 Bhashyam Camp Class Schedule for Adults (July 7-21)

**Venue: New Building Auditorium**

Camp ends on Friday July 21 with Gurudakshina, Arati and Lunch

| Morning Tea / Coffee / Warm water | Ganapati Homa  
(at 5:15 am  
(Homa Building)  
Daily Morning Abhiseka to  
Lord Daksinamurti  
and Ganesa at 5:40 am  
Venue: Temple) | Guided Meditation  
7:00 am  
Swami Muktatmanandaji |
|----------------------------------|-------------------------------------------------|-------------------------------------------------|
| Old Dining Hall  
(Adjacent to the Temple) | **Brahadaranyka Bhashyam**  
Class 1  
9:00 – 10:00 am  
Swami Vidyatmanandaji  
Venue: New Building Auditorium | **Ishavasya Upanishad Bhashyam**  
11:00 – 12:00  
Swami Muktatmanandaji |
| Breakfast at 7:30 am  
New Building Dining Hall  
Gurukula Seva  
8:15 - 8:55 am | **Tea / Coffee / Warm water**  
2:45 – 4:30 pm  
**Yoga / Sanskrit**  
Class  
3:15 – 4:00 pm  
Teachers: Lance and Dr. Purnima | **Lunch**  
12:30 – 1:30 pm  
New Building Dining Hall |
| Afternoon Aarati to  
Lord Daksinamurti  
12:15 – 12:30 pm  
Temple | **Brahadaranyka Bhashyam**  
Class 2  
5:00 – 6:00 pm  
Swami Vidyatmanandaji | **Freetime**  
1:30 – 2:45 pm |
| Tea / Coffee / Warm water  
2:45 – 4:30 pm  
**Yoga / Sanskrit**  
Class  
3:15 – 4:00 pm  
Teachers: Lance and Dr. Purnima | **Dinner**  
6:45-7:45pm  
New Building Dining Hall | Daily Evening Aarati to  
Lord Daksinamurti  
6:15 pm  
Venue: Temple |
| **Dinner**  
6:45-7:45pm  
New Building Dining Hall | **Satsang (Q & A)**  
8:00 – 9:00 pm | Dining Hall closed for Campers  
1:30 - 2:30 pm  
10:00 pm - 6:45 am |

**SATURDAY, JULY 15**  
**PRADOSHA PUJA AT 5:15 PM**  
**SWAMI VIDITATMANANDAJI’S 2 CLASSES WILL BE IN THE MORNING 9 AM AND 11:15 AM**  
**SANSKRIT CLASS AT 2:30 PM SWAMI MUKTATMANANDAJI’S CLASS AT 4:00 PM**
Please note..................

Come to the Main Office (KANCHI) to pick up your key and to complete room check-in. Please return the key at the end of your stay.

**Personal Belongings:** Gurukulam is not responsible for campers' and guests' personal belongings.

Parking: Please park your vehicle in the main parking lot, in the back of the campus, or on the grass near the new building area, or in front of the large red building.

**General Information**

**Yoga Studio:** On the second floor of the Activities Center. Enter from the ground floor.

**Morning tea and Coffee:** Old dining hall Cafeteria (5 am – 7 am)

**New Dining Hall times:** 7:30 am – 1:30 pm & 3:30 – 8:30 pm

(Please note that the new dining hall will be closed from 1:30 – 3:30 pm for cleaning) **Library hours:** 1:30 – 3:00 pm (Basement of Sindhu building)

**Exercise / Gym hours:** 7 am – 7 pm- Located under Bhagirathi

(Please contact the office for unlocking the gym)

**Shanti Trail:** A walking, jogging, and biking trail on a 99-acre property

(There is a pathway between the two buildings Bhavani and Godavari that leads to the trail) You are advised to go in a group to avoid any mishaps due to the remote location and bears.

**Aim for Seva:** Mr. Sren Raman (248) 979-8900
Desiya Store (Hand-crafts): Ext 545 1 - 4 pm

(Contact Vimala at 570-656-0193) Bus Station: Easton (PA) Tel: 610-258-4400, Stroudsburg PA

(Del water Gap) 570-421-3040

Gurukulam Guidelines:

• Unauthorized recording: All recordings of lectures and programs during the Course are protected by copyright.
• Footwear is not permitted in the New Auditorium and temple premises. Coats and shoes should be left in the designated shoe space.
• Everyone visiting or staying at the Gurukulam must wear modest clothing. Conservative (female) No shorts (male)
• Please turn off your electronic devices, including your mobile phone and tablet, in the Temple, the New Building Auditorium, and the Yoga studio.
• Intoxicants are prohibited at the Gurukulam. Smoking, drinking alcohol, using tobacco, receiving non-prescription drugs, or coming intoxicated is prohibited in the New Building Auditorium, as well as in the Yoga Studio, Dining Hall, and Temple.
• Pets are not allowed.
• Children are not permitted in the Auditorium during Meditation and Lectures. You must not squat on the chair during Meditation or Lectures.
• Make sure your hearing aid battery is charged.
• Stay silent until you exit the auditorium.
• If you are sitting in the front row, don't stretch your legs.
  (Temple)
• While using a computer in a public space or while remote working, make sure you never leave your laptop or tablet unattended.
  Gurukulam is not obligated to provide uninterrupted internet service to campers, guests, or visitors.
There is Wi-Fi in the New Dining Hall Lobby, Temple, Tunga, and Pampa classrooms.

Thank you for your cooperation
Emergency Nos: 570-656-0193/0190/0190/98

An overview of upcoming events at the Gurukulam

July 7-21 Two Week Bhashyam course for Adults
  Swami Vidyatmanandaji and Muktaatmanandaji

July 23-Aug 12 – Three, one-week duration Family Vedanta Camps
  Swami Vidyatmanandaji and Muktaatmanandaji
  Aug 13 (Sun) Gurukulam's 37th Anniversary
  Aug 18-20 Patron's Complimentary Course 1

Aug 20-29 – Summer Vedanta Course for Adults Swami Svatmavidyanandaji

Sept 1-4 Patron's Complimentary camp-2 Swami Tattvavidyanandaji

Sept 09-23 – Two, one week course for Adults with Swami Tattvavidyanandaji

Sept 26-Oct 29th Fall Vedanta Course with Swami Tattvavidyanandaji and Muktaatmanandaji

Nov.23-26 Thanksgiving Family Vedanta Camp with Swami Muktaatmanandaji and Swami Advayatmanandaji

Dec. 24 – 31 Year End Family Vedanta Camp Swami Svatmavidyanandaji and Swami Muktaatmanandaji
Puja Instructions for GFD and Archana Sponsors:

1. If you are attending Abhiseka as a Gift for a Day, Abhiseka, or Archana sponsor; kindly schedule the Sankalpa prior to the start (at 5:40 am), of the morning Abhiseka. Please keep your family Gotra and family members Birth star ready for the Sankalpa. **Sankalpa** is a Sanskrit word, it means conception or idea formed in the heart or mind, solemn vow or determination to perform, desire, definite intention, volition or will.

2. If you are attending Abhiseka today as a Gift for a Day sponsor, please inform the priest prior to the beginning of the Abhiseka.

**Contact:** Ganesan 570-656-0197

**DAYALAYAM**

May you all continue to be a recipient of Pujya Swamiji’s blessings by visiting Swamiji’s Residential Cottage

(Ganga), which is named as “Dayalayam- The Abode of Compassion”

A temple for Meditation and Silence

**Monday- Friday:**

Visiting Hours: 7:00 am- 1:00 pm

3:00 pm- 8:00 pm

**Saturday- Sunday:**

Visiting Hours: 7:00 am- 1:00 pm

3:00 pm- 9:00 pm

Please use exterior staircase (East facing) through deck for entrance to Meditation Hall

Don’t use old entrance through Swami TV’s cottage.

Thank you for your visit and cooperation
Śanti Mantras

ॐ स ह नौकवलः। स ह नौ मुनकः। स ह वीर्य करवाभेः।

तेजस्विनावध्यैतमस्तु। मा विदिषफाहें॥ ऋ शान्ति: शान्ति: शान्ति:॥ २॥

om sa ha nāvavatu | sa ha nau bhunaktu | saha vīryam karavāvahai |
    tejasvināvadhītamastu | mā vidviśāvahai | om sāntih sāntih sāntih ॥ ॥

śaḥ -- he; ha -- indeed; nau -- both of us; avatu -- may protect; saḥ -- he; ha --
  indeed; nau -- both of us; bhunaktu -- may nourish; saha -- together; vīryam
karaṇa-vahai -- may we acquire the capacity (to study and understand the
  scriptures); tejasvi -- brilliant; nau -- for us; adhītam -- what is studied; astu -- let
it be; mā vidviśāvahai -- may we not disagree with each other; om sāntih sāntih
sāntih -- om peace, peace, peace

May the Lord indeed, protect both of us. May he indeed, nourish both of us. May
we together acquire the capacity (to study and understand the scriptures). May
our study be brilliant. May we not disagree with each other. Om peace, peace,
peace.

ॐ पूर्णमदः पूर्णमिदं पूर्णत्वपूर्णमुदच्यते॥ पूर्णस्य पूर्णमादयपूर्णेववाचिष्यते॥

ॐ शान्ति: शान्ति: शान्ति:॥ ३॥

om pūrṇamadāḥ pūrṇamidāṁ pūrṇātpūrṇamudacyate |
    pūrṇasya pūrṇamādāya pūrṇamevaōaśisyate ॥
    om sāntih sāntih sāntih ॥ ॥

pūrṇam -- is fullness; adāḥ -- that; pūrṇam -- is fullness; idam -- this; pūrṇāt --
from that fullness; pūrṇam -- this fullness; udacyate -- has come; pūrṇasya -- of
that fullness; pūrṇam -- this fullness; ādāya -- having removed; pūrṇam -- the
fullness; eva -- only; āvaśisyate -- remains; om sāntih sāntih sāntih -- om peace,
peace, peace

That is fullness, this is fullness. From that fullness this fullness came. From that
fullness this fullness removed, what remains is fullness. Om peace, peace, peace.
Guru Vandnam

श्रुतिस्मृतिपुराणानाम, आलयं करुणालयम्।
नमामि भगवतपादं शान्त्रं लोकशान्त्रम्॥

śruti-smṛti-purāṇānām ālayam karuṇālayam ।
namāmi bhagavatpādam śaṅkaram lokaśaṅkaram ॥

śruti-smṛti-purāṇānām – of the śruti (Vedas), smṛti (Gitā etc.) and the
purāṇas. ālayam – the abode; karuṇālayam – the repository of
compassion; namāmi – I salute; bhagavat-pādam – one who is revered;
śaṅkaram – Ādi Śankarācārya; loka-śaṅkaram – the one who gives
happiness to the world.

I salute Ādi Śankarācārya, the abode of the śruti (Vedas), smṛti (Gitā etc.)
and purāṇas, the repository of compassion, who gives happiness to the
world and who is revered.

शान्त्रं शान्त्राचार्यं केशावं बादरायणम्।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः॥

śaṅkaram śaṅkarācāryam keśavam bādarāyaṇam ।
sūtrabhāṣya-kṛtau vande bhagavantau punah punah ॥

śaṅkaram – Lord Śiva; śaṅkarācāryam – the great teacher Ādi
Śankarācārya; keśavam – Lord Viṣṇu; bādarāyaṇam – Śri Vyāsa; sūtra-
bhāṣya-kṛtau – the two who worte the aphorisms (BrahmaŚūtras) and the
commentary (bhāṣya); vande – I salute; bhagavantau – the venerable ones;
punah punah – again and again.
I salute, again and again, the great teacher Ādi Śankarācārya, who is Lord Śiva, and Badarayana, who is Lord Viṣṇu, the venerable ones who wrote the bhāṣya and the BrahmaSūtras respectively.

ॐ ईश्वरो गुरुवात्मेति मूर्तिभेदविभागिने ॐ
व्योमव्याप्तादेहाय दक्षिणामूर्तये नमः ॐ

īśvaro gururātmeti mūrtibhedavibhāgine ॐ
vyoamavadyāptadehāya daksināmūrtaye namah ॐ

īśvarah -- the Lord; guruḥ – the teacher; ātmā – the Self; iti – thus; mūrti-bheda-vibhāgine – the one who appears (as though) divided; vyomavat – like space; vyāpta-dehāya – to the one who is all pervasive; daksināmūrtaye – to Lord Dakṣiṇāmūrti; namah -- salutation.

Salutation to Lord Dakṣiṇāmūrti who is all pervasive like space, but who appears (as though) divided as the Lord, the teacher and the Self.
ॐ नमः ब्रह्मादिभ्यो ब्रह्मविद्यासमप्रदायकार्तृकम्
वंशार्चिभ्यो महद्वो नमो गुरुभ्यः ॥

‘om namo brahmādibhyo
brahmavidyāsampradāyakartrābhyyo
vanśarṣībhyyo mahadbhyyo namo gurubhyyaḥ ॥

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July 7th to 21st, 2023
The section on Maitreyī was commenced in order to indicate that means of immortality which is wholly independent of rites. It is the knowledge of the Self, with the renunciation of everything as part of it. When That is known, the whole universe is known; and It is dearer than everything; therefore It should be realised. And the way to this realisation is set forth in the statement that It should be heard of, reflected on and meditated upon. It should be heard of from the spiritual teacher and the scriptures, and reflected on through reasoning. The reasoning has been stated in the passage furnishing arguments in support of the proposition, ‘All this is but the Self’ (Ch. VII. x xv. 2), viz. that the universe has sprung only from the Self, has the Self alone for its genus and dissipates only into the Self. Now this reason may be considered unfounded. It is to refute this doubt that this section is commenced.
Because there is mutual helpfulness among the parts of the universe including
the earth, and because it is common experience that those things which are
mutually helpful spring from the same cause, are of the same genus and dissolve
into the same thing, therefore this universe consisting of the earth etc., on account
of mutual helpfulness among its parts, must be like that. This is the meaning which
is expressed in this section. Or, after the proposition, 'All this is but the Self,' has
been supported by the reason that the universe has its origin, continuance and
dissolution in the Self, the meaning is concluded with the present section, which
preponderates in scriptural evidence. As the Naiyāyikas say, 'The restatement of
a proposition after stating the reason is conclusion' (Gau. N. I. i. 39). Others\(^1\)
explain that the scriptural passages preceding the illustration of the drum are for
the purpose of hearing, those prior to the present section are for reflection, since
they give the arguments, and the present section enjoins meditation. In any case,
since reflection through reasoning must be strictly in accordance with the verdict
of scriptural evidence, and meditation too must be in accordance with reflection
through reasoning, that is to say, with the findings of scriptural evidence and
reasoning, a separate enjoining of meditation is unnecessary. Therefore, in our
opinion, the allocating of separate sections to the hearing, reflection and meditation
is meaningless. At any rate the meaning of this and the foregoing chapter is
summed up in this section.

\(^1\) The reference is to Bhartṛprapāṇa.
इयं पुर्विवी सर्वेष्वं भूतानं मध्यस्यैौ पुर्विवी सर्वाणि भूतानि मधु यश्चायमस्यां 
पुर्विवी तेजोमयोग्मृतमयः पुरुषो यश्चायमध्यात्मे
शारीरस्तेजोमयोग्मृतमयः पुरुषोऽयममेव स योज्यमात्मेदमृतमूतमिदं बहुरेदं
सर्वम् ॥ १ ॥

This earth is (like) honey² to all beings, and all beings are (like) honey to this earth. (The same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

इयं पृथिवी प्रसिद्धा सर्वेष्वं भूतानं मधु — सर्वेष्वं ब्रह्मादिस्तम्बपर्यंत्तानं भूतानं 
प्राणिनाम, मधु कार्यम्, मधिव मधुः यथा एको मध्यपूपः अनेकेनपुरुकंरीवितितः, एवम्
इयं पृथिवी सर्वभूतानीवितिता। तथा सर्वाणि भूतानि पृथिवी वृक्षाय्य अस्यः, मधु कार्यम्।
कि च यश्चाय पुरुषः अस्यं पृथिवी तेजोमयः चिन्मात्रप्रकाशमयः
अमृतमयोग्मरणयामी पुरुषः, यश्चायम् अध्यात्मम् शारीरः शारीरि भवः पूर्वकत्
तेजोमयोग्मृतमयः पुरुषः, स च विस्मितायासि — स च सर्वाणि भूतानामुपकारकतवेन 
मधु, सर्वाणि च भूतान्यस्य मधुं, च शब्दसामास्यात। एवम् प्रत्युत्तरे तावत् एकं
सर्वभूतकार्यम्, सर्वाणि च भूतान्यस्य कार्यम्; अतः अस्य एककारणपूर्वकता। यस्मात्
एकस्मात्कारणात् प्रत्यज्ञातम्, तदेव एकं परमार्थितो ब्रह्म, इतरकार्यं वाचारभणं विकारो

²That is, effect, or helpful.

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July 7th to 21st, 2023
This well-known earth is the honey or effect-being like honey-of all beings from Hiranyakaralbhaka down to a clump of grass. Just as a beehive is made by a great many bees, so is this earth made by all beings. Likewise, all beings are the honey or effect of this earth. Also, the shining, i.e. possessed of the light of intelligence, and immortal being who is in this earth, and the shining, immortal-as above-corporeal being in the body, i.e. the self as identified with the subtle body, are like honey-being helpful-to all beings, and all beings are like honey to them. This we gather from the particle 'ca' (and) in the text. Thus these four are the composite effect of all beings, and all beings are the effect of these four. Hence the universe has orginated from the same cause. That one cause from which it has sprung is alone real-it is Brahman; everything else is an effect, a modification, a mere name, an effort of speech merely. This is the gist of this whole section dealing with the series of things mutually helpful. (The above fourfold division) is but this Self that has been premised in the passage, 'This all is the Self' (II. iv. 6). This Self-knowledge is the means of immortality that has been explained to Maitreyi. This (underlying unity) is the Brahman which has been introduced at the beginning of this chapter in the passages, 'I will speak to you about Brahman' (II. i. 1) and 'I will teach you (about Brahman)' (II. i. 15), and the knowledge of which is called the knowledge of Brahman. This knowledge of Brahman is that by means of which one becomes all (the universe).
This water is like honey to all beings, and all beings are like honey to this water. (The same with) the shining, immortal being who is in this water, and the shining, immortal being identified with the seed in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality, this (underlying unity) is Brahman, this (knowledge of Brahman) is (the means of becoming) all.

Likewise water. In the body it exists specially in the seed.

This fire is like honey to all beings, and all beings are like honey to this fire. (The same with) the shining, immortal being who is in this fire, and the shining, immortal being identified with the organ of speech in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality, this (underlying unity) is Brahman, this (knowledge of Brahman) is (the means of becoming) all.

Similarly fire. It exists specially in the organ of speech.\(^3\)

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\(^3\) Cf. ‘Fire entered the mouth as the organ of speech’ (Ai. I. ii. 4).
This air is like honey to all beings, and all beings are like honey to this air. (The same with) the shining, immortal being who is in this air, and the shining, immortal being who is the vital force in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

Likewise air. It is the vital force in the body. The elements are called honey, because they help by furnishing materials for the body. While the beings, shining and so forth, residing in them are called honey, because they help by serving as the organs. As has been said, ‘The earth is the body of that organ of speech, and this fire is its luminous organ’ (I. v. 11).

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This sun is like honey to all beings, and all beings are like honey to this sun. (The same with) the shining, immortal being who is in this sun, and the shining, immortal being identified with the eye in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

So also the sun is like honey. In the body, the being identified with the eye.

These quarters are like honey to all beings, and all beings are like honey to these quarters. (The same with) the shining, immortal being who is these quarters, and the shining, immortal being identified with the ear and with the time of hearing, in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this
(underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

Likewise, the quarters are like honey. Although the ear is the counterpart of the quarters in the body, yet the being identified with the time of hearing is mentioned, because he is specially manifest at the time of hearing sounds.

This moon is like honey to all beings, and all beings are like honey to this moon. (The same with) the shining, immortal being who is in this moon, and the shining, immortal being identified with the mind in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

Similarly the moon. In the body, the being identified with the mind.
This lightning is like honey to all beings, and all beings are like honey to this lightning. (The same with) the shining, immortal being who is in this lightning, and the shining, immortal being identified with light in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

So it is with lightning. In the body, the being identified with the light that is in the organ of touch.

This cloud is like honey to all beings and all beings are like honey to this cloud. (The same with) the shining, immortal being who is in this cloud, and the shining, immortal being identified with sound and voice in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.
 Likewise the cloud. Although the being identified with sound is the one represented in the body, yet as he is specially manifest in voice, he is here mentioned as such.

This ether is like honey to all beings, and all beings are like honey to this ether. (The same with) the shining, immortal being who is in this ether, and the shining, immortal being who is (identified with) the ether in the heart, in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

Similarly the ether. In the body the ether in the heart.

It has been stated that the elements beginning with earth and ending with the ether as also the gods, identified respectively with the body and the organs, are
like honey to each individual because of their helpfulness. What connects them
with these individuals so that they are helpful like honey, is now being described:

अयः धर्मः: सर्वाणि भूतानि मध्यस्य धर्मस्य सर्वाणि भूतानि मधुः
यज्ञायमविमिन्धर्मः तेजोमयोऽध्वमस्यः पुरुषो यज्ञायमविमात्त्वः
धार्मस्तेजोमयोऽध्वमस्यः पुरुषोऽधमेव स योद्धमात्मेदममृतमिदं बहोदोः
सर्वस् ॥ ११ ॥

This righteousness (Dharma) is like honey to all beings, and all beings are like honey to this righteousness. (The same with) the shining, immortal being who is in this righteousness, and the shining, immortal being identified with righteousness in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

अयः धर्मः: — ‘अयः’ इति अप्रत्यक्षस्य स्पष्टीत्याक्षरः, कार्यवेत्
अयः धर्मः इति — प्रत्यक्षवत्। धर्मेऽध्वमात्त्वः श्रुतिस्मृतिलक्षणः,
क्षत्रियाद्यायामयि
नियत्ता, जगतो वैचित्यकृतु धृतिविद्यादिनां परिणाममेवत्त्वात्,
प्राणिमिरुमेदधार्मिकानुपुस्तः
; तेन च ‘अयः धर्मः’ इति प्रत्यक्षस्य व्यपदेशः। सत्यधर्मस्य अभेदेन निर्देषः कृतः
शास्त्रायार्थक्षणयोः; इह तु भेदेन व्यपदेश एकवे सत्यपि, दशाहस्तेवरूपेण
कार्यवेत्तातः। वस्तु अद्यः अपूर्वात्वयो धर्मः, स सामान्यविशेषात्मम् अद्वैते
रूपेण कार्यमार्गस्य — सामान्यरूपेण पृथिविधातिनां प्रत्यक्षाभिन्नति,
विशेषरूपेण च
अध्यात्म अख्यातराजस्य; तत्र पृथिविधातिनां प्रयोक्तिरं — यज्ञायमविमिन्धर्मः
तेजोमवः; तथा अध्यात्म अख्यातराजस्याद्वितीयरं धर्मं भवो धार्मः॥
This righteousness, etc. Although righteousness is not directly perceived, it is here described by the word ‘this’ as though it were, because the effects initiated by it (earth etc.) are directly perceived. Righteousness has been explained (I. iv. 14) as consisting of the Śrutis and Smṛtis, as the power which controls even the Kaśtṛiyas etc., which causes the variety of the universe through the transformation of the elements, and which is practised by people. This last is another reason why it has been mentioned here as something directly perceived-as ‘this righteousness.’ There truth and righteousness, being respectively conformity with the scriptures and approved conduct, have been spoken of as one. Here, however, in spite of their identity they are mentioned as separate, because they produce their effects in two distinct forms-visible and invisible. Righteousness that is invisible, called Apurva,⁴ produces its effects invisibly in a general and a particular form. In its general form it directs the elements such as earth, and in its particular form it directs the aggregate of body and organs in matters relating to the body. Of these, the shining being who is in this righteousness that directs the elements such as earth, and, in the body (the being identified with righteousness) that fashions the aggregate of body and organs (are also like honey to all beings and vice versa).

This truth is like honey to all beings, and all beings are like honey to this truth. (The same with) the shining, immortal being who is in this truth, and the shining, immortal being identified with truth in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

⁴Lit. new. According to the Mīmāṃsakas every action, after it is over, remains in a subtle form, which has the peculiar, indestructible power of materializing at a subsequent period as the tangible result of that action.
1) इति श्रुत्यन्तरात् ॥

Likewise that righteousness, in its visible form as good conduct that is practised, comes to be known as truth. It also is twofold-general and particular. The general form is inherent in the elements, and the particular form in the body and organs. Of these, (the being who is) in this truth that is inherent in the elements and consists of present action, and, in the body, (the being identified with the truth) that is inherent in the body and organs (are like honey to all beings and vice versa). 'The wind blows through truth,' says another Śruti (Mn. XXII. 1).

इदं मानुषं सर्वं भूतानाः मध्यस्य मानुषस्य सर्वाणि भूतानि मध्यं
यथायमत्सिद्धानुष्ठे तेजोमयोऽमृतमयः पुरुषो यथायमध्यात्मेः
मानुषस्ते तेजोमयोऽमृतमयः पुरुषो यथायमत्सिद्धानुष्ठे स योग्यमात्मात्मामुद्मृतमिदं बहुः
सर्वं ॥ १३ ॥

This human species is like honey to all beings, and all beings are like honey to this human species. (The same with) the shining, immortal being who is in this human species, and the shining, immortal being identified with the human species in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

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5 This includes the other species.
This particular aggregate of body and organs is directed by righteousness and truth. The human and other species are the particular types to which it belongs. We observe in life that all beings are helpful to one another only by belonging to the human or other species. Therefore these species, human and the rest, are like honey to all beings. These too may be indicated in two ways-externally as well as internally\textsuperscript{6}.

\textbf{अयमात्मा सर्वेऽं मृत्तानं मध्वस्यात्मन: सर्वाणि मृत्तानि मधु: \vas\vas

यथायमस्मित्वात्मनि तेजोमयोद्रमृत्मयः पुरुषो यथायमात्मा \vas

तेजोमयोद्रमृत्मयः पुरुषोद्यमेव स योध्यमात्मेदममृत्मिदं बहुहेदं सर्वम्।।}

This (cosmic) body is like honey to all beings, and all beings are like honey to this (cosmic) body. (The same with) the shining, immortal being who is in this (cosmic) body, and the shining, immortal being who is this (individual) self. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

यस्तु कार्यकरणस्वातो मानुषादिज्ञातिविशिष्टः सोद्यमात्मा सर्वेऽं मृत्तानं मधुः।}

\textsuperscript{6} From the standpoint of the person describing them.
The aggregate of bodies and organs which is connected with the human and other species, designated here as *this body* (i.e. the cosmic body), *is like honey to all beings.*

*Objection:* Has this not been indicated by the term 'corporeal being' in the passage dealing with, earth (II. v. 1)?

ननु अवं शारीरशबद्देऽनिदिष्टः पृथ्वीयपर्यं एव —

*Reply:* No, for there only a part, viz. that which is a modification of earth, was meant. But here the cosmic body, the aggregate of bodies and organs devoid of all distinctions such as those pertaining to the body and the elements, and consisting of all the elements and gods, is meant by the expression 'this body.' *The shining, immortal being who is in this* (cosmic) *body refers to the cosmic mind which is the essence of the subtle (II. iii. 3). Only a part of it was mentioned as being associated with earth etc. But no manifestation with reference to the body is mentioned here, because the cosmic mind has no such limitation. The term *this self* refers to the only remaining entity, the individual self, whose purpose this aggregate of gross and subtle bodies subserves.

स वा अयमात्मा सर्वेषां भूतानामधिविधितः: सर्वेषां भूतानां राजा तद्धथा
रथनामो च रथनमो चारा: सर्वेः समर्पिता एवमेववार्त्तात्मनि सर्वाणि भूतानि
सर्वं देवा: सर्वं ठोका: सर्वं प्राणा: सर्वं एत आत्मान: समर्पिता: ॥ १५ ॥

This Self, already mentioned, is the ruler of all beings, and the king of all beings. Just as all the spokes are fixed in
the nave and the felloe of a chariot-wheel, so are all beings, all gods, all worlds, all organs and all these (individual) selves fixed in this Self.

This Self, already mentioned, refers to the Self\(^7\) in which the remaining individual self of the last paragraph was stated to be merged (II. iv. 12). When the latter, which is possessed of the limiting adjunct of the body and organs created by ignorance, has been merged through the knowledge of Brahman in the true Self (or Brahman), it-such a self-becomes devoid of interior or exterior, entire, Pure Intelligence, the Self of all beings, and an object of universal homage - the absolute ruler of all beings, not like a prince or a minister, but the king of all beings.

\(^7\) That is, the individual self as merged in the Supreme Self.
just living like a king, but he may not be the ruler of all. Hence the text adds the qualifying epithet ‘ruler of all.’ Thus the sage, the knower of Brahman, who is the Self of all beings, becomes free. The question, ‘Men think, “Through the knowledge of Brahman we shall become all.” Well, what did that Brahman know by which It became all?’ (I. iv. 9)-is thus answered. That is, by hearing of one’s own self as the Self of all from the teacher and the Śrutis, by reflecting on It through reasoning, and by realising It at first hand, as explained in this and the previous section (one becomes all). Even before realisation one has always been Brahman, but through ignorance one considered oneself different from It; one has always been all, but through ignorance one considered oneself otherwise. Therefore, banishing this ignorance through the knowledge of Brahman, the knower of Brahman, having all the while been Brahman, became Brahman, and having throughout been all, became all.

The import of the scripture that was briefly indicated\(^8\) has been completely dealt with. Now illustrations are being given to show that in this knower of Brahman who is the self of all and has realised himself as such, the whole universe is fixed: Just as all the spokes are fixed in the nave and the felloe of a chariot-wheel, so are all beings from Hiranyakaragha down to a clump of grass, all gods, such a Fire, all worlds, such as this earth, all organs, such as that of speech, and all these selves, which penetrate every body like a reflection of the moon in water and are conjured

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\(^8\) In I. iv. 10 and II. i. 1.
up by ignorance—in short, the whole universe, fixed in this Self, i.e. in the knower of Brahman who has realised his identity with the Supreme Self. It has been stated (I. iv. 10) that Vāmadeva, who was a knower of Brahman, realised that he had been Manu and the sun; this identification with all is thus explained: This man of realisation, this knower of Brahman, identifies himself with all as his limiting adjunct, is the self of all, and becomes all. Again he is without any limiting adjuncts, without name, devoid of interior or exterior, entire, Pure Intelligence, birthless, undecaying, immortal, fearless, immovable, to be described as 'Not this, not this,' neither gross nor subtle, and so on.

तमेतमर्थम् अजानन्तस्तात्सारिका: केचित् पणितमन्याधारामविद्: शाखायर्विरुद्ध
मन्यमाणा विकल्पयत्तो भोमगाध्याय्यमप्यन्ति। तमेतमर्थम् एतो मन्नावनुवदतः
— 'अनेनेंद्रकेन मनोसो जनविष्कर्त: ' (ई. उ. ४) 'तत्तज्जति तत्तज्जति' (ई. उ. ५) इति। तथा च
tैत्तिरीयके — 'यस्मातपरं नापरमात्तरं क्रियन्ति' (तै. ना. १०। ४), 'एतत्साम
गायन्यात्ते अहमगाध्याय्यमाण्याम्' (तै. उ. ३। १०। ६) इत्यादि। तथा च
च्छान्दोऽये 'ज्ञेयकिङ्करमाणाम्' (छा. उ. ८। १२। १), 'स यदि पितृवत्तिकाम्' (छा.
उ. ८। २। १) 'सर्वगच्छ: सर्वरसः' (छा. उ. १। १४। २), 'सर्वत्र: सर्ववित्' (मू. उ.
१। १। ९) इत्यादि। आयर्धः च 'दूरायस्यरे दृश्याहाणान्तके च' (मू. उ. १। १। ७)।
कठवहीष्पिपु 'अग्निर्मयान्त्यत्वमहतो महाइयान्' (क. उ. २। । २१) 'कस्तं मदामदं देवे'
(क. उ. १। २। २१) 'तद्यथातोस्यान्तत्विति विषत' (ई. उ. ४) इति च। तथा
गीतासु 'अहं कतृथं चत्रः' (भ. गी. ९। १०) 'पिताहमस्य जगतः' (भ. गी. ९।
१७) 'नादते कस्यचित्त्याम्' (भ. गी. ५। १०) 'समं सर्वेऽप्रृतेऽपुरुष' (भ. गी. १९।
२७) 'अतिंतं प्रभवत्तेशु' (भ. गी. १९। २०) 'प्रसिद्धु प्रधविष्णु च' (भ. गी. १९।
१६) इति — एवमावायामार्थ विरुद्धमिव प्रतिभान्ते मन्यमाणा: स्वच्छिन्तासामयंत्तां
अर्थनिर्णयाय विकल्पयतं — अस्त्यात्मा नास्त्यात्मा, कर्तारा अर्थस्क, मुक्त: बधः,

ArshaVidya.Org

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The logicians and certain self-styled scholars versed in the Śrutis (Mimāṃsakas), not knowing this import of them, think that they are contradictory, and fall into an abyss of confusion by attempting fanciful interpretations. This import of which we speak is borne out by the following Mantras of the scriptures: ‘One and unmoved, but swifter than the mind’ (Īs. 4), and ‘It moves, and does not move’ (Īs. 5). Similarly in the Taittiriya Āraṇyaka, ‘Than which there is nothing higher or lower’ (Śv. III. 9; Mn. X. 4) and ‘He goes on singing this hymn: I am the food, I am the food, I am the food,’ etc. (Tai. III. x. 5). So in the Chandogya Upaniṣad, ‘Laughing (or eating), playing and enjoying’ (VIII. xii. 3), ‘If he desires to attain the world of the Manes, (by his mere wish they appear)’ (Ch. VIII. ii. 1), ‘Possessed of all odours and all tastes’ (Ch. III. xiv. 2), and so on. In the Mundaka Upaniṣad too, ‘(That which) knows things in a general and particular way’ (I. i. 9 and II. ii. 7), and ‘It is farther than the farthest, and again It is here, right near’ (Mu. III. i. 7). In the Katha Upaniṣad too, Minuter than an atom and bigger than the biggest’ (II. 20), and ‘Who (but me can know) that Deity who has both joy and the absence of it?’ (Ka. II. 21). Also ‘Staying, It surpasses those that run’ (Is. 4). Similarly in the Gita: ‘I am the Vedic sacrifice and that enjoined in the Smritis’ (IX. 16), ‘I am the father of this universe’ (IX. 17), ‘(The self) does not take on anybody’s demerits’ (V. 15), ‘(Living) the same in all beings’ (XIII. 27), ‘Undivided among divided (things)’ (XVIII. 20), and ‘the devourer as well as producer’ (XIII. 16). Considering these and similar scriptural texts as apparently contradictory in their import, they, with a view to arriving at their true meaning on the strength of their own intellect, put forward fanciful interpretations, as for instance, that the self exists or does not exist, that it is or is not the agent, is free or bound, momentary, mere consciousness, or nothing-and never go beyond the domain of ignorance, because everywhere they see only, contradictions. Therefore those alone who tread the path shown by the Srutis and spiritual teachers, transcend ignorance. They alone will succeed in crossing this unfathomable ocean of delusion, and not those others who follow the lead of their own clever intellect.
The knowledge of Brahman leading to immortality has been completely dealt with. It was this that Maitreyi asked of her husband in the words, 'Tell me, sir, only of that which you know to be leading to immortality' (II. iv. 3; IV. v. 4). In order to extol this knowledge of Brahman the following story is introduced. The two Mantras are meant to give the purport of the story in brief. Since both Mantra and Brahmana extol it, the capacity of the knowledge of Brahman to confer immortality and the attainment of identity with all becomes obvious as if it were set up on the highway. As the rising sun dispels the gloom of night, so (does the knowledge of Brahman remove ignorance). The knowledge of Brahman is also eulogised in this way, that being in the custody of King Indra it is difficult of attainment even by the gods, since this knowledge carefully preserved by Indra was attained after great pains even by the Asvins, who are doctors to the gods. They had to behead the instructing Brahmana and fix a horse's head on him. When this was severed by Indra, they restored the Brahmana's head to its place, and heard the entire knowledge of Brahman from his own lips. Therefore there neither has been nor will be-and of course there is not-any better means of realising our life's ends than this. So this is the highest tribute that can be paid to it.
The knowledge of Brahman is further extolled thus: It is well known in the world that rites are the means to attain all our life's ends; and their performance depends on wealth, which cannot possibly confer immortality. This can be attained only through Self-knowledge independently of rites. Although it could easily be treated of in the ritualistic portion, under the Pravargya rites, yet, because of its contradiction to rites, this Self-knowledge, coupled only with renunciation of the world, is discussed as the means of immortality, after that portion is passed. This shows that there is no better means of attaining our life's ends than this. In another way also is the knowledge of Brahman eulogised. Everybody delights in company. The sruti says, 'He (Vira) was not happy (alone). Therefore people (to this day) do not like to be alone' (I. iv. 3). Yajñavalkya, though just like any other man, gave up through his Self-knowledge his attachment to worldly objects such as wife, children and wealth, became satisfied with knowledge, and took delight only in the Self. The knowledge of Brahman is further eulogised thus: Since Yajñavalkya, on the eve of his departure from the worldly life, instructed his beloved wife about it just to please her. We infer this from the following, 'You say what is after my heart. Come, take your seat,' etc. (II. iv. 4).
This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rṣi (Mantra) said, "O Asvins in human form, that terrible deed called Daṁsa which you did out of greed, I will disclose as a cloud does rain—(how you learnt) the meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught you through a horse's head.'
We have said that the story given here is for the sake of eulogy. What is that story? It is as follows: This refers to what has just been dealt with, for it is present to the mind. The particle ‘vai’ is a reminder. It reminds us of the story narrated elsewhere (s. XIV. I. i., iv.) in a different context, which is suggested by the word that. That meditation on things mutually helpful which was only hinted at, but not clearly expressed, in the section dealing with the rite called Pravargya, is described in this section in the words, ‘This earth,’ etc. (II. v. 1). How was it hinted at there?—‘Dadhyaç, versed in the Atharva-Veda, taught these Asvins the section dealing with the meditation on things mutually helpful; it was a favourite subject with them; therefore he came to them (wishing to teach them) thus’ (S. XIV. I. iv. 13): ‘He said, “Indra has told me that he will behead me the moment I teach it to anybody; therefore I am afraid of him. If he does not behead me, then I will accept you as my disciples.” They said, “We will protect you from him. “, “How will you protect me?” “When you will accept us as your disciples, we shall cut off your head, remove it elsewhere and preserve it. Then bringing a horse’s head, we shall fix it on you; you will teach us through that. As you do so, Indra will cut off that head of yours, then we shall bring your own head and replace it on you.” “All right,” said the Brahmana, and accepted the Asvins as his disciples. When he did so, they cut off his head and kept it by elsewhere; then bringing a horse’s head they fixed it on him; through that he taught them. As he was teaching them, Indra cut off that head. Then the Asvins brought his own head and replaced it on him’ (S. XIV. I. i. 22-24). On that occasion, however, only that portion of the meditation on things mutually helpful was taught which forms part of the rite called Pravargya, but not the secret portion known as Self-knowledge. The story that was recited there is here mentioned for the sake of eulogy. This is that meditation on things mutually helpful which Dadhyaç versed in the Atharva-Veda, taught the Asvins through this device.

तदेतद्दशिः — तदेतत्कर्मं, ऋषिः मच्छः, पश्यन् उपलभ्यान्:, अवचतुः उक्तवान्; कथम? तत् दंस इति व्यवहितेन सम्बन्धः:, दंस इति कर्मणो नामधेयम्; तच् दंसः: फिविशिष्टम्? उध्र कृमम्, वां युवोः:, हे नरा नाराकारावधिमी; तच् कर्म किं निनित्तम्?: सनये लभाय; लाभलुक्तो हि लोकेश्वी कृष्ण कर्म आचरणि, तथैव एकुपत्तभ्येते यथा
Perceiving this deed the Rṣi or Mantra said: O Asvins in human form, that terrible
deed, etc. 'That' qualifies the remote Damsa, which is the name of the deed. What
kind of deed was it? 'Terrible.' Why was it done? Out of greed. People do terrible
deeds in the world tempted by greed; these Asvins too appear to have done exactly
like that. What you have done in secret, I will disclose. Like what? As a cloud does
rain. In the Vedas the particle 'na' used after a word denotes comparison, not
negation, as in the expression, 'Asvam na,' (like a horse). 'I will disclose your
terrible deed as a cloud indicates rain through rumbling noise etc.' -this is the
construction.

Objection: How can these two Mantras be in praise of the Asvins? They
rather condemn them.

Reply: There is nothing wrong in it; these are eulogistic, not condemnatory.
Because in spite of doing such a despicable deed they passed off absolutely
scatheless; nor did they suffer anything in the unseen realm. Therefore these two
Mantras are eulogistic. People sometimes rightly construe blame as praise, and
likewise it is common knowledge that praise may be blame in disguise.
The secret meditation on things mutually helpful, known as Self-knowledge, that Dadhyac, versed in the Atharva-Veda, taught you through a horse's head. 'Ha' and 'im' are expletives.

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rṣi said, 'O Asvins, you set a horse's head on (the shoulders of) Dadhyac, versed in the Atharva-Veda. O terrible ones, to keep his word he taught you the (ritualistic) meditation on things mutually helpful connected with the sun, as also the secret (spiritual) meditation on them.'
This is that meditation, etc.- is to be explained as in the preceding paragraph; it refers to the other Mantra that relates the same story. Dadhiyac, versed in the Atharvā-Veda, etc. There may be others versed in the Atharvā-Veda; so the term is qualified by mention of the name, Dadhiyac. ‘O Aśvins,’ etc.- this is spoken by the Rṣi who visualised the Mantra. ‘When the Brahmaṇa's head was severed, you cut off a horse's head-O the cruelty of it! -and set it on the Brahmaṇa's shoulders. And he taught you the meditation on things mutually helpful that he had promised to teach you.’ Why did he run the risk of his life to do this? To keep his word-desiring to fulfil his promise. This is a hint that keeping ones solemn promise is more important than even life. What was the meditation on things mutually helpful that he taught? That which was connected with the sun: The head of Yajña, being severed, became the sun. To restore the head the rite called Pravargya was started. The meditation concerning the severing of the head of Yajña, its restoration, and so on, which forms a part of the rite, is the meditation on things mutually helpful connected with the sun. Terrible ones-who destroy their rival forces, or kill their enemies. ‘He taught you not only the ritualistic meditation on things mutually helpful connected with the sun, but also the secret meditation on them relating to the Supreme Self’ which is dealt with in the present section, in fact, throughout this and the preceding chapter. The verb ‘taught’ is to be repeated here from above.

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9 Here Saṅkara explains the word in its literal and more plausible meaning. In paragraph 16 it was explained as the Mantra itself. The name of the sage is Kaksīvats. For the verses given in paragraphs 16, 17 and 19 see R.-1. cxvi.12, l. cxvii. 22 and VI. xlvii. 18 respectively.

10 Lit. sacrifice. Here it means Vishnu, who is identified with it. For the story how Vishnu, proud of his well-earned excellence over the other gods, stood resting his chin on the extremity of a bow, and how the others out of jealousy got some white-ants to gnaw of the bow-string, which resulted in the severing of Vishnu’s head, see S. XIV. 1. i. 6-10. Compare also Tāl. A. V. i. 3-6.
This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rṣi said, 'He made bodies with two feet and bodies with four feet. That Supreme Being first entered the bodies as a bird (the subtle body).’ On account of his dwelling in all bodies He is called the Puruṣa. There is nothing that is not covered by Him, nothing that is not pervaded by Him.
This is that meditation, etc.- is to be explained as before. The two foregoing Mantras sum up the story which is connected with the rite called Pravargya. They express in the form of a story the purport of the two chapters that have a bearing on that rite. Now the text proceeds to describe through the two following Mantras the purport of the two chapters that deal with the meditation on Brahman. It has been said that the Brahmaṇa versed in the Atharva-veda also taught the ASvins a secret meditation on things mutually helpful. What that meditation was is now being explained. He made bodies, etc.-the Supreme Lord who made this universe come out of the unmanifested state, in the course of His manifesting the undifferentiated name and form, after first projecting the worlds such as this earth, made bodies with two feet, viz. human and bird bodies, and bodies with four feet, viz. animal bodies. That Supreme Being, the Lord, first entered the bodies as a bird, i.e. as the subtle body. The text itself explains it: On account of His dwelling in all bodies is called the Puruṣa. There is nothing that is not covered by Him; likewise, there is nothing that is not pervaded by Him. That is, everything is enveloped by Him as its inside and outside. Thus it is He who as name and form-as the body and organs-is inside and outside everything. In other words, the Mantra, He made bodies,’ etc. briefly enunciates the unity of the Self.

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the ASvins. Perceiving this the Rsi said, ‘(He) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Maya (notions superimposed by ignorance) is perceived as