

Taittiriya Upanishad
Transliterated Sanskrit Text

Free Translation

&

Brief Explanation

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Taittiriya Upanishad: Petal 1

A Bird's Eye View

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INTRODUCTION

The Taittiriya Upanishad is a part of the Krishna Yajur Veda and forms a part of the seventh, eighth and ninth chapters of the Taittiriya Aranyaka. This Upanishad occupies a unique place in Indian Philosophy because it explains the Reality both in direct as well as indirect terms. Let us see what we mean by direct and indirect way of explaining.

In the field of Upanishad knowledge, the mode of communication is through *lakshana vritti* where communication is accomplished by indication through different pointers. There are two types of such pointers: they are *tatastha lakshanam* and *svaroopa lakshanam*. For example, consider the word Brahman. This word is not available as the meaning of any other known word. It is not comparable to anything that we know. It does not have any attributes. It has no Guna or attribute. It has no action. Therefore, a word defining Brahman is not there. Simply trying to use many words to define Brahman does not really help. The only way knowledge about Brahman can be communicated is through *lakshana vritti*, by indication through appropriate pointers.

There are two types of such pointers. They are *tatastha lakshanam* and *svaroopa lakshanam*. In the *tatastha lakshanam* Brahman is indicated not by what It is, but how It is related to the things that we know. For example, when we say "I do *namaskar* to That Brahman from which this entire creation is born", this statement does not tell what Brahman is. It only tells that there is something called Brahman and That is the cause for this creation. Here again, we must understand that this creation is not an attribute of Brahman and Brahman stands independent of creation. Such method of indicating Brahman is called *tatastha lakshanam*, (*tatastha* means standing apart).

On the other hand, in *svaroopa lakshanam* one indicates Brahman as It is. For example, when the Upanishad says: *satyam jnanam anantam brahma*, Brahman is *satyam* - that which is never subject to change, is *jnanam* - that which is all knowledge Itself, is *anantam* -that which is Limitlessness Itself. All these three indicators point to the same ONE BRAHMAN. Here the Upanishad indicates Brahman Itself, as It is, and this method of indication is called *svaroopa lakshanam*. In this method of indication, we do not talk about creation at all. Even though we do not talk about creation as such, Brahman being *anantam* - Limitlessness Itself, there can be nothing independent of Brahman which means all names and forms in this creation are non-separate from Brahman even though Brahman Itself remains independent of this creation which is subject to change from time to time. In this way, we gain knowledge of both *satyam* and *mithya* and their relationships.

In the Taittiriya Upanishad, Brahman is introduced by both types of indicators, namely *tatastha lakshanam* and *svaroopalakshanam* which is the extraordinary feature in the mode of communication or dissemination used in this Upanishad.

Though comparatively short, the Taittiriya Upanishad is one of the important Upanishads and is recited in many parts of India with proper accent, intonation and dedication. This Upanishad, like most other Vedic chantings, has a particular accent, mode of recitation, (*svara*) which has come down from generation to generation, by tradition (which also varies slightly from region to region). It is regarded as a source-book of the Vedanta philosophy. The topics covered are presented very methodically which are enlightened further by Adi Sankaracharya's commentary thereon.

An interesting legend is closely associated with the Taittiriya Upanishad. The legend goes that once saint Vaisampayana got angry with one of his prominent disciples called Yajnavalkya. As the guru had got angry with his disciple he demanded that his disciple should give back all the knowledge which he has acquired from the guru. Being ordered in such a manner from the guru, Yajnavalkya vomited the entire knowledge which he had imbibed from the guru.

On such an occasion the guru asked his other disciples to take the form of partridges (Taittiriya birds) and consume the leavings. It is said that for this particular reason this Upanishad has been called the Taittiriya Upanishad. Instead of being repulsive, the story has been given a completely different implication. It was said that Yajnavalkya was such a genius that he was not only able to produce the teachings of the Guru but had also added his originality and insight into the knowledge acquired. Witnessing such a situation the guru was so charmed that he had asked his other disciples to acquire the knowledge produced by Yajnavalkya as much as they could.

The Taittiri-birds or the partridges are small in size but they are very active and careful and the purport of the story is to instill into the students the spirit of the small birds so that the disciples are as careful, as vigilant and as active as the Taittri birds in the quest for knowledge.

The essential content of all the Upanishads is the same. However, in this Upanishad, there is no reference to any war, any sorrow or any distress. There is not even the usual student-teacher dialogue. What we have here is a spontaneous and exuberant expression of the essential content of the original Vedic knowledge, as it is, presented in the freshness of an Upanishad, with no reference to any particular situation in life. For most of us, this Upanishad is as close to the pure Vedic education as we will ever have in our lives. Ordinarily, Upanishads form part of the Jnana kanda of the Veda, which deals primarily with Brahman, whereas the preceding Karma kanda of the Veda deals with disciplines, rituals, meditations, values., etc. Because this Upanishad is an overview of the entire Veda, it includes the essential content of both the Karma and Jnana kandas of the Veda in that sequence.

Thus the first chapter of the Upanishad called *siksha valli* gives the essence of the karma kanda of the Veda in terms of disciplines, rituals, meditations, values, code of conduct for

daily life, etc. as Veda Upanishad , as *moksha sadhanam* - as means helpful for gaining the overriding purpose of life, namely *moksha* - total fulfillment in life. The second and the third chapters of the Upanishad, called *brahmananda valli* and *bhrigu valli* respectively, give the essence of the Jnana kanda of the Veda, in terms of knowledge of *jiva, jagat* and *jagadeesvara* followed by the step-by-step process of contemplation on Brahman leading ultimately to *moksha*.

Since this Upanishad deals with the entire Vedic education, it is considered to be a complete Upanishad, complete in the sense that it indicates all the necessary tools available to every person for one's continued spiritual progress towards gaining total fulfillment in life. Probably for this reason, this Upanishad is the most often recited one on all auspicious occasions, bringing the benefit of Vedic knowledge within the reach of ordinary people in daily life.

AN OVERVIEW

Taittiriya Upanishad consists of three Chapters viz., 1. *Siksha Valli* 2. *Brahmananda Valli* and 3. *Bhrigu Valli*. These chapters are further divided into *anuvakas* or sections each of which contain one or more *mantras* or verses dealing with different topics. The detailed structure of this Upanishad is given in the following tables. Each chapter is called *valli* indicating a stage in the development of one's maturity, or spiritual growth. Each *anuvaka* or section in each *valli* is a lesson meaning a step in one's progress in Vedic education. The entire Upanishad has a total of 31 such short lessons as shown below.

CHAPTER 1 – SIKSHA VALLI - 12 SECTIONS:

Sections	SUBJECT MATTER	No. of Mantras
1	Invocation	1
2	Lesson on Pronunciation	1
3	Significance of Combinations	6
4	A teacher's Prayer for wisdom & fortune	3
5	Fourfold Mystic Utterances	5
6	Contemplation of Saguna Brahman	2
7	Fivefold Nature of the World and the Individual	1
8	Contemplation of AUM	1
9	Study and Teaching of the Sacred Syllable	1
10	Meditation on Veda Knowledge	1
11	Exhortation to the Departing Students	6
12	Conclusion – Peace Chant	1

CHAPTER 2 – BRAHMANANDA VALLI - 9 SECTIONS:

Sections	SUBJECT MATTER	No. of Mantras
1	Invocation & Brahman and the Course of Evolution – Sheath of Food	1
2	Matter and Life – Sheath of Vital Breath	1
3	Life and Mind – Sheath of Mind	1
4	Mind and Understanding – Sheath of Intellect	1
5	Understanding and Bliss – Sheath of Bliss	1
6	Brahman, the One Being and Source of All	1
7	Brahman is Bliss	1
8	Inquiry into Forms of Bliss	1
9	Knower of Bliss of Brahman is saved from all Fear	1

CHAPTER 3 – BHRIGU VALLI - 10 SECTIONS:

Sections	SUBJECT MATTER	No. of Mantras
1	Bhrigu undertakes Investigation of Brahman	1
2	Matter is Brahman	1
3	Life is Brahman	1
4	Mind is Brahman	1
5	Intelligence is Brahman	1
6	Bliss is Brahman	1
7	Importance of Food	1
8	Food, Light and Water	1
9	Food, Earth and Ether	1
10	Meditation in different Forms & A Mystical Chant	5

{This table is based on “The Principal Upanishads” by Dr.S.Radhakrishnan}

An aerial-view of each section under each chapter of the Upanishad is given hereunder to facilitate an easy grasp of the subject.

1. Siksha Valli:

1. The first chapter, dealing with Siksha or pronunciation, consists of twelve sections of which the first and the last contain prayers to the deities for the removing of obstacles while pursuing spiritual wisdom.
2. The second section: It deals with the science of pronunciation. Though the meaning of the text of the Upanishad is most important, yet the text must be chanted correctly in order to obtain its precise meaning as incorrect chanting leads to undesirable consequences.
3. The third section: It teaches how to meditate on the combination of the words. A mere recitation of the text may focus the mind only on the letters of the text. Through meditation the pupil will understand its symbolic significance; this

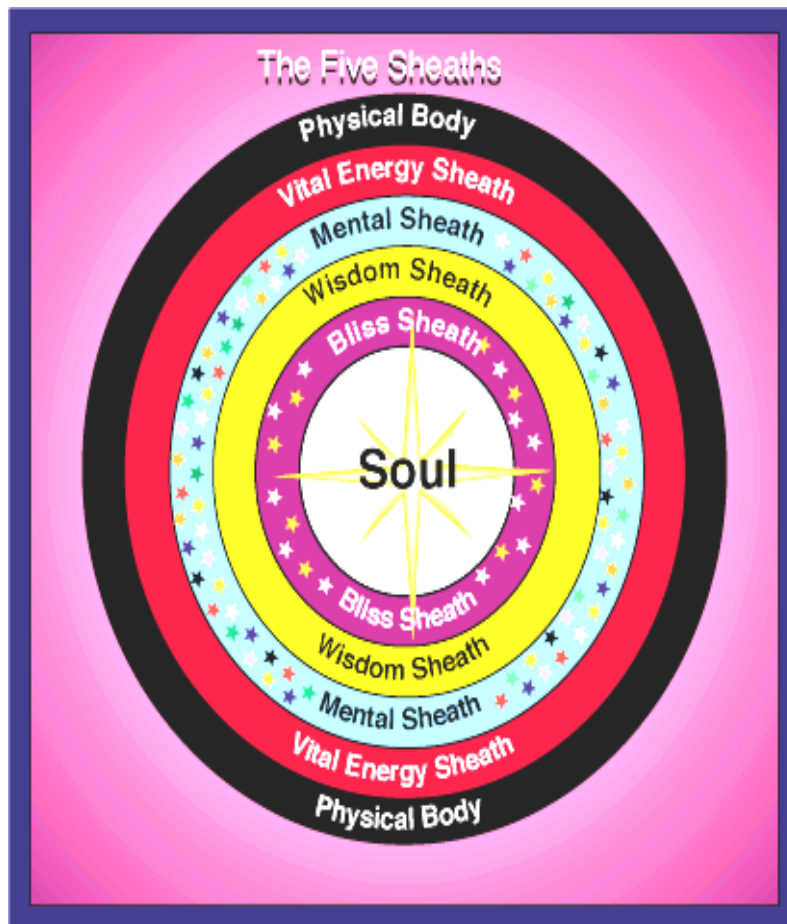
understanding makes the mind pure and one-pointed. Meditation produces appropriate results in this world and the next.

4. The fourth section: For the attainment of the Knowledge of Brahman, one needs a good memory, sound health and adequate food and clothing. This section describes the rituals for their attainment.
5. The fifth section: It teaches the meditation on Brahman through the three *vyahritis* or mystical utterances, which are the symbols of the three subordinate divinities.
6. The sixth section: It describes the heart as the dwelling-place of Brahman and also the Sushumna Nadi, through which lies the path for the attainment of Saguna Brahman. The result of such attainment is the enjoyment of self-rule and peace.
7. The seventh section: It teaches meditation through the symbol of the *panktas* or fivefold sets of objects. These objects are both in the outside world and in the body. The two should be contemplated as identical with each other. Together they constitute the universe, which is a manifestation of Brahman. This and the previous sections describe meditation on Brahman through concrete symbols for inferior students.
8. The eighth section: It teaches meditation for superior students through the symbol AUM. This symbol used in Vedic Sacrifices as a sign of compliance makes them fruitful.
9. The ninth section: It emphasizes the performance of various duties. A student may attain Knowledge of Brahman by meditating on AUM but must not, on that account, neglect the study of the scriptures and compliance with his various other social duties.
10. The tenth section: It contains a statement by an illumined sage describing his spiritual experiences. This should be used as a Mantra for daily recitation by a seeker of Self-Knowledge for acquiring purity, making progress and finally attaining the knowledge of Brahman.
11. The eleventh section: During a student's stage, a person acquires theoretical knowledge of the scriptures but in order to obtain direct knowledge of Brahman such theoretical knowledge has to be put in practice through the discharge of duties and obligations according to one's Dharma. This section contains a detailed and unique exhortation by the teacher to the students returning home after the completion of their studies to embrace the householder's life which is the proper place for the discharge of worldly duties.
12. The twelfth section contains the peace chant at the end of the 1st Chapter, Siksha Valli.

2. Brahmananda Valli:

The preceding chapter presented the knowledge of Atman conditioned by upadhis and also meditation associated with rituals. But neither of these can destroy ignorance which can be destroyed only by the light or Knowledge of Brahman as discussed in the nine sections of this second chapter of the Upanisad.

The 1st section speaks of Brahman as *satyam* (Reality), *jnanam* (Knowledge) and *anantam* (Infinity). Although Brahman is a man's inmost self, he is not conscious of it because the Self is hidden by various sheaths (*kosha*) like a sword. These sheaths created by ignorance are five in number as shown in the diagram below.



They are 1. *annamaya kosha* – food or matter, 2. *pranamaya kosha* – vital breath, 3. *manomaya kosha* – mind, 4. *vijnanamaya kosha* – intellect or wisdom and 5. *ananda maya kosha* – bliss and they are arranged in the telescopic manner, one inside the other, the outer deriving its vitality from the inner.

1. The first section describes the outermost sheath which is gross physical sheath produced from food we eat (*annam*).

2. The second section describes the next sheath called the vital breath (*prana*) which pervades the physical sheath.
3. The third section describes that of the mind (*manas*).
4. The fourth section describes the sheath of the intellect (*vijnanam*).
5. The fifth section deals with that of the bliss (*anandam*). The Upanishad speaks of the sheaths which constitute the gross, subtle and causal bodies of a living creature. Brahman is the innermost reality which is untouched by any of them. The five sheaths, though not Brahman, are described as such in a figurative sense so that the ordinary mind may be trained, step by step, to contemplate subtle truths.
6. The sixth section asserts that Brahman is real because the phenomenal universe consisting of entities either endowed with form or without form cannot exist in the absence of a support or cause. The same Brahman dwells in the hearts of all as Consciousness and manifests Itself in all acts of cognition.
7. The seventh section describes Brahman as self-made which means that It is the material and efficient cause of the universe. It is the causeless cause or independent cause, being the cause of everything, but is Itself without a cause. Brahman is the essence of all things, the controller of vital breath, the non-dual support of the universe, and the source of fearlessness.
8. The eighth section describes the bliss of Brahman of which the worldly happiness is a mere reflection. Even the highest worldly happiness is produced by external factors and depends upon certain actions on the part of the enjoyer, from Brahma down to man. Beyond the highest worldly happiness lies the Bliss of Brahman, experienced by those who have realized their identity with the Supreme Spirit. The Bliss of Brahman does not admit of higher or lower degrees.
9. The ninth section reiterates that the knower of Brahman attains fearlessness. He is not tormented by the illusion of good and evil which is produced by ignorance. When ignorance is destroyed, both good and evil, like all other phenomenal categories, merge in Brahman. Thus the illumined person removes good and evil of their phenomenal nature and realizes them as Brahman only.

3. Bhrigu Valli

This chapter is a dialogue between Varuna and his son Bhrigu which teaches the Knowledge of Brahman.

1. The first section defines Brahman as the cause of the creation, continuance and dissolution of the universe. It describes the body and sense-organs as channels for

the Knowledge of Brahman. Varuna leads Bhrigu step by step to the realization of Brahman in the following sections.

2. The second to sixth sections describe Brahman as the physical universe, as the prana, the mind, the intellect and finally as Bliss. Bhrigu ultimately discovered that Brahman alone is real and everything else is merely superimposed on it.
3. Sections seven to nine describe the importance of food.
4. The tenth chapter teaches various forms through which one can meditate on Brahman.

With the above Introduction in the back-drop, we shall take up the study of the Taittiriya Upanishad Text from next time.

HARIH OM

Taittiriya Upanishad: Petal 2
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CHAPTER 1 – SIKSHA VALLI
SECTION 1 – *SHANTI PATHA* – INVOCATION

MANTRA 1

aum sham no mitrah sham varunah . sham no bhavatvaryama .
sham na indro brihaspatih . sham no vishnururukramah .
namo brahmane . namaste vayo . tvameva pratyaxam brahmasi .
tvameva pratyaxam brahma vadishyami . ritam vadishyami .
satyam vadishyami . tanmamavatu . tadvaktaramavatu .
avatu mam.h . avatu vaktaram.h .
aum shantih shantih shantih .. 1..
iti prathamo.anuvakah ..

Harih Om

*May Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us!
May Vishnu, of wide strides, be propitious unto us!
Salutation to Brahman! Salutation to Thee, O Vayu! Thou indeed art the visible Brahman. Thee indeed I shall proclaim as the visible Brahman. Thee indeed, O Vayu, I shall proclaim as the right (ritam). Thee indeed I shall proclaim as the true (satyam). May It protect me! May It protect the teacher! May It protect me! May It protect the teacher!
Om. Peace! Peace! Peace!*

This is a prayer to various deities as we begin to embark upon a grueling journey of the study of Vedanta which at the same time is the most covetable undertaking. So we need

the blessings, support and good wishes of all the deities. The word 'sam' in Sanskrit means propitious, be kind, be helpful.

The deities to whom the prayers offered are:

Mitra – The deity identified with the *prana* and the day; the deity controlling the sun.

Varuna – The deity identified with *apana*, the downward breath and the night.

Aryaman – The deity identified with the eye and the solar orb.

Indra – The deity identified with strength.

Brihaspati – The deity identified with speech and intellect.

Vishnu – The deity who pervades the universe and is identified with the feet.

Praise and salutations are offered to Vayu (air) by the student seeking knowledge of Brahman so that obstacles to the attainment of such knowledge may be removed. All actions and their fruits are under the control of Vayu who is identified with *prana*. Here Vayu is addressed as Brahman. He is referred to as the visible because of his being direct, immediate, nearer than the sense organs and he can be felt.

Addressing Vayu, the student says 'ritam vadishyami, satyam vadishyami' – 'I will call you the moral order, I will call you the truth' because no society can flourish without moral order and the rule by truth. He then prays for his own protection and that of the teacher also as both the teacher and the taught should be mentally and physically fit for attaining the spiritual goal. If the student is dull he cannot learn and if the teacher is dull he cannot teach.

The word 'shanti' is uttered thrice in order to ward off the obstacles emanating from one's own self, from the other living beings and from the natural forces.

Thus the first section of the Upanishad opens with a set of invocation Mantras which together constitute Isvara Upasana which is a necessary prerequisite for gaining *antah karana shuddhi*, purity of mind and intellect for becoming fit for gaining spiritual wisdom and ultimately *moksha* - total fulfillment in life. It is an invocation to certain deities to remove the obstacles to acquire spiritual wisdom.

End of Section 1 - Chapter 1

SECTION 2 – VARNASVARADI SIKSANAM - LESSON ON PRONUNCIATION

MANTRA 1

aum shixam vyakhyasyamah . varnah svarah . matra balam.h .

sama santanah . ityuktah shixadhyayah .. 1..

iti dvitiyo.anuvakah ..

Om. We will expound siksha, or the science of pronunciation. It deals with sound, pitch, quantity, force, modulation and combination. Thus is explained the lesson on pronunciation.

Although the purpose of reading the Upanishad is to get at its meaning, we may miss that

meaning if we do not know the pronunciation of each of its words because Sanskrit is a phonetic language where the spoken and written letters and words (sound and its illustration) produce the same effect without any difference inter se (unlike English language where written words may be similar but their pronunciation differ e.g. the words 'PUT' and 'BUT'). Hence the science of pronunciation has been given such a high importance that it is considered as the auxiliary work to the Vedas (Veda Upanga). These auxiliary works are six in number viz.

1. Siksha – Science of pronunciation
2. Chhandas – Science of prosody
3. Vyakarana – Science of Grammar
4. Nirukta – Science of etymology
5. Jyotish – Science of Astronomy and
6. Kalpa – Science of rituals.

The Upanishad unfolds the entire Veda as a physical act of worship of Paramesvara in oneself. Accordingly, the Upanishad now proceeds to present, in a series of lessons, an overview of the essential content of a selected few major topics from the Karma Kanda of the Veda, which serve as Moksha Sadhanam.

Since Vedic education is mainly through oral communication, the Vedic student first learns to utter the Veda mantras properly. What that involves is indicated in this section.

The Vedic education starts with Siksha which also means the science of phonetics, or principles of correct articulation and pronunciation. Correct pronunciation of letters and words is extremely important in teaching Veda mantras. Since wrong pronunciation of letters and words will ultimately lead to alteration of mantras and their meanings, early Vedic education stresses the all-important nature of correct pronunciation of Veda mantras. The only remedy to correct the ill effects of wrong pronunciation of Upanishad mantras is to learn to pronounce them correctly, together with their proper meanings and with proper understanding. Therefore, Vedic education starts with phonetics of Vedic language.

The Vedic teacher will first explain the science of phonetics of Vedic language. This entire Upanishad being an abstract of the entire Veda highlights only the essential topics which are indicated. With respect to phonetics of Vedic language, the essential topics are *varnah svarah . matra balam.h .sama santanah .*

Varnah svarah means accent on letters, syllables and words. Every Vedic chanting has prescribed svaras. They are four in number, namely, Udattham, Anudattham, Svaritham and Prachayam. These svaras are usually indicated in the written version of Veda mantras. For example, Udattham is indicated by a vertical stroke above the letter or the syllable, and it means "raise the voice". Anudattham is indicated by a horizontal stroke, and it means "lower the voice". Svaritham is indicated by two vertical strokes above the syllable, and it means raise the voice and lengthen the syllable by three units of time, and Prachayam means normal pronunciation. For one who is well trained in Vedic chantings, these Svaras come naturally.

In addition to the four Svaras, there is also a symbol for total silence - the substratum sustaining all forms, names and sounds, which is indeed the true nature of Brahman without limitations of any attributes. In the written texts, this is indicated by a curve and a dot above the syllable as we see in AUM.

Matra refers to style of pronunciation with respect to duration or vowel length – a short vowel consists of one matra, a long vowel two matras and a prolonged vowel three matras - and balam refers to intensity or effort associated with the style of pronunciation.

Sama refers to style of pronunciation with respect to speed and intonation (fast, slow, high pitch, low pitch, etc.). This is particularly important in Sama Veda. Santanah refers to the flow of words with respect to Sandhi and Samhita, connection and combination of letters and words.

In all these various forms of pronunciation, one should neither bite the words, nor swallow the words. The mantras themselves must come out crisp and clear, so that the meaning of the mantras can spring forth completely and spontaneously.

Thus the lesson on phonetics has been stated, which means that one must clearly understand that, aside from the language itself, which is obvious, accent, duration, strength or intensity, speed and intonation, and connection or combination are the most essential aspects of the science of phonetics with respect to proper utterance of Veda mantras as an inseparable part of Vedic education and training.

End of Section 2 - Chapter 1

SECTION 3 – ADILOKADISVARUPAM - SIGNIFICANCE OF COMBINATION

PREAMBLE

The intent of the Upanishad is to express the inexpressible, describe the formless Supreme, The Absolute. In this process the known language is not adequate to explain fully and convey through words the bliss of spiritual experience. This, however, does not mean the experience of the Infinite cannot be conveyed at all. It only means that the words of the language in the scriptures are employed in a distinctive manner much different from their ordinary usage. Thus the inexpressible Infinite Truth is not directly and openly expressed in the scriptures through the plain language but is indicated in the suggestive sense. This poses difficulty in conveying the wisdom of the scriptures by the teacher and consequently its comprehension by the student. Hence there arises the need for the teacher and the taught to be attuned to each other before the master's words could achieve the desired end result in the disciple. Once the master and the student are in the same wavelength the process of the former's language entering the mind of the latter becomes easy. Otherwise the efforts of the teacher will be very frustrating like "*blowing a conch in the ears of a deaf man*" as a Tamil Proverb goes or like "*bains ke kaan me been bajaana*" as a Hindi Proverb tells us.

In order to achieve this goal the methodology adopted in the Upanishads is called *Upasana*. *Upasana* is an intellectual process of conscious thinking over a subtle object superimposed for the purpose by the mind temporarily upon a gross object. In other words, to swap a lesser object (*Nikrista Vastu*) for a higher or noble ideal (*Utkrista Dristi*) is *Upasana*. For example to worship an ordinary stone in the form of a Siva Linga as a the sacred Lord Siva and offer to that object full devotion, prayers and other related reverences is an act of *Upasana* or meditation.

We have seen in the first two sections of this Chapter that after the initial invocation, the teacher and the taught discussed about the science of pronunciation. In the third section the teacher takes the next step of initiating the students into meditation techniques for making their minds sharp and sensitive to apprehend the Immortal Truth, the core of the Upanishad. After the customary prayer, the teacher starts prescribing the various methods of *Upasana* (meditation techniques) by which the wandering minds get into the focus mode. The teacher tells the student how to tame the wild horse of scattering mind and how to mould it from *bahu shaka* to *vyavasayatmika buddhi* as the Bhagavad Gita says.

In the early stages no student can be expected to concentrate upon a nameless, formless and attributeless Truth (Nirguna Brahman) which is at once omniscient, omnipotent and omnipresent. As an elementary training, the mind needs some idea or ideas or pedestal to fix its attention on and after wading through those ideas to come to the central theme of the Upanishad. Thus in all *Upasanas* the modus operandi is to tie down the mind with a central idea and allowing it to roam about within that limited mainstay just like allowing the freedom to a cow on the grazing ground when fixed to a peg with a long rope.

For example, after installing a stone, the devotee superimposes the *siva-tattva* upon it and meditates on Mahesvara through that planted stone. Here the devotee recognizes Mahesvara in the stone and not a stone in Mahesvara. So too, the Vedic Rishi had to supply a substratum, **tangible and known to the students**, before he could make them superimpose upon that symbol the ideas of larger and vaster Truth enunciated in the Upanishad. Once this technique is understood, all the *Upasanas* mentioned in this section become sufficiently clear and self-evident. Now the question is what is that tangible and known substratum or symbol?

As the students are proficient in Sanskrit language, they are familiar with the conjunction of syllables and joining of words or combination which is called *Sandhi* or *Samhita* as also their disjoining. If two components are joined they become a compound. There are four parts or elements or limbs in such compound words as under:

1. *Purva rupam* - the earlier form (prior)
2. *Uttara rupam* - the latter form (posterior)
3. *Sandhih* - the combination between the above two forms, and
4. *Sandhanam* - that by which such connection is brought about.

An example will make this clear. In the compound word '*Mahesvara*' the two limbs are an adjective and a noun viz. *Maha* and *Isvara*. The first word '*Maha*' is called *Purva Rupam* or earlier form. The word '*Isvara*' that follows is *Uttara Rupam* or the latter form. The sound '*A*' in the *Purva Rupam* and the sound '*I*' in the *Uttara Rupam* when joined

becomes the sound 'E' in the compound which is called Sandhi or Samhita and the act of joining is Sandhanam.

Thus the term 'Samhita' means conjunction or union, especially the combination of letters according to pleasantness of sounds. The philosophical observations presented in this section are based on this linguistic phenomenon

Samhita in grammar is closely related to the science of phonetics which we have seen in the earlier section. As the students had a very clear idea about the construction of a compound word, the teacher had chosen 'compound word and its structure' as substratum for his students to superimpose certain prescribed ideas so that they could meditate upon them. With the help of the principle underlying the combination of words and letters, some greater relations that exist between objects of universal importance are mentioned to assist the student in subtle thinking on a large scale.

The superimposition upon the combination of words as advised here fall under five headings. They represent the five different fields of independent thinking superimposed upon the limbs of the compound words. They are:

1. *Adi lokam* - knowledge concerning the universe
2. *Adi jyotisham* - knowledge concerning light - luminosity
3. *Adi Vidyam* - knowledge concerning *vidya* or flow of Upanishad knowledge
4. *Adi Prajam* - knowledge concerning progeny (maintaining family line) and
5. *Adi Atmam* - knowledge concerning oneself as a human being

These five objects of thought chosen for meditation are called 'Maha Samhita' – Great Combinations leading to and sustaining one's mind in God-consciousness. They are considered great because, as objects of thought, they are of infinite scope, and hence easily recognized as the very glories of the Supreme. This kind of contemplating on the unknown through the known is more or less like Bhagavan Sri Kishna's description of the Supreme as His various Vibhutis in the 10th Chapter of the Bhagvad Gita.

Now, the Upanishad tells how this Upasana is practiced in terms of the four elements referred to above.

MANTRA 1

saha nau yashah . saha nau brahmavarchasam.h athatah sa.nhitaya upanishadam
vyakhyasyamah..pa~nchasvadhikaraneshu..adhilokam..adhijyautisham..adhividyam..
adhiprajamadhyatmam.h . ta mahasa{\m+} hita ityachaxate..1

May glory come on both of us together! May the light of Brahman shine alike through both of us! Now we will explain the Upanishad on the Samhita (combinations) under five heads: with regards to the worlds, the heavenly lights, knowledge, progeny and the atman (body). People call these the great Samhitas.

This is a prayer for glory arising out of noble living and high thoughts. It begs of the light of Brahma Varchasam i.e. sanctity and pre-eminence which one achieves by a life devoted to sacred knowledge and realization of the Supreme Reality through Tapas.

The teacher tells the students that now we shall expound the doctrine of combination of words based on the five perceptible objects – universe, light, learning, progeny and self. The observations of these five objects are together called ‘the great combinations’.

MANTRA 2-6

athadhilokam.h .prithivi purvarupam.h . dyauruttararupam.h .
akashah sandhih . vayuh sandhanam.h . ityadhilokam.h . . 2...

First, with regard to the worlds: The earth is the first form, heaven is the last form, the akasa is the union and the air is the medium. Thus with regard to the worlds.

athadhijautisham.h . agnih purvarupam.h . aditya uttararupam.h . apah sandhih .
vaidyutah sandhanam.h . ityadhijautisham.h . . 3

Next, with regard to the heavenly lights: Fire is the first form, the sun is the second form, water is the union and lightning is the medium. Thus with regard to the heavenly lights.

athadhividyam.h .acharyah purvarupam.h...antevasyuttararupam.h . vidya sandhih .
pravachana{\m+} sandhanam.h . ityadhividyam.h ...4

Next, with regard to knowledge: The teacher is the first form, the pupil is the second form, knowledge is the union and the recitation is the medium. Thus with regard to knowledge.

athadhiprajam.h . mata purvarupam.h .pitottararupam.h . praja sandhih . prajanana{\m+}
sandhanam.h .ityadhiprajam.h ...5

Next, with regard to progeny: The mother is the first form, the father is the second form, the progeny is the union and procreation is the medium. Thus with regard to the progeny.

athadhyatmam.h . adhara hanuh purvarupam.h . utara hanuruttararupam.h . vaksandhih .
jihva sandhanam.h . ityadhyatmam.h ...6

Next, with regard to atman: The lower jaw is the first form, the upper jaw is the second form, the speech is the union and the tongue is the medium. Thus with regard to the atman.

The above five Mantras (2-6) explain how to meditate on the five perceptible objects viz. universe, light, learning, progeny and self superimposing on them the idea of the four elements that go into the combination of words. One should meditate on these five objects keeping in mind the interior-relationship between the four elements embedded in them. This is put in plain words by means of a table given below.

Objects for meditation	Purva rupam (Prior form)	Uttara rupam (Latter form)	Sandhih (Union)	Sandhanam (Means of joining)
Universe	Earth	Heaven	Akasa	Air
Light	Fire	Sun	Water	Lightning
Knowledge	Teacher	Pupil	Knowledge	Recitation
Progeny	Mother	Father	Progeny	Procreation
Self Atman	Lower jaw	Upper jaw	Speech	Tongue

The whole process of meditation described above helps to contemplate the Vastness of Cosmos as an inter-related whole including all existence in a grand totality (*purnamadah purnamidam*). By doing so the mind attunes itself to the infinite, going beyond trifling mundane pre-occupations.

MANTRA 7

itima mahasa{\m+} hitah . ya evameta mahasa{\m+} hita vyakhyata veda . sandhiyate prajaya pashubhih . brahmavarchasenannadyena suvargyena lokena ...7
iti tritio.anuvakah ..

These are the great Samhitas (combinations). He who meditates on these Samhitas, as here explained, becomes united with progeny, cattle, the light of Brahman, food and the heavenly world.

As these Mantras are addressed to the students who have to go back to the society and lead a householder's life, the material rewards that may accrue to them by going through such Upasana are enumerated here. It is expected that they will slowly grow in stature in their inner constitution of mind and intellect.

End of Section 3 - Chapter 1

We shall take up Section 4 of Chapter 1 next time.

HARIH OM

Taittiriya Upanishad: Petal 3

T.N.Sethumadhavan

CHAPTER 1 – SIKSHA VALLI

SECTION 4 – *MEDHA SRI KAMA JAPA HOMA*U - A TEACHER'S PRAYER

This section contains mantras to be used daily as japa and for havan. Here Japa is advised for the development of the intellect in a student.

MANTRA 1

yashchandasamrishabho vishvarupah .
chandobhyo.adhyamritatsambabhuvah .
sa mendro medhaya sprinotu .
amritasya deva dharano bhuyasam.h .
shariram me vicharshanam.h . jihva me madhumattama .
karnabhyam bhuri vishruvam.h .
brahmanah kosho.asi medhaya pihitah .
shrutam me gopaya . avahanti vitanvana .. 1..

May He who is the bull of the Vedic hymns, who assumes all forms, who has sprung from the immortal hymns of the Vedas—may that Indra cheer me with wisdom. O God, may I be the possessor of immortality! May my body be competent; may my tongue be exceedingly sweet; may I hear abundantly with my ears. Thou art the sheath of Brahman, concealed by intelligence. Guard for me what I have learnt.

This is a prayer addressed to the Supreme Being soliciting mental power and physical fitness without which knowledge of Brahman is not possible.

He who is the bull of Vedic Hymns – This refers to the sacred syllable OM, the symbol and designation of Brahman. The mystic syllable OM is set forth in the Upanishads as the object of profound meditation and the highest spiritual efficacy is attributed to it. It is considered the quintessence of the Vedas. The Bhagavad Gita says that the Lord himself is OM in all the Vedas (7.8 & 9.17), that this monosyllabic Brahman should be uttered by a dying man for attaining the highest destiny (8.13)and that it is the designation of Brahman (17.23).

May that Indra cheer me with wisdom – May that supreme Lord cheer me with intellectual vigor i.e. bless me with intelligence and mental power, especially with a resolute memory because the seeker after Brahavidya must be able to concentrate his thought on a given object and keep it uninterruptedly in the field of attention. The mind should achieve one-pointed attention and be free from its wandering tendencies so that the seeker can concentrate his thought and retain what has been learnt. Hence this prayer right at the start.

May I be the possessor of immortality – Amrita in the text means immortality or what confers immortality. Here it stands for the Vedas which are a means to immortality.

The Upanishad Mantra further declares the need of strength - physical, moral and spiritual - for realizing our higher destiny.

Thou art the sheath of Brahman, concealed by intelligence – OM is the cover or sheath of Brahman suggesting that the Highest reality which is the immediate and innermost Self of man can be objectified for the purpose of worship only through a Pratika or a symbol for which purpose OM is the most appropriate.

The prayer contained in this section has two distinct parts. The first part which we have seen above is Japa. They are the Japa mantras meant for silent repetition for as long as one needs. By such Japa mantras, one recognizes Brahman in the altar of worship.

The second part of this upasana is a form of *homa* - a Havan- performed as a physical act of worship of Brahman already recognized in the altar of worship.

We may note here that the entire Japa mantra is for gaining intellectual vigor and memory extending deep into the Upanishad knowledge. This is one of the very important forms of worship commonly used in the pursuit of Upanishad knowledge. One usually does this Japa before undertaking a study of any Upanishad, especially before commencing a study of Brahma Sutra mantras.

MANTRA 2

kurvana.achiramatmanah . vasa{\m+} si mama gavashcha .
annapane cha sarvada . tato me shriyamavaha .
lomasham pashubhih saha svaha . a ma yantu brahmacharinah svaha .
vi ma.a.ayantu brahmacharinah svaha .
pra ma.a.ayantu brahmacharinah svaha .
damayantu brahmacharinah svaha .
shamayantu brahmacharinah svaha .. 2..

Om. Next bring me, without delay, fortune accompanied by wool and cattle—fortune which always provides me with clothes and cattle, food and drink. Increase them when they have been acquired and preserve them long when increased. Svaha! May brahmacharins come to me variously! Svaha! May brahmacharins come to me!. Svaha! May brahmacharins practise self—control! Svaha! May brahmacharins enjoy peace! Svaha!

This prayer is an oblation in the Havan Kund. Every mantra in the Havan ends with the utterance of the word *svaha* and it is with this mantra one performs the *ahuti* - the oblation of the offering into the fire in the Havan kund. What happens to the offering then? It becomes ONE with the fire, just as on joining the ocean, the river becomes one with the ocean.

In one's spiritual endeavor to uplift oneself by cultivating the necessary mental disposition, this symbolic act of oblation into fire – *agni devata* - is one of extraordinary significance. The significance is this: The material used for oblation represents the Jiva, - the individual who performs the ahuti. The fire - the Agni Devata into which the oblation is made is the visible manifestation of the Invisible Brahman. The material used for oblation, becoming ONE with the fire represents *jiva-brahma aikyam* - the upliftment of Jiva to reach the state of total identity with Brahman , which is indeed the overriding purpose of life. This is possible only if Jiva is free from *aham* - ego "I". That is why the ahuti is made with the utterance of the svaha mantra.

‘Sv’ means "one's own". The word ‘sv’ indicates the "my" notion, or the ego power governing all of one's thought, word and deed. *Sva hanam* is *svaha* - the ego power has been destroyed by the grace of the Supreme Power, which means I am released from ego or aham, I am free, the Jiva is free, the material used for oblation representing the Jiva is also free, and hence I am naturally fit for Jiva-Brahma Aikyam.

Thus by the utterance of the *svaha*– mantra, with proper attitude, one consciously uplifts oneself from the ego power, by the grace of Paramatman and projects one's mind and intellect towards the overriding purpose of life, namely gaining identity with Brahman. Any prayer preceding the *svaha* mantra is not for any trivial pleasure, but it is only for serving as an aid in one's endeavor to uplift oneself to reach that state of identity with Brahman. This is the meaning of the *svaha* mantra. By repeating this *svaha* mantra again and again, after each prayer, as the *ahuti* mantra, as the mantra for oblation unto Agni Devata, one affirms one's deliberate commitment to be free from ego and to Brahma Jnan (Knowledge of Brahman) as one's overriding goal of life.

Now let us study the mantra.

These mantras are invocations with which oblations are offered into the sacred fire for getting fortune and students. It should be noted that wealth here is considered as an instrument or means of doing spiritual work through which purity of mind is achieved. From this angle, we understand that the teacher is anxious to get large number of students and additional wealth in the form of food and clothing. The teacher's motive for wealth and students is entirely different from that of today's Private Coaching Classes.

MANTRA 3

yasho jane.asani svaha . shreyan.h vasyaso.asani svaha .
tam tva bhaga pravishani svaha . sa ma bhaga pravisha svaha .
tasmin tsahasrashakhe nibhagaham tvayi mrije svaha .
yatha.a.apah pravata.a.ayanti yatha masa aharjaram.h .
evam mam brahmacharinah . dhatarayantu sarvatah svaha .
pratवेशो.asi pra ma bhahi pra ma padyasva .. 3..

May I become famous among men! Svaha! May I become richer than the rich! Svaha! O gracious Lord, may I enter into Thee! Svaha! May Thou, O gracious Lord, enter into me! Svaha! O Lord, I am cleansing my sins in that Self of Thine, which is like a river of a thousand branches. Svaha! O Preserver, as waters flow downward, as the months merge in the year, so may brahmacharins come to me from all directions! Svaha! Thou art a refuge. To me do Thou shine forth. Accept me unto Thyself completely.

Famous among men; richer than the rich – These are the terms used not with an eye on self-enlargement but a prayer to be rich and famous for serving others and to spread spiritual knowledge. Fulfillment of earthly or heavenly personal desires cannot be the purpose of the knowledge portion of the Vedas.

May I enter into Thee; May Thou, O gracious Lord, enter into me – This is a plea for complete unity between Jiva and Brahman, Thee and Me, the divine and human.

River of thousand branches – Just as a river with a huge number of branches benefits the society on a large scale, meditation on OM is the best means of cleansing one's vast accumulated sins.

The prayer concludes with an exhortation that as the metal head of an arrow becomes one with the target, the devotee has to worship OM by regarding himself as one with it.

GIST OF THIS SECTION

This section brings to the foreground the necessity of intelligence and wealth in that order, for wealth in the hands of a barbarous mind is very dangerous to the society.

A prayer is addressed to the Lord represented by the sacred symbol OM seeking tenacious memory, able body, sweet speech, vast erudition, and general fitness to receive the bliss of immortality.

Prayers in the form of oblations in the fire are made by the eager teacher to transmit spiritual wisdom to an increasing band of calm, self-controlled disciples. His prayer for copious wealth, food and drink has for its motive only the maintenance of the dependent disciples. The teacher is very keen to share among a multitude of worthy candidates his knowledge “as water flows downwards, as months go to make an year, so may numerous, deserving students come to me”.

This section concludes with the sublime appeal by the teacher “ O God, may I enter into thee; may Thou manifest in me and take possession of me; may I be cleansed of all defilement in Thyself having a thousand manifestations”.

iti chaturtho.anuvakah ..

End of Section 4 - Chapter 1

We shall take up Section 5 of Chapter 1 next time.

HARIH OM

Taittiriya Upanishad: Petal 4
T.N.Sethumadhavan

CHAPTER 1 – SIKSHA VALLI

SECTION 5 – SVARAJYA PHALAKOPASANAM - FOURFOLD MYSTIC UTTERANCES

MANTRA 1 - 3

bhurbhuvah suvariti va etastisro vyahritayah .

tasamu ha smaitam chaturthim.h . mahachamasyah pravedayate .
maha iti . tat.h brahma . sa atma . a~nganyanya devatah .
bhuriti va ayam lokah . bhuva ityantarixam.h .
suvarityasau lokah .. 1..

maha ityadityah . adityena vava sarve loka mahiyante .
bhuriti va agnih . bhuva iti vayuh . suvarityadityah .
maha iti chandramah . chandramasa vava
sarvani jyoti {\m+} shi mahiyante . bhuriti va richah .
bhuva iti samani .
suvariti yaju {\m+} shi .. 2..

maha iti brahma . brahmana vava sarve veda mahiyante .
bhuriti vai pranah . bhuva ityapanah . suvariti vyanah .
maha ityannam.h . annena vava sarve prana mahiyante .
ta va etashchatastrashchaturdha . chatasrashchatasro vyahritayah .
ta yo veda .
sa veda brahma . sarve.asmai deva balimavahanti .. 3..

Bhuh, Bhuvah, Suvah—these are, verily, the three utterances. Besides these there is a fourth, called Mahah, which became known to the son of Mahachamasa. That is Brahman, that is the Self. The other gods are its limbs. Bhuh is, verily, this world; Bhuvah, the mid—region; Suvah, the world yonder; Mahah, the sun. Through the sun, indeed, do all the worlds become great. Bhuh is, verily, fire; Bhuvah, the air; Suvah, the sun; Mahah, the moon. By the moon, indeed, do all the heavenly lights become great. Bhuh is, verily, the Rik—verses; Bhuvah, the Saman; Suvah, the Yajus; Mahah, Brahman. By Brahman, indeed, do all the Vedas become great. Bhuh is, verily, the prana, Bhuvah, the apana; Suvah, the vyana; Mahah, food. By food, indeed, do all the breaths become great. They, these four, become fourfold. Four and four are the vyahritis. He who knows these knows Brahman. All the gods bring offerings to him.

The Upanishad first taught the contemplation of the conjunction of the Vedic Text followed by the mantras intended for seekers of wisdom and fortune. These mantras help in attaining wisdom indirectly.

Now in this section, the secret of meditation on the Vyahritis i.e. short sacred utterances is taught by virtue of which one can attain supreme realization of Brahman as well as heavenly felicities. The four vyahritis –bhuh, bhuvah, suvah and mahah are enjoined to be contemplated upon in four different ways. So there are altogether four times four i.e. sixteen aspects of the vyahritis in keeping with the sixteen *kalas* or parts of the *Purusha*.

The fifth and sixth sections deal with this method of meditation on Brahman. The technique adopted has a direct bearing on things familiar to the students. The fifth section teaches of Brahman through meditation on subordinate divinities and the sixth section treats Brahman as the Supreme Deity.

The three vyahritis – Bhuh, Bhuvah and Suvah – which are the short, sacred, mystical utterances are familiar to the disciples. Besides these, the fourth, the Mahah has been brought into prominence by the son of sage Mahachamasa. He realized that Mahah and Brahman were one and the same and that the three Bhuh, Bhuvah and Suvah were all part of that Brahman (Mahah). They are manifestations of Brahman and should be thought of as such. The implication is if one understands vyahritis he will not have any difficulty in understanding Brahman. Hence it is said that all other gods (vyahritis) are the limbs of Mahah or Brahman.

The teacher imparts this technique by telling the students to do certain types of superimpositions upon these terms for the purpose of meditation. The scheme is to superimpose the mighty upon the meager i.e. to lay over the three mystic utterances several ideas which the students are already familiar with so that by this way they will be able to understand the fourth - Mahah - the Supreme Brahman.

The ideas of such overlaying are as follows:

1. Bhuh is this world, Bhuvah is the sky, Suvah is the other world and Mahah is the sun, because by the sun all the worlds are nourished.
2. Bhuh is the fire, Bhuvah the air, Suvah the sun and Mahah is the moon. Verily all the luminaries are maintained by the moon.
3. Bhuh is the Rik, Bhuvah the Samas, Suvah the Yajus and Mahah is Brahman. Because by Brahman all the Vedas are glorified.
4. Verily Bhuh is the Prana, Bhuvah the Apana, Suvah the Vyana and Mahah is the food. By food verily are all the Pranas fostered.

These four are fourfold i.e. in all there are sixteen descriptions of the four mystical utterances or vyahritis. This can be described as in the following table.

Vyahritis	1.Meditate as	2.Meditate as	3.Meditate as	4.Meditate as
Bhuh	World	Fire	Rik	Prana
Bhuvah	Sky	Air	Samas	Apana
Suvah	Next world	Sun	Yajus	Vyana
Mahah	Sun	Moon	OM - Brahman	Food

It is clear from the above table that the four vyahritis are each described in four different ways. This kind of symbolic meditation of the *Pranava* is commonly known as *Pratika Upasana*. The Mahah is to be meditated upon as Brahman, the all-pervasive and also as the Atman, the principle of consciousness in all. By Brahman, the sound OM is meant here since all the mantras begin and end with OM.

All these sixteen items constitute the total universe, manifest and unmanifest, the gross and the subtle, the matter and the energy, which is called as *Hiranyagarbha*. He who

knows them, knows Brahman. To him all gods bring offerings i.e. he experiences at once all the joys of the world.

By this meditation, the mind and body of the meditator learn to recognize and appreciate that Brahman indicated by the OM mantra, the word OM, the sound OM, includes the totality of all energies generated within one's body for its normal function, by virtue of the food one eats, and all of one's energies are like limbs to that Atma within, by whose power alone all of one's physiological functions are nourished, sustained and glorified to be as they are, and to function as they do.

The one who understands and appreciates this meditation as meditation on Hiranyagarbha - totality of the world of created existence - that person only ultimately gains an understanding and appreciation of Brahman. For that person, all the *devas* - all organs of perception and action which convey the impulses from the external world to the mind and intellect bring homage, which means that person comes to experience all joys of life, all joys of one's sense organs. That person gains harmony with all that is in this creation.

It may be kept in mind that as per popular understanding there are seven vyahritis which are the symbols of the seven planes, namely, Bhuh, Bhuvah, Suvah, Mahah, Jana, Tapah and Satya. But only the first four are dealt with in this Upanishad.

This completes the so-called *vyahriti upasana*. We must clearly understand that the meditation here is not on vyahriti mantras. The meditation here is on OM mantra, using the vyahriti mantras, as the medium for meditation on OM mantra, the Brahman, the manifested as Hiranyagarbha - the totality of the world of created existence.

iti pa~nchamo.anuvakah ..

End of Section 5 - Chapter 1

SECTION 6 – SARVATMABHAVA PRATIPATTI MARGA KATHANAM –
CONTEMPLATION OF BRAHMAN

MANTRA 1

sa ya esho.antarahridaya akashah . tasminnayam purusho manomayah .
amrito hiranmayah . antarena taluke . ya esha stana ivavalambate .
sendrayonih . yatrassau keshanto vivartate . vyapohya shirshakapale .
bhurityagnau pratishthati .
bhuva iti vayau .. 1..

There is a space within the heart; in it lies the Person consisting of mind, immortal and luminous. The Sushumna passes through the piece of flesh which hangs down like a nipple between the two palates and ends where the skull splits and the roots of hair lie apart. That Sushumna is the path for the realisation of Indra. The souls of the aspirants, passing through the Sushumna, rests in fire, represented by the vyahriti Bhuh; he rests in the air, represented by the vyahriti Bhuvah.

This is one of the highly cryptic sections of the Upanishad and it is not easy to deduce its meaning directly. It is said that even the Acharyas could not give us a ready explanation of these mantras without supplementing them with their own words and ideas. With this setting let us try to understand this mantra as much as we can.

This mantra is about meditation on Saguna Brahman which is in continuation of what was said in the previous section. In Vedanta the heart is considered as the abode of the Lord. It is stated to contain within it space which is to be meditated upon as luminous and as a symbol of Brahman. Brahman is called Purusha because He dwells in the body and also pervades in the universe. He is Consciousness and can be realized by purified minds alone. Sushumna nerve which goes upward from the heart to the centre of the skull is considered the doorway to realization. It is the path by which the aspirant attains the goal without coming back to the world of rebirth.

Such an illumined soul, after coming out of the body, becomes established in fire represented by the vyahriti Bhuh, which is as it were a limb of Brahman. Similarly he is established in the air which is another limb of Brahman represented by vyahriti Bhuvah.

MANTRA 2

*suvarityaditye . maha iti brahmani . apnoti svarajyam.h .
apnoti manasaspatim.h . vak.hpatishchaxushpatih .
shrotrapatirvij~nanapatih . etattato bhavati . akashashariram brahma .
satyatma pranaramam mana anandam.h .
shantisamriddhamamritam.h .
iti prachinayogyopassva .. 2..*

He rests in the sun, represented by the vyahriti Suvah; he rests in Brahman, represented by the vyahriti Mahah. He attains self-rule. He attains the lordship of the mind; he attains the lordship of speech; he attains the lordship of sight; he attains the lordship of hearing; he attains the lordship of intelligence. Furthermore, he becomes this: he becomes Brahman, whose body is space, whose nature is true, who delights in life and rejoices in the mind, who abounds in peace, who is immortal. Thus do thou, O Prachinayogya, contemplate.

By the comprehension of the three vyahritis, Bhuh, Bhuvah and Suvah, the illumined person becomes established in fire, the air, and the sun. That is, he obtains the powers of these divinities. Having thus purified his heart he contemplates the fourth vyahriti, Mahah, and becomes Brahman endowed with attributes (Saguna) and not the Pure Spirit (Nirguna Brahman). He obtains the following attributes of Brahman viz.,

He becomes the Lord of all the other divinities such as fire, air etc. who offer him tributes. Because he is identified with all, he thinks through the minds of all beings; likewise he controls the speech, eyes, ears and intelligence of all beings. He attains the position of *Virat*. With the destruction of *avidya* which creates the illusion of individuality, he attains Brahman. Like the *akasa* he becomes formless. He manifests himself through both gross and subtle matter. He rejoices in all the activities of the *prana*

or life i.e., he derives the same joy in being born, in living, and in dying. He does not derive happiness from sense-objects but only from the contemplation of Brahman. He is free from mental distractions. His mind is immersed in the Bliss of Brahman.

The fifth and sixth sections describe Brahman or the Cosmic Person through the symbol of vyahritis. His middle part (Atman) is represented by Mahah. His feet are represented by Bhuh, his arms by Bhuvah, and his head by Suvah. The result of contemplating Him in this way is the attainment of self-rule and peace.

iti shashtho.anuvakah .

End of Section 6 - Chapter 1

SECTION 7 – BRAHMANAH PANKTA SVARUPENA UPASANA - FIVEFOLD NATURE OF THE WORLD & THE INDIVIDUAL

prithivyantarixam dyaurdisho.avantaradishah .
agnirvayuradityashchandrama naxatrani .
apa oshadhayo vanaspataya akasha atma . ityadhibhutam.h .
athadhyatmam.h . prano vyano.apana udanah samanah .
chaxuh shrotram mano vak.h tvak.h .
charma ma{\m+}sa{\m+} snavasthi majja .
etadadhividhaya rishiravochat.h . pa~nktam va ida{\m+} sarvam.h .
pa~nktenaiva pa~nkta{\m+} sprinotiti .. 1..

1.Earth, 2. the mid-region, 3. heaven, 4. the quarters and 5. the intermediate quarters. 1. Agni (fire), 2. Vayu (air), 3. Aditya (sun), 4. Chandrama (moon) and 5. the Nakshatras (stars). 1. Water, 2. herbs, 3. tree, 4. space and 5. the body. So much with reference to material objects.

Now with reference to the body: 1. The prana, 2. vyana, 3. apana, 4. udana and 5. samana; 1. the eye, 2. the ear, 3. the mind 4. speech and 5. touch; 1. the skin, 2. flesh, 3. muscle, 4. bone and 5. marrow.

Having thus ordained, a rishi said: "Whatever exists is fivefold." Through the fivefold one becomes united with the fivefold material object.

We may call this mantra as the Rule of Five. A Vedic Metre consisting of five *padas* of five syllables each is called *pankti*. The sage attempts here to teach a new method of meditation to the students by drawing their attention to the fact that the world outside as well as the world within are both arranged in groups of five. Further, the sacrifice consisting of five factors viz., the sacrificer, his wife, his son, contemplation and the materials used in the sacrifice is also *pankta*. He shows that the world of matter (*adhiloka*), the world of elements (*adhdaivika*), the world of nature (*adhibhautika*), and the world of the within (*adhyatmika*) are all constituted in themselves with a plurality that can be classified in five groups. The idea behind this is to enable the students to meditate upon the oneness which is within and without one's body.

The previous two sections have taught the student how to contemplate Brahman through the symbol of vyahritis. The present section teaches the contemplation of Brahman through the symbol of *pankta* which is a form of sacrifice to bring about identity with Brahman based on the common feature of five.

The sets of five described in the first paragraph of the mantra refer to the external objects. The sets of five described in the second paragraph of the mantra refer to the internal objects i.e. to those in the body. The former should be meditated upon as identical with the latter. The two together constitute the whole universe which is a manifestation of Brahman.

This idea of the oneness of the within and without is clearly and repeatedly brought out in all our sacred literature especially in the Upanishads and the Bhagavad Gita.

iti saptamo.anuvakah ..

End of Section 7 - Chapter 1

We shall take up Section 8 of Chapter 1 next time.

HARIH OM

Taittiriya Upanishad: Petal 5

T.N.Sethumadhavan

CHAPTER 1 – SIKSHA VALLI

MANTRA

SECTION 8 – *OMITI BRAHMA . OMITIDAGM SARVAM.H .*
CONTEMPLATION OF AUM

omiti brahma . omitida{\m+} sarvam.h .
omityetadanukritirha sma va apyo shravayetyashravayanti .
omiti samani gayanti . o{\m+} shomiti shastrani sha{\m+} santi .
omityadhvaryuh pratigaram pratigrinati . omi brahma prasauti .
omityagnihotramanujanati .
omiti brahmanah pravaxyannaha brahmopapnavaniti .
brahmaivopapnoti .. 1..

Om is all this. This syllable Om is used to indicate compliance. When they are told: "Om, recite," they recite. Uttering Om, they sing the Saman chants. With "Om, Som," they recite the prayers. Uttering Om, the adhvaryu priest gives the response. Uttering Om, the Brahma gives assent. Uttering Om, gives permission to offer oblations in the Agnihotra sacrifice. When a Vedic teacher wishes to obtain Brahman he utters Om; thus desiring Brahman, he verily obtains Brahman.

Earlier the vyahritis and the fivefold constituents were introduced as symbols of Brahman for the purpose of meditation. Now two other ideas are being introduced namely 1. to consider OM as the symbol, letter and sound indicating Brahman and 2. to consider OM as Brahman itself for meditation. The idea is that OM is everything as Brahman is everything - *om iti idam sarvam* as the mantra says; OM is Brahman itself - *om iti brahma* as the mantra puts it.

OM is Para Brahman (Brahman without attributes – *nirguna*) and Apara Brahman (Brahman with attributes – *saguna*).

The use of OM characterizes every aspect of life, spiritual and secular. OM is used as indicator of approval. This mantra gives examples from Vedic rituals to show how OM is employed in various ways. When somebody has to approve of something he simply says OM. When somebody requests anything the approval is conveyed by merely uttering OM. The singers of *sama* first say OM and then start chanting. While performing sacrifices the concerned priests first utter OM and then start performing the respective rituals. The chief priest first utters OM and then grants his consent for the sacrificial proceedings. Similarly he permits to perform Agnihotra only after saying OM. The Brahmacharins first say Om and then only commence their Vedic studies.

Thus the substance of this mantra is that because all undertakings which start with the syllable OM become fruitful, one should meditate on OM as Brahman.

ityashtamo.anuvakah ..

End of Section 8 - Chapter 1

SECTION 9 – APARA VIDYOPASANAM – STUDY & TEACHING OF THE VEDAS

ritam cha svadhyayapravachane cha .
satyam cha svadhyayapravachane cha .
tapashcha svadhyayapravachane cha .
damashcha svadhyayapravachane cha .
shamashcha svadhyayapravachane cha .
agnayashcha svadhyayapravachane cha .
agnihotram cha svadhyayapravachane cha .
atithayashcha svadhyayapravachane cha .
manusham cha svadhyayapravachane cha .
praja cha svadhyayapravachane cha .
prajanashcha svadhyayapravachane cha .
prajatishcha svadhyayapravachane cha .
satyamiti satyavacha rathitarah .
tapa iti taponityah paurushishtih .
svadhyayapravachane eveti nako maud.hgalyah .
taddhi tapastaddhi tapah .. 1..

The disciplines are rightness and also the learning and teaching; truth and also the learning and teaching of the Vedas; austerity and also the learning and teaching of the Vedas; self—control and also the learning and teaching of the Vedas; tranquillity and also the learning and teaching of the Vedas; the kindling of sacrificial fires and also the learning and teaching of the Vedas; the performance of the Agnihotra sacrifice and also the learning and teaching of the Vedas; hospitality to guests and also the learning and teaching of the Vedas; the performance of social duties and also the learning and teaching of the Vedas; procreation and also the learning and teaching of the Vedas; propagation of the race and also the learning and teaching of the Vedas. Differing views on the subject: Truth alone, according to Satyvachas of the line of Rathitara, should be practised; austerity alone, according to Taponitya the son of Purusishti; according to Naka the son of Mudgalya, the learning and teaching of the Vedas alone, for that is austerity.

It has been stated earlier that only Self-Knowledge can give liberation. This may lead people to think that social duties as prescribed by the scriptures (karma) are redundant. Lest people make this mistake the place of karma or duties of an individual is being shown in this mantra. The idea is that karma properly done produces chittasuddhi, a pure mind which is a pre-requisite for the attainment of Self-Knowledge. These duties are to be performed along with the study of the scriptures and propagating truths contained in them. As long as the seeker is a part of the phenomenal universe, he must not neglect social duties and religious rites. By means of the former he becomes pure in heart and by means of the latter his mind acquires concentration. These duties enumerated in the mantra are tabulated below.

SL.NO.	DUTIES	MEANING
1	<i>ritam</i>	The practice of what is right and proper as indicated in the scriptures.
2	<i>satyam</i>	Living upto the ideals taught in the scriptures.
3	<i>tapas</i>	Spirit of self-sacrifice and self-denial.
4	<i>dama</i>	Control of the senses.
5	<i>sama</i>	Tranquility of the mind.
6	<i>agni</i>	Maintenance of a kitchen for feeding the needy fellow beings.
7	<i>agnihotram</i>	Practice of Fire-worship
8	<i>atithaya</i>	Treating the guests with due respect.
9	<i>manusham</i>	Live like normal human being.
10	<i>praja, prajana</i>	Have children for continuing the family line..
11	<i>prajatih</i>	Have grandchildren i.e. arrange marriages of children .

This section is closed by quoting three masters who advocated the importance of *satyam* or *tapas* or the study of the scriptures and their efficient spread in the society.

iti navamo.anuvakah ..

End of Section 9 - Chapter 1

SECTION 10 - PARA VIDYOPASANAM -
MEDITATION ON VEDA KNOWLEDGE

aham vrixasya reviva . kirtih prishtham gireriva .
urdhvapavitro vajiniva svamritamasmi . dravina{\m+} savarchasam.h .
sumedha amritoxitah . iti trisha~nkorvedanuvachanam.h .. 1..

I am the mover of the tree of the universe. My fame rises high, like a mountain peak. My root is the Supremely Pure Brahman. I am the unstained essence of the Self, like the nectar of immortality that resides in the sun. I am the brightest treasure. I am the shining wisdom. I am immortal and undecaying. Thus did Trisanku proclaim after the attainment of the Knowledge of the Self.

This mantra is in praise of the Self and it is meant for daily recitation by the seekers of self-knowledge. Such repetition and contemplation prepare the mind for Self-realization.

The universe is compared to a tree on account of its perishable nature. As a tree is cut down with an axe, so is the phenomenal universe destroyed with the sword of detachment. (Bhagavad Gita 15.1). The word 'mover' refers to the Indweller, Antaryamin who guides the living beings.

The fame of the liberated man spreads to the regions of gods, who cannot thwart his wishes. Brahman is the supreme purifier; by shining forth through consciousness, it frees men from the cycle of birth and death. When thus purified, a man becomes Brahman, the Pure one, the Primal Source.

Nectar of immortality residing in the sun means, the immortal essence or energy is stored up in the sun. The knowledge of Brahman is the radiant treasure. Such a person is steeped in the elixir of Immortal Bliss.

A Vedic Rishi named Trisanku realized Brahman. Having attained oneness with Brahman, he made the above statement which reveals what constitutes Self-realization.

iti dashamo.anuvakah ..
End of Section 10 - Chapter 1

SECTION 11 - EXHORTATION TO THE DEPARTING STUDENTS

vedamanuchyacharyontevasinamanushasti .
satyam vada . dharmam chara . svadhyayanma pramadah .
acharyaya priyam dhanamahritya prajatantum ma vyavachchetsih .
satyanna pramaditavyam.h . dharmanna pramaditavyam.h .
kushalanna pramaditavyam.h . bhutyai na pramaditavyam.h .
svadhyayapravachanabhyam na pramaditavyam.h .. 1..

Having taught the Vedas, the teacher thus instructs the pupil: Speak the truth. Practise dharma. Do not neglect the study of the Vedas. Having brought to the teacher the gift

desired by him, enter the householder's life and see that the line of progeny is not cut off. Do not swerve from the truth. Do not swerve from dharma. Do not neglect personal welfare. Do not neglect prosperity. Do not neglect the study and teaching of the Vedas.

devapitrikaryabhyam na pramaditavyam.h . matridevo bhava .
pitridevo bhava . acharyadevo bhava . atithidevo bhava .
yanyanavadyani karmani . tani sevitavyani . no itarani .
yanyasmaka{\m+} sucharitani .
tani tvayopasyani .. 2..

Do not neglect your duties to the gods and the Manes. Treat your mother as God. Treat your father as God. Treat your teacher as God. Treat your guest as God. Whatever deeds are faultless, these are to be performed-not others. Whatever good works have been performed by us, those should be performed by you-not others.

no itarani . ye ke charumachchreya{\m+}so brahmanah .
tesham tvaya.a.asanena prashvasitavyam.h . shraddhaya deyam.h .
ashraddhaya.adeyam.h . shriya deyam.h . hriya deyam.h . bhiya deyam.h .
sa.nvida deyam.h .
atha yadi te karmavichikitsa va vrittavichikitsa va syat.h .. 3..

Those brahmins who are superior to us-you should comfort them by giving them seats. Whatever is to be given should be given with faith, not without faith-according to one's plenty, with modesty, with fear, with sympathy.

ye tatra brahmanah sammarshinah . yukta ayuktah .
aluxa dharmakamah syuh . yatha te tatra varteran.h .
tatha tatra vartethah . athabhyakhyateshu .
ye tatra brahmanah sammarshinah . yukta ayuktah .
aluxa dharmakamah syuh . yatha te teshu varteran.h .
tatha teshu vartethah . esha adeshah . esha upadeshah .
esha vedopanishat.h . etadanushasanam.h . evamupasitavyam.h .
evamu chaitadupasyam.h .. 4..

Now, if there arises in your mind any doubt concerning any act, or any doubt concerning conduct, you should conduct yourself in such matters as brahmins would conduct themselves-brahmins who are competent to judge, who of their own accord are devoted to good deed and are not urged to their performance by others and who are not too severe, but are lovers of dharma. Now, with regards to persons spoken against, you should conduct yourself in such a way as brahmins would conduct themselves-brahmins who are competent to judge, who of their own accord are devoted to good deeds and are not urged to their performance by others and who are not too severe, but are lovers of dharma. This is the rule. This is the teaching. This is the secret wisdom of the Vedas. This is the command of God. This you should observe. This alone should be observed.

All the above four mantras are taken up together for their study. At the teacher's house the student obtains the theoretical knowledge of the Vedas. He has not yet attained oneness with Brahman, which is the goal of achieving the Vedic wisdom. Prior to this attainment he must fulfill his human aspirations that is possible only through performance of his duties. Neglect of duties accumulates sin. The performance purifies the heart and ultimately leads to the Highest Good. Thus, prior to the attainment of the knowledge, it is necessary to discharge one's duties and obligations. Once self-knowledge is attained, human aspirations reach their fulfillment and thereafter he is free from all worldly duties.

Thus we have seen in this First chapter entitled '*Siksha valli*', the teacher first instructed the student in the Vedic texts and then gave him the above exhortations regarding conduct of life. The students are supposed to enquire into the nature of their duties, *dharma*, to be performed by them.

These exhortations can be grouped under seven headings as under.

1. Advices ruling one's own mode of living with reference to the society and oneself.
2. Regulating one's relationship with the last generation and the present elders.
3. Relationship between oneself and the teachers.
4. One's attitude towards the learned and the wise in the society.
5. Charity and the laws of giving.
6. Remedy for doubts regarding one's duty and conduct in life.
7. Doubts regarding one's relationship with others falsely accused in the world.

Thus this valedictory advice covers the entire field of Right Living which the student will be taking up soon. Hence these mantras have become very popular as equivalent to modern Convocation Addresses or Graduation Ceremonies at the Universities.

The next chapter entitled '*Brahmananda valli*' will give instructions about the attributeless Brahman (*Nirguna Brahman*).

ityekadasha.anuvakah ..

End of Section 11 - Chapter 1

SECTION 12 – CONCLUSIONS

sham no mitrah sham varunah . sham no bhavatvaryama .
sham na indro brihaspatih . sham no vishnururukramah .
namo brahmane . namaste vayo . tvameva pratyaxam brahmasi .
tvameva pratyaxam brahmavadisham.h . ritamavadisham.h .
satyamavadisham.h . tanmamavit.h . tadvaktaramavit.h .
avinmam.h . avidvaktaram.h .
aum shantih shantih shantih .. 1..

*May Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us! Salutation to Brahman! Salutation to Thee, O Vayu! Thou indeed art the visible Brahman. Thee indeed I proclaimed as the visible Brahman. I proclaimed the right. I proclaimed the true. That protected me. That protected the teacher. Ay, that protected me, that protected the teacher.
Om. Peace! Peace! Peace!*

This peace invocation is the same as in the beginning of this Chapter except for the slight grammatical changes in the second part of the mantra.

iti dvadasho.anuvakah .. End of Section 12 - Chapter 1

iti shixavalli samapta .. Here ends the First Chapter entitled 'Siksha valli'

We shall take up the Second Chapter “‘*Brahmananda valli*’ next time.

HARIH OM

Taittiriya Upanishad: Petal 6

T.N.Sethumadhavan

CHAPTER 2 – BRAHMANANDA VALLI

SHANTI PATHA – INVOCATION

aum saha navavatu . saha nau bhunaktu . saha viryam karavavahai .
tejasvi navadhitamastu ma vidvishavahai .
aum shantih shantih shantih ..

*Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other!
Om. Peace! Peace! Peace!*

SECTION 1 –BRAHMAN & THE COURSE OF EVOLUTION:
THE SHEATH OF FOOD

aum brahmaidapnoti param.h . tadesha.abhyukta .
satyam j~nanamanantam brahma . yo veda nihitam guhayam parame vyoman.h .
so.ashnute sarvan.h kaman saha . brahmana vipashchiteti ..

tasmadva etasmadatmana akashah sambhutih . akashadvayuh .
vayoragnih . agnerapah . ad.hbhyah prithivi .
prithivya oshadhayah . oshadhibhyo.annam.h . annatpurushah .

sa va esha purusho.annarasamayah .
tasyedameva shirah .
ayam daxinah paxah . ayamuttarah paxah .
ayamatma . idam puchcham pratishtha .
tadapyesha shloko bhavati .. 1..

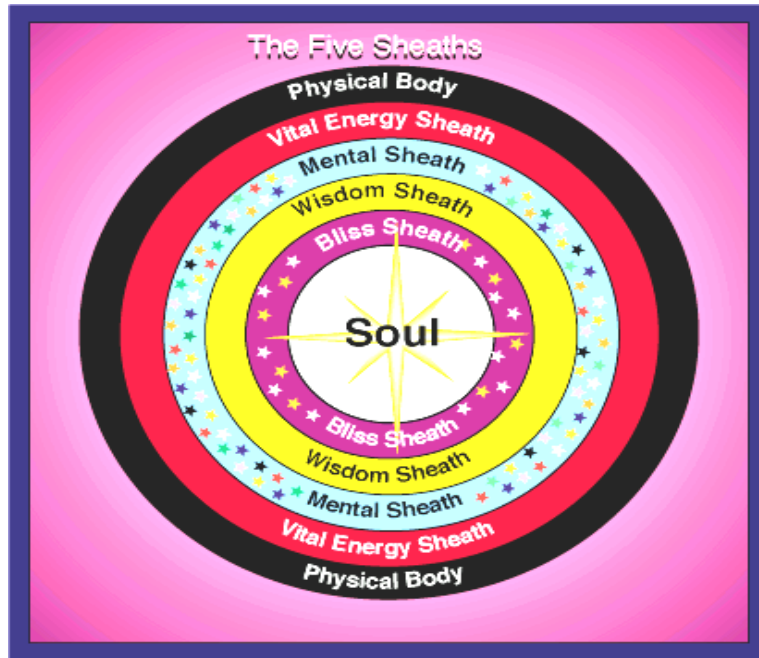
Om. He who knows Brahman attains the Supreme. On the above, the following mantra is recorded: "He who knows Brahman which is Reality, Knowledge and Infinity, hidden in the cave of the heart and in the highest akasa-he, being one with the omniscient Brahman, enjoys simultaneously all desires." From the Atman was born akasa; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; from food, man. He, that man, verily consists of the essence of food. This indeed is his head, this right arm is the right wing, this left arm is the left wing, this trunk is his body, this support below the navel is his tail.

PREAMBLE

This second chapter provides us with the essence of the entire *Taittiriya Upanishad* in an extremely analytical manner. In the first chapter the students were initiated into different methods of concentration in pursuit of *Brahma Vidya*. The teacher now leads them into the process of Self-Discovery. As the nucleus of such discovery is the individual seeker himself, the different layers surrounding this core in the form of concentric circles are analyzed and laid open with a view to make the seeker aware of his innermost real identity or in other words to make him recognize his own personality.

For the purpose of this scientific analysis, the Upanishad for the first time in the Vedanta literature considers the individual as an entity consisting of five different sheaths of matter, each covering the other with varying degrees of grossness, the outermost being the grossest. This theory in technical language is known as *Pancha Kosa* or five sheaths. Before we take up the mantras proper a bird's eye view of the Pancha Kosa analysis is presented below to make the subject easy to follow.

The personality of a complete man comprises of five layers which are referred to in Vedanta as *Panchakosam*. 'Kosa' means a covering or sheath. *Panchakosam* means the FiveSheaths. The scabbard of the sword covers the sword. It is of the same shape as the sword. It indicates the presence of the sword, even though it covers the sword from one's sight. The scabbard is always different from the sword and does not affect the sword in any way. Similarly the Soul or the Self is covered by the five sheaths, as shown in the diagram below. Hence the Self or the Soul is generally referred to as the Indweller.



What are these five Sheaths?

They are 1. *Annamaya Kosam* (Food Sheath-Physical Body) 2. *Pranamaya Kosam* (Vital Air Sheath) 3. *Manomaya Kosam* (Mental Sheath) 4. *Vijnanamaya Kosam* (Wisdom or Intellectual Sheath) and 5. *Anandamaya Kosam* (Bliss Sheath).

It may be observed from the diagram that the question is where to find that Reality or the Self i.e. where to discover the Self which is the Reality as beyond the five sheaths. The answer is "Right here, inside the body". But before we proceed further let us have a closer look at the coverings so as to get a feel of That which is being covered.

Annamaya Kosam

'*Annam*' means food and '*maya*' means modifications. The body is the result of modification of food and hence called '*Annamaya*'. The food eaten is digested. Its very essence becomes the source of new life. The child grows up and develops in strength and size due to the food eaten. Finally, we die to merge into food (Earth). The earth itself becomes the food we eat. So, we are born from food (earth) and go back to food (earth). When we identify with the *Annamaya Kosa*, we say-"I am tall, fair, healthy, beautiful, strong etc." *Annamaya Kosam* is our **Gross Body** (*Sthula Sariram*).

Pranamaya Kosam

The Vital Air Sheath pervades the Food Sheath. It is subtler than the food sheath. The five modifications of air, which control the main physiological functions of the body, are called '*Pranas*'. They are: a) *Prana* b) *Apana* c) *Vyana* d) *Udana* and e) *Samana*. The five *Pranas* and the five organs of action together are called the '*Pranamaya Kosam*'. Identified with it, a man says-" I am hungry, thirsty etc."

Manomaya Kosam

The Mind and the five sense organs of perception together form the mental sheath. The mind is the seat of emotions like anger, love, jealousy, compassion etc. It is constituted of thoughts in a state of volition. It is the mind that perceives the objects of the world through the senses. If the mind does not back the sense organs, they cannot receive any stimuli. My eyes may be open; but I miss to see the object in front of me if my mind is elsewhere. It is only through the mind that the organs of action also respond to the world. Identified with the mental sheath, I say "I am happy, I am sad, I cannot hear etc."

Vijnanamaya Kosam

The intellect and the five sense organs of perception together is the Intellectual Sheath. It is subtler than the former three sheaths. It controls and pervades them as well. The five senses are common to both the mental and intellectual sheaths, as perception involves both the mind and the intellect.

Thoughts in a framework of decision-making are the intellect. Ignorance of the Self manifests first as the decision of the intellect as "I am the doer, I am finite etc.". This then gives rise to the notions - "I am tall, I am hungry, I am happy etc." Knowledge of the Self also takes place in the intellect as "I am infinite, I am pure happiness etc." The intellect is the seat of the values of life. What we value, we try to emulate, run after or cherish. The intellect discriminates between right and wrong, real and unreal, good and bad etc. To innovate, create, discover, visualize, imagine, observe, conclude, inquire, question, recognize, assimilate etc. are intellectual abilities. The mind carries the sense perception to the intellect. Based on previous experience, it recognizes, understands and decides on the course of action. It conveys the same, through the mind, to the organs of action and the body to act accordingly. Hence, the intellect is called the 'Driver' of this vehicle of the body.

The Pranamaya Kosam, Manomaya Kosam and the Vijnanamaya Kosam together form our **Subtle Body** (*Sukshma Sariram*).

Anandamaya Kosam

The subtlest and the most pervasive of the five sheaths is the Bliss Sheath. It is otherwise called the **Causal Body** (*Karana sariram*). It is of the nature of ignorance of the world and the Self, yet endowed with the bliss of the Self.

When night falls, the world is covered by darkness. All objects and their distinctive characteristics merge into it. The objects are not destroyed. Only they are not perceived. As the day dawns, the distinctions manifest. Similarly, in deep sleep when only the causal body is at play, all dualities, the ego, anxiety, agitation, the world, the subtle and gross bodies etc. merge into total ignorance. Due to ignorance, it is said to be of impure nature.

The five sheaths form the covering, which conceals the jewel of the Self in its folds. They are modifications of the elements, born to die and are known to be different from 'I' - the pure Self. The self is beyond all modifications, unborn, immortal and the witness of all.

The Self is neither happy nor unhappy. It is always of the nature of pure bliss. We are thus different from the five sheaths.

Beyond the five Sheaths

The five sheaths are known by the Self as 'my body', 'my prana', 'my mind', 'my intellect', 'my bliss' and are, therefore, not the Self. The fact that 'I am not the five sheaths' is simple. But the most simple facts are the most difficult to grasp and accept. Our mind is so complicated and the habits of the past are so over-powering that one does not see the Truth. Even if the Truth is appreciated, it is not accepted. Even if it is accepted, it is not owned up to. Therefore, through continuous discrimination and firm resolve, one must uncover the Self and get liberated from the bondage of the five sheaths. Self, Consciousness, Creator, Atman, Brahman, Absolute, Purusha, Cosmic Person and Prajapati are some of the terms used to refer to this One Ultimate Reality, the Self.

MANTRA

1. ANNAMAYA KOSAM -FOOD SHEATH-PHYSICAL BODY

This section starts with the declaration of the goal that 'the knower of Brahman reaches the Supreme' (*brahmavit apnoti param*). Brahman is Truth, Knowledge and Infinity (*satyam jnanam anantam brahma*). It is in the space within the heart (*nihitam guhayam*). He who realizes the Self not only realizes the all-knowing Brahman but also attains everything he wants i.e. realizes the Bliss absolute, comes to experience all the joys of every living creature all at once.

The mantra gives a description of the evolution of the universe from fine to gross. It illustrates how the five great elements have emerged in a sequential order out of the Supreme, Brahman. Initially there is Brahman, Brahman everywhere. Brahman at this stage is *nirguna, nirakara* - without qualities and without a form. We cannot say what it is like.

1. The first manifestation is space – *akasa*. Space is all pervasive and the subtlest; it has the quality sound.
2. From space comes air – *vayu*, which has the qualities of sound and touch.
3. From air comes fire – *agni*, which has the qualities of air and space apart from its own quality of form.
4. From fire comes water – *apah*, which has its own quality of taste besides those of sound, touch and form.
5. Then from water comes earth – *prithvi*, the grossest which has got its own quality of smell besides all the rest of the qualities mentioned above.

These great elements are described as the deities of the five sense organs as under : Akasa in the ears; air in the skin; fire in the eyes; water in the tongue and earth in the nose.

From this earth vegetation (*aushadaya*) grows and this vegetation produces food (*anna*). Then living beings (*purusha*) are manifested; food precedes living beings as the latter cannot survive without the former. The body is said to be *annarasamaya*, made of the

essence of food. This food passes on from the parents to the child in a seed form (semen) and from that the body is made.

Then the Upanishad compares the human body to a bird. Our right and left arms are compared to wings. The lower part of our body is compared to tail which is called the support because without the tail a bird cannot fly. The whole body is balanced like a bird.

This is the description of *annamaya kosa* or the food sheath, the human body.

iti prathamam anuvakah ..

End of Section 1 - Chapter 2

SECTION 2 – MATTER AND LIFE

2. *PRANAMAYA KOSAM* -VITAL AIR SHEATH

annadvai prajah prajayante . yah kashcha prithivi {\m+}
shritah .

atho annenaiva jivanti . athainadapi yantyanatah .

anna {\m+} hi bhutanam jyeshtham.h . tasmah sarvaushadhamuchyate .

sarvam vai te.annamapnuvanti . ye.annam brahmopasate .

anna {\m+} hi bhutanam jyeshtham.h . tasmah sarvaushadhamuchyate .

annad.h bhutani jayante . jatanyannena vardhante .

adyate.atti cha bhutani . tasmadannam taduchyata iti .

tasmadva etasmadannarasamayah . anyo.antara atma pranamayah .

tenaisha purnah . sa va esha purushavidha eva .

tasya purushavidhatam.h . anvayam purushavidhah .

tasya prana eva shirah . vyano daxinah paxah .

apana uttarah paxah . akasha atma .

prithivi puchcham pratishtha . tadapyesha shloko bhavati .. 1..

“From food, verily, are produced all creatures—whatsoever dwell on earth. By food alone, furthermore, do they live and to food, in the end, do they return; for food alone is the eldest of all beings and therefore, it is called the panacea for all.”

“They who worship food as Brahman obtain all food. Food alone is the eldest of all beings and therefore it is called the panacea for all. From food all creatures are born: by food, when born, they grow. Because it is eaten by beings and because it eats beings, therefore it is called food.”

Verily, different from this, which consists of the essence of food, but within it, is another self, which consists of the vital breath. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Prana, indeed, is its head; vyana is its right wing; apana is its left wing; akasa is its trunk; the earth is its tail, its support. On the above there is also the following mantra.

All the living beings of this world are the products of food, sustained in food and in the end dissolve in food. This is the cycle. For this reason food is called *jyeshtham*, the first

cause of all the living beings. Food is also called *sarvausadham*, a panacea for all ills of the beings like hunger and thirst and which gives relief. If a person worships this food as Brahman i.e. as the origin, support and the end of all living beings, he gets all what he wants. According to Sankara each sheath over the Indweller is Brahman but not the Supreme Brahman. They are just starting points in pursuit of the Supreme Brahman. We start with the gross body and slowly we have to transcend it, from the gross to the finer, till we reach the Supreme Self.

The body is called *annarasa*, the essence of food, because it is the personification of what we eat which gets transformed into muscles, bone, blood etc. The *annamaya kosa* is also called the *sthula sarira*, the gross body. Within this gross body is the *sukshma sarira*, the subtle body. The subtle body consists of several layers. The first of these is *pranamaya kosa*, the sheath of vital breath. The next is the *manomaya kosa*, the sheath of the mind, and the last is *vijnanamaya kosa*, the sheath of intellect. They proceed from the gross to the subtle. Then beyond this subtle body and finer is the *anandamaya kosa*, the sheath of bliss and beyond this is the Self or *Supreme Brahman*.

These sheaths are different layers of our personality. When we are at the gross level we are happy with material things; when we are at the mental level we become thoughtful and imaginative; when we are at the intellectual level we enjoy intellectual pursuits. For all these we need some external support. But when we are in the level of bliss, there is nothing but bliss and there is nothing that supports that bliss. We are completely absorbed within ourselves. We are not aware that we have a body or mind or intellect.

After talking about the food sheath, the Upanishad now starts discussing about the sheath of vital breath, *pranamaya kosa*. It says it is inside and separate from this gross body. The Upanishad calls it *atma*. It is like the individual self or soul of the gross body. The *prana* is not just one part of the body; it fills everywhere in all parts of the body. Though this *prana* is all over the body, it has five different functions viz *prana*, *apana*, *vyana*, *udana* and *samana*. The Upanishad compares these five functions to the different parts of a bird. These are given below in a tabular form.

SR.NO.	NAMES	FUNCTIONS	COMPARED WITH
1	Prana	Inhaling, going upwards	Head of the bird
2	Apana	Exhaling, goes through left nostril	Left wing of the bird
3	Vyana	Pervades the whole body	Right wing of the bird
4	Udana	Supports and gives the body balance	Tail of the bird
5	Samana	Helps digestion of food	Trunk of the bird

Sankara says that the idea behind introducing the concept of sheaths is that the Self within us is like a grain of rice. Just as we have to remove the husk to get to the grain of rice, we have first to remove the different coverings of our personality before we can reach the Self which is the inmost.

iti dvitiyo.anuvakah ..

End of Section 2 - Chapter 2

We shall take up Section 3 - Chapter 2 next time.

HARIH OM

Taittiriya Upanishad: Petal 7

T.N.Sethumadhavan

CHAPTER 2 – BRAHMANANDA VALLI

SECTION 3 – LIFE AND MIND
THE SHEATH OF THE MIND

MANTRA

pranam deva anu prananti . manushyah pashavashcha ye .
prano hi bhutanamayuh . tasmat.h sarvayushamuchyate .
sarvameva ta ayuryanti . ye pranam brahmopasate .
prano hi bhutanamayuh . tasmat.h sarvayushamuchyata iti .

tasyaisha eva sharira atma . yah purvasya .
tasmadva etasmat.h pranamayat.h . anyo.antara atma manomayah .
tenaisha purnah . sa va esha purushavidha eva .
tasya purushavidhatam.h . anvayam purushavidhah .
tasya yajureva shirah . rigdaxinah paxah . samottarah paxah .
adesha atma . atharva~ngirasah puchcham pratishtha .
tadapyesha shloko bhavati .. 1..

The gods breathe after the prana, so also do men and cattle; for the prana is the life of creatures. Therefore it is called the life of all. Those who worship the prana as Brahman obtain a full life; for the prana is the life of creatures. Therefore it is called the life of all.

This sheath of the Prana is the embodied soul of the former. Verily, different from this sheath, which consists of the essence of the prana, but within it, is another self, which consists of the mind. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. The Yajur Veda is its head, the Rig Veda is its right wing, the Sama Veda is its left wing, the teaching is its trunk, the hymns of Atharva and Angiras are its tail, its support.

Now the discussion is about the Sheath of the Mind, *Manomaya Kosa*.

The organs follow *prana*, the vital breath which enables them to perform their respective functions, whether they are of the human beings or animals. As *Prana* gives life to all living beings, it is called *sarvayusam*, the life of all beings. Those who worship Prana as Brahman attain full span of life. This *prana* is the indweller of *Annamaya Kosa* discussed earlier. The sense organs are called here as Devas - deities, because they illumine the objects for us but that too when they are fortified with prana or life. If the prana is

worshipped as Brahman we attain the full span of life i.e. we get whatever is meditated upon meaning that the life's purpose is achieved.

Inside this *pranamaya kosa* there is *manomaya kosa*, the sheath of the mind. Just as the *pranamaya kosa* completely fills the *annamaya kosa*, so too the *manomaya kosa* completely fills the *pranamaya kosa* and also it has the same form.

Again the Upanishad uses the same analogy of the bird to illustrate the *manomaya kosa*. In the *yajnas* chanting of Veda Mantras forms the basic requirement and therefore the Veda Mantras are deemed to be the limbs of the sacrifices. So too, as the Veda Mantras carry the mind of the seeker along the path of God Realization, though through Karma Kanda, they are said to be the limbs of the *manomaya kosa* which is portrayed here in the shape of a bird. The Yajur Veda is its head, the Rig Veda is its right wing, the Sama Veda is its left wing, the teaching is its trunk, the hymns of Atharva and Angiras are its tail, its support. The idea of connecting *manomaya kosa* with the Vedas is that when we recite the Veda Mantras certain mental reaction or feeling develops within us and when we understand the meaning of the Mantras we bring to mind certain thoughts. Thus the Veda Mantras cause responses in the mind and hence the comparison.

iti tritiyo.anuvakah ..

End of Section 3 - Chapter 2

SECTION 4 –MIND AND UNDERSTANDING THE SHEATH OF THE INTELLECT

yato vacho nivartante . aprapya manasa saha .
anandam brahmano vidvan.h . na bibheti kadachaneti .

tasyaisha eva sharira atma . yah purvasya .
tasmadva etasmanmanomayat.h . anyo.antara atma vij~nanamayah .
tenaisha purnah . sa va esha purushavidha eva .
tasya purushavidhatam.h .
anvayam purushavidhah . tasya shraddhaiva shirah .
ritam daksinah paxah .
satyamuttarah paxah . yoga atma . mahah puchcham pratishtha .
tadapyesha shloko bhavati .. 1..

He who knows the Bliss of Brahman, whence all words together with the mind turn away, unable to reach it—he never fears.

This sheath of the mind is the embodied soul of the former. Verily, the different from this sheath, which consists of the essence of the mind, but within it, is another self, which consists of the intellect. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Faith is its head, what is right is its right wing, what is truth is its left wing, absorption is its trunk, Mahat is its tail, its support.

The Upanishad asks the student to contemplate Brahman as limited by the conditioning adjuncts of the mind. The mind is in essence one with the Cosmic Mind, Hiranyagarbha who is the highest manifestation of Brahman in the relative world. He who contemplates on the sheath of mind as Brahman has nothing to fear; he attains the world of Hiranyagarbha.

So far the Upanishad has taught the student to contemplate on Brahman as endowed with Upadhis, (adjuncts) of the sheaths of food, vital breath, and the mind. He who completely detached himself from the sheath of mind is now taught about the sheath of intellect (Vijnanamaya kosa) so that his mind may penetrate deeper into the true nature of the Self or Atman.

The manomaya kosa is considered as the atma or the Self of the pranamaya kosa. Inside the manomaya kosa is the *vijnananamaya kosa*, the sheath of the intellect. Vijnananamaya kosa fills the manomaya kosa. It is also of the form of manomaya kosa. Vijnanamaya is of the level of the intellect, the level of decision or determination. Again, Vijnanamaya kosa is thought of as a bird. The head of such bird is *sraddha*, faith and respect in the scriptures. The right wing of the bird is *rtam*, righteousness and the left wing is *satyam*, truth. The body of the bird is said to be Yoga; yoga means complete absorption, complete identification. The tail of the bird, the support, is *mahat* which is Hiranyagarbha, the first manifestation of Brahman. As the earth is supporting all the trees and creepers, Hiranyagarbha supports everything.

iti chaturtho.anuvakah ..

End of Section 4 - Chapter 2

SECTION 5 – UNDERSTANDING AND BLISS
THE SHEATH OF BLISS

vij~nanam yaj~nam tanute . karmani tanute.api cha .
vij~nanam devah sarve .
brahma jyeshthamupasate . vij~nanam brahma chedveda .
tasmachchenna pramadyati . sharire papmano hitva .
sarvankamansamashnuta iti .

tasyaisha eva sharira atma .
yah purvasya . tasmadva etasmadvij~nanamayath .
anyo.antara atma.a.anandamayah . tenaisha purnah .
sa va esha purushavidha eva . tasya purushavidhatam.h .
anvayam purushavidhah . tasya priyameva shirah . modo daxinah paxah .

pramoda uttarah paxah . ananda atma . brahma puchcham pratishtha .
tadapyesha shloko bhavati .. 1..

The intellect accomplishes the sacrifice; it also accomplishes all actions. All the gods worship the intellect, who is the eldest, as Brahman.” “If a man knows the intellect as Brahman and if he does not swerve from it, he leaves behind in the body all evils and attains all his desires.

This is the embodied soul of the former. Verily, different from this, which consists of the essence of the intellect, but within it, is another self, which consists of bliss. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Joy is its head, delight is its right wing, great delight is its left, bliss is its trunk. Brahman is its tail, its support.

Now the sheath of bliss is taken up for discussion. An intelligent person goes on performing sacrifices with great respect and promotes all kinds of activities and in these endeavors, because of his intelligence, he is able to discriminate between what is good and what is not. Aware of the importance of intelligence, Indra and other deities worship Brahman who is the chief of all intelligent beings or rather intelligence itself.

A person may have many blemishes due to his association with a body, but if he knows Brahman and never stops thinking of him, he will nevertheless get rid off these blemishes. He will enjoy everything he wants. This *vijnanamaya* self, Brahman as intelligence. It is the embodied self of the *manomaya kosa* (the self as the mind).

Within the *vijnanamaya kosa* (the self as intelligence) there is another self known as *anandamaya kosa*, the self as bliss. The *vijnanamaya kosa* is filled by the *anandamaya kosa* which is also like a human body having a human form. This is also compared to a bird as in the previous instances. The joy of seeing things is the head, joy of acquiring things is right wing, joy of enjoying things is left wing, and bliss is the middle part of the body or its self. Brahman is its supporting tail.

Spiritual joy does not depend upon any external factor and we are happy despite external conditions, not because of them. This kind of joy comes from Brahman; so Brahman is said to be the support or tail of all joys. The highest joy comes when we know we are Brahman. This Brahman is the inmost Self. Because we perceive duality we suffer and as all dualities end in Brahman we become one with that joy that is Brahman.

Brahman is the ultimate support of the five sheaths. These sheaths have been described in order to demonstrate the transcendental Brahman. Through the contemplation of the sheath of bliss, the aspirant ultimately realizes the pure Brahman. The example is that the luminous ray of the gem is mistaken for the gem itself; but by following such ray one ultimately reaches the gem. Beyond the sheath of bliss there exists the Pure Brahman which transcends all duality and is the substratum of phenomenal universe.

So far in this chapter the Upanishad described the five sheaths which constitute the embodied creature. They are the sheaths of food or matter, the prana or vital breath, the mind, the intellect and bliss - arranged one inside the other(refer to the diagram given earlier). The outer derives its reality from the inner. Brahman is the innermost reality. It

is untouched by any of the sheaths but is the unrelated ground of all. The physical sheath cannot function without being energized by the sheath of prana or vital breath; the mind directs the prana and the intellect controls the mind; the intellect is dependent upon bliss.

iti pa~nchamo.anuvakah ..
End of Section 5 - Chapter 2

We shall take up the remaining sections and complete the Chapter 2 next time.

HARIH OM

Taittiriya Upanishad: Petal 8
T.N.Sethumadhavan

CHAPTER 2 – BRAHMANANDA VALLI

MANTRA

SECTION 6 – BRAHMAN: THE ONE BEING AND THE SOURCE OF ALL

asanneva sa bhavati . asad.hbrahmeti veda chet.h .
asti brahmeti chedveda . santamenam tato viduriti .

tasyaisha eva sharira atma . yah purvasya .
athato.anuprashnah . utavidvanamum lokam pretya .
kashchana gachchati3 u .##3 this is a mark for prolonging the vowel in the form ##
.a.a.a##]## .
aho vidvanamum lokam pretya kashchitsamashnuta 3 u .
so.akamayata .
bahu syam prajayeyeti . sa tapo.atapyata . sa tapastaptva .
ida {m+} sarvamasrijata . yadidam ki~ncha . tatsrishtva .
tadevanupravishat.h . tadanupravishya . sachcha tyachchabhavat.h .
niruktam chaniruktam cha . nilayanam chanilayanam cha .
vij~nanam chavij~nanam cha . satyam chanritam cha satyamabhavat.h .
yadidam ki~ncha . tatsatyamityachaxate .
tadapyesha shloko bhavati .. 1..

“If a person knows Brahman as non—existent, he himself becomes non—existent. If he knows Brahman as existent, then(knowers of Brahman) know him as existent.”

This(sheath of bliss) is the embodied soul of the former(the sheath of intellect). Thereupon the following questions of the pupil: Does anyone who knows not(Brahman) attain that World after departing this life? Or does he who knows(Brahman) attain that World after departing this life?

(The answer) He (the Supreme Self) desired:“May I be many, may I be born. He performed austerities. Having performed austerities, He created all this— whatever there is. Having created all this, He entered into it. Having entered into it, He became both the

manifested and the unmanifested, both the defined and undefined, both the supported and unsupported, both the intelligent and the non— intelligent, both the real and the unreal. The Satya (the True) became all this: whatever there is. Therefore (the wise) call It (Brahman) the True.

On the above there is also the following mantra.

After discussing the sheaths surrounding the Indweller, the Upanishad now takes up a dialogue about the Indweller (Brahman) himself. The section starts with a doubt regarding the existence or non-existence of Brahman. As an answer to the doubt it says that in accordance with his desire, Brahman projected all the creation, both with form and without form. Then he entered the objects created and became many as the seer, hearer, thinker, knower etc. The same Brahman dwells in the hearts of all and manifests himself in all acts of cognition. Therefore the conclusion is that Brahman is real or that He exists.

The section starts with the description of the fruit of believing and non-believing Brahman. If somebody feels that there is no such thing as Brahman, he himself becomes non-existent i.e. develops arbitrariness of behavior leading to his downfall. On the contrary if he believes that Brahman is there, such a person is reckoned as a saintly one by the wise and exalted. This is because faith in the divine existence is the stepping stone for acquiring divine knowledge.

As in the case of the other sheaths, in the *anandamaya kosa* also there is an indweller but that indweller is not a different entity but the *anandamaya kosa* itself because there is no difference between the two. The bliss which is the indweller in the other sheaths is its own indweller in the bliss sheath. There is no other *atman* as the *antaryami* in the bliss sheath.

It is possible to have a doubt whether Brahman exists or does not exist. To clear this doubt the Upanishad goes in great details regarding the origin of creation about which a brief discussion already took place in the First Section of this Chapter.

The Upanishad says that before creation, Brahman brooded over the matter and thought of manifesting Himself into many. So resolving, he created this universe consisting of sentient and insentient, and entered into them i.e. projected the universe out of his own power of *maya* which consists of objects with form and without form, some describable and others undecipherable. The same Brahman, the same Truth, appeared as truth and untruth both, That is why wise persons say that whatever is visible, audible or object of comprehension, it is a form of *Paramatman*, the truth itself. In this regard there is a *sloka* as follows.

iti shashtho.anuvakah ..

End of Section 6 - Chapter 2

SECTION 7 – BRAHMAN AS BLISS AND FEARLESSNESS

asadva idamagra asit.h . tato vai sadajayata .

tadatmana{\m+} svayamakuruta .
tasmattatsukritamuchyata iti .

yadvai tat.h sukritam.h . raso vai sah .
rasa{\m+} hyevayam labdhva.a.anandi bhavati . ko hyevanyatkah
pranyat.h . yadesha akasha anando na syat.h .
esha hyeva.a.anandayati .

yada hyevaisha etasminnadrishye.anatmye.anirukte.anilayane.abhayam
\medskip
pratishtham vindate . atha so.abhayam gato bhavati .
yada hyevaisha etasminnudaramantaram kurute .
atha tasya bhayam bhavati . tatveva bhayam vidusho.amanvanasya .
tadapyesha shloko bhavati .. 1.

“In the beginning all this was non—existent. From it was born what exists. That created Itself by Itself; therefore It is called the self—made.” That which is Self—made is flavour; for truly, on obtaining the flavour one becomes blissful. Who could direct the prana and the apana if this Bliss did not exist in the akasa? Brahman verily exists because It alone bestows bliss. When a man finds fearless support in That which is invisible, incorporeal, indefinable and supportless, he has then obtained fearlessness. If he makes the slightest differentiation in It, there is fear for him. That becomes fear for the knower who does not reflect.

Before manifesting, this universe of sentient and insentient was non-existent i.e. was in an unmanifest state. From that came the existent with names and forms. Brahman transformed Himself by Himself into the universe of sentient and insentient objects. Therefore He is known as *sukrita*, the self-created.

The *Paramatma* who is referred to as *sukrita* is really the *ananda* Himself because the *jivatma* who undergoes the miseries of birth and death becomes happy only after realizing Brahman. All beings make movements and act only with the support of Brahman, the bliss itself. All physical actions in the world are made possible only because of Brahman. Therefore the seeker must believe that the Lord does exist and provides joy to everybody. When the source of bliss is *paramatman* alone then who else can provide joy? Because, whenever this *jivatma* realizes the Brahman, which is invisible, formless, indefinable, requiring no support from any other source, then he becomes completely fearless and gets rid of sorrow forever.

So long as this *jiva* maintains the difference or feels the duality between itself and the *Paramatman*, so long as the *jivatma* does not get established in Brahman, till then there will be fear of birth and death. This fear will be experienced by not only the ignorant but the wise also if they are proud.

iti saptamo.anuvakah ..
End of Section 7 - Chapter 2

SECTION 8 – INQUIRY INTO THE FORMS OF SUPREME BLISS

bhisha.asmadvatah pavate . bhishodeti suryah .
bhisha.asmadagnishchendrasha . mrityurdhavati pa~nchama iti .
saisha.a.anandasya mima {\m+}sa bhavati .
yuva syatsadhuyuva.adhyayakah .
ashishtho dridhishtho balishthah .
tasyeyam prithivi sarva vittasya purna syat.h .
sa eko manusha anandah . te ye shatam manusha anandah .. 1..

sa eko manushyagandharvanamanandah . shrotriyasya chakamahatasya .
te ye shatam manushyagandharvanamanandah .
\medskip
sa eko devagandharvanamanandah . shrotriyasya chakamahatasya .
te ye shatam devagandharvanamanandah .
sa ekah pitrinam chiralokalokanamanandah .
shrotriyasya chakamahatasya .
te ye shatam pitrinam chiralokalokanamanandah .
sa eka ajanajanam devanamanandah .. 2..

shrotriyasya chakamahatasya .
te ye shatam ajanajanam devanamanandah .
sa ekah karmadevanam devanamanandah .
ye karmana devanapiyanti . shrotriyasya chakamahatasya .
te ye shatam karmadevanam devanamanandah .
sa eko devanamanandah . shrotriyasya chakamahatasya .
te ye shatam devanamanandah . sa eka indrasya.a.anandah .. 3..

shrotriyasya chakamahatasya . te ye shatamindrasya.a.anandah .
sa eko brihaspateranandah . shrotriyasya chakamahatasya .
te ye shatam brihaspateranandah . sa ekah prajapateranandah .
shrotriyasya chakamahatasya .
te ye shatam prajapateranandah .
sa eko brahmana anandah . shrotriyasya chakamahatasya .. 4..

sa yashchayam purushe . yashchasavaditye . sa ekah .
sa ya eva.nvit.h . asmallokatpretya .
etamannamayamatmanamupasa~nkramati .
etam pranamayamatmanamupasa~nkramati .
etam manomamayamatmanamupasa~nkramati .
etam vij~nanamayamatmanamupasa~nkramati .
etamanandamayamatmanamupasa~nkramati .
tadapyesha shloko bhavati .. 5..

“From fear of It the wind blows; from fear of It the sun rises; from fear of It Agni and Indra and Death, the fifth, run.”

Now this is an inquiry regarding the Bliss.

Suppose there is a young man—a noble young man—versed, the best of rulers, firm in body and strong and possesses the whole world, full of wealth, is his: that is one measure of human bliss.

This human bliss, multiplied on hundred times, is one measure of the bliss of the human gandharvas, as also of a man versed in the Vedas and free from desires.

This bliss of the human gandharvas, multiplied one hundred times, is one measure of the bliss of the celestial gandharvas, as also of a man versed in the Vedas and free from desires.

This bliss of the celestial gandharvas, multiplied one hundred times, is one measure of the bliss of the Manes, who dwell in the long—enduring world, as also of a man versed in the Vedas and free from desires.

This bliss of the Manes who dwell in the long—enduring world, multiplied on hundred times, is one measure of the bliss of the gods born in the Ajana heaven, as also of a man versed in the Vedas and free from desires.

The bliss of the gods born in the Ajana heaven, multiplied one hundred times, is one measure of the bliss of the sacrificial gods who have attained to divinity by means of sacrifices, as also of a man versed in the Vedas and free from desires.

The bliss of the sacrificial gods, multiplied one hundred times, is one measure of the bliss of the gods, as also of a man versed in the Vedas and free from desires.

The bliss of the gods, multiplied one hundred times, is one measure of the bliss of Indra, as also of a man versed in the Vedas and free from desires.

The bliss of Indra, multiplied one hundred times, is one measure of the bliss of Brihaspati, as also of a man versed in the Vedas and free from desires.

The bliss of Brihaspati, multiplied one hundred times, is one measure of the bliss of Prajapati, as also of a man versed in the Vedas and free from desires.

The bliss of Prajapati, multiplied one hundred times, is one measure of the bliss of Brahma, as also of a man versed in the Vedas and free from desires.

He who is here in man and he who is in yonder sun—both are one. He who knows this, after dying to this world, attains the self which consists of food, attains the self which consist of the vital breath, attains the self which consists of the mind, attains the self which consists of intellect, attains the self which consists of bliss.

The sloka hinted in the previous mantra is given here. According to this mantra, it is for the fear of the Lord that the wind blows as per law, the sun rises and sets at the appointed time, fire, Indra and death (referred to as the fifth) perform their functions properly. Had there been no coordinating agency there would have been chaos in the universe. This proves that there is one organizer, inspirer, and controller who manages all these phenomena whom we call Brahman and who is attainable by the human beings.

Having realized that Brahman we have seen that the seeker attains infinite bliss. Such bliss is described and measured poetically in the form of a mathematical formula given in the mantra above by comparing several categories of joy and concludes that whatever joy acceptable in this world or other worlds, howsoever great they may be, they are all insignificant in comparison to Brahmananda i.e. bliss attained on realizing Paramatman. That Paramatman, the indweller of all, is the pivot of all joys. The seeker who knows this

is deemed to have crossed over all the five sheaths viz. *annamaya* etc. explained earlier and attained the Supreme.

ityashtamo.anuvakah ..

End of Section 8 - Chapter 2

SECTION 9 – MERGING OF GOOD AND EVIL IN BRAHMAN

yato vacho nivartante . aprapya manasa saha .
anandam brahmano vidvan.h .
na bibheti kutashchaneti .

eta{\m+} ha vava na tapati .
kimaha{\m+} sadhu nakaravam.h . kimaham papamakaravamiti .
sa ya evam vidvanete atmana{\m+} sprinute .
ubhe hyevaisha ete atmana{\m+} sprinute . ya evam veda .
ityupanishat.h .. 1..

He who knows the Bliss of Brahman, whence words together with the mind turn away, unable to reach It—he is not afraid of anything whatsoever.” He does not distress himself with the thought: Why did I not do what is good? Why did I do what is evil? Whosoever knows this regards both these as Atman; indeed he cherishes both these as Atman. Such, indeed, is the Upanishad, the secret knowledge of Brahman.

This mantra tells about the fruit of knowing Supreme Brahman, the bliss itself. It says that the mind and all senses do not get Him (grasp Him) and come back empty-handed. To know Brahmananda, the mind and senses do not have power or capability. He who knows such Paramatma and the joy of Him, never fears from anybody and is always fearless.

Such an exalted person does not worry about his doing or not doing any good or evil deed. He feels no sorrow of any kind. He transcends the cravings and anxieties of committing good or evil deeds because he knows that both these are a form of torture resulting in birth and death. By thus renouncing attraction and repulsion, he is absorbed in the meditation of Paramatma and thereby he protects his individual self.

The Peace Chant

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill—feeling toward each other!

Om. Peace! Peace! Peace!

iti navamo.anuvakah ..

End of Section 9 - Chapter 2

iti brahmanandavalli samapta ..

HERE ENDS THE SECOND CHAPTER ENTITLED ‘BRAHMANANDAVALLI’.

We shall take up the Third Chapter “*Bhriguvalli*” next time.

HARIH OM

Taittiriya Upanishad: Petal 9

T.N.Sethumadhavan

CHAPTER 3 – BHRIGU VALLI

SECTION 1 – BHRIGU UNDERTAKES INVESTIGATION OF BRAHMAN

THE PEACE CHANT

aum saha navavatu . saha nau bhunaktu . saha viryam karavavahai .
tejasvi navadhitamastu ma vidvishavahai .
aum shantih shantih shantih ..

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill—feeling toward each other!

Om. Peace! Peace! Peace!

Harih Om.

MANTRA

bhrigurvai varunih . varunam pitaramupasasara .
adhihi bhagavo brahmeti . tasma etatprovacha .
annam pranam chaxuh shrotram mano vachamiti .
ta{m+} hovacha . yato va imani bhutani jayante .
yena jatani jivanti .
yatprayantyaabhisa.nvishanti . tadvijij~nasasva . tad.h brahmeti .
sa tapo.atapyata . sa tapastapta .. 1..

Bhrigu, the son of Varuna, approached his father Varuna and said: "Venerable Sir, teach me about Brahman." To him, the son, he said this: "Food, the vital breath, the eye, the ear, the mind, speech." To him he said further: "That from which these beings are born, That by which, when born, they live, That into which they enter, they merge—seek to know That. That is Brahman." He performed austerities. Having performed austerities—

Bhrigu Valli of the Taittiriya Upanishad explains the knowledge of the Brahman through a dialogue between a teacher and the student. In this section of the Upanishad the teacher has asked his disciple to concentrate all his energies towards the inquiry of various sheaths that are present. Such an inquiry in turn may lead to the discovery of the Brahman. The student is carefully guided by the guru in every stage so that he is able to

go beyond all the Kosas and is competent to reach the transcendental state or gets unified with the *Atman*.

Bhrigu Valli opens with Bhrigu approaching his father and teacher Varuna to seek knowledge about the Brahman. In order to answer the query of Bhrigu, Varuna said that the food or body, the world of matter, the vital force (prana), the eyes, ears, the mind and the speech all arise from the Brahman and that all these together constitute the Reality which should be sought after by him.

On hearing this Bhrigu said that he is eager to learn the nature of the Brahman from whom all these were born, due to which all these are sustained and unto which all these get merged. The inert body and the organs cannot function without Consciousness, which is the witness of their activity. Thus from the activities of the body and the senses, one can infer the existence of Brahman or Consciousness. Therefore, the teacher asks the pupil to know Brahman through food, the vital breath etc.

Bhrigu was keen to know more about the Supreme Being and the ultimate reality of life for which he underwent all the necessary disciplines. The implication is that he withdrew his mind from all the outer objects and concentrated it on what his father taught.

iti prathamam anuvakah ..

End of Section 1 - Chapter 3

SECTION 2 –THE BODY AS BRAHMAN

annam brahmeti vyajanat.h . annad.hdhyeva khalvimani
bhutani jayante . annena jatani jivanti .
annam prayantya bhisa.nvishantiti . tadvij~naya .
punareva varunam pitaramupasasara . adhihi bhagavo brahmeti .
ta{m+} hovacha . tapasa brahma vijij~nasasva . tapo brahmeti .
sa tapo.atapyata . sa tapastapta .. 1..

He realised that food is Brahman; for from food, verily, are these beings born; by food, when born, do they live; into food do they enter, do they merge. Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman." To him, the son, he said this: "Seek to know Brahman by means of austerities. For austerities are the means of knowing Brahman." He practiced austerities. Having practiced austerities—

In the second section Bhrigu, the son of Varuna is able to realize food as Brahman because he understands that it is from food that all beings are born, again it is with the help of food that living beings subsist and ultimately it is again food into which all beings are merged. But still his mind was not satisfied with this conclusion because food or matter has both origin and end and hence it cannot be Brahman which is eternal. So Bhrigu returned to his father and asked him more about the Supreme Being. His father advised him that concentration will take him towards the knowledge of the Brahman.

It will be observed in the Bhrigu Valli that Bhrigu achieves satisfaction for some time after contemplating but contemplation of the mind had sharpened his intellect and as a result his mind was filled with doubts and he turns to his teacher Varuna again and again.

iti dvitiyo.anuvakah ..

End of Section 2 - Chapter 3

SECTION 3 – THE PRANA AS BRAHMAN

prano brahmeti vyajanat.h .
pranad.hdhyeva khalvimani bhutani jayante .
pranena jatani jivanti . pranam prayantyabhisa.nvishantiti .
tadvij~naya . punareva varunam pitaramupasasara .
adhihi bhagavo brahmeti . ta{\m+} hovacha .
tapasa brahma vijij~nasasva . tapo brahmeti .
sa tapo.atapyata . sa tapastaptva .. 1..

He realized that the prana is Brahman; for from the prana, verily, are these beings born; by the prana, when born, do they live; into the prana do they enter, do they merge. Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman." To him, the son, he said this: "Seek to know Brahman by means of austerities. For austerities are the means of knowing Brahman." He practiced austerities. Having practiced austerities—

In this third section Bhrigu had understood the vital force or the prana as the Brahman. He understood prana as Brahman because with the help of concentration he had realized that from the vital force all living beings are born, they live with the help of the prana and ultimately they are unified with the prana. But still Bhrigu felt that Prana or vital breath is non-intelligent and therefore cannot be Brahman and that he had a lot more to learn about the Brahman. So he approached his father once again and Varuna advised him to think more deeply on the subject.

iti tritiyo.anuvakah ..

End of Section 3 - Chapter 3

SECTION 4 – THE MIND AS BRAHMAN

mano brahmeti vyajanat.h . manaso hyeva khalvimani
bhutani jayante . manasa jatani jivanti .
manah prayantyabhisa.nvishantiti . tadvij~naya .
punareva varunam pitaramupasasara . adhihi bhagavo brahmeti .
ta{\m+} hovacha . tapasa brahma vijij~nasasva . tapo brahmeti .
sa tapo.atapyata . sa tapastaptva .. 1..

He realized that the mind is Brahman; for from the mind, verily, are these beings born; by the mind, when born, do they live; into the mind, at the time of dissolution, do they

enter, do they merge. Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman." To him, the son, he said this: "Seek to know Brahman by means of austerities; for austerities are Brahman." He practiced austerities. Having practiced austerities—

In the next stage Bhrigu knew mind as the manifestation of the Brahman yet his curiosity was not satisfied and hence he started meditating deeply. He realized that the mind is the source of all creations. It is mind which maintains the continuity of existence and again it is mind which is able to exist independently even when it gets divorced from life. But Bhrigu again had a doubt that since mind creates hesitation and uncertainty and as it is another organ like eye, ear etc. it cannot be Brahman. When he told his father about this conclusion, he asked him to again think over the matter.

iti chaturtho.anuvakah ..

End of Section 4 - Chapter 3

SECTION 5 – THE INTELLECT AS BRAHMAN

vij~nanam brahmeti vyajanat.h .
vij~nanad.hdhyeva khalvimani bhutani jayante .
vij~nanena jatani jivanti .
vij~nanam prayantyabhisa.nvishantiti . tadvij~naya .
punareva varunam pitaramupasasara . adhihi bhagavo brahmeti .
ta{m+} hovacha . tapasa brahma vijij~nasasva . tapo brahmeti .
sa tapo.atapyata . sa tapastapta .. 1..

He realized that the intellect (vijñana) is Brahman; for from the intellect, verily, are these beings born; by the intellect, when born, do they live; into the intellect, at the time of dissolution, do they enter, do they merge. Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman." To him, the son, he said this: "Seek to know Brahman by means of austerities; for austerities are the means of knowing Brahman." He practiced austerities. Having practiced austerities—

As he completed his meditation in the fifth section of this Valli, Bhrigu understood that knowledge is also a form of the Brahman. As he realized that knowledge is a form of the Brahman he understood that it is intellect which drives the mind in the necessary direction. Bhrigu after deep contemplation feels that intellect is subtler than mind. With the help of intellect living beings are able to determine what is right and what is wrong and hence he concluded that certainly knowledge or intellect can be Brahman. Then the following doubt arose. Such sensations as pain and pleasure, inner longings etc. are experienced by the intellect or the intelligent agent and hence the intellect cannot be Brahman. The teacher again told Bhrigu to focus himself on the theme.

iti pa~nchamo.anuvakah ..

End of Section 5 - Chapter 3

SECTION 6 –BLISS IS BRAHMAN

anando brahmeti vyajanat.h .
anandadhyeva khalvimani bhutani jayante .
anandena jatani jivanti . anandam prayantyaabhisa.nvishantiti .
saisha bhargavi varuni vidya . parame vyomanpratishthita .
sa ya evam veda pratishthati . annavanannado bhavati .
mahanbhavati prajaya pashubhirbrahmavarchasena .
mahan.h kirtya .. 1..

He realised that Bliss is Brahman; for from Bliss (ananda), verily, are these beings born; by bliss, when born, do they live; into bliss, at the time of dissolution, do they enter, do they merge. This is the wisdom taught by Varuna and learnt by Bhrigu. It is established in the supreme akasa, in the heart. He who knows this is established in the Bliss of Brahman. He becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

In the sixth section Bhrigu leaves behind the element of intellect far behind and decides that Bliss is the manifestation of the Brahman which is experienced through the non-duality of existence. Bhrigu had realized that Bliss-sheath is devoid of pain and far worthier than the other sheaths. Moreover he had also realized that on experiencing the Bliss-sheath one is able to realize the Supreme Being or the Brahman and in the process fulfils the goal of his life. This is to say that the seeker gradually gives up the five sheaths and attains to the Supreme Support, which is the unconditioned Brahman.

The fruit of this knowledge has been described at the end of this Mantra. But it should be kept in mind that the knower of Brahman is not really affected by it because having realized the unreal nature of the universe, he remains unattached to them just as a man, having realized the true nature of a mirage, may still see the illusory nature of water and yet remains not deceived by it.

iti shashtho.anuvakah ..
End of Section 6 - Chapter 3

IMPORTANCE OF FOOD

SECTION 7

annam na nindyat.h . tad.hvratam.h . prano va annam.h .
shariramannadam.h . prane shariram pratishthitam.h .
sharire pranah pratishthitah . tadetadannamanne pratishthitam.h .
sa ya etadannamanne pratishthitam veda pratishthati .
annavanannado bhavati .
mahanbhavati prajaya
pashubhirbrahmavarchasena . mahan.h kirtya .. 1..

Let him (the knower of Brahman) never condemn food; that is the vow. The prana is, verily, food; the body is the eater of food. The body rests on the prana; the prana rest on the body. Thus food rests on food. He who knows this resting of food on food is

established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

These latter sections of this chapter include meditation on food as it is considered food as the basis for any living being. It is with the help of food that an individual is able to sustain and only if an individual sustains he is able to attain enlightenment. Thus contemplation of food is ever desired. This sort of meditation is meant for those who are attached to the worldly matters in order to develop one-pointedness of mind to ultimately enable them to concentrate on Brahman.

The seventh Anuvaka of the Bhrigu Valli says that one who meditates on the food and the food eater as one and the same he is worthy of the rewards like plenty of food which he will be able to enjoy to the fullest, plenty of children who will look after him in his old age, plenty of cattle and certainly lots of wealth.

It has been said that prana or the vital force is the food and the physical body of the man is the food eater and hence the body consumes the prana. At the same time the body is established within the prana and so almost every moment the vital force or the prana is consuming the body. Thus, it can be said that eater and the eaten is the same thing. The deeper implication of this message is that one should not entertain any kind of un-divine idea within his divine Self.

iti saptamo.anuvakah ..

End of Section 7 - Chapter 3

SECTION 8

annam na parichaxita . tad.hvratam.h . apo va annam.h .
jyotirannadam.h . apsu jyotih pratishthitam.h .
jyotishyapah pratishthitah . tadetadannamanne pratishthitam.h .
sa ya etadannamanne pratishthitam veda pratitishthati .
annavanannado bhavati .
\medskip
mahanbhavati prajaya
pashubhirbrahmavarchasena .
mahan.h kirtya .. 1..

Let him (the knower of Brahman) never abandon food; that is the vow. Water is, verily, food; fire is the eater. Fire rests on water and water rests on fire. Thus food rests on food. He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame

In the eighth section there has been ample glorification of food. It has been said that one should not reject food because that is disregarding food. By explaining the role of fire and water in our digestive system the teacher here tries to emphasize the fact that the role of

the eater and the eaten are the same. This section has said that one should not reject food in any form but the deeper inference of this message for a student like Bhrigu is that one should never reject the world of objects. The manifested world of plurality is not to be rejected as a false and delusory nothingness, but on the contrary, it should be utilized as a means to Self-Realization.

ityashtamo.anuvakah ..

End of Section 8 - Chapter 3

SECTION 9

annam bahu kurvita . tad.hvratam.h . prithivi va annam.h .
akasho.annadah . prithivyamakashah pratishthitah .
akashe prithivi pratishthita .
tadetadannamanne pratishthitam.h .
sa ya etadannamanne pratishthitam veda pratishthiti .
annavanannado bhavati .
mahanbhavati prajaya
pashubhirbrahmavarchasena . mahankirtya .. 1..

Let him (the knower of Brahman) make food plentiful; that is the vow. The earth is, verily, food; the akasa is the eater. The akasa rests on the earth and the earth rests on the akasa. Thus food rests on food. He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

The ninth Anuvaka says that one should accumulate plenty of food but again for Bhrigu it has a profound meaning. He realizes that his teacher advises him not to forget the world around him being maddened by the taste of power instead he feels that the guru encourages him to fill himself with plenty of energy so that he is able to propagate the knowledge of the Brahman. Bhrigu understands that plenty of food is also needed to feed the many who will come to him for the knowledge of the Brahman.

iti navamo.anuvakah ..

End of Section 9 - Chapter 3

SECTION 10 –MEDITATION IN DIFFERENT FORMS ON BRAHMAN

na ka~nchana vasatau pratyachaxita . tad.hvratam.h .
tasmadyaya kaya cha vidhaya bahvannam prapnuyat.h .
aradhyasma annamityachaxate .
etadvai mukhato.ana{\m+} raddham.h .
mukhato.asma anna{\m+} radhyate .
etadvai madhyato.ana{\m+} raddham.h .
madhyato.asma anna{\m+} radhyate .
edadva antato.anna{\m+} raddham.h .
antato.asma anna{\m+} radhyate .. 1..

ya evam veda . xema iti vachi . yogaxema iti pranapanayoh .
karmeti hastayoh . gatiriti padayoh . vimuktiriti payau .
iti manushih samaj~nah . atha daivih . triptiriti vrishtau .
balamiti vidyuti .. 2..

yasha iti pashushu . jyotiriti naxatreshu .
prajatiramritamananda ityupasthe . sarvamityakashe .
tatpratishthetyupasita . pratishthavan.h bhavati .
tanmaha ityupasita . mahanbhavati . tanmana ityupasita .
manavanbhavati .. 3..

tannama ityupasita . namyante.asmai kamah .
tad.hbrahmetyupasita . brahmavanbhavati .
tad.hbrahmanah parimara ityupasita .
paryenam mriyante dvishantah sapatnah .
pari ye.apriya bhratrivyah .
sa yashchayam purushe . yashchasavaditye . sa ekah .. 4..

sa ya eva.nvit.h . asmallokatpretya .
etamannamayamatmanamupasa~nkramya .
etam pranamayamatmanamupasa~nkramya .
etam manomamayamatmanamupasa~nkramya .
etam vij~nanamayamatmanamupasa~nkramya .
etamanandamayamatmanamupasa~nkramya .
ima.nllokankamanni kamarupyanusa~ncharan.h .
etat.h sama gayannaste . ha 3 vu ha 3 vu ha 3 vu .. 5..

A MYSTICAL CHANT

ahamannamahamannamahamannam.h .
ahamannado3.ahamannado3.ahamannadah .
aha{\m+} shlokakridaha{\m+} shlokakridaha{\m+} shlokakrit.h .
ahamasmi prathamaja rita3sya .
purvam devebhyo.amritasya na3bhayi .
yo ma dadati sa ideva ma3.a.avah .
ahamannamannamadantama3dmi .
aham vishvam bhuvanamabhyabhava3m.h .
suvarna jyotih . ya evam veda . ityupanishat.h .. 6..

I Let him not deny lodgings to anyone: this is the vow. Therefore he should procure much food by any means whatsoever. To guests, he should say: "The food has been prepared for you." If this food is given first, food comes to the giver first. If this food is given in the middle, food comes to the giver in the middle. If this food is given last, food comes to the giver last.

2 *He who knows this obtains the fruit mentioned above. One should meditate on Brahman as preservation in speech, as acquisition and preservation in the prana (upward breath) and the apana (downward breath), as action in the hands, as movement (walking) in the feet, as evacuation in the anus. These are the meditations on Brahman through actions. Next follows the meditation on Brahman, through the gods: One should meditate on Brahman as satisfaction in rain, as power in lightning;*

3 *As fame in cattle, as light in the stars, as procreation, immortality and joy in the organ of generation and as everything in the akasa. Let him contemplate Brahman as the support and he will be supported; let him contemplate Brahman as greatness and he will become great; let him contemplate Brahman as the mind and he will be endowed with mind.*

4 *Let him contemplate Brahman as adoration and all desires will fall down before him in adoration. Let him contemplate Brahman as the Supreme Lord and he will be endowed with supremacy. Let him contemplate Brahman as the destructive agent and his enemies who hate him and also those who do not hate him will perish. This he who is in this man and that he who is in yonder sun, both are one.*

5 *He who knows this, as described above, after dying to (i.e. withdrawing from) this world, attains the self which consists of food, attains the self which consists of the vital breath, attains the self which consists of the mind, attains the self which consists of the intellect, attains the self which consists of bliss. Then he goes up and down these worlds, eating the food he desires, assuming the forms he likes. He sits, singing the chant of the non—duality of Brahman: "Ah! Ah! Ah!"*

6 *"I am food, I am food, I am food! I am the eater of food, I am the eater of food, I am the eater of food! I am the uniter, I am the uniter, I am the uniter! "I am the first—born of the true, prior to the gods and the navel of Immortality. He who gives me away, he alone preserves me. He who eats food—I, as food, eat him. "I, as the Supreme Lord, overpower the whole world. I am radiant as the sun." Whosoever knows this, attains Liberation. Such, indeed, is the Upanishad.*

Lastly, the tenth section deals with Bhrigu`s understanding of hospitality. According to him a man of realization should collect around him audiences from all over the world so that he is able to impart the Vedic knowledge and in the process the knowledge of the Brahman. This verse emphasizes that one who possess the Vedic knowledge should impart the message of love and peace to the entire world around him. This particular Anuvaka has also said that one should meditate on the Brahman in every form and one should also glorify the world of food or the world of objects.

Thus the Bhrigu Valli can be called a discourse between a teacher and the taught in search of the Supreme Being or the Brahman. It also glorifies the world of objects and declares that the world of objects cannot be considered equivalent to nothingness.

*iti dashamo.anuvakah ..
.. iti bhriguvalli samapta ..*

End of Section 10 - Chapter 3
END OF BHRIGU VALLI

THE PEACE CHANT

*aum saha navavatu . saha nau bhunaktu . saha viryam karavavahai .
tejasvi navadhitamastu ma vidvishavahai .
.. aum shantih shantih shantih ..*

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other!
Om. Peace! Peace! Peace!

END OF TAITTIRIYA UPANISHAD

HARIH OM

21st December, 2011
Nagpur