Upanishad Series No. 7

Taittiriya-Upanishad

With Sanskrit Text, Paraphrase with word-for-word Literal Translation, English Rendering and Comments.

by

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TAITTIRIYA UPAnishad.

INTRODUCTION.

The Upanishad has been so named because it forms a part of the Taittiriya Aranyak of the Krishna Yayur Veda. Taittiriya Aranyak itself forms the latter part of the Taittiriya Brahmana and this Upanishad constitutes the seventh, eighth and ninth ṛṣapāṭhakas of the said Aranyak.

The Taittiriya recension of the Krishna Yayur Veda got its nomenclature from the tradition that when the 'great sage Yajnavalkya was asked by his offended' Guru to return back the Veda which the former had studied under him, Yajnavalkya threw it out, and other Rishis taking the forms of Tilliris (partridges) swallowed the Veda thus thrown out.

This Upanishad is the most popular of all other smaller Upanishads, chiefly owing to the fact that it is still chanted with proper śvarūpams and intonations by Brahmins in all parts of India, which forms one of the main features of Hindu religious ceremonies. Moreover it speaks of the rules of conduct beginning from the student life up to the fourth Ashrama i.e., Sannyasa life, in well-ordered, graduated manner revealing the depth of significance of each stage and its
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final culmination into the next, till man reaches the sumum bonum of life, the Brahmanandam.

It is divided into three parts, named according to Sankara, as (1) Shiksha-Valli, (2) Ananda-Valli, and (3) Bhrigu-Valli. But Sayana in his commentary on the Taittiriya Aranyaka styles them as (1) Samhiti, (2) Varuni and (3) Yagniki, according to the subject matters dealt therein.

The special feature of the Shiksha-Valli is that it gives a most beautiful pithy address to young novitiates of the Brahmacharya Ashrama, analogous to the convocation addresses of modern universities, where the teacher tells the students about the virtues they should try to possess and cultivate, the ideals of life they should foster and such other rules of conduct for the up-building of a noble character.

The special feature of the next chapter, the Brahmanandam-Valli is in the grand proclamation that Brahman is Anandamaya or Supreme Bliss. Wherever is the expression of bliss or joy, know, it asserts, there is the light of Brahman. But its fullest expression is in the unfettered joy of the consciousness of the Universal Life. It further shows by beautiful similes the place of human joys and pleasures in relation to the Supreme Bliss of the Universal. This chapter is the most important of the three inasmuch as it deals directly with Brahmanandam which is the sole purpose of all Upanishads.

The special feature of the third chapter, i.e., Bhrigu-Valli is the mention of the five sheaths, Koshas, of the
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Atman. It is a conception though hinted in other Upanishads like Brihadaranyaka and Chhandogya, yet it is nowhere so explicitly dealt with as in this Upanishad. The Vedantic doctrine of three bodies viz., causal, subtle and gross, and five sheaths or koshas, viz., the gross physical body, the vital energy that energises the gross, the mind with the senses, the intellect and the primal nescience, is directly based upon the utterances of this Upanishad. It gives the most beautiful idea of leading the mind from the gross to the subtle and to the subtler till to the subtlest of all, the Atman which is encased within these Upadhis or super-imposed adjuncts of Life.
TAITTIRIYA UPA NISHA

Shiksha-Valli or Samhiti Upanishad.

FIRST ANUVAK.

ॐ शं नो मित्रं: शं वरुणं: | शं नो अर्यामनं: |
शं न इत्यदः हृदस्यति: | शं नो विष्णुस्वरुपः ||

मित्रं: Mitra न: to us शं propitious वरुणं: Varuna शं propitious (अवतु be) अर्यामनं: Aryaman न: to us शं propitious अवतु be इत्यदः Indra हृदस्यति: Brihaspati न: to us शं propitious (अवतु be) विष्णु: all-pervasive Vishnu न: to us शं propitious (अवतु be.)

May Mitra be propitious to us and so also Varuna. May Aryaman be propitious to us, may Brihaspati and Indra be propitious to us and so also the all-pervasive Vishnu.

[Mitra—the presiding deity of the day as well as of Prana.

Varuna—the presiding deity of the night, water and the Apana.

Aryaman—the presiding deity of the sun as well as of the eyes.
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Indra—the presiding deity of strength, of the hands, as well as of the lightning and rain.

Brihaspati—the presiding deity of speech as well as of intellect.

Vishnu—the presiding deity of the legs as well as of the highest heaven.

Brahma to Brahman nam: adoration vahyo O Vayu, 

Om: adoration to Thee. 'Swaha Thyself ever verily 

Patash the visible maha Brahman Bhavami art swastik to Thee 

Ever verily Patash the visible maha Brahman Bhavami. 

(l) shall declare. Bhavami the right Bhavami shall declare 

Swaha That (Brahman) me abhuv protect tva That (Brahman) 

Bhavami the speaker (teacher) abhuv may protect. 

Om Bhavami: peace, Bhavami: peace, Bhavami: peace.

Adoration to Brahman, adoration to Thee, 

O Vayu; Thou art verily the visible Brahman, 

and verily will I declare Thee as visible Brahman. The right will I speak, and I will speak the true. May That (Brahman) protect.
me; may That protect the teacher. Š Om ! peace ! peace ! peace !

[Thou art……Brahman—Here by Vayu is meant the all-pervasive universal life or Sutraman. In His macrocosmic aspect, He is the cosmic energy and universal mind, and in His microcosmic aspect, He is the vitalising force of body and mind. The Sutraman is the first subtle manifestation of the Saguna Brahman. The other name for Sutraman is Hiranyagarbha. He is endowed with twofold energy viz., Jñana Shakti and Kriya Shakti, i.e., power of knowledge and power of action. He is called here as the ‘visible Brahman’ because, He is perceptible both by the mind and the senses. Cf. Bri. Up. III 7th, 2.

NOTE.—In the previous and this peace-invocations the blessings of the different gods and Hiranyagarbha have been invoked because it is believed that even gods thwart the path of an aspirant striving for God-realisation. So, if they are propitiated in the beginning, the course is expected to be smoother. Moreover, when through the grace of these gods who preside over the different bodily functions, the physical health is attained, then only it becomes possible to make the strenuous effort for the achievement of the highest wisdom. The thrice utterance of ‘peace’ is meant to remove the three-fold obstacles of life, viz., Adhyatmika, Adhidativika and Adhibhautika. Along with peace-chant, the supreme Brahman also has been invoked by His sound symbol Om.]
SECOND ANUVAK.

अें श्रेष्ठा व्याक्यास्थाप: | वण: स्वरं | मात्रा
| चलम् | सम संवान: | इत्युक्त: श्रीसाध्वाय: || ||

Om श्रेष्ठा the principles of phonetics प्राक्या-
स्थाप: (we) shall explain. वण: letters स्वर: accent
मात्रा quantity or measure चलम् effort or strength
सम: modulation संवान: conjunction. इति thus
श्रीसाध्वाय: the chapter on the study of phonetics वक्:
is told.

Om ! We shall (now) explain the principles
of phonetics, (which comprise) letters, accents,
quantity, strength, modulation and conjunc-
tion. Thus has been spoken of the chapter
on phonetics.

[Quantity—i.e., short, long or treble length of tone
known as Hraswa, Deergha and Pluta.

Strength—i.e., intensity of effort with which the
particular letter is pronounced.

Modulation—i.e., pronunciation of a sound in the
middle tone.

Conjunction—i.e., conjunction of two letters or
sounds known as Sandhi.

Note.—According to the orthodox traditional
belief the whole efficacy of a mantra lies in its proper
chanting. The mantrasakti or the power of the
mantram is in the sound of the mantram. It is further believed that there is an inseparable connection between the *shabda* or a particular sound and its *artha*, the object for which the sound stands. So any mis-pronunciation of a mantra would rob away all its efficacy inasmuch as it would fail to denote the desired object. According to the Taittirīya Śamhitā, *Twasta*, a Vedic sage wanted to destroy Indra who had killed his son, and with this intention the sage performed a *Yajña* and poured oblations into the sacrificial fire with the word: "Oh Agni, grow up into an *Indrāshabdam." But owing to the wrong accentuation on the first word of the compound, *Indra-shatrū*, the whole mantra imported just the opposite meaning and the demon who was produced from that sacrificial fire instead of killing Indra, was himself killed by the god. Hence *Palanjali*, the great philologist and commentator of Panini tells us that by wrong pronunciation of a mantra not only we would fail to attain the desired effect but the mis-pronunciation will cause us a positive harm. So, the * Shruti* begins with the principles of phonetics that the students may properly utter the mantras that are to come hereinafter.]

**THIRD ANUVAK.**

सह नौ यशः | सह नौ ब्रह्मचर्यम् | अयातः
सौंहिताया उपनिषद्यम् व्याह्यास्याम् | पञ्चस्तविं
करणेणु | अधिलोकविशिष्यातिपियमविविधमविशेषतम्
May there be glory to us both, to us there be the effulgence of the sacred knowledge. Now we shall explain the sacred teachings of Samhita in five parts, (namely), with regard to the worlds, with regard to lights, with regard to knowledge, with regard to progeny and with regard to self. They call these the pranavamsha. Now with regard to the
world,—the earth is the prior form, the heaven
the posterior form and the sky is the union.

[May there . . . . sacred knowledge—This
invocation is chanted by the disciple for the glory that
accrues from the study and meditation of the truths
of the Vedas.

Effulgence of sacred knowledge—The meaning of
Brahma of the word Brahmanavarchasam of the text
may be either Brahmana or the Vedas. Accordingly,
the whole word may mean either ‘the effulgence
of the appearance of a Brahmana leading a holy life’ or
‘the radiance that beams out from the face of one
possessed of the sacred lore of the Vedas.’

Now we . . . in five parts—Here the Sruti
tries to draw the attention of the young pupils towards
the inner significance of the Upanishadic texts, rules
as regards to whose pronunciation have been taught
just before. Sruti says that we shall now teach the
contemplation of Samhita i.e., how Samhita should be
regarded and meditated upon, with reference to the
two objects of knowledge, viz., the contemplation of
worlds, of lights, of knowledge, of progeny and of the
self. By Samhita the conjunction of two words
or letters of Vedic text is meant here, as it is in the
Yajur-veda chant “दृष्टोज्जलम्.” This method of
directing the mind of the student, first towards the
symbolic significance of the letters of a Samhita has
been adopted because the student who is fully imbued
with the idea of Vedic recitation through long.
practice, is sure to find at first very difficult to direct his mind towards the meaning of the text he recites, just as a songster whose whole attention is fixed upon the music of the song, finds hard to follow the meaning of it. So the easiest psychological method of drawing the mind from the sound to the sense of the text is to make the mind ponder over some symbolic signification of the letters.

Samhita—Samhita means a close combination of two sounds.

Sacred teachings—The word used in the text is Upanishad which literally means the knowledge that completely destroys (all ignorance), loosens (all fetters), and which is acquired by sitting very near (the teacher); it may also mean 'what lies very near'; but here, it has been taken in the sense of 'sacred teachings and the meditation upon them,' because by such contemplation a man finds, as if 'lying very near' him, all the good things, e.g., wealth of progeny, cattle, and the Brahmavarchas.

The Earth is the first form . . . union. i.e., the first sound of a conjunction or Samhita should be contemplated upon as the symbol of the earth, and the last as the heaven and the middle space between the two should be regarded as the sky. For instance, in the scriptural text Ishe—(*t) twa (इष्ट) 'c' and 'k'—the final sound of the word Ishe and the initial sound of the word twa respectively are the two sounds joined together in the conjunction (संघि). So, a should be
regarded as the earth and \( i \), the heaven, and the middle space between the two is the sky].

\[
\text{वायुः संधानम्} | \text{इयंधितोऽपि} | \text{अथिभिज्ञौतिष्ठम्} | \text{अन्तः पूर्वःरूपम्} | \text{आदिल्य उत्तररूपम्} | \text{आपः संधिः} | \\
\text{श्रेयसः संधानम्} | \text{इयंधित्यौतिष्ठम्} | \text{अथिभिज्ञौतिष्ठम्} | \\
\text{आचार्यः पूर्वःरूपम्} | (२) \text{अन्तेचार्यःचररूपम्} | \text{विषयं} \\
\text{संधिः} | \text{पञ्चर्तिः संधानम्} | \text{इयंधित्यौतिष्ठम्} | \text{अथिभिज्ञौतिष्ठम्} | \\
\text{माता पूर्वःरूपम्} | \text{पितृचररूपम्} | \text{प्रजा संधिः} | \text{पञ्चर्ति} \\
\text{संधानम्} | \text{इयंधित्यौतिष्ठम्} | (३) \text{अथिभिज्ञौतिष्ठम्} | \text{अधरा} \\
\text{हृदः पूर्वःरूपम्} | \text{उच्चरा हृदस्तररूपम्} | \text{वालसंधिः} | \\
\text{जिज्ञा संधानम्} | \text{इयंधित्यौतिष्ठम्} | \text{ईतीमा महासंहिता:} | \text{र} \\
\text{प्रमेता महासंहिता व्याख्याता वेदः} | \text{संधीयते प्रजया} \\
\text{पुरुषः} | \text{वेदवर्णेनाचार्यः सुवर्यीण लोकः} | (४)
\]

\( \text{वायुः} \): the air \( \text{संधानम्} \): the medium. \( \text{इति so far} \) \( \text{भिज्ञौतिष्ठम् with regard to the worlds} \) \( \text{अथि} \) \( \text{the following} \) \( \text{अथिभिज्ञौतिष्ठम् with regard to the light} \). \( \text{अन्तः} \): the fire \( \text{पूर्वःरूपम् the prior form} \) \( \text{आदिल्य} \): the sun \( \text{उत्तररूपम् the posterior form} \) \( \text{आपः water संधिः} \) \( \text{the conjunction बैलुः:} \) \( \text{the lightning संधानम् the medium of conjunction} \) \( \text{इति so far भिज्ञौतिष्ठम् as to the lights} \). \( \text{अथि the following अथिभिज्ञौतिष्ठम् regarding the knowledge} \) \( \text{आचार्यः the teacher पूर्वःरूपम् the first form अस्तेचार्यः the disciple उत्तररूपम्} \).
the posterior form विषय knowledge रसिप: the conjunction महाब्या teaching संधानम् the medium of conjunction हृति so far अबिमर्यां as regards knowledge श्रम now अविन्धन्य as regards progeny. माता mother पूर्वेऽं the prior form विषय father उत्तरकाम्य the posterior form श्रवश the offspring संधि: the conjunction महाब्या the procreation संधानम् the medium of conjunction. हृति so far अविन्धन्य as to progeny. श्रम now श्रवश with regard to the self. अविन्धन्य the lower हस्त: the lip पूर्वेऽं the prior form उत्तराद: the upper हस्त: the lip उत्तरकाम्य the posterior form वाक्प: the speech संधि: the conjunction विद्या the tongue संधानम् the medium of conjunction. हृति so much श्रवश with regard to the self हृति so far हस्त: these महालंकिता: the great conjunctions श्रम: who पूर्व: thus पूर्व: these अविन्धन्य: described महालंकिता: the great conjunctions वेद: knows (meditates upon) (श: he) महाब्या with progeny पञ्चमिन्य: with animals (cattle) भववर्षेन with the effulgence of the sacred knowledge भववर्षेन with food, etc. भववर्षेन with the heavenly ब्रह्मेन the worlds संधी: the is conjoined possessing.

The air is the medium of that union. So much as regards the world.

Now as to the light: fire is the prior form, the sun the posterior; water is the conjunction, lightning the medium. Thus far with regard to lights.
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Now as to knowledge: teacher is the prior form, disciple the posterior, knowledge the conjunction, teaching the medium. So far as regards knowledge.

Next as regards progeny: mother the prior form, father the posterior, progeny the conjunction, procreation the medium. So far with regard to progeny.

Next as to the soul: lower lip the prior form, upper lip the posterior, speech the conjunction, tongue the medium. Thus far as regards the self.

So these are the great conjunctions. Whoso should meditate upon these conjunctions, as explained, is dowered with progeny and cattle, with the effulgence of the sacred knowledge, with food, etc., and also with the heavenly worlds.

[Self—Here means the body, made of the aggregate of subtle and gross Bhutas.

Note:—The meditation as regards the other conjunctions described above is to be done exactly in the same way as described in the first conjunction, i.e. Adhitokam. The first meditation is with regard to the world, the gross surroundings of the pupil; the next is as regards the light, the subtler element that illumines the gross; the third meditation is about the
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knowledge which is the light of all lights; the fourth is about the progeny, or, the living world; and the fifth is about one's own self beginning from the gross body, ending in the subtlest aspect of human personality, the consciousness. Thus the pupil's mind is trained to perceive the subtler and subtler realities of life and existence. Moreover he is trained in the art of concentration with the help of the gross and the subtle.

FOURTH ANUVAK.

कस्यनन्दसास्माः विशेषः | छन्दोऽस्माः च्युतादर्ल्लभर्षी
सं पेन्द्रो मेचया सुणोऽहुः | अस्तित्वः देवभारा
धार्मिको भयास्माः | जीविनेत्ते विचल्पेणुः | जिह्वा में
मधुमचना | कर्णैर्मृत्तिकुश्वामु | अर्धाणां कांशोऽस्ति
मेचया प्रिहितः | श्रुते में गोपायः

which ब्रह्म of the Vedas ये: the chief विशेषः the all-pervasive अभित्वा: from the immortal छन्दोः: from the Vedas अभिविष्कृतां: was born ये: that इत्यः: the Lord मा me: मेचया: with wisdom सुणोऽहुः may enliven. देव oh Lord (यहः ।) अस्तित्वः of the immortal (knowledge of ब्रह्मा: प्राप्त: possessor भयास्माः may be: ये: शालिनी: my body विशेषः fit (युवादः be) ये: जिह्वा my tongue मधुमचना sweet (सुवादः) कांशोऽस्तिके: by both: the: ears 'दृशः' much: विशेषः may hear (वाँ)
Thou: मेचया: with intelligence प्रिहितः: covered भयास्माः
of the Brahman कोश: the sheath भासि art मे mine ततस्मि what is heard (knowledge) गोवाय may protect.

May He the supreme among all Vedas, the One of universal form, born of the Immortal Vedas, the Lord, enliven me with intelligence. Of the Immortal, Oh God, may I be the possessor. May my body be fit; may my tongue be sweet; with ears much may I hear! The sheath of Brahman art Thou, enveloped by intelligence, may Thou protect what I have heard.

[Note: This is an invocation of the disciple, praying to Pranava the sound-symbol of the supreme Brahman for the benediction of knowledge and other worldly possessions.

Supreme among . . . . Vedas—the reference here is to the Pranava or Om which is the sound-symbol of Brahman and the mother of all the Vedas, yet manifesting only through the Vedas in the form of mantras. It is called 'of universal form' inasmuch as it is immanent in all audible and inaudible sounds.

The sheath of . . . . intelligence—i.e. Thou art the sound symbol of Brahman with whose help one can realise Him and which is perceived or cognised only in Consciousness.]

आय्य्यर्ती बितन्वा | (१) कृष्णानामचिरःसात्मनः | वासांसि मंग गावकवः | अन्नपाने च सर्वंदा | ततो मे
FOURTH ANUVAK

स्रीयमावहुः क्षोभमां पञ्चपिं: सह स्वाहा । आ या यन्तु ब्रह्मचारिणः स्वाहा । वि मा२यन्तु ब्रह्मचारिणः स्वाहा । म मा२यन्तु ब्रह्मचारिणः स्वाहा । द्वायन्तु। ब्रह्मचारिणः स्वाहा । द्वायन्तु ब्रह्मचारिणः स्वाहा ।

ब्रह्मचारिणी She who brings वित्तस्वाना who increases स्रीमानन् mine बालिसिः clothes गावर्ग cattle सम mine अभरवः food and drink छ and सवेना always सवीरेऽ तौ soon कृपणः she who does वतः therefore जे to me बोलवां वृः वृः वृः वृः वृः वृः वृः महायन्तु bring स्वाहा Swāhā (the mantrā for pouring oblations into the fire). ब्रह्मचारिण: the Brahmachari students मा to me स्रीमान्तु may come स्वाहा Swāhā, ब्रह्मचारिण: the Brahmacharins मा to me ब्रह्मचारिण् may come soon. स्वाहा Swāhā मा to me महायन्तु: the Brahmacharins म स्रीमान्तु may come from all sides स्वाहा Swāhā महायन्तु: the Brahmacharins वम: self-controlled स्रीमान्तु may come. शम: peaceful स्रीमान्तु may come.

She brings and increases ever my clothes and cattle, food and drink, and does these quickly and for all time—therefore may Thou bring that Sree, the goddess of fortune, to me along with the wooly (sheep) and cattle. Swāhā.

May Brahmacharins come to me. Swāhā.
May the Brahmacharins come to me quickly. Swāhā.

May the Brahmacharins come to me from all sides. Swāhā.

May the self-controlled Brahmacharins come to me. Swāhā.

May the peaceful Brahmacharins come to me. Swāhā.

(Note: These are the mantrams to be uttered by the teacher who has attained knowledge and prosperity, while pouring oblations into the sacrificial fire.)

तन्नेवसाति स्वाहा | श्रेयार्थस्वसोऽसानि
व्राह्मणो भगं भविष्यति स्वाहा | त भगं भविष्यति स्वाहा | तस्मिनंईझेल | नि भगां तवि गृहे
स्वाहा | यथा २५प: प्रवत्ता २५चन्ति | यथा यासा
अहंकरम् | एवं मा भ्रातारिण: | गात्रायन्तु सर्वतः
स्वाहा | मतिवेष्योऽसि म मा माहि म मा पवित्र || ३ ||

वेन: among men यथ: फाम (famous) भविष्यति may (I) be स्वाहा Swāhā वर्षी: among the wealthy केनान्ते
: superior भविष्यति may (I) become. स्वाहा Swāhā. मग Oh Fortune (Lord of Fortune) स that भा into Thee
: भविष्यति may (I) enter स्वाहा Swāhā संव: Oh Lord, याँ: त्वस्म: Thou may into me भविष्यति enter स्वाहा Swāhā संव: Oh
FOURTH ANUVAK.

Lord, in that of thousand branches, may I be purified (lit., be washed).

A river as level: water to lower level may star: months into the year. May so be. Oh Providence: the Brahmacharins may from all sides come. Oh Swāhā. Resort: thou may me. May illumine me. Swāhā.

Among men famous may I become! Swāhā.

Superior to the wealthiest may I be! Swāhā.

Oh Lord, may I enter into Thee! Swāhā.

May Thou, Oh Lord, enter into me! Swāhā.

By Thee of thousand branch, Oh God, I cleanse myself. Swāhā.

As waters flow into the lower level, as months run towards the year, so to me, Oh Dispenser of all, may the Brahmacharins come from all sides! Swāhā.

Thou art the place of rest; mayest Thou illumine me, mayest Thou absorb me in Thee.

[Of thousand branches—all the different mantras and sacred texts are considered as different branches, i.e., expressions of the Divine Om.

Cleanse myself—i.e. purify my mind from all sins by the utterance of the sacred Pranava, since no great merit can be acquired without self-purification.]
TAITTIRIYA UPAnishad.

FIFTH ANUVAK.

भूरे भु: सुवरिति वा प्रवासिनाः स्यातः ।
तासामु ह स्वतां चहर्सु । याहासस्याः भवेदगते ।

हि इति । तद्वधाम । स आत्मा । आश्रयन्या देवता: ।
भूरिति वा अर्थ लोक: । भुव इत्यादिः । सुवरितसो
लोकः । यह इत्यादिः । आदिशेष वात सर्वं लोका
भूहीयन्ते । भूरिति वा अर्थिः । भुव इति वायुः

सुवरितसो इत्यादिः । यह हि चतुर्वा: । चन्द्रमासा वात
स्त्रीगणि ज्योतिर्यि महीयन्ते । भूरिति वा अर्थः । भुव
इति सागिनि । सुवरिति यज्ञिः । यह हि यज्ञः
अश्वं च वात सर्वं वेदा महीयन्ते । भूरिति वै भागः ।

भुव इत्यादिः । सुवरिति वधानः । मह इत्यादिः
अश्वं च वात सर्वं भागा महीयन्ते । ता च
प्रवासिनाः स्यातः । चन्द्रमासा स्यातः स्यातः । ता
यो च वेदः । स वेदः भागः । से सर्वं देवा वधायतमिति

भु: Bhu (the earth) भुव: Bhuva (the sky) भुव: Suvas (the heaven) इति thus एवितं: ते इति: these तिः the three भावतथाः: sacred utterances or short mantra: नास्तिं: इति: these: Mahachasams: the son of Mahachamasya: the maha: इति: thus चहर्सु: the
fourth Pra^vasthe taught that which Brahman सः he:
brahma the Atman ब्रम्हांविन् the limbs अन्त्या other दूषिता:
gods गुरु the Bhu दृष्टि thus अिन this लोकः the world:
ध्रुवः Bhūva अन्तरिश्च the interspace ध्रुवः the Suvas-
असि that लोकः the world अह the Maha अतिशः:
the sun संदीशेन by the sun वाव वरिष्ठ वर्षे all ज्वोकः:
worlds महायनसे are fostered ध्रुवः the Bhu या अर अर्थमः:
the fire ध्रुवः the Bhūva वाचः the air ध्रुवः the Suva:
कांविशः the sun सः the Maha जग्नमः the moon:
चन्द्रमा by the moon वाच वरिष्ठ सवन्ति all स्वतःसि the
luminaries महायनसे are augmented ध्रुवः the Bhu या
or अन्तर्गः the Riks (the Rik mantras) ध्रुवः Bhūva
gाराणित अते Sama mantras ध्रुवः the Suvas अतिशः the
Yajus मन्त्रसे mantras सः the Maha जग्न the Brahman (the-
Om) ब्रह्माण्य by the Brahman वाच वरिष्ठ वर्षे all वेदः:
the Vedas महायनसे are glorified ध्रुवः the bhūva ये वरिष्ठ
प्रायः the prana ध्रुवः the bhūva अपायः the apana ध्रुवः:
the suka व्यावः the vyana सः the maha अखे the
food अश्रेयम् by food वाच वरिष्ठ वर्षे all वायः the pranas-
अश्रेयम् are nourished तः they अग्निः पुतः these
वेयः four चवयाः four-fold चवयाः चवयाः four and four
अवविनः अिन the यayuritis (sacred utterances) वः who तः:
them वेदः knows सः he महसं the Brahman वेदः knows
स्वः all वेदः the devas ईश्वरि to him चब्रिष्ठ offerings-
आवहिन्नसं carry.

Bhu, Bhūva and Suva are the three sacred
utterances. "Besides these the fourth, the-
Maha has been taught by the son of Maha-chamas. That is Brahman. That is the Atman. All other gods are the other limbs.

Or, Bhu is this world; Bhuva is the sky, Svā, the other world and Maha the sun, because by the sun all the worlds are nourished.

Or, Bhu is the fire, Bhuva the air, Svā the sun and Maha the moon. Verily by the moon are all the luminaries maintained.

Or, Bhu is the Rik, Bhuva the Samas, Svā the Yajus and Maha is Brahman, because by Brahman are all the Vedas glorified.

Verily Bhu is the Prana, Bhuva the Apana, Svā the Vyana and Maha is the food. By food, verily, are all pranas fostered.

These four are four-fold. Four and four are the Vyāhritis. He who knows them knows Brahman. To him all gods carry offerings.

[Note :—The Sruti first taught the contemplation of the conjunction of the Vedic text. Then it spoke of the mantrams intended for those who seek wisdom and fortune. These mantrams help to the attaining of wisdom in an indirect way. Now in this Chapter the Sruti teaches the secret of meditation on the Vyāhritis, i.e., the short sacred utterances, by virtue
of which one can attain the supreme realisation of Brahman, as well as heavenly felicities. The four Vyāhritis—bhū, bhūva, suva and maha are enjoined to be contemplated upon in four different ways. So altogether there are four times four, i.e., sixteen aspects of the Vyāhritis in keeping with the sixteen kalās or parts of the Purusha. (Vide Prasna Upanishad).

This kind of symbolic meditation of the Pranava i.e., the Shabda Brahman is commonly known as Pratika Upasana.

... That is Brahman ... Alman—i.e., The maha should be meditated upon as Brahman, the all-pervasive, and also as the Alman the principle of consciousness in all.

Maha is Brahman—By Brahman, the Shabda Om is meant here, since all mantras begin and end with Om. So the Vedas are purified by the Pranava.

SIXTH ANUVAK.

स य एवोर्नतांहु लय आकाशः | ततस्मायं पुरुषो मनोयाः | अस्तों विरियाः | अन्तरं तांकाः | य परं स्तान इवान्तः | सत्योपिनिः | यज्ञासो केशान्ति विविष्टिः | न्ययोग्नां श्रीर्ष्यकाले | सूरिल्यनों ऋतितितिः | शुद्ध इति वाल्या | सुवरिलादिले | मह इति व्रज्जिः | आमोति स्वारण्यम | आमोति मनस्पलिब | वाक्यति
सः 

त्रिनितिसमुद्रमृतः इति मान्योर्च्छोपासन ||

त्रिनितिसमुद्रमृतः इति मान्योर्च्छोपासन ||

सः: he व: when एप: this घातांड: within the heart 

पश्चातः: the space वसिद्ध: in that घातं this नन्दमं: 

इन्द्रियगंधः: endued with mind ब्रम्ह: immortal द्विप्रदेशः: of golden 

सौर: the Purusha (प्रभा दिति). भास्तुरेः: in the 

मध्यमेवः वालके: the two palates व: which एप: this 

स्तन: हुः like nipple वज्रास्ये: hangs व: that 

दुर्बलीतिः: the path to Indra, i.e., Brahman येन वह where श्रीस: यहि ते 

कैश्चन्त: the root of hair विशिष्टते: is divided श्रीरक्षेष्वे: 

वर्ते the two sides of the skull of the head त्वपर्यं: having 

रेतं तत्र: two palates यत्र: which एप: this 

वृहोत्तरिति: (the sage who has realised this Purusha) 

हुय: इति the Bhuvaḥ वायु: into air नारितितिः: 

हुय: the Subas चादिके: into the sun (सतितितिः) 

महा: इति the maha महाविन: in the Brahman (सतितितिः) 

सः he स्वाराय: the mastering (over all the gods) 

वापने: attains सूक्ष्मावने: the lord of the mind 

वायुः: the lord of the speech चुः: the lord of 

यं: इति the lord of the eyes श्रीरः पदिः: lord of the ears 

विनान्यः: lord of the intellect श्रीवर्तिः becomes ततः 

कर्ण: more than 

तद्यत: this भावति becomes ब्रह्मावर्तीरेः: one whose 

रूपः: body is like the sky व्यासः: whose soul is the truth 

प्राणायामेव: the solace of life मध्यमेव: blissful to the 

विन्दुः: mind वधुः: exuberant with the wealth of peace
Here in this space of the heart resides the Purusha who is endued with mind, immortal and of golden effulgence.

Between the two palates what hangs like a nipple and where the root of hairs is divided, having rent the skull into twain, is the path to the (attainment of) Indra.

He resides in Agni as Bhuh, in air as Bhuvah, in the sun as Suvah, in Brahman as Maha. He himself becomes the Lord (of all the gods). He becomes the lord of the mind, the lord of speech, the lord of the eyes, the lord of the ears, and the lord of intellect. Nay, more than this, he becomes the Brahman whose body is like ether, whose self is truth, who is the solace of life and bliss of the mind, exuberant with the wealth of peace, and is immortal.

O Prachinayogya, do thou thus meditate upon Him.

[In the space of the heart, etc.—Though the principle of consciousness, i.e., Chaitanya, exists pervading the whole of the physical body, yet, the heart is considered as the chief centre of animation,
and hence it is considered as the fit place of meditation on the soul. This meditation of the Atman is commonly known as daharavidya and sandilyavidya. It is a kind of Pratika Upasana. (Vide Chhandogya Up. VIII, 1-6 and III-14.)

Of golden effulgence.—The nature of the Atman is always described in our scriptures as of golden effulgence, of electric brilliance, etc, in order to import the idea that all perception becomes possible only through the light of the Atman, even as, the physical objects are perceived with the help of physical lights. Moreover, a kind of inner illumination always accompanies self-realisation. Besides, for a novitiate, in the path of spiritual practices, it becomes very helpful to contemplate upon the Atman as a flame of light located in inner region of the heart.

What hangs like a nipple.—i.e., Uvula.

Having rent the skull, etc.—The reference here is made to the process how a yogin leaves his body at the time of death.

It is said that he with the help of the Udana Vayu enters into the Sushumna nari that passes upward from the heart through the mid-region of the palate and the skull, and leaves this body having burst open the skull. One who can thus pass out of this body is considered to have attained the path of Dewayana. There is a process of yogic practices known as Lambika yoga or Khechari mudra which helps the yogin to take to this path at will, at any time.
SEVENTH ANUVAK.

He resides in etc.—i.e., the yogin who thus leaves, his body becomes one with Hiranyakarbhā.

He becomes the Brahmān.—Here the Śrutī refers to the Saguna Brahmā.

Indra.—The Lord of all glory, i.e., the Brahmān.

Prachinayogya.—One who has prepared himself for the course of contemplation, having washed away all his sins by the observance of all obligatory rites, prescribed in the former section of the Brahmāṇa, to which this upaniṣad belongs, i.e., both the nitya and naimittika karmas.

SEVENTH ANUVAK.

पृथिवी: तिरस्कर्ष्यं: चौदिर्वाहोत्तरित्वं:। अधिकारोऽपि-रातिर्विष्णुक्त्रितम: नस्त्राणि:। आप आचरणों वस्तुस्थः आकाशम आत्माः। इत्यिन्धम:। अयाध्यात्मम। माणो: व्याप्तरोपणं उत्तरानं समानं।।।।

चाप्पेतः चाभेत:। चाक्ष्व: चार्जस्वेऽवार्तक:। चाः मांसं स्तायार्थियं भज।। एवंदेशिवेऽपि

उपर्युच्चीधिः। पारस्क वा इदं सर्वं। पारस्काः वेश पारस्कं स्न्यातीति।

पृथिवी: the earth तिरस्कर्ष्यं: the sky चौ: the heaven, आप: the quarters वा: and आचारणों वस्तुस्थः: the intermediate quarters; आकाशम: the fire चाप्पेतः: the air चाभेत: the sun चाक्ष्व: the moon व्याप्तरोपणं the stars; आप: the
water, श्रोचय: the herbs वनन्तरः: the forest-trees शाकाः: space ब्रात्म: the Atman; दुःति this अविश्वस्त: regarding the creatures (all living beings) श्रण्य: Now श्रण्यात्मस्त: regarding the soul. भाषा: the Prana व्यान: the Vyana भाषा: the Apana ब्रद्र: the Udana स्नाव: the Samana; चश: the eyes श्री: the ears लभ: the mind बाजु: speech लक्ष्यु: touch; चप्प: the skin मोह: the flesh द्वाव: the muscle. श्रेष्ठ: the bone म्याद: the marrow।

The earth, the sky, the heaven, the quarters and the intermediate quarters; the fire, the air, the sun, the moon and the stars; the water, the herbs, the forest-trees, space and the Atman—thus far regarding the creatures.

Now as regards the soul: the Prāna, the Vyāna, the Apana, the Udāna and the Samāna; the eyes, the ears, the mind, speech and the touch; the skin, the flesh, the muscle, the bone and the marrow.

All this after having analysed, the seer declared: All this is Pāṅkta (five-fold). By the Pāṅkta He sustains the Pāṅkta.
SEVENTH ANUVAK

[The earth.....intermediate quarters—these are the collection of the five worlds or lokaāṇkaṇa.

The fire, etc.—a collection of the five Devatas.

The water, etc.—a collection of the five Bhūtas.

Thus far regarding the creatures—i.e., here is described the collection of five objects that are external and gross.

Beginning with Prāṇa is the collection of the five vital airs.

Beginning with "the eyes" is the collection of the five senses.

Beginning with "the skin" is the collection of the five primary fluids of the body (Dhātu).

Now as regards the soul: i.e., here is the collection of five objects internal and subtle.

All this after, etc.—The Shruti here says that the seer after having analysed the whole of the objective world, classified it all as five-fold, under the two divisions of Adhibhūta and Adhyātma.

By the Pāṇkti, etc.—i.e., the external collections of five are strengthened or sustained by the internal collections of five (those in relation to the soul), thereby the two divisions are united under one heading.
Note: The main object of the Shruti is to teach the highest truth that all this is Brahman, or in other words, to take the learner step by step to the goal of Unitary consciousness devoid of all modifications. But as that is not possible to attain all at once, because we have the consciousness of the manifold objective world, it teaches to contemplate on One in the manifold objects, till at last that One exists as consciousness and the many falls off. With that motive in view the Shruti has taught in the fifth anuvāk contemplation with the help of Vyāhriti as the Pratikā. Here first the whole of the objective world has been analysed and classified into Pāntkas or five-fold and then it teaches the meditation of the same Brahman in the form of the Pāntka.

EIGHTH ANUVĀK.

ॐ भ्रम | ओमितीयं सर्वं | ओमित्येवद्युक्ति
ह स्व वा अप्यो भावस्याभाववस्तिः | ओमिति सामालि
मायति | ओमित्येवद्युक्ति श्लाब्राम्यं ईश्वरं | ओमित्योऽ
ध्ययः: प्रतिर्मं प्रतिज्ञाति | ओमिति भ्रमं प्रतीति |
ओमित्येवद्युक्ति | ओमिति भ्रामणः
प्रवहस्यक्राह ब्रह्मोपायवानि | वसोऽपायवानि।

ओम The Om. भ्रम Brahman. ओम the Omहे this सर्वं all. ओम the Om पुत्र द्व this यजुःक्रियः indicates
EIGHTH ANUVAK

consent अनुमति and also हूँ स्वयं (it is) well-known इसे आचरण with the chant of Om अमन्त्रणम् (they) begin chanting. श्रोत्सु इति with Om सामान्य the Sâma-songs गायनम् सिंह Om Shoum इति शास्त्राशि the Shastras शास्त्राशिः recite. श्रोतुः Om इति thus अथवा: the officiating priest श्रवणं answer प्रतिज्ञाति says. श्रोतुः Om इति thus बहम् the Brahma (the principal priest in the soma sacrifice) मतीति makes assent श्रोतुः Om इति thus ज्ञातोऽवर्गे the oblation to fire अहुऽवर्ग्याति assents. श्रोतुः Om इति thus मात्रः the Brahmin व्यवहरयुः about to teach. आहां says महः the Brahman अशप्रवाचः येच्यम् obtain इति thus बहम् the Brahman मात्रति attains.

Om is Brahman. All this is Om. This Om is (uttered) to indicate consent. And also it is well-known that by uttering: Om they begin chanting. With Om they sing the Sâma-songs. Om Shoum say they and recite the Shastras. Om, thus the officiating priest says (his) answer. With Om, the Brahma makes (his) assent. With Om begins the Brâhmanâ to teach and says, “May I obtain Brahman.” And Brahman he attains.
NINTH ANUVAK.

The right (action) and the learning of the Vedas and teaching of the same; also the truth; also austerity, penance; the control of the senses; the pacification of the mind; the Agnihotra Sacrifice; the guests, (i.e., the entertaining of the guests); human (the duty of man); children; propagation (marriage); the grand-children. The son of Rathitara, the truth (and the knowledge of the truth) should only be practised, so he
(They should observe the following): right action, and the study and the teaching of the Vedas; truthfulness, and the study and the teaching of the Vedas; penance, and the study and the teaching of the Vedas; control of the senses, and the study and the teaching of the Vedas; pacification of mind, and the study and the teaching of the Vedas; the (consecration of) fires, and the study and the teaching of the Vedas; the (performance of) Agnihoṭra Sacrifice, and the study and the teaching of the Vedas; (the entertaining of) the guests, and the study and the teaching of the Vedas; (the performance of) human (duties), and the study and the teaching of the Vedas; children and the study and the teaching of the Vedas; procreation, and the study and the teaching of the Vedas; grand-children, and the study and the teaching of the Vedas.
Satyavachas, the son of Rathitara, (thinks that) truthfulness alone (is necessary). Penance (is only necessary), so (holds) Taponitya, the son of Purusishta. Naka, the son of Mudgala (maintains that) the study and the teaching of the Vedas only (are necessary); that verily is penance, aye, that is penance.

[Note.—In this chapter the Sruti urges upon the necessity of certain practices for a devotee, hinting thereby that mere theoretical knowledge is not of much avail unless it is coupled with the practice of the enjoined duties (Nitya and Naimittika Karmas). A great emphasis has been laid here upon the study and the teaching of the Vedas, enjoining thereby that the devotee should pay a special attention to them. A knowledge of the Vedic religion can truly be acquired only by the proper study of the Vedas, and on that knowledge the highest good depends. And no knowledge becomes thorough and impressive in one's own mind unless it is taught to others; moreover the gift of knowledge should be considered as the highest Dharma of man. Hence is the supreme necessity of the study and the teaching of the Vedas,—that is called here as the highest Tapas:

The right—i. e., truthfulness in thought.

Teaching of the Vedas.—Pravachane of the text may also mean the loud chanting of the Vedas.
Penance—i.e., fasting and other kinds of bodily mortification.

Pacification of the mind—i.e., the perfect calmness of the mind born of self-control. It imports also the restraining of the mind from forbidden thoughts.

Consecration of fires.—The reference is to the igniting and consecration of the five kinds of fires, such as, Ahavanīya, Garhapatiya, Dakshina, Aharyapachaniya.

Agnihotra Sacrifice—i.e., the offering of oblation to the consecrated fires both morning and evening.

Human Duties—i.e., Social duties such as marriages etc. and popular usages.

Children—i.e., he should also observe the necessary sacramental rites antecedent to the child-bearing, such as Garbhadhanam and other ceremonies.

Grand-children—i.e., the race should be propagated through children's children by getting the sons married.

Satyaupachas, etc.—Hereby, the script indicates that of all the performances enumerated above, the most important for a devotee are Truthfulness, Tapas, and the study and the teaching of the Vedas.

TENTH ANUVAK.

अहं दृष्टस्य रेतिष्यं कीर्तिः पूर्णं गिरिरित्रं।
उत्सवविचारः नाजिनीलं युधिष्ठिरसिः।
दुविण्य सवचेसम् सुमेधं अवस्वोकितं।
इति तिश्चितेष्वेदाध्यक्षमै। \| \|
TAITTIRIYA UPANISHAD.

... I ठुक्त्र  of the Tree रेशिमा starter, mover (मम यम) कीर्ष्ण: fame (glory) निर्ति: of the mountain तुं तोप (peak) इव like (स्वरिस्त: risen) आल्पनिर्मी: the Sacred Origin श्रुत्तम् (I) वासिलिने in the sun (लिह. in the possessor of light or food) इव like स्वरस्तम् the true immortal आसम am, सवसस्म: effulent, luminous आसिल wealth (स्वरस्त: असिल I am); शुद्धस्व: endued with great wisdom, अस्मि: immortal, असिव: undecaying (स्वा असिल I am), इव thus विश्वस्तो: of the Rishi त्रिशंकु वेदावलिनम् the teaching of the supreme knowledge or self-realisation.

I am the starter of the Tree. My fame (soars high) like the mountain peak. I am the sacred Origin Supreme and am the true Immortal, as is one in the Sun. (I am) the effulgent wealth, (and also) of great wisdom, immortal and imperishable (am I)—thus runs Trisanku’s teaching of the supreme knowledge.

[Note.—The Sruti speaks here of the realisation of a Rishi who has attained the universal consciousness of the Saguna Brahman.

The Starter of the Tree.—i.e., this universe which has various ramifications and branches like a tree has started or proceeded from me, the Supreme Atman. Moreover, the world is compared to a tree because it is perishable like a tree and can be cut from its very root by the axe of knowledge. Or, it may mean that “I am the mover i.e., enlivener of the world; in the form of immanent soul.”]
TENTH ANUVAK.

Sacred Origin Supreme.—The text Urdhva Pavitra (उर्ध्वपवित्र:) has been interpreted variously by various commentators. But keeping this fact in view that the Rishi of this Sruti speaks from his exalted consciousness of self-realisation, the most apt interpretation would be to take it to mean either, "The sacred and high," or "the sacred High," i.e., the sacred First Cause, as also in the Kâtha Upânishad, Taittiriya Aranyaka, and the Bhagavat Gîta—"The tree of this world " is described as having "its root in the High and the branches down below."

My fame soârs etc.—The Sruti means here to say that the glory of a Brahmajnâni, the man of self-realisation, is of the highest kind, inasmuch as it transcends the limitation of this mortal world and rises high above into the worlds of gods even, and makes itself felt there. It is declared elsewhere that even "gods bring offering to him, -- and: " dare not disobey his commands."

The true immortal as is in the sun—i.e., the truly immortal Atman who is also in the sun the giver of all life and light on earth. The reference here is to the Savitri, Purusha the manifestation of Brahm in the sun. Vide Ishavasya Upanished, 15, 16, note.

The effulgent wealth.—i.e., the Atman which is self-luminous, the possession of whose knowledge destroys all darkness of the heart and removes all miseries of life, even as the mundane wealth removes, though temporarily, the worldly wants and sufferings. In the
Vedas the Atman is always called 'luminous,' because as earthly light reveals the existence of an object, so the light of intelligence of the Atman reveals the whole universe to our field of knowledge. Moreover the very luminaries owe their luminous existences to this First Great Cause, the Atman.

Inmortal and imperishable — The text अस्मृतिहृदः may also mean as "soaked with amrita or immortality."

[Note.—Sri Sureswaracharya in his Vartika on the above Sruti says, "the recitation (japa) of the Mantram given above conduces to purity and progress. He who seeks liberation should devoutly repeat the Mantram, with equipoised mind, with a view to attain Brahma-jnana. The seeker of Moksha, who devoutly performs the Karma enjoined in the Sruti and the Smriti, attains the spiritual vision (Arsha Darsana), an intuitive knowledge of the Truth, which leads to Moksha."

Anandagiri says on the above passage, "When the devotee performs the works enjoined in the Sruti and the Smriti, in the service of the Lord (Iswara),—doing them devotedly for the sake of the Lord, and not for the sake of their immediate fruits,—and when he has been thereby purified in Buddhi and aspires for liberation alone, then he attains the intuitive knowledge which leads to liberation, that knowledge which arises in him untaught, revealing nothing but Truth."
ELEVENTH ANUVAK.

ELEVENTH ANUVAK.

वेदमन्च्या चारों त्वेवासिनमदुःखाति || संख्ये च वर्ते। ष्ट्रमक्षर ज्ञानमाहसे मण्डलस्य आचार्येः निर्याच ष्ट्रमाधवसे मण्डलस्य ध्वजानुवः ता ब्रव्याक्षेत्रीः। सत्याच प्रमद्दितव्यस्य || परमेश प्रमद्दितव्यस्य || कहलाक प्रमद्दितव्यस्य || मूले न प्रमद्दितव्यस्य || स्थायामणवचना स्मयः न प्रमद्दितव्यस्य || ॥ ॥

Vedas teacher having taught आचार्य: the अवसििर, the disciple (lit. one who dwells near) ब्रव्याक्षेत्री exhorts ते ये त the truth वर्ते speak वर्ते Dharma च perform स्वाभाविक from the study of the Vedas never मण्डलस्य swerve, stray away; आचार्येः for the teacher निर्याच pleasant, the desired, ष्ट्रमाधवसे wealth अवसििर having gathered मण्डलस्य the thread of progeny never ब्रव्याक्षेत्री: cut सत्याच from the truth न not नमद्दितव्यस्य should stray away; परमेश from the Dharma न not प्रमद्दितव्यस्य should swerve. कहलाक the beneficial न not प्रमद्दितव्यस्य should be अवसििर abandoned ते from prosperity न- not प्रमद्दितव्यस्य should be deviated स्थायामणवचना स्मयः (स्थायामण+पवचन) from the study and teaching of the Vedas न not प्रमद्दितव्यस्य should be abandoned.

Having taught the Vedas the teacher exhorts the disciple,—"Speak the truth. Perform
Dharma. Swerve not from the study of the Scriptures. Having gathered for the teacher the wealth he desires, (thou) shouldst never cut the thread of progeny. Never swerve away from truth. Swerve not from Dharma. From the beneficial let thee not deviate; and deviate not from prosperity. Let thee not stray away also from the study and teaching of the Vedas."

[Dharma—i.e., the obligatory duties as enjoined in the Sruti and Smriti.

*Having gathered...desires—i.e.,* having given the *Guru-Dakshina,* the teacher’s fee, in the shape of gifts such as cows, gold, cloth, etc., and other objects which the teacher desires in accordance with the Law, at the close of the studentship.

*Then should...progeny—i.e.,* after returning from the guru’s house, or in other words, after the performance of the ceremony known as *Samavartanam,* one should take to a suitable bride for the procreation of children and thereby pay the debt of the fathers (सिक्का). This is an injunction of the Sruti not to remain outside any *Ashrama.* As soon as the student life is finished, one should enter into the householder’s life or become a Sannyasin, but never remain in a state which is neither the one nor the other, that is called *Antarashrama.* There is a further hint in this passage to the attitude one should have towards the married life. One should look upon marriage not as an
opportunity given for sexual enjoyment, but as a sacred duty towards the forefathers and the society, inasmuch as by procreation of children the perpetuity of the family line is kept up and the departed forefathers get their offering from the family without a break, and also the social strength is maintained.

Never swerve, etc.—The repetition here of the duties enumerated above is meant to emphasise upon the fact that these are to be practised all through the life, and not for a certain period only.

The beneficial—i.e., the acts tending to self-preservation.

Deviate not from prosperity—i.e., should always try to increase the prosperity by adopting both the physical and super-physical means such as the performances of yajna etc.

देवपितुकारीमां न मनवित्तमां। पितृदेवों भव। आचार्यदेवों भव। अतिथिदेवों भव। यान्यवचनानि कमः पितृदेवो भव। आचार्यदेवों भव। अतिथिदेवों भव। यान्यवचनानि कमः पितृदेवो भव। आचार्यदेवों भव। अतिथिदेवों भव। यान्यवचनानि कमः पितृदेवो भव। आचार्यदेवों भव। अतिथिदेवों भव। यान्यवचनानि कमः पितृदेवो भव। आचार्यदेवों भव। अतिथिदेवों भव। यान्यवचनानि कमः पितृदेवो भव। आचार्यदेवों भव। अतिथिदेवों भव। यान्यवचनानि कमः।

विभेदकारीमां से the duties to gods and manes not मनवित्तमां swerve. सातृदेव: the mother as a god भव। धारणकेस्वर: the teacher as a god भव। विद्याधीश: the guest as a god
Never swerve from the rites due to the gods and to the manes.

Let thy mother be to thee a god; let thy father be a god to thee; a god let thy teacher be unto thee, and (so also) let thy guest be unto thee a god. Let only those works be done by thee that are free from blemishes, and not others. Only those deeds of ours should be followed by thee, that are good, and not others.

[Rites due to the gods and manes—i.e., such obligatory sacrificial rites as Agnihotra etc. and the ceremonies such as Shraddha and Tarpana.

Let thy mother be, etc.—i.e., let you look upon your father, mother, teacher and guests as veritable gods and worship them with due reverence and proper services.]
ELEVENTH ANUVAK

अय यदि ते कर्पिविचिकित्सा वा। बुद्धि-विचिकित्सा वा
स्वातः ॥ ३ ॥

ये तत्र भ्राष्टाःः संप्रभिनः। युक्ता आयुक्ताः।
अल्लातः धर्मकामः स्यूः। यथा ते तत्र वर्तेनः। तथा
तत्र वर्तेऽः। अद्याभासः वाचे। ये तत्र भ्राष्टाःः
संप्रभिनः। युक्ता आयुक्ताः। अल्लातः धर्मकामः
स्यूः। यथा ते तेऽः वर्तेऽः। तथा तेऽः वर्तेऽः। एष
आदेशः। एष उपदेशः। एष वेदोपनिषदः।
एवदनुशासनम्। एवमपसिद्धव्यम्। एवमु चेतन व्यमः
॥ ४ ॥

ये के whoever ब्राह्मणेऽपरः (ब्राह्मणाः, वाचे) superior
तो ourselves भ्राष्टाःः Brahmanas, (संप्रभिनः there are) संप्रभिनः
by thee आयुक्ता भ्राष्टाः presentation of), seats, etc: by तेऽः
their युक्ताः बुद्धि-विचिकित्सा fatigue should be removed. अल्लातः
with faith and reverence देयस्त्रः should be given, छः
ब्रह्मदेवः विशेषः without reverence and faith अद्याभासः should
not be given, निष्ठा in plenty देयस्त्रः should be given
विशेषः with modesty देयस्त्रः should be given, निष्ठा
with fear देयस्त्रः should be given, संभवः with comp-
passion देयस्त्रः should be given. अय यदि ते बुद्धि-विचिकित्सा doubt as regards any work वा or
स्वातः doubt as regards conduct वा or स्वातः
Whichever Brahmanas there are superior to us, thou shouldst remove their fatigue by serving them with seats (etc). Gift should be given with shraddha; it should never be given without shraddha; it should be given in plenty, with modesty, with fear, with compassion.

Now, if there should arise in thee any doubt as regards any sacred work, or as regards conduct, thou shouldst act in those matters as do those Brahmanas there, who are: guileless, of good judgment, devoted to...
Dharma, engaged (in the prescribed duties) (or) unengaged.

Now as regards dealing with persons of ill-fame, do thou deal with them as do the Brahmanas there, who are guileless, of good judgment, devoted to Dharma, engaged (or) unengaged.

This is the injunction. This is the advice. This is the secret of the Vedas. This is the commandment. This should be observed. And verily this should be observed (by thee).

[Whichever... ...with seats—i.e., wherever you find any Brahmana greater in learning and wisdom than all of us you should always serve him by offering Asana, Padya, Arghya and such other tokens of respect and articles of comfort.

Or, the text श्रास्त्वेन प्रवचित्तथ्र—can be read as श्रास्त्वेन व प्रवचित्तथ्र; and the whole of the latter part of the sentence would then mean, “as they sit, thou shouldst not breathe,” i.e., whenever such persons sit in an assembly, you should not talk before them,—as if, you have to withhold your very breath in reverence to them, much less prattle to show your knowledge.

Sthudhā.—It is that strong dynamic faith, in the truth of the Scriptures and sayings of the Gurus, which
becomes the motive power of one's actions. Any action or duty performed with this shraddha tends to deepen the religious consciousness and hastens its spiritual efflorescence. The opposite only deepens the egotism and increases the bondage of ignorance. Here the word shraddha conveys both the ideas of faith and reverence. c.f. Bhagawat Gita XVII. 28.

Should be given in plenty.—Different commentators have explained the word, श्रध्दा, differently. Some have taken it to mean, "with discrimination," i.e., gifts should be made with proper discrimination. Sureswaracharya explains it also to mean that "a gift should be made fully according to one's means," because that is the Saivic gift.

With fear.—i.e., the fear of Dharma, whose non-performance would entail sin.

Of good judgment.—i.e., who are able to discern the subtle points and judge their merits in accordance with the injunctions of the Scriptures.

Engaged (or) unengaged—i.e., engaged by others in the performances of sacrificial rites, or an independent man not employed in any one's sacrificial work.

Or, the former may mean, "ever engaged in the study of the Vedas", and unengaged, i.e., "not urged or set upon by others to the work or conduct."

Secret of the Vedas.—i.e., the essence of the Vedic injunctions.
ELEVENTH ANUVAK

[Note.—"Deeds are of two classes, those which are enjoined in the Sruti, such as the Agnihotra, and those which are enjoined in the Smriti such as the Sandhya-vandanam or worship of the Divine Being at the main points of time in the day. To take an example from the works enjoined in the Sruti: In one place the Sruti says, "the offering of oblation should be made when the sun has risen"; and elsewhere it says "the offering of oblation should be made when the sun has not yet risen." This may give room to a doubt. Again, to take an example of the works enjoined in the Smriti: A doubt may arise as to whether the Sandhya Devata—the form in which the Divine Being should be worshipped at the main points of time in the day—is of the male or female sex; the scriptures speaking of the Devata in either way. To take another example of a custom in worldly affairs handed down in the family; a doubt arises as to the propriety of marrying a maternal uncle's daughter, or of eating animal food, inasmuch as contradictory views obtain in these matters. In such matters of doubt you should act, in the way those great Brahmanas would act who live in the same country, age, and tribe in which you live at the time; these Brahmanas being free of attachment, aversion, anxiety and other evil tendencies are competent to decide as to the real meaning of the scriptures; these are themselves engaged in the observances of the obligatory works, and intent upon their due performances; and they are free from.
passion and bigotry, and work only for Dharma and not for any other gain."—Sureswara's comment.

The whole of this eleventh Anuvak is an exhortation of the teacher upon the pupil who has just finished his course of study and is about to depart from his Guru. It is analogous to the convocational addresses of modern universities, and full of most ennobling sentiments which the modern graduates would do well to emulate.]
TAITTIRIYA-UPANISHAD.

II

Brahmananda Yall.

हरिः ओऽ

शं नो मिलः शं करनः। शं नो भवत्तर्याः। शं न
इन्ये वृहस्पतिः। शं नो विष्णुस्त्रूक्षः। नमो ब्रह्मणे।
नयस्ते वायो तःपेव मलस्य भग्नातिः। तःपेव मलस्य
भग्नं वहिवापि। कत्रं वहिवापि। सत्यं वहिवापि।
तन्माःशतु। तद्वकार्यशतु। अभवु माघु। अभवु
वक्कार्यु।

सह नामवतु। सह नो शुनकः। सह वीरी करवावहैः।
全流程 नित्यांवशीलमस्तु मा विभ्रिशवाहैः। ओऽ शान्ति।
शान्ति। शान्ति।

May Mitra be propitious and so also Varuna. May Aryaman be propitious to us; may Brihaspati and Indra be propitious to us and so also the all-pervasive Vishnu.

Adoration to Brahman, adoration to Thee, O Vayu; Thou art verily the visible Brahman.
and verily will I declare Thee as visible Brahman. The right will I speak, and I will speak the true. May that (Brahman) protect me; may That protect the teacher.

May Brahman protect us both together. May He nourish us both together. May we both work together with great energy. May our study be vigorous and effective. May we not hate each other!

Om Peace! Peace! Peace!

[Note.—In the beginning of the previous Valli, the peace chant was made to invoke blessings of the gods for safe completion of the student life and here again the invocation is repeated seeking benediction for full realisation of the Bliss of Brahman. For comments vide the beginning of the Siksha-Valli.]

CHAPTER I.

ॐ ब्रह्म विद्माहोति पर्यः | तदेऽपाःभुक्तः | सत्यं 
ज्ञानमनं ब्रह्म || यो वेद निहितं युहरां परमेव ज्ञोमवः ||
सोऽस्त्रोते सर्वंनामस्तह || ब्रह्मणं विपविषोति ||
तस्मात् पुरस्वद्यमान्य आकाशः सर्वं || आकाशवद्यः ||
वामोर्ज्ञं || अवेयाः || अद्वै्यं || पूर्वितं || पूर्विभिः 
ओष्ठं || अंप्रधीभ्योक्षसमुः || अत्रिपुः || स ब ब्रह्म 
पुरुषोज्ज्वलसमयं || तस्येद्ययेव शिरः || अर्थं दक्षिणः ||
Om ईश्वरिन्द्र the Knower of Brahman परं the Supreme आत्माति attains. तत्र (about) that पद्य the following भ्रूङ्का is said वत्स the real वात्स the conscious अनन्त the infinite, endless द्वार Brahma, या who युगायां in Buddhi (lit. in a hidden recess) भिन्नेन्द्र residing प्रभु (प्रभु) the supreme व्योम Akasha वेद knows, वा he विद्य्वः the omniscient ब्रह्मण Brahman वह along सर्वाँ भुग वस्तू all कामचत desires स्वतं भूत ततो attains, realises. इत्यादि thus. द्वारं so, वा again, एतस्यां from this आत्मनं Atman भाकाव: ether दृश्य मूर्तिं came out, was produced. आकाशान from ether वायुं the air; वायुं from air, वायुं आं fire; अम्बः from fire, आः water; अम्बः from water, पृथ्वी Earth; पृथ्वी: from earth ओषधिः vegetables; ओषधिः from vegetables अम्बः food; अम्बः from food, अम्बः man; वा so स: that एष: this पुष्क्र: man अन्तरसम: consisting of the essence of food. तत्स तर्क: this अवर्ग verily शिर: the head; अथवा this दक्षिण: right पल्लव wing अथवा this उच्च: left पल्लव: wing; अथवा this वायु the trunk; अथवा this पुष्क्र: the tail प्रांविश: the stipped, the seat. तत्र about that अथवा also एष: this एतं:—verse भवति is.

Om! The knower of Brahman attains the Supreme. In reference to that the following is said:
The Real, the Conscious, the Infinite is Brahman. He who knows that Supreme Akasha as existing hidden in the heart realises all his desires along with the Omniscient Brahman.'

So, from this Atman has sprung Ether and from Ether, Air; from Air, Fire; from Fire, Water; from Water, Earth; from Earth vegetables; from vegetables, food; from food man. Thus man is constituted of the essence of food. This verily is his head, this is the right wing, this the left wing, this the trunk, and this is the tail and support. About this also there is the following verse:

[The knower......Supreme——The Sruti asserts here the same fact spoken of in other Srutis, that the knower of Brahman becomes Brahman. Brahman is essentially the pure intelligence or principle of consciousness which constitutes our very soul, so it cannot be an object of knowledge in the ordinary sense of the term, i.e., It cannot be both the subject and object of knowledge at the same time. Hence to know Brahman really means to realise or better attain to that state of Absolute intelligence or consciousness which is beyond Time, Space and Causation. Such a transcendent state of consciousness is realised only in the highest Samadhi, known as Asamprajnata or Nirvikalpa Samadhi. And once that
state is realised, it becomes ‘a permanent’ factor of
consciousness, the phenomenal relative world losing
all its vital reality in reference to life. Therefore one
who has known or realised the Absolute consciousness
or Brahman by exalting his own consciousness
to that state, has become one with Brahman to all
intents and purposes. It should be always borne in
mind that the true knowledge or realisation of Brahman
is not an intellectual affair but a state of pure
consciousness. cf. Katha-Upanishad No. 15 and
Mundaka-Upanishad III. ii. 9.

The Real.....Brahman—Here the Sruti defines
Brahman first as the substantive reality—the basis of
all real and all phenomenal existences; next, lest it
might be taken for an inert substance or matter of
the materialist, it adds that Brahman is not only
being or reality but also essentially of the nature of
intelligence, or consciousness or knowledge. Then
again, lest it might be confounded with limited
individual soul, the Sruti declares that Brahman is
endless i.e., infinite. So, in other words, Brahman is
the Transcendental Intelligence which is beyond the
limitations of time, space and causation, and yet not
an abstraction of thought, but a Substantive Reality, and
which forms the common basis or back ground of
all that appear as existing or real. It is also hinted
here that Brahman is both efficient and material cause
of the Universe.

Supreme Akasha.—Brahman is called Akasha or
empty space in several places of the Vedas for three
reasons,—first, for its transcendent subtlety like ether or space; secondly, for its negation, i.e., emptiness, of all relative qualities; and thirdly, because like space it is infinite and in it is conceived all that exists.

Who knows......heart.—Here the Sruti plainly indicates that Brahman should not be sought as an objective reality, but that it is to be realised in one’s own self. It is called hidden because to ordinary mind this principle of consciousness appears as indistinguishably mixed up with the modifications of the mind, as if its identity remains hidden under the folds of meditation. The contentless consciousness of our own being or self-free from all superimposition of the body and the mind, is Brahman. This Principle of pure consciousness constitutes the very centre of our being from which emanates the various aspects of our personality as radii. So in reference to the individual being, this Pure Consciousness is called Pratyagatman, the inner soul and Sakshin or the witness whose reflection in the primal Nescience, Avidya, makes the Jiva. And again in reference to the Universe it is called Brahman or Paramatman.

Or, the passage can be translated also as follows “He who knows (That Brahman) as existing in the glorious cavity of the heart.”

Realises all......Brahman.—Brahman being all and in all, enjoys so to speak all objects of desire, and so the knower of Brahman by becoming Brahman does also the same.

From this Atman has sprung......man.—Here a general detail of the modus operandi of creation is
given. It is needless to point out here that Vedanta describes the process of creation not from an empirical standpoint, but from a psycho-mental-physical one. The Atman is determined as the First Principle, for consciousness constituted the basis or background of all that we conceive or perceive, i.e., of all existence, both mental and physical. From this pure Principle of consciousness first emanates the concept of space (and also time) which evolves later on the concept of relative existences in more distinct forms. So this Akasha is at once Avakash or space and ether or the primary matter whose only quality is conceived to be sound. Creation means vibration or the dynamic aspect of energy, and the sound experience is associated, perhaps wrongly, with the subtlest aspects of this vibration. Next, from the subtle etheric state evolves the matter with a grosser movement, which is called Vayu. Its special quality is attributed to be feeling of touch, i.e., it is that manifestation of energy which produces to our consciousness the sensation of touch. The next evolution or grosser manifestation of matter is Agni whose special quality is light. The next product is Apar or liquid manifestation whose special quality is sapidity. From Apar is evolved Prithivi or the solid perception of the energy. On the solid earth grow all sorts of vegetables which sustain the life of man. Our universe when analysed from a psychological standpoint is found to be a compound of five kinds of experiences, viz., sound, touch,
sight, taste and smell, owing to our five kinds of senses of perceptions, so in all Indian philosophies these are called the five elements of the universe, giving them, of course wrongly, the credence of a posteriori reality. And this error has arisen owing to the confusion of the two stand-points, namely, the psychological and the empirical or sensuous. Hence Vedanta cosmology should be viewed entirely from the psycho-metaphysical stand-point and then only we can grasp its inner significance and bearing upon the practical spiritual life for which Vedanta stands. Sometimes these five elements are described to be analogous to the five states or aspects of Matter recognised by the modern science, viz., etheric, ultra-gasious, gasious, liquid and solid states, but a closer study of the descriptions of these elements as given in the different philosophical works of ancient India, does not bear this out.

Man......food.—The reference is made here to the grossest sheath of the Atman, i.e., the Annamaya Kosha or the sheath which is fostered by food.

This is verily ....support.—The Sruti describes here the five parts of the Annamaya Kosha in the form of a bird for contemplation as in the case of a sacrificial fire. “The sacrificial fire arranged in the form of a hawk, a heron, or some other bird, has a head; two wings, a trunk and a tail. So also, here every Kosha is represented to be made up of five parts.” (Sureswaracharya.) The visible head of man is its head, the right hand the right wing, the left hand the left
wing, the trunk is the trunk of the bird, and the seat
or lower part of the body is the tail and so on. Thus
the Sruti tries to lead the mind of the student from
the grossest aspect of the human personality, i.e., the
body, to the subtler and subtler aspects, until it comes
to grasp the subtlest,—the Atman.

CHAPTER II.

अभाटः मनः मनायन्ति । या: कार्य पृथिवीं
श्रिता: । अयो अज्ञेन्द्र जीवनित । अज्ञेन्द्रि
यन्त्रयन्ति: । अर्थ हि भुतानां व्येघ्रमुि । तस्मात्सङ्गीप
वहुच्छवे । सर्वेण्मै तें द्वाराप्रज्ञवित । वेडः त्रावशणपाते ।
अर्थ हि भुतानां व्येघ्रमुि । तस्मात्सङ्गीप
वहुच्छवे । अज्ञेन्द्रितानि जायन्ते । जातान्यजोन वर्षानि । अगतेतानि
स्य भुतानि । तस्मादवं वहुच्छवः हृति ।

तस्मादं एवसङ्गीपसमयात । अन्योन्नर आत्म
वाणयः । तेनेष पूर्णः । स वा एष पुष्पविच पुष्पः ।
तस्म पुष्पविच्वतामुि । अन्यवं पुष्पविचः । तस्म शान
पुष्प विचः । ज्ञानो दश्यः पाण: । अपान उच्चः पाणः ।
आङ्काः आत्मः । पृथिवी पुष्चेन मतिश्रवः । तद्र्येष
विष्टोको मतिति ।
From food all assuredly creatures are born; whatever and the earth connected are born. Therefore again by food verily live next into this; at the end go back. Therefore (that) medicament of all beings is called. Whatever food is Brahman (lit. edible) attain. From food creatures are born; being born by food grow. It is eaten and edible beings therefore (that) food (lit. edible) thus is spoken. Therefore from this one constituted of the essence of food other separate constituted of Prana self (there is) by that this (physical body) pervaded is that of the form of man verily of the former human form his head: Vyana right hand: Prana hand: Apana left hand: Vyana sky body the earth the tail the seat about that this verse there is.
All beings, whatever exist on earth, are born of food. And again, by food they are sustained and unto it again they go back at the end. So, verily food is the eldest of all creatures; and therefore it is called the medicament of all. Those who regard food as Brahman verily attain all food. Food is indeed the eldest of all creatures. Therefore it is called the medicament of all. From food all beings are born; having born, by food they grow. It is called food because it is fed upon, or it feeds upon, creatures.

And so apart from this, constituted of the essence of food, there is another separate self made of Prana. By that this is filled. It is of the form of man. Its human form is according to the human form of the former. Prana is its head; Vyana is its right wing; Apana, is the left wing; Sky is the body; the earth is the tail, the seat. About it also there is the following verse.

[All beings.....food—Here, the reference to the Annamaya kōsha or the gross body is continued. Annam, which literally means food, is variously used in the vedic literature with a significance of matter in contradistinction to energy or Prana. So, annam or food stands for the gross manifestation of matter.]
Unto it...end.—i.e., after death the physical body disintegrates into its constituent elements, the gross matter.

Food is the eldest etc.—i.e., the gross elements or matter were first created, out of which the gross bodies of creatures are manufactured. Hence, is the priority of matter or annam to the living beings.

The medicament of all—food is called here as panacea or the medicament of all, inasmuch as it alleviates the pain of hunger of all creatures and succours their physical requirements.

Those who.......attain all food.—those who look upon food as the beginning and end of physical life in its Virata aspect assuredly attain the physical prosperity by virtue of such contemplation.

It is fed upon.......creatures.—food in its limited aspect is eaten by creatures, so it is fed upon and in its universal aspect forms the final ground of dissolution of all physical life, so in that sense it feeds upon all creatures.

And so apart etc.—Subtler than the gross physical sheath is the Pranamaya kosha or the sheath constituted of the vital forces that manipulate the physical from within. The whole of the physical body is entirely pervaded by this Energy body, and the different members of the physical body have their corresponding parts in this Pranamaya kosha.

Separate self made of Prana.—Here the Pranamaya Kosha is called self because like the Annamaya or
the physical body, it is also falsely identified with the real Self or Atman.

Its human form etc. — i.e., the form of the Pranamaya Kosha is exactly like that of the gross body or Annamaya Kosha, as water takes the shape of the vessel which holds it.

Note: — "The first mentioned sheath, the Annamaya Kosha is permeated by four Koshas, i.e., the Pranamaya and the rest. Similarly, the Pranamaya is permeated by three Koshas, the Manomaya by two Koshas and the Vijananamaya, by one Kosha. The Annamaya is filled by the Pranamaya as the serpent is 'filled' by the rope, (where the latter is mistaken for the former). The Annamaya is an effect of the Pranamaya; and it is a mere fancy, as the Sruti says "All effect is a mere name, a creation of speech."—Sureswaracharya.

CHAPTER III:

मार्ग देव। अजु मार्गान्ति। मधुपयो। पशवशथ येन।
माँि हि भूतानामापुः। तस्मादवायुपशुच्चते। सवंपवं
त आयुष्यान्ति। य मार्ग ब्रह्मोपासते। माँि हि
भूतानामापुः। तस्मात्सवायुपशुच्चत इति। तस्वेष पुष
शारीर आत्म। यः पुर्वस्य।

tasmadva pratityaatanamaya|| anayahatam atma
mahamaya|| sa na eva phalavitam eva||


Deva: gods or the senses. Prana भ्रु after अत्वाणि live or hold their activities. वे वे also अनुभवम् men पक्ष: beasts भाव: Prana हि वरिल सुहामि of the beings भ्रु: life तस्माद therefore तद्: that) सर्वं दुः universal life उच्चते is called वे वे भाव: Prana ब्रह्म Brahmam विनास रो भाव: contemplate upon वे वे वे all, full भ्रु: life पुष: वरिल द्वितिया: तत: पुष: this (Pranamaya) तस्मा: पुराणस of the former पुष: वरिल वारिस: embodied शाला: Self तस्माद therefore पुरस्कार from this भावमयसाद sheath constituted of Prana शन्य: other अत्वाणि separate अनुभवम्: constituted of the mind शान्त: Self (वरिल there is) वेन by that पुष: this (the Pranamaya Kosha) पुष: is permeated स: पुष: this वा: पुष: indeed गुरुविष्ठ: of the form of man' उस its गुरुविष्ठ: human form भ्रु: according to द्वरे: this गुरुविष्ठ: human form. तस्मा: its याद: Yajus पुष: indeed धाति: head भ्रु: the Rik metre विष्ठ: right पुष: wing. साम: the Sama hymn धाति: left पुष: wing वाहिनी: injunction शाला: body. अर्थविष्ठ: the Atharva hymns गुरुविष्ठ: tail विष्ठ: the seat तद्: about that वरिश: also पुष: this र्थोकः: verse भविष्ठ: there is.
Through Prana the gods live, and so also do men and beasts. Prana is verily the life of beings and hence it is called the Universal Life. Those who worship Prana as Brahman assuredly attain the full span of life. Verily Prana is the life of beings, and so it is called the Universal Life.

It is the embodied self of what has been described before. And so apart from the Pranamaya there is another separate self consisting of the mind. This is filled by that. This is also of the form of man. Its human form is according to that of the former. Yajus is its head, Rik—the right wing, Sama—the left wing. (Scriptural) injunction is the body and Atharva hymns, the tail and the seat. There is the following verse about it.

The gods—In the macrocosmic sense it means the different spiritual beings holding sway over the various functions of nature. In the microcosmic sense it means the senses. In both aspects all activities of life are derived from the prime pulsation of the cosmic energy called Prana.

Prana is verily the life, etc.—It is a matter of common knowledge that life becomes possible only so long as the vital energy keeps the different organs of the organism going. Its cessation means death.
Full span of life—according to the Vedas, the full span of life is hundred years.

It is the embodied self, etc.—This passage has been interpreted by the commentators in two ways: the first takes it to mean that the Pranamaya Kosha is the soul embodied in the Annamaya. Ordinarily this physical body is taken for the self by false identification of the Atman with it. And so the Sruti is seeking here to loosen the hold of body-idea by decentralising the consciousness of the ego from the body to the next subtler aspect of the human personality, i.e., the Pranamaya Kosha or the sheath of vital energy.

The second interpretation explains as: "The same Chitdhatu or the Principle of Consciousness, which is the real Self of the former (Annamaya) is the Self of the Pranamaya also."—Anandagiri.

Self consisting of the mind.—The Sanskrit word Manas is not rendered accurately by 'mind,' inasmuch as it connotes only the volitional and perceptual faculties of the mind.

The Manomaya Kosha consists of Manas and the Jnanendriyas or the rudimentary senses.

This is filled by that.—The Pranamaya Kosha is called as filled by the Manomaya inasmuch as the former derives its functional capacity from volition, conscious or subconscious (Sanskara) which is the principal feature of the latter.]
CHAPTER IV.

... whence whence all speech turn back not having reached with the manas (mind) of the Brahman bliss one who knows not at any time. this: of that (of the Pranamaya) verily embodied Self. the former from that verily: of the form of man: formed of Vijnana: by him this: is filled. this: of that human form. according: verily: human form of it: faith: verily: head: right
Whence all speech turn back with the Manas without reaching; he who knows the bliss of Brahman fears not at any time. Of that,—of the former, this one, verily, is the embodied self.

Than that and different from this (which is) formed of Manas, is the other, the inner Self, formed of Vijnana. By that this is filled. It also has the shape of man. According to the human shape of that, is the human form of this. Faith is its head. Right is the right wing; truth is its left wing; yoga is the self and Maha is the tail, the seat.

On this there is also the following verse.

[Whence all speech... at any time.—The Sruti here means to say that Brahman is beyond all speech and thought, and even Manas, whose function is to know, has no access to Him. But yet, at the same breath, the Sruti declares the truth that all fear ceases only when Brahman's bliss is known. Swami Vivekananda used to say that He is unknown, and unknowable but He is more than known and...
knowable. One can be and become Brahman. He has to be realised in the super-conscious state.

Anandagiri is of opinion that here the Supreme Brahman is not referred to, as this chapter deals with the Manomaya Kosha only. Manas is said to lie beyond speech and also beyond manas, for it is impossible to think that manas can be reached by its own vritti. As the Sutratan is Great and Unlimited, and as the manas is one in essence with it, the word Brahman may be applied to Manas.

Of that,—of the former, etc.—The Pranamaya is here referred to; and Manomaya is the self having the Pranamaya for his body.

Than that and different from this, etc.—The Manomaya is made up of vrittis or states such as Kama (desires) and Samkalpa (formative thoughts). It has been called the self, because it is subtler than the former and its controller also inasmuch as Prana is the vital energy working through the senses and mind controlling the latter. And again Vijnanamaya or the determinative faculty is the next Inner self as it is the prime-mover of the mental vrittis. Thus, really this Vijnana is the agent of all thoughts and actions. Cf. Prasna Upanishad ch. IV—8, 9.

*Faith is its head, etc.—Before the determinative knowledge may arise, there must be faith (Shraddha) as to the things to be done, and hence has it been called the head as it were, of the Vijnanamaya. Thus head here means the prime factor of knowledge—
Right and truth are said to be the wings as without these there cannot arise any settle conviction. Yoga means here discrimination or decision. It is the self or the trunk because without it no definite knowledge can arise. Maha is the principle of Mahat or the cosmic mind and it is said to be the tail or support because it is the cause of its effects,—the individual mind-stuff including Buddhi.]

CHAPTER V.

विज्ञानं यथं तत्रते । कर्मीणि तत्रतश्च ।
विज्ञानं दृष्टं सत्यं । ब्रह्म प्रेषितप्राप्तं । विज्ञानं
ब्रह्म प्रेषितं । तस्मात्वच हृदयार्तं । शरीरं पाप्यनो
हित्वा । सर्वान्वायामनस्कृते इति ।

तत्स्येषेऽव शारीर आत्मा । यः पर्वस्य ।
तस्मात्बृह्म प्रेषितमित्यादि । अन्यौत्तर आत्मा ॥

तत्स्यं । तत्स्यं पृथ्वीयं । स तथा पुरुषविशेषं एव ।
तस्य पृथ्वीविशेषं । अन्यत्र पृथ्वीविशेषं ।

tatāśeṣaṁ etvā shārīraṁ ātmāṁ. yaḥ pāraśvāṁ.
tasmatvā brahmaṁ prēṣitaṁ iti. anyo'uttaraṁ ātmām.

tatāśeṣaṁ । tatusheṣaṁ pṛthvīvaḥ । sa tathā puruṣa-viśeṣaṁ
tathā pṛthvīvaṁ । āntavyaṁ pṛthvīvaṁ ।

तत्स्यं विवेश्यो विशं । मोदो दशिणं पशं ।
समानं चारं पशं । आन्तं आत्मा । ब्रह्म पुच्छ.
समानं नासिष्ठं । तत्स्येषं हलोको भवति ।

अन्यौत्तर आत्मा ॥

विज्ञानं intelligence यथं sacrifice तदाते । performs.
कर्मीणि sacred acts यथं also तदाते performs । and
Intelligence performs the sacrifice and it also
performs the sacred acts. All Devas worship:
intelligence as Brahma, the Eldest. If a man
knows intelligence as Brahma and if he does
not swerve from it, he attains all desires, having left behind all sins of the body.

Of that,—of the former, this one, verily, is the embodied self. Than that and different from this (which is) formed of Vijnana (intelligence), is the other, the inner self, formed of Ananda (bliss). By that this is filled. It also has the shape of man. According to the human shape of that is the human form of this.

Love is its head; joy its right wing; delight is its left wing; bliss is the trunk (Self); Brahman is the tail, the support.

About that there is also the following verse.

[Intelligence performs...acts.—Vijnana is said to be the real agent of all actions inasmuch as it is only when the determinative faculty or the buddhi gives sanction that the mind and the senses can work through the gross vehicle, the body. The Self cannot be the doer of actions as all actions must be preceded by motives and these very motives are nothing but waves of the mind and it is the buddhi that stirs up and directs these waves.

Karma.—Ordinarily in our sacred texts the word Karma is used to denote sacred rites only. But here we may take the word in a liberal sense to mean also any deed, sacred or worldly, inasmuch
as all actions are done through the sanction of the Buddhi.

_Brahman, the eldest._—Here it is referred to Hiranyagarbha, the cosmic mind. It is said to be the eldest because He is the first manifestation, or He is the source of all individual life-activities.

_If a man knows......body._—Constantly meditating on the Hiranyagarbha one feels identified with It, and thus attains all the wonderful powers, It is endowed with. The Hiranyagarbha is the source of all fruits of action, and when one feels identified with it, one attains all objects of desire in the world of effects.

Again, one becomes free from all sins too. Body is the cause of all sins and having identified ourselves with the body we suffer from sins and miseries. But when by worship and contemplation on the Hiranyagarbha we feel one with It, the body-consciousness leaves us and thereby we get free from the commission of sins too.

_Than that and different from this, etc._—Besides this Vijnanamaya Kosha there is another Kosha which is called the Anandamaya or that formed of bliss. This Anandamaya is the enjoyer of all fruits of action and hence has it been said to be formed of bliss.

Thus, the Self is not also the real enjoyer as some philosophers hold the opinion. The Self becomes the enjoyer by Avidya as He identifies Himself with the Upadhi of antahkarana, i.e., the adjunct of mind-stuff.
Brahman is the tail, the support.—Brahman whose nature is the unconditional absolute bliss is called the support of this Annamaya Kosha for two reasons: first because it forms the background of the sublimest Kosha of Jiva; secondly because all feelings of happiness and joy are nothing but meagre reflections of that Supreme joy of Brahman passing through the mist of Maya. As it would be said later on in this Upanishad, that no joy, no life could be possible without the existence of this Absolute Blissful Brahman.

Note.—From the first to fifth chapter of this Valli the Sruti gives a nice description of the five sheaths that are conceived to envelop the soul,—the grossest being the gross body, and then speaking of subtler and subluler sheaths, one within the other until is reached the last the sublimest, the Mayik sheath, the Anandamaya Kosha. The Vedanta conceives the expression of the gross universe as becoming possible by traversing through all these stages of emanation: first the cloud of Maya covers the face of Brahman, next the subtle, that yet unmodified Maya or the primal matter begins to undergo the process of transmutation, as if it begins to thicken itself down to grosser and grosser states; the first product of transmutation of Maya or Prakriti is the Mahat or the Cosmic Mind. From Mahat emanate the sukshma bhutas or the electronic aspect of matter and from them emerge the Sthula bhutas or the gross matter with all its multifarious aspect including gross energy,
Now, what is true of the macrocosm, is true also of the microcosm. The particular aspect of Para-brahman in its process of becoming individualised has to suffer the superimposition of all those upadhis or modifications of Maya mentioned above. And these are five sheaths or the Pancha Kosha mentioned in this Valli. So, the last sheath or the Anandamaya Kosha which is technically called the Karana Sarira or the causal body of the soul, is analogous to the upadhi or Maya of Iswara. Jiva remains in this body while in Sushupti or deep sleep. It is called Anandamaya Kosha inasmuch as while in that deep sleep-state the Jiva is not conscious of any change, modification or multiplicity, which give rise to the sorrows of life; he enjoys a kind of serene peace, even the individualised consciousness is absent there, so with it also the feeling of limitation. Moreover, in the scale of subtlety it is but one step removed from the Supreme Brahman, as at there is only a thin veil of mist that shades it from the glorious effulgence of the Supreme Soul.

CHAPTER V.

असंवेद संभवि। असद्भावति चेद चेताम्। अस्ति: ज्ञेत्व चेदः। सन्त्वेषोऽविद्वितिः। तस्यं पुर्वं पश्चारीर आत्मा ।। यः पूर्वस्य ।

अयातोऽसंवेदः।
वर्तविद्वानहृ लोके में । कलयं गच्छति । आहो
विद्वानहृ लोके में । क्रिय चत्तमशुता ूँ ।

लोकायत । बहु स्वा मनायेयेति । स तयोः ूँतयत ।
स तपस्त्वै च । इति सर्वपल्लव । यद्यदृश किंच । तद्दृढः
वदेवायुवाचिष्ठ ।

तद्दृढः यवविषय । सच्च तथ्यांभव । निरूक का
चालितनुन ूँ । निरूपन्त चालितनुन ूँ । 'विद्वानं
चालित्वानं च । सत्यं चालित्वा च । सत्यवच । यद्यदृश
किंच । तत्स्यंपिन्याचार्यः

तद्दृष्येक्षो भविष्यति ।

बसव Non-existent युव वर्य
बेद if बसव Brahman बसव non-existing इति thus बेद
knows. अतः Brahman बाह्य existing इति thus बेद if
बेद knows द्वारा him सर्व existing ततो तस्मै बेद: know
इति thus. तत्स्य of him द्वारा: this युव वर्य यारे:=
embodied जात्मा self. वा what पूर्वेऽ of the former-

चय Next चयः thereupon अबुम्बः: questions.

वस Does he? बाह्यवास वह who knows not चेत having.
departed बहुः that लोके world कथि ever गच्छति: goes.
साहो or tell me बिद्वानिः one who' knows' चेत having
departed बहुः that लोके world कथिं समस्य्यताः: ever get-
BRAHMANANDA VALLI.

76: He desired that many may grow. He performed tapas, having performed this, all became brought-forth. Whatever that entered, having brought-forth, that is verily entered.

That having entered Sat (what is manifest) and tyat (what is not manifest), and and Brahman became defined and undefined knowledge, not supported by knowledge. And Brahman, without knowledge, is true, and falsehood is true. Therefore, whatever is this, those that is truth, thus become equal.

About that, also this verse: this is verse, verse there is.

Non-existent, verily, he becomes who knows Brahman as non-existing. He who knows Brahman as existing, them they regard, then, as existing. Of him, of the former this verily is the embodied self.

Thereupon arise the (following) questions (of the pupil). Does he who knows not, after having departed this world, ever go there? And also does he who knows, after leaving the world, ever obtain that?
He desired: "May I be many, may I grow forth (through propagation.) He performed tapas. Having performed tapas, he brought forth all this,—whatever there is. Having brought forth, he entered it.

Having entered it he became sat (what is manifest) and tyat (what is not manifest), defined and undefined, supported and not supported, sensient and insensient, real and unreal. The satya (true) became all this—whatever there is, and therefore they call it Satya (existent).

On this there is the following verse.

[Non-existent..............as non-existing—He who does not believe in the existence of Brahman, who is beyond all sensuous perception, loses all faith in the Sruti or revelations and as a consequence, he lives and moves in the domain of the senses, which seem to be the only reality to him. But in truth the senses delude us and lead us to evil. And from an Absolute standpoint these senses and all objects of sensuous perception are non-existent. He having identified his life with the life of the senses becomes non-existent in that sense, i.e., he fails to attain the Immortality of life. From the depth of ignorance he leads himself to the abyss of darkness.

He who knows etc.—On the other hand, he who believes in the existence of Brahman, cannot live the
Life of senses, the life of ignorance. He will struggle his utmost to realise that super-sensuous Reality. And ultimately he must. Hence it is that the wise men regard him as existing, for they know such a person to become one with the real existing Brahman. Moreover such souls become the salt of earth.

Of him,—of the former, etc.—Anandamaya is the embodied self of the Vijnanamaya. Anandamaya is a subtler sheath than the Vijnanamaya and hence it is called its embodied self. Vide note on chapter V.

Does he who knows not, etc.—These are the questions put forth by the pupil. But why at all there arise the doubts whether the ignorant and the knower both obtain Brahman, or neither of them obtain Him? As Brahman is the common cause of all, be he ignorant or the knower, the effects when dissolved, or properly when departed, must go back to the common cause which is Brahman. If the ignorant cannot obtain Him, the knower too cannot get, as both are the effects of the same cause Brahman.

The succeeding portion of the text is begun in order to answer these questions.

He desired "may I be many, etc.—The Vedanta has taken two views of cosmology; the first, the prima facie view of it, is commonly known as Parinamavada or the process of transmutation of the primal cause into the successive states of transformation and manifestation. According to this view originally there existed the transcendental Brahman, with all Its
perfection and fullness of existence and knowledge absolute. Then there arose a tremor within It in the form of desire, kama, which brought forth subsequently the transmutation of Its Being into the various forms of subtle and gross objects. This view has been adopted from the psychological fact that every action of ours proceeds from a certain will to act, a certain purpose. The purposiveness that we mark in the great activities of Nature is nothing but a reflection of that grand Purpose which stands at the head of the whole creation. Creation means a change, a motion, an expression of energy; and if the gross is the concretisation of the subtle, this movement of creation must have had its origin in the subtler movement of thought and the subtlest movement of thought is in the will to act, i.e., kama.

But this view contains a serious defect, although it satisfies the ordinary assumptions of causality. Brahman who is transcendental and perfect in itself cannot have any reason to change unless we suppose some coeval law of its being to change which is incompatible with Its transcendental nature; change is possible only in Time and Space; but Transcendental Brahman is beyond both. Hence, no change can logically be imaginable in It? Yet, there is present before us this grand phenomena of creation, and how to account for it? To answer finally this question Vedanta assumes the second theory of cosmology known as Vivartavada, i.e., the theory of superimposition. According to this theory Brahman in
reality has not undergone any change to bring forth the creation, but, by some mysterious inherent power of its own, has developed this vision of creation before it and, subsequently, got itself mixed up, as it were, with the objects of the vision. That mysterious power which produced the phantasmagoria of creation is popularly known as Maya. And this Maya is referred here by the word Kama.

He performed tapas.—The Sanskrit word tapas is derived from the root tap, i.e., to heat, to agitate. So, tapas primarily means that which produces heat. But in the secondary sense it means penance which produces the spiritual fire or spiritual knowledge. In this last sense the word is used here, i.e., Brahman made manifest within itself the knowledge of the previous creation in accordance with which it has to create the future. According to the Vedanta one of the causes of creation is the Prarabdha karma of the Jivas of the previous kalpa or creation. Brahman has brought forth the present creation that the Jivas may suffer or enjoy the karmas, they did in the previous kalpa. So, the Sruti refers here to that fact by saying that Brahman meditated over the nature of His future creation. And this meditation concretised itself into the visible and invisible creation.

Having brought forth He entered it.—In the previous sentence the Sruti denoted that Brahman is the efficient cause of the creation and in the present and the succeeding sentences it refers to the fact that It is not only the efficient cause but also the material.
cause of the universe inasmuch as It is immanent in creation. This combination of the two different kinds of causes in one being has been most poetically described here that having created the universe He entered into it and has become one with it. Moreover the Sruti here hints at the fact that Brahman is to be sought and realised within our own being, as the innermost reality of our life.

The Satya became, etc.—Here the Sruti reveals the wonderful truth about reality; the crucial test of the real is our abiding consciousness of it, i.e., that which appears as existent in our consciousness for all time and is not negated by another experience is the Real, the True. The universe appears so real before us, how much more so must be its cause from whom it has derived its reality! Therefore the Sages, the seers call Brahman the Supreme Reality.

Note.—The disciple raises questions about the post mortem condition of both the knowing sage and the ignorant man. And what the preceptor says in lieu of the answer, in the successive sentences would apparently appear anything but relevant. But there is a deeper significance in the mode of reply adopted by the teacher: in the first place the preceptor purports to signify that Brahman is the only reality of this real universe, and one who knows it as such as his own being, finally becomes one with It. But the other who denies its reality, spiritually denies the reality of his own being, although he is conscious of his physical
existence and when this physical existence ceases to be after death, he finds no permanent footing in his spiritual being and thus he is dragged again into another mortal sheath. So, he drags on from birth to death and death to birth again and again, finding no Immortality of life.]

CHAPTER VII.

असद् च इदंश्रासीत । ततो वे सङ्क्षायत ।
तदात्मानं स्थयमदुःखत । तस्मात् तद् सुदुःखसुच्यत इति ।
यद्वै तद् सुदुःखपु । रसो वे सः । रसं श्रेयायं छल्ल्या
नन्दी भवति । को श्रेयायां कः भाण्यात । यद्वेष
बाल्यां आनन्दो न स्यात् । एष श्रेयांनन्दायति ।
यदा श्रेयाः प्रतिकृत्तमेवतार्तमेवानिदेशस्तिद्विशारद्यति
प्रतिद्विशारद्विशारदयति । अथ सोऽभ्यं गतो भवति । यद्या श्रेयाः
प्रतिकृत्तमेवतार्तमेवानिदेशस्तिद्विशारद्यति । अथ
तस्य भयं भवति ।
तस्येश छल्ल्यो । सन्तास्य । तद्येश छल्ल्यो
भवति।

\textit{असद्} non-existent \textit{वे} verily \textit{भमे} in the beginning \textit{इदं} this \textit{भासीत} was, \textit{तत्} thence \textit{वे} indeed \textit{सद्} existence \textit{अनायत} was born. \textit{रसो} that \textit{सद्} by \textit{इस्त} \textit{अतमानं} \textit{इस्त} \textit{नन्दी} made \textit{आनन्दो} therefore \textit{तद्} that \textit{सुदुःख} well-made \textit{छल्ल्यो} is called \textit{यद्} which \textit{वे} verily \textit{तद्} that \textit{सुदुःख}
In the beginning was verily this non-existent. From that was generated the existent. That made Its self by Its self. Therefore It is called Self-made. That one who is the self-made is verily the joy. Having attained this joy, (man) becomes blessed. Who would have lived and breathed, had not this sky of bliss existed! This verily It is that bestows bliss. When...
dicated, abodeless (Atman), the basis (of life), free from fear, then verily It transcends (all) fear. But when It makes (any) differentiation in It in the least degree, then for It, there is fear. For the unwise knower indeed, It is fear. There is the following verse about it.

[Non existent—i.e., the undifferentiated and unmanifested state of existence, not defined by any Name or Form. Here, non-existent does not refer to the absolute negation of existence or nihil, as existence could not be possible from the absolute non-existent.

The existent—i.e., the manifest or the created world differentiated by Name and Form.

That made Itself, etc.—i.e. Brahman, the first principle transmuted Itself into the visible form of creation by Its own inherent power without any extraneous aid. In other words, It constitutes by itself both the material and efficient cause of the universe.

Self-made—the text is Sukrita which may mean either self-made or self-created, or It may mean the cause which is par excellence.

Who is the joy—blessed.—The Śruti here indicates that all the joys of life that man feels either through their senses or in the domain of thought, are but reflections of that one supreme joy of the Atmān-
Otherwise, the abstemious saint denying all the enjoyments of the sense-pleasure could not have found this perennial source of eternal bliss of life in Self-contemplation alone.

Who could have lived and breathed, etc.—The Sruti asserts here that this principle of joy which forms the very core of our being is the main source of our life and the activities of our senses. The prime motive of life is the attainment of this eternal joy of the Atman. In the state of ignorance, man seeks it in the ephemeral senses and the sense-objects, but when wisdom dawns through experience and bitter failure, he turns his eyes inward and finds it in his own self only. So, whether in the state of ignorance or in that of wisdom, life means nothing but a prolonged search and enjoyment of this joy or bliss of the Atman.

Unembodied—i.e., one that has no name or form.

Unpredicated—i.e., devoid of all attributes.

Abodeless—i.e., self-existent, devoid of any other basis or support.

Then verily it transcends, etc.—Fear is the feeling of the apprehension for the possible extinction of life or for its limitation. So when the Jivatman or the individual soul realises the truth that its being is not separate from that Universal yet Transcendental Reality, the Supreme Atman, then it finds no cause
of fear, inasmuch as, there exists no chance of its extinction or limitations— it attains then that transcendental state of eternal bliss known as Brahmi-Sthiti.

But when it makes, etc.— i.e., when the Jivatman feels a differentiated existence of his own being as apart from the universal, then by the very fact of his self-imposed limitations and assumed separateness, he creates wants and miseries for himself; and by his false identification with the mind and the body, he raises the specters of fear around him.

For the unwise knower, etc.— Though the Supreme Atman constitutes the soul of both the wise and the ignorant, yet the ignorant, not knowing the truth of this blessed unity feels his littleness and looks upon the universal soul, God, as an object of great terror, as one who would punish him for his faults and shortcoming; but the wise knowing It to be his own soul, enjoys the calm repose of the eternal bliss in Him.

Unwise knower—the passage may also mean that the person who unwisely considers Atman as an object of knowledge, also falls into the same pit of fear and misery, owing to his ignorance of the fact that the transcendental Atman which is beyond the three aspects of knower, knowledge and the object of knowledge (Jnata, Jnana, Jneya) can never come within the scope of intellect.]
CHAPTER VIII.

भीष्माद्वारः पवते। भीषोद्विति सूर्यः। भीष्मा-
नन्दनः। भीषां नन्दनः। भीषाः। नन्दनः। भीषमा
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...
ते ये शतमिन्द्रस्या मन्दर: | स एको बुधसप्तरान्नद्र: | नृत्रियस्य चाकामहितस्य | ते ये खर्तु बुधसप्तरान्नद्र: | स एको जनपूर्वेन नृत्रियस्य चाकामहितस्य | ते ये खर्तु जनपूर्वेन नृत्रियस्य चाकामहितस्य | स एको ब्रह्मण आन्त्र: | नृत्रियस्य चाकामहितस्य | स यन्त्यां रोके | यन्त्यांसा- | नाविक्ते | स एको | स य ष्ठवित | अस्माहौकाल्य | एतस्मायपात्मानसुपसंक्षीमति | एतस्मायमय्यात्मानसुपसंक्षीमति | एतस्मायमय्यात्मानसुपसंक्षीमति | एतहाननन्दमय्यात्मानसुपसंक्षीमति | एतहाननन्दमय्यात्मानसुपसंक्षीमति | नदयेष्टे संको पवति |

क्रमान्त: from its भीतर fear वात: the wind पब्ज्ञे blows. भीतर from fear यून्य: the sun चक्षुति rises. क्रमान्त: from its भीतर fear चक्षु: the fire च and नृत्रिय: Indra पर्याय the fifth

क्रमान्त: from its भीतर fear चक्षु: death भावति runs (to their respective duties). चक्षु: that पुरा this अनन्तस्य of the Ananda भीतरसा examination, reasoned conclusion चक्षु: is. भावति youthful चक्षु: if be जांवूवा pious youth अनन्तसा: well-versed (in scriptures). भावति: full of hope, of sanguine temperament चक्षु: resolute चक्षु: strong चक्षु: his (for him) चक्षु: this सच्छ all द्विषी the earth चक्षु: with wealth.

चक्षु: full चक्षु: if be. चक्षु: that पुरा unit मात्र: human भीतरसा: joy, bliss. चक्षु: of that चक्षु: what खर्तु hundred मात्र: भीतरसा: human bliss चक्षु: that पुरा: one मात्र: -
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ज्ञात्रांमात्रां of human gandharvas आनन्दः bliss. (स्वाच्छ. so also) स्वदेशस्य one versed in the Vedas श्राकामाध्यम not smitten by desires; ते वे what शरीं hundred अनुभवान्तार्यामात्रां of the human gandharvas आनन्दः bliss. सः that एकः one श्रेष्ठवान्तार्यामात्रां of the celestial gandharvas आनन्दः bliss. ते वे what शरीं hundred श्रेष्ठवान्तार्यामात्रां of the celestial gandharvas आनन्दः bliss. सः that एकः one पिरंकोंकोकातानाम् of those whose region of abode is the eternal लोकः पिवुर्यां the manes आनन्दः bliss ते वे what शरीं hundred पिरंकोंकोकातानाम् पिवुर्यां of the पित्रज whose abode is the eternal heaven आनन्दः bliss सः that एकः one श्रात्माजानां those born of श्रेष्ठवान्तार्यामात्रां देवानाम् आनन्दः bliss. ते वे what शरीं hundred श्रात्माजानां देवानाम् of the devas born of the celestial heaven आनन्दः bliss. सः that एकः one कर्मच्यांतात्रा those exalted by their sacrificial deeds देवानाम् of the devas आनन्दः bliss. ते who कर्मच्या by sacrificial work देवात्रः godhood आविष्कर्ते have attained. ते वे what शरीं hundred कर्मच्यांतात्रा देवानाम् of the devas exalted by work आनन्दः bliss सः that एकः one देवानाम् of the gods आनन्दः bliss ते वे what शरीं hundred देवानाम् of the gods आनन्दः bliss सः that एकः one इत्यादियम of India आनन्दः bliss. ते वे what शरीं hundred इत्यादियम of Indra आनन्दः bliss सः that एकः one इत्यादियम of Brihaspati आनन्दः bliss. ते वे what शरीं hundred इत्यादियम of Brihaspati आनन्दः bliss. सः एकः
that one भजापते: of the lord of "creatures, Brahma, भान्तः bliss ते ये what दशं hundred भजापते: of Prapati शालान्तः bliss. स: पुरुषः: that one वहारः of Brahman भान्तः bliss. स: he द: who द: againहुँवर्थ his पुरुषः in man द: who द: and आसी in that शालान्तः in the sunः: he एकः: one स: he द: who एवेचारित konws thus ब्रम्मः from this धोकासः world प्रेमिः having departed पुरुषः this भान्तः consisting of food भासान्तः self उपसंकामति: attains. एवः this भासान्तः consisting of Prana भासान्तः self उपसंकामति: reaches, एवः this सन्तः consisting of manas भासान्तः self उपसंकामति: goes to एवः this विज्ञानः सर्य: consisting of Buddhi भासान्तः self उपसंकामति: attains, एवः this भान्तः self consisting of ananda or joy भासान्तः self उपसंकामति: reaches. तद्विपिः about that also एवः the following रश्चोक: verse सबिति there is.

From Its fear, the wind blows; from fear rises the sun, from the fear of It again Indra, Fire and the fifth, Death, proceed (to their respective duties).

The following is the conclusive examination of bliss:

(Suppose) there be a youth, noble, well-versed in the scriptures, full of hope, resolute and strong; and if the whole world be full of wealth for him,—that is the unit measure of human bliss.
A hundred-fold of that human bliss is the unit measure of the bliss of human Gandharvas. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of human Gandharvas is the unit measure of the bliss of celestial Gandharvas. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of celestial Gandharvas is the unit measure of the bliss of the manes whose abode is the eternal heaven. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of the manes, whose abode is the eternal heaven, is the unit measure of the bliss of the Devas born in heaven. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of the Devas born in heaven is the unit measure of the bliss of gods known as Karmadevas who have been exalted to the heaven by their sacrificial deeds. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.
A hundred-fold of the bliss of the gods known as Karmadevas is the unit measure of the bliss of the Devas. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of the Devas is the unit measure of the bliss of Indra. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of Indra is the unit measure of the bliss of Brihaspati. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of Brihaspati is the unit measure of the bliss of Prajapati. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of Prajapati is the unit measure of the bliss of Brahman. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

He who is in man, and He who is in the Sun—both are the same. He who knows this, having departed from this world (first) attains the self consisting of food, (next) attains
the self consisting of the Pranas, (again) attains
the self consisting of the manas, (again) attains
the self consisting of Buddhi (and lastly) attains
the self consisting of bliss.

There is the following verse on this:

[From Its fear, etc.—According to the Vedic conception of the cosmic activity, it is held that all
the different functions of the universe are presided
over by different intelligent beings who are known
as Devas. These Devas are, according to the Mimamsa
sakas, different individualities eternally existing with
the cosmic process and functioning their respective
duties for the upkeep of the universe. But according
to the Vedanta, they are but different manifestations
of one Universal Intelligence, even as are also the
Jivas, with this difference that the Jivas have evolution
within a cycle (Kalpa), but these Devas have no
evolution in the same cycle. With the beginning of
creation, or better, projection of the present cycle from
the womb of the Uncreated, they have got their being
and respective spheres of activity. So, their very existence like the existence of everything else in this
universe is wholly dependent upon the Supreme Being,
Brahman. By the special mention of the names of
the gods like Vayu, Surya, Agni, Mrityu etc., here,
the Sruti means to point out that even such mighty
celestial potentates run to their respective works like
menial servants through the fear of that almighty-
Iswara.—Such is the omnipotence and infinite grandeur of Brahman.

The fifth, Death—i.e., the god of Death, Yama whose name has been enumerated here as the fifth in order.

Human Gandharvas—i.e., those who were previously men, but by virtue of some special knowledge (Jñana) and action (Karma), have attained the quasi-celestial forms of the Gandharvas. They being of subtle form and having a wider range of perception and activity than man, have naturally a greater scope and intensity of the enjoyment of bliss.

Celestial Gandharvas—i.e., those Gandharvas who have been born as such even at the beginning of the present cycle. And so they are of still higher capacities and subtler nature than the human Gandharvas.

Manes whose abode is in the eternal heaven—i.e., the pītris or the inhabitants of the third world known as pītri loka, who remain in their high heaven for the full long period of one cycle.

Devas born in heaven—i.e., those who have been translated from the human world into the celestial sphere by the sacrificial deeds as enjoined in the Smritis.

Karmadevas—i.e., those who have attained divinity by virtue of their performances of the great sacrifices like Agnihotra, etc., as enjoined in the Vedas. They are of superior potency and subtler nature than the Devas spoken of previously.
The Devas,—i.e., the thirty-three gods who have been created as such even from the beginning of creation and to whom we have referred in the first note. The thirty-three gods are, viz., the eight Vasus, the eleven Rudras, the twelve Adityas, Indra and Prajapati.

Indra—i.e., the king of gods, who is the supreme authority of the heaven known as Swarloka.

Brihaspati—is the divine preceptor of the gods. So, he is superior even to Indra by the virtue of his knowledge and is considered as Brahmana among the gods owing to his Satvik nature, whereas Indra and other gods are said to belong to the lower castes of Kshatriya, Vaisya and Sudra.

Prajapati—i.e., the Virat, the macrocosmic being who forms the aggregate (Samashti) of all individual lives (Vyashti). He is called Prajapati or the lord of creatures as in him exist all individualised beings in both Sthula or gross body and Sukshma or subtle body.

Brahman.—According to Sankara, "Brahmanah" of the text refers to the bliss of Brahma, i.e., the Hiranyagarbha or the cosmic mind whose plane of existence is the world known as Satyaloka. That is the climax of heavenly attainment. But we may as well take it to mean the Supreme Brahman whose first manifestation in the conditioned form within Maya is Hiranyagarbha. As the Sruti wants to point out the different measures of bliss that a soul may experience in various planes of existence and by gradual exaltation
of it in higher and higher planes of life, it points out conclusively that its climax or *sunum bonum* is reached only when the soul attains unity with Brahman, so it would be better to take the word in its impersonal sense also.

*So also is the bliss of one, etc.*—By constant repetition of the assertion that the man who is well-established in the knowledge or *jnana* embodied in the Vedas and thereby who has got the highest illumination about the Atman and also who has the virtue of *Vairagya*, *i.e.*, whose mind is not smitten by any desire of worldly and heavenly enjoyments, enjoys all the different kinds of bliss enumerated here including the supreme bliss of the highest heaven of *Brahma*, the *Sruti* indicates the great superiority of such a sage to all other beings of the universe.

*He who is in man, etc.*—*i.e.*, the Being which enlivens man as his self is the same as the One which energises the great sun which is the source of all energy (*Savitri purusha*). *cf.* Ishopanishad 16, Note.

*The self consisting of food, etc.*—Here the self means the different *Koshas* or sheaths of the soul referred to here before.

**CHAPTER IX.**

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यतो वाचो निवर्तने | अमाध्य भनसा सह |
आनन्दं बहतानो विद्वान् | न विभेति वृत्तिवेति |
पुर्वं हि वाच न तपति | .. किमाहि साधु नाकरचन् |
```
TAITTIRIYA-UPANISHAD.

किमहि पापमकरपसमिति | स य पुं बिध्वेनेते आत्मानं
स्मृयंते | उभे तेषामेव एते आत्मानस्त | स्मृयंते | य पुरं
वेदं | इत्युपविषयः।

यदा: from which मनसा with mind सन्न with माय: speech यामाय: without reaching निवर्तिते turns away (से that) भवस्रय: of Brahman ज्ञाताः bliss विधर्षषु the
knower कुस्थान from any one न not विनेति fears ह वाच
verily पूर्व this (से him) न not लपति distress. किंतु why भाग साधु good न not ब्रह्मकर्मय: have done. किमेऽ why भावः
I पार्व sin ब्रह्मकर्मय: have done. हृति thus. स: he य: who एते these two पुरं thus विधर्षषु knows आत्मानम् his
own self स्मृयंते fosters. व: who पूर्व these एते two (or both) पुरं thus वेदं knows हि verily पुरं only पुरं
this आत्मानं the Atman स्मृयंते fosters. हृति this विषया the Upanishad.

Whence speech returns along with mind without reaching it,—the knower of that bliss of Brahman fears naught.

Such (thoughts) certainly never distress him that why he did not do the right, and why he did what is sinful.

He who thus knows them fosters his self; verily he fosters the self who knows these two in this way.

Here ends the Upanishad.
[Whence speech returns, etc.—The speech has the power of describing and the mind is capable of comprehending all objects of the universe that are conditioned by Name and Form. But Brahman being unconditioned, without Name and Form, it is both indescribable by the speech and incomprehensible for the mind. This incapacity of the senses of cognising and expressing Brahman is figuratively described here as their ineffectual return from It without being able to reach It.

The knower...fears naught.—One who realises the supreme bliss of Brahman as described in the previous chapter, comes to know the unity of the all-pervasive Atman interlacing like warp and woof, the entire existence of all objects of this universe. And by such knowledge of unity all feeling of differences in existence drop away from his consciousness for all time, and so he feels no fear from anything, as everything that exists is naught but his own Atman itself.

'Such thoughts, etc.—The knower of Brahman comes to realise the fact that what the world esteems as the good and what it puts down as bad,—are but different manifestations of the same Atman; and he feels then that this vision of superiority and inferiority—this notion of dual existence—arises from the misconception of one's own self, taking It to be individualised and identified with the little body and the mind. Therefore a man of such realisation never mourns over his past actions and inactions, be they good or bad: both appearing to him, then, alike, in colour.
and potency, both fetters of the Atman forged by ignorance. Further he realises the perfect non-agency, i.e., nishkriyata of the Atman and that it is the mind which is the doer of all actions. Neither such a saint aspires after the fruits of the actions done by the mind, as having attained the supreme bliss of the Atman, all feeling of want disappears from his heart and so do also all desires.

He who thus knows, etc.—i.e., he who thus realises that both good and bad, dharma and adharma, are but different aspects of the same Atman, strengthens his knowledge of Atman by such visions of unity: if one tries to see this unity in everything around him he gains an abiding consciousness of Brahman. This is called Brahma-Sthiti in the Vedanta.

सह नात्रवहू। सह नौ भवत्वै । सह बीर्यं करबाहै । तेजस्विनावयोगस्तु । प्रविधिपावैः ।
आः शान्तिः। शान्तिः। शान्तिः ॥ हरि। भाँ। ॥

May Brahman protect us both together! May He nourish us both together! May we both work together with great energy! May our study be vigorous and effective! May we not hate each other!

Om Peace! Peace! Peace!

Here ends the Brahmananda Valli.
Taittiriya-Upanishad.

BHRIGU VALLI.

CHAPTER I.

Bhrigu the son of Varuna so the story goes: father Varuna approached. Sir Brahman teach. to him. (he) said. the following: food eyes the speech. again to him: said.
from which इस्सानि these वृक्षासि beings जाप्नेते are born जातानि being born वे by which सीवनि live प्रयत्नित having gone शत् which प्रभासैविवानि they enter कदि that विशेजङ्गासि seek to know, question तद्दू that, वह ब्रह्मब्रह्म इति thus. स: he तथा penance अवस्यत performed स: he तथा penance तत्तः having performed

Bhrigu, the son of Varuna, approached his father Varuna, (and said), 'Sir, teach me about Brahman.' To him he replied, 'Food, prana, the eyes, the ears, the mind and the speech.'

To him he further said, 'That out of which all these creatures are born, being born by which they live, (and again) having departed into which they enter, seek to know That. That is Brahman.'

He performed penance; and having performed the penance.

[Food, Prana, etc.—There are the objects constituting so many gates, as it were, of the great mansion of Brahman (Brahmapuram). Without passing through these, i.e., without knowing them, it is not possible to enter into the Brahmapuram.

By which they live—i.e., which is the sustenance and life of their being.
Into which they enter—i.e., when they cease to exist in the time of Mahapralaya, they get dissolved into their primal cause, the Brahman.

Note: In the answer Varuna enjoins his son to know that First Cause from which all things of this universe have come out in manifestation, in the beginning of the creation, in which they remain even while being manifest in the middle, and into which they go back in dissolution in the time of Pralaya. This Sruti speaks of the Parinama Vada of creation.

CHAPTER II.

अर्थां प्रस्तेति ब्यजानाति। अत्राद्विषेव लक्षिमानि
मूलार्थि जायते। अर्थं आतानि सीवद्विति। अर्थं
योनियोगितिर्विशेषाणि। तदिनाद्य। पुनरेऽव वर्णं
विशेषत्वमसार। अर्थार्थं भगवो प्रक्षेति। तथा होवाच।
तपस्या महा विनिप्रसंस्त। तयो ब्रह्मेति। स
tapostayed | s tapastptva.

(स: he) अर्थं food महा Brahman: इति thus ब्यजानाति
understood (संस्कृत: for) अर्थां from food हि पद्य verily
इत्यादि all these मूलार्थि beings जायते are born. अर्थात्
by food आतानि being born जो मन्तविति live. अर्थं into
food युविनिति having departed. चक्षुसंविदानि enter. तबं
that दिव्यां to know तुम: again एव: indeed पितरः

...
father बल्वं Varuna ववस्त्र और approached, भव: Sir बह वह Brahman पश्चादि teach, से to him है so it is report-ed उच्चि said, स्वप्न with tapas (penance) वह of Brahman विज्ञानस्व जै should ask. संपद: tapas बह Brahman हैं thus, से he तपस: tapas अस्तित्व performed, से: तपस tapas नष्ठा having performed.

(He) learnt that food is Brahman (because), from food these creatures are born; having been born, by food they live; and having departed, into food again they enter.

To know It, he approached his father Varuna again (and said), 'Sir, teach me Brahman.' To him he replied, 'With penance thou shouldst ask of Brahman. Tapas is Brahman.'

He performed tapas and having performed tapas.

[He learnt that food, etc.—Food being the gross-material out of which the gross aspect of existence of creatures, i.e., the physical body, is manufactured, it struck Bhrigu first that food is Brahman. It is indeed true in one sense inasmuch as food is the real cause and sustainer of the physical life. But evidently he was not satisfied with his finding, as he perceived that food has its own beginning and so it cannot be Brahman, the uncaused. Hence he questions of Brahmagathi.
Having departed into food, etc.—i.e., after death the physical body dissolves into its constituent elements which give rise to food or gross matter.

With penance thou, etc.—In the previous Sruti as well as in the subsequent ones much stress has been laid on tapas, i.e., self-mortification and penance. From that the Sruti means to import that without this tapas, knowledge of Brahman is absolutely impossible. When Bhrigu took the gross matter of food for Brahman, it was evident to his father that his vision requires clarification which could be accomplished only by tapas, so he tells his son that he should question of Brahman only when accompanied with the requisite virtue of tapas. Next he asserts that tapas itself is Brahman inasmuch as it is the great means to its realisation. The whole method adopted by Varuna in taking his son, step by step, from the gross to the subtle and subtler aspects of existence by implication and association, is really very admirable, and it is called in the Vedanta Arundhati darshana nyaya.

CHAPTER III.

श्च न श्चर्ति स्वज्ञानाद | श्च न श्चर्त्यविविधामाति
मूलानि जायते | श्च न श्चर्त्यविविधामाति
प्राण भवत्वाभिसर्वभिःसिद्धान्तविधिः | वद्विज्ञाय | पुनरं परं भवति 
पित रूपसतार | अष्टहि स हेमो | तेऽवाच |
नपसा त्राय विविषास्वच्छ | तपों ब्रह्मतिः | स
तपोऽदत्यत | स तपस्तप्तवा |

माया: the Prana भग भ्राह्मन: इति thus
ध्यानाद उन्मूलित (यत: for) मायाण्य from the
Prana कि पूव verily खुद (indeclinable) हिसागि
these दुमाति beings जाप्ले are born मायण्य by
Prana जातानि being born जीवनयत्स live. मायाण्य to the
Prana प्रवन्ति having departed चतुर्विद्ययति enter
इति thus. तुष्य that विषयय to know पुनः पूव again.
-सहस्य तो Varuna पिरसपुर, the father वप्लाांग
approached. भर: Sir मह भ्राह्मन भविश्यि टेक्च (me)
से to him ज्ञान said तपसा with tapas मह भ्राह्मनः
विविषास्वच्छ should enquire of तपः tapas मह भ्राह्मनः
से he तपः tapas वस्त्यत performed से he तपः tapas
वस्त्या having performed.

He understood that the Prana is Brahman,
(because) from the Prana these creatures are
born; having been born, by the Prana they
live; and having departed, into the Prana
again they enter.

To know it (further) he approached his
father Varuna again (and said) ‘Sir, teach
me Brahman.’ To him he said, ‘With tapas
thou shouldst enquire of Brahman.’ Tapas is
Brahman!’
He performed tapas and having performed tapas.

[He understood that, etc.—The next sheath of subtlety that envelops the soul, after the gross body, is the Pranamaya Kosha or the vital energy that energises the physical being and keeps all the senses going. When Bhrigu wanted to know if there were anything subtler, and therefore more lasting than the gross body and pursued in his analysis of the aspects of human personality, he perceived this Pranamaya Kosha. Prana in its microcosmic aspect is the real cause of re-production, sustenance and death of beings, inasmuch as birth takes place, according to the Upanishads, through the functioning of the Apana. The sustenance is maintained by the functions of all the five Pranas and death takes place with the help of Vyana. (Vide Garbhopanishad and Prasnopanishad). In the macrocosmic aspect, it is the Viraj or Hiranyagarbha, the aggregate of all physical and mental existence. But evidently, this finding of his did not satisfy Bhrigu. He perceived also that this Prana could not be Brahman, owing to its changeable and unintelligent nature. So he again questions his father about Brahman.]
He understood that the *Manas* is Brahman, (because) from the *Manas* these creatures are born; having been born, by *Manas* they live; having departed, into the *Manas* again they enter.

To know it further, he approached his father Varuna again (and said), 'Sir, teach me Brahman.'

To him he replied, 'With tapas thou shouldst ask of Brahman. Tapas is Brahman.'

He performed tapas and having performed tapas.

*Note:*—The sheath subtler than the Prana is the *Manas*, i.e., the volitional and perceptual aspect of the mind. Since thought is the father of action and sustainer of life, it was but natural for Bhrigu to mistake it for Brahman. It is also said in some of—
the Upanishads that Iswara willed to create, and so the creation proceeded from His will, etc. Further, the re-incarnation of the Jivas takes place according to the Manas; so Manas both in its microcosmic as well as macrocosmic aspects is in a way the cause, the sustainer and the element of dissolution of their existence. Hence Bhrigu thought it first to be the Brahman, but perceiving afterwards that Manas is but an Antahkarana, i.e., a sense or an instrument of cognition and not the cognition or intelligence itself, he found-out, it could not be Brahman. Sruti declares that Brahman is intelligence. So he approaches again his father to be taught about Brahman.

CHAPTER V.

विज्ञानः भ्रष्टेति व्यज्ञानात् | विज्ञानाद्वधेवं खलिनः

माति भूताय नायनेऽर्य | विज्ञानेन जाताति जीवनिति |

विज्ञानं भवन्तं विज्ञानं विज्ञानं तविज्ञानं

चुरितं विज्ञानं विज्ञानं विज्ञानं तविज्ञानं

होवा | तपसा अहं विज्ञानस्त्वम् | तपो भ्रष्टेति |

स तपोऽत्तथति | स तपस्तत्स्वम् |

विज्ञानं Intelligence, ब्रह्म Brahman, हृत्त thus:व्यज्ञानात् understood विज्ञानाद् from the intelligence, etc.

He understood that intelligence is Brahman, (because) from intelligence these creatures are
born; having been born, by intelligence they live; and having departed, into intelligence again they enter.

To know it (further), he approached his father Varuna again (and said), 'Sir, teach me Brahman.'

To him he replied, 'With tapas, thou shouldst ask of Brahman. Tapas is Brahman.'

He performed tapas and having performed tapas.

[Note:—The sheath subtler than the Manas is the Vijnana or intelligence which defines the object of cognisance to our consciousness. In many places Sruti has spoken of Brahman in the terms of intelligence. Further it is the intelligence that controls the mind, the senses and the body and propels them into activity, and as such it can fairly be taken as the cause of birth, sustenance and dissolution of all creatures—even after death it is the intelligence which takes the subtle body, the Ativahika Sarira, to heavens or hell and brings it back again to this earth for re-incarnation. Hence Bhrigu found it first to answer to the definition of Brahman, but subsequently perceived that this intelligence is the agent of all actions of a Jiva and also the enjoyer of the fruits thereof, and as such it is not absolutely pure and free from sufferings and conditions of life.' Moreover, objects like Akasa and other primary elements can—
not be produced from this intelligence. Hence it
could not be the first principle Brahman. So, he
again went to his father and asked of this Brahman.

CHAPTER VI.

आनन्दः भ्रेति व्यजानाम् | आनन्दः प्रेव
भविष्यति भुतानि जायन्ते | आनन्दः नातानि जीविति | आनन्दः प्रवत्यभिसंविशान्तीति |

आनन्दः bliss भ्रेति thus व्यजानाम्
without understood आनन्दः from bliss etc.

He understood that bliss is Brahman,
because) from bliss these creatures are verily
born; having been born, by bliss they live;
and having departed, into bliss again they

[Note:—Now through continued tapas and steady
concentration of mind, Bhrigu came to know at last the
reality,—the basic principle of all existence. The scale
fell from his eyes and before his inner-searching gaze,
revealed the Pratyagatman—the Inner Intelligence—
that stands behind all personality of man in the
microcosmic aspect, in the form of eternal uncondi-
tioned Bliss.

Brahman getting itself reflected in the Maya forms
an image in it. This image in its microcosmic
aspect is called Śiva and in its macrocosmic or col-

lective aspect is called Iswarā. This Jīva is the basis of ignorance or nescience, which by its Avarāni Sakti hides the nature of Brahman from the Jīva and by its Vikshepa Sakti begins to produce the different modifications in the form of mind, senses and so forth. The Jīva in its essence is the same as Brahman inasmuch as it is an image, a reflection of the latter; but it is conditioned which Brahman is not. This primal nescience enshrouding the Jīva that is holding the image of Brahman in her bosom, is called the Karana sarira (causal body) or Ananda-mayakosha of the Jīva. That aspect of Brahman which stands in relation of witness (Sakshīn) to the Jīva or his personality is called Pratyagatman or Jīvasakshīn. In the causal state of the Jīva there exists no modification of the nescience, and the bliss which is the nature of the Pratyagatman gets also reflected along with its nature of intelligences in the nescience, and so in that causal body, the Jīva feels a kind of undefinable, vague, yet certain in its feeling, bliss of the Pratyagatman, as it is the case in the deep sleep state. Hence this causal body is called Anandamayakosha.

Bhrigu in his attempt to know what exists even beyond the intellect or Vijnanamayakosha came to perceive the Anandamaya or the causal state of the conditioned existence; and having reached it he perceived also the Pratyagatman, his inner self of reality whose reflection had been hitherto appearing to him as his ego. So, thus by the process of self-
analysis and self-elimination, he reached at last the
Pratyagatman or Brahman which constitutes the
basic principle of life and existence. This Pratyagat-
man is realised in the form of bliss.

From bliss these creatures, etc.—There are two views
in Vedanta about the causal relationship of Brahman
with creation, viz., (1) the Parinamavada or the
Pantheistic view, (2) the Vivartavada or the theory of
Superimposition. According to the first view—the
Parinamavada, Mayā is the Sakti or energy of Brahma
man which undergoes actual modification in bringing
Yottti the creation. So, Brahman is really related with
the creation in causal relationship. His intelligence-
aspect constituting its efficient cause and Mayā or
energy aspect, furnishing the material. But Parina-
mavada has all the logical fallacies of Pantheism.
So another school of philosophers headed by Sanka-
chariya postulated the second theory that is Vivarta-
vada, the theory of superimposition. According to this
school, Mayā is not an inherent energy of Brahman
nor has an absolute reality of existence like that of
Brahman. It is an entity which is undefinable in
terms of either Existence or Non-existence. And so
they call it Anuvachaniya, i.e., has no absolute
existence nor is absolutely non-existing. In philosophy,
absolute, existence is understood to mean the
existence of an object whose consciousness is never
negated or stultified in any period of time—past,
present or future. And similarly absolute non-exis-
tence is taken to mean an object which is never
cognised in any period of time like the classical example of "the barren woman's child." But the Mayā with all its products,—the Jīva and Jagat is in the midway between the two,—Existence and Non-existence: hence it is undefinable. According to this view, there exists no actual relationship of a material cause between the creation and Brahman, since this Jagat aspect is only a superimposed phenomenon upon the noumenon, Brahman, even as the snake phenomenon is superimposed upon a rope. According to this view, Brahman is the material cause of the creation so far as it furnishes the real basis for the superimposition and as such, in a sense, it can be called the origin and the basic principle of the creation, even as the rope by furnishing the basis of the snake delusion, causes to arise the snake phenomenon. Further this world delusion is maintained by that inscrutable Maya, having Brahman as its basis. And finally when the delusion breaks, the Jīva comes to realise the Pratyagatman as the inner core of his being and the whole phenomena of creation fade away into nothingness in the glory of the Atman. Then the realisation is that Brahman whose nature is Unconditioned, Absolute Intelligence and Bliss, is eternally existing, untrammeled and unchanging and unaffected, by any such visions of the bound Jīva as time, space and causation and their resultants. Hence when Bhrigu realised this Pratyagatman or Brahman, all ignorance of his soul was dispelled and there
was nothing left for him to know more; he became
aplastic.

This is that knowledge of Bhrigu and Varuna (which) is established in the Supreme Space. He who knows thus, is also established (in the Supreme Space). He becomes rich in food and is able to eat food. He becomes great by progeny, by cattle and Spiritual lustre (of his person). (He becomes) great by fame.

[Which is . . . . . Supreme space:—i.e., which culminates or better, has for its basis the supreme space or Brahman. In Vedanta, mention has been made of three spaces: viz., Mahakasha, Ghiltakasha,
and chidakasha, i.e., the gross space which contains all gross objects,—the mental space, which contains the world of thought and lastly, the space of pure intelligence which makes possible all cognition and through it, all existence, both subtle and gross. So here by Supreme space is meant Brahman or the Chidakasha—the unconditioned intelligence. The knowledge which was taught by Varuna and learnt by Bhrigu and as embodied in this Upanishad, is said here to be established in Brahman, because one who pursues this Vidya step by step, ends in realising the supreme Brahman. Here the supreme space may also mean the cavity of the heart where Brahman is meditated upon in the form of a smokeless flame and its spiritual effulgence is realised.

CHAPTER VII.

अर्धे न नद्यािििः। बहुः चापि। श्वसः हा
अपि। श्रीरमसः। शापः शारी। प्रस्थितिः।
शारी। शापः प्रस्थिति। तदेद्वन्द्वमः प्रस्थितिः। स
च एवः प्रस्थिति तद्भवः प्रस्थिति। अश्रवान्यादो
गृहतः। भाग्यवतः प्रज्ञा। पशुभिर्भ्रंश्वावर्जसेव।
महान्तियाः।

præcæ food not nandya speak ill of thence that brahma
vow says: Prana va verily bhagav food shrîrma the body
abjâdam eater of food shây in Prana shrîrma body
BHRIGU VALLI.

Prāṇam is established in the body. Prana: Prāṇam is established and therefore this Prāṇa
food is in food Prāṇam is established: who Prāṇa this Prāṇa food is in food Prāṇam established if
knows: he Prāṇam is established Prāṇa Prāṇa: food

Let him not speak ill of food: that is the vow. Prana is food; the body is the eater of food: in Prana the body is established. And again in the body, Prana is maintained; so thus food is established in food. He who knows that food thus rests on food, is established. He becomes rich in food and becomes eater of food. He becomes great by children, by cattle and spiritual lustre. He becomes great by fame.

[Let him not speak, etc.: since the Annamayā-kosha which depends upon food for its sustenance, has been the first gateway as it were, of the realisation of Brahman, so the aspirant of God-realisation should not condemn or speak ill of food. In other words, this body which is the main instrument in the hands of the aspirant with which he has to realise Brahman, should not be neglected and the food which sustains it, should not be belittled in the path of Spirituality. Moreover, the sannyasin aspirant should not condemn any kind of food, be it well
cooked or ill, when it happens to reach him by chance. This should be the vow of an aspirant of Brahman.

Prana is food.—Prana in its microcosmic aspect is the vital energy which sustains the body, but in its macrocosmic aspect it is the energy that manipulates matter and produces manifold objects of the creation. In this sense food is nothing but an expression of Prana; and again, inasmuch as food gives strength and energy to the body, food can be called as Prana.

So thus food is established in food.—Here the Sruti glorifies food by pointing out the fact that both the body and the vital energy of the physical system which are mutually dependent upon each other and sustain each other, are but two different aspects of the same food. And again, as no one can attain the highest knowledge of Brahman without the aid of body and Prana, so the glory of food should always be remembered, and let none condemn it as the grossest object of life. From the gross, one has to proceed to the subtle and the subtler, till he reaches the subtlest,—Atman, even as Bhrigu did.]

CHAPTER VIII.

अशं न परिष्कृतपि । तद्रूपसु । आपो वा अपसु ।
व्योतिरस्वाद्वः । अपसु ज्योतिः मतिणिदिष्टसु । ज्योतिष्प्यापः
मतिणिदिष्टाः । तदेतदापि मतिणिदिष्टसु । स च पद्यमपि
Let him not reject food: that is the vow. Water is food. The fire is the consumer of food. On water rests fire and in fire rests water. So food rests in food. He who knows that food thus rests on food is established. He becomes rich in food and becomes eater of food. He becomes great by children, by cattle and by spiritual lustre. He becomes great by fame.

[Water is food, etc.—As water that is drunk is digested by the heat of the stomach, so water is called here food and fire, i.e. the heat of the stomach, the consumer of it.

Or as crops grow with the aid of water, so water is the cause of food and so again it may be called as food itself. And it is the Jyotih, i.e., heat and light that help the growth of human body by the assimilation of food; so Jyotih is described here as consumer of food.
On water rests fire, etc.—As the lightning is present in the rain water and as perspiration occurs when the body is heated, water and fire are regarded as each other's support, and for the same reason they are contemplated as each other's food.

CHAPTER IX.

अर्घयु बहु खरां तद्वतसम पृथिवी वा अर्घयु आकाशोऽपाभाद् पृथिवयाभाकाशः प्रतिविष्णु | धारणे पृथिवी मन्तिष्टम | तद्वतसमपये प्रतिविष्णु | स य प्रतिविष्णु मन्तिष्टम वेद मन्तिष्टम | अर्घयुः भवति | महानु मन्तिष्ट | ग्रहणा पञ्चुमि श्रृङ्खलांसेन | महानु फिलाः.

| तथा | एव | बहुं food | much | कृष्टि | make. | बहु | that | Bhrusm | vow, | पृथिवी | the | earth | Bhrusm | food | आकाशः | the | sky | or | the | ether | आकाशः | consumer | of | food | पृथिव्याभाकाशः | on | earth | आकाशः | ether | प्रतिविष्णु | rests. | आकाशः | in | the | ether | पृथिवी | the | earth | प्रतिविष्णु | is | established | तद्व | so | पृथिवी | this | बहुं food, | etc.

Let him acquire plenty of food: that is the vow. The earth is the food and the ether is the consumer of food. On earth rests the ether and in the ether, the earth is established. So thus food is established in food. He who
knows that food thus rests on food, is established. He becomes rich in food and becomes eater of food. He becomes great by children, by cattle and by spiritual lustre. He becomes great by fame.

[The earth is the food, etc.:—As the earth is enveloped by ether on all sides, it may be looked upon as the food and the ether as the consumer of the food. And for the same reason, both may be contemplated as resting upon each other by their close contact. And the devotee should meditate upon both as the food of each other.

Note: In the last three chapters, glorified conceptions of food are enjoined for contemplation; it begins with prana and culminates in the contemplation of the earth and the sky; thus the notion of food which is so vital for the earthly existence of man and on which all his interest is practically based, is sublimated to such an extent as to evoke a universal concept of the same, and thereby it means to render an expansion of his self and self-interest as well, without which it is not easy to pursue the spiritual life.]

CHAPTER X.

न कंचन वस्ती महाचलीत। तद्वर्तम।
तस्माया क्रया च विचया वहलं मामुयात। अराध्यश्चा
अवभित्याच्छाते। एवम् शुक्लोऽस्मश्राद्यू। शुक्लोऽस्मा
None seeking shelter should be turned away: that is the vow. Therefore by whatever means let him acquire much food. For him, food is ready,—they say. If food is prepared in the best manner, food is given him also in the best manner. If the food is prepared in the medium manner, to him food is given also in the medium way. But if the food is prepared in
the lowest manner, food is also given to him in the lowest manner. He who knows this, (gets also the similar results).

[None seeking shelter, etc.—i.e., he who meditates upon the earth and the sky in the aforesaid manner, should not turn away any guest seeking shelter in his house: that should be the vow of the devotee.

Therefore by whatever means, etc.:—i.e., when guests come, not only they should be given shelter, but also food; hence much food should be acquired for the purpose; that is the Dharma of a house-holder, as the Sruti enjoins that an inhospitable person is debarred from all good, both here and hereafter (vide Katha Up. 1.8).

By ‘whatever means’ of course, is referred here the honest means of earning livelihood in accordance with the mandate of Sruti and Smriti and shishachara (the practices of the noble persons).

For him is ready, etc.:—The Sruti quotes here the custom of the wise and the virtuous: whenever guests come to a wise man's house, he never turns them away; on the other hand, always offers them food, by saying that it is ready for them. So this is another reason why much food should be acquired.

If the food is prepared in the best manner, etc.:—i.e., if food is prepared in the best manner and offered to the guests amply and with much courtesy and humility, the giver is blessed in return with ample food.
in the next life. The best manner means the Sattvic manner. (cf. Bhag. gita XVIII, 20-22.)

*If the food is prepared in the medium manner, etc.:—*
i.e., if the preparation of food is neither ample nor with much care or devotion and if it is offered with vanity and reluctance, it is called gift of medium value or Rajasic gift, and the giver gets only the merit of medium kind, and in his future birth, food accrues to him in the medium way.

*If the food is prepared in the lowest manner, etc.:—*
It refers to the Tamasic way of making a gift of food when food is prepared meanly and offered with insult and disregard. So the giver gets equally a mean return of food in the future life.

श्रेयं इति बाचि। योगशेषं इति माणापालयो।
कर्मविनिर्मितं इस्तयो। गतिरितिः पादयो। विश्वकरिती
पाणी। इति माणापः समाजः।

श्रेयं: Preservation इति thus बाचि in speech योगशेषं.
(योग: श्रेयं:) acquisition and preservation इति thus माणापालयो: in the Prana and the Apana कर्म activity
इति thus इस्तयो: in the two hands. गति: movement
pādya: in the two feet विश्वकरितi evacuation पाणी in the-
anus इति so far समाजः human समाजः: meditations.

(Brahman exists) as well-being in speech, as-
acquisition and preservation in the Prana and.
Apana, as activity in the hands and as movement in the feet, as evacuation in the anus,—thus is the meditation (of Brahman) in reference to man.

[As well-being in speech:—the word Kshema of the text means both the preservation or safety of a thing already in the possession and also the general well-being of life. It is enjoined here to contemplate upon Brahman as existing in the form of ‘well-being’ in speech, inasmuch as when one meets his friend, the first thing one enquires is about his well-being, and it is by speech that one wishes well-being of another.

As acquisition and preservation etc. :—i.e., Brahman should be meditated upon as the power of acquisition and preservation of things, which exists in the vital energies of the Prana and the Apana. Without the Prana and the Apana, and for the matter of that all the other aspects of the vital energy, life is impossible, i.e., it is not possible to acquire and preserve anything in life; and this power of acquisition and preservation of the Prana etc., is derived from Brahman; hence is the injunction of the meditation.

Similarly the power of activity which is possessed by the hands and of motion existing in the legs, are also due to Brahman. Even the power of the excretory organs which by their proper function maintain the health of the body, is also due to the Brahman. Hence He should be meditated upon as
such. *Thus is the meditation etc.:—i.e., these meditations of Brahman are to be made in reference to the physical life of man.*

अथ दःपी: || दुस्रीतिः बुध्दी: || बलोतिः वियुज्यति: ||
यस्य इति पुज्यते || ब्योज्यतिः मनोज्यते || मञ्जरीश्वरोऽस्मात्
सत्यित्यादाते: ||

सत्यित्यादाते: || प्रतिश्रवण: भवति || तन्महः
हस्यपासीत: || महान् भवति || तन्महः हस्यपासीत: ||
गानवान: भवति || तन्महः हस्यपासीत: || नस्तनि देवः
कामः: || तद्रहस्यपासीत: || ब्रह्मवान् भवति: ||
तद्रहस्यपासीत: || परिसर हस्यपासीत: || परंपरा श्रीयते: हिंसनः: ||
सप्ता: || परि: येदिष्या भावेन्या: ||

भजारि: procreation ब्रह्मवान्: immortality ब्राह्मण: joy: ब्रह्म: in the generative organ सबूतः all इति: thus ब्राह्मण: in the sky.

तत् धति: प्रतिश्रव: इति: thus धति: meditate प्रतिश्रव: इति: endowed with support भवति: becomes तत्: that नहात् इति: thus धति: meditate महान्
greatness becomes that mind is thus endowed with mental vigour becomes. that obeisance is thus meditate thus will do obeisance unto him all objects of desire that Supreme Lord is thus meditate endowed with supremacy becomes. that of Brahman is destructive aspect is thus meditate around will die around haters enemies around those foes.

Now follows the contemplation in reference to the celestial; as satisfaction in the rain; as power in the lightning; as fame in cattle; as light in the stars; as procreation, immortality and joy in the generative organ; as all in the sky.

Let him meditate upon that as the support and he will be endowed with support; let him meditate upon that as the great, and he will be possessed with greatness; let him meditate upon that as mind, and he will be endowed with mental vigour; let him meditate upon that as obeisance and all objects of desire will do obeisance to him; let him meditate upon that as the Supreme Lord and he will be
endowed with supremacy: let him meditate upon that as the destructive aspect of Brahman and all those enemies who hate him will die around him, and around him will die also those foes whom he likes not.

[Contemplation . . . celestial:—i.e., the contemplation of Brahman as existing in the aspects of nature and the external world.

As satisfaction in the rain:—as rain helps the production of crops and brings an appearance of freshness in nature by adorning it with green verdure, a feeling of satisfaction is always associated with rain in India, and that cheerfulness of these rains should be meditated upon as the expression of Brahman.

As fame in cattle:—In former times, cattle used to be considered as great wealth, being of supreme value to the agricultural life and so much fame is to be attached to their possession.

As procreation . . . organ:—i.e., the power of procreation which causes relative immortality by perpetuating the race and multiplying the species, and whose expression gives pleasurable sensation to man; according to the Upanishadic lore, the Ananda of procreation is one of the expressions of Brahman through the satisfaction of its will to procreate, which is the rationale of Nature's evolution or creation.
As all in the sky:—As the sky or the ether pervades all objects, so its all-pervasiveness should be contemplated upon as Brahman.

All objects of desire . . . to him:—i.e., all desirable objects will come to him at his will.

As the destructive aspect of Brahman:—It is said in the Chhandogya Upanishad that in Vayu, all the other Devas such as Vidyut (lightning), Vristi (rain), Chandrama (the moon), Aditya (the sun) and Agni (fire) meet their final dissolution. So Vayu is the destructive aspect of Brahman; as Vayu is the same as ether in its higher aspect, the ether or the Akasha is the great destructive aspect of Brahman i.e., in which all other objects merge in final dissolution.

Note:—Beginning from 'Prana is the food and body is the consumer of food' etc. of the seventh chapter of this valli up to here what has been spoken of, refers only to Karya Brahman or the Brahman in its aspect of creation; and all the merits that are ascribed here to accrue from different meditations, also refer to persons who are still in ignorance about the permanence of Brahman. But these relations of consumer and the consumed, the enjoyer and the enjoyed etc. do not exist in any way in Brahman or atman itself, for they are mere superimpositive attributes of Brahman; so a true seeker of final emancipation need not do such meditations. For him is the meditation of Brahman in supreme unity of life, as would be described hereafter.
स च चार्जङ्ग पुरूष सबासाबोधितः स एकः ।
स च पुरुषविद्या अस्मातोकाल्मीयतः चतुर्मण्डलपर
बाल्माण्डलाः संस्कर्मस्य एव भाषासमात्मातां श्यापसंस्कर्मस्य ।
एव भाषामयमनोयमात्मानसंस्कर्मस्य एव विश्वामयमनो
यमात्मानसंस्कर्मस्य एव भाषामयमयमात्मानसंस्कर्मस्य ।
हमांडोकालकामाली कामस्य कुरुसंचरत् । परत्साय गायबाले ।

स: he च: who 'च again चार्जङ्ग this पुरूष in man एकः: one he च: who पुरुषविद्या knows thus चार्जङ्ग from this जोकालः world प्रेख having departed पुरुष this चतुर्मण्डलपर consisting of food चार्जङ्ग self चतुर्मण्डलाः having attained चतुर्मण्डलमयमात्मानसंस्कर्मस्य पर
bhāṣāyaḥ consisting of Prāṇa चार्जङ्ग self चतुर्मण्डलाः having reached परे this भाषासमात्मानसंस्कर्मस्य consisting of manas चार्जङ्ग self.
हमांडोकालकामाली कामस्य कुरुसंचरत् । परत्साय गायबाले ।

this जोकालः these worlds कामाली enjoying food according to his desires कामस्य assuming forms according to his wishes चतुर्मण्डलमयमात्मानसंस्कर्मस्य पुरुष this गायबाले exists.
He who is in man and he who is in the sun,
both are the same. He who knows this after
having departed from this world and attaining
the self consisted of food, (next) attaining the
self consisting of the Pranas, (again) attaining
the self consisted of the Manas, then attaining
the self consisted of Buddhi and lastly attaining
the self consisted of bliss, and enjoying food
according to his desires and assuming forms
according to his wishes, travels through these
worlds, and sings the following Sama song.

[He who......... the self consisted of bliss—Vide note
on Ananda Valli. Chapter VIII.]

Enjoying food according to his desires—i.e., enjoying
whatever objects he desires to enjoy, thereby the
Sruti is again emphasising the same fact that the
knower of Brahman by becoming one with Brahman,
the Universal Being enjoys all objects of desire at
once. Nothing in the universe exists by itself
except in and through the Supreme Brahman who is
alone the one reality of life and existence, the pure
principle of consciousness, the Infinite Bliss.

Assuming forms according to his wishes.—It may
mean either that he assumes the various forms as he
pleases, or by becoming one with Brahman all the
multiple aspects of the Supreme Being as manifest
within the fourteen worlds are felt to be as his, yet
they bind him not.
Travels through these worlds—i.e., by realizing the unity of all these worlds with his own self, he feels himself like Brahman pervading through them all, and as if he is travelling through them, although in reality his inner consciousness reposes in the transcendental region of the Absolute.

Sings the Sama song—Sama is a particular set of Mantras peculiarly adapted to singing. But here the word is used with a special force indicative of sameness (Samattva); so, according to Sankara, it indirectly refers to Brahman also, inasmuch as He pervades equally through all. And singing the sama song means proclaiming to the world the unity of his being with the whole universe and Brahman.

हत्रेतु हत्रेतु हत्रेतु | अहमायमहमायमहमायम् ।
अहमायमादि २ ॥ इहमायादि २ ॥ हमायादि ।
अहमायमायासमातः प्रत्यक्षितः ॥ प्रथमाः ॥
पुरुषं देवकाः पुरुषं सत्त्वं ताः पायी ॥ यो यां विद्वितयः ॥
हत्रेतु मायायाः । अहमायमहमायमहात्मा ॥ प्रथमाः ॥
अहमायमहमायमहात्मा ॥ प्रथमाः ॥
सुर्यायोगिताः ॥ य एवं बेद ॥
हत्रेतु।

हत्रेतु Oh. अहे I पञ्चास् food. अहे I पञ्चास् ते eater of food अहे I हाकिक the combining agent. अहे I पञ्चास् ते am 'मनस्था' the first born भूतक् among the real
objects. देवेन्यः to gods पूर्वः prior, (senior) जन्तुसः of the immortality नासवि (नासि) the centre, the ततोः त: who सा me दृष्टासि gives स: he दृष्टेवः thus verily बोला: saves भाहँ I बलवयः food बलवयः food जात्वसः eater वाले eat. भाहँ I तिथ्य all सुवनस्स: creation भ्रमणां देवस्य: the solar (Golden) ज्योति: radiance सः who पूर्वः thus वेद knows इति so far वपतित्वः Upanishad.

Oh, I am the food, I am the food, I am the food! I the food-eater, I the food-eater, I the food-eater! I am the combining agent, I the combining agent, I the combining agent! I am the first born of all real objects, (I am) senior to gods, the centre of all immortality. Whoever gives me does surely save thus. I the food eat him who eats food. I am all and destroy all beings. I am effulgent like the sun. He who knows thus (attains the aforesaid results). This is the Upanishad.

[Oh—This is an expression of extreme wonder.

I am food etc—i.e., though I am the Absolute, beyond all taint of duality, yet the wonder of it is that I am myself both the food and the food-eater, the enjoyer and the object of enjoyment, the subject, and the object. The whole universe is divided into these two aspects and they both belong to the same Brahman. The three-fold repetition of the assertions is meant to express extreme wonderment, which implies
that I who was thinking once prior to the dawn of knowledge, that I was the enjoyer only now feel the unity of my being with Brahman and hence appearing in that dual aspect of the enjoyer and the enjoyed.

*I am the combining agent*—i.e., the principle of consciousness which brings about the union between the enjoyer and the objects of enjoyment.

*First-born*—the Hiranyagarbha.

*Whoever gives... thus*—i.e., whoever gives this wonderful knowledge of the unity of the Atman to others seeking the truth, assuredly saves them from the miseries of life.

*I the food... eats food*—i.e., I though am food in one aspect, do still punish him who eats himself food without giving it to others. By his selfishness he loses all prospects of getting Self-knowledge.

*Note*—It is needless to point out here that these are the utterances of the man who has realised the unity of his Atman with the universal Being and lost all his little individuality in Brahman. His consciousness has become one with that of the Iswara or the Saguna Brahman.

शं नो मिथिद्रशं वच्यं | शं नो भवत्वर्ष्यम् | शं न इन्द्रायृहस्वतिः | शं न तिर्युक्तक्रमः | नमो वष्णुवं | नमस्ते वायो | त्वमेव पत्यसं प्रहारिति |
Om Peace! Peace! Peace!

THE END OF THE TAITTIRIYA Upanishad.