TAITTIRIYA UПANISHAD.

INTRODUCTION.

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

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 Tittiris (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 svarams 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
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 Brahmananda-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 Brahmajnanam 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
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 UPAVALID

Shiksha-Valli or Samhita Upanishad.

FIRST ANUVAK.

ॐ शं नो मित्रः शं वरुणः। शं नो अर्यमनः।
शं न इन्द्रो बृहस्पतिः। शं नो विष्णुवन्दः।

मित्रः Mitra नः to us शं propitious वरुणः Varuna शं propitious (भवतु be.) अर्यमनः Aryaman नः to us शं propitious भवतु be इन्द्रः Indra बृहस्पतिः Brihaspati नः to us शं propitious (भवतु be.) विष्णुः all-pervasive Vishnu नः to us शं propitious (भवतु 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.
FIRST ANUVAK

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.]

नमः ब्रह्मणे | नमस्ते वायो | त्वमेव प्रत्यक्षः ब्रह्मासि | त्वामेव प्रत्यक्षः ब्रह्म वादिष्ठामि | कर्तनं वादिष्ठामि | सत्यं वादिष्ठामि | तन्मामवतु | तद्वकारमवतु | अवतु माम् | अवतु वक्तारम् | ओऽ शान्तिः शान्तिः शान्तिः

ब्रह्मणे to Brahman नमः adoration वायो O Vayu, ते नमः adoration to Thee. त्वम् Thyself एव verily प्रत्यक्षः the visible ब्रह्म Brahman शासि art त्वाम् to Thee एव verily प्रत्यक्षः the visible ब्रह्म Brahman वादिष्ठामि '(I) shall declare. कर्तनं the right वादिष्ठामि shall declare. सत्यं the true वादिष्ठामि shall declare. तत् That (Brahman) मां me अवतु protect तत् That (Brahman) वक्तारम् the speaker (teacher) अवतु may protect. ओऽ Om शान्तिः peace, शान्तिः peace, शान्तिः 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. Ṣ Om Ṣ peace ! peace ! peace !

[Thou art......Brahman—Here by Vayu is meant the all-pervasive universal life or Sutratman. 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 Sutratman is the first subtle manifestation of the Saguna Brahman. The other name for Sutratman is Hiranyagarbha. He is endowed with twofold energy viz., Jnana 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, Adhidaivika and Adhibhautika. Along with peace-chant, the supreme Brahman also has been invoked by His sound symbol Om.]
SECOND ANUVĀK.

ॐ शीष्यं व्याक्त्यास्याम: । वर्णं स्वरं । मात्रा
चतुर्व । साम संतानं । इत्युत्कः शीष्यायाम: ॥ || ॥

Om शीष्यं the principles of phonetics व्याक्त्यास्यामः: (we) shall explain. वर्णं letters स्वरं: accent मात्रा quantity or measure चतुर्व effort or strength साम: modulation संतानं: conjunction. इति thus शीष्यायामः: the chapter on the study of phonetics स्वरं: is told.

Omn! We shall (now) explain the principles of phonetics, (which comprise) letters, accents, quantity, strength, modulation and conjunction. 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 Sandhu.

NOTE.—According to the orthodox traditional belief the whole efficacy of a mantra lies in its proper chanting. The mantrashakti or the power of the
mantram is in the sound of the mantram. It is further believed that there is an insuperable 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 Taittiriya Samhita, Tvasa, a Vedic sage wanted to destroy Indra who had killed his son, and with this intention the sage performed a Yajna and poured oblations into the sacrificial fire with the words: “Oh Agni, grow up into an Indrashatru.” But owing to the wrong accentuation on the first word of the compound, Indra-shatru, the whole mantram 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 Patanjali, the great philologist and commentator of Panini tells us that by wrong pronunciation of a mantram 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 mantrams that are to come hereinafter.

THIRD ANUVAK.

सह नौ यशः | सह नौ मन्ववचस्म् | अयातः
संहिताया उपनिपदं न्यायवास्याम् | तवचस्त्रधिकारणेपु | अथिलोकपिविज्ञैतिपमधिविभिन्नजय-
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 great conjunctions. 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 Brahmavarchusam of the text may be either Brâhmana or the Vedas. Accordingly, the whole word may mean either 'the effulgence of the appearance of a Brahma 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 five 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 “ईपेतोजेत्वा.” This method of 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 Brahmanavarhas.

The Earth is the first form . . . . union. i.e., the first sound of a conjunction or Samhila 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 (इङ्क) 'c' and 't'—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 (संधि). So, e should be
regarded as the earth and the heaven and the middle space between the two is the sky].

वायु: संधानम् | इत्यिधिछोकम् | अधाधिज्यौतिपस् | 
अनिनः पूर्वरूपम् | आदित्य उत्तररूपम् | आपः संधिः | 
वैधुतः संधानम् | इत्यिधिज्यौतिपस् | अधाधिज्यिच्यर्म | 
आचारयः पूर्वरूपम् | (२) अन्तेवास्युचररूपम् | विष्णु | 
संधिः | प्रवचनं संधानम् | इत्यिधिज्यिच्यर्म | अधाधिमन्म | 
गोता पूर्वरूपम् | पितौचररूप | मजा संधिः | प्रजननं 
संधानम् | इत्यिधिपञ | (३) अधाधिध्यात्मम् | अधरा 
हत्य: पूर्वरूपम् | उत्तरा हनुमचररूपम् | वाकसंधिः | 
जिः संधानम् | इत्यिध्यात्मम् | इत्स्मा महासंहिताः | य 
एकमेता महासंहिता व्याध्याता वेदं | संधीयते प्रजया 
पञुभिः | व्रह्नवर्धेनायाचार्यं सुचन्येण लोकेन (४) |

वायुः the air संधानम् the medium. इति so far अधिज्योतिस् with regard to the worlds अन्हेथ the following अधिज्योतिस् with regard to the light. अनिनः the fire पूर्वरूपम् the prior form आदित्य: the sun उत्तररूपम् the posterior form आपः water संधिः the conjunction वैधुतः: 
the lightning संधानं the medium of conjunction इति so far अधिज्योतिस् as to the lights. अथ the following अधिज्यिच्यर्म regarding the knowledge. आचार्यः the teacher पूर्वरूपम् the first form आन्तेवास्य the disciple उत्तररूपम्
the posterior form विष्णु knowledge संवि: the conjunction प्रजान संवि: the medium of conjunction है so far अधिविंच as regards knowledge एवं now अधिक्रज as regards progeny. माता mother पूर्वरूप the prior form पिता father पत्तरूप the posterior form प्रजा offspring संवि: the conjunction प्रजान the procreation संवि: the medium of conjunction. है so far अधिन्त्रं as to progeny. एवं now अध्वाश्वं with regard to the self. अधिया the lower हृ: the lip पूर्वरूप the prior form उत्तरा the upper हृ: the lip पत्तरूप the posterior form चाक्ष: the speech संवि: the conjunction निश्चा: the tongue संवि: the medium of conjunction. है so much अध्वाश्वं with regard to the self है so far हृ: these महासंहिता: the great conjunctions एव: who पूर्व thus पुत्र: these व्याख्या: described महासंहिता: the great conjunctions वेद: knows (meditates upon) स: he प्रज्वा with progeny पशुसम: with animals (cattle) ब्रह्मचार्येन with the effulgence of the sacred knowledge ब्रह्मचारिण with food, etc. सुवर्णेन with the heavenly लोकेन the worlds संविते is conjoined (possesses).

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.
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. Adhilokam. 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
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.

यात्र न्यायस्मात् बिष्ट्र रूपः। छन्दोमयोऽध्यात्मतासंक्षेपः। स पेन्द्रो मेघया स्पृणोऽव। अध्यात्मस्ते देव धारणोऽभ्यासस्मि। ब्रह्मणं व्यक्तित्विश्वासः। ब्रह्मणं कोशोवति मेघया पिलितः। श्रुतः में गोपायः।

वा: which चन्द्रस्म of the Vedas ऋषम: the chief विष्ट्र: the all-pervasive अध्यात्म: from the immortal छन्दोमय: from the Vedas अध्यात्मस्ते was born स: that हन्द: the Lord मा me अभ्यास: with wisdom स्पृणोऽव may enliven. देव oh Lord (आहूः 1) अध्यात्मस्ते of the immortal (knowledge of ब्रह्मण) धारण: possessor स्पृणोऽव may be से शरीरं my body विष्ट्र: lit (स्पृणोऽव be) से जिझ्सा my tongue महस्वस्मा sweet (स्पृणोऽव) क्षणमया: by both:th:e'ears सुरिं: much. विष्ट्र: may hear (स्पृणोऽव Thou). अभ्यास: with intelligence पिलितः covered भास्वः:
of the Brahman गोपा: the sheath प्राति art मे mine शुचय what is heard (knowledge) गोपाय may protect.

May He the supreme among all Vedas, the One of universal form, born of the Immortal Vedas, the Lord, enliyen 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.

आवहन्ती वितन्वाना | (१) कुवाणार्चीरसात्मनः |
वासांसिमं पंप गावकश | अच्छपाने च सर्वदा | ततो मे
śrīyānvaḥ | ḍoṣaḥaṃ paṇḍuḥiḥ: sāh śvāhā | ā ya ya nantu
brahmachārīṇ: śvāhā | vi mātṛyaṇyuḥ brahmachārīṇ:
śvāhā | p mātṛyaṇyuḥ brahmachārīṇ: śvāhā | d mmapaṇyuḥ
brahmachārīṇ: śvāhā | śrīyānṇuḥ brahmachārīṇ: śvāhā | 2

śrāivṛthī She who brings ṛitāvṛna who increases
śrāman: mine ṛasāṣaśi cloths gāvaśc cattle sām mine
śrāpane food and drink ṛ and sārvṛtva always bhūchārvṛt soon
śrāman: she who does ṛtā: therefore me to me ḍoṣaḥaṃ
woolly paṇḍuḥiḥ: sāh with cattle śrīyāṃ the fortune śrāivṛth
bring śvāhā Śvāhā (the mantram for pururing obliga-
tions into the fire). brahmachārīṇ: the brahmachārīṇ: the
students ma to me śrāyantru may come śvāhā Śvāhā.
brāhmachārīṇ: the brahmachārīṇ: the brahmachārīṇ: the
brahmachārīṇ: the brahmachārīṇ: the brahmachārīṇ: the
śrāyantru may come soon. śvāhā Śvāhā ma to me brahmachārīṇ: the
brahmachārīṇ: the brahmachārīṇ: the brahmachārīṇ: the
brahmachārīṇ: the brahmachārīṇ: the brahmachārīṇ: the
śrāyantru may come. śrāman: peaceful
śrāyantru 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.
Śvāhā.

May brahmachārīṇ: come to me. Śvāhā.
May the Brahmacarins come to me quickly. *Swāhā.*

May the Brahmacarins come to me from all sides. *Swāhā.*

May the self-controlled Brahmacarins come to me. *Swāhā.*

May the peaceful Brahmacarins 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.]*

यशे जने सानि स्वाहा | श्रेयान्वस्यसो सानि स्वाहा | तं त्वा भग प्रविशानि स्वाहा | स मा भग प्रविश स्वाहा | तस्मिनसहस्राशि | नि भगां त्वयि मृजे स्वाहा | यथा ॥ ॥

यथा ॥ ॥ प्रवता ॥ ॥ कन्ति | यथा मासा अहर्जेम् | एवं मां श्रवाच्छरिणि | यात्रायन्तु सर्वतः स्वाहा | प्रतिवेशोथरिचि मा मा भाहि म मा पदस्य ॥ ॥

जने: among men यश: fame (famous) प्रविशानि may (I) 'be स्वाहा Swāhā वस्य: among the wealthy श्रेयान- superior प्रविशानि may (I) become. स्वाहा Swāhā. सम Oh Fortune (Lord of Fortune) सं that स्वा into Thee प्रविशानि may (I) enter स्वाहा Swāhā संग Oh Lord, स: स्थम् Thou मा into me प्रविश enter स्वाहा Swāhā सम Oh
Lord, in that of thousand branches: into Thee brähm̐ । नि सृजे be purified (lit, be washed). यथा as आप: water भवता to lower level बन्नम् go यथा as भास्या: months ब्रह्मचारिणं into the years. पूर्व so धाता, Oh Providence भ्रात्वचारिणा: the Brahmacharins मां me सर्वत्र: from all sides आचार्य may come. स्वाहा Swāhā. प्रतिवेशं: resort अशि (thou) art या me ग्राम साहि illumine सा me प्र पथस्त्र absorb.

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 branches, 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.

भूर्यंवं सुवरिति वा एतासिसोऽन्यातयः । तासामु ह स्मैता चतुर्थाभु । याहाचमस्यः भवेद्यते । मह इति । तदर्हत । स आत्मा । अहान्यन्या देशता । भूरिति वा अर्य छोकः । श्रव इत्यादिरिः । सुवरित्यसो छोकः । यह इत्यादिलः । आदिके वाच सवें छोकः महीयन्ते । भूरिति वा अर्ग्यः । श्रव इति वायुः । सुवरित्यादिलः । मह इति चन्द्रमाः । चन्द्रमसा वाच सवेणि ज्योतीपि महीयन्ते । भूरिति वा ऋचः । श्रव इति सामानि । सुवरिति यज्ञः । मह इति ब्रह्म । ज्ञान वाच सवें वेदः महीयन्ते । भूरिति वेयामः । श्रव इत्यावः । सुवरिति व्यानः । मह इत्यावः । अनेन वाच सवेणि भाणा महीयन्ते । ता वा एतायचतसृष्टृहृषृ । चतुष्कृष्टसोऽन्यातयः । ता यां वेदः । स वेदः ब्रह्म । स प्रेसमें देवा बलिमावहिनि ।

श्रृः Bhu (the earth) श्रुः Bhuva (the sky) श्रुः Suvas (the heaven) इति thus ëntोः these तिचः the three व्यासतयः sacred utterances or short mantrams नासि besides ëntö these माहात्मस्यः the son of Mahachamas मह the maha इति thus चतुर्याम्मू the
fourth ब्रह्मानुवाक taught तत् that ब्रह्म ब्रह्मन स: he 
धात्मा the Atman श्रंगानि the limbs श्रन्या: other देवता: 
gods षू: the Bhu हृति thus अयं this बोक: the world: 
छावः Bhuba शन्तरीरं the interspace: छावः: the Suvas. 
असै that बोक: the world सह the Maha चालितः: 
the sun चांदिखेन by the sun वाच verily सवें all ज्लोकः: 
worlds महेयते are fostered सू: the Bhu वा or श्रनिः: 
the fire छावः: the Bhuva वालुः: the air छावः: the Suva: 
चालितः: the sun सह the Maha तन्द्रास the moon. 
चन्द्रमा by the moon वाच verily सर्वानि all भोतांचि: 
the luminaries महेयते are augmented सू: Bhu वा 
or छावः: the Riks (the Rik mantras) छावः: Bhuva 
सामानिष the Sama mantras छावः the Suvas झरूपि the 
Yajus्म mantras सह the Maha महः the Brahman (the- 
Om) ब्रह्मनेया by the Brahman वाच verily सवें all वेदाः: 
the Vedas महेयते are glorified सू: the bhu वै verily 
प्राप्न: the prana छावः: the bhuvra भवांगः: the apana छावः: 
the श्रुवा भवां: the vyana सह the maha अर्थः the 
food श्रेणेन by food वाच verily सवें all प्राप्न: the pranas- 
महेयते are nourished सा: they वा अग्नि पुत्रः: these 
चतुषः: four चतुर्यां four-fold चतुष्क: चतुष्कः: four and four 
व्याहुतय: the Vyahritis (sacred utterances) यः who सा: 
them वेद knows स: he महः the Brahman वेद देवाः 
कर्षें all देवा: the devas श्रेष्ठे to him चक्रीस् offerings- 
त्रावहितिः carry.

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

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

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

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

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

These four are four-fold. Four and four are the Vyahritis. 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 Vyahritis, 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 Vyahritis—bhu, bhuva, 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 Vyahritis in keeping with the sixteen Jalds 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... Atman—i.e., The maha should be meditated upon as Brahman, the all-pervasive, and also as the Atman the principle of consciousness in all.

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

SIXTH ANUVAK.

स य एषोऽन्तहेतुः ताकाष्ठ । तस्मिन्तथ्य शुष्कोभो
मनोमयः । अमृतो हिरण्यः । अन्तरेण तात्रके । य
पत्स्तन स्तन इवात्रहम्बते । सेन्द्रयोनि । यत्रासौ केशान्तो
चिक्तते । न्यपोष्य शीर्षकपाते । भुवित्यग्नो प्रतिप्रति ।
श्रव इति चायो । सुविस्तारादित्वे । मह इति ब्रह्मणि ।
आमोति स्वाराज्यम । आमोति मनस्स्पतिमु । वाक्यति
चन्द्रपति: | श्रेयस्यतिरिविज्ञानपति: | एतत: तो भवति | आकाशवालीं वहा | सत्यत्समाणारामम पन्य आनंदस्य | शान्तिसमुद्रमयृत्रः | इति प्राचीनयोगयोपास्तः ||

स: he य: who एप: this अन्तङ्गद्वयः: within the heart आकाशः: the space तस्कितः in that तस्कि this सन्योगः: endued with mind अत्सू: immortal हिरण्यसयः: of golden effulgence हुः: the Purusha (अतिषः is). अन्तङ्गद्वयः in the mid-region तालके the two palates य: which एप: this स्तनः हृद: like nipple चवलस्ते hangs स: that हन्त्योनिः: the path to Indra, i.e., Brahmam यन्त्र where अति that केशान्तः the root of hair विभक्तः: is divided शीर्षकपाले the two sides of the skull of the head व्यपोषः having rent into twain भुः इति the Bhuh अतिषः into the fire आतिशिविधिः (the sage who has realised this Purusha) enters. शुचं: इति the Bhuvah चायौ into air प्रतिशिविधिः enters शुचं: इति the Subas जातिः: into the sun (प्रतिशिविधिः) महाः इति the maha प्राक्रियः in the Brahma (प्रतिशिविधिः) (स: he) स्वाराज्यं the mastering (over all the gods) आतिशिविधिः attains सन्तस्वतिन्मु: the lord of the mind वाक्यतिः: the lord of the speech चन्द्रपति: the lord of the eyes श्रेयस्य पति: lord of the ears विज्ञानपति: lord of the intellect आतिशिविधिः becomes तत: अति more than that पुत्र: this भवति becomes आकाशवालीं: one whose body is like the sky स्वालम्भ: whose soul is the truth स्वाराज्यं: the solace of life मन्त्रानन्दस्य: blissful to the mind शान्ति: समुद्रस्य: exuberant with the wealth of peace
SIXTH ANUVAK

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

He becomes the Brahman.—Here the Sruti refers to the Saguna Brahman.

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

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 Brahmana, to which this Upanishad belongs, i.e., both the nitya and naimittika karma.

SEVENTH ANUVAK.

पृथिव्यन्तरिक्षः चौद्विशोथ्वान्तरदिशा: || अतिवर्युरादित्यश्चन्द्रमा नक्षत्राणि || आप औषधयो वनस्पतय आकाश आत्मा || इलिधभुत्म || अथाध्यात्म || पाण्यो व्यालोकः चद्यां समानाः || चसु शौचं पनो वाक्त्वकः || चर्म पांसं स्तावास्थिन्य पद्मा || ऐतंद्धिनिधाय ऋषिरवोच्तु || पाद्मकं व इदं सर्वम || पाइत्सन्वं पाद्मकं स्वर्णोत्तीति ।

पृथिवी the earth अन्तरिक्षः the sky दिशा: the quarters वा and अन्तरिक्षः the intermediate quarters; अष्टि: the fire वायु: the air आदिव्य: the sun चन्द्रमा the moon नक्षत्राणि the stars; आप: the
water, श्रेष्ठयः the herbs वनस्पतिः the forest-trees श्राक्षः space श्राल्मा the Atman; इति this ग्रन्थिभूतसः regarding the creatures (all living beings) हृथ्य Now ग्रन्थिभूतसः regarding the soul. श्राक्षः the Prāna ब्यानः the Vyāna श्राणः the Apana उदाः the Udāna समानः the Samana; चषः the eyes श्रोत्रः the ears मनः the mind वाकः speech त्वकः touch; चर्मः the skin मांसः the flesh त्वां the muscle. ग्रन्थिः the bone भ्रमा the marrow, एतद् this ग्रन्थिभवसः having analysed ग्रन्थिः the seer ग्रन्थेश्वरः said पांक्तं Panktas (five-fold) हृथ्य this सर्वं all. पांक्तेन by the Pankta पूर्वेष्य वरिः पांक्तं the Pankta स्त्रुशोति sustains.

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 Pānkta (five-fold). By the Pānkta He sustains the Pānkta.
[The earth.....intermediate quarters—these are the collection of the five worlds or lokapāṇkta.]

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 Prāna 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 Pāṇkta, 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.
**TAITTIRIYA UPAISHAD**

*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 Pratiḥka. Here first the whole of the objective world has been analysed and classified into Pankta or five-fold and then it teaches the meditation of the same Brahman in the form of the Pankta.]

**EIGHTH ANUVĀK.**

ॐ ओऽृतमहः । ओऽृतीः सर्वः । ओऽयित्येतद्वजः
ह स्मे वा अप्ये श्रवयतः ब्रह्मतिः । ओऽयिति सामानि
गायति । ओऽयिति शङ्क्षाणि शंसिनि । ओऽयित्र
ध्वनि: प्रतिगर्तः प्रतिगृहणाति । ओऽयिति ब्रह्मा पसौति ।
ओऽयित्रशिरोऽहमनुजः
श्रवणः
प्रवृत्तचाह ब्रह्मोपासवानीति । श्रवौपामाति ।

ॐेः हरिः The Om. ब्रह्म Brahman. ओऽृः the Om हृः this सर्वः all. ओऽृः the Om पुत्रः this ब्रजः indicates
consent श्रवणि and also ह सम वा (it is) well-known ब्राह्मण with the chant of Oṁ श्रवणिति (they) begin chanting श्रोम् इति with Oṁ सामाविनि the Sāma-songs गायनिनि sing श्रोम् शोम् Oṁ Shōm इति शास्त्राविनि the Śastraḥ गायनिनि recite. श्रोम् Oṁ इति thus श्रवणे the officiating priest प्रतिवरं answer प्रतिगृहाति says. श्रोम् Oṁ इति thus बहः the Brahma (the principal priest in the soma sacrifice) प्रसौति makes assent श्रोम् Oṁ इति thus यथाहितेऽत्र the oblation to fire अजुजानाति assents. श्रोम् Oṁ इति thus बहः the Brahman पवक्ष्या about to teach. ब्रह्माः says बहः the Brahman ज्ञास्ववाचः may I obtain इति thus बहः the Brahman उपमाति attains.

Oṁ, is Brahman. All this is Oṁ. This Oṁ is (uttered) to indicate consent. And also it is well-known that by uttering Oṁ they begin chanting. With Oṁ they sing the Sāma-songs. Oṁ Shōm say they and recite the Śastraḥ. Oṁ,—thus the officiating priest says (his) answer. With Oṁ, the Brahmana makes (his) assent. With Oṁ begins the Brāhmaṇa to teach and says, “May I obtain Brahman.” And Brahman he attains.
NINTH ANUVAK

অতএব স্বাভা঵িকঃ প্রবচনে চ । সত্বন্তঃ স্বাভাবিকঃ প্রবচনে চ । তপস্ত্রঃ স্বাভাবিকঃ প্রবচনে চ । দৃষ্টিশ্চ স্বাভাবিকঃ প্রবচনে চ । শর্মেচাঃ স্বাভাবিকঃ প্রবচনে চ । অপ্রয়োগঃ স্বাভাবিকঃ প্রবচনে চ । অপিতিষ্ঠতেহৃচ্ছচ স্বাভাবিকঃ প্রবচনে চ । অতিষ্ঠতেহৃচ্ছচ স্বাভাবিকঃ প্রবচনে চ । মাতুপচ্চ স্বাভাবিকঃ প্রবচনে চ । প্রজা চ স্বাভাবিকঃ প্রবচনে চ । প্রজাতিষ্ঠতেহৃচ্ছচ স্বাভাবিকঃ প্রবচনে চ । প্রজাতিষ্ঠতেহৃচ্ছচ স্বাভাবিকঃ প্রবচনে চ । সত্যমিতি সত্যেং রাথিরঃ ॥ তপ ইতি তপোনিত্যঃ পৌরশিষ্টি: । স্বাভাবিকঃ প্রবচনে এবচেতি নাকো মৌদ্রিষ্টঃ । তর্ক্কং তপস্ত্তথ্যা তপঃ ॥ ॥

Śastra the right (action) । and the learning of the Vedas and teaching of the same; । also the truth; । tapa: austerity, penance; । dharma: the control of the senses; । saṃsāra: the pacification of the mind; । aśrama: the (fivefold) fires; । aśvāniḥ: the Agnihotra Sacrifice; । aśvāstra: the guests. (i.e., the entertaining of the guests); । mārṣa: human (the duty of man); । prajā: children; । prajātī: propagation (marriage); । prajātī: the grand-children; । satyavach: The Satyavachas; । rājetā: the son of Rathitara. । सत्येश अन्य अन्य दीर्घ शासने शासने शासने शासने शासने शासने शासने शासने शासने ॥ ॥

The Satyavachas: the son of Rathitara. ।
NINTH ANUVAK

thinks); तपोनित्यः: Taponitya पौरषिष्टिः: the son of Purusishta तपः: penance (एवं कर्त्तव्यं हृति सन्यते should alone be done, so he holds); नाकः: Naka भौहृष्ठेऽः: the son of Mudgalya स्वाध्यायमवचने: the study and teaching of the Vedas पुरुष्य मेवरिय (अजूशेय इति मन्यते should be practised, so he maintains) हि because तवः that (i.e., the study and teaching of the Vedas) तपः: Tapas.

(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) Agnihotra 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 Naimittiika 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, Sarhapatya, Dakshina, Aharyapachaniya.

Agnihoatra 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.

Satyavachas, etc.—Hereby the scripture 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 रेतिचा | कीति पृष्ठ गिरिरित | ऊम्बेिपविंशा
वालिनीव | भृमुत्मस्मि | द्रविण सवर्चसम् | सुपेष्टः
अमृतास्प्यः | इति त्रिशश्वोवेिदानुवचनम् || ||
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., enliven of the world; in the form of immanent soul."
Sacred Origin Supreme.—The text *Urdhwa Pāvitra* (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 Katha Upanishad, Taittiriya Aranyaka, and the Bhagavat Gita—“The tree of this world” is described as having “its root in the High and the branches down below.”

My fame soars etc.—The Sruti means here to say that the glory of a Brahmajnani, 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 Brahman 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.

Immortal and imperishable—The text अमृतोत्सितः 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 Brahmajnana. 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.

बेदप्रनृच्छाः चायोः नेवासिनमन्नाशास्ति। सत्त्वं वद। घर्मचर। स्वाध्यायन्या प्रसदः। आचायरायं चिं धर्मायं। प्रजातन्त्र भा न्यवच्छेष्टसी। सत्याचार प्रमदित्वयं। वषर्च प्रमदित्वयं। कृष्णलाल प्रमदित्वयं। मूत्ये न प्रमदित्वयं। स्वाध्यायपवचना प्रम्यन न प्रमदित्वयं। ॥ १ ॥

Beda, the Vedas having taught, the teacher exhorts the disciple (lit. one who dwells near) exalting the truth, Dharma should perform स्वाध्याय from the study of the Vedas. Ma never प्रसद should swerve, stray away; आचायरायं pleasant, the desired, मूत्ये never न्यवच्छेष्टसी cut सत्याचार from the truth न not प्रमदित्वयं should be abandoned प्रमदित्वयं should be abandoned प्रमदित्वयं should be abandoned प्रमदित्वयं should be abandoned P. प्रमदित्वयं should be abandoned (स्वाध्याय + प्रवचन) from the study and teaching of the Vedas न not प्रमदित्वयं 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 (संसार). 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 Antararashrama. 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.]

देशपितङ्कायोः न श्रमदितत्वम्। पितुदेवोऽभव।
पितुदेवो भव। आचार्यदेवोऽभव। अतिथिदेवोऽभव।
यान्यनवधानिः श्रमोऽणि। तानि सेवितत्वानि।
नो इतसांगि। यान्यस्माकं सुचरितानि। तानि
त्वायोपास्यानि। नो इतराणि। || 2 ||

देशपितङ्कायोः स्‌षे from the duties to gods and manes.
न not श्रमदितत्वम् swerve. सावुदेवः: the mother as a god भव be. पितुदेवः: the father as a god भव be; आचार्यदेवः: the teacher as a god; अतिथिदेवः: 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 Shrāddha 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.

ये के चाच्चेयांसो श्रास्ताः: | तेषां त्याहेष्टेसनः
नेन प्रविष्टिव्यम् | भ्रद्धया देयम् | अभ्रद्धया देयम्
श्रिया देयम् | हिया देयम् | भिया देयम् | संविहःदेयम्।
The verse states that whoever is superior to ourselves: Brahmanas (संति there are) वेध्य
by thee आस्तेन्द by (presentation of) seats, etc. तेन्हे their भरवसितव्यम् fatigue should be removed. ऋद्या
with faith and reverence देयस्य should be given, ऋद्या without reverence and faith श्वदेयस्य should
not be given, शिवा in plenty देयस्य should be given, शिवा with modesty देयस्य should be given, शिवा
with fear देयस्य should be given, संविदा with compassion देयस्य should be given. अथ next यदि if ते
कर्मविचिनिकित्सा doubt as regards any work वा or
वृद्धविचिनिकित्सा doubt as regards conduct वा or व्याग्

{ELEVENTH ANUVAK

ते तत्र ब्राह्मणाः संगसिनिः। युक्ता आयुक्ताः। अल्लक्ष्यं गर्गकामः स्युः। यथा ते तत्र वैरेनु। तथा
tतत्र वर्त्तेया। अथाभ्याब्यातेतु। ते तत्र ब्राह्मणाः
sंगसिनिः। युक्ता आयुक्ताः। अल्लक्ष्यं गर्गकामः
s्युः। यथा ते तेषु वैरेनु। तथा तेषु वर्त्तेया। एष̄
आदेशः। एष̄ जुष्टेशः। एष̄ वेदेपलिष्टः।
पुनर्दानुशासनम्। एवमुपसितव्यम्। एवमु चैत्यः।

4.}

The verse states that whoever is superior to ourselves: Brahmanas (संति there are) वेध्य
by thee आस्तेन्द by (presentation of) seats, etc. तेन्हे their भरवसितव्यम् fatigue should be removed. ऋद्या
with faith and reverence देयस्य should be given, ऋद्या without reverence and faith श्वदेयस्य should
not be given, शिवा in plenty देयस्य should be given, शिवा with modesty देयस्य should be given, शिवा
with fear देयस्य should be given, संविदा with compassion देयस्य should be given. अथ next यदि if ते
�र्मविचिनिकित्सा doubt as regards any work वा or
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{ELEVENTH ANUVAK

ते तत्र ब्राह्मणाः संगसिनिः। युक्ता आयुक्ताः। अल्लक्ष्यं गर्गकामः स्युः। यथा ते तत्र वैरेनु। तथा
tतत्र वर्त्तेया। अथाभ्याब्यातेतु। ते तत्र ब्राह्मणाः
sंगसिनिः। युक्ता आयुक्ताः। अल्लक्ष्यं गर्गकामः
s्युः। यथा ते तेषु वैरेनु। तथा तेषु वर्त्तेया। एष̄
आदेशः। एष̄ जुष्टेशः। एष̄ वेदेपलिष्टः।
punardana ...
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 आसने न प्रवविलयत्वम्—can be read as आसने न प्रवविलयत्वम्; 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.

*Śhraddhā.*—It is that strong dynamic faith in the truth of the Scriptures and sayings of the *Guru*, 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, रिया, 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 Sattvic 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.
[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-vanihana 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.”—Sureswar’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 convocation addresses of modern universities, and full of most ennobling sentiments which the modern graduates would do well to emulate.]
TAITTIRIYA-UPANISHAD.

Brahmananda Valli.

हरि! ओः।

शं नो मित्रः शं वर्णः। शं नो भवत्वर्यमः। शं न इन्द्रेऽ ब्रह्मस्पति। शं नो विष्णुरुक्तः। नमो ब्रह्मणे। नयस्ते वायो। तन्मेव शत्यक्षः ब्रह्मासि। त्वाहेव शत्यक्षः ब्रह्म वदिष्यामि। ज्ञते वदिष्यामि। सत्यं वदिष्यामि। तन्मायवधु। तद्विकारसधु। अवधु मायु। अवधु ब्रजार्थु।

सह नागवधु। सह नौ शुनकु। सह वीर्यं करवाहै। तेज स्वनार्थीतपस्तु मा विद्विषावहै। ओः 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, \( \text{O Vayu} \); 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 ! भव चित्रामोति परस्र । तदेषाध्युक्का । सत्यं ज्ञानवन्तं वर्ष । यो वेद निहितं युहार्यां परमे व्योमन् । 
सोभिजुने सर्वान्कामान्सह । भक्षण चिपकिताते । 
तस्माद्य एतस्मादात्मन आकाशं संभूतं आकाशाद्यं । 
वायोरिणं । अधेरं । अदृश्यं पृथिवीं । पृथिव्या 
अपि अपि अयोध्यं । अभाष्ट्यपुरुषं । स वा 
गुप्त पुरुषोऽन्तरसमयं । तस्येद्मेव शिरं । अर्थं दक्षिणं।
Om सङ्गीतिं the Knower of Brahman परं the Supreme आत्मति attains. तद्व (about) that एवं the following अभ्युक्ता is said तत्रं the real शाने the conscious अनन्त the infinite, endless नस्त्र Brahman. येन who गुहायां in Buddhi (lit. in a hidden recess) निबित्ते residing परमें (परं) the supreme व्योमन् Akasha वेद knows, स: he विपक्षिता the omniscient नृषणां Brahman चाह along स्वच्छ all कामान् desires अत्रते attains, realises.

इति thus. तस्मात् so, च again, एततस्मात् from this आतमतः Atman आकाश: ether संस्यूतः came out, was produced. आकाशाः from ether बायु: the air; बायो: from air, आधि: fire; आधे: from fire, आप: water; आद्यस्य: from water, पृथिवी Earth; पृथिव्या: from earth ओषधियाः vegetables; ओषधिभिः from vegetables अन्न food; अद्यात: from food, पुष्क: man; च so स: that एव: this पुष्क: man अन्तरसमय: consisting of the essence of food. तस्थ his इद्व this पुष्क verily शिर: the head; अथ: this दक्षिणः right पश्च: wing 
अथ: this उत्तरः left पश्च: wing; अथ: this शान्ता the trunk; इद्व this पुष्क the tail प्रतिष्ठा the support, the seat. तत्र about that अपि also एव: this स्वेप्ते: 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 background 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 mentation. 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 Pratyatatman, 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 stand-point, but from a psycho-meta-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 Avakasha 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 Ag or liquid manifestation whose special quality is sapidity. From Ag 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 stand-point 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, ultragasious, gausious, 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.

अभादः प्रजा: प्रजायन्ति | या: कारृच पृथिवी श्रिता: | अथो अचेनेव जीवनि | अथैन्द्रपि यन्त्यन्ति: | अथं हि भूतानां ज्ञेयम्य | तस्मातसर्वोपधसःध्यतं तथो तेन तेन्नापन्नन्ति | चेत्तथं व्रह्मोपासते।

अथं हि भूतानां ज्ञेयम्य | तस्मातसर्वोत्पधसःध्यतं अभाज्यातानि जायन्ति | जातान्यवेदन वर्धन्ते | अध्येतेति त भूतानि | तस्मादन्त सतुच्यत इति।

तस्मादा सतस्मादचरसमग्रात् | अन्योन्नतर आत्मात्यमय: | तेनैव पूर्ण: | स वा एष पुरुषविध एव।

तस्य पुरुषविधात्स: | अन्वयं पुरुषविध: | तस्य आण्य एव सिर: | व्यानो दक्षिणः पश्चः | अपान उत्तरः पश्चः।

आकाश आत्मा | पृथिवी पुच्छ श्रतिष्णा | तद्व्येष इछोको भवति।
... from food they assuredly are born. Whatever creature is connected with food is verily a part of it. Even at the end they return to food. Food of all beings is called the eldest. Therefore, those who regard food as they regard all beings verily attain Brahman. From food creatures are born. They are born by food that is eaten. Being born by food, they grow. Thus, food is called the eldest. Therefore, from this food one constituted of the essence of food is other separate constituted of Prana. The physical body pervaded by that is of the form of man. Verily this is the form of the former. This human form according to this is the body. Prana is verily the head. Vyana is the right hand. Apana is the left hand.sky is the seat. The earth is the tail. About that also is this verse.
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 kosha 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 Vijnanamaya, 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:**

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशुबच ये ।
प्राणो दि भूतानामायुः । तस्मात्सर्वार्युयुच्यते । सर्वेऽवचत आयुष्यन्ति । य प्राणं ब्रह्मोपासते । प्राणो, हि
भूतानामायुः । तस्मात्सर्वार्युयुच्यति इति । तस्येष एव
शारीर आत्मा । यः पूर्वस्य ।

tasmāttaṁ pūtamālāyayāya: । antyottāntar ātmā
mno’cayā । teṣaṁ purṇe: । saḥ ca ēva pūrṇavidy ēva ।
तस्य पुरुषविवेकतामुः। अन्नवर्य पुरुषविवेकः। तस्य यज्ञे व
शिरः। ॠणद्विस्तिः पति। ॠणोत्तरः पति। अदेश
आत्मा। अथर्वार्येषः पुर्णः प्रतिष्ठा। तद्द्वेष श्लोकोऽभवति।

देवा: gods or the senses भावः Prana श्रेष्ठ after
सहायता: live or hold their activities. ये those च also
मनुष्यः: men पशुः: beasts भावः Prana हि verily चुरानां
of the beings भावः: life तस्माद therefore तद् that)
सर्वायुः universal life उच्चते is called ये those भावः Prana
वहं Brahman उपासते regard, contemplate upon ते they
सब्ब all, full भावः: life पुर्वः verily पति attain यः that पुर्वः
this (Pranamaya) तस्य पुर्वः of the former पुर्वः verily
शारीरः: embodied भावः Self तस्माद therefore पुर्वः
शास्त्रः: embodied भावः Prana भावः
other अन्ताः: separate मनोचक्षः: constituted of the mind
शाल्मा Self (सति there is) वै by that पुर्वः this (the
Pranamaya Kosha) पुर्वः: is permeated सः पुर्वः this वा
पुर्वः indeed पुरुषविवेकः of the form of man तस्य its
पुरुषविवेर्द्वारा human form श्रेष्ठ according to भावः this
पुरुषविवेकः: human form. तस्य इति यज्ञः Yajus पुर्वः indeed
पिता: head श्रेष्ठ the Rik metre द्वितियः: right पशुः: wing.
साम: the Sama hymn उत्तरः left पशुः: wing आदेशः
injunction भावः: body. अथर्वार्येषः: the Atharva
हय्याः: पुर्णः tail प्रतिष्ठा the seat तद् about that भावः also
पुर्वः this श्लोकः verse अभवति 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 agoing. 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.

यतो चाचो निवर्तते । अपान्य मनसा सह । आनन्दे ब्रह्मणे विह्रावः । न विभेति कदाचनेति । तस्येष पुरुषविधव: स वा एव।
शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्पायण्यनोमयाः । अन्योत्तन्तर आत्मा विज्ञानमयः । तेनेष पूर्णः । स वा एव।
पुरुषविधव एव । तस्य पुरुषविधताम् । अन्यां पुरुषविधः ।
तस्य अहैव चिरः । अहं दक्षिणः पक्षः । सत्यावरः
पक्षः । योग आत्मा । यह: पुच्छः प्रतिष्ठा । तद्यथेषः
श्लोको भवति।

'तत: whence बच: all speech निवर्तने turn back
झग्नायथ: not having reached मनसा सह with the manas
(�झ: of the Brahman अनन्दे bliss ब्रह्मणे one
who knows न not विभेति fears कदाचन हि at any
time. तस्य of that (of the Pranamaya) पुषः this
(अनमया) पुरुष शारीर अभिदित्वा embodied श्रास्त्रा Self.
श्लोक: what पूर्वस्य of the former तस्यां from that वा
assuredly पुरुषार्था from this भान्यामया one formed of
manas अन्य: the other अन्यतर inner भाग्या Self विज्ञानमयः
formed of Vijnâna (understanding) देन by him पुषः
this पुरुषविधः is filled. स पुषः this पुरुषविधः of the form
of man पुषः this पुरुषविधः of the form
of man एव verily. तस्य of that पुरुषविधताम् human
form. अनुसूचित according अथवा this पुरुषविधः human form
तस्य of it अनुसूचित faith पुषः verily चिरः head अनुसूचित 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 vrittis. As the Sutratman 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 यहं तजुते। कर्मणि तत्वतथापि च।
विज्ञानं द्वारं सरं । वहम् व्येष्टप्पासते । विज्ञानं
ब्रह्म चेद्रू । तस्माच् चेद्रू प्रमाधाति । शरीरे पापनो
हितवा । सर्बान्‌कामान्समन्नत इति।

तद्येष् प्राप्य शरीर आत्मा । कः परर्वः ।
तस्मात्त्र एतस्मद्विज्ञानमपात । अन्योष्टत्तर आत्मा२२
नन्दमयः । तेनेप पूणि "स वा एव पुरुषविध एव ।
तस्य पुरुषविधश्रामु । अनवयं पुरुषविधः।

तस्य प्रियपेन जिरः । मोदे दशिणः पशः ।
प्रयोः उच्चः पशः । आनन्दः आत्मा । वहम् पुच्छ
प्रतिष्ठा । तद्येष् नखोको भवति।

विज्ञानं intelligence यहं sacrifice तजुते performs.
कर्मणि sacred acts यहं also तजुते performs च and
Intelligence performs the sacrifice and it also performs the sacred acts. All Devas worship intelligence as Brahman, the Eldest. If a man knows intelligence as Brahman 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.

Karmans.—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 Vijñanamaya 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 here the support of this Annamaya Kosha for two reasons: first because it forms the background of the subtlest 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 Vatyclic 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 subtler sheaths, one within the other until is reached the last the subtlest, 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 suksma 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 with microcosm. The particular aspect of Para-brahman in Its process of being 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. Jiya remains in this body while in Sushupti or deep sleep. It is called Anandamaya Kosha inasmuch as while in that deep sleep state the Jiya 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 it there is only a thin veil of mist that shades it from the glorious effulgence of the Supreme Soul.

CHAPTER V.

असचेव स भवति। असद्वहांति चेदं चेर। अस्ति: ब्रह्मांति चेदं। सन्तपेनं तत्तो विदुरिति। तस्येष एक वारीर आत्मा। यं पूर्वस्य।

अथातोऽहुःश्च।
उत्तात्विद्वान्युः लोकं पेल्यं | कक्षन गच्छति | आहोः
विद्वान्युः लोकं पेल्यं | कर्मचित्तसमाधुता ॥

सोपकाम्यत | बहूं स्वयं पञ्चायेति | स तपो सत्यतः
स तपस्तंत्रेऽ | इत्य सर्वापीर्णत | यदिर्दि किंच ।
तत्त्सुधा
तदेवाजुमापाविछत।

तदनुष्मिविश् | सच्च तच्चाभवत् | निकृतं
चालिनीतस्म । | निरंतयं चालिनिभायं च ।
विद्वानं
चालिनियानं । | सत्यं चालुत्तं च ।
तत्स्यभवत् | यदिर्दि
किंच ।
तत्स्यभिप्रायांविषते

तदप्रेषः क्षोको स्वस्वत।

असद् Non-existent पुब verily
वेदुः if बहु Bramhman सखव non-existing हृति thus वेदु
knows. बहु ब्राह्मण खिश existing हृति thus वेदु if
वेदu knows' पुनः him सवां existing ततो then विदु: know
hṛति thus. सत्यं of him पुः this पुब verily शारीर=
embodied शाल्मा self. यः what पुरुषे of the former-

यथः Next यथः thereupon अनुमस्ला: questions.

बहु Does he? अनिवादः who knows not पेल्य having'
departed अज्जुः that लोकं world कक्षन ever गच्छति: goes.
आहो or tell me विद्वान्युः one who knows' पेल्य having:
departed अज्जुः that लोकं world कक्षवं समलेखुता: ever get-
Non-existent, verily, he becomes who knows Brahman as non-existing. He who knows Brahman as existing, him 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?
Hé 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 is
it 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 Parinama-
vada 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 fooling in his spiritual being and thus he is dragged down 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.

असद्य वा इदमप्रासीति | ततो वें सम्जायति |
तदात्मानं स्वयमकुक्ति | तस्मानं ततु सुकृतमुच्यत इति |
यदृ वें तदु सुकृतमु | रसो वें सं |
रसं श्रेवायं लघ्ववा नन्दीभवति | को श्रेवायां कः प्राण्यात |
यदृष्ण आकाश आनन्दो न स्थान | प्रतिद्वार | चेश श्रवारंनद्याति |
यदा श्रेवाय एतत्सिमञ्जुद्ध्वेतनात्वेंद्रिणुक्के|निरक्षोनिश्चितनेरभरं प्रतिशा विन्दुः | अथ सोरभरं गतोभवति |
यदा श्रेवायं एतत्सिमञ्जुद्ध्वरमतरं कुरुतेः | अथ । तस्य भयं भवति |
तस्वेच भयं विदुषोमृ मन्वानस्य | तद्यथे श्लोकोंभवति |

शब्द non-existent we verily then in the beginning इथम this आत्मित was. तत्त थence we indeed सद इश इसexistence आत्मित was born. तद्व that स्वयं by Itself आत्मान Itself made तथात therefore तद्व that सुकृतम well-made इथम is called यद्य which one we verily तद्व that सुकृतम
well-made] (self-caused) स: he वे indeed रस: joy (lit. taste), अर्थ this रस joy हि पूर्व verily लग्ववा having attained आनन्दः blessed सवति becomes. क: who हि indeed अन्वयः would have lived क: who आप्यायः would have breathed यद्यः पूर्व: this झाकाः: sky (effulgent) आनन्दः: bliss न साधः would not have existed. पूर्व: this हि verily पूर्व alone आनन्दयाति bestows bliss. यद्योः when हि पूर्व indeed पूर्व: this पूर्वपि in this सवत्र: invisible आहत्येषे unembodied बविश्वे unpredicated आनलयते abodeless अन्तर्यं fearlessness प्रविष्टा: extistence (lit. basis or support) बिन्दुते attain अथ then स: he अन्तर्यं fearlessness गति: सवति obtains. यद्य when हि पूर्व: verily पूर्व: this पूर्वपि in this यदूः in the smallest degree अन्तर्यं difference कः ते makes. अथ then तस्य हिस: अर्थं fear सवति gets. तत् that हु and again पूर्व: verily अन्तर्यं unthinking (unwise) बिहः: of the knower सवत् तत् about that अर्थ: again पूर्व: this र्वीक: verse सवति is.

In the beginning was verily this non-existent. From [that was generated the] existent. That made Its self by Itsself. 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 It finds in that invisible, unembodied, unpre-
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 un-manifested 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 Its self, 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 Sruti 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 Atman—
Otherwise, the abstemious saint denying all the enjoy-
ments of the sense-pleasure could not have found this
perennial source of eternal bliss of life in Self-contem-
plation 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
dife is the attainment of this eternal joy of the Atman.
In the state of ignorance, man seeks it in the ephe-
meral senses and the sense-objects, but when wisdom
dawns through experience and bitter failures, 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,
dife 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 spectres 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 shortcomings; 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.

भीष्मास्माहतः पवते। भीषोदेति सूर्यः। भीषा-
स्माहक्रियान्येऽद्ध्वम्मृत्युर्धवतिर्पञ्चमेवति। सैपसूः
नान्नमस्य मृत्युमासा भवति। युवा स्यात्सायुयुवाःश्वाय-
यकः। आशिषो द्रष्ट्वो वल्लिङ्गः। तस्येः प्रथितैः सर्वे
विचार्यपुर्णस्याद। स एकोऽपातुष्य अनन्दः। ते ये शरते
मातुष्य अनन्दः। स एको मन्त्रायग्यन्धर्वाणामानन्दः।
श्रोत्रियस्य चाकामहत्तस्य। ते ये शरते मन्त्रायग्यन्धर्वाणामानन्दः।
स एको द्वंगन्धर्वाणामानन्दः। श्राण्नियस्य
चाकामहत्तस्य। ते ये शरते द्वंगन्धर्वाणामानन्दः।
स एकं पिट्रपाणं चिंतलोकलोकानामानन्दः। श्रोत्रियस्य
चाकामहत्तस्य। ते ये शरते पिट्रपाणं चिंतलोकलोकानामानन्दः।
स एकं आज्जानन्दः। श्रोत्रियस्य चाकामहत्तस्य। ते ये शरते
आज्जानन्दः। श्रोत्रियस्य चाकामहत्तस्य। ते ये शरते
कर्पणां द्वंगन्धर्वाणि। श्रोत्रियस्य चाकामहत्तस्य। ते ये शरते
कर्पणां द्वंगन्धर्वाणामानन्दः। स एकं इत्द्वयमन्तः।
श्रोत्रियस्य चाकामहत्तस्य।
ते ये शतमिन्द्रस्य ॥ स एको ब्रह्मपरानन्दः ॥ श्रोटियस्य चाकामहत्तस्य ॥ ते ये शतम ब्रह्मपरानन्दः ॥ स एकः पञ्चपरानन्दः ॥ श्रोतियस्य चाकामहत्तस्य ॥ ते ये शतम पञ्चपरानन्दः ॥ स एकः ब्रह्मण्य आङ्गन्दः ॥ श्रोतियस्य चाकामहत्तस्य ॥ स यस्तायं पुरुषे ॥ यस्तासाबादितः ॥ स एकः ॥ स ये परंतितः ॥ अस्मात्तोकालेल्यः ॥ एतमञ्जयमात्मानुपसंक्रामति ॥ एतं प्राणमयमात्मानुप-परसंक्रामति ॥ एतं मनोयमात्मानुपसंक्रामति ॥ एतं विज्ञानमयमात्मानुपसंक्रामति ॥ एतं मानन्दमयमात्मानु-परसंक्रामति ॥ तद्यथेष झोको भवति ॥

ब्रह्मात् from its भीषा fear वातः the wind पवते blows.
भीषा from fear सुधः the sun वदेति rises. ब्रह्मात् from its भीषा fear अभ्रि: the fire च and इन्नः Indra पञ्चम the fifth खलु: death भाविति runs (to their respective duties). सा that पृष्टि this आनन्दस्य of the Ananda सीमामासेन examination, reasoned conclusion मवति is. जुवा youthful स्वाद् if be साहुङ्ग्वा pious youth अभ्यायकः well-versed (in scriptures). अभिषिक्ष्य: full of hope, of sanguine temperament दृढ़िदः: resolute बलिदः: strong तस्मि his (for him) हृदय this सवः all उत्तिष्ठ the earth विच्चस् with wealth.
पूर्णः full स्वाद् if be. स: that एक: unit मानुष: human आनन्दः joy, bliss. तेव of that वे what शतं hundred मानुष आनन्दः human bliss स: that एक: one मत्तेय-
That one versed in the Vedas not smitten by desires.

\[ TA\text{ITRIYA-UPANISHAD.} \]


gāndharvas \text{bliss.} (सतृच)

so also) 

one \text{bliss.} ते \text{what शतं hundred मुद्यमय伽वर्षायाम् of the human gāndharvas भानन्दः bliss.}

स: ते \text{what शतं hundred देवन्यायाम् of the celestial gāndharvas भानन्दः bliss.}

स: \text{that एकः one विक्रोक्लोकानाम् of those भानन्दः bliss से \text{what शतं hundred विक्रोक्लोकानाम् पितृयां of the \text*pitr* whose भानन्दः bliss से \text{that एकः one भाजाजालां those born of भानन्दः bliss ते \text{what शतं hundred भाजाजालां देवन्याम् of the devas born of the celestial heaven भानन्दः bliss.}

स: \text{that एकः one कर्मङ्गां those exalted by their sacrificial deeds भानन्दः bliss ते \text{who कर्मङ्गा by sacrificial work देवायः godhood प्रपियति have attained.}

ते \text{what शतं hundred कर्मङ्गां देवायः of the devas exalted by work भानन्दः bliss.}

स: \text{that एकः one देवन्याम् of the gods भानन्दः bliss ते \text{what शतं hundred देवन्याम् of the gods भानन्दः bliss से \text{that एकः one इन्द्रस of India भानन्दः bliss.}

ते \text{what शतं hundred इन्द्रस of Indra भानन्दः bliss से \text{that एकः one ब्रह्मस्वते of Brihaspati भानन्दः bliss.}

ते \text{what शतं hundred ब्रह्मस्वते of Brihaspati भानन्दः bliss.} \text{एकः}
that one श्रान्नुः: of the lord of creatures, Brahma, श्रान्नुः: bliss ते ये what शतं hundred प्रजापति श्रान्नुः: bliss. स: एकः that one बहुः: of Brahma श्रान्नुः: bliss. स: he य: who च again, इत्य ् य his पुरुष: in man य: who च and ब्रह्मी in that आविष्कः in the सुन्दर: he एकः one स: he च: who वेंचित् konws thus दस्तात् from this लोकः world तेन having departed पुण्यत् this श्रान्नमयस् consisting of food श्रान्नस्य self उपसंकामाति attains. पूर्त्त: this श्रान्नमयस् consisting of Prana श्रान्नस्य self उपसंकामाति reaches, पूर्त्त: this मनोमयस्य consisting of manas श्रान्नस्य self उपसंकामाति goes to पूर्त्त: this विश्वमयस्य consisting of Buddhhi श्रान्नस्य self उपसंकामाति attains, पूर्त्त: this श्रान्नमयस्य consisting of ananda or joy श्रान्नस्य self उपसंकामाति reaches. तदपि about that also एपः the following रक्षक: verse सर्वंति 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 (Jnana) 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 pitris or the inhabitants of the third world known as pitri-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 Sattvik 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 Hiranyakarbhha 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 Hiranyakarbhha. 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 \textit{sumun bonun} is reached only when the soul attains unity with Brahman, so it would be better to take the word in its impersonal sense also.

\textit{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 \textit{Jnana} embodied in the Vedas and thereby who has got the highest illumination about the \textit{Atman} and also who has the virtue of \textit{Vairagya}, \textit{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 \textit{Brahma}, the \textit{Sruti} indicates the great superiority of such a sage to all other beings of the universe.

\textit{He who is in man, etc.}—\textit{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 (\textit{Savitri purusha}). \textit{cf.} Ishopanishad 16, Note.

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

\textbf{CHAPTER IX.}

\begin{verbatim}
| यतो वाचो निवर्तन्ते । अभाध्य मन्सा सह ।
| आनन्द ब्रह्मणो विद्वान् । न विभेदति कुतस्चनेति ।
| पुं च च वाच न तपति ।.. किमहं साधु नाकरवम् ।
\end{verbatim}
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 interlooming 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.

ṣaḥ naḥbrahmano 'naḥ saḥ naḥ saṁśyaḥ
karaṇāvahāṃ tejasviniṇaṇaḥ gotamastu ya vidhiṣṭāvahāṃ
āṁ śāntī: śāntī: śāntī: || hāriḥ: aham ||

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.

BhRGU: Bhrgu the son of Varuna, so the story goes father Varuna approached Brahman and taught him. (he) then said food. Prana the eyes, the ears mind, the speech (he) again to him speech.
from which इसानि these भूतानि beings जाप्यन्ते are born जातानि being born येन by which जीवनिः live प्रयम्निः having gone यत् which प्रभिसंविशालिः they enter तत् that चिन्तिज्ञासाः seek to know, question तत् that, अतः Brahman हृति thus. स: he तपः penance अवतन्त स्तं having performed स: he तपः penance तत्त्वा 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.

अर्थं ब्रह्मेति व्यजानात् | अभ्राददेव खलिमानिः
मूताति जायते | अभ्रेन जातानि जीवन्ति |
अत्र्म प्रथन्त्यभिसंविचारतीति | तद्विश्वाय |
पुनर्वर्जन वितर्युतससार | अवैक्षि महावो ब्रह्मेति |
तस्य होवाच |
तपसा श्रद्धा विजिज्ञासस्त्र | तथो ब्रह्मेति | स
tपोषतप्यत | स तपस्तप्ता |

(सः he) अर्थं food ब्रह्म Brahman. इति thus व्यजानात् understood (परस् for) अभ्राद from food हि परित verily इस्मानि all these सूताति beings जायते are born. प्रभेन by food जातानि being born जीवन्ति live. परसं into food प्रथन्ति having departed. प्रभिसंविचारि enter. तत् that विज्ञाय to know पुनः again एव indeed पितरस्
father Varuna approached. 

Sir Brahman should teach. I to him so it is reported said. with tapas (penance) of Brahman should ask. tapas Brahman thus. he tapas performed. tapas 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.

श्राणो भ्रम्ति व्यजानात् । श्राणाद्येव सत्विमानि
भूतानि जायन्ते । श्राणेन जातानि सुपरीति । श्राणं
प्रत्यत्त्वभिःसंविश्वान्तिति । तद्द्वाय । पुनरूप वर्षं पित
रसुपसंसार । अधीति भगचो भ्रम्ति । तं होवाच ।
\textbf{TAITTIRIYA-UPANISHAD.}

तपसा ब्रह्म विज्ञासस्य | तपो भ्राह्मेति | स तपोऽत्तप्यत | स तपस्तप्यः |

माथा: the Prana ब्रह्म ब्रह्मा इति thus भ्राह्मेति understood (यत: for) माथा from the Prana हि एव verily भ्राह्मे इति (indeclinable) इति these भ्राह्मेति beings जातने are born माथा by Prana जातने being born जीवन्ति live. माथा to the Prana प्रवर्ति having departed अभिसंविवानित्थित enter इति thus. ततेत that विज्ञाय to know शुद्ध: एव again चरुः to Varuna पितरस् the father उपस्तार approached. भवाव: Sir ब्रह्म ब्रह्मा अर्थोऽहि teach (me) तः to him श्वाच said तपसा with tapas ब्रह्म ब्रह्मा चित्वासस्य should enquire of तपसा tapas ब्रह्म ब्रह्मा स: he तपः tapas श्राव्यत performed स: he तपः tapas श्राव्यत 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.]

CHAPTER IV.

मनो ब्रह्मति व्यजानात् | मनसो श्रेयं क्षतिविपाकः
सूतानि जायन्ते | मनसा जातानि जीवन्ति | मनः


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 the
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 approa-
ches again his father to be taught about Brahman.

CHAPTER V.

विज्ञानं ब्रह्मेति न्यज्ञानात् | विज्ञानाद्येवं खलिव
भाॅणि भूताणि जायन्ते | विज्ञानेन जाताणि जीवन्ति |
विज्ञानं प्रणयन्यभिषेवविज्ञानिति | तद्विज्ञायः |
पुनरेव
वर्णं पितास्रससारं | अघोपि मगवं ब्रह्मेति |
तं
होवाच | तपसा ब्रह्म विज्ञानास्ति | तपो ब्रह्मेति |
स तपोऽत्तत्वम् | स तपस्तत्त्वम् |

विज्ञान Intelligence, ब्रह्म Brahman. हृतिः thus: विज्ञानात्
understood विज्ञानात् from the intelligence, etc.

He understood that intelligence is Brahma, 
(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 Alivahika 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.**

आनन्दो ब्रह्मति व्यजानात् । आनन्दार्तत्थेव 
खलिमानि भूतानि जायन्ते । आनन्देन जातानि 
जीवन्ति । आनन्दं प्रयत्नभिसंविश्वान्ति ।

आनन्द: bliss भ्रम प्रहमन इति thus व्यजानात् 
understood आनन्दादः 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 enter:

[Note:—Now through continued tapas and steady concentration of mind, Bhriigu 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 unconditioned Bliss.

Brahman getting itself reflected in the Mâyâ forms an image in it. This image in its microcosmic aspect is called Jiva and in its macrocosmic or col-
The effective aspect is called Iswara. This Jiva is the basis of ignorance or nescience, which by its Avarani Sakti hides the nature of Brahman from the Jiva and by its Vikshepa Sakti begins to produce the different modifications in the form of mind, senses and so forth. The Jiva 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 Jiva that is holding the image of Brahman in her bosom, is called the Karana sarira (causal body) or Anandamayakosha of the Jiva. That aspect of Brahman which stands in relation of witness (Sakshin) to the Jiva or his personality is called Pratyagatman or Jivasakshin.

In the causal state of the Jiva 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 intelligence in the nescience, and so in that causal body, the Jiva 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 Anandamayakośa.

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 Pratyagatman 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, Mâyâ is the Sakti or energy of Brahman, which undergoes actual modification in bringing forth the creation. So Brahman is really related with the creation in causal relationship, 'His intelligence aspect constituting its efficient cause and Mâyâ or energy aspect, furnishing the material. But Parinamavada has all the logical fallacies of Pantheism. So another school of philosophers headed by Sankaracharya postulated the second theory that is Vivartavada, the theory of superimposition. According to this school, Mâyâ 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-existence 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 Maya with all its products,—the Jiva 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 Jiva 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, untrammed and unchanged and unaffected, by any such visions of the bound Jiva 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 Aptyakama.

सत्या भागवती वास्याणी विद्या | परमे व्योमन्यतिथिष्ठिताः।
स य एवं बेद भतितिष्ठति | अभिवानन्दादो भवति।
महान्यायि भजया, परम्यनिर्भवस्यनं | महान्येवा।

Sah that pura this भागवती बालियां of Bhrigu and Varuna, wisdom knowledge parame Supreme व्योमन् sky (space) धातिशिता is established स य एव: he who पूर्व thus. बेद knows धातिष्ठति is established अभिवान possessing food अभिवान: eater of food भवति becomes महान् great भजया with progeny पुरुष: with cattle महावर्षेण by spiritual lustre महान् great कोयला by fame.

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, Ghittakasha,
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.**

अष्टं न निन्दादः । तद्वहत्सः । प्राणो वा
अष्टमः । प्राणे शरीरमचादनः । प्राणे शरीरे । प्रतिष्ठितः ।
शरीरे प्राणः प्रतिष्ठितः । तद्वहत्सः प्रतिष्ठितः । स
य पद्ममचादने प्रतिष्ठितं ब्रम्ह प्रतिष्ठितं । अर्थवाचायः
भवति । महाभवति प्रजया पशुभिभज्ज्वलयाचसेन ।
महान्‌कीर्ति ॥

Man food न not निन्दाद speak ill of तदेद catapult that चतुर्
vow प्राणः Prana वा verily चतुर् food शरीरमः the body
चतुर्म्‌ eater of food प्राणः in Prana शरीरमः body
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 Brahmanana.

Prana is food.—Prana in its microcosmic aspect is the vital energy which sustains the body, but in its macrocosmic aspect 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.

अच्छे न परिचशीत् | तद् प्रत्सृध्दि | आपो वा अब्धृ | ज्योतिरिभ्रादयु | अप्सु ज्योति: प्रतिश्चितस: | ज्योतिरिभ्रापूर्ण: प्रतिश्चिता: | तदेत्तदः प्रतिश्चितस: | स य एतदःकर्मचे
ब्रह्माण्डः नेद्र प्रतिष्ठितम्। अभवानामादृ भवति। महान्
भवति प्रज्ञाय पशुभिर्भः सत्वर्चसेन। महान् कीर्त्या।}

ब्रह्मण् फूड न not परिवर्त्तित should reject तद तद वा वो
ब्रह्मण् फूड ब्रह्मण् food ब्रह्मण् fire (heat) ब्रह्मण् consumer of food, प्रातः in water
प्रातः light प्रतिष्ठितम् rests. ग्योतिष्व in light भापः
वाट भापः water प्रतिष्ठिताः: is based तद् so पद्धति this ब्रह्मण् food.
ब्राह्मण् in food प्रतिष्ठितम् is established सः: he यः who पद्धति
this ब्रह्मण् food ब्राह्मण् in food प्रतिष्ठितम् is established, etc.

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 digest-
ed by the heat of the stomach, so water is called here
food and fire, i.e. the heat of the stomach, the consu-
mer 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 ज्योति, i.e., heat and light that
help the growth of human body by the assimilation of
food; so ज्योति 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.

अत्र वहुः कुर्वत । तद्वरतमु । पृथिवी वा अजयु ।
आकाशोऽभादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे
पृथिवी प्रतिष्ठिता । तदेतद्द्रव्यमेव प्रतिष्ठितमु । स य
एतद्द्रव्यमेव प्रतिष्ठितमु वेदः प्रतिष्ठितर्म । अस्वानन्दादेव
भवति । महान् भवति । अजया पञ्चुमि त्रेष्यवर्चसेन ।
महान् कैत्याः ।

Chandra food बहुः much कुर्वत make. तहः that ब्रतस्मृ
vow, पृथिवी the earth ब्रह्म food भ्राकाशः the sky or the ether भ्राकाशः consumer of food पृथिव्यामाकाशः on earth भ्राकाशः ether प्रतिष्ठितः rests. भ्राकाशः in the ether पृथिवी the earth प्रतिष्ठिता is established तद् so यत् this ब्रह्म 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.

त कंचन वसतै भल्याचशीत् | तद्वरतम् |
तस्माथया कथा च विभया वहं भासुयात् | अराध्यस्या
अत्ममित्याचशेते | एतहृ भृत्तोत्स्मश्राद्यम् | भृत्तोत्स्मा
абхрахьте | एतेऽ भग्यतौऽन्न्षः राद्रस | भग्यतॉष्ट्स्मा
अभ्राह्यते | एतेऽ अन्ततॉष्ट्नः राद्रस | अन्ततॉष्ट्स्मा
अभ्रस् राह्यते | य एवं बेदः |

काणन any one वस्त्रैः from the house न प्रस्मारण​ीत should not be turned away. तद् that भवः vow.
वस्त्राणः therefore तथा क्षया by whatever विशेषा means वहूः much चरसम् food भ्रानुपाद गाते अस्त्रे for him 
वराहिनि prepared, well-cooked चरसम् food (तत्सिसिः is) इति 
thus भाषयते (they) say पुत्रः this चरसम् food वै वर्तिया 
शुक्लतः: in the best manner. राद्रस् given अस्त्रा to him 
चरसम् food शुक्लतः: in the best manner राह्यते given 
पुत्रः this चरसम् food वै वर्तिया मध्यतः: in the medium 
मानतप्तः prepared अस्त्रैः for him चरसम् food मध्यतः: 
in the medium way राह्यते given पुत्रः this चरसम् food 
मन्त्वतः: in the low manner राद्रस् is prepared अस्त्रैः for 
स्वाभासम् food मन्त्वतः: in the lowest way राह्यते is given. 
व: he who एवम् thus बेदः knows.

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 medi-
um manner, to him food is given also in the 
middle 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 debared 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 *shistachara* (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.]

श्रेष्ठ हृदी वाचि | योगक्षेम हृदि प्राणापानयो: |
कमौँति हृद्योऽऽ | गतिरिति पादयोऽऽ | विष्ठककेरिति
पायोऽऽ | हृतिः मातृषी: समाज्ञा: |

शेषः: Preservation हृदिः thus वाचि in speech योगक्षेमः.
(योगः + शेषः:) acquisition and preservation हृदिः thus प्राणापानयोः: in the Prana and the Apana कर्म activity हृदिः thus हस्तयोऽऽ in the two hands. गति: movement पादयोऽऽ: in the two feet विष्ठकके evacuation पायोऽऽ in the- anus हृतिः so far मातृषीः: human समाज्ञा: 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 दैवीः। तृसितिरिति वृष्टि। बलमिति विषुवि।

यशः इति पशुः। ज्योतिरिति नस्त्रेषु। महातिरिति

मृत्तमानं इत्युपस्ये। सर्ववित्यायाकाशे॥

तत्त्वतिष्ठत्युपासीत। प्रतिष्ठावान् भवति। तन्महो

इत्युपासीत। महान् भवति। तन्मह इत्युपासीत।

मानवान् भवति। तन्मह इत्युपासीत। नम्यन्ते स्मृ

कामाः। तद्ध्रेष्ठात्युपासीत। भ्रूपान् भवति।

तद्ध्रुव्या: परंर्म इत्युपासीत। धर्मं चित्तन्ते द्विपन्तः

सपना॥ परि यें प्रिया भ्रातृच्या॥

 طبيعي: next दैवी: in reference to the celestial वृष्टि: satisfaction इति thus वृष्टि in the rain. बलमिति इति thus विषुवि in the lightning यशः इति thus पशुः, in cattle ज्योतिरिति: light इति thus नस्त्रेषु: in the stars

अतिरिति: procreation अस्त्रत्र सम्बन्धी: immortality भानन्दः: joy:

इति thus ज्याकाशे: in the sky.

तत्रूऽन्ति प्रतिष्ठा support इति thus इति इत्युपासीत meditate

प्रतिष्ठावान्: endowed with support भवति: becomes तत्रूऽ

that मह ग्रेत इति thus इति इत्युपासीत meditate महान्
greatness नवति becomes तत् that भून mind ह्वति thus उपालीत meditate सानवान् endowed with mental vigour नवति becomes. तत् that नमः obeisance ह्वति thus उपालीत meditate वन्यते will do obeisance ब्रह्म unto him कामः all objects of desire तत् that ब्रह्म Supreme Lord ह्वति thus उपालीत meditate ब्रह्मान् endowed with supremacy नवति becomes. तत् that ब्रह्म of Brahmans परिमाण: destructive aspect ह्वति thus उपालीत meditate पवेश around जीवन्ते will die द्विबन्धते haters सप्त्र: enemies परि around ये those ब्रह्मिया: not dear ज्ञातुष्या: 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 चित्रायु पुरोधेऽत् यत्रवासावार्दित्ये। स एकः।
स ये परंवित। अस्मान्दोकाक्शेल। एतमचन्द्रम्-
मातमानुपस्त्रक्मम्। पुरं मायमयात्मानुपस्त्रक्मम्।
पुरं मनोमयात्मानुपस्त्रक्मम्। पुरं विज्ञानमय-
मातमानुपस्त्रक्मम्। पुरं मायमयात्मानुपस्त्रक्मम्।
इमण्डोकानकामाची कामस्यज्वरसंचरन्। एतस्मात
गायनास्ते।

स: he व: who च: again पर्यं this पुरोधेऽ: in man वः
who च: and भास्तै: in that भाषिये: in the sun। स: he
एकः: one स: he ये: who परंवितः knows thus अस्मान्
from this बोकादः world मेल: having departed एतस्मः
this चक्रमयम् consisting of food भास्तस्मान् self
उपस्त्रक्मम् having attained पुरं this मायामयम् consisting
of Prana भास्तस्मान् self उपस्त्रक्मम् having reached पुरं
this मनोमयम् consisting of manas भास्तस्मान् self
उपस्त्रक्मम् having attained पुरं this विज्ञानमयम् consisting
of Buddhi भास्तस्मान् self उपस्त्रक्मम् 'having attained'
purं this मायामयम् consisting of ananda or joy-
भास्तस्मान् self उपस्त्रक्मम् having reached इसान्: this
बोकादः these worlds कामकाली enjoying food according
to his desires कामस्य: assuming forms according to
his wishes नुस्सुस्य: traversing पुरं: this साम the साम
song गायन्: singing भास्ते: 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 (Samatva); 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.]
objects. श्रेष्ठता: to gods पूर्व prior; (senior) अम्लतत्व of the immortality नामाच (नामि) the centre, the ओ: who सा me दृश्यति gives स: he इदेः thus verily क्षर: saves भाह अद्वस्त् food अद्वस्त् food अद्वस्त् eater चाँगे eat. भाह विवेष all सुव्यस्त creation सभ्याचार destroy सुव्यस्त: the solar (Golden) स्योतात: radiance व: who पूर्व thus वेद knows हितi so far स्पष्टिष्टव: 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 Hiranyakarbhaka._

_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._

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शं नो भिन्न: शं चहुः | शं नो भवत्वर्यमः | शं नै इन्द्रो प्रहस्तति: | शं नै विस्रुहस्तकमः | नमो ब्रह्मणे | नमस्ते वायो | त्वमेव प्रत्यःं व्रजसि ।
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Om Peace! Peace! Peace!

THE END OF THE TAITTIRIYA UPANISHAD.

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