

3

BRAHMANANDA VALLI

The second chapter of Taittiriya Upanishad, called Brahmananda Valli, focuses like other ancient Upanishads on the theme of Atman (self, soul). It asserts that "Atman exists", it is Brahman, and realizing it is the highest, empowering, liberating knowledge. The Ananda Valli asserts that knowing one's self is the path to freedom from all concerns, fears and to a positive state of blissful living.



After studying this lesson, you will be able to:

- recite Brahmananda Valli of Taittiriy Upanishad, and
- know the meaning of Brahmananda valli.



3.1 BRAHMANANDA VALLI

ॐ स॒ह नांववतु । स॒ह नौं भुनक्तु । स॒ह वी॒र्यं करवावहै । ते॒ज॒स्विना॒वधींतमस्तु मा विंद्विषा॒वहैं । ॐ शान्ति॒ः शान्तिः शान्तिः ॥

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

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

ॐ ब्रह्मविदांप्नोति परम्ं । तदेषाऽभुंक्ता । सृत्यं ज्ञानमंनुन्तं ब्रह्मं । यो वैंद् निहिंतुं गुहांयां पर्टमे व्योंमन् । सौंऽश्रुते सर्वान् कामांन्सह । ब्रह्मंणा विपश्चितेतिं ॥ तस्माद्वा एतस्मांदात्मनं आकाृशः सम्भूंतः । आका॒शाद्वायुः । वाय्ओर्रग्निः । अग्नेरापंः । अद्भ्वाः पृंथिवी । पृथिव्या ओषंधयः । ओषंधीभ्योन्नम्ं । अन्नात्पुरुंषः । स वा एष पुरुषोऽन्नंरसमयः। तस्येदंमेव शिरः । अयं दक्षिंणः पक्षः । अयमुत्तंरः पक्षः । अयमात्मां । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोंको भुवति ॥ १॥

इति प्रथमोऽनुवाकः ॥

aum brahmavidapnoti param.h. tadesha.abhyukta. satyam j~nanamanantam brahma . yo veda nihitam guhayam parame vyoman.h . so.ashnute sarvan.h kaman saha . brahmana vipashchiteti .. tasmadva etasmadatmana akashah sambhutah . akashadvayuh . vayoragnih . agnerapah . ad.hbhyah prithivi . prithivya oshadhayah . oshadhibhyo.annam.h . annatpurushah . sa va esha purusho.annnarasamayah . tasyedameva shirah . ayam daxinah paxah . ayamuttarah paxah . ayamatma . idam puchcham pratishtha . tadapyesha shloko bhavati .. 1..

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

अन्नाद्वै प्रजाः प्रजायंन्ते । याः काश्चं पृथिवीःश्रिताः । अथो अन्नेंनैव जींवन्ति । अथैंनदपिं यन्त्यन्ततः । अन्नःहि भूतानां ज्येष्ठम्ं । तस्मांत् सर्वोष॒धमुंच्यते । सर्वे वे तेऽन्नंमाप्नुवन्ति । येऽन्नं ब्रह्मोपासंते । अन्नःहि भूतानां ज्येष्ठम्ं । तस्मांत् सर्वौष॒धमुंच्यते । अन्नाद्ं भूतानि॒ जायंन्ते ।



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जाता॒न्यन्नेंन वर्धन्ते । अद्यतेऽत्ति चं भूता॒नि । तस्मादन्नं तदुच्यंत इ॒ति । तस्माद्वा एतस्मादन्नंरस॒मयात् । अन्योऽन्तर आत्मां प्राण॒मयः । तेनैंष पूूर्णः। स वा एष पुरुषविंध एव । तस्य पुरुषवि॒धताम् । अन्वयं पुरुष॒विधः । तस्य प्राणं एव॒ शिरः । व्यानो दक्षिंणः प॒क्षः । अपान उत्तंरः प॒क्षः । आकांश आ॒त्मा । पृथिवी पुच्छं प्रति॒ष्ठा । तदप्येष श्लोंको भ॒वति ॥ १॥

इति द्वितीयोऽनुवाकः ॥

annadvai prajah prajayante . yah kashcha prithivi{\m+} shritah . atho annenaiva jivanti . athainadapi yantyantatah. anna{\m+} hi bhutanam jyeshtham.h . tasmat.h sarvaushadhamuchyate . sarvam vai te.annamapnuvanti. ye.annam brahmopasate . anna{\m+} hi bhutanam jyeshtham.h . tasmat.h sarvaushadhamuchyate . annad.h bhutani jayante . jatanyannena vardhante . adyate.atti cha bhutani . tasmadannam taduchyata iti . tasmadva etasmadannarasamayat.h . anyo.antara atma pranamayah. tenaisha purnah . sa va esha purushavidha eva . tasya purushavidhatam.h . anvayam purushavidhah . tasya prana eva shirah . vyano daxinah paxah . apana uttarah paxah . akasha atma . prithivi puchcham pratishtha . tadapyesha shloko bhavati .. 1..

"From food, verily, are produced all creatures—whatsoever dwell on earth. By food alone, furthermore, do they live and to food, in the end, do they return; for food alone is the eldest of

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

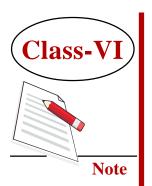
Verily, different from this, which consists of the essence of food, but within it, is another self, which consists of the vital breath. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Prana, indeed, is its head; vyana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

प्राणं देवा अनु प्राणंन्ति । मनुष्याः प्रश्वंश्च ये । प्राणो हि भूतानाम्आयुंः । तस्मात् सर्वायुषमुंच्यते । सर्वमेव त आयुंर्यन्ति । ये प्राणं ब्रह्मोपासंते । प्राणो हि भूतांनामायुः । तस्मात् सर्वायुषमुच्यंत इति । तस्यैष एव शारींर आत्मा । यंः पूर्वस्य । तस्माद्रा एतस्मांत् प्राण्मयात् । अन्योऽन्तर आत्मां मनोमयः । तेनैंष पूर्णः । स वा एष पुरुषविंध एव । तस्य पुरुषविधताम्। अन्वयं पुरुषविधः । तस्य यजुंरेव शिरः । ऋग्दक्षिंणः पक्षः । सामोत्तंरः पुक्षः । आदेंश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोंको भवति ॥ १॥

इति तृतीयोऽनुवाकः ॥

Veda - C level





pranam deva anu prananti . manushyah pashavashcha ye . prano hi bhutanamayuh . tasmat.h sarvayushamuchyate . sarvameva ta ayuryanti . ye pranam brahmopasate . prano hi bhutanamayuh . tasmat.h sarvayushamuchyata iti . tasyaisha eva sharira atma . yah purvasya . tasmadva etasmat.h pranamayat.h . anyo.antara atma manomayah . tenaisha purnah . sa va esha purushavidha eva . tasya purushavidhatam.h . anvayam purushavidhah . tasya yajureva shirah . rigdaxinah paxah . samottarah paxah . adesha atma . atharva~ngirasah puchcham pratishtha . tadapyesha shloko bhavati .. 1..

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

This sheath of the Prana is the embodied soul of the former. Verily, different from this sheath, which consists of the essence of the prana, but within it, is another self, which consists of the mind. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. The Yajur Veda is its head, the Rig Veda is its right wing, the Sama Veda is its left wing, the teaching is its trunk, the hymns of Atharva and Angiras are its tail, its support. यतो वाचो निवंर्तन्ते । अप्रांप्य मनंसा सह । आनन्दं ब्रह्मंणो विद्वान् । न बिभेति कदांचनेति । तस्यैष एव शारींर आत्मा । यंः पूर्वस्य । तस्माद्वा एतस्मांन्मनोमयात् । अन्योऽन्तर आत्मा विंज्ञानमयः । तेनैंष पूर्णः । स वा एष पुरुषविंध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रंद्धैव शिरः । ऋतं दक्षिंणः पुक्षः । सत्यमुत्तंरः पुक्षः । योंग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोंको भुवति ॥ ९॥

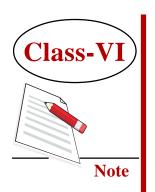
इति चतुर्थोऽनुवाकः ॥

yato vacho nivartante . aprapya manasa saha . anandam brahmano vidvan.h . na bibheti kadachaneti . tasyaisha eva sharira atma . yah purvasya . tasmadva etasmanmanomayat.h . anyo.antara atma vij~nanamayah. tenaisha purnah . sa va esha purushavidha eva . tasya purushavidhatam.h . anvayam purushavidhah . tasya shraddhaiva shirah . ritam daxinah paxah . satyamuttarah paxah . yoga atma . mahah puchcham pratishtha . tadapyesha shloko bhavati .. 1..

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

This sheath of the mind is the embodied soul of the former. Verily, the different from this sheath, which consists of the essence of the mind, but within it, is another self, which consists of the intellect. By this the former is filled. This too has the





shape of a man. Like the human shape of the former is the human shape of the latter. Faith is it head, what is right is its right wing, what is truth is its left wing, absorption is its trunk, Mahat is its tail, its support.

वि॒ज्ञानं य॒ज्ञं त॑नुते । कर्माणि तनु॒तेऽपिं च । वि॒ज्ञानं दे॒वाः सर्वे । ब्रह्म ज्येष्टमुपा॑सते । वि॒ज्ञान॒ं ब्रह्म चेद्वेद॑ । तस्मा॒चेन्न प्रमाद्यति । श॒रीर॑ पाप्म॑नो हि॒त्वा । सर्वान्कामान् समश्रु॑त ड़॒ति । तस्यैष एव शारी॑र आ॒त्मा । य॑ः पूर्व॒स्य । तस्माद्वा एतस्माद्वि॑ज्ञान॒मयात् । अन्योऽन्तर आत्मा॑ऽऽनन्द॒मयः । तेनै॑ष पूर्णः । स वा एष पुरुषविंध एव । तस्य पुरुषवि॒धताम् । अन्वय॑ पुरुषे॒विधः । तस्य प्रिय॑मेव॒ शिरः । मोदो दक्षि॑णः प॒क्षः । प्रमोद उत्त॑रः पुक्षः । आन॑न्द आ॒त्मा । ब्रह्म पुच्छं॑ प्रति॒ष्ठा । तदप्येष श्लो॑को भ॒वति ॥ १॥

इति पञ्चमोऽनुवाकः ॥

vij~nanam yaj~nam tanute . karmani tanute.api cha . vij~nanam devah sarve . brahma jyeshthamupasate . vij~nanam brahma chedveda.tasmachchenna pramadyati. sharire papmano hitva . sarvankamansamashnuta iti . tasyaisha eva sharira atma . yah purvasya . tasmadva etasmadvij~nanamayat . h . anyo . antara atma.a.anandamayah . tenaisha purnah . sa va esha purushavidha eva . tasya purushavidhatam.h . anvayam purushavidhah . tasya priyameva shirah . modo daxinah paxah . pramoda uttarah paxah . ananda atma . brahma puchcham pratishtha . tadapyesha shloko bhavati .. 1..

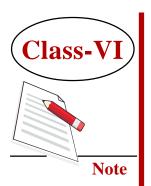
The intellect accomplishes the sacrifice; it also accomplishes all actions. All the gods worship the intellect, who is the eldest, as Brahman." "If a man knows the intellect as Brahman and if he does not swerve from it, he leaves behind in the body all evils and attains all his desires.

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

असंन्नेव सं भवति । असुद्भहोति वेद चेत् । अस्ति ब्रह्मेतिं चेद्वेद । सन्तमेनं ततो विंदुरिति । तस्यैष एव शारींर आत्मा । यंः पूर्वस्य । अथातोंऽनुप्रश्नाः । उताविद्वान॒मुं लोकं प्रेत्यं । कश्चन र्गच्छती३ 3 । आहों विद्वान॒मुं लोकं प्रेत्यं । कश्चित्समंश्रुता३ 3 । सोंऽकामयत । बहुस्यां प्रजांयेयेतिं । स तपोंऽतप्यत । स तपंस्तृप्त्वा । इृद्द्स्सर्वमसृजत । यदिदं किञ्च । तत्सृष्ट्वा । तदेवानुप्राविंशत् । तदंनु प्रविश्यं । सद्य त्यचांभवत् । निरुक्तं चानिरुक्तं च । निलयंनं चानिंलयनं च । विज्ञानं चाविंज्ञानं च । सत्यं चानृतं च संत्यम॒भवत् । यदिंदं किञ्च । तत्सत्यमिंत्याच॒क्षते । तदप्येष श्लोंको भ्वति ॥ ९॥

इति षष्ठोऽनुवाकः ॥

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

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

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

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

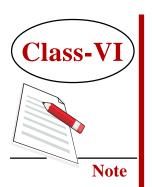
became both the manifested and the unmanifested, both the defined and undefined, both the supported and unsupported, both the intelligent and the non— intelligent, both the real and the unreal. The Satya (the True) became all this: whatever there is. Therefore (the wise) call It (Brahman) the True. On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

असद्वा इ्दमग्रं आसीत् । ततो वै सर्दजायत । तदात्मान स्वयंमकुरुत । तस्मात्तत्सुकृतमुच्यंत इति । यद्वैं तत् सुकृतम् । रंसो वै सः । रसะह्येवायं लब्ध्वाऽऽनंन्दी भवति । को ह्येवान्यांत्कः प्राण्यात् । यदेष आकाश आनंन्दो न स्यात् । एष ह्येवाऽऽनंन्दयाति । यदा ह्येंवैष् एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गंतो भवति । यदा ह्येंवैष्ट एतस्मिन्नुदरमन्तंरं कुरुते । अथ तस्य भंयं भवति । तत्वेव भयं विदुषोऽमंन्वान्स्य । तदप्येष श्लोंको भवति ॥ ९॥ इति सप्तमोऽनुवाकः ॥

asadva idamagra asit.h . tato vai sadajayata . tadatmana{\m+} svayamakuruta .

tasmattatsukritamuchyata iti . yadvai tat.h sukritam.h . raso vai sah . rasa{\m+} hyevayam labdhva.a.anandi bhavati . ko hyevanyatkah pranyat.h . yadesha akasha anando na syat.h . esha hyeva.a.anandayati . yada hyevaisha etasminnadrishye.anatmye.anirukte.anilayane.abhayam medskip pratishtham vindate . atha so.abhayam gato bhavati . yada hyevaisha etasminnudaramantaram kurute.





atha tasya bhayam bhavati . tatveva bhayam vidusho.amanvanasya.tadapyesha shloko bhavati..1.

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

भीषाऽस्माद्वातेः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निंश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति । सैषाऽऽनन्दस्य मीमा्॑सा भवति । युवा स्यात्साधुयुंवाऽध्यायकः । आशिष्ठो दढिष्ठों बल्रिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्यं पूर्णा स्यात् । स एको मानुषं आनुन्दः । ते ये शतं मानुषां आनुन्दाः ॥ १॥

स एको मनुष्यगन्धर्वाणांमानुन्दः । श्रोत्रियस्य चाकामंहत॒स्य । ते ये शतं मनुष्यगन्धर्वाणांमानुन्दाः । स एको देवगन्धर्वाणांमानुन्दः । श्रोत्रियस्य चाकामंहत॒स्य । ते ये शतं देवगन्धर्वाणांमानुन्दाः । स एकः पितृणां चिरलोकलोकानांमानुन्दः । श्रोत्रियस्य चाकामंहत॒स्य । ते ये शतं पितृणां चिरलोकलोकानांमानुन्दाः । स एक आजानजानां देवानांमानुन्दः ॥ २॥

श्रोत्रियस्य चाकामंहत॒स्य । ते ये शतं आजानजानां देवानांमान॒न्दाः । स एकः कर्मदेवानां देवानांमान॒न्दः। ये कर्मणा देवानंपिय॒न्ति । श्रोत्रियस्य चाकामंहत॒स्य । ते ये शतं कर्मदेवानां देवानांमान॒न्दाः । स एको देवानांमान॒न्दः । श्रोत्रियस्य चाकामंहत॒स्य । ते ये शतं देवानांमान॒न्दाः । स एक इन्द्रंस्याऽऽन॒न्दः ॥ ३॥

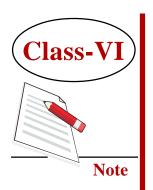
श्रोत्रियस्य चाकामंहत॒स्य । ते ये शतमिन्द्रंस्याऽऽन॒न्दाः । स एको बृहस्पतेंरान॒न्दः । श्रोत्रियस्य चाकामंहत॒स्य । ते ये शतं बृहस्पतेंरान॒न्दाः। स एकः प्रजापतेंरान॒न्दः । श्रोत्रियस्य चाकामंहत॒स्य । ते ये शतं प्रजापतेंरान॒न्दाः । स एको ब्रह्मणं आन॒न्दः । श्रोत्रियस्य चाकामंहत॒स्य ॥ ४॥

स यश्चांयं पुरुषे । यश्चासांवादि्त्ये । स एकंः । स यं एवंवित् । अस्माल्लोंकात्प्रेत्य । एतमन्नमयमात्मानमुपंसङ्क्रामति । एतं प्राणमयमात्मानमुपंसङ्क्रामति । एतं मनोमयमात्मानमुपंसङ्क्रामति । एतं विज्ञानमयमात्मानमुपंसङ्क्रामति । एतमानन्दमयमात्मानमुपंसङ्क्रामति । तदप्येष श्लोकों भुवति ॥ ५॥

इत्यष्टमोऽनुवाकः ॥

Bhisha.asmadvatah pavate . bhishodeti suryah . bhisha.asmadagnishchendrashcha . mrityurdhavati





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

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

shrotriyasya chakamahatasya . te ye shatam ajanajanam devanamanandah . sa ekah karmadevanam devanamanandah . ye karmana devanapiyanti . shrotriyasya chakamahatasya . te ye shatam karmadevanam devanamanandah sa eko devanamanandah . shrotriyasya chakamahatasya . te ye shatam devanamanandah. sa eka indrasya.a.anandah.. 3.. chakamahatasya shrotriyasya te ve shatamindrasya.a.anandah.sa eko brihaspateranandah. shrotriyasya chakamahatasya . te ye shatam brihaspateranandah . sa ekah prajapateranandah . shrotriyasya chakamahatasya . te ye shatam prajapateranandah . sa eko brahmana anandah . shrotriyasya chakamahatasya .. 4..

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

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

Now this is an inquiry regarding the Bliss.

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

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

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





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

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

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

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

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

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

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

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

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

यतो वाचो निवंर्तन्ते । अप्रांप्य मनंसा सह । आनन्दं ब्रह्मंणो बि्द्वान् । न बिभेति कुतंश्चनेति । एतะ्ह वावं न तपति । किमहะ्साधुं नाकरवम् । किमहं पापमकर्त्त्वमिति । स य एवं विद्वानेते आत्मांन स्पृणुते । उभे ह्येंवैष् एते आत्मांन स्पृणुते । य एवं वेदं । इत्युंपनिषंत् ॥ १॥

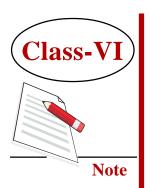
इति नवमोऽनुवाकः ॥

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॥ इति ब्रह्मानन्दवल्ली समाप्ता ॥
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yato vacho nivartante . aprapya manasa saha . anandam brahmano vidvan.h . na bibheti kutashchaneti . eta{\m+} ha vava na tapati . kimaha{\m+} sadhu nakaravam.h . kimaham papamakaravamiti . sa ya evam vidvanete atmana{\m+} sprinute . ubhe hyevaisha ete atmana{\m+} sprinute . ya evam veda. ityupanishat.h .. 1..

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





indeed he cherishes both these as Atman. Such, indeed, is the Upanishad, the secret knowledge of Brahman.

Activities

• Practice the Mantras of Brahmananda Valli

INTEXT QUESTION 3.1

रिक्तस्थानानि पूरयत-

- 1. यो वेंदु निहिंतुं परमे व्योंमन् ।
- 2. अथोे अन्नेंनैव ।
- 3. अन्योऽन्तर प्राण॒मयः ।
- 4. हि भूतांनामायुः ।
- ब्रह्मणो विद्वान् ।
- समश्रुंत इ्ति ।
- 7. सत्यं च संत्यम्भवत् ।
- 8. यदेष आनंन्दो न स्यात् ।
- 9. स एकः चिरलोकलोकानांमानुन्दः ।
- 10. स एकः देवानांमानुन्दः ।



- Recitation of these mantras.
- Meaning of Brahmanand valli.

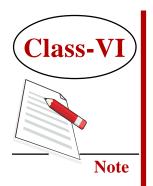
Reference Book:

- (i) Taiffiriya Upanishad (Original test)
- (ii) Taittiriya Upanishad, translation and breif explaination by T.N. Sethinadhavan Published on 27th Oct 2011



1. Write the summery of Brahmanand valli.





ANSWERS TO INTEXT QUESTIONS

- 3.1
- 1. गुहांयां
- 2. जींवन्ति
- 3. आत्मा
- 4. प्राणो
- 5. आनन्दं
- 6. सर्वान्कामान्
- 7. चानृतं
- 8. आकाश
- 9. पितृणां
- 10. कर्मदेवानां