CHAPTER - III

Philosophical Aspect of the Taittirīya Upaniṣad

The Taittirīya Upaniṣad is the oldest and most important Upaniṣad which enriches the Vedānta philosophy. The concluding portions of the Vedas are called the Upaniṣads. They are described as Vedānta for two reasons. They are the concluding portions of the Vedas and are also the quintessence of the philosophy of the Vedas. The one central theme underlying all the Upaniṣads is that the Brahman and the Ātman are identical. In Ātman resides the nature of Brahman. This is the cardinal doctrine of the Taittirīya Upaniṣad. Brahman and Ātman deal with the objective and subjective aspects of life. He who knows Brahman attains the Supreme (Highest). The Universal Self and individual Self are essentially the same. He who has realized this is called a brahmavid or ātmajña. This key sentence reveals with aphoristic brevity the main theme of Vedānta. Sayāṇacārya in his commentary on the Taittirīya Āraṇyaka remarks that this is the gist or essence of all Upaniṣads. Brahmaśākṣatkāra or Brahman realization is mukti or emancipation. Which is well explained in this Upaniṣad. This Upaniṣad also majestically declares that Brahman is rasa or eternal Bliss. This Brahman is the goal. And the teacher intends to bring his worthy disciple to that state step by step. Body, mind, intellect and spirit

1. vedānto nāma upaniṣatpramanāṇam, /M. Hiriyanna(ed.), Vedāntaśāra, p. 1
2. brahmavidāpaṇotiparam /T.U., 2.1
3. adau kṛṣṇopaniṣatsāram saṁgrahaṇa sūtrayati om brahmavidāpaṇoti paramiti /T.A. 8.1
constitute a human being. The *Taittirīya Upaniṣad* lays emphasis on their simultaneous and harmonious development. As a social being along with spiritual development or Self realization, man has to discharge social duties and to maintain social peace. The teacher has always encouraged his pupil to preserve and spread its rich cultural heritage.

All the Indian Philosophical systems exhibit a twofold unity of outlook: ‘spiritual unity’ the common Philosophical ideal of *mokṣa* and the second is the moral unity. P. Nagaraja Rao⁴ observes, “Intellectual study and reasoning must be accompanied by moral excellence and ethical virtues. There must be moral discipline before enlightenment. No spiritual realization is possible without a moral *sādhanā* (discipline).”

In the *Taittirīya Upaniṣad* the twofold unity of outlook is highlighted. The *Taittirīya Upaniṣad* declares a classic exhortation of moral excellence in the 9th and 11th anuvāks of the *Śikṣā vallī*.

In the second chapter (*Brahmānanda vallī*) *Brahmavidyā* has been discussed. The First chapter (*Sāṁhitā Upaniṣad*) is the external means and the Third chapter (*Bṛghu Vāllī*) is the internal means of the realization of Brahman.⁵

The Upaniṣads give most venerable position to Brahman, the Supreme Being. Reaching the Brahman or attaining emancipation is the ultimate goal.

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⁴ P. Nagaraja Rao, *Introduction to Vedanta*, p. 36

⁵ dvitiyanuvāke brahmavidyā nirūpita, aśha ṛṣiyanuvāke tatsādhanāni nirūpyante yadyapi sāṁhityupaniṣadi vahirangasādhanāni karmānyupāsanāni cābhhihitāni tathāpivicārarūpamantarangasādhanām noktarīti tadatrabhidhiyate / Śaṅkara. on T.A., 9.1
Like other Upanisads, the subject-matter of the *Taittirīya Upaniṣad* is the Brahman, the ultimate Reality, and Ātman, the individual Self. The ‘Peace invocation’, i.e., the *sāntimantra* of Ṣaṅkśa and other Upaniṣads belonging to the *Sukla Yajurveda* declares.

That Brahman is full, this Universe is full. The full proceeds from the full. The full remains the same, even after the full has come out of the full.\(^6\) This is the nature of Brahman and it is also the nature of Jīvātman. There can be no qualitative difference between the two. If they differ in quality then surely Ātman can never know the Brahman. Since the quality of things is indivisible, the quality of the Brahman must reside everywhere. The central theme of the Upaniṣad is, therefore, the attainment by man of his true nature, the fullness of his Ātman, the *pūrṇatā* or integrity or consummation of his life. The *Taittirīya Upaniṣad* holds - *tadbrahmalsa ātma*, i.e Brahman is Ātman. “He who is this Brahman in man, and who is that in the sun, those are one”.\(^8\)

**The term Brahman – Its etymology**

According to Bhāṭṭa Bhāṣkara the word Brahman means parivṛdha, i.e. great.\(^9\) While commenting on the aphorism *athāto brahmajijnāsā* (1.1.1) Śaṅkarācārya explains the term as, there must exist Brahman, who by nature is

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6. om pūrṇamadaḥ pūrṇamidāṁ pūrṇāt pūrṇamudacyate/ pūrṇasya pūrṇātadāya pūrṇamevāva śiśyate/ Ṣaṅkśa. U.
7. T.U. 1.5.1
8. yaścāyam puruse yaścāsavāditye sa ekaḥ/ Ibid., 2.8
9. brahma parivṛdhaṁ sarvataḥ paraṁ vaṣṭu tadvit tadiyānandajijnānavaibhava/ Bhāṭṭa Bhāṣkara on T.A., 8.1
eternally pure, conscious and free, omniscient and omnipotent. The etymology of the word Brahman points indeed to what is eternally, pure and so on in accordance with the meaning of the root \( bh\). asti\( a\)vad\( brahma \)nitya\( sud\)dha\( buddha \)mukta/ sv\( abh\)ava\( m \)sarv\( aj\)\( an \)sarva\( sa\)akt\( is \)an\( viv\)itan// brahma\( sa\)b\( dasya \)hi vyu\( p\)dya\( m\)\( a\)\( n\)\( asya \)nitya\( sud\)dha\( t\)\( ad\)t\( a\)\( rh\)\( a\)h prat\( i\)\( y\)a\( n \)e// /\( br\)ih\( a\)\( t\)er \( d\)h\( at \)or \( t\)h\( an\)ug\( a\)n\( at s\)ar\( v\)a\( s\)\( v\)at\( mv\)\( acc\)\( abrah\)ma\( st\)i\( va\)\( pr\)a\( s\)\( id\)\( di\)h//

In his \textit{Bhāmati} commentary Vācaspati also holds that from \( bh\)(to grow without limitation) it is derived.\(^{11}\) Śāyānācārya comments that Brahman is derived from the root \( brh\)(to grow). \textit{brahmavedanena muktiḥ kṛtsnopaniṣat tātparyarthaḥ/ brha vṛhi vṛddhau ityasmāt dhātornispanno brahmaśabdo vṛddham vastvabhidhatte vṛddhimcātra niratiṣaya vivakṣita/} \(^{12}\)

T.M.P. Mahadevan\(^{13}\) derives the term Brahma from the root \( brh\) to burst forth or to grow. “The word Brahman probably meant at first ‘prayer’ or ‘speech’, from the root it comes to signify the ground of the universe. or the source of all existence, that which has burst forth into the universe, or that from which the universe has grown.”

According to Fatahsingh,\(^{14}\) the word is derived from the root \( brh\) or \( brham\) to extend. Brahman is that reality from which the whole creation has been

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10. Śākara on B.S., 1.1.1
11. nirvacanamāh-brhaterdhātorthānugāmat vṛddhkarma hi brhatiratīsayane vartate/ \textit{Bhāmati} on B.S.B., (1.1.1)
12. Śāyāna on T.A., 8.1
13. T.M.P. Madhadevan, \textit{Upaniṣads}, p. 15
14. Fatahsingh, \textit{The Vedic Etymology}, p. 174
extended or manifested.

Madhusudan Oza derives the term Brahman from the root *briha* and *bhrama*’ means that which pervades the whole universe and secondly that which supports the whole universe.¹⁵

The *Brahmānanda Vallī* is the philosophical essence of the *Taittīrya Upaniṣad*. The key sentence of this vallī is *Brahmavid āpnoti param*. The knower of the Brahman attains the Highest (Supreme). Śaṅkarācārya in his commentary on the *Brahmasūtra* writes—*tathā brahmavijñanādapi param purusārtham darśayati brahmavidāpnoti param* /¹⁶

The *Taittīrya Upaniṣad* declares that words and mind returned back not attaining Brahman. It intends to declare that Brahman is not attainable through discursive thought.¹⁷ He who knows the bliss of Brahman is not afraid of anything or anyone. To say that Brahman cannot be described does not mean that It does not exist. It is not non-existence. It can be known indirectly and realized through spiritual experience.

S. Radhakrishnan¹⁸ remarks, “Spiritual life is the true genius of India. Those who make the greatest appeal to the Indian mind are not the military conquerors, not the rich merchants or the great diplomats, but the holy sages. the

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¹⁶. Śaṅkara on B.S., 1.1.1
¹⁷. *yato vāc o n i v a r t a n t a e n a p r a p y a m a n a sā saha / ānandam bhramanō vidvān / na bibheti kutaścāneti / T.U., 2.9*
rsis who embody spirituality at its finest and purest. India's pride is that almost in every generation and in every part of the country, from the time of her recorded history, she has produced these holy men who embody for her all that the country holds most dear and sacred. Though they generally remain away from the mainstream of life, kings and commoners pay reverent homage to them and take their advice in the problems of their personal lives as well as in public affairs. By their lives they teach us that pride and power, wealth and glory, are nothing in comparison with the power of spirit. It is those who scorn their own lives that raise life above our scorn.”

Śaṅkārācārya does not believe that Brahman can be known by instruments of knowledge; still he does not leave us without sufficient methods for understanding the nature of Brahman. He formulates two types of definitions called svarūpalaksana and tatāsthalaksana.

The svarūpalaksana states the essential nature of Brahman. Brahman is described as Existence (sat), Knowledge (cit) and Bliss (ānanda). The Taittirya Upaniṣad declares the svarūpalaksana of Brahman as the Brahman is Truth, knowledge and Infinity.19 satyam jñānamanantam brahma

The three predicates given here- Being or Existence, Intelligence or consciousness and infinitude or Transcendence of special and temporal limitation- describe accurately what Brahman is in essence, they form the constitutive essence of Brahman, and not Its attributes. According to

19. T.U., 2.1
Śaṅkaraṇārya Reality must exist. Existence is in other words a form of Reality. Śaṅkaraṇārya accepts the Reality of Brahman as a working hypothesis on the authority of the Śruti at the first instance. The Śrīmadbhagavadgītā declares the issue in a well-known verse which states of the Real there is no non-Existence and of the unreal no Existence. 20

Existence is the substratum of all positive and negative entities. Existence is the most universal concept which leaves nothing whatsoever outside it. Brahman is pure Existence. It does not exist as an empirical object, for instance, like a pot or a tree, but as Absolute Existence, without which material objects would not be perceived to exist. The universe cannot exist without Brahman. When the Vedānta Philosophy describes the creation to be an appearance, there must be substratum or principle ground of appearance. Without the Reality an appearance cannot appear. No object apparent or otherwise can exist without the foundation of an Immutable Existence, and that is Brahman. Brahman is cit or pure Consciousness. Paul Deussen says, “The conception of the Ātman implies that the first principle of things must above all be sought in man’s inner Self. The inner nature of man, however, is not accessible in the same way as his exterior. While the external appearance as body will all its organs and functions is exposed to view, and both the outer form and the inner play of bones and joints, of sinews, muscles and nerves, lie open to investigation on all sides, the

20. nāsato vidyate bhāvo nābhavovidyatesataḥ / B.G., 2.16
knowledge of our inner nature is very limited and one sided. We have no immediate perception of the body from within the totality of its organs and their functions, like our view of it from without. Rather is our inner nature like a great house with many floors, passages and chambers, of which only a part is illuminated by a light burning in an upper storey, while all the rest remains in darkness, but is none the less real and existing.\(^{21}\) Many philosophers in the East and the West have come to the conclusion that the soul is to be conceived of as something similar to reason, spirit, thought and intelligence. The *Aitareya Upaniṣad* declares, "All this is directed by Consciousness, grounded in Consciousness; the world is directed by Consciousness, the Consciousness, is its basis, the Consciousness is Brahman." sarvāṁ tat prajñānetram prajñāne pratiṣṭhitam/ prajñānetro-lokāḥ/ prajñā pratiṣṭhāl prajñānam brahma\(^{22}\)

The *Katha Upaniṣad* declares majestically that Brahman as the one conscious entity among all the conscious objects and by Brahman’s light all this is lighted\(^{23}\) – tameva bhāntam-anubhāti sarvāṁ tasya bhasā sarvāṁ bhasāṁ bibhāti/

According to Yajñavalkya the Brahman is *Svayamjyoti*, i.e. the Self-luminous.\(^{24}\) The *Bhāgavata Purāṇa*, describes It as *svarāt* (Self-luminous).\(^{25}\)

\(^{21}\) Paul Deussen, *The Philosophy of the Upaniṣads*, p. 120
\(^{22}\) A.U., 3.3
\(^{23}\) K.U., 2.2.15.
\(^{24}\) purusah svayanijyotirbhavati /B.U., 4.3.9
\(^{25}\) Bhag.P., 1.1.1
The Intelligence or Consciousness and Existence are never separable. Existence is a value which is always judged by a conscious being. The absence of consciousness cuts at the root of all value including existence. It is the nature of intelligence to generate Consciousness of things. Existence and consciousness are the obverse and the reverse of the same coin. They constitute the essence of Reality.

Whatever is material is limited. Intelligence is non material and therefore unlimited. It is infinitude (anata). Thus Brahman the Ultimate Reality is in essence Being (Existence), Intelligence or Consciousness and Infinitude. The etymological meaning of Brahman (from the root bräh, to grow without limit) bears the significance of Its essence existence, Consciousness and Infinitude. Śaṅkarācārya deems sat and satyam as well as cit and Jñānam as equivalents. Nor is there any difficulty in equating ananta with ānanda. Paul Deussen remarks, “Since here, at the opening of the Ānanda Valli, a reference to Brahman as ānanda (Bliss) would be entirely in place, while there was an special occasion to describe the Brahman as anantam (infinite) just as this point where stress was to be laid specially on his indwelling in the heart, the suggestion has been made that anantam might not improbably be an ancient error, raftified after a time by tradition, for ānadam, which arose from the fact that the three predicates were taken for nominative a position very rarely occupied by ānandam.”

In this respect Swami Sarvananda observes that one need not believe that it is an ancient error as Deussen cautiously suggests.\textsuperscript{27} It is clearly stated in the \textit{Chāndogya Upaniṣad} that Infinite alone is Bliss, and there is no bliss infinite.\textsuperscript{28}

The Brhadāranyaka Upaniṣad declares that Brahman is Knowledge and Bliss vijnānamānandaṁ brahma.\textsuperscript{29}

The \textit{Mundaka Upaniṣad} says that the Blissful immortal that gleams forth is Brahman.\textsuperscript{30}

The main centre of study of the \textit{Taittirīya Upaniṣad} is ānanda or Bliss. It may be called the Ānandopaniṣad. Brahman is not possessing bliss, but Bliss that is the very substance of Brahman. The Bliss which is identified with Brahman will not to be confused with worldly happiness which a man experiences with the contact of sense organs. Worldly bliss is a part of the Bliss of Infinite Brahman. Spiritual realization confers incalculable happiness, as it identifies one with Brahman, which is the ocean of all bliss, of which all others are particles. esādyā param ānanda etasyaivaśāνandaśānyāṁ bhūrāṁ mātrāmupajāvanti.\textsuperscript{31}

In the third \textit{Valli} of the \textit{Taittirīya Upaniṣad} Bhṛgu, a real seeker after Brahman realizes that ānanda is identified with Brahman. The \textit{Taittirīya}

\textsuperscript{27} Swami Sarvananda, Taittirīyopaniṣad, p. 96
\textsuperscript{28} yo vai bhūmā tat sukhamāṁ nālpe sukhamāṁt sukham bhūmaiva sukham bhūmā tveva vijñānitavya iti bhūmāṁ vijñānaśa iti. C.U., 7.23.1
\textsuperscript{29} B. U., 3.9.28
\textsuperscript{30} ānandarūpamāṃrtam yadvibhūtī (tadbrahma)/ M.U., 2.2.8
\textsuperscript{31} B. U., 4.3.32
Upaniṣad declares, "From Bliss, indeed, all creatures are born, when born they live by Bliss on return they enter into Bliss."\(^{32}\)

The Bliss, i.e. ānanda, the Taittirīya Upaniṣad says, is the ānanda found in Brahman, the same is found in man, in his heart, in the guhā and it is found in the sun, the mythological abode of Brahman, which is the place of heaven in the Rgveda and later literature. The knower of this Brahman having departing from this world, proceeds to that Self consisting of food, proceeds to that Self consisting of the vital principle, proceeds to that Self consisting of mind, proceeds to that Self consisting of knowledge, proceeds to that Self consisting of Bliss (ānanda)\(^{33}\)

The five kosas have become not just psychological aspects of man, but stages on the way to the Absolute, stages on the way of liberation of the man who has departed ‘knowing thus.’

The Taittirīya Upaniṣad thus shows how by means of a progressive advance six grades the highest human Bliss is a billionth part of Bliss in the world of Brahman and this is the Supreme Bliss, this is the world of Brahman (which is in the heart.)

G. Gispert Sauch S.J.\(^{34}\) remarks in this respect, “The final stanza of the

\(^{32}\)ānandaddhyeva khalvimāni bhūtani jāyante ānandena jātām jīvanti ānandam...prayantyabhīsamviṣanti T.U.,3-6

\(^{33}\)asmāllokat pretya /etamamayātmānamupasaṃkrāmati/ etam prāṇamayātmānamupasaṃkrāmati /etam manomayātmānamupasaṃkrāmati / etam vijñānātmanasamupasaṃkrāmati / etam ānandamayātmānamupasaṃkrāmati / T.U.,2.8

\(^{34}\)G. Gispert Sauch, S.J., Bliss in the Upaniṣads, p. 85
second Valli of Taittiriya Upanisad. sums up in a way, the teaching of the whole Upanisad, and leaves no doubt, we believe, that the rishi considered the ānandamaya not just at ‘sheath’ to be transcended on the way to the final experience of Brahman, but as the very state of final liberation which he had enunciated a the beginning of the Upanisad: the Brahman by knowing which one enjoys all desires. The stanza is rich in meaning and we have already mentioned that it is found earlier in the text (2.4), apparently displayed in that context. It is often quoted by Saṅkaracarya and as well as by other philosophers.

\[
yato vāco nivartante aprāpya manasā saha / 
ānandah brahmaṇo vidvān na bibheti kutaścana //
\]

This sloka is a magnificent expression of the utter transcendence of Brahman. Though Brahman cannot be grasped by works of mind, it can be experienced. A brahmavid knows the Bliss of Brahman. The genitive of the Brahman is of the ṛahoh śīrah type, a genitive of identity. Ānanda of brahman signifies ānanda which is Brahman, i.e. the very essence of Brahman. The mythological figure of Rāhu consists of only a head. To speak of ‘the head of Rāhu’ is to say Rāhu himself.\(^{35}\) The genitive in the case does not denote possession or part, but identity ānandah brahmaṇah means Brahman is identified with ānanda). He who experiences the ānanda of Brahman is not afraid of anything. Duality begets fear–dvitiyad vai bhayaṁ bhavati\(^{36}\) The experience of

\(^{36}\) B. U. 1.4.2
ānanda in the heart is nothing other than the expression of non-duality.

The Taittirīya Upaniṣad states that at first there was no world. The world was then in Brahman who was unmanifested. There was only Brahman. The world, with all its name and forms then manifested itself. It was as if Brahman created himself this way. Because Brahman created himself, he came to be known as Sukṛta, i.e. ‘well created’, or Self created. In the Taittirīya Upaniṣad Sukṛta is identified with rasa (Bliss). The concept of rasa was destined to have a fertile history in Hindu religion, but specially in Hindu aesthetics, where it becomes the centre of the different theories on beauty and art.

This rasa is said to be hidden in the ‘space’, in the heart of man. It is this innermost core of man that we find rasa which is nothing but ānanda.

The Third chapter, i.e, Bhṛgu Vallī of the Taittirīya Upaniṣad exhorts the Bliss (ānanda). After a long period of inquiry by dint of tapas (concentration), Bhṛgu finally realizes that ānanda or Bliss the principle from which all beings are born, by which they live and into which when departing they go. Ānanda is, therefore, identified with Brahman, and the section ends here with the solemn assertion that such is the wisdom of Bhṛgu, the son of Varuṇa, a wisdom established in the highest heaven. ānando brahmeti vyajanāt / ānandadhyeva khalvimāni bhūtani jāyante / ānandena jātāṇi jīvanti/ānandam prayantyabhisāṁvīśanti / saīśā bhārgavī vāruṇī vidyā parame vyoman

37. asadvā idcmagra aśīt / tato vai sadajāyata / tadātmānam svayamakuruta / tasmāttat suktamucyata iti /T.U., 2.7
38. Ibid.
Prof. K.P. Sinha observes that it is remarkable that the Advaitins describe Brahman as *saccidananda*, i.e. as Existence, Knowledge and Bliss. These predicates of Brahman are known by us as qualities. But the Advaitins holds that they are not qualities, rather they form the very essence of Brahman. Here, the question is; how can the qualities be regarded as forming the essence of something? The real answer to this question will be had from the concept of reality which excludes any idea of difference between the substance and the intrinsic qualities and synthesizes them both.\(^{40}\)

The later Vedānta accepts the term *saccidananda* to denote the true nature of Brahman. It is a *karmadhāraya* compound made of the words *sat* (being, reality, existence), *cit* (consciousness, thought) and *ānanda* (bliss, joy). This formula (*saccidananda*) appears in the later Upaniṣads *Nṛsiṁhottarātapaṇīyopaniṣad*(1.7) *Rāmapūrvatapaṇīyopaniṣad* (9.2) *Rāmottartapaṇīyopaniṣad* (2-5) etc.

**Taṭasthalakṣaṇa of Brahman**

*Taṭasthalakṣaṇa* demarcates an object from the rest by indicating some accidental qualifications. For example, one may indicate a particular house to a stranger who is in search of it by pointing out to the crow that is perching on the roof. The crow is not an essential characteristic of the house. It only serves

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39. Ibid., 3.6
40. K.P. Sinha, *Reflections on Indian Philosophy*, p. 118
to distinguish the object while not being originally related to be defined object. Śaṅkara takes many of the scriptural statements to illustrate the term *taṭasthalakṣaṇa*. The very definition of *Brahman* in the *Vedānta sūtras* is mentioned as whence is the origin, continuance, and dissolution of the universe.\(^1\) This definition is called as *taṭasthalakṣaṇa*. This definition of Brahman is expressed in the *Taittiriya Upaniṣad* thus: ‘That, verily, from which these beings are born, that by which the beings live, that into which, when departing, they enter, seek to know that. That is Brahman.\(^2\) The *Chāndogya Upaniṣad* reveals Tājīalan as a secret name of Brahman by which. He should be worshipped.\(^3\)

The *Taittiriya Upaniṣad* says, “For who could breathe, who live, if that Bliss were not in the ākāśa, for it is he who creates Bliss.”\(^4\) The *Kena Upaniṣad* says that Brahman is called *tadvana*. It should be meditated upon as *Tadvana*\(^5\).

Brahman is the creator of names and forms or diverse objects of experience.\(^6\) God is the ruler and governor of the world. Then sun, the moon, the earth and the sky are kept in their places by His command. The *Taittiriya*

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\(^1\) janmadyasya yataḥ /B.S., 1.1.2
\(^2\) yato vā imāṁ bhūtāṁ jāyante yena jātani jīvanti. yat prayantyabhisamviśanti tad vijjñiṇāsasva/tad brahmeti /T.U., 3.1
\(^3\) C.U., 3.14.1
\(^4\) ko hyevanyat kāḥ prāṇyāt/yadeśākāśa ānando na syāt / T.U., 2.7
\(^5\) taddha tadvanam nāma tadvanamityupāsitavyam /K.U., 4.6
\(^6\) T.U., 3.1
Upaniṣad declares that out of his fear the wind blows, out of fear the sun rises, out of His fear runs fire, as also Indra, and Death, the fifth.\textsuperscript{47} bhīṣaṣrōdvātaḥ pavate bhīṣodeti sūryah/ bhīṣāsmādagniscondraśca mṛturdhāvati paṁcamahḥ.

Brahman or Ātman resides in the cavity of the heart. The Ātman is the transcendent Self, which is the inner soul of the empirical Self. The intellectual self becomes identical with the Supreme Infinite Self. The Infinite Self or Brahman within the individual Self is to be realized.\textsuperscript{48}

In the first invocatory verse of the first chapter (Ṣāṁhitā Upaniṣad) of the Taittirīya Upaniṣad the deities Mitra, Varuṇa etc. are invoked. They may be regarded as the delegates among whom the Supreme being distributes some of His power. The mantra is taken from the Rgveda (1.90.9). The deities may be conceived as manifestation of the one who lives behind them. The Rgveda\textsuperscript{49} declares that Indra, Mitra, Varuṇa and the rest are but modes of one, named variously by the sages. Mitra, Varuṇa and Aryaman are three of the Ādityas or deities of the heavenly sphere mentioned in the Rgveda. Mitra is the deity of the day and guardian spirit of the Prāṇavṛtti. Varuṇa is the deity of the night and governs the breathing out. Aryaman is the regent of the sun and the eyes. He is the chief of the pitṛs (manes), and the Milky way is called his path. Brhaspati is the deity in whom the piety and religion are personified, and also the god of

\textsuperscript{47} Ibid, 2.8
\textsuperscript{48} Ibid, 2.6;2.9, 3.1
\textsuperscript{49} R.V., 1.164.46
wisdom and eloquence. Indra is considered the deity of strength. Viṣṇu is often invoked with Indra. He is the personification of the light and the sun especially in his striding over heaven in three steps, explained as denoting the threefold manifestation of light in the form of fire, lightning and the sun, or as designating the three daily stations of the sun in his rising, culminating, and setting. He is conceived as the chief of the Ādityas and the guardian spirit of the feet; and finally he is identified with the Supreme all pervading Reality. In the Brhadāranyaka Upaniṣad it is made clear that Vāyu stands for Prāṇa or Sūtratman known also as Prajāpati or Hiranyagarbha- the first manifestation of Brahman conditioned by time and space. Brahman is referred to indirectly by such words as ‘that’ and directly by the word Vāyu for Vāyu in the form of the vital force (pṛāṇa) is directly perceived. The vital force nourishes the body; therefore, with regard to the body it is Brahman. These gods as symbols of Brahman are propitiated so that by their grace physical health is attained without which strenuous effort for the attainment of the highest wisdom is not possible.

The Concept of Ātman

From the subjective standpoint the Reality is called the Ātman, the Self. In the view of the Śaṅkarites, the Self in its real nature is identical with Brahman. Like Brahman the Self is also of the nature of Existence, Knowledge

50. sa hovāca vāyuvai gautama tatśutram vāyunā vai gautama sūtreṇāyam ca lokaḥ parasca lokah savāni ca bhūtani samṛddham bhavanti/ B.U., 3.7.2
and Bliss. In reality, the Self is an *akhanda* or indivisible Reality and its nature is impossible in human language.  

*akhandam saccidanandam avai manasa gocaram /

It can be called pure Existence, pure Consciousness and pure Bliss *satyam jnanamantam brahma*.

"The Upanisadic philosophers regard Atman as identical with Brahman. The main cause behind this equation is that Atman is spoken of as the first principle from which the whole universe has emanated and in that sense it is equated with Brahman."  

The two objective and subjective, the cosmic and psychical principles are looked upon as identical. The Atman rounded upon by the psycho-physical form is one other than the Brahman. So Brahman is Atman.

The individual soul is different from the body, the sense organs, *manas* and *buddhi*. The body is the chariot, which is guided by the Self which is the charioteer. The intellect (*buddhi*) is the driver. The mind (*manas*) is the bridle. The sense organs are the horses. The objects apprehended by them are the field. The sense organs are directed by the mind. Chariot of life moves aimlessly, carried away by the horses. The mind also seems to be running away with the senses. Unless the charioteer is installed, unless *buddhi* or intelligence takes the

52. T.U., 2.1
53. S. Radhakrishnan, *Ten Principle Upanisads*, pp. 74-75
54. Cf. B.U., 4.4.5
reins in its hands, the chariot cannot move steadily, doing its appointed task. It is only when buddhi or intelligence invites that Ātman will come. It is said in the Mandāka Upaniṣad that Ātman is attained alone by him whom it chooses.

The two terms ‘Brahman’ and Ātman are used as synonyms in the Upaniṣads. The Chandogya Upaniṣad for instance, frames the central metaphysical question thus: “Which is the Ātman? What is Brahman?” T.M.P. Mahadevan aptly remarks, “Here, obviously, Ātman and Brahman appear as interchangeable terms. In some contexts where the inquiry is into the source of the Universe, the expression ‘Ātman’ is employed, and in some other contexts where the topic discussed is the true self of man the term ‘Brahman’ is used. In the Taittirīya Upaniṣad a young seeker, Bṛghu, makes an analysis of the sheath that cover the self, while the term of reference is Brahman. Thus to the Upaniṣads, Brahman and Ātman means the same Reality. This identity of the Brahman and the Ātman, of God and the soul. It is expressed by the four great statements (mahāvākyas). The specific sentences with their representative Vedic schools and Upaniṣads are as follows:

(i) prajñānam brahma / Rgveda Aitareya Upaniṣad.

55. Cf. K.U., 1.3.3
56. yamevaitsa vṛttante tena labhyah/ M.U., 3.2.3
57. ko na atma kim brahmeta/ C.U., 5.11.1
59. A.U., 3.1.3
(ii) *tattvamassi* / *Samaveda, Chāndogya Upaniṣad*. 60

(iii) *ahām brahmāsmi* / *Sukla Yajurveda, Brhadaranyaka Upaniṣad*. 61

(iv) *ayam atma brahma* / *Atharvaveda, Māṇḍūkya Upaniṣad*. 62

In the *Taittirīya Upaniṣad* there is no such *mahāvākyā*. But it is worthwhile to note that the opening sentence of the *Brahmananda Vallī* is the essence of the Upaniṣads. The sentence runs – *Om brahmavidāpanoti param*, i.e. The knower of the Brahman attains the Supreme.

Again the following sentence shows that the universal Self and the individual Self are identical. *sa yaścāyam puruṣe yaścāsāvaditye sa ekaḥ* 63, i.e. He who is in this body and he who is in that sun are the same.

The Etymology of the term *Ātman*

The term ‘Ātman’ is derived from the root *ad* (to eat) with the suffix *manin*. It denotes the sense ‘eater’. It means that Ātman swallows up completely the whole universe (*āsamanīt atti iti ātman*). Yāska derives it from two roots viz (i) *at* (to go continuously) and (ii) *ap* (to pervade) ātma atatervā64 āptervā 64

Pāṇini derives it from the root *at* (to move constantly), *ata śatatyagamane* 65

60. C.U., 6.8.7
61. B.U., 1.4.10
62. Mā., U. 2
63. T.U., 2.8
64. Niruka, 3.1.5
65. Pāṇiniya Dīṇatupāṭha, 1.38
Śaṅkarācārya derives it from the roots *ap* or *ad* or *at* which mean respectively to pervade, to eat or to move. *ātmā apnoteratteratervā* /\(^{66}\)

The *Taittirīya Upaniṣad* exalts that the knower of the Brahman reaches the Supreme *brahmavidāpnoti param* /\(^{67}\) *brahmaḥ vipaścīteti* /\(^{68}\) Here the word *wiseman* (*vipaścīt*) in the text is in apposition to Brahman and it shows that Brahman and the wise man (*vipaścīt*) are one and the same. This indicates that Brahman and self (*Ātman*) are identical. This is the state of liberation. The liberated soul experiences Bliss (*ānanda*). The Blissful non-dual *Ātman* is neither comprehended by the mind nor speeches. *yato vāco nivartante aprāpya manasā saha/ānandam brahmaṇo vidvān na bibheti kadacaneti* /\(^{69}\)

The *Taittirīya Upaniṣad* alerts one that whosoever finds even a slightest difference between himself and this Self (*Ātman*), there is fear for him. *yadā hyevaisa etasminnudaramantaram kurute / atha tasya bhayaṁ bhavati* /\(^{70}\)

**The Concept of World**

The *Taittirīya Upaniṣad* declares that the universe originates from Brahman, stays in Brahman and returns to Brahman.\(^{71}\) Brahman is the material and efficient cause of the Universe. The Upaniṣadic Philosophy has been

\(66\). Śaṅkara on A.U., 1.1.1
\(67\). T.U., 2.1
\(68\). Ibid.
\(69\). Ibid., 2.4
\(70\). Ibid., 2.7
\(71\). Ibid., 2.7.
explained by different thinkers in different ways. According to some interpreters, matter and God are distinct realities, the former being controlled by the latter. To some other interpreters, matter is not ultimately real. It is Brahman that exists everywhere. 72

Mādhava and his followers derive the material world from Prakṛti, accepted as a non conscious reality quite distinct from both the knowing Self and Brahman which are of the nature of consciousness. In this system Prakṛti acts under the full control of God.

Rāmānuja and his followers opine that matter as the prākara or attribute, amsa or part, and body (śarīra) of Brahman. Matter is inseparably related to Brahman in both the causal and effectual states i.e. both in dissolution and creation. *sthūlasūkṣmacidacitprakarambrahma cidacidvastuśarīram* 73

The Advaita Vedāntins hold that the material world has no ultimate Reality; it is merely appearance consisting only of names and forms and superimposed on Brahman. Śaṅkarācārya is a monist. He believes and posits the Reality of only one category. He calls that only one (non-dual) entity Brahman. Śaṅkarācārya’s doctrines of Advaita are as follows —

(i) Brahman is satya (Reality).

(ii) The world has apparent Reality (*mithyā* i.e. false appearance)

72. kāryaṁ ākāśādiṁ bahu prapañcam jagat, kāraṇam paraṁ brahma/tasmiṁ kāraṇat paramārthaṁ ananyatram vyatirekena abhāvaṁ kāryasya avagamyate / Śaṅkara on BS. 2.1.14
73. Rāmānuja on B.S., 1.1.1.; 2.1.15
(iii) The soul (jīvatman) is non different from Brahman.

He majestically declares\(^7\) \textit{brahma satyam jagamithyā jīvo brahmaiva nāparah}. The term \textit{mithyā} bears two meanings: (i) negation (\textit{apahnava}) and indescribable (\textit{anirvacaniya}). In this context the term \textit{mithyā} bears the second meaning i.e. indescribable.

The \textit{Advaita} theory of causation is called the \textit{vivartavāda}. According to \textit{Advaita} system, cause and effect belong to two different orders of Reality. This \textit{Vivartavāda} shows that cause is independent of the effect. But effect is dependent on the cause. The cause appears as the world of matter and souls. The existence of \textit{Brahman} is intrinsic—it does not depend upon anything else. But the \textit{jagat} or the world is \textit{mithyā}, i.e. it has no intrinsic existence. It is dependent upon something else. Simply to say, the existence of the world is dependent on Brahman. Some hold Brahman as the material cause for the world for there is no other second entity. The followers of the Vivaraṇa School hold that Brahman associated with \textit{mayā} is the cause of the world. A third view maintains that the world is the \textit{parināma} of \textit{mayā} and \textit{vivarta} of Brahman.

According to Śaṅkara, Reality is of three kinds, \textit{pāramārthika}, \textit{vyavahārika} and \textit{prātibhāṣika}. \textit{Pāramārthika} or transcendental Reality is that which is not contradicted by any knowledge at any time—past, present and future. \textit{Vyavahārika} or empirical reality is that which is not contradicted by Brahman realization and not by any empirical knowledge. \textit{Prātibhāṣika} or

\footnote{\textit{Brahmajñanāvalīmālā}, vese, 20}
ephemeral reality is that which is contradicted by some other empirically valid knowledge. Brahman is the \textit{paramartha} or the transcendental Reality. Objects like jar, cloth etc., are empirical realities and dream objects and objects of illusion etc. are ephemeral or \textit{pratibhasika} realities.

In the \textit{Viveka\c{c}ud\=ama\={n}i} also \Sa\={n}kara\={c}\=arya declares.\footnote{\textit{Viveka\c{c}ud\=ama\={n}i}, V. 479} \textit{ved\=antasiddh\=antani ruktires\=a brahma\={i}va j\=iva sakal\=am jagacca}, \textit{i.e.} This is the decision of Ved\=anta that \textit{j\=iva} (individual Self) and the complete world are only Brahman. The \textit{Taittiriya Upanisad} declares that after meditating for some time Bhrgu came to the conclusion that food is Brahman.\footnote{\textit{T.U.}, 3.2} – \textit{anna\=m brahmeti vyajan\=at/}

This gross world is nothing but a manifestation of Brahman. As this body has come out of food, so also this universe has come out of food. Food sustains it and again everything merges back into food. When the body dies it goes back to the earth and becomes food for other living creatures. The term \textit{anna} has two meanings-literally it means food. It also means this gross, physical universe. Because this universe is the product of food. So the \textit{Taittiriya Upanisad} exhorts that nobody should neglect \textit{anna}. This physical world is needed for Brahman realization.

V.S. Idaykidath observes, \textit{Taittiriyo\=opani\=sad} with its ambiguous style of language may be considered as a very old text. It presents many ideas of

\begin{thebibliography}{99}
\bibitem{75} \textit{Viveka\c{c}ud\=ama\={n}i}, V. 479
\bibitem{76} \textit{T.U.}, 3.2
\end{thebibliography}
materialistic nature without deviating from the main stream of Upanisadic discussions on the Supreme Being. The importance given to anna (food) and the interpretation of it as the Ultimate by proclaiming — annaṁ brahma. (Food is Brahman) is an idea of novelty in the path of Upanisadic thought.77

According to Śaṅkarācārya Brahman projects this universe with his own potentiality i.e. māyāśakti which is ever present in the Brahman, modified itself into the form of desire. Certainly, without māyā there can arise no desire in one immutable Brahman.78 In fact the universe is an ever changing form of the never changing Brahman. The essence of the world is Brahman while the names and forms are but passing phases. The followers of Śaṅkarācārya hold that the world is constituted of five elements, namely, existence, knowledge, bliss, names and forms, of which the first three indicate the nature of Brahman, while the rest two constitute the world.79

Cosmogony

Cosmogony means the theory of the creation of the universe. Several theories concerning the creation are enumerated in the Upaniṣads. All these theories of Upanisadic cosmogony are divided into two main groups — the impersonalistic and the personalistic theories. In the Taittirīya Upaniṣad both

77. V.S. Idaykidath, Upaniṣads on Education, p. 113
78. sa evamālocya tapastaptvā prānikarmādininurupamādīṁ sarvāṁ jagaddesataḥ kālato namnaṁ rūpena ca yathānubhāvani asrjata sṛtvāṇā/Śaṅkara on T.U., 2.6
79. asti bhāti priyam rūpaṁ nama cetyaṁśa pāñcakam/ adya trayāṁ brahmarupam jagad-ṛupam tato dvayam / Vākyasudhā, V. 20
the theories are observed.

(i) Impersonalistic theory of Creation

Asat or non-Being. It means the unmanifest condition of the universe. The Taittirīya Upanisad says that in the beginning there was no world. In the beginning all this was but unmanifested (Brahman). From that non-Being unmanifested (Brahman) emerged the manifested (sat). That Brahman created itself by Itself. Therefore it is called the self-created or 'well created'.

Śaṅkarācārya says that asat means unmanifested Brahman. In the beginning this was indeed the unmanifested (Brahman). The unmanifested (Brahman). The unmanifested state of Brahman which is opposed to the manifested state consisting in the distinction of name and form, is here expressed by the term asat. But the absolute non existence is not meant, for there is no emergence of the existence from the non existence. The manifested world denoted by the word 'this' and possessed of the distinctions of name and form in the beginning, i.e. prior to creation was only Brahman called asat. From that unmanifested state verily emerged sat which has the distinction of manifestation of name and form.

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80. asadvā idamagra āsīt tat vaisadājayata tadātmānaṁ svayamakuruta / tasṁat tatsuksamacyate iti / T.U., 2.7
81. asadvā idamagra āsīt asaditi vyākṛtaṁ marūpaṁ viśeṣaṁ avyākram ayākṛtam brahmocyaţe na punaratyantamevāsata na hyasataḥ sajanmasi idamiti namarūpasūryavākram jagadagre pūrvarīṇa praṅgut pāṭṭer brahmavāsacchadavadvayacchamaiti tatosat vai sat pravibhakta nāmarūpa viśeṣamajayatoppannam/ Śaṅkar on T.U., 2.7
Sāyaṇācārya also observes that asat (Non-Being) means the unmanifested Brahman distinguishing from the universe with specific names and forms.\textsuperscript{82} idam nāmarūpābhīyāmabhīvyābtam jagadutpatteḥ pūrvamasa deva nabhi vyaktamevāsīt tato vai tasmādeva nabhi vyaktva kanaamarūpad brahmaṇaḥ sadajāyata bhīvyaktaamarupain jagaduppanam/

The \textit{Taittirīya Upaniṣad} declares that Brahman created Himself by Himself. So He is called \textit{Sukṛta} i.e. Self made.\textsuperscript{83} Here \textit{su} signifies \textit{svayam}. As the term \textit{su} denotes \textit{svayam}, hence Brahman is the independent cause of the universe. It is both the material cause and the efficient course of the universe.\textsuperscript{84}

Sureśvarācārya\textsuperscript{85} interprets the term \textit{sukṛta} in two ways. The first interpretation is common with that of Śāṅkara and Sāyaṇa. The second interpretation is that \textit{sukṛta} means good act. It refers to the act of the Brahman.

This theory of creation is already revealed in the famous \textit{Nāsadiya Sukta} of the \textit{Rgveda} (10.129.1,2).

(ii) Personalistic theory of Creation

In this theory of creation, a personal element is taken into account for the purpose of creation. Brahman is the Reality, and is often identified with Puruṣa.

The \textit{Taittirīya Upaniṣad} states, “Of that preceding (cognitive) one, this one is the

\footnotesize{\textsuperscript{82} Sāyaṇa on T.A., 8.7
\textsuperscript{83} tadatmanāṁ svayamakurata/ tasmātatsukṛtamacyata iti / T.U., 2.7
\textsuperscript{84} yasmadvā svayamakoratvaravaṁ sarvatmanā tasmātpunyarupenāpi tadeva brahma kāraṇam sukṛtamacyate / Śāṅkara on T.U., 2.7
\textsuperscript{85} Sureśvara on Bhāṣya-वार्तिक of T.U., 1. No. 420, 421 Kā}
embodied Self. Hence hereafter follow these questions. After departing (from here) does any ignorant man go to the other world (or does he not). Alternatively, does any man of knowledge, after departing (from here) reach the other world (or does he not). He (the Self) wished "Let me be many, let me be born." He undertook a deliberation. Having deliberated, he created all this that exists. That (Brahman) having created (that), entered into that very thing. And having entered there. It became the formed and the formless, the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, the true and the untrue. Truth became all this that there is. They call that Brahman Truth.86

The Taittrīya Upaniṣad uses the pronoun sah to mean Brahman.87

The commentators like Śaṅkarācārya, Śaṅkaraśarma, Sureśvarācārya and others have agreed with the use of the word sah as referring to Brahman, who was spoken of as 'the tail' of the ānandamaya kośa and who is described as 'embodied Self of all five sheaths (koṇas). This Brahman desired to be many. Now in Brahman there cannot arise any desire. So the māyā which is the inherent power of the Brahman, desired to produce. The Brahman thought of the process of creation and he started penance in the form of reflection and at last he created all things. According to Śaṅkarācārya entrance of the Brahman into the world means manifestation. In the relevant passage, however, which is a sort

86. Ibid., 2.6
87. sa tapo′tapyata/sa tapastaptva / Ibid
of elaboration of that theme, the same idea is repeated in the form ‘Having created it, He entered that very thing. \( \text{Itat, that very Brahman Itself, which is the cause of space and which strstta after creating the effect, has entered into the creation, as it were is perceived within the cavity of intellect, as possessed of such distinction as being a seer, a hearer, a thinker, a knower etc. That indeed, is Its entry. Hence Brahman as the cause of the phenomenon must exist.}^{88}

By \( \text{tapas (of Brahman)} \) is meant knowledge since another vedic text says, \( \text{“He whose tapah contains of knowledge.”}^{89} \ yasya jñānamayaiḥ tapah/ \)

In the \( \text{Taittirīyā Upaniśad} \) words \( \text{tasmāt} \) and \( \text{etasmāt} \) are used in a same case ending (i.e. \( \text{samānādhikaraṇa} \)). tasmadvā etasmadātmana \( \text{ākāśah sambhūtah}^{90} \) The word \( \text{tasmāt} \) refers to Brahman and the word \( \text{etasmāt} \) refers to \( \text{Ātman}. \) It is worthwhile to note that creation takes place from Brahman. The teacher uses the word \( \text{Ātman} \) in order to show that \( \text{Ātman} \) and \( \text{Brahman} \) are identical. This theory of \( \text{Ātman} \) or Brahman is said to be the material cause of all the five elements. Here ablative case is used in the words \( \text{tasmāt} \) and \( \text{etasmāt}. \) The \( \text{Pāṇinian rule} \) \( \text{bhujā prabhah}\text{\textit{ā}}^{91} \) indicates that it is ablative case. Here \( \text{Brahman} \) or \( \text{Ātman} \) is the main source of manifestation of ether etc. Brahman through māyā is the cause of ether, \( \text{Vāyu} \) etc. \( \text{tasmāt vā etasmād ātmana ākāśa sambhūtah ākāśad vāyuḥ vāyoragnih angerāpah adbhyah prthivyā prthivyā} \)

88. Vide Śaṅkara on T.U., 2.6
89. M.U., 1.1.9
90. T.U., 2.1
91. Āṣṭādhyāyī, 1.4.31
From that very soul (Atman), verily ether arose, from ether, the air; from air, fire, from fire, water, from water, the earth; from the earth, herbs from herbs, food, from food, the person.

According to Rāmānuja ākāśa is an evolute of Prakṛti. bhāva rūpatvenabhypagata – prthivyādīvad ākāśasyāpi abadhitapratiti siddhvatvāt.92

According to Vallabha, ākāśa is the product of Brahman. janma ādhyasya ākāśasya yathā.93

According to Śaṅkarācārya Brahman is the only transcendental Reality. From the empirical point of view it is positive entity. Ākāśa is the first product of Brahman.

The Chāndogya Upaniṣad says that from ākāśa everything is produced, in it everything exists, and into it everything merges.94

Brahman is life, It is joy, It is ākāśa (ether).

prāṇo brahma kaṁ brahma khaṁ brahmēti95

Śaṅkarācārya raises a question – “In as much as all creatures, without exception are nothing but a transformation of the essence of food, and belong to the lineage of Brahman, why is man alone taken into consideration”?

He answers – “Because of his superiority- prādhānyāt

“What then is his superiority?” Solution is given as follows –

92. Rāmānuja on B.S.,2.2.23
93. Vallabha on B.S., 1.1.2
94. sarvānī ha va imāni bhūtanyākāśādeva saṁtupadyante / ākāśam pratyastam yantyākāso hyevehhyo jyayanakāsah parāyaṇam / C.U., 1.9.1.
95. Ibid., 4.10.5
He (purusa) is fit for karman and knowledge; for man alone is capable of doing karman or acquiring knowledge. This fact is also evidenced by another Sruti passage, “In man alone there is complete manifestation of the Self for he is the foremost in being endowed with intelligence. He speaks what is known (to him), he sees what is known, he knows (all about) the morrow. He knows the world, higher and lower. He is ever on the look out for immortality through moral means. Thus he is gifted with discrimination whereas all other creatures experience only hunger and thirst.”

It is significant to note that The Taittiriya Upanisad discusses the philosophical theories of creation with a scientific method of strategy instead of mythological theories of creation.

R.K. Garg observes, “The Taittiriyopanisad introduces an emanative theory of creation from the Atman. It maintains that from the Atman, verily, emanated space, from space air, from air fire, from fire water, and from water the earth. It is a complete enumeration of five physical elements which are said to have emanated from the primeval Atman, which, to all intents and purposes is said in the passage as not playing any active role in creation. It is significant to note that the word used in the passage to denote the fact of

96. karmajñānādhiśkarāḥ / puruṣa eva hi saktadharthitvada paryudastatvacca karmajñānayordhiṣṭe puruse tnevavistaramatma sa hi prajñānena sampannatam aprājñātam vadati vijnātām paśyati veda svastana veda lokālokām martyenumratiṣṭeṣāvam sampannāḥ / athetāresaṃ paśunāna sanapiṣā evabhivijnānam ityadistrutantaradāraśat/ Śaṅkara on T.U., 2.1
emanation is *sambhutih*. The Upaniṣad does not say that the Ātman ‘created’ but on the contrary says that from the Ātman emanated space, and from space in the course of progressive generation, the rest of the elements.”97

**Dissolution of the Universe**

Creation is related to dissolution. The Universe cannot go on for ever sooner or later it has to dissolve. The entire creation – organic or inorganic must return to the very source where from it had emanated. That source is Brahman.

**Cosmology**

Cosmology means the study of the universe. It is the science concerned with the Universe, the structure of the universe. In the Vedic texts along with the Upaniṣads one can observe the units spoken of as earth, air and sky symbolized in the three great utterances (*vyāhṛtis*), viz. *bhur*, *bhuvas* and *svar*. There is sevenfold division of the world. These are – *bhur*, *bhuvas*, *svar*, *mahas*, *jana*, *tapas* and *satya*. *In the Taittirīya Āranyaka*98 the above mentioned seven *vyāhṛtis* are observed. In the *Taittirīya Upaniṣad*, the term *loka* is used to signify the world. The three worlds viz the earth, mid region and the heaven are frequently mentioned. *Bhur*, *bhuvas*, *svar* – these three indeed are the *vyāhṛtis* Of them Mahācāmasya knew a fourth one – *mahas* by name. It is Brahman it is the Self.

98. T.A., 10.27
The other gods are the limbs. Bhuh indeed is the world. Bhuvas is the intermediate space. Suvar is the other world. Mahas is the sun through the sun, indeed do all the worlds flourish. Bhuh indeed is the fire. Bhuvas is the air suvar is the sun. Mahas is the moon, through the moon, indeed, all the luminaries flourish. Bhur indeed is the Rgveda, Bhuvah is the Sāma-veda. Suvarah is the Yajurveda.99

**Doctrine of the five sheaths (Pancakoṣa)**

In the Taittirīya Upaniṣad there is an analysis of the five sheaths (kośa) in which the soul is enveloped. The word kośa has a meaning which indicates a covering. The five kośas have been introduced for the purpose of setting forth the knowledge of Supreme Reality, i.e. Brahman. Each sheath is Brahman, but not the Supreme Brahman. The gross body is the starting point. But man has to transcend it, man has to go from gross body to the finer body and then again another finer body and so on till the goal is reached. The Bliss or the Absolute Reality is the goal. The five sheaths or kośas are as follows (i) annarasamaya which is the outermost sheath, made of food, i.e. physical body, (ii) prāṇamaya, the sheath of the vital air; (iii) manomaya, the sheath of the mind, (iv) vijñānamaya, the sheath of the intellect and (v) ānandamaya, the sheath of Bliss.100 In later Vedānta the first sheath is known as the gross-body

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99. T.U., 1.5
100. I bid., 2.1-5
(sthiša sarīra), the next three constitute the subtle body (sūkṣma sarīra) and the last is called the causal body (kāraṇa sarīra). 101

The Atman is different according to the different levels at which one places oneself. "In the Taittirīya Upaniṣad the Atman is said to be enclosed in five sheaths annamaya, prāṇamaya, manomaya, vijnānamaya and ānandamaya. The true Self is none of these nor can its true nature be known as long as it is identified with them." 102

The gross body is nourished by food and hence called the ānnamaya kośa. Above this gross body, there is within the vital sheath – prāṇamaya kośa. This vital Self is dependent on vital breath. Within the vital sheath, there is the mental sheath. It is dependent on manas (mind). Within the mental sheath there is intellectual sheath, i.e. vijnānamaya kośa. Higher than the intellectual sheath there is within it the blissful sheath, ānandamaya kośa.

(i) Annarasamayakośa (Embodied sheath)

This sheath is constituted of the gross physical body. Anna stands for food or matter. It denotes physical universe also. This universe is the product of food. This universe is constituted of five elements – space, air, fire, water and earth. The body derives its sustenance from food. Food is the basis of physical creation. 103. Food is called anna here is an instance of the etymological method

103. T.U., 2.1
of driving home a philosophical truth. *Annam* is derived in the passive and active senses to stress the idea that the cosmic Being who is manifest in the form of food or matter exists both as the consumer and the consumed.

(2) *Prāṇamaya kośa* (the sheath of vital air)

As compared with this Self made of the essence of food, as said before, there is another inner Self which is made of air. By that is this one filled. That (Self) which is this, is also verily of human form. Of this, pṛāṇa is indeed the head, *vyāna* is the right side, *apāna* is the left side, space is the Self, the earth is the tail that stabilizes. The senses act by following the vital force in the mouth, all human beings and animals that are there act similarly, since on the vital force depends the life of all creatures, therefore it is called the life of all. Those who worship the vital force as Brahman attain the full span of life.104

With the withdrawal of *prāṇa* the senses disintegrate – the lamps are there but the flame is gone for want of oil. *Prāṇa* consists of fivefold nature. The five-fold nature of *prāṇa* is only a functional division. The five-fold nature of *prāṇa*  

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104. 'tasmādvā etasmād-anarasa-mayaḥ tenaiśa pūrṇah sa vā eṣa puruṣa-viṣayā eva tasya puruṣa avidhātām anvayam puruṣa-viṣayāḥ tassya prāṇa eva śīraḥ vyāno daksināḥ pākṣaḥ apāna uttarāḥ pākṣaḥ 'akṣaḥ ātmā prthivi pucchaṁ pratiṣṭhā-tadāpiśa sloko bhavati prānaṁ devā anu-pṛānapāṇi/manuṣyāḥ pasavaśca ye/prāṇo hi bhūtānvāyuh tasnaṁ sarvāyusamucyate/sarvāvyaṁ ta ayuryanti / ye pṛānam brahmopāsate / prāṇo hi bhūtānmaṇyuh / tasnaṁ sarvāyusamucyata iti/ Ibid., 2.2-3
is prāna, āpāna, vyāna, udāna and samāna. Prāna is the vital breath located in the lungs. Apāna is located in the lower regions. Samāna is located in the navel area. Udāna functions near the throat and vyāna pervades the entire body. The proper functioning of all these vital breaths is essential for the health and the vitality of the body.

Personifications of cosmic forces and Indriyas (sense – powers) are called gods. The word deva means that which is shining, that which is luminous. It generally refers to deity. But here in the Taittiriya Upaniṣad word ‘god’ means the sense – organs. The sense-organs illuminate objects for beings. The word sarvāyuṣa is repeated twice in this context (T.U. 2.3). Swami Sarvananda observes, “The word sarvāyuṣam is repeated twice in two senses; first, in the sense of universal life, because all creatures remain alive in the universal life force; second in the sense of the complete span of life which in the case of man, according to the Vedas, is one hundred years. Under whatever attribute an upāsaka meditates on Brahman, that same attribute he obtains if he so wishes. He who meditates on prāṇa as universal life (sarvāyuṣam), attains the allotted full life (sarvāyuṣam), prāṇa being the sūtrātman.” 105

(iii) Manomayakoṣa (the sheath of mind)

The manomayakoṣa is the soul of the Prānamayakoṣa. This is finer than

the sheath of the vital breath. Rohit Mehta says “the manomaya kośa of Vedānta follows the scientific principle of regarding thought – emotion as a composite process, and not artificially separate one from the other.”

The Taittirīya Upaniṣad declares, “Of the preceding one, this one, indeed is the embodied Self. As compared with this vital body, there is another internal self constituted by the mind. By that one is this one filled up. That Self which is this, is also of a human shape. Of that mental body, the yajurs – mantras are the head. The Ṛk mantras are the right wing, the Sāman mantras are the left wing, the Brāhmaṇa portion is the Self (trunk), the mantras seen by Atharvāngirās are the stabilizing tail.”

There is a distinct reason behind the fact that Vedas are connected with the manomaya kośa: Śaṅkaraḥcārya explains that when one recites the mantras, it is mental exercise. When mantras are recited again and again some feeling arise in the mind. The mental repetition of the mantras has to be done, for it is laid down in various manner in association with rites. The immediate result of the mental repetition of the mantras is a long life, or money or some other thing. But the ultimate result is destruction of ignorance and Self knowledge. Śaṅkaraḥcārya says quoting from the scripture, “All the Vedas have one purpose – the Self is in the

106. Rohit Mehta, The Call of the Upanishads, p. 105
107. tasyaiśa eva sārīra ātmā / yah pūrvasya / tasmādāvā etasmat prāṇamayat anyo’n̄tara ātmā manomayaḥ / tenaśa pūrṇāḥ / sa vā eṣa puṣuṣavidha eva / tasya puṣuṣavidhatām / anvayat puṣuṣavidhah / tasya yajureva ‘śirah / ṛgdaksinah pakṣah / sāmottaraḥ pakṣah / ādeva ātmā atharvāngi-rasah pucchaḥ pratisthā / Śaṅkara on T.U., 2.3
mind- sarve veda yatraikaṁ bhavanti sa mānasina ātmā.\textsuperscript{108} It signifies that the Self exists as the witness of all mental functions.

(iv) \textit{Vijñānamayakośa (the sheath of intellect)}

The fourth in the series of selves is the \textit{vijñānamaya} Self. The word \textit{vijñāna} is ordinarily used to denote judgment and in that sense it is synonymous with \textit{buddhi}. “\textit{Buddhi} is that mode of the internal organ which stands for certitude.”\textsuperscript{109} The \textit{Taittirīya Upaniṣad} explains the \textit{vijñānamayakośa} as follows:

As compared with this mental body, there is another internal Self constituted by valid knowledge. By that one this one filled up. It is humanly shaped in accordance with the human shape of the earlier one. Of him, faith is verily the head; righteousness is the right wing, truth is the left wing; concentration is the Self (trunk), (the principle called) \textit{Mahās} is the stabilizing tail. Knowledge actualizes a sacrifice, and it executes the duties as well. All the gods meditate on the first born Brahma, conditioned by knowledge. If one knows the knowledge Brahman, and if one does not err about it, one abandons all sins in the body and fully enjoys all enjoyable things.\textsuperscript{110}

\textsuperscript{108} Śaṅkara, Ibid.
\textsuperscript{109} buddhirnāma niścayātmikāntahkarṣanaṁvṛttiḥ / M. Hiriyanna (ed.) \textit{Vedāntaśāra} p. 5
\textsuperscript{110} tasayaśa eva śarira ātmā / yah pūrvaśya / tasmādvā etasmānmanomayat / anyoṁtara ātmā vijñānamayaḥ / tenaiśa pūrmah / sa vā eṣa puruṣavidha eva / tasya puruṣavidhatām / anvayaṁ puruṣavidhah / tasya śraddhaṁvā śirah / rtam daksināṁ pakṣāḥ / satyamuttarāṁ pakṣāḥ / yoga ātmā / mahaṁ pucchaṁ pratisthā / tadāpyēśa śloko bhavati / vijñānam  yaṁjaṁ taṁute / karmāṁ taṁute ca / vijñānam devāḥ sarve / brahma jyeṣṭhamupāsate / vijñānam brahma cedveda / tasmāc cenna pramādyati / śarire pāpmano hitvā / sarvānmaṁnaṁ samaṁnuta iti / T.U., 2.4-5
While explaining the term *yoga* in the sentence *yoga atma* in the present context, Śankarācārya comments "*yoga* is union, meaning concentration. It is Self since it is comparable to the self. For one who is possessed of such Self, of such concentration, means such as faith, like the limbs (of a man), becomes instrumental in the acquisition of real knowledge. Therefore, concentration is the Self of the body made of knowledge."\(^{111}\)

The *Taittiriya Upaniṣad* gives the maximum importance to the intellect. An animal is guided by instinct. But a human being by dint of intellect knows his duties and discriminates the right from wrong. Even the gods worship the intellect. A person who is guided by intellect, never makes a mistake. It is rightly said to be the first born (*jyeṣṭha*) in the *Taittiriya Upaniṣad*.\(^{112}\)

\(v\) Ānandamayakoṣa (the seath of Bliss)

The fifth and the last in the series of the Self is the Self consisting of Bliss. The core of the *vijñānamaya* Self is the notion of agency. The ānandamaya is the true Self without the notion of agency, but conditioned by the internal organ modified as joy etc., which are the fruit of knowledge and action. Ānandamaya Self is inward to the *vijñānamaya* Self, and distinct from it. The *Taittiriya Upaniṣad* declares the ānandamaya koṣa as follows: "As compared

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112. *vijñānam devah sarve / brahma jyeṣṭhamupāsate / T.U., 2.5*
with this cognitive body, there is another internal Self constituted by Bliss. By that one is this one filled up. This one, as aforesaid, has verily a human shape. Of him joy is verily the head, enjoyment is the right wing, hilarity is the left wing; bliss the Self (trunk). Brahman is the tail that stabilizes. If anyone knows Brahman as non-existing, he himself becomes non-existent. If anyone knows that Brahman does exist, then they consider him as existing by virtue of that knowledge.\textsuperscript{113}

This \textit{anandamayakosa} is not the real Self. Though close to the Self (\textit{Atman}) it cannot be \textit{Atman} itself as it is the product of ignorance. It is not Bliss, but the abode of Bliss only. \textit{Priya} or joy is the head (\textit{sirah}) of this Self. Śaṅkarācārya explains that of the Self constituted by Bliss the happiness resulting from seeing such pleasurable objects as a son is the head. It is comparable to a head owing to its importance. Joy consists in the pleasure derived from the attainment of a desirable thing, and when that itself becomes excessive, it is revelry. Bliss is gladness in general which is the Self (trunk) of happiness etc. which forms the limbs, for it (i.e. gladness in general is uninterruptedly associated with them.\textsuperscript{114}

\textsuperscript{113} Ibid., 2.5-6
\textsuperscript{114} Cf. Śaṅkara on T.U., 2.5
Significance of the Kosas

In order to impart the knowledge of Brahman the kosas or sheaths are introduced. These five sheaths or layers are treated as visible symbols to know the ultimate Reality. By constant contemplation of these five kosas one is able to attain wisdom. G. Gispert-Sauch S.J. observes the significance of the five kosas thus: "The central teaching of the Taittirīya Upaniṣad is, therefore, that 'within' the physical personality of man 'considered as the essence of food' there is another Self which is the self of life or vital airs; the former is filled by the latter, which is unto the shape of a man; and more interior to it, there is another 'body' of mind, and further the body of intelligence, till we finally reach the body of Bliss.

The Second (Vali) teaches man to rise to higher and higher places of experience and makes him acquainted step by step with the inner and inner truer and truer – characters of the Self, leading him to the conclusion that the perfectly blissful consciousness constitutes the innermost essential character of the Self, and that the outer selves, as experienced in the lower and lower planes, are the grosser and grosser embodiments and partial Self manifestations of this true Self.”

R.K. Garg observes, “Indeed, these sheaths, according to the Upaniṣads, are the non-intelligent aspects of reality; whatever intelligence is exhibited in and through them flows from the Ātman, the eternal, infinite reality of the very

nature of intelligence, of which these constitute the *kośas* or sheaths, like a sword encased in five sheaths. The *Ātman* is to be realized, proclaim the Upaniṣads. It is in this realization that knowledge reaches its consummation in perfect nonduality; in it, knowledge and realization become one. It is in this opening of the gate-way of the finite possibilities and potentialities of life that man, the finite, becomes man, the infinite.”

*Mokṣa* or Emancipation, the highest human value

According to the Indian thinkers, there are two functions of knowledge – one is theoretical and the other is practical. The results of these two functions are respectively known as fact and value. There are four aims in life – *dharma* (virtue or duty), *artha* (wealth), *kāma* (pleasure) and *mokṣa* (liberation). This well-known group of four (*caturvarga*) is of great value in human life. In the group of three, i.e. *trivarga artha* stands for economic value, *kāma* for psychological value and *dharma* for moral value. *Mokṣa* or emancipation is the *summum bonum*. The ideal of *mokṣa* must be distinguished from the ideal of *abhyudaya*. *Abhyudaya* is temporary and not eternal. It leads to welfare and prosperity. On the other hand *mokṣa* is a permanent state from which there is no return to *saṁsāra*. It is called *niḥśreyasa*.

The conception of *dharma* as a regulative principle is so important in the

philosophy of conduct that all the Sastras and all the higher literature of India emphasize it. Dharma is conceived as an instrumental value and as an intrinsic value. The Mahābhārata says that dharma brings with it both artha and kāma.\textsuperscript{117}

\textit{Artha} is an instrumental value, for it is helpful in satisfying one or other of the diverse needs of life. Śaṅkarācārya comments on the fourth anuvāka of the ŚikṣāVallī—"The prayer for prosperity dealt with in this context of knowledge is for the sake of wealth. Wealth is needed for rites (duties); and rites are meant to diminish accumulated sins. On the exhaustion of these, indeed, knowledge becomes revealed. Supporting this view there is this Smṛti. Just as one sees oneself on the clean surface of a mirror, so knowledge arises for man on the exhaustion of sin."\textsuperscript{118}

\textit{Mokṣa} is the highest puruṣārtha. There are a lot of schools in Indian philosophy. The nature of mokṣa and the way to attain it differ widely from school to school. All of them agree that bondage is due to ignorance and realisation or liberation is due to knowledge. According to the Vedāntins the way to mokṣa is jñāna. In the state of bondage, man is subject to all kinds of sorrows and sufferings. Three kinds of pain (tāpatrayam) characterise the lives of man. The first arises from intra-organic causes like bodily and mental disorder and anxieties. This is known as ādhyātmikatāpa. The second kind of sorrow arises

\begin{footnotesize}
\textsuperscript{117} Mbh., 15. 5.62
\textsuperscript{118} srikāmasmin vidyāprakaraṇe’ bhidhiyamāno dhanārthah / dhanaṁ ca karnārtham/ karma copāttaduritakṣayārtham / tatksaye hi vidyā prakāsate, tathā ca smṛtiḥ – jñānamutpadaye puruṣām kṣayat pāpasya karmanah / yathā-darśatale prakhye paśyantyātmmanātmmanā / iti / Śāṅkara on T.U., 1.4
\end{footnotesize}
from natural causes like beasts and fellow-men. This is ādhibhautikatāpa. The third source of suffering arises from supernatural causes such as demons, ghosts etc. All the three sources of suffering are called ‘tapatrayas’ (three-fold suffering). Mokṣa is the way to get rid of these troubles. Mokṣa aims at the radical termination of all sufferings. The oneness of Brahman and Ātman is the fundamental teaching of the Upaniṣads. The realization of Ātman is the highest goal which can be achieved by extinguishing desires. Freedom from desires begets true happiness. A pure mind is the cause of liberation. A mind free from the taint of desires for pleasure is pure. Discipline of body and mind and practice of yoga purify the mind, and make it free for acquiring knowledge of the Ātman. Penance or austerity generates purity of mind. Devotion to god leads to liberation. One who knows Brahman attains the highest goal. One who knows the Self hidden in one’s heart enjoys all objects of desire with God.\textsuperscript{119} \[ yo veda nihitam guhāyām parame vyoman \mid sōṣnute sarvān \kamān saha brahmanā vipāscitēt \]

There are four well-defined stages of emancipation in the Upaniṣads. These stages are well-explained under the theories of kramamukti, videhamukti, sadyāmukti and jivanmukti.

Kramamukti is the doctrine of gradual emancipation by stages. According to it, the souls that for their steady philosophical learning, and a practical life of renunciation and service, ascend on the devayāna to Brahman are not yet

\textsuperscript{119} T.U., 2.1
liberated, because they still lack perfect knowledge, nevertheless, they do not come back to earth, but obtain perfect knowledge and therefore, eternal salvation in the world of Brahman before the end of the kalpa, when that world also is destroyed.\textsuperscript{120} The teacher of the Kathopanisad advocates a kind of kramamuti. It is interesting to note that in this human life on this planet, man may be able to realize Brahman as in the mirror, that is to say, contrary-wise right being to the left and left being to the right. In the Pitṛyāna one experiences the Godhead as in the dreams, where the earlier defect is overcome, but the vision of God yet lacks substance. In the world of the Gandharvas there is a further improvement and men are able to see divinity like a pebble, say, under a sheet of clear water, the image being true and yet defective due to refraction. It is only when one goes to the world of Brahman that the vision of God becomes as clear as daylight even as one may discriminate light from darkness, similarly are men there able to attain to the knowledge of God.\textsuperscript{121}

There are a few passages in the Upaniṣads which definitely suggest four types of deliverance in the world of Brahman, viz. sārūpya, sālokya, sāyujya and samīpya. Sāmīpya mukti indicates proximity to Brahman.\textsuperscript{122} Sarupya mukti signifies the idea of likeness of the nature with Brahman.\textsuperscript{123} Sālokya mukti stands

\textsuperscript{120} M.U., 3.2.6
\textsuperscript{121} yathādārśe tathātmam yathā svapne tathā pitṛloke/
yathāpāṃ pariva dadrē tathā gandharvaloke/
clāyatapayoriva brahma-loke// K.U., 2. 3.5
\textsuperscript{122} Cf. Muktikopaniṣad, 1.23
\textsuperscript{123} Cf. M.U., 3. 1.3
for consciousness co-existence with Brahman in the same world.\textsuperscript{124} \textit{Sayujyamukti} means communion with Brahman bordering on identity.\textsuperscript{125}

\textit{Videhamukti} is the doctrine of liberation after death. According to this doctrine \textit{mukti} or realization of Brahman takes place after dissolution of the physical body. The \textit{Kena Upaniṣad} declares that the wise become immortal on departing from this world \textit{dhirāḥ pretyāśmatlokadārmaḥ bhavanti} /\textsuperscript{126} The \textit{Chāndogya Upaniṣad} says, “Into Brahman shall I enter when I depart hence.”\textsuperscript{126} \textit{etamitaḥ pretyābhisaṁbhavitāsmi} /\textsuperscript{127}

\textit{Videhamukti} is proclaimed in the \textit{Taittirīya Upaniṣad} as follows:

“He that is here in the human person and He that is there in the sun, are one. He who knows thus attains, after desisting from this world, this Self made of food, attains this Self made of the vital force, attains this Self made of mind, attains this Self made of intelligence, attains this Self made of Bliss.”\textsuperscript{128}

\textit{Sadyoamukti} is that doctrine which signifies that by dint of right knowledge the aspirant realizes Brahman. Śaṅkara says that \textit{sadyomukti} is the special prerogative of those sages who are firmly established in right knowledge.\textsuperscript{129}

\begin{flushright}
\textsuperscript{124} Cf. B.U., 1.5.23; C.U., 2. 20.2 \\
\textsuperscript{125} Cf. B.U., 1.3.22; Maitrī. U. 4.1 \\
\textsuperscript{126} K.U., 1.2 \\
\textsuperscript{127} C.U., 3.14.4 \\
\textsuperscript{128} sa yaścāyām purūṣe / yaścāśāvāditye / sa ekah / sa ya evaṁvit / asmiḥlokaḥpreya / etamannamayatmanamamapanaḥsanākramati / etam praṇamayatmanamamapanaḥsanākramati / etapi manomayatmanamamapanaḥsanākramati / etapi vijnānānātmanamamapanaḥsanākramati / etamānāntamayamamapanaḥsanākramati / T.U., 2.8 \\
\textsuperscript{129} samyagdarsananiṣṭhānaṁ sannyāsinaṁ sadyomuktīḥ / Śaṅkara on B.G., 5. 26
\end{flushright}
The *Mundaka Upaniṣad* declares that the knower of Brahman becomes Brahman itself. In his family there will be born no one who does not know Brahman. He crosses sorrows and sins. Liberated from the knots of the cavity of the heart he becomes immortal.\(^{130}\) “The knot of the heart is cut, all doubts are dispelled and his deeds perish, when the higher and lower Brahman has been realized.”\(^{137}\) The *Chāndogya Upaniṣad* proclaims, “The seer sees no death, nor sickness, nor any fatigue, the seer sees only the All, obtains the All entirely.” —

\[na paśyo mṛtyuṁ paśyati na rogaṁ nota duḥkhaṁ sarvāṁ ha paśyah paśyati sarvamāpnoti sarvaśa iti\] \(^{132}\)

The *Brhadāraṇyaka Upaniṣad* states that he is without desire, who is freed from desire, whose desire is satisfied, whose desire is the soul, his breaths do not depart. Being very Brahman, he goes to Brahman.\(^{133}\)

The *Taittirīya Upaniṣad* declares, “Wherefrom words return together with the mind, not having attained the Bliss of Brahman he who knows, fears not from anything at all.”\(^{134}\)

\(^{130}\) *sa yo ha vai tat paraṁ brahma veda brahmaiva bhavati/nasyābrahmavit kule bhavati / taraṁ śokam tarati pāpmānam guhāgranthivyo vimukto’ṁto bhavati / M.U., 3. 2.9.*

\(^{131}\) Ibid., 2. 2.9

\(^{132}\) *C.U., 7. 26.2*

\(^{133}\) * athākāmayamāno yo’kamo niṣkāma āptakāmo na tasya prāṇa utkṛśamanti brahmaiva sanbrahmaṁpyeti / B.U., 4. 4.6*

\(^{134}\) *T.U., 2.9*
Jivanmukti

The concept of jivanmukti has strengthened the metaphysics of Advaita philosophy. It is liberation in life, consequent on the discovery of the ever pure, ever perfect, and ever illumined Ātman as the true nature of man. It means that highest spiritual freedom is not dependent on the death of the physical body as the doctrine of kramamukti and videhamukti respectively maintain. The Jivanmukta is the competent teacher who speaks from experience. The Kena Upaniṣad declares ‘For one who realises Brahman here, in this very life, there is true life. For one who does not so realize Brahman, great is the loss.”

The Brhadāranyaka Upaniṣad holds that if we realise Brahman here in this very life, it is good; if we do not so realize It, great is the loss.

The last anuvāka of the Bhṛgu Vallī of the Taittirīya Upaniṣad refers to liberation even while living, i.e. jivanmukti. The realised soul, i.e. the jivanmukta, in a particular stage, exclaims: “Oh, wonderful! Oh, wonderful! Oh, wonderful! I am food, I am food, I am food! I am the food-eater, I am the food-eater, I am the food-eater! I am the combiner, I am the combiner, I am the combiner! I am the first born of the world order! I exist even prior to gods, and I am the centre and source of immortality! Who gives me away has protected one I have overcome the whole world! I am a splendour like the sun. He who knows thus get such results. This is the Upaniṣad.”

135. iha cedavedidatha satyamasti na cedihavedinmahati vinastih / Ke.U., 2.5
136. B.U., 4. 4.14
137. T.U., 3.10
A jivanmuka has realised the true metaphysical nature of Reality. He has realised the divinity of man and loves all as his own Self.

Means to attain Supreme Goal

(i) Morality -- Morality is essential in spiritualism. Morality is not an end in itself, but it paves the way for spiritual realisation. Ātmānubhava or realisation of Brahman is the supreme goal of human life. No man can realise the summun bonum without morality.

(ii) Spiritual qualities -- Morality begets spiritual qualities. He who has realized Brahman becomes great in spiritual qualities. Spirituality is to be judged in terms of character. Śaṅkarācārya in his commentary on the Taittirīya Upaniṣad asserts that a person becomes great through his moral conduct (śubhācāranimittayā). He becomes great for the reason that he has children, cattle, horses, etc. in addition to the divine glory resulting from the controlling of nature, external and internal and from knowledge etc. He enjoys greatness on account of fame earned through righteousness.¹³⁸

Tapas (penance, austerity)

Tapas is the primary and most effective means of attaining realization of Brahman. This tapas consists in the concentration of the outer and inner organs

¹³⁸ kena mahatvamityataḥ aha prajayā
putrādināpāśubhīrgavaśvādibhibhrahmavarcasena sama
damajñānādinimittena tejasā / mahān bhavati-khyātyā śubhācāranimittayā / Śaṅkara on T.U., 3.6
for it forms the door to the knowledge of Brahman. In the commentary of the Taittirīya Upaniṣad Śaṅkarācārya quotes a verse from the Śāntiparvan of the Mahābhārata to interpret the word tapas. “The concentration of the mind and the senses is the highest tapas. Since it is higher than all the virtues, i.e. spiritual disciplines, it is called the highest virtue.” Śaṅkarācārya holds that tapas means the tranquilisation of the outer and the inner organs of senses as an aid to the realization of Brahman — tapo bahyāntahkaraṇasamādhanam taddvārakatvātbrāhmaḥpratipateḥ. The Bhāgavata Purāṇa says that abandonment of desires is tapas. Śwami Ranganathananda defines tapas as ‘the concentration of the energies of the mind;’ S. Radhakrishnan says that tapas means the development of soul force, the freeing of the soul from slavery to body, severe thinking or energising of mind... It is the spirit of disinterestedness that is conveyed by tapas or tyāga.

In the Taittirīya Upaniṣad tapas is said to be the very root of the creation of the world. It is said that Brahman desiring to create the world, underwent tapas, and thereby created all that we see around us, and having created them, entered into them — so ‘kāmaya / bahu syām prajayeyeti / sa tapo’ tapyata / sa tapastaptvā / idam sarvamsṛjata / yadidadhin kinca tātṛṣṭtvā tadevanuprāviṣat.
The universe is the fruit of the tapas of Brahman. It consists of knowledge. The Mundaka Upanisad declares – “He who knows all and perceives all, whose penance is of the nature of knowledge – from him are born this Brahma (the Hiranyagarbha), name, form and food.”

\[ yah \text{ sarvajñah sarvavid yasya jñānamayaṁ tapah } / \]
\[ tasmādetad brahma nāma rūpaṁ rupamannam ca jāyate //^{145} \]

Śaṅkarācārya says that “Brahman’s tapas consisting of knowledge or thought is of the nature of omniscience, it is a tapas characterised by effortlessness and spontaneity.” yasya jñānamayaṁ jñānavikarameva sārvajñyālakṣaṇaṁ tapo’niyāsālakṣaṇam \(^{146} \)

In the Taittiriya Upanisad tapas is identified with Brahman.\(^{145} \)

\[ tapobrahmeti /^{147} \] Varuṇa, the divine teacher tells his son Bhrūgu that tapas is the only means of knowing Brahman. One should be devoted to tapas the means, as much as one is devoted to Brahman, the goal. The means being perfected the end follows. That is what is hinted by declaring tapas is Brahma (tapo brahmeti).

The first verse of the Rāmāyaṇa begins with the word tapas. It is clear in the Tilaka-tīkā that the knowledge of Brahman is tapas – yasya jñānamayaṁ tapah iti śruteh tapahsabdena brahmaviṣayajñānamucyate’ iti tilakīkāyām spaṣṭam \(^{148} \)

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145. M.U., 1.1.9.
146. Śaṅkara, Ibid.
147. T.U., 3. 3;3.4; 3,5.
148. Mukunda Madhava Sharma, Vyañjanaprapaṇeasamikṣā, p.180
The *Taittiriya Upaniṣad* exhorts the aspirant to know Brahman by *tapas*—
tapasā brahma vijñānasva.

The *Taittiriya Upaniṣad* also exalts study and teaching as *tapas*— tapśca
svādhyāyapravacane ca.

The *Taittiriya Upaniṣad* exhorts one to perform austerity. Along with
the duties of teaching and learning of the Vedas, the austerity (*tapas*) is also
enjoined as a daily practice. Here the word *tapas* may be regarded as duty—
tapas'ca svādhyāya pravacane ca.

The word *tapas* is derived from the root *tap*. It means to heat, to suffer
pain. Paul Deussen remarks, “As early as the creation myths we saw how the
creator of the Universe prepared himself for his work by the practice of *tapas*, in
which word the ancient idea of the “heat” which serves to promote the incubation
of the egg of the universe blends with the ideas of the exertion, fatigue, Self
renunciation, by means of which the creator is transmuted (entirely or in part)
into the Universe which he proposes to create. According to this conception,
everything that is great in the Universe is dependent on *tapas*.”

*Satya (truth)*

The *Upaniṣads* lay great stress on truth. Like *tapas*, *satya* is also

149. T.U., 3. 2
150. Ibid., 1.9
151. Ibid.
identical with Brahman. The Taittirīya Upaniṣad declares, Brahman is truth, consciousness and infinitude—ṣatyāṁ jñānaṁ manantāṁ brahmaḥ ।

The Brhadāraṇyaka Upaniṣad says that Brahman is truth satyam brahmac।

Likewise, the Chāndogya Upaniṣad says that the name of the Brahman is satya।

Truth bears the non-dual nature. It never admits duality. In the invocatory verse of the Śikṣā Vallī of the Taittirīya Upaniṣad, the student says, I will declare you (Brahman in form of Vāyu) ṛta (the moral order). I will declare you (Vāyu the symbol of God) satya (the truth) – namaste vāyo tvameva pratyakṣam brahmāsi tvameva pratyakṣam brahma vadiṣyāmi/ṛtāṁ vadiṣyāmi satyam vadiṣyāmi /

Satya and ṛta (righteousness) are identical. Truth is opposed to falsehood. The seer prays to God to lead him from falsehood to truth।

Truth has an eternal value. It begets fearlessness and fearlessness gives strength to fight evil. This fearlessness which is the fruit of truth had made Naciketas to face Yama, the Lord of Death।

The Munḍaka Upaniṣad proclaims that the Ātman is realized by means of

153. T.U., 2.1
154. B.U., 5.5.1
155. brahmaṁ nāma satyamiti|C.U., 8. 3.4
156. asatō mā sadgamaya/ B.U., 1.3.28
157. Vide K.U., 1.1
truth (satya) - satyena labhyastapsā hyesa ātmā \(^{158}\)

The Taittirīya Upaniṣad exhorts not to neglect the truth (satya) and advises to speak the truth - satyanna pramaditavyam / satyaṁ vada \(^{159}\)

(v) Brahmacarya (continence)

Brahmacarya has great impact in Indian spiritual life. The Upaniṣadic teacher does not initiate any student in Brahmavidyā unless he acquires brahmacarya. The Upaniṣads sing the glory of brahmacarya, because it is of important role in the attainment of higher knowledge. In order to Brahman realization brahmacarya is sine qua non. The literal meaning of brahmacarya is to live, move and have one’s being in Brahman.

The Chandogya Upaniṣad declares that men attain the abode of Brahman by the power of brahmacarya.\(^ {160}\) The teacher of the Taittirīya Upaniṣad exhorts the brahmacārins to approach him for brahmavidyā-pramāyantu brahmacārīnaḥ svāhā \(^{161}\)

(vi) Śraddhā (faith)

According to Sadānanda Yati śraddhā is faith in the teaching of Vedānta as expounded by the teacher - gurūpadistavedāntavākyesu viśvāsāḥ śraddhā \(^{162}\)

\(^{158}\) M.U., 3.1.5
\(^{159}\) T.U. 1.11
\(^{160}\) brahmaiokam brahmacaryenanu vindati /C.U., 8. 4.23
\(^{161}\) T.U., 1.4
\(^{162}\) M. Hiriyanna (ed), Ibid., p. 2
Śankarācārya remarks, ‘It is the totality of positive attitudes (āstikya-buddhi)’

Śraddhā is the faith in Supreme Reality. In the Chāndogya Upaniṣad Sanatkumāra tells Nārada, “One thinks, if he believes; there is no thinking without belief or faith, only one who has faith has thinking. One must, therefore, seek to know faith (śraddhā)” — yadā vai śraddhātyathā manute/ naśraddadhāmanute/ śraddadhadeva manute śraddhā tveva vijñāsitavyeti /164

In the Taiitirīya Upaniṣad śraddhā is called the head of the Vijnānamaya ātmā — tasya vijñānamayasya ātmanaḥ śraddhaiva śirah /165

Dana is also one of the means to attain the Supreme goal. Gifts should be made with faith and never without faith. The Taiitirīya Upaniṣad declares the art of giving, “One should give with faith, one should not give without faith, one should give generously, with modesty, with fear, with sympathy — śraddhayā deyam aśraddhayādeyam śriyā deyam hriyā deyam bhīyā deyam samvidā deyam /166

(vii) Yoga (concentration)

The Upaniṣads regards the senses which are extrovert as obstructions to spiritual experience. The senses have to be controlled and turned inward for the purpose of yoga. Yoga makes the seeker of knowledge fit to progress in the path
of realization. *Yoga* is one of the six orthodox systems of Indian philosophy. *Yoga* is the restraint of mental operations – *yogaścittavṛtti nirodhaḥ* \(^{167}\)

This controlled state of mind can be achieved only by strictly practising its eight components. They are as follows –

(1) *yama* (restraint), (2) *niyama* (observance, training the senses), (3) *āsana* (posture), (4) *prāṇāyāma* (breath control), (5) *pratyāhāra* (abstraction), (6) *dāraṇā* (concentration), (7) *dhyāna* (meditation) and (8) *samādhi* (spiritual absorption).\(^{168}\)

The *Taittirīya Upaniṣad* describes yoga as the Self of the vijñānamayakośa – *tasyaśraddhāvāya śirahṣṛtam daksināya paksahṣatyaumuttarah paksahṣyoga ṣātmāḥ* \(^{169}\)

(viii) *Śama* (control of the mind)

According to Sadānanda Yati *śama* is restraining the mind from things other than the study (of Vedānta) etc. – *śamastāvacchravānādīvyatiriktaviśayebhya manaso nigrahaḥ* \(^{170}\)

*Śama* (control of internal organs) is one of the important means to attain the supreme goal. The *Taittirīya Upaniṣad* declares, “Control your internal organs, and also study the scriptures and teach them – *śamaśca*

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167. *Yogasūtra*, 1.2
169. T.U., 2.4
Śaṅkarācārya says that śama is the restraint of internal organ – śamo’ntah karaṇopāsaṁah

(ix) Dama (control of the senses)

Śaṅkarācārya defines dama as restraint of the external organs – dama bahyākaraṇopāsaṁah

In the Brhadāraṇyaka, Upaniṣad this virtue (dama) is taught to the gods by Prajāpati’dāmyata

The Taittiriya Upaniṣad exhorts to practise self-restraint – damascam svādhyāyapravacane ca

The Mahābhārata proclaims that the practice of self-restraint leads man to the realization of his summum bonum of life. He who lets loose the mind and the senses gets no proper success in life – damaim niḥśreyasam prahurvṛddha niścitadarśinaḥ nādantasya kriyāsiddhir athavadupalabhyate

Hence self-restraint is imperative for spiritual uplift as well as the sustenance of society.

171. T.U., 1.9
172. Śaṅkara on Ibid.
173. Ibid.
174. B.U., 5. 2.3
175. T.U., 1.9
176. Mbh., 12.158.7
(x) _Abhaya_ (fearlessness)

Duality causes fear. The _Taittiriya Upaniṣad_ emphasizes that he who knows the Bliss of Brahman transcends all fear – _ānandam brahmaṇo vidvān na bibheta kutaścāneti_ /177

Fearlessness is born of the consciousness of one’s true, infinite, and immortal nature – the Brahman or Atman. Ontologically Brahman is called _abhaya_, fearlessness.

The _Taittiriya Upaniṣad_ holds, “For, truly, when one finds fearlessness as a foundation in that which is invisible, bodiless, undefined, non-based, then he has reached fearlessness” – _yadā hyevaiṣa etasminadṛṣṭyaṇatme ‘nirukt’ nilayane ‘bhayam pratiṣṭham vindate atha sa’ bhayain gato bhavat_ /178

(xi) _Upāsanā_ (meditation)

_Upāsanā_ involves concentration and sympathetic imagination. First of all the mind is abstracted from everything except the object of meditation. Secondly, union with the object of meditation is established. M. Hiriyanna says, ‘The (common) aim of meditations on the other hand, is concentration of the mind. The incidental advantage of obligatory and occasional rites and that of meditations are (respectively) the attainment of the world of the fathers and the world Brahma, in accordance with the scriptural text. From _Karma_ (is reached)

177. T.U., 2.9
178. Ibid., 2.7
the world of the fathers; from meditation, the world of gods.\textsuperscript{179}

Literally, the word \textit{upāsanā} means sitting near, mentally approaching an ideal. It also lays emphasis on the several aspect of Upaniṣadic meditation. Swami Gambhirananda says, “It is firstly a secret thing, to be diligently protected as one’s own and not to be merely talked or argued about or exposed to the derision of the common people. Besides, it is a mental attitude with regard to things which are not to be looked upon as detached entities, but are to be linked up with their higher aspects in a cosmic whole. And that attitude again has to change into an experience, the whole personality getting transformed and elevated thereby. It is both an objective out look and a subjective realization.”\textsuperscript{180}

In the \textit{Vedāntasāra} of Sadānanda Yati the meaning of \textit{upāsanā} runs thus:

\textit{Upāsanā} is a kind of mental process relating to the qualified Brahman (\textit{Sagunā Brahman}) such as, for instance, the \textit{Sāndilya-vidyā}.\textsuperscript{181}

The object of meditation may be any object or any deity or Brahman. \textit{Upāsanā} is essentially a mental process, and it aims at a knowledge of the object through identification. It may be helpful to realization through the purification of the mind.

The grand conception of Upaniṣadic meditation is highlighted in the

\begin{flushright}
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Chāndogya Upaniṣad.\textsuperscript{182} It says that man himself is a sacrifice (Puruṣo vāva yajñah) and justifies it in detail. Man’s life, divided into three stages is compared to the three periods in a sacrifice called sāvanas. Each period has a presiding deity. The first stage is presided over by the Vasus, who work for life’s stability. They are succeeded in youth by the Rudras, the energetic gods. Old age is presided over by the Adityas, who attract everything towards them. Men, then attracted by higher forces, prepare for the final departure after making their best contribution to the world.

The highest upāsanā is illustrated in the Śāndilyavidyā where Brahman is presented as identified with everything that is good, noble, and beautiful and the upāsaka (meditator) then thinks himself to be no other than Brahman thus qualified.\textsuperscript{183}

Upāsanā is an indispensable part of Brahmavidyā. Upāsanā makes the mind and intellect perfectly sharp and sensitive for the full comprehension of the theme of the Upaniṣads.

There are two kinds of upasanas – Brahma upāsanā, i.e. direct meditation on Brahman and Praśna-upāsanā, i.e. indirect meditation based on symbols. A Praśna is a symbol such as a salagrama stone is the symbol of Lord Viṣṇu. The ideas of the deities to be meditated on are fastened on these symbols. The emblematical meditations are of two different types – sampad upāsanā and

\textsuperscript{182} C.U., 3.16.17
\textsuperscript{183} Ibid., 4.3
adhyāsa upāsanā. In these upāsanās two things are important: (1) adhiṣṭhāna (a thing that serves as a substratum or subject) and āropita (the thing superimposed on the substratum). The adhiṣṭhāna or substratum is generally inferior and the āropita is superior. When one takes up a symbol of a lower order and by virtue of similarity superimpose on it the qualities etc. of a higher thing, one has sampad – upāsanā or meditation based on similarity, through which one reflects on the lower order of things, but on the higher ones, which the lower things symbolize. In the above-mentioned example salagram stone is the symbol of Lord Viṣṇu. Here the symbol is inferior to the āropita Viṣṇu which is superior. But in adhyāsa upāsanā, the symbol itself predominates and on it are superimposed the qualities etc. of the deity as for instance, “Meditate on the mind as Brahman – mano brahmaṇyupāsita184 (The Sun is Brahman, this is the instruction) – adityo brahmaṇyadesah 185 (He) realized food as Brahman – annam brahmaṇi vyajanaḥ 186

The upāsanās mentioned in the Taittirīya Upaniṣad are as follows:

(i) upāsanā of saṁhitā (ii) upāsanā of vyāhṛti (iii) upāsanā of Brahman as a śākaśa (iv) pānka upāsanā (v) The upāsanā on Om (vi) upāsanā of Brahman as limbs (vii) upāsanā and vrata (viii) upāsanā and japa (ix) upāsanā and homa

184. Ibid., 3.18
185. Ibid., 3. 19
186. T.U., 3. 2
**Upāsanā of Samhitā**

_Saṁhitā_ really means proximity of letters and words. When letters are in close proximity there comes about a natural combination. This combination is known as _sandhi_ or joining together. When the letters of the alphabet are lying scattered, there arises no meaning; but when the letters are joined together, then by that _sandhi_ or combination a meaningful utterance becomes possible. There are several words denoting the conception 'combination.' They are as follows:

(i) *Pūrvarūpa* – Śaṅkarācārya comments _pūrvavarnaḥ pūrvarūpa_. It indicates prior letter.

(ii) *Uttararūpa* – The term means ulterior form. Śaṅkarācārya says it _uttaravarnaḥ_ (the last letter).

(iii) *Sandhi* – It means euphonic junction, a grammatical expression indicating the combination of two sounds. _sandhiyate asmin pūrvottararupe_ (the first and the last letters become conjoined in it).  

(iv) *Sandhīnam* – _Sandhīna_ means the inducer of a union, i.e. the factor which brings about the joining of the two. The union is established by _sandhīna_. Śaṅkarācārya explains the term, i.e. _sandhīna_ is that which conjoins _samdhiyate neneti sandhīnam_.  

Without this _sandhīna_, the joiner, the mere _sandhi_ or joining is mechanical and lifeless.

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187. Śaṅkara, Ibid., 1.3
188. Ibid., 1.4
The *Taittiriya Upanisad*[^1] advocates the secret doctrine of *sāṁhitā* under five headings:

<table>
<thead>
<tr>
<th><em>Sāṁhitā</em></th>
<th><em>Pūrvarūpa</em></th>
<th><em>Uttararūpa</em></th>
<th><em>Sandhi</em></th>
<th><em>Sandhānam</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) <em>adhiloka</em></td>
<td><em>Prthivi</em></td>
<td><em>dyau</em></td>
<td><em>ākāśa</em></td>
<td><em>vāyu</em></td>
</tr>
<tr>
<td>(ii) <em>adhijyotīsa</em></td>
<td><em>agni</em></td>
<td><em>āditya</em></td>
<td><em>ap</em></td>
<td><em>vaidyuta</em></td>
</tr>
<tr>
<td>(iii) <em>adhividyā</em></td>
<td><em>ācārya</em></td>
<td><em>antevāsi</em></td>
<td><em>vidyā</em></td>
<td><em>pravacanam</em></td>
</tr>
<tr>
<td>(iv) <em>adhiprajā</em></td>
<td><em>mātri</em></td>
<td><em>pitr</em></td>
<td><em>prajā</em></td>
<td><em>prajanana</em></td>
</tr>
<tr>
<td>(v) <em>adhyātma</em></td>
<td><em>adharahana</em></td>
<td><em>uttarahanu</em></td>
<td><em>vāc</em></td>
<td><em>jihvā</em></td>
</tr>
</tbody>
</table>

In the above illustrations, it is observed that the urge to unite is the *sandhāna*. The quality of *sandhi* will be depend upon the nature of the *sandhāna*. Sandhi in larger context means relationship. The people versed in the Vedas, speak of these meditations concerning five subjects as *mahāsāṁhitā*. They are called great since they relate to great things like the world. The purpose of this contemplation of *sāṁhitā* is to direct the mind from grosser object to subter object and gradually lead it to the Absolute Reality. This *sāṁhitā upāsanā* is the first step for realization of Brahman. Śāṅkaraśārya comments, —

> “*Upāsanā* (meditation) is the torrent of similar thoughts (ideas) which is unadulterated by any other notions that are dissimilar, and which adheres to what is insisted upon by the scriptures. And the meaning of the word *upāsanā* is also well-known in common parlance, in the expression such as, “He is devoted to teacher.” He is devoted to the king. One who serves the teacher (or the king)

[^1]: Ibid, 1.3
constantly is said to be devoted to him, and he attains the result of devotion. Hence, here also, i.e. in the instant case, he who meditates thus is united will all things beginning from progeny and ending with heaven, meaning he attains the fruits such as progeny etc.”

**Upāsanā of Vyāhṛtis**

The vyāhṛtis are mystic utterances. The term vyāhṛti literally means utterance or speech. In Vedic literature the term is used more or less in a different sense. Conventionally while a Vedic hymn is being recited there precedes the mystic syllable *Om*. On certain occasions in continuation to this syllable, the syllables *bhur, bhuvas* and *suvar* are also found uttered and these sounds are known as the three vyāhṛtis. *Bhur, bhuvas suvar* etc. which stand for the respective worlds, are technically called the vyāhṛtis.

The famous Gāyatrī hymn is often recited with these mystic utterances in the following manner – *Om bhur-bhuh-svaḥ svad tat saviturvarenyam bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt //*

The Chandogya Upaniṣad declares the importance of Gāyatrī as - Gāyatrī is verily all, speech indeed is gayatri, speech indeed is all, one sings it, it protects him.¹⁹¹ The Taittirīya Upaniṣad mentions four vyāhṛtis viz. *bhur, bhuvas, suvar*.

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¹⁹⁰. Ibid
¹⁹¹. gāyātri vā idām sarvām bhūtam yaddāṁ kinca vāg vai gāyātri vāg vā idām sarvarām bhūtam gāyāti ca ṭrāyate / C.U., 3.12. 1
and *mahas*.

The original and familiar *vyāhrtis* are three — *bhur*, *bhuvas* and *svah*/Mahācāmasya knew a fourth one — *mahas* by name. This *vyāhṛti mahas* is subtler than the former three. Compared with the earlier three, the fourth is at once transcendent and immanent and therefore it is called Brahman.

Śaṅkarācārya comments, "Brahman is indeed great (*maha*) and *vyāhṛti* too is *maha*. What is that? That is the Self (*Ātman*). The word *Ātman* originates from the root *ap* in the sense of pervading, for the other *vyāhṛtis* consisting in the worlds, gods, the Vedas and vital airs are pervaded by the Self in the form of the *vyāhṛti* (called) *mahas* of the nature of the sun, the moon, the *Atharvaveda* and food. Hence the other gods are limbs. The mention of the gods is to show the implication of worlds etc. In as much as the gods worlds and the rest are the limbs of the Self of the nature of *vyāhṛti* known as *mahas*, it is said that the world etc. flourish because of the sun etc. Indeed, through the Self, i.e. the main body grows the limbs (to their fulness). *Mahana* means growth. Hence *mahīyante* means (all these) grow (or become prosperous)."

The following chart shows the various kinds of meditations and their superimpositions on the abov-mentioned four *vyāhṛtis*.

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192. T.U., 1.5
193. mahaddhi brahma mahasca vyahrtih | kim punastat? sa ātmā | āpnoter vyāptikarmanāh ātmā | itarasca vyāhṛtayo lokā deva vedaḥ prānāśca maha ityanena vyāhṛtyatmanadityacandraabrahmanabhūtena vyāpyante yataḥ | atonganyavaya avaya devatāḥ | devatāgraḥaṇamupalaksanārtham lokādinām | mahā ityetasva vyāhṛtyātmano devā lokadayaścā sarve'vavavabhūta yato'ta ahadityadibhir lokādayo mahīyante iti ātmano hyṅgāni mahīyante | mahanam vrddhirūpācayao mahīyante, vardhanta ityarthah / Śaṅkara, Ibid., 1.5
bhur    ayamlokaḥ   Agni   Rgveda   prāṇa
bhuvas   antarikṣa   Vāyu   Sāmaveda   apāna
suvar    asau lokaḥ   Āditya   Yajurveda   vṛṇa
mahas    Āditya   candramas   brahma   anna,

He who knows these vyāhṛtis, knows Brahman and to him all gods pay homage—
\[ta yo veda / sa veda brahma / sarvēsmai devā balīmāvahanti\]/\(^{194}\)

Śaṅkaraśāra says that the expression "He who knows these, in the
context of vyāhṛti, though implying something to be explained further, does not
divide the meditation. And what is to be explained further has been pointed out
by stating that it is desirable to explain certain peculiar features (regarding
Brahman) etc. To him who knows thus, all the gods that are the limbs pay
homage, on the attainment of self-sovereignty by him.\(^{195}\)

Upāsanā of Brahman as Ākāśa

The Vedāntic tradition tells that there is a cave in the heart and this is the
abode of Brahman. It has been said that other gods such as those belonging to
bhur,bhuvas and suvar are the limbs of Brahman that is identified with the fourth
vyāhṛti mahas\(^{196}\). Of that Brahman the cavity of the heart is said to be the seat

\(^{194}\) T.U., 1.5
\(^{195}\) vyahrtyānuvāke ta yo veda iti ca vakṣyaṁaṁārthatvāṇnopasana bhedakah │vakṣyaṁaṁārthatvāṁ ca tadvīśeṣavivakṣutvadītyadinoktam│sarve devā asma eva yiduṣeṅgaḥhiţa āvahantyanayanti balīm svarajyapraptau satyamityarthāḥ │Śaṅkara, Ibid.
\(^{196}\) T.U., 1.5
as *śalagrāma* stone is of Viṣṇu.

The heart is like a lotus and inside this lotus there is an empty space where the Self lies. The Self is called *puruṣa* because it ‘fills’ (*pūrṇa*) everything and also because it lies (*śayana*) in the city of heart. The *puruṣa* is *manomaya*.

According to Śaṅkaraśārya *mana* means knowledge being derived from the root ‘*man*’ implying to know; *manomaya* means consisting of that knowledge. Brahmān is realized through it. Or *manas* may mean internal organ (mind), being derived from the root *man* in the sense of that through which one thinks and by which He (*puruṣa*) becomes indicated. He is deathless (*amṛta*) and *hiraṇmaya* (effulgent). A path for attaining Indra, i.e. Brahmān in his aforesaid nature who has these attributes, and who is realized within the cavity of the heart is described thus. There is a nerve called *susumnā* which goes upward from the heart and is well known in the scriptures on *Yoga*. It runs between the palates and pierces through the head. In the throat a piece of flesh hangs downwards like a nipple. This will be known as the path of Indra, i.e. *Indrayoni*. This is the path for the realization of His true nature. The *upāsaka* (meditator) has gone along this path, he will arrive, where the edge of the hair is rooted. Then passing through the head he gets established in the fire deity who presides over the world, who is identified with the first vyāhṛti called *bhum* and who is a limb of the great Brahmān as identified with *mahas*. Then he gets established himself in air (*Vāyu*) through the second vyāhṛti called *bhuvas*. Through the third vyāhṛti

197. Cf. Swami Lokeswarananda (ed) Tattiriya Upaniṣad, p. 32
called *suvar* he becomes established in the sun (*Āditya*), the lord of the universe. Then passing the three *vyāhṛtis* which are as if the limbs, he gets established in the fourth *vyāhṛti* called *mahas* i.e. Brahman which is the master of the three limbs, the first three *vyāhṛtis*. He attains the self-sovereignty. Similarly he attains the lord of the mind. He becomes the lord of speech, the lord of eyes, the lord of ears, the lord of knowledge. This is the fruit of constant contemplation of this Brahman.\(^{198}\)

**Pāṅkta Upāsanā**

Having described the *vyāhṛti* *Upāsanā* the *Taittirīya Upaniṣad\(^{199}\)* holds the worship of Brahman as the Pāṅktas. Because of the similarity of the number five, they are equated with the metre called *Pāṅkta*.

*Pāṅkta* is a Vedic metre consists of five padas of eight syllables. This Pāṅkta meditation identifies Brahman with the groups of five things beginning with the earth. This meditation is innovated with a view to exhorting the meditator the fact that the world outside as well as the world within are both arranged in groups of five. Thereby everything is identified with *Pāṅkta*. A sacrifice, too is identified with *Pāṅkta* because sacrificial worship which was the universal practice of the Vedic religion has five factors, namely, the sacrificer, his wife, his son and wealth which includes ingredients, human efforts and gods.

\(^{198}\) also vide Śaṅkara, Ibid., 1.6

\(^{199}\) T.U., 1.7
The seer opens up a cosmic vision through this principle of five based on facts known to all. Earlier Brahman was conceived as the fourfold vyāhṛtis. The 7th anuvāka of the SikṣāValli of the Taittirīya Upaniṣad presents the worship of Brahman as the Pānkta.

In this Pāṅkta Upāsāra Brahman is identified with pentad. The world is created out of the five elements and Brahman is the cause of the universe. Hence Brahman is identified with pentadic.

There are two sets of the pentadic. Each sets has three groups. The first three fivefold groups of external things are as follows.

The earth, sky, heaven, the quarters, and the intermediate quarters these constitute the groups of five in the context of the worlds. Fire, air, the sun, moon and stars – these constitute the group of five deities. Water, herbs, trees, space and Ātman constitute the collection of five natural things. The word Ātman denotes the cosmic gross body (Virāt) because this is a context of natural factors.

Ist set of Adhibhūta

<table>
<thead>
<tr>
<th>Group</th>
<th>Pentadic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Lokapāṅkta</td>
<td>earth, sky, heaven, quarters, intermediate quarters</td>
</tr>
<tr>
<td>2. Devapāṅkta</td>
<td>fire, air, sun, moon, stars</td>
</tr>
<tr>
<td>3. Bhūtapāṅkta</td>
<td>water, herbs, tree, space, Self</td>
</tr>
</tbody>
</table>

The second three fivefold groups of internal things constitute the entire universe. This set of three fivefold groups is named as adhyātma. Those
beginning with *prāṇa* constitute the group of five vital forces. Those starting with *caksus* constitute the group of five sense-organs. Those connecting with *carman* (skin) form the group of five material constituents of the body.

2nd set of Adhāyatma

<table>
<thead>
<tr>
<th>Group</th>
<th>Pentadic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>Vāyupañkta</em></td>
<td><em>prāṇa, apāna, vyāna, udāna, samāna</em></td>
</tr>
<tr>
<td>2. <em>Indriyapañkta</em></td>
<td>eye, ear, mind, speech, touch</td>
</tr>
<tr>
<td>3. <em>Dhātupañkta</em></td>
<td>skin, flesh, muscles, bones, marrow</td>
</tr>
</tbody>
</table>

Śaṅkarācārya comments, “Thus far goes, indeed, all that concerns the individual self and the outer fivefold factors. Having imagined all these thus, the Rṣi, the Vedas or anyone endowed with the power of right perception, declared what. This is being explained. All this is made of a fivefold principle. By the fivefold factors relating to the individual self alone, owing to the similarity of number, the practiser strengthens or fills up the outer set of five elements. In other words, they are perceived as identical. The idea is that he who knows thus that all this is fivefold becomes *prajāpati* himself.”

200. etavaddhidāṁ sarvamadhāyatmam, bāhyam ca pāṇkatameve-tyetadevamadhividyāya parikalpyarsirveda etaddarsanasampanno vā kaścidṛṣiravocaduktavān kimonyāha - pāṇktaṁ va idam sarvam pāṇktenaivādhāyatmikena samkhyaṃ samāṇyat pāṇktaṁ bāhyam sprātīti valayati pūrayati ekatmatayopalavyata etyetat evaṁ pāṇktam idam sarvamīti yo veda sa praṇaḥ patyatmaiva vavatityarthāḥ/ Śaṅkara, Ibid.
The *Upāsanā of Om*

The syllable *Om* is the highest symbol of God. It is also equated with Brahmā. Śaṅkaraṭīrya comments, "The meditation on Brahmā as identified with vyāhṛtis has been described. Thereafter, the meditation of that Brahmā alone, as identified with a fivefold principle, has been described. Now the meditation on *Om* which forms an integral part of all meditations, is being enjoined. *Om* that is meditated upon as the higher and lower Brahmā, though a mere syllable, becomes a means for the attainment of the higher and lower Brahmā. As is an image a symbol of Viṣṇu, so is this (*Om*) a prop of both the higher and the lower Brahmā as evidenced by the Śruti passage. "By this (support) alone one attains either of the two"  

The very opening verse of the *Chāndogya Upaniṣad* enjoins on to initiate the worship of *Om* as the Udgīthā, for *Om* is the representation of the supreme Self and stands as the best basis for meditating upon that Self. It is the essence of all spiritual endeavour for the realization of God.

The *Māndūkyopaniṣad* deals with the mystic nature and glory of the syllable *Om*. "This letter that is *Om* is all this. That is past, present or future is verily *Om* and what is beyond the threefold time all is *Om*. Brahmā is all and

---

201. vyāhṛtyātmā brahmānā upāsanamuktaṁ | anantarāṁ ca pāṅktaśvarāpena
   tasyaivopāsanamuktaṁ | idāṁ ca sarvopāsanangahutasyonkarasyopāsanam
   vidhītasya | paraparabhramadṛśtya upāsyamana omikārah | śabdamātrotpī parapara
   brahmāparaptisadhanam bhavati | sa hyālaṁbanam brahmānāṁ parasyaparasya ca
   pratimeva viśnoḥ | etenaivayatanenaikataraja nveti (P.U. 5.2) iti śruteh /Ibid. 1.8

202. C.U., 1.1.1
Atman is Brahman.\textsuperscript{203}

Here in this context, a great Upaniṣadic statement (mahāvākyā) – ayamātmā Brahma, i.e. This Self is Brahman has been observed. In this opening verse the mystic word Om is synonymous to Brahman.

The \textit{Katha Upaniṣad} also glorifies Om. The great teacher Yama tells Naciketas that the mystery of the Beyond lies in Om.

“The word which all the Vedas proclaim, that which is expressed in every self-mortification (penance), that, for which, they live the life of a brahma-cārin, understand that word in its essence Om! That is the word.”\textsuperscript{203}

The same \textit{Upaniṣad} again proclaims the greatness of Om. “This syllable Om is indeed Brahman. This syllable is the highest. Whosoever knows this syllable obtains all that he desires.”\textsuperscript{204}

Thus Om is equated here with Brahman.

The \textit{Taittirīya Upaniṣad} declares, “Om is Brahman, Om is all. Om is well-known as a word of imitation, i.e. concurrence. Om, make the gods listen. Thus the priests make them recite to the gods. Starting with Om they sing Sāmans. Uttering Om they recite the Sāstras. The priest Adhvaryu expresses his response with Om. The priest Brahma approves with the word Om. The

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{203} omityetadaksaramidam sarvam tasyopavākhyaṁ bhūtam bhavad bhaviṣyaditī sarvamomkāra eva | yaccanyattrikalatītām tadapyomkāra eva sarvam hyetad brahmayamātmā brahma / Ma.U., 1.2
\item \textsuperscript{203a} K.U., 1.2.15
\item \textsuperscript{204} etaddhyevakṣaram brahma etaddhyevakṣaram param | etaddhyevakṣaram jñātvā yo yadicchatī tasya tat / Ibid., 1.2.16
\end{itemize}
\end{footnotesize}
sacrificer permits the performance of Agnihotra sacrifice with the word Om. A Brahmana, while commencing the recitation of the Veda, utters Om with the faith “Let me attain Brahman. He verily attains Brahman.”

In the Taittiriya Upanishad Om is identified with Indra. Here the aspirant who desires to be intelligent prays to Indra. Śaṅkarācārya interprets the term Indra as Omkara. Indra is derived from the root indh to illumine. Śaṅkarācārya declares, “That which is a bull in the Vedas that which is like a bull, due to excellence. Viśvarūpa: embracing all forms, on account of permeating all speech, as evidenced by another Śrutī passage “Just as the leaves are permeated by fiber, so is all speech permeated by the sound Om” (C.U., 2.23.3). Therefore, the state of being the bull, i.e. being excellent belongs to Om. Here Om, indeed, is to be adored. As such, in praise of Om, expressions such as rṣabha and the like are quite in fitness. It has sprung up in an exceedingly excellent manner from the Vedas, from immortality, for the Vedas are certainly immortal. The meaning is that when Prajāpati underwent austerity in order to extract the exceptionally excellent essence from the world, the gods and the Vedas, Om appeared as the essence. Never, indeed, can the direct origination of Om that is eternal be imagined. May that Indra who is Om, as now described, who is the dispenser of all desires, and the supreme Lord, cheer, strengthen me with intelligence, i.e. with prajñā or the strength of wisdom is prayed for here.”

205. T.U., 1.8
206. Ibid., 1.4
207. Śaṅkara on T.U, 1.4
Om is the sheath of Brahman. It is the symbol of Brahman. So invoking Om is the invoking of the Supreme.

Upāsanā of Brahman as Limbs

A process of meditation on Brahman is stated in the Taittirīya Upaniṣad. 208 Three types of upāsanā of Brahman as limbs are as follows:

(i) Ṛdhyaṁika upāsanā (ii) Adhidaivika upāsanā (iii) Manasika upāsanā.

(i) Ṛdhyaṁika Upāsanā

In this type of meditation individuals attempts at concentration are directed towards his own physical structure and its inner world. In this category the following directions can be mentioned.

Brahman is speech as well being (kṣema iti vāc) 209 Kṣema means the preservation of what has been acquired. Brahman should be meditated on as existing in speech in the form of preservation. Brahman is prāṇa and apāna as acquirer and preserver (yogakṣema iti prānāpāṇayōḥ). Yoga means the acquisition of what is not in possession and kṣema is the preservation of what has been acquired. Though these acquisition and preservation occur so long as exhaling and inhaling function, still they are not brought about by the mere fact of living. They take place on account of Brahman. Therefore, Brahman should be

208. T.U., 3.10
209. Ibid.
meditated on as located in prāṇa and apāna in the form of acquisition and preservation.

Brahman in the hands as the action (karmeti hastayoh)210. The Taittiriya Upaniṣad tells that the function of hands is also important. In as much as actions are performed by Brahman, it is to be meditated on as located in the hands in the form of work.

Brahman in the legs as motion (gatiriti pādayoh)211 Brahman should be meditated on as movement in the feet.

Brahman in the anus as evacuation (vimuktiriti pāyau)212 The function of evacuation is important for good health. For spiritual elevation sound health is important. So Brahman should be meditated as evacuation in the anus. Śaṅkarācārya comments, “These are the perceptions, i.e. meditations pertaining to men, pertaining to the physical body.”213

Śaṅyaṇacārya also comments in this way, mānusirmanusya dehā vayaveṣu sampādiṁḥ samajñā upāsaṁḥ samyagasaṁantaṁvatīdya manah kṛiyāḥ samajñāḥ bahuvacananirdesadekaika prthagupāsanetyeva gamyate /214

210. Ibid.
211. Ibid.
212. Ibid.
213. ityeta mānusmanusyeṣu bhavā māṇusyeḥ samajñāḥ ādhyātmikyaḥ samajñāḥ jhānāni vijnānanyaptas anānityarthah / Śaṅkara, Ibid.
214. Śaṅyaṇa on T.A., 9.2
Adhidaivika Upāsanā

In this meditation an unmanifested ideal or conception is super imposed upon the manifested phemenon in nature. They are as follows:

Brahman in the rain as satisfaction (trptīriti vṛṣṭau)\textsuperscript{215} People feel satisfaction when abundant food is produced by useful rain. So satisfaction should be meditated upon as coming from Brahman.

Brahman in the lightning as power (balamiti vidyuti)\textsuperscript{216} Everything should be treated as Brahman. So it is to be meditated on as energy in lightning.

Brahman in the cattle as fame (yaśa iti paśuṣu)\textsuperscript{217} In the Upaniṣadic age animals especially cattle were regarded as prosperity and prowess. Wealth makes a man famous. A person's fame would rest on how many animals he had. They are the vibhūti of Brahman and so they should be meditated as Brahman.

Brahman in the stars as light (jyotīriti naksatresu)\textsuperscript{218} The twinkling of the stars are to be traced to the spiritual Reality of Brahman and hence should be meditated on as Brahman.

Brahman in the immortality as offspring and in the organ of procreation as joy (prajātiramṛtamānanda ityupasthe). Procreation, immortality, attainment of immortality which is made possible through the redemption of the debt by the son, and happiness, all these are caused by the generative organ and Brahman is

\textsuperscript{215} T.U., 3.10
\textsuperscript{216} Ibid.
\textsuperscript{217} Ibid.
\textsuperscript{218} Ibid.
to be meditated on as located in the generative organ in those forms.

Brahman in the ākāśa as all (sarvamīti ākāše)\textsuperscript{219} The space (ākāśa) is considered as the substratum of all things in the universe. Everything is placed in space, therefore one should meditate thus: “All that is in space is Brahman” and that space too is Brahman. Therefore that is to be meditated on as the support of all. If one meditates Brahman in this way one becomes that support.

These are known as daivi upāsanā. Daivi means with reference to nature. Rain, lightning etc. are the phenomena of nature.

(iii) Mānasika Upāsanā

Mānasika Upāsanā is based on psychological truth. Śaṅkarācārya quotes a verse from the Mudgala Upaniṣad — tam yathā yathopāsate tadeva bhavati\textsuperscript{220}, i.e. As one worships Him, so one becomes. This may be the ground of mental meditation.

Regarding the mānasika upāsanā the Taittiriya Upaniṣad exhorts:

(i) One who meditates on Brahman as great (mahas), i.e. possessed of greatness, one becomes great in life.

(ii) One who meditates on it as mind one becomes endowed with mindfulness.

One will then become intellectually great. One’s mental power will grow.

\textsuperscript{218} Ibid.
\textsuperscript{219} Ibid.
\textsuperscript{220} Mud.J., 3.3
In the mental aspect there is cosmic mind also. The minds of everyone are the fragments of that cosmic mind.

(iii) One should worship Him as deserving the highest adoration. If one does so, whatever desires, one has will come to him.

(iv) One who meditates on Brahman as Supreme, one becomes a possessor of supremacy. Or one should meditate on Him as the _Veda_, one becomes a possessor of supremacy of Vedic wisdom. Śāyaṇācārya comments: _brahma veda brahma-vān svādhiṃvedaḥ_.²²¹ i.e. Brahma means _Veda_ and brahma-vān means possessor of _Veda_.

(v) One who meditates on Brahman as destructive power all those rivals who he does not like die around him. _tad brahmaṇaḥ parimara ityupāśita_²²² _Parimara_ is derived in the sense of that in which die, from all sides, the five gods, viz. lightning, rain, moon, sun and fire. Therefore, air is their _parimara_, destruction in accordance with another Vedic text, Air is indeed, the place of merger.²²³ Again, this very air is non-different from space hence space is _brahmaṇaḥ parimarahaḥ_, i.e. Brahman's medium of destruction. One who meditates Brahman as _Parimara_ one will get rid of all those who are jealous of or otherwise ill disposed towards him.

Śāyaṇācārya explains _parimara_ as the state where all the enemies die from

²²¹. Śāyaṇa on T.A., 9.10  
²²². T.U., 3.10  
²²³. C.U., 1.3.1
all sides.\footnote{224}

\textit{Upâsanā and Vrata}

Vratas are regarded as an aid to \textit{upâsanā}. Vratas are highly important in spiritual elevation. \textit{Vrata} is a holy observance, a pious rule. The \textit{Taittirīya Upaniṣad} prescribes the following vratas. One should not blame food (\textit{annam na nindyāt}).\footnote{225} An aspirant should never speak ill of food. This is like a religious vow with him. The body is built by food. Without food one cannot have a healthy body, and for progress in life a healthy body is necessary.

According to Śaṅkaṇācārya \textit{Brahmajñāna} is attained by gateway like food (\textit{anna}).\footnote{226}

\begin{quote}
yasmādānnena dvārabhūtenopāstena brahmajñānam labhate, 
\textit{tasmādāyanamupāsako gurumivannam na nindyāt} / \textit{tad vratamiti}
tadetadanindanamsyopāsakasya vratam niyamena sampādaniyam /
\end{quote}

According to Śaṅkaṇācārya Brahman becomes known through food which is the door to Its knowledge. One should not despise food, even as one does not censure one’s preceptor. Thus the vow has been enjoyed for the knower of Brahman.\footnote{227} One should not reject food (\textit{annam na paricakṣita})\footnote{228} physical existence is possible due to food.

\footnotesize
224. brahmaṇo brahmaṇasya parimaraṇ parito vartamānasasya dveśasya mṛtyuṣupah/ Śaṅkara on T.A., 9.10  
225. T.U., 3.7  
226. Śaṅkara on T.A., 9.7, p. 273  
227. Śaṅkara on T.U. 3.7  
228. T.U., 3.8
Food represents the basic stuff of earthly life and common need of all creatures. Water, indeed is food. Fire is the eater of food. Fire is established in water. Water is established in fire. Therefore food is established in food. He who knows and contemplates food which is based on food becomes firmly established.

One should produce abundant food (annāṁ bahu kurvīta). As food is the support of all life one should produce abundant food. This should be observed as a pious vow. One should make it plentiful for the purpose of the maintenance of oneself and others. One should not refuse anyone at one's residence (na kameca vasatau pratīcaksīta). If some one comes and asks for a place to stay, one should not turn him away. This is a religious vow. Here a concept of Nṛjajña is conceived. A guest should be entertained by all means. Therefore, one should collect plenty of food by whatsoever means one can.

The Taittirīya Upaniṣad highlights the fruits of these vratas (vows) as, "He who contemplates food as Brahman becomes the possessors of large quantities of food, and he also greatly enjoys eating. He becomes blessed with offspring, sons, grandsons and a vast amount of animal wealth. He also shines with the glow of spiritual knowledge and becomes great in glory."

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229. Ibid., 3.9
230. Ibid, 3.10
231. Ibid., 3.9
**Upāsanā and Japa**

*Japa* is an aid to *upāsanā*. The idea of *japa* is highly spiritual. It means the muttering of a mantra. *Japa* is conductive to the attainment of Brahman knowledge. The *japa* is of three kinds. They are *vācika* (audibly uttered), *upaṁśu* (inaudibly uttered) and *mānasa* (mentally revolved). At the highest level *japa* performs unity with god. In order to know Brahman intellectual vigour and tenacious memory are extremely needed and *japa* leads to the acquisition of intellectual vigour. The *Taittirīya Upaniṣad* contains following mantras for *japa*.

\[
\text{yaśchandaśamṛśabho viśvaṁ upaṁśu/ chandobhyodhyamṛtataṁ sainabhuvah/ sa mendro}
\]
\[
\text{medhayā sprṇotu/amṛtasya deva dhāraṇo bhūyāsamat} \]^{232}

Here *Om* is invoked as the giver of intelligence. In this *mantra* the words *ṛṣabha* and *Indra* refer to the syllable *Om*. *Om*^{233} is the symbol of Brahman and by aid of it Brahman is realized. *Om* is addressed as the sheath of Brahman. *aham vrksasya rerivā*^{234} The verse is in praise of the Self, and it is meant to be repeated again and again. Such muttering of the *mantra* leads to purification of the mind and prepares it for Self realization. Śaṅkarācārya highlights "The *mantra* beginning with *aham vrksasya rerivā* is intended for recital (*japa*). And the recital, as the context goes to show, is meant for the rise of knowledge."^{235}

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232. Ibid., 1.4  
233. Vide Śaṅkara, Ibid.  
234. T.U., 1.10  
235. asya ca japo vidyotpattyartho'vagamyate/ Śaṅkara, Ibid.
Upāsanā and Homa

Homa is throwing into fire something that belongs to oneself over which one abandons one’s ownership and the thing is intended for a deity. It is believed that gods to whom oblation are given are pleased with homa. By oblation to the deities a seeker attains highest good. The word svāhā is intended for offering an oblation.

Śaṅkarācārya declares the necessity of japa and homa thus “Now, for the sake of him who wants intelligence and prosperity, japa and homa which are the means for their acquisition, are being described by the mantras beginning with yah chandasām etc., for there are seen indications to this effect in, “May that Indra strengthen me with intelligence” and “Then bring me prosperity.” In Taittirīya Upaniṣad records a number of mantras for offering oblation for various purposes. Thus, in the Taittirīya Upaniṣad a teacher offers oblation in order to obtain brahmacārins, i.e., disciples. The teacher prays, “Just as water runs downwards and months become years, in the same way, O Lord, may the brahmacārins come to me from all quarters, svāhā. The prayer is accomplished in the form of a home sacrifice. Hence the word svāhā is used at the end. yathāpaḥ
pravatā yanti/ yathā māsā aharjaram / evam mām brahmacārīṇāḥ dhatarayantu/
sarvataḥ svāhā”/237

236. japarthā ete mantrā medhākāmasya/ horiṁarthastvādhunā śrīkāmasya mantrā
aṁyante āvahantyānayantu/Ibid., 1.4
237. T.U. 1.4
The *Taittirīya Upaniṣad* enjoins the offering of an oblation as a duty and holds *agnayaśca svādhyāyapravacane caḥ agnihotram ca svādhyāyapravacane ca*.\(^{238}\)

Thus the *Taittirīya Upaniṣad* is replete with all these lofty ideals of philosophical teachings.

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238. Ibid., 1.9