



The TAITTIRĪYA-UPANIṢAD *of the*
YAJUR-VEDA



SARVAMANGALA FOUNDATION

*Translated in the light of Śaṅkarācārya's explanation
by Āchārya Vidyābhāskar*

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SARVAMANGALA

तैत्तिरीयोपनिषत्

The TAITTIRĪYA-UPANIṢAD *of the*
YAJUR-VEDA



LORD VIṢṂU, WHOSE FOOTSTEPS COVER ALL EXISTENCE

“May Viṣṇu of vast step grant us bliss.”

Nepali Statue, 1500-1599, Rubin Museum of Art @ Himalayan Art Resources

तैत्तिरीयोपनिषत्

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Śānti-Mantra

Prayer for Peace

ॐ सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

May he protect us both! May he nourish us both.

May we exert ourselves together!

May what we have studied become radiant!

May we never hate each other!

Om Peace, Peace, Peace

प्रथमा शीक्षावल्ली

Śikṣāvallī

The Chapter on Education (Enunciation)

First Anuvāka

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।
शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि ।
सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु ।
अवतु माम् । अवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

May Mitra *grant* us bliss!

May Varuṇa *grant* us bliss!

May Aryaman *grant* us bliss!

May Indra and Bṛhaspati *grant* us bliss!

May Viṣṇu of vast step *grant* us bliss!

Homage to Brahman!

Homage to you, O Vāyu, *the All-Pervading Life-Energy!*

You truly are the immediate Brahman!

I shall truly speak about as the immediate Brahman!

I shall speak the actual,

I shall speak the truth.

May that protect me,

May that protect the speaker.

May that protect me,

May that protect the speaker.

Om Peace, Peace, Peace

इति प्रथमोऽनुवाकः ॥

Thus ends the first Anuvāka.

Second Anuvāka

ॐ शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् ।

साम सन्तानः । इत्युक्तः शीक्षाध्यायः ॥ १ ॥

Om We shall explain Śikṣā, *enunciation*.

Letter, intonation, length, force, inflection, conjunction –
such is the study of Śikṣā, *enunciation*.

इति द्वितीयोऽनुवाकः ॥

Thus ends the Second Anuvāka.

Third Anuvāka

सह नौ यशः । सह नौ ब्रह्मवर्चसम् ।

अथातः सँहिताया उपनिषदम् व्याख्यास्यामः ।

पञ्चस्वधिकरणेषु ।

अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् ।
ता महासँहिता इत्याचक्षते । अथाधिलोकम् ।
पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् ।
आकाशः सन्धिः ॥ १ ॥

May we both attain glory.
May we both attain the radiance of Brahman.

Now we shall explain the Upaniṣad, *the secret*,
of the Saṁhitā, *the confluence*,
in five subjects:
relating to the world,
relating to the lights,
relating to knowledge,
relating to progeny,
relating to the *bodily* self.
These are expounded as the great Saṁhitās, *the great confluences*.

Now relating to the world:
The earth is the prior shape,
the sky is the latter shape,
space is the confluence,

वायुः सन्धानम् । इत्यधिलोकम् । अथाधिज्यौतिषम् ।
अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः ।
वैद्युतः सन्धानम् । इत्यधिज्यौतिषम् । अथाधिविद्यम् ।
आचार्यः पूर्वरूपम् ॥ २ ॥

air is what merges them.
Thus it is relating to the world.

Now relating to the lights:
Fire is the prior shape,
the Sun is the latter shape,
the Waters are the confluence,
Lightnings are what merges them.
Thus it is relating to the lights.

Now relating to knowledge:
The teacher is the prior shape,

अन्तेवास्युत्तररूपम् । विद्या सन्धिः ।
प्रवचनसन्धानम् ।
इत्यधिविद्यम् । अथाधिप्रजम् । माता पूर्वरूपम् ।
पितोत्तररूपम् । प्रजा सन्धिः । प्रजननसन्धानम् ।
इत्यधिप्रजम् ॥ ३ ॥

the student is the latter shape,
knowledge is the confluence,
teaching is what merges them.
Thus it is relating to knowledge.

Now relating to progeny:
The mother is the prior shape,
the father is the latter shape,
the child is the confluence,

the act of begetting is what merges them.
Thus it is relating to progeny.

अथाध्यात्मम् । अधराहनुः पूर्वरूपम् ।
उत्तराहनूत्तररूपम् । वाक्सन्धिः । जिह्वासन्धानम् ।
इत्यध्यात्मम् । इतीमामहासँहिताः ।
य एवमेता महासँहिता व्याख्याता वेद ।
सन्धीयते प्रजया पशुभिः ।
ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन ॥ ४ ॥

Now relating to the *bodily* self:
The lower jaw is the prior shape,
the upper jaw is the latter shape,
speech is the confluence,
the tongue is what merges them.
Thus it is relating to the *bodily* self.

Such are the great Saṁhitās, *the great confluences*.
One who *through meditation* understands
these great Saṁhitās, *the great confluences*, thus explained,
becomes united with progeny, with livestock,
with the radiance of Brahman,
with nourishment to eat,
with the luminous realm.

इति तृतीयोऽनुवाकः ॥

Thus ends the Third Anuvāka.

Fourth Anuvāka

यश्छन्दसामृषभो विश्वरूपः ।
छन्दोभ्योऽध्यमृतात्सम्भूव ।
स मेन्द्रो मेधया स्पृणोतु ।
अमृतस्य देव धारणो भूयासम् ।
शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।
कर्णाभ्यां भूरिश्रुवम् ।
ब्रह्मणः कोशोऽसि मेधया पिहितः ।
श्रुतं मे गोपाय । आवहन्ती वितन्वाना ॥ १ ॥

May the bull, *the foremost* of the *Vedic* metres,
of universal form,
who emerged from the *Vedic* metres, from the immortal –
may Indra strengthen me with wisdom.
O luminous one, may I be the carrier of the immortal!

May my body *be* apt, *may* my tongue *be* the sweetest,
may I learn much with my ears!
You are the covering of Brahman,
enclosed by wisdom.
Guard what I have learned.

कुर्वाणाऽचीरमात्मनः । वासांसि मम गावश्च ।
अन्नपाने च सर्वदा । ततो मे श्रियमावह ।
लोमशां पशुभिः सह स्वाहा ।
आमायन्तु ब्रह्मचारिणः स्वाहा ।
विमाऽऽयन्तु ब्रह्मचारिणः स्वाहा ।

प्रमाऽऽयन्तु ब्रह्मचारिणः स्वाहा ।
दमायन्तु ब्रह्मचारिणः स्वाहा ।
शमायन्तु ब्रह्मचारिणः स्वाहा ॥ २ ॥

Delivering, increasing and making without delay for myself my garments, livestock, food and drink at all times,
then deliver to me the fortune of the wool, *i.e. sheep and the like*,
along with livestock, svāhā!

May the students of Brahman come to me from all sides, svāhā!
May the students of Brahman variously approach me, svāhā!
May the students of Brahman suitably proceed towards me, svāhā!
May the students of Brahman attain restraint
of the senses, mind, and so forth, svāhā!
May the students of Brahman attain composure
of the senses, mind, and so forth, svāhā!

यशो जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा ।
तं त्वा भग प्रविशानि स्वाहा ।
स मा भग प्रविश स्वाहा ।
तस्मिन् सहस्रशाखे । निभगाऽहं त्वयि मृजे स्वाहा ।
यथाऽऽपः प्रवताऽऽयन्ति । यथा मासा अहर्जरम् ।
एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा ।
प्रतिवेशोऽसि प्रमाभाहि प्रमापद्यस्व ॥ ३ ॥

May I become illustrious among people, svāhā!
May I become more refined than even the most excellent, svāhā!

O Bhaga, *gracious one*, may I enter into you, svāhā!
O Bhaga, *gracious one*, may you enter into me, svāhā!
In you with a thousand branches, O Bhaga, *gracious one*,
I bathe myself, svāhā!

As waters flow down *to the ocean*,
as the months *pass into the year*, consumer of days,
thus may students of Brahman
come to me from all sides,
O Dhātṛ, *support of all*, svāhā!

You are my place of repose.
Shine forth to me.
Make me merge *with you*, svāhā!

इति चतुर्थोऽनुवाकः ॥

Thus ends the Fourth Anuvāka.



MANDALA OF VIṢṆU

“You are my place of repose. Shine forth to me.”

Nepali Artwork on Cotton, ca. 1500-1599 @ Himalayan Art Resources

Fifth Anuvāka

भूर्भुवः सुवरिति वा एतास्त्रिस्रो व्याहृतयः ।
तासामुहस्मै तां चतुर्थीम् । माहाचमस्यः प्रवेदयते ।
मह इति । तद्ब्रह्म । स आत्मा । अज्ञान्यन्या देवताः ।
भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् ।
सुवरित्यसौ लोकः ॥ १ ॥

‘Bhūḥ’, ‘Bhuvaḥ’, ‘Suvaḥ’:

These are the three Vyāhṛtis, *utterances*.

Among these there is *also* this fourth one,
which the son of Mahācamasa came to know:
‘Mahaḥ’.

That is Brahman, that is the Ātman.

Its limbs are the other Devatās.

‘Bhūḥ’ truly is this world.

‘Bhuvaḥ’ truly is the in-between *region*.

‘Suvaḥ’, the luminous, is that realm *beyond*.

मह इत्यादित्यः । आदित्येन वाव सर्वलोक महीयन्ते ।

भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः ।

मह इति चन्द्रमाः । चन्द्रमसा वाव

सर्वाणि ज्योतीषि महीयन्ते । भूरिति वा ऋचः ।

भुव इति सामानि ।

सुवरिति यजूषि ॥ २ ॥

‘Mahaḥ’ is the Sun.

By the Sun all the realms are glorified.

‘Bhūḥ’ truly is Agni.

‘Bhuvaḥ’ truly is Vāyu.

‘Suvaḥ’ truly is the Sun.

‘Mahaḥ’ is the Moon.

By the Moon all the lights are glorified.

‘Bhūḥ’ truly is the R̥g *mantras*.

‘Bhuvaḥ’ truly is the Sāma *mantras*.

‘Suvaḥ’ truly is the Yajur *mantras*.

मह इति ब्रह्म । ब्रह्मणा वाव सर्वेवेदा महीयन्ते ।

भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः ।

मह इत्यन्नम् । अन्नेन वाव सर्वे प्राण महीयन्ते ।

ता वा एताश्चतस्रश्चतुर्ध । चतस्रश्चतस्रो व्याहृतयः ।

ता यो वेद ।

स वेद ब्रह्म । सर्वेऽस्मैदेवा बलिमावहन्ति ॥ ३ ॥

‘Mahaḥ’ is Brahman, *the syllable* OM.

By Brahman, *the syllable* OM,

all the Vedas are glorified.

‘Bhūḥ’ truly is the Prāṇa *life-breath*.

‘Bhuvaḥ’ truly is the Apāna *life-breath*.

‘Suvaḥ’ truly is the Vyāna *life-breath*.

‘Mahaḥ’ is food, *nourishment*.

By nourishment
all the life-breaths are glorified.

Thus these four truly have a fourfold *explanation*,
fourfold, fourfold are the Vyāhṛtis, *the utterances*.

One who realises these, realises Brahman.
To him all Devas bring offerings.

इति पञ्चमोऽनुवाकः ॥

Thus ends the Fifth Anuvāka.

Sixth Anuvāka

स य एषोऽन्तहृदय आकाशः ।
तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः ।
अन्तरेण तालुके । य एषस्तन इवावलम्बते । सेन्द्रयोनिः ।
यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले ।
भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ॥ १ ॥

That which is this space within the heart:
within this is Puruṣa consisting of mind,
the immortal, the golden.

In the middle of the palate,
which hangs down like a nipple,
is the path of Indra, *the uvula*,

*whence rising upward one reaches the fontanel,
the doorway to the realisation of one's own true nature,
where the hairline parts
dividing both halves of the skull.*

*With 'Bhūḥ' one settles in Agni,
with 'Bhuvah' in Vāyu,*

सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् ।
आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः ।
श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति ।
आकाशशरीरं ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् ।
शान्तिसमृद्धममृतम् ।
इति प्राचीन योग्योपास्व ॥ २ ॥

*with 'Suvaḥ' in the Sun,
with 'Mahaḥ' in Brahman.
One attains self-governance.
One attains the lord of the mind.
One becomes the lord of speech,
the lord of vision,
the lord of hearing,
the lord of consciousness.
Then he becomes this:
Brahman whose body is space,
whose nature is truth,
who is the resting place of all the Prāṇas,*

whose mind is bliss,
completely at peace,
immortal.

‘Thus, O Prācīna-yogya, meditate!’ *said the son of Mahācamasa.*
इति षष्ठोऽनुवाकः ॥

Thus ends the Sixth Anuvāka.

Seventh Anuvāka

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः ।
अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि ।
आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् ।
अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः ।
चक्षुः श्रोत्रं मनो वाक् त्वक् ।
चर्ममाँस स्नावास्थि मज्जा ।
एतदधिविधाय ऋषिरवोचत् ।
पाङ्क वा इदँसर्वम् ।
पाङ्केनैव पाङ्कगु स्पृणोतीति ॥ १ ॥

Earth, the in-between *region*,
the sky, the directions of space,
the spaces in between,
fire, wind, the Sun, the moon, the stars,
the waters, plants, trees,
space, the *bodily* self –
thus *Brahman may be meditated upon as everything*

relating to the adhibhūta, *the external elements*.

Now relating to the adhyātma,
the inner elements of life-force, speech, mind, etc.:
Prāṇa, Vyāna, Apāna, Udāna, Samāna,
vision, hearing, thought, speech, touch,
skin, flesh, muscle, bone, marrow.

Having shared this instruction, the R̥ṣi said:
'All this is fivefold.
By the *inner* fivefold
one strengthens the *outer* fivefold.'

इति सप्तमोऽनुवाकः ॥

Thus ends the Seventh Anuvāka.

Eighth Anuvāka

ओमिति ब्रह्म । ओमितीदँसर्वम् ।
ओमित्येतदनुकृतिर्हस्म वा अप्योश्रावयेत्याश्रावयन्ति ।
ओमिति सामानि गायन्ति । ॐशोमिति शस्त्राणि शंसन्ति ।
ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति ।
ओमिति ब्रह्मा प्रसौति । ओमित्यग्निहोत्रमनुजानाति ।
ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति ।
ब्रह्मैवोपाप्नोति ॥ १ ॥

OM is Brahman.

OM is all this.

OM is *an expression of agreement.*

With the *words* ‘O recite’

they ask *the reciter* to recite *and recite in response.*

With ‘OM’ *the singers of the Sāmas* sing.

With ‘OM ŚOM’ *the singers of the praises* praise.

With ‘OM’ *the Adhvaryu priest* responds

to each response *in the ritual.*

With ‘OM’ *the Brahmā priest* sets in motion *the ritual.*

With ‘OM’ one gives approval for the Agnihotra, *the fire ritual.*

Uttering ‘OM’ the Brahman-adherent says ‘May I attain Brahman, *or the Veda.*’ And he attains Brahman, *or the Veda.*

इत्यष्टमोऽनुवाकः ॥

Thus ends the Eighth Anuvāka.

Ninth Anuvāka

ऋतं च स्वाध्यायप्रवचने च ।

सत्यं च स्वाध्यायप्रवचने च ।

तपश्च स्वाध्यायप्रवचने च ।

दमश्च स्वाध्यायप्रवचने च ।

शमश्च स्वाध्यायप्रवचने च ।

अग्नयश्च स्वाध्यायप्रवचने च ।

अग्निहोत्रं च स्वाध्यायप्रवचने च ।

अतिथयश्च स्वाध्यायप्रवचने च ।

मानुषं च स्वाध्यायप्रवचने च ।
प्रजा च स्वाध्यायप्रवचने च ।
प्रजनश्च स्वाध्यायप्रवचने च ।
प्रजातिश्च स्वाध्यायप्रवचने च ।
सत्यमिति सत्यवचा राथी तरः ।
तप इति तपोनित्यः पौरुशिष्टिः ।
स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः ।
तद्धि तपस्तद्धि तपः ॥ १ ॥

Reality, *one's own true nature realised through the discerning mind with the help of scripture and teacher,*
self-study and teaching,
Truth, *truthfulness, adhering to reality as it is,*
self-study and teaching,
Tapas, *austerity, cleanliness,*
self-study and teaching,
Dama, *restraining the external senses,*
self-study and teaching,
Śama, *concentrating the internal processes of the mind,*
self-study and teaching,
the Fires, self-study and teaching,
the Agnihotra, *the fire ritual,*
self-study and teaching,
servng guests, self-study and teaching,
fulfilling one's humanity-related *duties,* self-study and teaching,
progeny, self-study and teaching,
producing *progeny at the right time,* self-study and teaching,
the birth of *progeny,* self-study and teaching:

‘Truth’, said the Ṛṣi Rāthītara, ever focussed on speaking the truth.
‘Tapas (austerity)’, said the Ṛṣi Pauruśiṣṭi, ever focussed on Tapas.
‘Only self-study and teaching’, said the Ṛṣi named Maudgalya.
For that is Tapas, that is Tapas.

इति नवमोऽनुवाकः ॥

Thus ends the Ninth Anuvāka.

Tenth Anuvāka

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविणँसवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

‘I am the impeller of the tree of *Sam̐sāra*.
My renown is like the summit of the mountain.
Pure on high, *i.e. primordially pure*,
I am purely immortal like the one *endowed* with nourishment,
i.e. the divine Sun.
Mine is the wealth of the joy of liberation,
with the radiance of *Brahman*,
the fine wisdom of *omniscience*,
immortal, undecaying.’
Such was the Veda utterance of Triśaṅku.

इति दशमोऽनुवाकः ॥

Thus ends the Tenth Anuvāka.

Eleventh Anuvāka

वेदमनूच्याचार्योन्तेवासिनमनुशास्ति ।
सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः ।
आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः ।
सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् ।
कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् ।
स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥

After teaching the Veda, the teacher instructs the student
dwelling close to him thus:

Speak the truth, observe the Dharma.

Do not be distracted from self-study.

After offering delightful wealth to the teacher,
do not sever the line of progeny, *have children to continue the lineage*.

Do not be distracted from Truth.

Do not be distracted from Dharma.

Do not be be distracted from welfare.

Do not be distracted from well-being.

Do not be distracted from self-study and teaching.

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव ।

पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ।

यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि ।

यान्यस्माकंसुचरितानि । तानि त्वयोपास्यानि ॥ २ ॥

Do not be distracted from the obligations
towards the Devas and the Fathers.

Have your mother as your Deity,
have your father as your Deity,
have your teacher as your Deity,
have your guest as your Deity.

Actions that are impeccable: carry out such *actions*, not others.
Adhere to the good *examples of* our conduct
in accordance with the scriptural Dharma,
not to others, *even if carried out by teachers*.

नो इतराणि । ये के चारुमच्छ्रेयाँसो ब्राह्मणाः ।
तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् ।
अश्रद्धयाऽदेयम् । श्रिया देयम् । हिया देयम् ।
भिया देयम् । संविदा देयम् ।
अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ॥ ३ ॥

As for devotees of Brahman more excellent than ourselves:
In their presence do not be *distracted even by your* breathing,
be completely attentive to their teaching.
One should give *a gift* with Śraddhā, *faith and trust*.
One should not give *a gift* without Śraddhā.
One should give with generosity, one should give with modesty,
one should give with awe, one should give with consent.
Now if you should have an uncertainty concerning any action,

or an uncertainty concerning any behaviour, *consider this*:

ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः ।
अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् ।
तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु ।
ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः ।
अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् ।
तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः ।
एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् ।
एवमु चैतदुपास्यम् ॥ ४ ॥

The devotees of Brahman
who *dwell there in that specific region and period of time*,
capable of discernment, judicious,
not acting *on* the influence of others,
not harsh, desiring only Dharma
– in the manner that they conduct themselves there,
in that manner you should conduct yourselves there
following their example.

Now towards *people who have been accused
of immoral or criminal behaviour, consider this*:

The devotees of Brahman
who *dwell there in that specific region and period of time*,
capable of discernment, judicious,
not acting *on* the influence of others,
not harsh, desiring only Dharma
– in the manner that they conduct themselves there,
in that manner you should conduct yourselves there

following their example.

This is the directive, this is the teaching.

This is the Upaniṣad of the Veda.

This is the instruction.

Thus is this to be observed,

thus is this to be observed.

इत्येकादशऽनुवाकः ॥

Thus ends the Eleventh Anuvāka.

Twelfth Anuvāka

शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।
शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् ।
सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् ।
आवीन्माम् । आवीद्वक्तारम् ।
ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

May Mitra *grant* us bliss!

May Varuṇa *grant* us bliss!

May Aryaman *grant* us bliss!

May Indra and Bṛhaspati *grant* us bliss!

May Viṣṇu of vast step *grant* us bliss!

Homage to Brahman!

Homage to you, O Vāyu, *the All-Pervading Life-Energy!*

You truly are the immediate Brahman!
I shall truly speak about as the immediate Brahman!
I shall speak the actual,
I shall speak the truth.
May that protect me,
May that protect the speaker.
May that protect me,
May that protect the speaker.
Om Peace, Peace, Peace

इति द्वादशोऽनुवाकः ॥

Thus ends the Twelfth Anuvāka.

इति शीक्षावल्ली समाप्ता ॥

Thus ends the Śikṣāvallī.



LORD VIṢṆU, EMBODIMENT OF ABSOLUTE WISDOM

One of Viṣṇu's Epithets is Bhaga.

Ancient Nepali Sculpture, Katimari Collection @ Himalayan Art Resources

द्वितीया ब्रह्मानन्दवल्ली

Ānanda-vallī

The Chapter on Bliss

First Anuvāka

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्रुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः ।
वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।
पृथिव्या ओषधयः । ओषधीभ्योन्नम् । अन्नात्पुरुषः ।
स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः ।
अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः ।
अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ १ ॥

The knower of Brahman attains the Ultimate.

Thus has it been said:

‘Brahman is Reality, Awareness, Infinite:

One who realises this in *the cave of the heart*

in the ultimate space *within the heart lotus*,

accomplishes all desires together with the *all*-knowing Brahman.

Truly, from this Ātman has space originated,

from space air, from air fire, from fire water, from water earth,
from the earth plants, from plants nourishment,
from nourishment the human.

This human truly consists of the essence of nourishment.

Describing the human like the bird formation in the fire ritual:
He has this head, he has this right wing, he has this left wing,
this is the *bodily* self, this is the tail, the support.

Here *there* is also this verse:

इति प्रथमोऽनुवाकः ॥

Thus ends the first Anuvāka.

Second Anuvāka

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीश्रिताः ।
अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः ।
अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।
सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।
अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।
अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।
अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति ।
तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः ।
तेनैष पूर्णः । स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।

तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

Truly from nourishment are progenies born.
Those which are embedded in the earth,
they live by nourishment alone.
Thus it is there that they go to in the end.
For nourishment is the oldest of all beings.
Therefore it is called the remedy for everything.
They truly obtain all nourishment
who meditate on Brahman as nourishment.
For nourishment is the oldest of all beings.
Therefore it is called the remedy for everything.
From nourishment beings are born,
after they are born they live by nourishment.
It is consumed and it consumes beings:
that is why it is called nourishment.

Different from this one consisting of the essence of nourishment,
more interior, is an Ātman consisting of Prāṇa, *life-breath*.
That *bodily* one is filled by this one
as the air fills the bellows.
This truly also has the form of a human.
That *bodily body* has the form of a human.
In accordance *with that this has* the form of a human.
Prāṇa truly is its head. Vyāna is the right wing. Apāna is the left
wing. The sky is the Ātman. The earth is the tail, the support.

Here *there* is also this verse:

इति द्वितीयोऽनुवाकः ॥

Thus ends the Second Anuvāka.

Third Anuvāka

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।
प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।
सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ।
प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ।
तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः ।
तेनैष पूर्णः । स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः ।
आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ १ ॥

The senses breathe after the Prāṇa *life-breath*,
so do humans and animals.

For the Prāṇa *life-breath* is the life of beings.

That is why it is called the ‘life of all’.

They reach the complete life

who meditate on Prāṇa as Brahman.

For the Prāṇa *life-breath* is the life of beings.

That is why it is called the ‘life of all’.

It is the Ātman in that previous *bodily* body.

Different from this *body* consisting of Prāṇa,
more interior, is an Ātman consisting of Manas, *mind*.

That *Prāṇa* one is filled by this one.

This truly also has the form of a human.

That *Prāṇa body* has the form of a human.

In accordance *with that this has* the form of a human.

The Yajur-veda truly is its head. The Ṛg-veda is the right wing. The
Sāma-veda is the left wing. Instruction is the Ātman. The Atharvān-
giras is the tail, the support.

Here *there* is also this verse:

इति तृतीयोऽनुवाकः ॥

Thus ends the Third Anuvāka.

Fourth Anuvāka

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः ।
तेनैष पूर्णः । स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः ।
ऋतं दक्षिणः पक्षः ।

सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ १ ॥

From where words return,
not having reached *it*,
together with the mind:
one who *thus* knows the bliss of Brahman
never fears.

It is the Ātman in that previous body.

Different from this *body* consisting of Manas, *mind*,
more interior, is an Ātman consisting of Vijñāna,
discerning intelligence.

That *mind-made body* is filled by this one.

This truly also has the form of a human.

That *mind-made body* has the form of a human.

In accordance *with that*, *this has* the form of a human.

Śraddhā, *faith*, truly is its head. The actual is the right wing. The
truth is the left wing. Yoga, *concentration*, is the Ātman.

‘Maha’, the *vast cosmic intelligence*, is the tail, the support.

Here *there* is also this verse:

इति चतुर्थोऽनुवाकः ॥

Thus ends the Fourth Anuvāka.

Fifth Anuvāka

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।
विज्ञानं देवाः सर्वे ।
ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद ।
तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा ।
सर्वाङ्कामान् समश्नुत इति । तस्यैष एव शारीर आत्मा ।
यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः ।
प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ १ ॥

‘Understanding spreads out the sacrifice.
And it spreads out the karmas.
All Devas
venerate the most excellent Brahman as understanding.
If one knows Brahman to be understanding
one is not distracted from it.
Laying aside all evils while in the body
one completely enjoys all delights.’

It is the Ātman in that previous body.

Different from this *body* consisting of Vijñāna,
discerning intelligence,

more interior, is an Ātman consisting of Ānanda, *bliss*.
 That *intelligence-made body* is filled by this one.
 This truly also has the form of a human.
 That *intelligence-made body* has the form of a human.
 In accordance *with that, this has* the form of a human.
 The lovely truly is its head. Enjoyment is the right wing. Delight is
 the left wing. Ānanda, *bliss* is the Ātman.
 ‘Brahman’, *Absolute Reality*, is the tail, the support.

Here *there* is also this verse:

इति पञ्चमोऽनुवाकः ॥

Thus ends the Fifth Anuvāka.

Sixth Anuvāka

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
 अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ।
 तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
 अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य ।
 कश्चन गच्छती३ । अऽऽ ।
 आहो विद्वानमुं लोकं प्रेत्य । कश्चित्समश्नुता३ उ ।
 सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत ।
 स तपस्तप्त्वा । इदँसर्वमसृजत । यदिदं किञ्च ।
 तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनु प्रविश्य ।
 सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।

विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥ १ ॥

If one knows Brahman as ‘it is non-manifest’
he becomes non-manifest.
If one knows Brahman as ‘existing’
then *people* know him to be existing.

It is the Ātman in that previous body.

Now *there* are these follow-on questions:
Can one who does not know *Reality*,
enjoy after departing to that realm?
Or does *only* one who knows
enjoy completely after departing to that realm?

It, *the ultimate Brahman*, wished:
‘May I become many. May I bring forth *beings*.’
It performed Tapas, *the heat of contemplation*.
After performing Tapas, it brought forth all this,
whatever there is.
After bringing it forth, it entered into it.
After entering it,
it became both the existent and the non-manifest,
what is spoken and what is not spoken,
what is a dwelling and what is not a dwelling,
conscious and not-conscious,

the true and unreal truth,
whatever there is:
that one calls the 'Truth'.

Here *there* is also this verse:

इति षष्ठोऽनुवाकः ॥

Thus ends the Sixth Anuvāka.

Seventh Anuvāka

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यत इति ।
यद्वै तत् सुकृतम् । रसो वै सः ।
रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति । को ह्येवान्यात्कः
प्राण्यात् । यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयाति ।
यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ १ ॥

In the beginning all this was non-manifest.

From that, the existent originated.

That made itself by itself.

That is why it is called 'sukṛta', *well-made, self-made*.

That which is self-made: that is Rasa, *the blissful taste*.
For after attaining this Rasa, *the blissful taste*
one becomes joyful.

For who else indeed would breathe
if this bliss in the space *of the heart* were not present?
For it is this that truly brings about bliss.

When one finds this within,
the invisible, the selfless, the unspoken,
the support-free, the fearless, the foundation,
then one attains fearlessness.

When one makes even a slight distinction *of duality* in this,
then one has fear.

But that truly is the fear of the thinker who does not know.

Here *there* is also this verse:

इति सप्तमोऽनुवाकः ॥

Thus ends the Seventh Anuvāka.

Eighth Anuvāka

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।
भीषाऽस्माद्ग्नश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।
सैषाऽऽनन्दस्य मीमाँसा भवति ।
युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृढिष्ठो बलिष्ठः ।
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।

स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः ॥ १ ॥

From awe of this burns Agni, Fire,
from awe burns Sūrya, the Sun,
from awe run Indra and Vāyu as well as Death, the fifth.

Such is the exposition of Ānanda, *bliss*:

Suppose there is a youth:

a good youth, learned, very quick, very strong, very energetic,
and this entire world is his possession.

That would be *described as one measure*
of bliss of a human being.

स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः ।

स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं देवगन्धर्वाणामानन्दाः ।

स एकः पितृणां चिरलोकलोकानामानन्दः ।

श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं पितृणां चिरलोकलोकानामानन्दाः ।

स एक आजानजानां देवानामानन्दः ॥ २ ॥

One hundred such *measures of* human bliss
are *equivalent to one measure of* bliss
of humans *who have become* Gandharvas,
a class of beings in a higher realm –
as well as *the bliss* of one who has realised the Śruti,

the teachings of the Vedas,
who is not unsettled by desire.

One hundred such *measures*
of the bliss of humans who have become Gandharvas
are equivalent to one measure of bliss
of Gandharvas who have become Devas,
luminous beings –
as well as *the bliss* of one who has realised the Śruti,
the teachings of the Vedas,
who is not unsettled by desire.

One hundred such *measures*
of the bliss of Gandharvas who have become Devas
are equivalent to one measure of bliss
of the Pitṛs, forefathers dwelling in a long-enduring realm –
as well as *the bliss* of one who has realised the Śruti,
the teachings of the Vedas,
who is not unsettled by desire.

श्रोत्रियस्य चाकामहतस्य ।
ते ये शतं आजानजानां देवानामानन्दाः ।
स एकः कर्मदेवानां देवानामानन्दः ।
ये कर्मणा देवानपियन्ति । श्रोत्रियस्य चाकामहतस्य ।
ते ये शतं कर्मदेवानां देवानामानन्दाः ।
स एको देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य ।
ते ये शतं देवानामानन्दाः । स एक इन्द्रस्याऽऽनन्दः ॥ ३ ॥

One hundred such *measures*
of the bliss of the Pitṛs, *forefathers* dwelling in a long-enduring realm,
are *equivalent to one measure of bliss*
of the Devas born in the Ājāna realm –
as well as *the bliss* of one who has realised the Śruti,
the teachings of the Vedas,
who is not unsettled by desire.

One hundred such *measures*
of the bliss of the Devas born in the Ājāna realm
are *equivalent to one measure of bliss*
of the Karma-Devas –
as well as *the bliss* of one who has realised the Śruti,
the teachings of the Vedas,
who is not unsettled by desire.

One hundred such *measures*
of bliss of the Karma-Devas
are *equivalent to one measure of bliss*
of the Devas, *the luminous beings* –
as well as *the bliss* of one who has realised the Śruti,
the teachings of the Vedas,
who is not unsettled by desire.

One hundred such *measures*
of bliss of the Devas, *the luminous beings*
are *equivalent to one measure of bliss*
of the Indra, *the sovereign of the Devas* –

as well as *the bliss* of one who has realised the Śruti,
the teachings of the Vedas,
who is not unsettled by desire.

श्रोत्रियस्य चाकामहतस्य । ते ये शतमिन्द्रस्याऽऽनन्दाः ।
स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य ।
ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः ।
श्रोत्रियस्य चाकामहतस्य ।
ते ये शतं प्रजापतेरानन्दाः ।
स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ४ ॥

One hundred such *measures*
of bliss of Indra
are *equivalent to one measure of bliss*
of Bṛhaspati, *the Guru of the Devas* –
as well as *the bliss* of one who has realised the Śruti,
the teachings of the Vedas,
who is not unsettled by desire.

One hundred such *measures*
of bliss of Bṛhaspati, *the Guru of the Devas*
are *equivalent to one measure of bliss*
of Prajāpati, *the creator deity* –
as well as *the bliss* of one who has realised the Śruti,
the teachings of the Vedas,
who is not unsettled by desire.

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्गामति ।
एतं प्राणमयमात्मानमुपसङ्गामति ।
एतं मनोमयमात्मानमुपसङ्गामति ।
एतं विज्ञानमयमात्मानमुपसङ्गामति ।
एतमानन्दमयमात्मानमुपसङ्गामति ।
तदप्येष श्लोको भवति ॥ ५ ॥

This which is in the human,
and that which is in the Sun, is one.

One who knows thus,
after departing from this world,
surpasses this *body* consisting of nourishment,
surpasses this *body* consisting of Prāṇa *life-breath*,
surpasses this *body* consisting of mind,
surpasses this *body* consisting of discerning intelligence,
surpasses this *body* consisting of bliss.

Here *there* is also this verse:

इत्यष्टमोऽनुवाकः ॥

Thus ends the Eighth Anuvāka.



GAUTAMA SIDDHĀRTHA, THE BUDDHA

Like the Sage of the Upaniṣad, he surpassed all desires to know Truth.

Gandhara, 200-299, Rockefeller Collection of Asian Art @ Himalayan Art Resources

Ninth Anuvāka

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् ।
न बिभेति कुतश्चनेति ।
एतँह वाव न तपति ।
किमहँसाधु नाकरवम् । किमहं पापमकरवमिति ।
स य एवं विद्वानेते आत्मान स्पृणुते ।
उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद ।
इत्युपनिषत् ॥ १ ॥

From which words return,
together with the mind, without having reached it:
one who knows the bliss of Brahman,
has no fear of anything.

Such rumination does not burn him:
'Why have I not done what is good?'
'Why I have committed evil?'
One who knows thus,
by making them null and void
strengthens himself.

Rendering both these *null and void*
he strengthens himself,
one who knows thus.

इति नवमोऽनुवाकः ॥

Thus ends the Ninth Anuvāka.

इति ब्रह्मानन्दवल्ली समाप्ता ॥

Thus ends the Ānanda-vallī.

तृतीया भृगुवल्ली

Bhṛguvallī

The Chapter about Bhṛgu's Wisdom

First Anuvāka

भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच ।
अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ।
तँहोवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

Bhṛgu Vāruṇi approached *his* father Varuṇa:
'O exalted one, teach *me* Brahman.'

To him he said this:
'*Brahman is* nourishment,
Prāṇa *life-breath*, vision, hearing, mind, speech.'

He said to him:
'That from which these beings originate,
by which they live after being born,
towards which they proceed
and *into which they* merge completely –
Seek to know that.

That is Brahman.’

He engaged in Tapas, *the heat of contemplation*.

Having engaged in Tapas,

इति प्रथमोऽनुवाकः ॥

Thus ends the First Anuvāka.

Second Anuvāka

अन्नं ब्रह्मेति व्यजानात् । अन्नाच्चेव खल्विमानि
भूतानि जायन्ते । अन्नेन जातानि जीवन्ति ।
अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तँहोवाच ।
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

he realised that nourishment is Brahman.
‘As from nourishment these beings originate,
by nourishment they live after being born,
towards nourishment they proceed
and into it they merge completely.’

Having realised this,
he once more approached *his* father Varuṇa:

‘O exalted one, teach *me* Brahman.’

He said to him:

‘Seek to know Brahman through Tapas, *the beat of contemplation*.
Tapas is Brahman.’

He engaged in Tapas.

Having engaged in Tapas,

इति द्वितीयोऽनुवाकः ॥

Thus ends the Second Anuvāka.

Third Anuvāka

प्राणो ब्रह्मेति व्यजानात् । प्राणाञ्छेव खल्विमानि
भूतानि जायन्ते । प्राणेन जातानि जीवन्ति ।
प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तँहोवाच ।
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ॥ १॥

he realised that Prāṇa, *the life-breath*, is Brahman.

‘As from life-breath these beings originate,
by life-breath they live after being born,
towards life-breath they proceed

and into it they merge completely.'

Having realised this,
he once more approached *his* father Varuṇa:
'O exalted one, teach *me* Brahman.'

He said to him:
'Seek to know Brahman through Tapas, *the heat of contemplation*.
Tapas is Brahman.'

He engaged in Tapas.

Having engaged in Tapas,

इति तृतीयोऽनुवाकः ॥

Thus ends the Third Anuvāka.

Fouth Anuvāka

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि
भूतानि जायन्ते । मनसा जातानि जीवन्ति ।
मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तँहोवाच ।
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तस्वा ॥ १ ॥

he realised that the mind is Brahman.
'As from the mind these beings originate,
by the mind they live after being born,
towards the mind they proceed
and into it they merge completely.'

Having realised this,
he once more approached *his* father Varuṇa:
'O exalted one, teach *me* Brahman.'

He said to him:
'Seek to know Brahman through Tapas, *the heat of contemplation*.
Tapas is Brahman.'

He engaged in Tapas.

Having engaged in Tapas,

इति चतुर्थोऽनुवाकः ॥

Thus ends the Fourth Anuvāka.

Fifth Anuvāka

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाच्चेव खल्विमानि
भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति ।
विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।

अधीहि भगवो ब्रह्मेति । तँहोवाच ।
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तस्त्वा ॥ १ ॥

he realised that the *discerning* intelligence is Brahman.
'As from the *discerning* intelligence these beings originate,
by *discerning* intelligence they live after being born,
towards *discerning* intelligence they proceed
and into it they merge completely.'

Having realised this,
he once more approached *his* father Varuṇa:
'O exalted one, teach *me* Brahman.'

He said to him:
'Seek to know Brahman through Tapas, *the heat of contemplation*.
Tapas is Brahman.'

He engaged in Tapas.

Having engaged in Tapas,

इति पञ्चमोऽनुवाकः ॥

Thus ends the Fifth Anuvāka.

Sixth Anuvāka

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव खल्विमानि
भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥ १ ॥

he realised that bliss is Brahman.
'As from bliss these beings originate,
by bliss they live after being born,
towards bliss they proceed
and into it they merge completely.'

This is the wisdom of Bhṛḡu Vāruṇi,
settled in the ultimate space *of the heart*.

One who realises this becomes firmly settled.

One who has nourishment becomes an eater of nourishment,
becomes great with progeny, livestock
and the radiance of Brahman,
great with renown.

इति षष्ठोऽनुवाकः ॥

Thus ends the Sixth Anuvāka.

Seventh Anuvāka

अन्नं न निन्द्यात् । तद्व्रतम् । प्राणो वा अन्नम् ।
शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् ।
शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् ।
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।
अन्नवानन्नादो भवति । महान्भवति प्रजया
पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

One ought not disparage nourishment.
Such is the pledge.

Prāṇa, *life-breath*, is truly nourishment.
The body is the eater of the nourishment.
In Prāṇa is the body settled,
in the body is Prāṇa settled.
Thus nourishment is settled in nourishment.

One who thus knows nourishment
to be settled in nourishment, is completely settled.

One who has nourishment becomes an eater of nourishment,
becomes great with progeny, livestock
and the radiance of Brahman,

great with renown.

इति सप्तमोऽनुवाकः ॥

Thus ends the Seventh Anuvāka.

Eighth Anuvāka

अन्नं न परिचक्षीत । तद्व्रतम् । आपो वा अन्नम् ।
ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् ।
ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् ।
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।
अन्नवानन्नादो भवति । महान्भवति प्रजया
पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

One ought not abandon nourishment.
Such is the pledge.

Waters are truly nourishment.
Fire is the eater of the nourishment.
In the waters the fire is settled,
in fire the waters are settled.
So thus nourishment is settled in nourishment.

One who thus knows nourishment to be settled in nourishment,
is completely settled.

One who has nourishment becomes an eater of nourishment,
becomes great with progeny, livestock
and the radiance of Brahman,
great with renown.

इत्यष्टमोऽनुवाकः ॥

Thus ends the Eighth Anuvāka.

Ninth Anuvāka

अन्नं बहु कुर्वीत । तद्व्रतम् । पृथिवी वा अन्नम् ।
आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः ।
आकाशे पृथिवी प्रतिष्ठिता ।
तदेतदन्नमन्ने प्रतिष्ठितम् ।
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति ।
अन्नवानन्नादो भवति । महान्भवति प्रजया
पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

One ought to make nourishment plentiful. Such is the pledge.

Earth is truly nourishment.
Space is the eater of the nourishment.
In space the earth is settled,
in the earth space is settled.
So thus nourishment is settled in nourishment.

One who thus knows nourishment to be settled in nourishment,
is completely settled.

One who has nourishment becomes an eater of nourishment,
becomes great with progeny, livestock
and the radiance of Brahman,
great with renown.

इति नवमोऽनुवाकः ॥

Thus ends the Ninth Anuvāka.

Tenth Anuvāka

न कञ्चन वसतौ प्रत्याचक्षीत । तद्व्रतम् ।
तस्माद्यया कया च विधया बहन्नं प्राप्नुयात् ।
अराध्यस्मा अन्नमित्याचक्षते ।
एतद्वै मुखतोऽन्नं राद्धम् ।
मुखतोऽस्मा अन्नं राध्यते ।
एतद्वै मध्यतोऽन्नं राद्धम् ।
मध्यतोऽस्मा अन्नं राध्यते ।
एदद्वै अन्ततोऽन्नं राद्धम् ।
अन्ततोऽस्मा अन्नं राध्यते ॥ १ ॥

One ought not refuse anyone *seeking* a residence *to dwell*.
Such is the pledge.

Therefore one should obtain ample nourishment
by whatever means.

‘Nourishment is prepared for such a one’, they say.

When nourishment of the highest *kind* is prepared
for others by such a one,
then nourishment of the highest *kind* is prepared for him.

When nourishment of the medium *kind* is prepared
for others by such a one,
then nourishment of the medium *kind* is prepared for him.

When nourishment of the lowest *kind* is prepared
for others by such a one,
then nourishment of the lowest *kind* is prepared for him.

य एवं वेद । क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः ।
कर्मति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ ।
इति मानुषीः समाज्ञाः । अथ दैवीः । तृप्तिरिति वृष्टौ ।
बलमिति विद्युति ॥ २ ॥

One should contemplate Brahman as
‘the maintenance’ within speech,
as ‘the acquisition and maintenance’ within
Prāṇa exhalation and Apāna inhalation,
as ‘the action’ within the hands,
as ‘the movement’ within the feet,
as ‘the discharging’ related to the anus.
Such are the contemplations relating the human *forms*.

यश इति पशुषु । ज्योतिरिति नक्षत्रेषु ।
प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ।
तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति ।
तन्मह इत्युपासीत । महान्भवति । तन्मन इत्युपासीत ।
मानवान्भवति ॥ ३ ॥

Now relating to the *Deva forms*
connected with the senses and inner faculties:
One should contemplate Brahman
as 'the satisfaction' obtained by nature when it rains,
as 'the energy' within lightning,
as 'the renown' gained with abundant livestock,
as 'the light' within the stars,
as 'the procreation, the immortal, joy' in the genitals,
as the 'the all' within space.

तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः ।
तद्ब्रह्मेत्युपासीत । ब्रह्मवान्भवति ।
तद्ब्रह्मणः परिमर इत्युपासीत ।
पर्येणं म्रियन्ते द्विषन्तः सपत्नाः ।
परि येऽप्रिया भ्रातृव्याः ।
स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ ४ ॥

One who would meditate upon it as *Pratiṣṭhā, settlement,*
becomes settled.
One who would meditate upon it as *Mahas, vast,*
becomes vast.
One who would meditate upon it as *Manas, mind,*

becomes esteemed.

One who would meditate upon it as *Namas, veneration*,
him *all desirable things* venerate.

One who would meditate upon it as *Brahman, Reality*,
he is one who consists of *Brahman, Reality*.

One who would meditate upon it as the *Parimara of Brahman*,
as a force that causes everything in its vicinity to subside,
around him those rivals subside who are full of hatred,
who are unloved.

This which is in the human,
and that which is in the Sun, is one.

स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्गम्य ।
एतं प्राणमयमात्मानमुपसङ्गम्य ।
एतं मनोमयमात्मानमुपसङ्गम्य ।
एतं विज्ञानमयमात्मानमुपसङ्गम्य ।
एतमानन्दमयमात्मानमुपसङ्गम्य ।
इमाँल्लोकन्कामान्नी कामरूप्यनुसञ्चरन् ।
एतत् साम गायन्नास्ते । हा ३ वु हा ३ वु हा ३ वु ॥ ५ ॥

One who knows thus,
after departing from this world,
surpasses this *body* consisting of nourishment,
surpasses this *body* consisting of *Prāṇa life-breath*,
surpasses this *body* consisting of mind,
surpasses this *body* consisting of understanding,

surpasses this *body* consisting of bliss.
He traverses through these realms consuming delights,
taking whatever form he wishes.
He rests singing this Sāma *song*:

Ah! Ah! Ah!

अहमन्नमहमन्नमहमन्नम् ।
अहमन्नादोऽहमन्नादोऽहमन्नादः ।
अहँश्लोककृदहँश्लोककृदहँश्लोककृत् ।
अहमस्मि प्रथमजा ऋताश्स्य ।
पूर्वं देवेभ्योऽमृतस्य नाश्भाइ ।
यो मा ददाति स इदेव माश्अऽवाः ।
अहमन्नमन्नमदन्तमाश्नि ।
अहं विश्वं भुवनमभ्यभवाश्म् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥ ६ ॥

I am the nourishment,
I am the nourishment,
I am the nourishment.
I am the eater of the nourishment,
I am the eater of the nourishment
I am the eater of the nourishment.
I am the maker of the composition,
I am the maker of the composition,
I am the maker of the composition.
I am the first-born of Reality,
what was before the Devas,

the navel of the immortal.
One who gives me *as nourishment*
indeed nourishes me.
I am the nourishment,
I eat the eater of the nourishment.
I have become the entire world,
a light like the Sun.

Such is the realisation of one who knows thus.
Such is the Upaniṣad, the secret teaching.

इति दशमोऽनुवाकः ॥

Thus ends the Ninth Anuvāka.

इति भृगुवल्ली समाप्ता ॥

Thus ends the Bhṛguvallī.



THE INDIAN SAGE AJITA

“I have become the entire world, a light like the Sun.”

Tibetan Artwork, 1600-1699, Rubin Collection @ Himalayan Art Resources

Śānti-Mantra

Prayer for Peace

ॐ सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

May he protect us both! May he nourish us both.

May we exert ourselves together!

May what we have studied become radiant!

May we never hate each other!

Om Peace, Peace, Peace

PRAYER *to* GODDESS SARASVATĪ *to*
INCREASE *our* INTELLIGENCE



GODDESS SARASVATĪ, THE SANSKRIT LANGUAGE PERSONIFIED

Ancient Nepali Painting of Goddess Sarasvatī © Himalayan Art Resources

PRAYER to GODDESS SARASVATĪ to
INCREASE *our* INTELLIGENCE

ॐ नमस्ते शारदे देवि काश्मीरपुरवासिनि ।
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥

oṃ namaste śārade devi kāśmīra-pura-vāsini |
tvām ahaṃ prārthaye nityaṃ vidyā-dānaṃ ca dehi me ||

Om Obeisance to you, O Goddess Śāradā,
You who are like the Full-Moon in Autumn,
You who dwell in the Region of Kāśmīr!
I ever beseech you: Grant me the gift of knowledge!

