



## 3

## BRAHMANANDA VALLI

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



### OBJECTIVES

After studying this lesson, you will be able to:

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



Note

### 3.1 BRAHMANANDA VALLI

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।  
तेजस्विनावधीतमस्तु मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

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

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

ॐ ब्रह्मविदांप्रोति परम् । तद्देषाऽभुक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद  
निहितं गुहायां परमे व्योमन् । सौऽश्रुते सर्वान् कामान्सह । ब्रह्मणा  
विपश्चितेति ॥ तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः ।  
वाय्ओरग्निः । 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॥

इति प्रथमोऽनुवाकः ॥

**Note**

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

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

अन्नाद्द्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीश्श्रिताः । अथो अन्नैव  
जीवन्ति । अथैन्दपि यन्त्यन्ततः । अन्नश्हि भूतानां ज्येष्ठम् । तस्मात्  
सर्वोषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते । अन्नश्हि  
भूतानां ज्येष्ठम् । तस्मात् सर्वोषधमुच्यते । अन्नाद् भूतानि जायन्ते ।



Note

जातान्यन्नैर्न वर्धन्ते । अद्यतेऽति च भूतानि । तस्मादन्नं तदुच्यते इति ।  
 तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः ।  
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।  
 तस्य प्राणं एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।  
 आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १॥  
 इति द्वितीयोऽनुवाकः ॥

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

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

**Note**

all beings and therefore, it is called the panacea for all.”

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

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

प्राणं देवा अनु प्राणान्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानाम् आयुः ।  
तस्मात् सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासन्ते ।  
प्राणो हि भूतानाम् आयुः । तस्मात् सर्वायुषमुच्यते इति । तस्यैष एव शरीर  
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॥

इति तृतीयोऽनुवाकः ॥

**Note**

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

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

This sheath of the Prana is the embodied soul of the former. Verily, different from this sheath, which consists of the essence of the prana, but within it, is another self, which consists of the mind. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. The Yajur Veda is its head, the Rig Veda is its right wing, the Sama Veda is its left wing, the teaching is its trunk, the hymns of Atharva and Angiras are its tail, its support.

**Note**

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॥

इति चतुर्थोऽनुवाकः ॥

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

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

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

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Note

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

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म  
ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेदं । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो  
हित्वा । सर्वान्कामान् समश्नुत इति । तस्यैष एव शरीर 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॥  
इति पञ्चमोऽनुवाकः ॥

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



**Note**

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

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

असंज्ञेव सं भवति । असद्ब्रह्मेति वेद् चेत् । अस्ति ब्रह्मेति चेद्देद ।  
सन्तमेनं ततो विदुरिति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।  
अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्यं । कश्चन गच्छती३ ३ । आहो  
विद्वानमुं लोकं प्रेत्यं । कश्चित्समंश्रुता३ ३ । सौऽकामयत । बहुस्यां  
प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं  
किञ्च । तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनु प्रविश्यं । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च ।  
सत्यं चानृतं च संत्यमभवत् । यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥ १॥

इति षष्ठोऽनुवाकः ॥



Note

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

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

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

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

**Note**

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

On the above there is also the following mantra.

असद्वा इदमग्रं आसीत् । ततो वै सदजायत । तदात्मान स्वयमकुरुत ।  
तस्मात्तत्सुकृतमुच्यत इति । यद्वै तत् सुकृतम् । रसो वै सः । रसश्चेवायं  
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॥  
इति सप्तमोऽनुवाकः ॥

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



## Note

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

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

भीषाऽस्माद्वातः पवते । भीषोदैति सूर्यः । भीषाऽस्मादग्निश्चेन्द्रश्च ।  
मृत्युर्धावति पञ्चम इति । सैषाऽऽनन्दस्य मीमांसा भवति । युवा  
स्यात्साधुयुवाऽध्यायकः । आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा  
वित्तस्य पूर्णा स्यात् । स एको मानुषं आनन्दः । ते ये शतं मानुषां  
आनन्दाः ॥ १॥

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॥

**Note**

श्रोत्रियस्य चाकामहत्स्य । ते ये शतं आजानजानां देवानामानुन्दाः । स एकः कर्मदेवानां देवानामानुन्दः। ये कर्मणा देवानपियुन्ति । श्रोत्रियस्य चाकामहत्स्य । ते ये शतं कर्मदेवानां देवानामानुन्दाः । स एको देवानामानुन्दः । श्रोत्रियस्य चाकामहत्स्य । ते ये शतं देवानामानुन्दाः । स एक इन्द्रस्याऽऽनुन्दः ॥ ३॥

श्रोत्रियस्य चाकामहत्स्य । ते ये शतमिन्द्रस्याऽऽनुन्दाः । स एको बृहस्पतेरानुन्दः । श्रोत्रियस्य चाकामहत्स्य । ते ये शतं बृहस्पतेरानुन्दाः। स एकः प्रजापतेरानुन्दः । श्रोत्रियस्य चाकामहत्स्य । ते ये शतं प्रजापतेरानुन्दाः । स एको ब्रह्मण आनुन्दः । श्रोत्रियस्य चाकामहत्स्य ॥ ४॥

स यश्चायं पुरुषे । यश्चासांवादित्ये । स एकः । स यं एवंवित् । अस्माल्लोकैत्ये । एतमन्नमयमात्मानमुपसङ्ग्रामति । एतं प्राणमयमात्मानमुपसङ्ग्रामति । एतं मनोमयमात्मानमुपसङ्ग्रामति । एतं विज्ञानमयमात्मानमुपसङ्ग्रामति । एतमानन्दमयमात्मानमुपसङ्ग्रामति । तदप्येष श्लोकौ भवति ॥ ५॥

इत्यष्टमोऽनुवाकः ॥

**Bhisha.asmadvatah pavate . bhisodeti suryah .  
bhisha.asmadagnishchendrashcha . mriyurdhavati**

**Note**

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

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

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

**Note**

**brihaspateranandah . sa ekah prajapateranandah .  
shrotriyasya chakamahatasya . te ye shatam  
prajapateranandah . sa eko brahmana anandah .  
shrotriyasya chakamahatasya .. 4..**

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

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

Now this is an inquiry regarding the Bliss.

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

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

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

**Note**

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

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

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

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

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

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

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

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



**Note**

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

यतो वाचो निर्वर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न  
बिभेति कुतश्चनेति । एतद्वा वाव न तपति । किमहसाधुं नाकरवम् ।  
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं स्पृणुते । उभे ह्येवैष  
एते आत्मानं स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ १॥

इति नवमोऽनुवाकः ॥

॥ इति ब्रह्मानन्दवल्ली समाप्ता ॥

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

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



Note

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

### Activities

- Practice the Mantras of Brahmananda Valli



### INTEXT QUESTION 3.1

रिक्तस्थानानि पूरयत-

1. यो वेद निहितं ..... परमे व्योमन् ।
2. अथो अन्नैव ..... ।
3. अन्योऽन्तर ..... " प्राणमयः ।
4. .... हि भूतानामायुः ।
5. .... ब्रह्मणो विद्वान् ।
6. .... समश्नुत इति ।
7. सत्यं ..... च सत्यमभवत् ।
8. यदेष ..... आनन्दो न स्यात् ।
9. स एकः ..... चिरलोकलोकानामानन्दः ।
10. स एकः ..... देवानामानन्दः ।



### WHAT HAVE YOU LEARNT

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



**Note**

### Reference Book:

- (i) Taiffiriya Upanishad (Original text)
- (ii) Taittiriya Upanishad, translation and brief explanation by T.N. Sethinadhavan Published on 27th Oct 2011



### TERMINAL QUESTIONS

1. Write the summary of Brahmanand valli.



Note



## ANSWERS TO INTEXT QUESTIONS

3.1

1. गुहायां
2. जीवन्ति
3. आत्मा
4. प्राणो
5. आनन्दं
6. सर्वान्कामान्
7. चानृतं
8. आकाश
9. पितृणां
10. कर्मदेवानां