



Taitriiya Upanishad

Part - 1 Siiksha Valli

Coments by Sri Sri Vedananda

Taithriya Upanishad

santhi pada or peace invocation.

Any Upanishad starts with peace invocation prayer. This prayer is unique for every veda and all the Upanishads from that veda will be assigned with that prayer. Hence, this Taithriya Upanishad, which is taken from yajur veda, is assigned with the prayer of Yajur veda.

**Aum Sam no mitrah sam Varunah sam no bhavatvaryaman
sam na indro bruhaspathihi sam no vishnur urukramah**

**namo brahmane namaste vayo tvameva pratyaksham Brahmasi
tvameva pratyaksham brahma vadishyami ridham vadishyami
satyam vadishyami tanmamavadu tatvaktaramavatu
avatu mam avatu vaktaram Aum Shanti Shanti Shanti**

Any prayer starts with Aum.

May Mitra favour us. May Varuna favour us. May Aryaman also be nice to us. May Indra and Bruhaspathi favour us. May Vishnu, omnipresent, favour us. Pranams O' Brahma. Salutations to thou Vayu. You are the perceivable Brahmam. I hail you as perceivable Brahmam. I hail the kayos. I hail the Ultimate Truth. Let me be protected. Let my Guru be protected. Protect me. Protect my Guru. Let peace prevail! Let peace prevail! Let peace prevail!

This is the prayer for this upanishad.

Aum,

Disciple prays for favour from divine beings and especially from Air. He prays that Mitra – Friend of the Universe, Varuna – God of Rain/water, Aryaman – Who rules over Eye sight, Indra – God of Vigour, Bruhaspathi – Divine Guru and Vishnu – The omnipresent, favour him and his Guru. Here physical fitness is prayed. Then he moves on to environment.

He salutes the Ultimate – Brahmam. Then salutation is for Vayu – God of Air. He praises Vayu as 'Perceivable Brahmam' because, without air no life is possible on earth. He hails Vayu – God of Air, Kayos – the orderliness of the Universe, Ultimate Truth – which is the very purpose of this education.

With this, environment is taken care of. Hence, now the disciple claims for protection of himself and his Guru from any other obstacles.

The term 'Let peace prevail' is repeated thrice to mean that peace shall prevail in body, mind and spirit. In Sankara's commentary it is meant for protection from three types of obstacles. It may also be taken as prayer for peace in all the three worlds – This physical earth, the upper or divine world and the lower world.

Siiksha Valli or Chapter on Teaching.

Literally 'Siiksha' means Teaching and pronunciation. 'Valli' literally means 'Creeping'. Siiksha valli means 'Thoughts about Teaching. Though Upanishad deals with the 'knowledge of the Ultimate' or Brahma Vidya, this upanishad presents a perfect

picture of education system and policy. This upanishad was given out centuries ago. But the reader will be amused by its universal applicability even for this day. This is one of the Gifts to the entire world from Hinduism.

Hymn 1:

Siiksham Vyagyasyamah: Varna, Swara, Matra Bhalam, Sama, Santhanam. Iti ukta Siiksha Adyayah

Let us explain about pronunciation. Sound, pitch, spelling length, punctuations and Joints. These are said about as chapter of pronunciation.

Hymn 2:

Panchasvathikaraneshu Athilokam, Atijyothisham, Ati vidhyam, Ati prajam, Ati yatmam. Ta Mahasamhita Ityasakshate.

Five factors are there. Best environment, Best radiance, Best Education, Best tradition, Best body fitness. These are Great conjunctions, thus said earlier.

Rishi explains about the factors of knowledge. He ends with the note 'thus said earlier' implying that this is not his finding and it is imparted knowledge. He says that five factors are to be considered and lists them. Environment, radiance, Quality of education, tradition of the disciple and Body fitness of the disciple.

The above factors are dealt in detail in following hymns. Here, authors of this upanishad follows a certain model. Basic element of the factor is called 'Purva roopa' meaning 'Background'. Secondary element is termed as 'Uttara roopa' meaning 'face factor'. The point of conjunction and the catalyst are enlisted.

Hymn 3:

atha atilokam. Prutvi Poorva roopam, tyow utara roopam, Akasa santhi, Vayu Santhanam. Iti atilokam.

Now, Best Environment. Earth is the Background, sky is face factor i.e., secondary factor. Space is conjunction. Air acts as catalyst. Thus best environment.

In olden days, classes were conducted in jungles or tree shades in open ground. Hence, earth plays a vital part in environment. Clarity of the sky is secondary because there was no written text. Teachings were done orally. Space between Guru and disciple connects them. Hence, It is termed as conjunction. Air is naturally the catalyst. These elements are to be considered before starting the class. Even in modern days, we can see these elements influencing the quality of education.

Hymn 4:

atha atijyothisham. Agni poorva roopam, aditya utara roopam, Abah santhi, Vaidydas santhanam. Iti atijyothisham

Now, Best radiance. Fire is the base element. Cosmic energy is the face element. Liquids form the conjunction and lightning is the catalyst.

Here some explanation is needed. In ancient India there were no certificates. Only the radiance speaks of his intelligence. This hymn deals with the elements responsible for such radiance. Fire represents heat. If body heat is stable and normal, it speaks about the healthy body and mind of the disciple. Hence, Fire forms the base element. During deep meditation, cosmic energy flows into the body and make it ultra sensible which goes a long way in sharpening the intelligence and knowledge base of the disciple. Hence, cosmic energy is secondary factor. The above two elements are checked by the quality of fluids in one's body such as blood, urine, saliva and many other secretions. So, liquid is the point of conjunction. Deep meditation creates a flow of current in the body which enables one to learn thing untaught. Such current is referred to as lightning in this hymn. 'Reading between the lines' bestows better understanding and deeper experience even today.

Now-a-days, we use IQ to measure the intelligence of a person. In testing IQ, EQ – emotion quotient is totally forgotten. IQ deals with collection and recollection of some figures and facts and logic alone. But, in human life, emotion plays a vital part. This EQ, along with IQ is clearly reflected in radiance. Hence, ancient way of judging the intelligence is superior that modern day methods.

Hymn 5:

Atha Atividyam. Acharya Poorva roopam, Aanthevalya utara roopam, Vidya sandhi, Pravachanam santhanam. Iti atividyam.

Now about Quality Education; Acharya or teacher is the base element. Disciple is secondary element. Education is the conjunction between the two. Teaching acts as catalyst. Thus Quality Education.

The sanskrit term Acharya should be understood properly. Acharya is one who walks his talk – one who practices what is preached. Hence, acharya is not just a teacher who teaches by words but one who forms a role model.

Quality education depends on the quality of acharya. Hence, he is the base element. However qualified the acharya may be, disciple's discipline and capacity plays a vital role. So, disciple is the secondary element. Education connects them. Teaching acts as the catalyst. But, here it should be understood that not only teaching by words, but the acts of the acharya plays an important role.

In this modern age of e-class rooms and online teaching, this point may look unworthy. But, today's education is only a data filler which packs the student with wide data. But, moral and ethical values face a downslide.

Hymn 6:

Atha atiprajam. Mata poorva roopam, Pida utara roopam, Praja Sandhi, Prajananam Santhanam. Iti atiprajam.

Then, about best tradition. Mother is the base element. Father is secondary element. Child is the conjunction. Intercourse acts as catalyst.

For a child to be intelligent, mother plays the vital part. Not only her intelligence and physical well being, but also her mental structure during pregnancy plays a vital part. This scientific truth is spoken centuries back. Once born, father influences the child. So, father is shown as secondary element. Child is the conjunction and sexual intercourse acts as catalyst.

Hymn 7:

Atha Atiathmam. Athara hanuh poorva roopam, Uttara hanuruttara roopam, Vak santhi, Jihva santhanam, iti adhiathmam.

Now, about body fitness. Upper jaw is the base element. Lower jaw is secondary element. Speech is the conjunction and tongue is the catalyst.

In ancient India, transmission of knowledge was done only by word of mouth. Hence, Fitness of one's mouth is considered here. Even today, if pronunciation or sound is not clear, it will be very difficult to teach and learn. Hence, mouth and speech plays a vital part in education.

Hymn 8

**itima mahasamhitah ya yevameta mahasamhita vyaKyata veDa
SanDhiyate prajaya pasuBih brahmavarchasenadhyena suvargena lokena**

Thus explained the great conjunctions. One who knows these conjunctions as explained, will have good children, cattle, divine glow etc and live a life on earth as if in heaven.

As the great conjunctions are explained, Rishi gives out the purpose of such explanation. He says that if one knows and uses the great conjunctions explained above, the knower shall be bestowed with best children, cattle, divine glow and with a worldly life which is like heaven.

Cattle is mentioned to imply the status and standard of living, as in ancient India, status was in terms of cattle one possess. Divine glow is the identification of one's intelligence in those days. Heavenly life implies the materialistic comforts.

Hymn 9

**yasChandasamrishaBo viswaruupah Chandopyo adyamrutat sambaBuva
sa menDro meDhaya sprunootu amrutasya deva DharaNo Buyasam. sariram
me vicharshaNam. Jihwa me maDhumattama karNaByam Buri visruvam
brahmaNa koso asi meDhaya pihitah srutam me gopaaya**

That which is above all Vedas, which pervades all Vedas, Though came along with Vedas, that which is eternal than Vedas, with that sound let me sprout with

wisdom. Let me take that eternal sound into my flesh and bones. Let it be as wellness in body. Let it be the sweetness in the tongue. Let it give fulfilment by hearing through ears. That which is the divine abode and which is not perceivable by intellect, let it be sustained by hearing alone.

The sound 'Aum' is described here. It is divine above all Vedas. It pervades all Vedas. Though it came out along with Vedas, it is more eternal than vedas. As It is the base for Brahma Gnana or knowledge of the Ultimate, it is prayed that may we sprout with wisdom along with that sound so that we may have the knowledge of the ultimate. Let the sound penetrate my flesh and bones. Let it be wellness in body, sweetness in tongue and fulfilment of hearing in ears. That 'Aum' sound is not perceivable by intellect. It forms the base for Brahmam in manifestation. Let it be sustained by hearing alone.

More eternal etc: During manifestation of Brahmam, the sound 'Aum' started vibrating. By that vibration, Brahmam started manifesting into various forms and names. Then vedas and everything came into being. Vedas were once in unmanifested form. But, Aum sound is eternal. Hence, it is said that Aum sound is more eternal than Vedas. As it forms the base for vedas to come into being, it is above all vedas. Being the basic vibration, it pervades all vedas.

Flesh and bones etc: By chanting the sound continuously, the vibration enters the blood and resides in flesh and bones. It is amusing that such a deep phenomena is given out centuries ago. Recently research was conducted by Dr.Muraso Orato of Japan (see messagesfromwater.com) and he discovered the same phenomena.

Tongue etc: As the vibration resides in the body, the seer wishes that it be the wellness of the body, sweetness in tongue and fulfilment in ears thereby implying all sensory pleasures.

Abode etc: As Aum sound vibrated even before brahmam manifested, it is said to be the abode of Brahmam. As the vibration alone is worthy, reducing it to writing will do no good. Hence, the seer prays that it may be sustained by hearing alone.

It will be interesting to note that here the seer opines that intellectual division of the sound Aum is unworthy or unyielding. But Mandukya upanishad holds a different view and Prasna Upanishad which is also from atharva veda along with Mandukya upanishad upholds this upanishad's view point.

Hymn 10

**aavahanti vitanvanaa kurvana chiiramatmanah vasamsi mama gavascha
annapane cha sarvada tato me sriyamaavaha lomasam pasuBih saha svahaa**

May admission seekers manifold. Let them be educated in arts also. Let us have simple clothing. May our cattle, food and water be abundant. Receive hairy animals (for the wealthiness of the school).

Thus, as in the previous hymn, the teacher is energised and now the discussion moves around admission of students. It is prayed that those who seek admission in our school shall manifold. (Possibly there should have been some kind of TRP Rating). Again prayer for the students to get educated. By mentioning about simplicity of clothing, it is implied that administrative cost is to be optimised. As students manifold, need for food and water is felt because in ancient India, schools were in Gurukul type and were mostly residential. Again, wealth or status symbol of ancient India is cattle. Hence, much care for cattle is called for here. Further, it is suggested that hairy animals shall be received. The mention is about goats. Even in those days some kind of sponsoring should have been there. Even today, we can see schools collecting donations for furthering the environment as to be conducive for education.

Hymn 11

**aamayantu brahmacharina swaha vimaayantu brahmacharina swaha
pramaayantu brahmacharina swaha tamaayantu brahmacharina swaha
samaayantu brahmacharina swaha**

In this hymn, Upanishad speaks about various types of students to be admitted in a school.

Students who are obedient, intelligent, who have control over their senses, who are submissive and those whose mind is steady shall be admitted.

Schools normally prefer these type of students even today. Rebellious students are normally unsolicited. Here, the basic difference between eastern and western thinking is clearly reflected. In the east, thinking is duty based. Whereas western thinking is based on rights. Though everybody have a right to education, the duty of a student is to be obedient. Hence, in short, submissive and intelligent students are topping the list.

Then, what about others? Next hymn answers.

Hymn 12

yaso janaisani swahaa sreyan vasyaso asaani swaha

Those who are famous in the society, those who lead a section of people and those with charismatic power shall be admitted.

Previous hymn preferred submissive students. Here this hymn adds that those who are famous in the society, who lead a group and those who are crowd pullers shall be admitted.

The thought behind this is that if a person who is in the eyes of the public is well educated, the entire society follows him and gets educated. Hence, those who lead and are crowd pullers are admitted.

Hymn 13

**tam tva Baga pravisani swahaa sa ma Baga pravisah swahaa tasmin
sahasrasahe niBaga aham tvayii mruje swahaa yaDha aapa pravtaa ayanti
yaDha masa ahajaram yevam mam brahmacharinah Datrayantu sarvatah
swahaa prativesa asi pra maa Bahi pra ma paDyasva**

Admit those who are relentless and those adventurers. If enlightened ones, embrace them with thousand hands. As water flows, as months merge into year, let eligible students join us. If someone around you is not radiant, give proper guidance and assistance.

Now, the third list is here. Even if a student is not intelligent and upto the mark, if he is unrelenting, his hardwork definitely pays him. So, such relentless and adventurers are selected. Moreover, only those adventurers are likely to do research. Enlightened people, if they happen to be there, should be immediately taken in. They may appear dull or unsubmitive. But, they will be definitely the toppers. Further, the seer says that all those who seek admission and found to be eligible, shall be admitted and they shall merge with the school so that their identity is lost. He gives the example of water flow. The implied example is river water entering the ocean. Once the river enters the ocean, it loses its name and identity and merges into ocean. Next example is further elusive. As months merge into years implies that year by year students come and go. School will still be there. Months come and go cyclically and years stand unaffected.

Around you etc.: After listing out all the criteria for admission of students, now the uneligible list is given care. The seer tells that if any one is found to be not eligible for some reasons, special guidance and assistance shall be extended to him. So, special tuition for deserving candidates was also provided.

Hymn 14

**BurBuvah suvariti va yetatisroo vyahrudayah tava muhasmai tam chaturthim
mahasamasyah pravedayate maha iti. tat brahma sa Atmaa anganyanya devata**

Bu, Buva, suva are three vyahruthis. Rishi mahasama found the fourth one. It is Maha. It is Brahman the Ultimate. It is Atma. It is indivisible divinity.

This hymn speaks of basic energy of the cosmos. Vyahrutis are sound/vibrations which came out at the time of manifestation of Brahman into 'forms and names' along with 'Aum'. These form the basic energy of the entire cosmos. The seer says that only three vyahrutis were spoken earlier and the fourth one was given out by rishi Mahasama. The vyahrutis are Bu, Buva and Suva. Fourth vyahruti is Maha. The hymn says that the 'maha' is Brahman or Atma itself and it is indivisible divine. Science, so far had identified four forces to be the base of the cosmos. Science name them as Gravitation, Electro magnetic, strong and weak force. This concept of four basic forces was given out in this hymn centuries ago.

Hymn 15

Buriti va ayam lokah Buva ityantariksham suvarityaso lokeh maha ityaaditya Aadityena vava sarve loka mahiiyante

Bu is this mother earth. Buva is the sky. Suva is the space. Maha is the base energy. Only by base energy, the entire cosmos persists.

This hymn further explains the vyahrutis. 'Bu' is taken to be the mother earth. Then, Buva is the sky, suva is the space and Maha is the base energy. The hymn declares that only by base energy, the entire cosmos persists. This implies that 'Maha' forms the platform for other vyahruthis to persist. Science also agrees that existence of weak force makes every other thing to exist.

Hymn 16

Buriti va agnih Buva iti vayuh suvarityaaditya maha iti chandramah chandramasa vava sarvani jyotiimshi mahiiyante

Bu is fire, Buva is Air, Suva is the Sun. Maha is the mind. Only by mind, everything radiant persist.

Here the vyahruthis are shown in a different angle. Bu is taken as fire. Then, buva is air, suva is the Sun. Maha is said to be mind. Other commentaries take the term 'Chandrama' as moon. But there is no logic. The term chandrama is taken as implying 'Mind' according to Hindu astrology. Only by mind everything is perceivable. Here in this hymn, fire implies heat and Air implies vibration and radiation. Sun stands for light. If anything is to be identified, it can be identified only by the above elements. But, for such identification, mind is the basic requirement.

Hymn 17

**Buriti va Ruchah Buva iti saamani suvariti yajumshi maha iti brahma
brahmana vava sarve veda mahiiyante**

Bu is Rigveda, Buva is Sama veda, Suva is yajurveda and Maha is Onkara. Only by onkara all other vedas persist.

Another angle is explained here. Bu is taken as Rigveda. Buva is Samaveda, Suva is Yajurveda and Maha is said to be onkara or 'Aum'. The hymn says that only by onkara, all other vedas persist.

It is interesting to note that Rigveda is the oldest one and the vyahruti 'Bu' is taken to be Rigveda. Onkara or the sound 'Aum' came out first during the manifestation of Brahman. Vedas followed it. Without 'Aum' nothing would have come out. Hence, Aum forms the base of all vedas.

Hymn 18

**Buriti vapranah Buva iti apanah suvariti vyanah maha ityannam
annena vava sarve prana mahiiyante.**

Bu is Prana. Buva is aprana. Suva is Vyana and maha is the food. Only by food, all such prana persist.

Prana here stands for life gas or oxygen. Hindu scriptures speak of Five prana or gas which upkeeps the well being of the human body. Of them, Prana is the life gas or oxygen. Apana is carbondioxide. Vyana is a gas with sideward movement. The vyahruthis are taken to be these gases and the vyahruthi 'Maha' is taken to be 'food'. Without food, no gas can be there. This again iterates the importance of that vyahruthi.

Hymn 19

ta va yetaschaturTaa chatastraschatasroo vyahrutayah
ta yo veda sa veda brahma sa asmai deva balimaavahanti

Those explained earlier, four fours, sixteen vyahruthis. One who knows, knows Brahman. Those come with food for devas.

Upto this, vyahruthis are explained in four ways. Summing up, we get four fours, i.e. sixteen vyahruthis. Any one who experiences all the vyahruthis, he experiences the Brahman or the Ultimate itself and such a person is the real provider of food for devas.

Devas are divine beings . Hindu scriptures personify all the elements of nature such as Sun, Moon, air, fire, sky, cloud, rain etc as divine beings and they are called devas. Their food is the offerings given in the fire rituals. But here, such enlightenment person will lead a life in tune with the nature and hence said to come with food for divine beings.

Hymn 19

sa ya yesho antarhrudaya aakashah tasminnayam purusho manomaya amruto hiranmayah

That which resides in the space in the heart center, that is for sure, Atma. It is metaphysical, eternal and radiant in golden colour.

Atma, according to Hindu scriptures, reside in the space in the heart center. It is not physical. It is metaphysical. It can neither be created nor be destroyed and hence described as eternal. It is radiant in golden colour.

The necessity of telling this here is to be understood. After speaking elaborately about the base energy of the cosmos, the seer speaks about human body and atma. This is a technique to divert the attention of the disciple inward and make him experience the same cosmic forces existing in his own body.

Hymn 20

antarena taluke ya yesha stana ivaavalambate
sendrayoni yatraso kesaantau vivartate vyapohya siirsha kapale

Between the two palates, there it hangs like nipple. That is the gateway to Brahman. Other end is in crown portion where the hair base is divided, having crossed the skull.

At the base of the tongue, between the two palates, it hangs like nipple. According to Hindu scriptures, the metaphysical heart which is referred to in the previous hymn, is surrounded by 101 nerves. While 100 nerves connects various parts of the body, one nerve passes through this point and moves upto the crown portion of the skull. As per the scriptures, it is the path for experiencing the Ultimate. Hence, the hymn says that it is the gateway for Brahman. Here, the term Indra should not be confused with the king of Devas and it means the Ultimate head or Brahman. If one dies and the prana moves through the above nerve, it is said that he is liberated. But, such a thing is possible only for an enlightened master or yogi.

Interestingly, the path of the nerve touches the pituitary gland where Dopamine is secreted. This shows the depth of ancient knowledge once again.

Hymn 21

**Burityagnow pradishttati Bugarithi vayau suvarityadityee maha iti brahmaNi
aapnooti swarajyam aapnooti manasaspatim vakpati chakshushpati srotrapatir
vignyanapati yedattato bavati aakasha sariiram brahma satyatma
praNaramamna aanandam santi samruttamrudam iti
prachiinayogyoopaasva**

By Bu, established in agni, By Buva in vayu, By suva in the Sun and by 'maha' in brahmam. Attains liberation. Masters the mind, attains mastery over eyes, ears and intellect. Then, sky becomes his body and Ultimate truth becomes his atma or spirit. He is established in his own atma and be mentally in tranquility. He becomes eternally blissful. Thus ancient masters perceive.

This hymn is to be deeply understood. The hymn speaks of the perception of ancient masters. It says that one who meditates on the vyahruti 'Bu' is established in Agni. Like wise, by meditating on 'Buva', in Vayu or air. By meditating on 'suva', he is established on Sun and by meditating on 'Maha' he is established in brahmam itself. Then, after being established in brahmam, he is liberated (from the cycle of birth and death). He attains mastery over eyes, ears, mind and the intellect. Thereafter, sky becomes his body and Ultimate truth, his atma. He is established in his own atma and enjoys equanimity of mind. He enjoys eternal Bliss and live as Brahmam itself.

Bu etc.: The benefits of meditating over the vyahruti is enlisted. By meditating on Bu, Buva suva and maha, the vyahrutis, one is established in fire, air, sun and the Ultimate Brahmam. As explained in one of the previous hymns, here, fire represents heat. Air represents sound or vibration. Sun stands for light. So, upon meditating on the vyahrutis, his senses are sharpened so that he effectively perceives heat, sound and light. If he proceeds with meditating on vyahruti 'Maha', he attains, due to his ultra sharpened senses, the Brahmam or Ultimate itself.

Liberated etc.: If one is enlightened with the knowledge of the Ultimate Brahmam, he attains mastery over himself and hence is liberated from the cycle of death and birth. By this enlightenment, the link between the mind and body vanishes. Rebirth occurs only by that link. As mind is detached from the body, as there is no link, it is not possible for him to have another birth. Where birth is not there, death cannot be there. In Hinduism, this state is called immortality, liberation, enlightenment etc.

Mastery over eyes etc.: If one is enlightened, there is no link between the mind and body. As mind is not in link, it loses its control over senses and intellect. This is shown by the words “mastery over eyes, ears, mind and intellect.”

Sky as body etc.: An enlightened soul merges with the Ultimate and hence embraces everything in the cosmos. As the entire cosmos is nothing but manifestation of Brahman or Ultimate, the hymn says that sky becomes his body implying he embraces everything. Again, Ultimate truth is shown as his spirit. As per ancient scriptures, this is called 'Sanyaas'.

Once enlightened, he is established in his own soul because of the detachment of mind and enjoys eternal bliss as he is directly connected with the Ultimate. Not after death, in his worldly life also, such a person lives as blissful and unattached as the Ultimate Brahman itself.

Hymn 22

**Prutviyandariksham tyour tisoo avaandartisa
agnir vayuraaditya chandramaa nakshatraaNi
aaba ooshadayoo vanaspataya aakasha atmaa ityatibudam
adhatyaatmam pranoo vyanoo apana udanas samaana
sakshu srothram manoo vak dvak sarma makmasgm
snaavaasThi majjya yedatadhivida rishi ravochat
Banktam va itam sarvam Bankthenaiva Banktham sprunoota iti.**

This hymn enlists certain things and says that listing is everything and from the previous list alone, the next list came out. This hymn is the version of a rishi or seer who did intensive research in this field.

Let us see the list.

Earth, Space, sky, directions, auxiliary directions,

Fire, Air, Sun, Moon and stars,

Water, Plants, Trees, space and living beings. These are external things.

Now, internal things,

Prana, vipana, apana, udana, samana – Gases in human body

Eyes, Ears, mind, speech and touch – senses of human beings.

Skin, muscle, flesh, bone and marrow – These are physical materials in human body.

The importance of this list is not known but as the hymn says that the second set of things came from the first set, it may be inferred that the external things of the cosmos enlisted in the first list is in the form of various internal things in human body enlisted in the second set.

Whatever the implication may be, but one cannot miss the depth of knowledge of ancient India which was given out centuries ago.

Hymn 23

Aum iti brahma Aum itiitam sarvam. Aum ityetanukruti hasma va apyosraavayetyaachraavayanti Aum iti samaani gayanti Aumsoom iti sastraani chamsanti Aum ityatvaryu pratikaram pratikrunooti Aum iti brahma prasouti agnihootramanujanati Aum iti braahmanah pravakshyannaha brahmoovapnavan iti. Brahmaivopaapnooti.

Onkara which is pronounced as Aum is brahmam. It is everthing. It is traditional to spell Aum for saying 'Yes'. If anybody was asked to listen, to reply 'listening' they use aum. Sama veda is recited starting with Aum. Rigveda starts with Aum Soom. While performing fire rituals, Aum will be spelt for affirmative reply. Cheif priest gives his permission for rituals by spelling out Aum. While beginning education for the knowledge of the Ultimate or Brahmam, Acharya or guru begins with Aum. Thus they realize Brahmam.

This hymn enlists various situations where Aum is spelled out in day to day life of a Hindu. By this, it is implied that even if pronounced in day to day life, such recitation of Aum shall lead one to enlightenment.

Next hymn gives out a list of subjects. By this, we can know what are all the subjects taught in ancient Hindu schools apart from spirituality.

Hymn 24

Ritam cha svadyaya pravachane cha satyam cha svadyaya pravachane cha Tapas cha svadyaya pravachane cha Tama cha svadyaya pravachane cha sama cha svadyaya pravachane cha agnaya cha svadyaya pravachane cha Agnihotram cha svadyaya pravachane cha Atitaya cha svadyaya pravachane cha manusham cha svadyaya pravachane cha prajaa cha svadyaya pravachane cha praja cha svadyaya pravachane cha prajaati cha svadyaya pravachane cha satyamiti satyavadha radhidara. Tapa iti Tapoonitya pourusrishti svadyaya pravachne yeveeti nako moutkalya. Tatti tapas tatti tapah.

The term ' svadyaya pravachane cha" means 'Shall be experimented by self and be taught". Various subjects enlisted in this hymn were not just taught from the texts but from the experience or research of the Guru in ancient India. In

gurukul method of schooling available in India in that period, Guru is called as Acharya. Acharya means who walk his talk. Hence, the hymn implies that the above subjects are taught in ancient India.

Let us see the list. Ritham means Cosmos. Satyam means Truth. Tapasya means deep meditation. Then control over senses, equanimity, havens, fire rituals, human nature, Siblings, Sex and grand children respectively. These are to be taught from the experience or experiment report of the Acharya. Rishi Radhidara, who speaks only the truth said 'This is Truth'. Rishi Pourusrushti who is established in deep meditation said that this is Tapasya. Rishi Mutkalar said that such research and teaching is equal to heavenly enjoyments. This is Tapasya. This is tapasya.

This hymn covers a wide range of subjects which were taught in ancient India. But here a question may rise. Where is the proof that enlightenment is achievable? Is there a role model?

Next hymn gives the answer.

Hymn 25

**Aham vrukshasya raerivaa kiirthi brushttam gireeriva oordva pavitroo vajiniiva svamrudamasmi
travinam svarchasam sumeeta amrudokshita iti trisangor vedaanuvachanam**

I am superior like a tree. My glory is high as mountain peak. Pride and purity as sun. I am eternal. Wealth and radiant. Enlightened. I am eternal too. These are the words from experience of rishi Trisangu.

This hymn presents a role model. Normally, in a vedic part, if one's experience is spelt out in a hymn, it implies that such vedic part or session is concluded. But, here some more hymn follows. Hence, it should be taken that the description about basic education system in 'Siiksha Valli' has ended. Other hymns following this hymn are advise given to the students who move out of the school for their livelihood.

Hymn 26

**Vedamanuuchya aacharyo antevasinmanusaasti satyam vada dharmam
chchhara svadyayanma pramadah aacharyaaya priyam dhanamaahrutya
prajatantum ma vyavchChetsih**

After schooling, acharya advises the students; speak truth. Stick on to your dharma. Never give up learning. Be a wealth loved by acharya. Don't cut the tradition.

Once the schooling is over and it is farewell time. Guru advises his students. He advises them to speak the truth and to stick on to their own dharma as taught so far. He further advises the students not to give up learning. (learning is a process and if one is ready, every second can teach something). Any teacher will feel proud of worthy students. They feel him as their wealth. Hence, the hymn says “be a wealth loved by the teacher.”

Then, the teacher advises the student not to cut the chain of tradition. This can be interpreted in two ways. One is that the 'chain of tradition' to mean 'Guru – Disciple' chain where the advise is taken as “teach what you perceive and keep the guru disciple chain alive”. But this advise suits only to students who aspire for teaching line. This is not wholly applicable. But, this upanishad, as told earlier, analyses the education system in detail. Hence, there is every possibility that the receiver of this upanishad is an education aspirant.

On the other hand, if this is to be generally applicable, it is to be taken as an advice for the students to opt for marital life.

Advice continues in the following hymns also.

Hymn 27

**Satyanna pramaditavyam dharmaanna pramaditavyam kusalaanna
pramaditavyam**

**bootyai na pramaditavyam svadhyaya pravachanaaByam na pramaditavyam
deva pitru karyaByam na pramaditavyam**

Never give up truth. Never move away from dharma. Don't desist from deeds which gets you fortune. Don't desist from good deeds. Never desist from research and teaching. Don't give up your duties towards your ancestors and divine beings.

This hymn is self explanatory but for the last sentence. In hinduism, every man is duty bound to do five services. They are called Pancha maha yagnya meaning five great duties. Those are Deva yagnya, rishi yagna, pitru yagnya, nara yagnya and boodha yagnya meaning duty to divine beings, ancient seers, ancestor or forefathers, fellow mankind and all others on mother earth respectively. Here in this hymn, the guru advises the student to be dutiful to divine beings and ancestors only because the student is not a earning member as yet which means he is not ready to undertake the other duties. Divine beings or Deva in hinduism, as explained in some

previous hymn, are nothing but personification of elements of nature such as fire, air, sky, water, rain etc. Hence, being dutiful to divine beings mean to be Eco-friendly or friend of nature.

Hymn 27

matru devo bava pitru devo bava aacharya devo bava atiti devo bava

Mother be divine being. Father be divine being. Guru be divine being. Guest be divine being.

The term 'bava' in sanskrit means 'be'. The hymn says that Mother, Father, Guru and guest who are all around the student, be divine beings. By divine beings, as explained earlier, the elements of nature are meant. Hence, this hymn hopes that those around the student shall also be eco-friendly. It implies that in case, one of them is not in line, the student is dutiful to be his mentor.

Hymn 28

**Yaanyanavadyani karmani taani sevitavyani no itaraani
yaanyasmakam suchritani tani tvayopasyaani no itarani**

Deeds, don't result in harm, those only to be done not others.

Those which cultivate good habits, only they should be thought. Not others.

This hymn is self explanatory and is a good piece of advice. It is to be noted that anti-social or harmful thoughts itself is banned.

Hymn 29

Ye ke chasmachCheyamso brahmaNa tesham tvaya aasanena prasvasitavyam.

If one is greater than you, for them, seat and all should be offered by you.

The advice is to respect elders and scholars. The term 'Brahmana' is to be noted. It means 'pure person' which implies that worldly riches are not considered here. Only those scholars who are seekers or enlightened are to be respected.

Hymn 30

**Sraddhaya deyam asraddhaya adeyam sriya deyam hriya deyam piya deyam
samvida deyam**

With devotion, donate. Without devotion, don't donate. Worthy donate. Humbly donate. With respect, donate. With proper intellect, donate.

This hymn covers the donation part. In hindu culture, Gruhasta or house-hold should help people in other three stages viz., brahmachari (student), vanaprasta (seeker) and sanyasin (monk) because, these people are dependent on the society for their living. Hence, donation is a major part of hindu marital life. Hence, the hymn is of high significance. It advises that donation should be made with sincerity and devotion, humbleness and respect to the receiver. There are two more things. Donate with proper intellect means that the end use is to be considered. If the end use happens to be harmful, hindu scriptures tell that the donor is also liable. Then there is a term 'Worthy'. Donate only worthy things. It means that the thing donated should have some utility value left with it. Moreover, the usefulness of such donation to the receiver or the end use is also considered. If you happen to read katopanishad, this point can be more appreciated.

Hymn 31

**Adha yadi te karmavidchikitsaa vaa vruttha vichikitsaa vaa syat
ye tatram brahmaNah sammarsinah yukta aayuktah alukshaa
dharmakamassyah
yathaa te tatra vartaran tatha tatra vartethah athabyaasvyaateshu ye tatra
brahmaNah
sammarsinah yukta aayuktah alukshaa dharmakamassyah
yathaa te tatra vartaran tatha tatra vartethah**

Then, if you have any doubt in the path of dharma or ancient tradition, Pure, thinkers, those who know ways and means, those with free will, duty minded people, whoever available, their way shall be followed. In case of an accused also, as such.

This hymn is also self explanatory.

Hymn 32

**Yesha aadeshah yesha upadesah yeshaa vedopanishad yetadanusaasanam
yevamupasitavyam yevamuchaitaduyaasyam.**

This is order. This is teaching. This is the essence of vedas. It is divine rule. It should be thought as such. It should be taken as such.

The rishi concludes this part called 'Siiksha valli' by reiterating all the above explained points and says that those are orders, teaching, the essence of vedas, the rule of the divine. It should be thought of as such and no deviation is allowed.

Thus, the first part of Taitriya upanishad, called Siiksha valli' ends.