

## UNIT 5

## TAITTIRIYA UPANISAD

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### 5.0 OBJECTIVES

The chief objectives (*prayojanam*) of the Unit are:

- guiding a student to read the original text of the Upanishad
- imparting the mystic wisdom of the Upanisad
- helping a seeker towards Brahman-oriented life
- enabling a seeker to experience (*anubhava*) Brahman
- liberation (*moksa, mukti*) from shackles of mundane existence

### 5.1 INTRODUCTION

*The Taittiriya Upanishad* forms the seventh, eighth and ninth chapters of the Taittiriya Aranyaka of the Krishna Yajur Veda. These chapters are known as Siksha Valli, Ananda Valli and Bhrgu Valli (not explained in the Unit) respectively. The Siksha Valli, which is the first chapter of the Upanishad, consists of twelve lessons or Anuvakas concerning various types of meditations and ethical rules to be practised by the seeker to make his mind pure and fit to receive the teachings above the Supreme God contained in the next two chapters. Meditations of various types are suggested to help the mind to gain steadiness. The thought of the seeker entangled in the intricate domestic and religious rituals are lifted to the level of cosmic contemplation. Material rewards are also promised as aids to spiritual evolution. There is prayer for prosperity, good health, mental efficiency, good memory, sweet speech and general fitness to receive the bliss of immortality. The ethical principles and practices necessary for the aspirant are clearly stated.

The tenth lesson describes how the accomplished sage Trisanku narrates his experience of God-realisation. The last lesson of the chapter repeats the opening peace chant in a slightly altered form expressing gratitude to the deities who have helped the student in realising the truths taught in the chapter.

The second chapter, Ananda Valli, declares that the knowledge

of the Absolute God alone can destroy ignorance and thus remove the misery of transmigratory existence. He who knows Brahman attains the Supreme. The all-pervading Brahman is also human's innermost self or subtlest essence within the cavity of the heart. But human is not conscious of it because the Self is covered or obscured, as it were, by many layers of ignorance in the form of sheaths or Kosas of varying degrees of subtlety and grossness. These sheaths constitute the gross, subtle and causal bodies of man.

The same Brahman dwells in the hearts of all as consciousness and manifests itself in all acts of cognition. Brahman is also described as self-made, which means: It is both the material and the efficient cause of the universe. It is cause of everything but in Itself without a cause. It is also defined as Existence, Knowledge and Infinite Bliss. He who realises his identity with God enjoys Supreme Bliss compared to which the happiness enjoyed on earth and heaven are nothing.

The third chapter, Bhrigu Valli, teaches knowledge of Brahman through a dialogue between teacher and disciple. The teacher tells his disciple to concentrate all his energies and inquire into the nature of the different sheaths to find out if any of them can be Brahman or God. The disciple is guided stage by stage through the different Kosas and finding everyone of them falling short of the ideal, he transcends all the Kosas and reaches the Atman at the innermost core.

In the later sections of this chapter are given meditations on food as Brahman. Food or matter is said to be the basis of all organic creation, and on the body, resulting from food, rests the final spiritual realisation. The contemplation of food as Brahman is eulogised in several lessons.

In order to be faithful to the word-limit of the Unit, we have left out texts of a few sections of the first two chapters as well as the entire third chapter (*Bhrigu Valli*).

## 5.2 SIKSHA VALLI (CHAPTER 1)

### Section I

#### INVOCATION

*1. Aum, May Mitra (the sun) be propitious to us; may Varuna (be) propitious (to us). May Aryaman (a form of the sun) be propitious to us; May Indra and Brhaspati be propitious to us; May Visnu, of wide strides, be propitious to us.*

*Salutation to Brahma. Salutation to thee, O Vayu. Thou, indeed, art the visible (perceptible) Brahman. Of thee, indeed, the perceptible Brahman, will I speak. I will speak of the right. I will speak of the true; may that protect me; may that protect the speaker. Let that protect me; let that*

*protect the speaker. Aum, peace, peace, peace.*

**Note:** This is the first section. It is an invocation to God to remove the obstacles in the way of attaining spiritual wisdom.

## **Section 2** **LESSON ON PRONUNCIATION**

*2. We will expound pronunciation, letters or sounds, pitch, quantity, force or stress, articulation, combination. Thus has been declared the lesson on pronunciation.*

**Note:** One must learn to recite the text of the Upanisads carefully and so a lesson in pronunciation is given. We must learn the text before we can ascertain its meaning.

## **Section 3** **THE SIGNIFICANCE OF COMBINATIONS**

*1. May glory be with us both, may the splendour of Brahma knowledge be with us both. Now next we will expound the sacred teaching of combination under five heads, with regard to the world, with regard to the luminaries, with regard to knowledge, with regard to progeny, with regard to oneself. These are great combinations, they say.*

*Now with regard to the world: the earth is the prior form, the heaven the latter form, the ether is their junction, the air is the connection. This is with regard to the world.*

**Note:** Master and disciple pray that the light of sacred knowledge may illumine them both, that they both may attain the glory of wisdom.

*2. Now as to the luminaries; fire is the prior form, sun the latter form. Water is their junction, lightning is the connection. This is with regard to the luminaries.*

*3. Now as to knowledge: the teacher is the prior form; the pupil is the latter form, knowledge is their junction; instruction is the connection. This is with regard to knowledge.*

**Note:** Patanjali in his Mahabhasya says there are four steps or stages through which knowledge becomes fruitful. The first is when we acquire it from the teacher, the second when we study it, the third when we teach it to others and the fourth when we apply it. Real knowledge arises only when these four stages are fulfilled.

## **Section – 4** **A TEACHER'S PRAYER**

*May that Indra who is the greatest in the Vedic hymns, who is of all forms, who has sprung into being from immortal hymns, may he cheer me with intelligence, O God, may I be the possessor of*

*immortality.*

*May my body be very vigorous; may my tongue be exceedingly sweet; may I hear abundantly with my ears. Thou art the sheath of Brahman, veiled by intelligence. Guard for me what I have heard.*

**Note:** This is a prayer for acquiring retentiveness and for physical and moral health. The syllable *aum* is pre-eminent among the Vedic hymns. It is 'of all forms,' as the whole universe is its manifestation. 'Of Brahman, of the Paramatman or the Highest Self, Thou art the sheath, as of a sword, being the seat of His manifestation.'

*2. Bringing to me and increasing always clothes and cattle, food and drink, doing this long, do thou, then, bring to me prosperity in wool along with cattle. May students of sacred knowledge come to me from every side. Hail. May students of sacred knowledge come to me variously. Hail. May students of sacred knowledge come to me well equipped. Hail. May students of sacred knowledge come to me self-controlled. Hail. May students of sacred knowledge come to me peaceful. Hail.*

**Note:** To the undisciplined, wealth is a source of evil. Not so to the disciplined. What matters is not the possession or non-possession of wealth but the attitude to it. We may possess wealth and be indifferent to it; we may possess no wealth and yet be concerned with securing it by any means. There is no worship of poverty.

## **Section – 6**

### **CONTEMPLATION OF BRAHMA**

*1. This space that is within the heart – therein is the Person consisting of mind, immortal and resplendent. That which hangs down between the palates like a nipple, that is the birth-place of Indra; where is the edge of the hair splitting up the skull of the head. In fire, as Bhuh, he rests, in air as Bhuvah.*

**Note:** *Brahman* who is said to be remote is here envisaged as close to us. Though the Supreme is present everywhere, here we are taught to look upon Him as residing in one's own heart. Sankara says that the Supreme is said to be in the heart as a help to meditation, even as an image is used for deity.

1-6; III.14. Here we find a transition from the view that the heart is the seat of the soul to the other view that the brain is the seat of the soul. While the soul is an unextended entity which cannot have a spatial locus, psychologists discuss the nature of the part or parts of the body with which the soul is closely associated. For Aristotle, the seat of the soul was in the heart

The reference here is to the *susumanadi* of the Yoga system which is said to pass upward from the heart, through the mid region of the throat up to the skull where the roots of the hair lie apart. When it reaches this spot, the *nadi* passes up, breaking up the two regions of the head.

2. *In the sun as Suvah, in Brahman as Mahah. He attains self-rule. He attains to the lord of manas, the lord of speech, the lord of sight, the lord of hearing, the lord of intelligence this and more he becomes, even Brahman whose body is space, whose self is the real, whose delight is life, whose mind is bliss, who abounds in tranquility, who is immortal. Thus do thou contemplate, O Pracinayogya.*

**Note:** He who contemplates in this matter becomes the Lord of all organs, the soul of all things and filled with peace and perfection. This passage brings out that the end is greater existence, not death; we should not sterilize our roots and dry up the wells of life. We have to seize and transmute the gifts we possess.

## **Section 8**

### **CONTEMPLATION OF AUM**

1. *Aum is Brahman. Aum is this all. Aum, this, verily, is compliance. On uttering, 'recite,' they recite. With aum, they sing the saman chants. With aum, som, they recite the prayers. With aum the Advaryu priest utters the response. With aum does the Brahma (priest) utter the introductory eulogy. With aum, a Brahmana begins to recite, may I obtain Brahman; thus wishing, Brahman, verily, does he obtain.*

**Note:** 'The *pranava* which is a mere sound is, no doubt, insentient in itself and cannot therefore be conscious of the worship offered to it; still, as in the case of the worship offered to an image, it is the Supreme (Isvara) who, in all cases, takes note of the act and dispenses the fruits thereof'. *Aum* is the symbol of both Brahman or *Isvara*, the Supreme.

## **Section 10**

### **A MEDITATION ON VEDA KNOWLEDGE**

1. *I am the mover of the tree; my fame is like a mountain's peak. The exalted one making (me) pure, as the sun, I am the immortal one. I am a shining treasure, wise, immortal, indestructible. Such is Trisanku's recitation on the Veda-knowledge.*

**Note:** This statement is an expression of self-realization when the self, feeling its identity with the Supreme, says that he is the mover, the impeller of this world-tree of samsara. Trisanku, who realized Brahman, said this, in the same spirit in which the sage Vamadeva said.

## **Section 11**

### **EXHORTATION TO THE DEPARTING STUDENTS**

1. *Having taught the Veda, the teacher instructs the pupil. Speak the truth. Practise virtue. Let there be no neglect of your (daily) reading. Having brought to the teacher the wealth that is pleasing (to him), do not cut off the thread of the offspring. Let there be no neglect of truth. Let there be no neglect of virtue. Let there be no neglect of welfare. Let there be no neglect of prosperity. Let there be no neglect of study and teaching. Let there be no neglect of the duties to*

*the gods and the fathers.*

**Note:** Even with regard to the life of the teacher, we should be discriminating. We must not do the things which are open to blame, even if they are done by the wise.

3. *Whatever Brahmans there are (who are) superior to us, they should be comforted by you with a seat. (What is to be given) is to be given with faith, should not be given without faith, should be given in plenty, should be given with modesty, should be given with fear, should be given with sympathy.*

4. *Then, if there is in you any doubt regarding any deeds, any doubt regarding conduct, you should behave yourself in such matters, as the Brahmanas there (who are) competent to judge, devoted (to good deeds), not led by others, not harsh, lovers of virtue would behave in such cases.*

**Note:** The Brahmanas have a spontaneity of consciousness which expresses itself in love for all beings. Their tenderness of sentiment and enlightened conscience should be our standards.

5. *Then, as to the persons who are spoken against, you should behave yourself in such a way, as the Brahmanas there, (who are) competent to judge, devoted (to good deeds) not led by others, not harsh, lovers of virtue, would behave in regard to such persons. This is the command. This is the teaching. This is the secret doctrine of the Veda. This is the instruction. Thus should one worship. Thus indeed should one worship.*

**Note:** In the Banaras Hindu University this passage is read by the Vice-Chancellor on the Convocation day as an exhortation to the students who are leaving the University. They are advised, not to give up the world but to lead virtuous lives as householders and promote the welfare of the community.

## **Section 12**

### **CONCLUSIONS**

*Aum, may Mitra (the sun) be propitious to us; may Varuna (be) propitious to us); may Aryaman (a form of the sun) be propitious to us. May Indra and Brhaspati be propitious to us. May Visnu of wide strides be propitious to us. Salutation to Brahman. Salutation to Vayu; Thou indeed art the perceptible Brahman. Of thee, indeed, perceptible Brahman have I spoken. I have spoken of the right. I have spoken of the true. That hast protected me; That has protected the speaker. Aye, that has protected me. That has protected the speaker. Aum, peace, peace, peace.*

#### **Check your progress I**

**Note:** a) Use the space provided for your answer

b) Check your answer with those provided at the end of the unit.

1) According to Patanjali, what are the four stages through which knowledge becomes fruitful?

2) What do you understand by *Susumnanadi*?

### 5.3 BRAHMANADA VALLI (CHAPTER 2)

#### Section I INVOCATION

*May He protect us both. May He be pleased with us both. May we work together with vigour; may our study make us illumined. May there be no dislike between us. Aum, peace, peace, peace.*

**Note:** May our study make us illumined. There is no necessary connection between learning and wisdom. To be unlettered is not necessarily to be uncultured. Our modern world is maintaining the cleavage between learning and wisdom. Perhaps at no other time have humans been so knowing and yet so unaware, so burdened with purposes and yet so purposeless, so disillusioned and so completely the victims of illusion. This strange contradiction pervades our entire modern culture, our science and our philosophy, our literature and our art.

#### BRAHMAN AND THE COURSE OF EVOLUTION

*Aum. The knower of Brahman reaches the Supreme. As to this the following has been said: He who knows Brahman as the real, as knowledge and as the infinite, placed in the secret place of the heart and in the highest heaven realizes all desires along with Brahman, the intelligent. From this Self, verily, ether arose; from ether air; from air fire; from fire water; from water the earth; from the earth herbs; from herbs food; from food the person. This, verily, is the person that consists of the essence of food. This, indeed, is his head; this the right side, this the left side; this the body; this the lower part, the foundation. As to that, there is also this verse.*

**Note:** the real, knowledge and infinite: the opposite of unreal, mithyatva, of the unconscious, jadatva and of the limited, paricchinnatva. akasa: ether is the ether or the common substratum from which other forces proceed. Sambhutah: arose, emanated, not created. The five different elements are clearly defined and described as having proceeded one after the other from the Self. Sometimes from food, semen, and from semen the person.

Creation starts from the principle of the universal consciousness. From it first arises space and the primary matter or ether whose quality is sound. From this etheric state successively arise

grosser elements of air, fire, water and earth.

Param: the supreme. That beyond which there is nothing else, i.e. Brahman.

Guna: the secret place, the unmanifested principle in human nature. It is normally a symbol for an inward retreat.

There are five *kosas* or sheaths in which the Self is manifested as the ego or the *jivatman*. The first of them consists of food (*anna*). Other sheaths consist of *prana* or life *manas* or instinctive and perceptual consciousness, *vijnana* or intelligence and *ananda* or bliss. These five principles of matter, life, consciousness, thought and bliss are found in the world of non-ego. Anna or food is the radiant, the *viraj*, that which is perceptible by the senses, the physical. According to Suresvara, life, consciousness and intelligence constitute the subtle self, the *sutratman* and bliss is the causal sheath, the *karana kosa*. B.U. I. 1. 2 mentions five sheaths under the names, *anna* or matter, *prana* or life, *manas* or consciousness, *vac* or speech (corresponding to *vijnana* or intelligence) and *avyakrta*, the undifferentiated. The last is the *karana* or the ultimate cause of all. Atman becomes the knower or the subject when associated with *antahkarana*.

The bodily sheath is conceived in the form of a bird. Suresvara says: 'The sacrificial fire arranged in the form of a hawk or a heron or some other bird, has a head, two wings, a trunk and a tail. So also here every sheath is represented as having five parts'.

It is an axiom of mystic religion that there is a correspondence between the microcosm and the macrocosm. Man is an image of the created universe. The individual soul as the microcosm has affinities with every rungs of the ladder which reaches from earth to heaven.

#### **Section 4** **MIND AND UNDERSTANDING**

*II. Whence words return along with the mind, not attaining it, he who knows that bliss of Brahman fears not at any time. This is, indeed, the embodied soul of the former (life). Verily, different from and within that which consists of mind is the self consisting of understanding. By that this is filled. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person. Faith is its head; the right the right side; the true the left side; contemplation the body; the great one the lower part, the foundation. As to that there is also this verse.*

**Note:** *Manas* is the faculty of perception. At the stage of *manas* we accept authority which is external; at the stage of *vijnana* internal growth is effected. The Vedas are our guide at the former level; at the intellectual we must develop faith, order, truthfulness and union with the Supreme. At the level of intellectuality or *vijnana*, we ask for proofs. When we rise higher, the truths are not inferred but become self-evident and cannot be invalidated by reason. Cp.

#### **Section 5** **UNDERSTANDING AND BLISS**



1 *Understanding directs the sacrifice and it directs the deeds also. All the gods worship as the eldest the Brahman which is understanding.*

*If one knows Brahman as understanding and one does not swerve from it, he leaves his sins in the body and attains all desires. This (life) is, indeed, the embodied soul of the former (the mental). Verily, different from and within that which consists of understanding is the self consisting of bliss. By that this is filled. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person. Pleasure is its head; delight the right side; great delight the left side; bliss the body, Brahman the lower part, the foundation. As to that, there is also this verse.*

**Note:** These verses indicate the five bodies or sheaths (*panca-kosas*) material, vital, mental, intellectual and spiritual. *Manas* deals with the objects perceived and *vijnana* with concepts. In later Vedanta, the distinction between the two diminishes. *Pancadasi* ascribes deliberation to *manas* and decision to *buddhi* which is the *vijnana* of this Upanishad. In every order of things the lower is strengthened by its union with the higher. When our knowledge is submissive to things, we get the hierarchical levels of being, matter, life, animal mind, human intelligence and divine bliss. They represent different degrees of abstraction and the sciences which deal with them, employ different principles and methods. In *ananda*, the attempt to connaturalise man with the supreme object succeeds. Intelligence is successful in controlling the tangible world. As a rational instrument in the sphere of positive sciences, its validity is justified. This attempt of the intellect to unify is not due to intellect alone. It is derived from its higher, from the breath of the divine. In *ananda*, earth touches heaven and is sanctified.

The author of the *Brahma Sutra* in I. 1. 12-19 identifies *anandamaya* with the absolute Brahman and not a relative manifestation. The objection that the suffix *mayat* is generally used for modification is set aside on the ground that it is also used for abundance.

In this beatific consciousness human participates in the life of the gods. Aristotle places the idea of a higher contemplation above metaphysical knowledge.

## Section 6

### BRAHMAN, THE ONE BEING AND THE SOURCE OF ALL

1. *Non-existent, verily does one become, if he knows Brahman as non-being. If one knows that Brahman is, such a one people know as existent. This is, indeed, the embodied soul of the former. Now then the following questions. Does anyone who knows not, when departing from this life, go to the yonder world? Or is it that any one who knows, on departing from this life, attains that world?*

*He (the supreme soul) desired. Let me become many, let me be born. He performed austerity. Having performed austerity he created all this, whatever is here. Having created it, into it, indeed, he entered. Having entered it, he became both the actual and the beyond, the defined and the undefined, both the founded and the non-founded, the intelligent and the non-intelligent, the true and the untrue. As the real, he became whatever there is here. That is what they call the real. As to that, there is also this verse.*

**Note:** Sankara comments: He willed, he thought and he created. Tapas is the creative moulding

power, concentrated thinking, which assumes that consciousness is at the source of manifestation. As we bend nature to our will by thought or *tapas*, *tapas* becomes mixed with magical control.

## Section 7 BRAHMAN IS BLISS

1. *Non-existent, verily, was this (world) in the beginning. Therefore, verily, was existence produced. That made itself a soul. Therefore is it called the well-made.*

*Verily, what that well-made is – that, verily, is the essence of existence. For, truly, on getting the essence, one becomes blissful. For who, indeed, could live, who breathe, if there were not this bliss in space? This, verily, is it that bestows bliss. For truly, when one finds fearlessness as support in Him who is invisible, bodiless, undefined, without support, then has he reached fearlessness. When, however, this (soul) makes in this One the smallest interval, then, for him, there is fear. That, verily, is the fear of the knower, who does not reflect. As to that, there is also this verse.*

**Note:** The passage affirms that no one can live or breathe if there were not this bliss of existence as the very ether in which we dwell. We have a feeble analogue of spiritual bliss in aesthetic satisfaction. It is said to be akin to the bliss of the realization of *Brahman. Brahmananda-sahodarah*. It lifts out of the ordinary ruts of conventional life and cleanses our minds and hearts. By the imaginative realization of feelings, *tanmayatvam rasesu (Kalidasa)* it melts one's heart, *dravibhutam (Bhavabhuti).bhaya*: fear. We have fear when we have a feeling of otherness. See B.U. I. 4.2. where the primeval self became fearless when he found that there was no other person whom he should fear. *Amanvanasya*: who does not reflect. He is not a true sage but thinks himself to be so.

## Section 8 INQUIRY INTO FORMS OF BLISS

1-5: *From fear of Him does the wind blow; from fear of Him does the Sun rise; from fear of Him do Agni and Indra (act) and death, the fifth doth run.*

*This is the inquiry concerning bliss.*

*Let there be a youth, a good youth, well read, prompt in action, steady in mind and strong in body. Let this whole earth be full of wealth for him. That is one human bliss.*

*What is a hundred times the human bliss, that is one bliss of human fairies – also of a man who is well versed in the Vedas and who is not smitten with desire.*

*What is a hundred times the bliss of the human fairies, that is one bliss of divine fairies – also of a man who is well versed in the Vedas and who is not smitten with desire. What is a hundred times the bliss of the divine fairies, that is one bliss of the Fathers in their long enduring world also of a man who is well versed in the Vedas and who is not smitten with desire.*

*What is a hundred times the bliss of the fathers in their long enduring world, that is one bliss of the gods who are born so by birth, also of a man who is well versed in the Vedas and who is not smitten with desire.*

*What is a hundred times the bliss of the gods who are born so by birth, that is one bliss of the*

*gods by work, who go to the gods by work, also of a man who is well versed in the Vedas and who is not smitten with desire.*

*What is a hundred times the bliss of the gods by work, that is one bliss of the gods, also of a man who is well versed in the Vedas and who is not smitten with desire.*

*What is a hundred times the bliss of the gods, that is one bliss of Indra – also of a man who is well versed in the Vedas and who is not smitten with desire.*

*What is a hundred times the bliss of Indra, that is the one bliss of Brhaspati – also of a man who is well versed in the Vedas and who is not smitten with desire.*

*What is a hundred times the bliss of Brhaspati, that is one bliss of Praja-pati, also of a man who is well versed in the Vedas and who is not smitten with desire.*

*What is a hundred times the bliss of Praja-pati, that is one bliss of Brahma—also of a man who is well versed in the Vedas and who is not smitten with desire.*

*He who is here in the person and he who is yonder in the Sun—he is one. He who knows this, on departing from this world, reaches to the self which consists of food, reaches the self which consists of life, reaches the self which consists of mind, reaches the self which consists of understanding, reaches the self which consists of bliss. As to that, there is also this verse.*

**Note:** *For fear of Him does the wind blow:* the writer sees the proof of God in the laws of the universe. The regularity expresses an intelligence and presupposes a guide. Those who attain to the status of gods by their own work are called *Karma-devas*. The bliss of delight which knowledge of *Brahman* occasions baffles all description. It is something completely incomprehensible. *Brahman* thus is blissful being and so is of the highest value. In reaching the richness of being of *Brahman* we reach our highest fulfillment. In describing the various degrees of happiness, the author of the *Upanisad* gives us an idea of the classes of human and divine beings recognized in that period, men, fathers, fairies, gods by merit and gods by birth, *Praja-pati* and Brahma or *Hiranya-garbha*.

## Section 9

### THE KNOWER OF THE BLISS OF BRAHMAN IS SAVED FROM ALL FEAR

1. *Whence words return along with the mind, not attaining. It, he who knows that bliss of Brahman fears not from anything at all.*

*Such a one, verily, the thought does not torment, Why have I not done the right? Why have I done the sinful? He who knows this, saves himself from these (thoughts). For, truly, from both of these he saves himself – he who knows this. Such is the secret doctrine.*

**Note:** The enlightened one is not afflicted by anxiety about right and wrong. The truth makes us free from all restrictions. We are delivered from the law.

#### Check your progress II

**Note:** a) Use the space provided for your answer

b) Check your answer with those provided at the end of the unit.

1) Explain briefly the five *Kosas*.

2) What is *Tapas* for Taittiriya Upanishad?.

#### 5.4 LET US SUM UP

In conclusion, it may be said that the Taittiriya Upanishad contains many outstanding teachings on philosophy and religious discipline, which deserve to be studied earnestly and meditated upon by all seekers of God. Even today many persons learn the text of this Upanishad in the oral tradition in order to recite with the correct accent, meter, emphasis, sequence and rhythm.

#### 5.5 KEY WORDS

**Transmigration:** Transmigration is similar and foreign in some ways to the philosophy of reincarnation. In transmigration after death, the soul moves into another body and is reborn. It was thought the soul had been, and always would be, eternal, having no beginning or end.

**Nadi:** Nadis are the channels through which, in traditional Indian medicine and spiritual science, the energies of the subtle body are said to flow.

#### 5.6 FURTHER READINGS AND REFERENCES

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## 5.7 ANSWERS TO CHECK YOUR PROGRESS

### Answers to Check your Progress I

1 Patanjali in his Mahabhasya says there are four steps or stages through which knowledge becomes fruitful. The first is when we acquire it from the teacher, the second when we study it, the third when we teach it to others and the fourth when we apply it. Real knowledge arises only when these four stages are fulfilled.

2 The reference here is to the susumnanadi of the Yoga system which is said to pass upward from the heart, through the mid region of the throat up to the skull where the roots of the hair lie apart. When it reaches this spot, the *nadi* passes up, breaking up the two regions of the head.

### Answers to Check your Progress II

1 There are five *kosas* or sheaths in which the Self is manifested as the ego or the *jivatman*. The first of them consists of food (*anna*). Other sheaths consist of *prana* or life *manas* or instinctive and perceptual consciousness, *vijnana* or intelligence and *ananda* or bliss. These five principles of matter, life, consciousness, thought and bliss are found in the world of non-ego.

2 Tapas is the creative moulding power, concentrated thinking, which assumes that consciousness is at the source of manifestation. As we bend nature to our will by thought or *tapas*, *tapas* becomes mixed with magical control.