



śrīgaṇeśāya namaḥ

paramātmanē namaḥ

śrīsaṅkarācāryāya namaḥ

Taittirīyōpaniṣat

(ILLUSTRATIVE STUDY MATERIAL OF SOME
IMPORTANT TEACHINGS OF *Taittirīyōpaniṣat*)

śāntimantrāḥ (*PEACE PRAYER (HYMN)*)

01.ōm sahanāvavatu | saha nau bhunaktu |
saha vīryaṁ karavāvahai |
tējasvi nāvadhītamastu | mā vidviṣāvahai |
ōm śāntiḥ śāntiḥ śāntiḥ ||

(May God protect us both together. May God nourish us both together. May we work conjointly with great energy. May our study vigorous and effective. May we not mutually dispute. Peace, peace, peace.)

INTRODUCTION TO UPANISHAD

VEDANTA

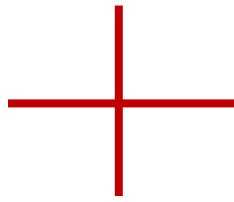
Upanishad is also called by the name Vedanta. The term Vedanta means in Sanskrit the conclusion of the Vedas, the earliest sacred literature of India. It applies to the Upanishads, which were elaborations of the Vedas, and to the school that arose out of the study of the Upanishads.

VEDA

Most ancient Indian sacred texts

ANTA

End parts or the conclusion



1	samhitā	<i>Part of Vedas consisting prayers to The God</i>
2	brāhmaṇam	<i>Part of Vedas in the form of prose mainly teaches rituals and types of actions.</i>
3	araṇyakam	<i>Part of Vedas which tell about actions to get opure knowledge.</i>

4	upanishat
<i>Upanishads make up the end part of Vedas, and therefore are called vedanta. Within the Upanishads, there is an attempt to move from external spiritual aspects like rites, sacrifices, and ceremonies to an internal spiritual enlightenment.</i>	

PATH OF ACTION

PATH OF KNOWLEDGE

10 major upaniṣads

Upanishads are main sources of all Indian philosophies. Upanishads deal with Supreme Being which is unseen to normal eyes and only visible through pure knowledge. Upanishads played an important role in the development of spiritual ideas in ancient India.

7. Īśāvāsyōpaniṣat- *this is one of the shortest Upanishads. This Upanishad is a brief poem consisting of 17 or 18 prayers (verses). Meaning of this*

6. Kēnōpaniṣat- *the name of this Upanishad came from the first word of the first prayer 'kena' which means 'by whom' or 'from what cause'. This Upanishad has three parts: Thirteen verses in the 1st, 15 paragraphs in the 2nd and 6 paragraphs in the last.*

5. Kathōpaniṣat- *'katha' is the name of a sage credited as the founder of the branch of the Veda. This Upanishad is the end part of the same branch. This Upanishad is the legendary story of a little boy named 'nachiketha' who meets yama (the Hindu deity of death) and discusses with him. their discussion evolves the nature of the man, knowledge, soul and liberation*

4. praśnōpaniṣat - *here the name 'prashna' means a question. This Upanishad contains 6 questions and their answers in discussion (related to the ultimate reality) in 6 chapters.*

3. muṇḍakōpaniṣat- *'mundaka' literally means shaved or shorn. This Upanishad knowledge that shaves or liberates one of errors and ignorance. 64 verses in 3 parts will talk about lower knowledge and about higher knowledge.*

2. māṇḍūkyaōpaniṣat- *this is the shortest Upanishad among all. The twelve verses of this discuss the syllable 'aum', present the theory of 4 states of consciousness and assert the existence and nature of soul.*

1. Taittirīyōpaniṣat- *'tittiri' was the name of a Vedic sage who extracted the Upanishad. This Upanishad was named after him and become taittiriyopanishat. It has 3 chapters in which Vedic education, 5 sheaths and other important topics are discussed.*

10. Aitarēyōpaniṣat- aitareya was the name of the Vedic sage. This Upanishad was named after him. Upanishad discusses about soul, threefold birth of the soul and consciousness as the essence of the soul.

9. Chāndōgyōpaniṣat- this Upanishad was named after the Sanskrit word 'chandasa' which means poetic meter. The nature of the text relates to the patterns of structure, stress, rhythm and intonation in language songs and chants. The text has 8 chapters where elaborated discussions about soul are seen.

8. Bṛhadāraṇyakōpaniṣat- this is the biggest Upanishad and explained in the forest by the Vedic sages. So the name bruhadaranyaka where 'bruhat' means big and 'aranyaka' means explained in forest. There are many stories which will tell the existence of the soul in simple manner.

Taittirīyōpaniṣat

Taittiriyopanishat is one of the ten major Upanishads. It comprises of three chapters which contain several philosophical discussions about enlightenment. 'Tittiri' was the name of a Vedic sage who extracted the Upanishad. This Upanishad was named after him and become taittiriyopanishat.

1. śikṣāvallī (1st chapter) - In this chapter the teacher gives clear instructions to the aspirants on character building. He imparts to them rules of right conduct or right living in order to prepare themselves for the attainment of the knowledge of the self.

2. ānandavallī (2nd chapter)-This chapter focuses on the theme of the eternal soul. It asserts that soul exists, and realizing it is the highest, empowering, liberating knowledge. It also asserts that knowing one's Self is the path to freedom from all concerns, fears and to a positive state of blissful living. This chapter also discusses about concentric layers (five sheaths) of knowledge seeking.

3. Bhṛguvallī (3rd chapter) - This chapter repeats the idea of second chapter through a story about sage Brigu. Once bhrugu approached his father and requested him to reveal the secret of ultimate reality, Brahman. For getting his mind purified the father first said the nature of Brahman. Brahman is that from which all this is born, in which all these are residing and that into which all these merge in the end. Father gave instruction to son to perform tapas to reveal Brahman. He also gave the order in which ultimate reality is pervaded,. He said that food, vital air, eye, ear, mind and speech are Brahman. Son meditated and revealed one by one and at the end realized the blissful all pervaded atman.

prasthānatrayam

(The triple Canonical Base of Vedanta philosophy)

The following three philosophical works those are essential for understanding the Indian philosophy.

upanīṣat

brahmasūtrāṇi

Sage Vyasa wrote these aphorisms of Vedanta. There are 555 aphorism which deal with soul concept

bhagavadgītā

Lord Krishna explained the jist of Upanishads in 700 verses.

The three stages of Vedantic practice

(A chain of causes cointributory to the knowledge of the oneness of Brahman)

1. śravaṇam (Hearing)

Hearing to the teachings of the sages on the Upanishads and studying the Vedantic texts, such as the Brahma sitras. In this stage the student learns about the reality of Brahman and the identity of the super soul. In Hindu philosophy and rituals, the hearing of the secrets of the Upanishads from the Guru (teacher) is called Shravana which secrets are meant to be reflected upon to gain intellectual conviction. One learns by hearing, it is the first stage of learning, the initiation when the traditional Vedic doctrines are passed on by the teachers. Shravana is the mental activity by which the texts are understood in order to know the Truth about Brahman.



2. mananam (Reflection)

This is the deep reflection on what is heard from the teacher. Hearing is the inquiry into the real significance of Upanishad lines. To inquire in solitude into the significance of hearing is reflection. The finding out or discovery of the true significance of the identity of the individual self and the supreme Universal Self with the great sayings is what is known as shravana; and to arrive at the possibility of its validity through logical reasoning is what is called manana.



3. nididhyāsanam (prafound meditation)

Nididhyasana is profound and repeated meditation on the great Upanishadic statements to realize the identity of Atman and Brahman. Nididhyasana is the final step in the correct understanding of the meaning of the Upanishad lines. Nididhyasana is a rational and cognitive process, which differs from dhyana (meditation). It is necessary for gaining Knowledge of the Brahman. By a thorough analysis of "Atman is Brahman" the direct knowledge "I am Brahman" is achieved. Nididhyasana done independently of sravana does not lead to the realization of the Atman.

anubandhacatuṣṭayam (Four preparatory factors)

The indispensable requisites of a work worth studying are four in number. This is the traditional Indian rhetorical mode connected with the gain of knowledge and supreme perfection

1. viṣayah **(subject)**

A subject to be dealt with. In Upanishat it is Brahman. Here the subject-matter; the universal Self (Brahman) seemingly different from the individual self (Jiva). Knowledge reveals the real to be superimposed by the unreal on account of ignorance. So the subject is the one-ness of the individual soul and the universal soul (the Absolute) as explained by the Upanishads;

2. prayōjanam **(benefit)**

A benefit to be obtained by studying it. Here it is freedom. It is the established result arrived at after practice of devotion conducted with a peaceful mind and body. Nature of freedom is the complete eradication of all kinds of miseries and the attainment of supreme Bliss.

3. adhikārī **(A qualified student)**

A learner should have capacity to learn. Student of Upanishat must have dedication, keen interest & faith towards teacher and subject. A qualified student will bring desired change in his life. Upanishat will change negative thoughts to positive thoughts, self centered view into universal all centered view, imbalanced mind to the balanced one.

4. sambandhaḥ **(relation)**

A connection between the work as a whole and the subject dealt with. Here it is exposition. The four major relations are-

- 1. The relation between the work and the subject*
- 2. The relation between the Grantha and Jnana*
- 3. The relation between the Adhikari or qualified person and the subject*
- 4. The relation between the Adhikari and the fruit*

ṣaḍvidhalingāni (six characteristic signs)

The six characteristic signs (criteria) are used for the 'textual analysis' (exegesis) of scriptures including Upanishads.

1. upakramōpasamhārau **(Beginning and conclusion)**

This is the "compatibility and unity" between the beginning and the conclusion of the text or the topic within the text which is under study.

2. abhyāsaḥ **(Repetition)**

This is the frequent presentation of an idea or subject matter in the section.

3. apūrvatā **(Originality)**

This means the subject matter of the section or topic has a novelty value and is not available through any other source of knowledge.

4. phalam **(Result)**

The "Result" is the utility of the subject matter of the text or the topic

5. arthavādaḥ **(Eulogy)**

The "Eulogy" is the praising of the subject matter of the topic to illustrate its importance.

6. upapattiḥ **(Reasoning)**

The "Reasoning" is the reasoned argument, justification, or demonstration of the subject-matter.

LINEAGE OF UPANISHAT KNOWLEDGE

VEDAVYASA



Vedavyasa was a legendary sage portrayed in the Hindu epic Mahabharata. He was the author of Brhmasutras which are the basic foundation of Upanishat knowledge.

GAUDAPADA



Gaudapada was an early medieval era Hindu philosopher and scholar of advaita Vedanta school of Hindu philosophy.

GOVIDA BHAGAVATPADA



Govinda Bhagavatpada was the teacher of Shankaracharya. He was the disciple of Gaudapada.

SHANKARACHARYA



Shankaracharya was an Indian philosopher, theologian and avatar of Lord Shiva whose works had a strong impact on the doctrine of Advaita Vedanta.