

ānandavallī (2nd chapter)

*The second chapter of Taittiriya Upanishad, namely Ananda Valli and sometimes called Brahmananda Valli, focuses like other ancient Upanishads on the theme of **Atman (Self)**. 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.*

The Ananda Valli is remarkable for its Kosha (sheaths) theory expressing that man reaches his highest potential and understands the deepest knowledge by a process of learning the right and unlearning the wrong. Real deeper knowledge is hidden in layers of superficial knowledge, but superficial knowledge is easier and simplistic. The Ananda Valli classifies these as concentric layers (sheaths) of knowledge-seeking. The complete, unified and blissful state of Self-knowledge is, states Ananda Valli, that where one becomes one with all reality, there is no separation between object and subject, I and we, Atman and Brahman. Realization of Atman is a deep state of absorption, oneness, and communion.

About the syllabus

It is hardy possible to finish all the sections (lessons) of 2nd chapter in short time period. This is only showing the direction. Seekers of knowledge should thoroughly go through the entire Upanisht in future. For that reason two important teachings/lessons are selected. They are-

01. Charecter of The Brahman-

The first section commences by stating the premise and a summary of the entire Ananda Valli. One, who knows Brahman, reaches the highest. Satya (reality, truth) is Brahman, Jnana (knowledge) is Brahman, and Ananta (infinite) is Brahman.

02. Existence of Brahman-

This valli gives proofs to show the existence of Brahman. There are seven proofs which will give enough clarification about the Brhman's existence.

CHARACTER OF THE BRAHMAN

lakṣaṇam (Character)

vyāvartakalakṣaṇam

(A thing can be defined by distinguishing it from others)

For example a particular house may be defined: It is to the north of another house.

In the same way The Brahman can be defined like this-

- (a) The Atman is distinct from Anatman or*
- (b) Atman is distinct from the three bodies (gross, subtle and causal).*
- (c) Atman is distinct from the Pancha Koshas or five sheaths, viz., Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya (Vyavartaka Lakshana).*

taṭasthalakṣaṇam

(A thing can be defined by pointing out its apparent attributes)

For example a particular house may be defined: That is the house wherein the crow is just perching on.

In the same way The Brahman can be defined like this-

- (a) Atman is the seeming substratum of the phenomenal universe or*
- (b) Atman is the seeming witness of the three states, viz, waking state, dreaming state and deep sleep state.*

svarūpalakṣaṇam

(A thing can be defined by describing its essential nature)

For example a particular house may be defined: That is the house which has four storeys.

In the same way The Brahman can be defined like this-

- (a) Atman is essentially Satchidananda- existence, Knowledge and bliss.*

svarūpalakṣaṇam

(Brahman is defined by describing its essential nature in Anandavalli)

satyam jñānam anantam brahma

(taittirīyōpaniṣat-2-1)

<i>satyam</i>	Existence	<i>jñānam</i>	Knowledge
<i>anantam</i>	Infinity	<i>brahma</i>	Brahman
MEANING <i>Brhman is Existence, Knowledge and Infinity.</i>			

satyam brahma-(Brahman is Existence)

For the meaning of the word Satyam. That, whose form, by which it is cognised, does not change, is Satyam. That, whose form, by which it is determined, changes, is Anritam or false. Therefore, changeability is falsehood. All names are indicative of changes in the same substance, and though many things made of clay are differently named, their one Common substance is clay. Hence, it is determined that being is Reality. Therefore the expression Satyam Brahman shows that Brahman is not liable to change.

jñānam brahma-(Brahman is Knowledge)

When is said that Existence is Brahamn and example of clay is given then Objection is made. Therefore, Brahman becomes the cause; and as it is the cause, it is also the agent, because it is the real substance. It is also devoid of intelligence, like clay. To meet these objections it is said that Brahman is knowledge (Jnanam Brahman). The word Jnanam means memory, intelligence. It means 'knowledge' and not 'having knowledge;' for, it is an adjunct of the word Brahman along with Satyam and Anantam ; for, being real and being infinite are not consistent with having knowledge.

anantam brahma-(Brahman is Infinity)

When we say that Brahman is Knowledge it means it is not infinite; for, we find that all worldly knowledge is finite. To meet this objection it is said that Brahman is Anantam or infinite.