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4835 Bank Street, Ottawa, Ontario K1X 1G8

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 2

ब्रह्मानन्द वल्ली

Lessons 4 (continued) and 5
Volume 19

तस्यैष एव शारीर आत्मा । यः पूर्वस्य
तस्माद्वा एतस्मान्मनोमयात् ।
अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधतां ।
अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः ।
ऋतं दक्षिण पक्षः । सत्यमुत्तरः पक्षः ।
योग आत्मा । महः पुच्छम् प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥
इति चतुर्थोऽनुवाकः
विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।
विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते ।
विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।
शरीरे पाप्मनो हित्वा । सर्वान् कामान् ।
समश्नुत इति ।

Having crossed the मनोमय door, one is now fear-free. One is no longer disturbed by the कर्म-born thoughts and thought forms, which frequently arise in one's mind, and thus one's बुद्धि is now ready to recognize, and then cross the next door leading to the temple of परमेश्वर in one's own heart.

The Upanishad identifies that next door as विज्ञानमय आत्मा - recognition of oneself as विज्ञानवान् - one who is the very embodiment of विज्ञानम्, वेदान्त ज्ञानं - Upanishad knowledge. Introducing the विज्ञानमय आत्मा, the Upanishad says

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तस्माद्वा एतस्मान्मनोमयात् ।
अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः ।

तस्य पूर्वस्य (प्राणमयस्य) एषः एव आत्मा शरीरः, यः (एषः मनोमयः) - For the प्राणमय described earlier, this मनोमय just described is the शरीर, The आत्मा. Thus, for the प्राणमय शरीर, मनोमय is The Self.

तस्मात् वा एतस्मात् मनोमयात् अन्य
अन्तर आत्मा विज्ञानमयः

तस्मात् वा - Again, as it was said before

एतस्मात् मनोमयात् - aside from what has been pointed out as मनोमय आत्मा
अन्य अन्तर आत्मा विज्ञानमयः - there is another आत्मा which is interior to मनोमय आत्मा, and that is called विज्ञानमय आत्मा.

Consequently, now मनोमय becomes the सूक्ष्म शरीर - the subtle body for which the शरीर - that which is in the subtle body, is विज्ञानमय आत्मा.

तेनैष पूर्णः - तेन (विज्ञानमयेन) एषः (मनोमयः) पूर्णः - By that विज्ञानमय आत्मा, this मनोमय शरीर is filled up, which means there is no distance between the मनोमय आत्मा and the विज्ञानमय आत्मा.

There is only one आत्मा. The विज्ञानमय आत्मा is interior to मनोमय आत्मा, only in the sense of depth of knowledge and consequently in clarity of self recognition.

स वा एष पुरुषविध एव । तस्य पुरुषविधतां ।

अन्वयं पुरुषविधः - Again, as before,

सः (विज्ञानमयः) वा, (वै) एषः पुरुषविधः (पुरुष आकारः) एव, तस्य (मनोमयस्य) पुरुषविधतां, अनु अयं पुरुषविधः - the form of विज्ञानमय पुरुष (the person who is now विज्ञानमय) follows in every respect the form of मनोमय पुरुष described earlier.

That means The Self, now recognized as विज्ञानमय आत्मा, takes the form of मनोमय आत्मा, which has the same form of प्राणमय आत्मा, which again has the same form of अन्नमय शरीर - one's ordinary physical body, in every respect. Thus one's ordinary



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physical body is now totally filled with विज्ञानमय self. Again, that means, in terms of पक्षिकल्पना – the bird imagery, the विज्ञानमय self also has a head, a right wing, a left wing, center body (the self) and a foundation on which the entire विज्ञानमय self stands. What are they? The Upanishad says:

For the विज्ञानमय आत्मा in terms of पक्षिकल्पना

तस्य श्रद्धैव शिरः - श्रद्धा - enlightened faith, unqualified faith in विज्ञानं is the head

ऋतं दक्षिण पक्षः - ऋतं - proper conduct in daily life is the right wing

सत्यं उत्तरः पक्षः - सत्यं - Being truthful at all times in daily life is the left wing

योग आत्मा - कर्म योग and ध्यान योग way of life imbued with ईश्वर भक्ति is "I" the self

महः पुच्छम् प्रतिष्ठा - महः Being God-conscious at all times is the foundation on which the विज्ञानमय आत्मा rests.

Thus विज्ञानं, वेदान्तज्ञानं - Upanishad knowledge is the fourth door leading to ब्रह्मन्, the परमेश्वर in one's own heart. Gaining this विज्ञानं involves श्रद्धा, ऋतं, सत्यं, योग and महः

For any person to be able to recognize oneself as विज्ञानमय आत्मा, recognize oneself as the very embodiment of विज्ञानं itself, the बुद्धि of that person must first understand what is विज्ञानं, what for is that विज्ञानं, and how to gain recognition of oneself as विज्ञानं itself.

What is विज्ञानं ? विज्ञानं is वेदान्त ज्ञानं - Upanishad knowledge. We have talked about Upanishads in general already. All Upanishads are concerned only with आत्म ज्ञानं - Self-knowledge, identical with ब्रह्म ज्ञानं, ईश्वर ज्ञानं - knowledge about ब्रह्मन् already in oneself.

As part of one's अन्तःकरण - internal instrument of perception, the function of बुद्धि is to gain निश्चय ज्ञानं - definitive doubt-free knowledge about आत्मा - The Self in oneself. Therefore, विज्ञानमय आत्मा is निश्चय आत्मा, which means, in a well qualified and well prepared बुद्धि, the varieties of statements found in the Upanishads become a प्रमाण - a means of definite knowledge on the true nature of oneself, the validity of which knowledge is confirmed and reconfirmed through one's own experiences in life.



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Such definitive, confirmed and reconfirmed, doubt-free knowledge on आत्मा – The Self in oneself – The ब्रह्मन्, The परमेश्वर already in oneself, is विज्ञानं.

What for is that विज्ञानं ? As we have already seen in कठोपनिषत् (3-8)

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
सः तु तत् पदमाप्नोति, यस्मात् भूयो न जायते ॥

If the बुद्धि of a person is enlightened by such विज्ञानं, which means if the बुद्धि of a person has undergone the full discipline and depth of both objective knowledge and Upanishad knowledge, with the mind always held pure and totally free from the hold of कर्म-born thoughts and thought forms, the बुद्धि of that person naturally reaches one's ultimate destination in life, namely तत् पदम्, तत् ब्रह्म पदम्, तत् विष्णोः परमम् पदम् – the recognition of one's total identity with ब्रह्मन्, the परमेश्वर already in oneself, in one's own heart.

Reaching that destination, gaining such recognition of oneself as ब्रह्मन् Itself, one is naturally released from all अविद्या – काम-कर्म बन्धनस – the bondages caused by self-ignorance, improper desires and cravings, and such desire-prompted कर्म s and कर्मफलs, which means, one gains मोक्ष – total liberation from the hold of this transient world of forms and names. That is what one gains, on gaining विज्ञानं in its entirety.

How does one's बुद्धि gain विज्ञानं, recognize विज्ञानमय आत्मा, and cross the विज्ञानमय door leading to the temple of परमेश्वर in one's own heart? We must first understand that neither by simply being able to recite वेद उपनिषत् mantras, nor by simply reading books on Vedanta, or attending lectures on वेदान्त, or by participating in scholarly looking discussions on Vedanta, can one gain विज्ञानं and become a विज्ञानवान् or विज्ञानमय आत्मा.

For gaining विज्ञानं, one needs the five personal qualifications in terms of one's अन्तःकरण – mind and बुद्धि disposition, namely श्रद्धा, ऋतं, सत्यं, योग and महः. Only when one has the above qualifications to more than a superficial extent, can one even recognize the very existence of the विज्ञानमय door, leading to the temple of परमेश्वर



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in one's own heart. Only when one has all the above qualifications in full measure, can one cross that **विज्ञानमय** door, and get closer to **परमेश्वर** already in oneself.

Our earlier readings on **भगवत् गीता** and the Upanishads have already educated us on the meaning and significance of the above five qualifications. Let us briefly recall them again.

श्रद्धा is abiding interest in **विज्ञानं** - Upanishad knowledge. One cannot gain Upanishad knowledge without **श्रद्धा**. The word **श्रद्धा** is both intensive as well as extensive in its content. In terms of intensity, **श्रद्धा** is overriding interest in self-upliftment, as well as overriding faith in one's ability to uplift oneself. Such interest and faith in self-upliftment arise from a continued recognition and appreciation of Upanishad knowledge, through **श्रवणं**, **मननं** and **निदिध्यासनं** - listening and understanding of Upanishad words, and reflecting on their contents and absorbing the essence of Upanishad knowledge in one's own daily life. The more one does so, the more **विज्ञानं** becomes a self-strengthening instrument for continuous upliftment.

The word **श्रद्धा** represents also, collectively, all the four pre-required qualifications needed for grasping, by one's **बुद्धि**, the essence of **विज्ञानं** - Upanishad knowledge, which we talked about earlier as **साधन चतुष्टयं**. These four pre-required qualifications are:

1. Vivek Buddhi - **विवेक बुद्धि** - the capacity of one's **बुद्धि** to discriminate between what is eternal and what is transient.
2. Total absence of any longing or craving for the enjoyment of the fruits of one's actions, now or later.
3. The six-fold virtues of **शम**, **दम**, **उपरम**, **तितिक्षा**, **श्रद्धा** and **समाधानं** (control over one's ways of thinking, and one's organs of perception and action, practicing **स्वधर्म** living a dutiful life in accordance with one's own values and traditions, being able to endure whatever comes in one's way in life, whether it is pain or pleasure, an unqualified faith in oneself at all times, and single-minded devotion to the pursuit of Upanishad knowledge.
4. An overriding desire for gaining total liberation - **मोक्ष**, absolute happiness, total freedom from all worldly bondages, which means total fulfillment in life.

Gaining Self-knowledge is indeed gaining such liberation, such total fulfillment in life. For Self-knowledge to take place, what is needed is self-enquiry leading to self-discovery. That self-enquiry is **विज्ञानं** - Upanishad knowledge. How and when does a



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person become a desirer of विज्ञानं? What makes a person to seek विज्ञानं ? We must recall again the words of मुण्डक उपनिषत् (1-2-12):

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणः ।
निर्वेदं आयात् नास्ति अकृतः कृतेन ॥
तत् विज्ञानार्थम् स गुरुं एव अभिगच्छेत् ।
समित् पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

After analyzing all of one's worldly experiences gained through efforts of various kinds, a mature person discovers that no action whatsoever can bring total liberation, total fulfillment in life. If such liberation does exist, it should be something uncreated, ever existent, all pervasive and limitless, and being so, It should already be in oneself, not because of any action on one's part, but because of its own very nature. That which always is, if that is what one seeks, one should gain it only in terms of knowledge. That knowledge is विज्ञानं, and one becomes a desirer and seeker of विज्ञानं only when one is ready for such knowledge. Therefore, the state of becoming a desirer - a seeker of विज्ञानं is entirely a matter of one's spiritual maturity. When one reaches that state of maturity, one naturally goes to an appropriate teacher, with proper attitude, seeking विज्ञानं. Such seeking is indeed श्रद्धा.

Since श्रद्धा is the foremost requirement for gaining विज्ञानं - Upanishad knowledge, the Upanishad says, in terms of पक्षिकल्पना for विज्ञानमय आत्मा

श्रद्धैव शिरः - श्रद्धा is indeed the head, and with respect to the other parts of the body

ऋतं दक्षिण पक्षः । सत्यमुत्तरः पक्षः - ऋतं proper conduct, ethical behavior, and good moral character in everyday life is the right wing, and

सत्यं - being truthful in thought word and deed all times, under all circumstances of life is left wing. ऋतं and सत्यं are inseparable, and at the highest level, they are identical with ब्रह्मन्, The परमेश्वर, already in oneself. That is why the शान्ति mantras, which we saw earlier, say नमो ब्रह्मणे, ऋतं वदिष्यामि, सत्यं वदिष्यामि, which means ऋतं and सत्यं are directly recognizable manifestations of ब्रह्मन्, The परमेश्वर already in oneself. Being so, they together constitute the direct means of entry to the temple of परमेश्वर in one's heart. Conversely also, ऋतं and सत्यं are the instruments of action for cultivating श्रद्धा for gaining विज्ञानं - Upanishad knowledge.



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योग आत्मा - योग, meaning a way of life governed by कर्म योग, ध्यान योग and ईश्वर भक्ति, is the central body, indicating "I" - The Self for the विज्ञानमय आत्मा, in terms of पक्षिकल्पना

महः : पुच्छम् प्रतिष्ठा - the foundation for विज्ञानमय आत्मा, made up of श्रद्धा (in विज्ञानं), ऋतं, सत्यं and योग in daily life is महः, ever being in God consciousness.

As we may recall, महः is the fourth व्याहृति mantra indicating ब्रह्मन्, The परमेश्वर. Therefore, महः here means परमेश्वर consciousness. Initially, महः is consciousness of परमेश्वर, which ultimately grows into the realization that Pure Consciousness is परमेश्वर Itself.

Thus, विज्ञानमय आत्मा - recognition of oneself as the very embodiment of विज्ञानं - Upanishad knowledge, involves श्रद्धा in वेदान्त ज्ञानं - Upanishad knowledge, together with ऋतं, सत्यं, योग and महः at all times.

The person who has all the above attributes in full measure, naturally crosses the विज्ञानमय door leading to the temple of परमेश्वर in one's own heart. Such a person is a विज्ञानवान्, a बुद्धिमान्, a स्थितप्रज्ञ - a wise person indeed.

तदप्येष श्लोको भवति - About that विज्ञानवान् - the wise person, there is this Veda mantra. So saying ends Lesson 4. Now Lesson 5 begins with the following Veda mantra describing that विज्ञानवान्.

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च - The विज्ञानवान् does not say "Now that I am a wise man, I do not believe in all these Vedic rituals" On the contrary, विज्ञानं यज्ञं तनुते - the विज्ञानवान् performs all यज्ञ कर्मs properly, as prescribed, and also कर्माणि तनुतेऽपि च - he performs the लौकिक कर्मs - worldly activities. Thus, a wise person performs both the seemingly "un"-understandable Vedic rituals and at the same time, he is also engaged in the worldly activities appropriate to his station in life.

Now one might ask "most ordinary people also do the same thing; what is the difference?" There is indeed a big difference. First, whatever a विज्ञानवान् does, whether it is a Vedic ritual or a worldly activity, a विज्ञानवान् does that कर्म with श्रद्धा -



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immense faith, interest and dedication at all times, because, by the very fact of being a विज्ञानवान्, a wise person is a श्रद्धावान्. Who is a श्रद्धावान् ? Sri Krishna says (G 4 - 39)

श्रद्धावान् लभते ज्ञानं, ज्ञानं लब्ध्वा परां शान्तिम् अचिरेण अधिगच्छति - It is the person who has श्रद्धा, who gains wisdom, and it is the wisdom gained through श्रद्धा that is the quickest route to the highest peace, ब्रह्मन् Itself. That means, the विज्ञानवान्, by the very fact of having reached that state, is already very close to ब्रह्मन्.

Further, a विज्ञानवान् does every कर्म with ऋतं, and सत्यं. He is ethical and truthful at all times, because, for a विज्ञानवान्, being ethical and truthful at all times is just being oneself at all times, being one's highest, real and unchanging Self at all times.

Further, a विज्ञानवान् does every कर्म with the कर्म योग attitude at all times. The कर्म योग attitude is, as Sri Krishna says (G 3 - 30)

मयि सर्वाणि कर्माणि संन्यस्य अध्यात्मचेतसा ।
निराशीः निर्ममो भूत्वा, युध्यस्व विगतज्वरः ॥

Dedicating all actions totally to परमेश्वर, with the attitude born of *Viveka Buddhi*, mind not being governed by any expectations, mind being totally devoid of अहंकार - "my notion", and being totally released from all ailments born of sorrow, depression and confusion, that is the कर्म योग attitude.

Every कर्म produces results. The कर्मफल of any कर्म is only after the action, either immediately after the action, or after some time. But the कर्मफल of an action performed with the कर्म योग attitude is simultaneous, because, the कर्म योग attitude itself is कर्मफल. This attitude brings about अन्तःकरण शुद्धि - purification of all of one's internal organs of perception, and that result is simultaneous with the कर्म योग itself.

For a विज्ञानवान्, the कर्म योग attitude prevails at all times, which means, अन्तःकरण शुद्धि takes place incessantly, which makes ईश्वर शरणागति, जीव ब्रह्म ऐक्यम् and ब्रह्मानन्दम् easy and quick to reach. Further, श्रद्धा, ऋतं, सत्यं and कर्म योग attitude at



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all times, all these are possible for a विज्ञानवान् only because he is परमेश्वर-conscious at all times. Again, that is so because a विज्ञानवान् is a बुद्धिमान् - a wise person.

Who is a बुद्धिमान्? Sri Krishna says (G 4 - 18)

कर्मणि अकर्म यः पश्येत्, अकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु, स युक्तः कृत्स्नकर्मकृत् ॥

The one who sees परमेश्वर in every कर्म (one does) and at the same time sees every कर्म (one does) in परमेश्वर, that person is a wise person among people. Such wisdom is the natural attribute of a विज्ञानवान्. Blessed with such wisdom, विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च - a विज्ञानवान् conducts himself in life doing both Vedic rituals and worldly activities. Further,

विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते
सर्वे देवाः ज्येष्ठम् विज्ञानं ब्रह्म उपासते - All Devas worship The ज्येष्ठ विज्ञानं as ब्रह्मन्
Itself.

सर्वे देवाः - All Devas - who are the Devas? सूर्य, इन्द्र, वरुण, वायु, अग्नि etc., all the Beings who are in a state of spiritual evolution higher than most human beings, they are Devas. How does one become a Deva? First, one becomes a विज्ञानवान्, and that state makes further spiritual evolution possible. That means, all those who are Devas now, were at one time विज्ञानवान्, which state made it possible for them to progress further to the states they are in now. Thus the state of विज्ञानं is the preceding state of existence for them. In that sense, विज्ञानं is ज्येष्ठम् - elder, because it came earlier than themselves.

Such ज्येष्ठ विज्ञानं is worshipped by the Devas as ब्रह्मन् Itself, which means the Devas worship विज्ञानं - Upanishad knowledge Itself as ब्रह्मन्. Consequently, a worshipful attitude towards विज्ञानं, as विज्ञानं ब्रह्म, manifested through श्रद्धा, ऋतं, सत्यं, योग and महः, becomes विज्ञान साधनं - an effective instrument for uplifting oneself to the state of विज्ञानवान्. By such worshipful attitude towards Upanishad knowledge, one gains ज्ञान ऐश्वर्यम् - wealth of continued spiritual progress. Such being the glory of विज्ञानं - Upanishad knowledge, the Veda mantra continues

विज्ञानं ब्रह्म चेत् वेद, तस्मात् चेत् न प्रमाद्यति



ब्रह्मविद्या **Brahma Vidya**

विज्ञानं ब्रह्म चेत् वेद - If one meditates upon, contemplates upon विज्ञानं - Upanishad knowledge as ब्रह्मन्, and not only that

तस्मात् (ब्रह्मणः) न प्रमाद्यति चेत् - if that person never slips from such meditation or contemplation at any time, which means if that person never gets so intoxicated by one's Vedantic knowledge as to indulge in improper behavior, in other words, if the विज्ञानवान् is able to maintain himself in the state of विज्ञानं in the pursuit of Upanishad knowledge, through श्रद्धा, ऋतं, सत्यं, योग and महः : at all times, then, what happens? The Veda mantra says

शरीरे पाप्मनो हित्वा । सर्वान् कामान्
समश्नुत इति ।

शरीरे पाप्मनो हित्वा - That person, that विज्ञानवान् naturally avoids all पाप कर्मs - all actions which obstruct one's further spiritual progress. All पाप कर्मs arise from one's identification with one's physical body. A विज्ञानवान्, by virtue of his Upanishad knowledge, is naturally able to uplift oneself from such identification with one's physical body. When that happens

सर्वान् कामान् समश्नुत - for that person, for that विज्ञानवान्, all desires are well fulfilled, which means all desires become मोक्ष साधनं - helpful for gaining ब्रह्मज्ञानं, for reaching the temple of परमेश्वर in oneself. Because, in the mind of a विज्ञानवान्, improper or destructive or degrading thoughts and thought forms cannot occur. Consequently, all his desires naturally become effective instruments of success towards the ultimate goal of reaching the temple of परमेश्वर in one's own heart - the ultimate goal of discovering सत्यं ज्ञानं अनन्तं ब्रह्म in one's own self.

इति - here ends the quotation of the Veda mantras

Thus, being blessed with श्रद्धा, ऋतं, सत्यं, योग and महः : in full measure, the बुद्धि of a person recognizes oneself as विज्ञानमय आत्मा, and then crosses the विज्ञानमय door leading to the temple of परमेश्वर in one's own heart. Then what happens? That we will see next time.