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4835 Bank Street, Ottawa, Ontario K1X 1G8

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

**Chapter 2**

ब्रह्मानन्द वल्ली

**Lessons 5 and 6**

**Volume 20**

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।  
तस्माद्वा एतस्माद्विज्ञानमयात् ।  
अन्योऽन्तर आत्मा , आनन्दमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव । तस्य पुरुषविधतां ।  
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।  
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।  
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।  
तदप्येष श्लोको भवति ॥  
इति पञ्चमोऽनुवाकः :

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।  
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ॥  
तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।  
अथातोऽनुप्रश्नाः ।

The Upanishad is talking about the means and the modes of self-recognition. On crossing the विज्ञानमय door, leading to the Temple of परमेश्वर already in one's own heart, one finds oneself in आनन्दमय. One finds oneself experiencing and enjoying an extraordinary sense of happiness, an extraordinary feeling of happiness, everywhere in one's body, such enjoyment of happiness being three-fold in nature, namely प्रिय, मोद and प्रमोद.

प्रिय is enjoyment of happiness arising from the sight of परमेश्वर in oneself, the vision of परमेश्वर in oneself, gained in one's बुद्धि through विज्ञानम् - Upanishad knowledge



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मोद is enjoyment of happiness arising from the contact of one's बुद्धि with परमेश्वर in oneself; again, such contact having been gained through विज्ञानम् - Upanishad knowledge

प्रमोद is enjoyment of happiness arising from one's बुद्धि being so close to परमेश्वर in oneself, again such closeness having been gained through विज्ञानम् - Upanishad knowledge.

Through such enjoyment of happiness, the person in the state of आनन्दमय, recognizes that प्रिय, मोद and प्रमोद are only manifestations of आनन्द आत्मा - the happiness one's very nature is, oneself is. Thus the basis for आनन्दमय आत्मा is आनन्द आत्मा itself - The सत् चित् आनन्द स्वरूप ब्रह्मन् itself - ब्रह्म पुच्छ प्रतिष्ठा, says the Upanishad. This is how the Upanishad introduces the आनन्दमय आत्मा - oneself as आनन्दमय

तस्यैष एव शरीर आत्मा, यः पूर्वस्य

तस्य पूर्वस्य, मनोमयस्य, यः एषः (विज्ञानमयः) एव शरीर आत्मा - The विज्ञानमय described above is the शरीर आत्मा - the indwelling self for the मनोमय शरीर described earlier.

Previously, मनोमय was recognized as the Atma for the प्राणमय शरीर. Now मनोमय becomes शरीर - the subtle body, and its Atma is recognized as विज्ञानमय.

तस्माद्वा एतस्माद्विज्ञानमयात् ।

अन्योऽन्तर आत्मा , आनन्दमयः

तस्मात् वा - Again, as it was said before

एतस्मात् विज्ञानमयात् - aside from what has been pointed out as विज्ञानमय Atma

अन्य अन्तर आत्मा, आनन्दमयः - there is another Atma, which is interior to the विज्ञानमय Atma, and it is called आनन्दमय Atma. Consequently, now the विज्ञानमय becomes the सूक्ष्म शरीर - the subtle body for which the शरीर, that which is in the subtle body, is आनन्दमय आत्मा.

तेनैष पूर्णः



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तेन (आनन्दमयेन) एषः (विज्ञानमयः) पूर्णः - By that आनन्दमय आत्मा self, this विज्ञानमय body is filled up, which means there is no distance between विज्ञानमय and आनन्दमय.

We must remember that there is only one Atma. The आनन्दमय Atma is interior to the विज्ञानमय Atma, only in the sense of the depth of knowledge, and consequently in clarity of recognition of oneself.

स वा एष पुरुषविध एव, तस्य पुरुषविधतां, अन्यं पुरुषविधः - Again, as before, सः (आनन्दमयः) एषः पुरुषविधः (पुरुष आकारः) एव, तस्य (विज्ञानमयस्य) पुरुषविधतां अनु अयं पुरुषविधः - the form of आनन्दमय पुरुष - the self, now recognized as आनन्दमय Atma, follows in every respect the form of विज्ञानमय Atma described earlier. That means, the आनन्दमय self takes the form of विज्ञानमय self, and consequently, in terms of पक्षिकल्पना - the bird imagery, the आनन्दमय self also has a head, a right wing, a left wing, a central body - the self, and a foundation on which the आनन्दमय self rests. For this आनन्दमय Atma

तस्य प्रियमेव शिरः - प्रिय is its head

मोदो दक्षिणः पक्षः - मोद is its right wing

प्रमोद उत्तरः पक्षः - प्रमोद is the left wing

आनन्द आत्मा - आनन्द is the central body, the self

ब्रह्म पुच्छ प्रतिष्ठा - ब्रह्मन्, the सत्यं ज्ञानं अनन्तं ब्रह्म - That ब्रह्मन् is the foundation

तदप्येष श्लोको भवति - About that आनन्द आत्मा, there is this following Veda mantra.

So saying ends Lesson 5. Lesson 6 then begins with the Veda mantras concerning आनन्द आत्मा.

Before we go to these Veda mantras, let us understand clearly the difference between आनन्दमय आत्मा and आनन्द आत्मा. आनन्दमय आत्मा is कार्य आत्मा. It is happiness manifested as an effect, whereas आनन्द आत्मा is कारण आत्मा. It is happiness which is the cause and the source for all manifestations of happiness. आनन्द आत्मा is सत् चित् आनन्द आत्मा, whose स्वरूप - whose very nature is सत्यं ज्ञानं अनन्तं ब्रह्म.



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Recognition of oneself as आनन्दमय आत्मा - as the embodiment of all manifestations of happiness, involves the person continuously enjoying the प्रिय, मोद and प्रमोद forms of happiness as विज्ञान फल, the result of विज्ञानं, the result of वेदान्त विद्या कर्म फल - the result of कर्म involving श्रवणं, मननं and निदिध्यासनं of Upanishad knowledge. This result manifests itself as प्रिय, मोद and प्रमोद. As indicated earlier, प्रिय is दर्शन सुखं - happiness arising from sight, मोद is प्राप्ति सुखं - happiness arising from contact, प्रमोद is अनुभव सुखं - happiness arising from experiencing and enjoying that closeness of contact.

Thus, प्रिय, मोद and प्रमोद are only different intensities of happiness one enjoys. Such happiness is still an effect depending on an object of happiness. In the context of this Upanishad, the object of happiness is परमेश्वर. The प्रिय, मोद and प्रमोद - happiness centered on परमेश्वर is भक्ति योग.

Therefore, on crossing the विज्ञानमय door, leading to the temple of परमेश्वर already in one's own heart, one finds oneself in आनन्दमय. That means one finds oneself in भक्ति योग. There are different levels of भक्ति योग, and what we are talking about here is the भक्ति योग of a विज्ञानवान् - one who is rooted in वेदान्त विज्ञानं - Upanishad knowledge.

आनन्दमय is still a कोश - a barrier between जीव - the person, and ब्रह्मन् the परमेश्वर. Therefore आनन्दमय is still a door to be crossed before one reaches the Temple of परमेश्वर already in one's own heart, the ultimate destination.

Let me use the word "I" here just for ease of communication of this Upanishad message. On reaching the state of आनन्दमय, being in such a state of Happiness, I realize that the Happiness I enjoy, arises from आनन्द आत्मा - the Happiness I am. And the Happiness I am, is rooted in ब्रह्मन्, ब्रह्म पुच्छ प्रतिष्ठा. Consequently, I am rooted in ब्रह्मन्. Therefore, I cannot say that I do not know ब्रह्मन्. So long as I exist, I cannot doubt the existence of ब्रह्मन्. The nature of that ब्रह्मन् is सत् चित् आनन्द स्वरूप आत्मा, and That आत्मा - That Self, is सत्यं ज्ञानं अनन्तं ब्रह्म.

I experience a sense of Happiness from time to time. That happiness arises only from The Happiness I am - from ब्रह्मन् I am. There is no other source for happiness. That



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source of happiness is eternal. It is ever existent. If the happiness I have is the Happiness I am, and if the happiness I am is The ब्रह्मन् I am, and if that ब्रह्मन् is eternal, why is it I am not happy all the time? Why is it that my happiness seems to come and go?

The reason is ignorance - अज्ञानं, nothing else. In my ignorance, my mind thinks, and my बुद्धि decides, that my happiness arises from some कर्म or कर्मफल - some action or the result of some action. Since every कर्म is transient, every कर्मफल also is transient, consequently the happiness that is attributed to any कर्म or कर्मफल is also transient. Therefore my happiness appears to come and go.

Once I become a विज्ञानवान् - once my बुद्धि is able to comprehend परमेश्वर in terms of Upanishad knowledge, I realize that ब्रह्मन् is the only source of Happiness there is. There is no Happiness other than ब्रह्मन्, and whatever happiness I have is only an expression, a manifestation of the happiness I am, the happiness ब्रह्मन् is. Consequently, when ever I am Happy, I am really enjoying myself being in the proximity of ब्रह्मन् - the परमेश्वर already in myself.

To be in a state of happiness, is to be a भक्तिमान् - to be in a state of ईश्वर भक्ति, whether one realizes it or not. Whether one has faith in God or not, whether one is a ज्ञानी or अज्ञानी - wise or ignorant, every one is Happy from time to time, which means, every one is a भक्तिमान् from time to time, whether one realizes it or not, or admits or not.

When can one be happy at all times? Only when one becomes a भक्तिमान् at all times. When one is a भक्तिमान् at all times, that state of existence is called भक्तियोग. That भक्तियोग is the highest form of कर्मयोग. When I am in the state of भक्तियोग, I enjoy the vision of परमेश्वर at all times (प्रिय) I enjoy the contact of परमेश्वर at all times (मोद) and I enjoy the closeness of परमेश्वर - The Grace of परमेश्वर at all times (प्रमोद).

Being in भक्ति योग, what else do I do? Nothing else.

सर्व धर्मान् परित्यज्य मां एकं शरणं व्रज (G 18 - 66)



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I am in the state of total surrender to परमेश्वर already in myself. That is भक्ति योग. That is पूर्ण ईश्वर शरणागति योग. When I reach that state, I have gone as far as a human being can go, by one's own efforts. I have not yet reached the final destination. I have not yet reached the Temple of परमेश्वर in my heart. I have not yet gained मोक्ष. But my efforts as a human being have reached a state of total fulfillment.

मोक्ष cannot be gained as a result of any effort. मोक्ष happens when I am fit for it. When will I become fit for मोक्ष? Who will bring मोक्ष to me? That job is for Sri Krishna.

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः G 18 - 66)

Once I reach the state of भक्ति योग, by my efforts, there is no sense of doership in me. Consequently, there is no कर्म of my own, and there is no कर्मफल for me to seek. Every कर्म is ईश्वर कर्म. Every कर्मफल belongs to परमेश्वर only. My शरीर – my body with all its faculties is only an instrument to serve the will of परमेश्वर. Whatever this instrument does is only in the service of परमेश्वर. For me, every कर्म I do is a form of ईश्वर आराधन – an act of worship of परमेश्वर, and every कर्मफल I am blessed to receive is ईश्वर प्रसाद – the very grace of परमेश्वर.

Therefore, being in भक्ति योग I live a life of ईश्वर आराधन at all times, enjoying the vision of परमेश्वर, the contact of परमेश्वर, and the glory of परमेश्वर at all times, all such happiness arising from my appreciation of Upanishad knowledge and ब्रह्मन् – the basis for all my life experiences. Thus, I live a life constantly holding on to परमेश्वर, already in myself, enjoying whatever has been left for me to do by the will of परमेश्वर – ईशावास्यं इदं सर्वम्, तेन त्यक्तेन भुञ्जीथाः. That is भक्ति योग, living a life of ईश्वर आराधन at all times, in which state of existence I recognize myself as आनन्दमय आत्मा.

Acts of worship of परमेश्वर are many, but the grace of परमेश्वर is one and the same, and it takes the form of अन्तःकरण शुद्धि – purification of one's mind and बुद्धि – आत्म शुद्धि – self purification. Such self purification is continuous for a person living a life of भक्ति योग at all times. As a result of such purification, one progressively becomes



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more and more free from the hold of one's own राग-द्वेष forces - forces of likes and dislikes and also from the barriers of कर्म-born माया गुण s.

When this self-purification process is totally complete, only then one gains total freedom - total fulfillment in life. That is gaining मोक्ष, reaching ब्रह्मन् and becoming a ब्रह्मचित् - knower of ब्रह्मन्. That is what happens to one who overcomes the आनन्दमय कोश and crosses the आनन्दमय door leading to the temple of परमेश्वर in one's own heart.

Once one crosses the आनन्दमय door, there is no more door to cross, which means one's बुद्धि has already reached परमेश्वर in one's heart, in which state, बुद्धि and हृदय have become one, one has reached one's ultimate destination. One is now at home, being one with परमेश्वर Itself, and so recognizing oneself as सत्यं ज्ञानं अनन्तं ब्रह्म Itself.

When a person so reaches ब्रह्मन्, the question whether or not ब्रह्मन् exists does not arise. Until one reaches that state however, there is room for such a question, because ब्रह्मन् is not a व्यवहार वस्तु. It is not an object of transaction. Recognizing the legitimacy of the question, the Veda mantra says:

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।  
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुः इति

चेत् - Suppose there is a person, in case there is a person

असत् ब्रह्म इति वेद - who understands, or who concludes that ब्रह्मन् is असत्, ब्रह्मन् does not exist, ब्रह्मन् is non-existent

सः - that person

असन् एव भवति, means असत् समः एव भवति - becomes as good as non-existent

The one who denies the existence of ब्रह्मन्, denies, in essence, one's own existence. The Upanishad has already said that from ब्रह्मन् came आकाश - space, from आकाश came वायु - the air, from वायु came अग्नि - the fire, from अग्नि came आपः - the water, from आपः came पृथिवी - the earth, from पृथिवी came ओषधयः - the entire plant kingdom, from ओषधयः came अन्नं - the food and from अन्नं - food came पुरुष - the





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person, the human being. From all this, if I conclude that I exist alright, but **ब्रह्मन्** does not exist, it simply means that I am not yet mature enough to understand the fundamental nature of cause-effect relationships. Therefore, I have to grow up before I become ready for Upanishad knowledge.

On the other hand, there are some people who appear mature, because they are apparently successful in the business of life. They seem to be well read, but they deny the existence of **ब्रह्मन्**, using various arguments of their own. What about such people? Referring to such people, the Veda mantra says:

**असन्नेव स भवति** - If a person denies the existence of **ब्रह्मन्**, that person is as good as non-existent. What does that mean? It means such a person has no **पुरुषार्थ** - no overriding purpose in life. There is no such thing as **धर्म** or **मोक्ष** for that person. Consequently, that person has no **श्रद्धा** in Upanishad knowledge. For such a person, life is only a matter of expediency. Such a person is always propelled and enslaved by one's own **राग-द्वेष** forces - forces of likes and dislikes. Such a person is never free. Consequently, such a person does not hesitate to degrade himself into any action in order to meet the demands of one's own forces of likes and dislikes. Such a person ultimately destroys oneself by self-degradation.

The one who cannot recognize the existence of **ब्रह्मन्** cannot also pursue anything of lasting value in life. On the other hand,

**अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुः**

**ब्रह्म अस्ति इति वेद चेत्** - If one's **बुद्धि** has gained the necessary purity and maturity so that it naturally concludes, beyond any doubt, that **ब्रह्म अस्ति** - Brahman exists, not as a matter of blind faith, not as a matter of generous concession to Lord Almighty, but as a matter of knowledge and recognition

**ततः** - then

**एनं सन्तं विदुः** - that person is recognized as *Sant*.

Recognized by whom? By those who have the **बुद्धि** capable of recognizing a *Sant*.

Now, we must know what *Sant* means. Ordinarily, **सन्त** means a saint, a saintly person. As we know, society describes a saint in many different ways. Vedanta refers





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to a saint in only one way. A person whose बुद्धि has crossed all the five doors of self-recognition, leading to परमेश्वर in one's own heart, That person is a सन्त. Therefore

यो वेद निहितं गुहायां परमे व्योमन् - That person is a सन्त. That person is a ब्रह्मचित् - knower of ब्रह्मन्. Therefore, a saint is a ब्रह्मचित्, a ज्ञानी. Only a *Sant* can say for sure that ब्रह्मन् exists - अस्ति ब्रह्म, because a *Sant* has crossed the अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय doors and has reached the innermost sanctum of the temple of परमेश्वर in one's own heart. The *Sant* has thus reached the ultimate destination in life, and there is nothing between सन्त and ब्रह्मन्.

For the time being, however, the *Sant* is still a जीव, just like any other ordinary person. But, in fact, he is now a very different person. He now recognizes himself as आनन्द आत्मा, whose nature is सत्यं ज्ञानं अनन्तं ब्रह्म. Formerly, that knowledge was only indirect knowledge, gained from the words of the Upanishads. Now, that knowledge is अनुभव ज्ञानं - directly experienced self-realized knowledge. Further, the *Sant* naturally recognizes That आनन्द आत्मा as

ज्योतिषामपि तत् ज्योतिः तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥

That ब्रह्मन्, That आनन्द आत्मा is the Light of all lights. It is beyond all darkness. It is the subject of all knowledge. It is the object of all knowledge. It is the means of reaching That ब्रह्मन् and That ब्रह्मन् is in the hearts of all beings (G. 13-17). Further,

न तत्र सूर्यो भाति न चन्द्रतारकं , नेमा विद्युतो भान्ति, कुतोऽयमग्निः ।  
तमेव भान्तं अनुभाति सर्वम् , तस्य भासा सर्वमिदं विभाति ॥ (कठ -5 - 15)

That ब्रह्मन्, That आनन्द आत्मा I am, is self-effulgent light, lighting up everything else in this creation. That आत्मा भाति shines by itself, and also shines variously in different forms and names such as the sun, the moon, the stars, the fire, etc. Thus, whatever I see anywhere at any time, I see only तं एव भान्तं अनुभाति सर्वम्, तस्य भासा सर्वमिदं विभाति - I see only That ब्रह्मन्, That आत्मा, shining everything everywhere.



## ब्रह्मविद्या **Brahma Vidya**

That ब्रह्मन्, That आत्मा, That परमेश्वर already in myself is indeed everything – ईशावास्यं इदं सर्वम्. Such is the realization of a सन्त, a ब्रह्मचित्, a ज्ञानी, which is what one becomes on crossing the आनन्दमय door - इति - so says the Veda mantra.

Talking about myself again, I am still in आनन्दमय. I am still in भक्ति योग. I have not yet crossed the आनन्दमय door. I am not a Sant yet. To such a person like myself, the Upanishad continues:

तस्यैष एव शारीर आत्मा । यः पूर्वस्य - As we may recall, the Upanishad has been talking about आनन्दमय for which ब्रह्म पुच्छ प्रतिष्ठा - the foundation is सत् चित् आनन्द स्वरूप ब्रह्मन्.

यः पूर्वस्य - Following the earlier descriptions of bird-imagery, now विज्ञानमय described earlier is the सूक्ष्म शरीर - the subtle body for which the शारीर - that which is in the subtle body - the आत्मा - the self is आनन्दमय, which means there is no distance between विज्ञानमय and आनन्दमय. Thus, all the five कोश s, the barriers obstructing one's बुद्धि from reaching the temple of परमेश्वर in one's own heart have now been described. All descriptions of bird imagery is now over.

As pointed out already, on overcoming आनन्दमय कोश, on crossing the आनन्दमय door, one's बुद्धि reaches ब्रह्मन् in one's own heart instantly, spontaneously. Uplifting oneself, up to the state of आनन्दमय, भक्ति योग is by intense human effort involving विज्ञानं, श्रद्धा, ऋतं, सत्यं, कर्म योग, ध्यान योग, ईश्वर भक्ति, etc. But overcoming the आनन्दमय, कोश, crossing the आनन्दमय door is not the result of human effort. That is only by God's Grace – ईश्वर अनुग्रहं.

Thus, the Upanishad's discourse on the five कोशs - the अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय barriers for one's बुद्धि reaching परमेश्वर in one's own heart is now over.

What follows is for the person who has already progressed to the state of आनन्दमय, which means भक्ति योग. If you are in भक्ति योग, what follows is for you, says the Upanishad

अथातोऽनुप्रश्नाः - अथ अतः अनुप्रश्नाः



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## ब्रह्मविद्या **Brahma Vidya**

अथ -Then (thereafter)

अतः - therefore

अनुप्रश्नाः - certain questions follow. These questions, and the Upanishad's response to these questions constitute a further deliberation on the Nature of ब्रह्मन्.

What the words अथ (then) and अतः (therefore) mean, what the questions are, and what more the Upanishad has to say about ब्रह्मन् we will see next time.