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4835 Bank Street, Ottawa, Ontario K1X 1G8

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 2

ब्रह्मानन्द वल्ली

Lesson 6 (continued)

Volume 22

सोऽकामयत् ।

बहु स्यां प्रजायेयेति ।

स तपोऽतप्यत् ।

स तपस्तप्त्या ।

इदं सर्वमसृजत् ।

यदिदं किञ्च ।

तत्सृष्ट्वा ।

तदेवानु प्राविशत् ।

Having reached the state of भक्तियोग, and still not having reached ब्रह्मन्, certain questions naturally arise in one's mind. Who reaches ब्रह्मन्? Can anyone really reach ब्रह्मन्? Does ब्रह्मन् really exist? If so, where can I reach that ब्रह्मन्, and how, from where I am? These are the kind of questions, which arise.

Why such questions at this point in time? Because, reaching ब्रह्मन् is the overriding purpose of life - so I understand from the Upanishad. I am already in भक्तियोग for a long time, and I have not yet reached ब्रह्मन्. I begin to wonder whether anybody can really reach ब्रह्मन् at all.

On the other hand, it is obvious that ब्रह्मन् must exist, because, all this creation could not have come out of nothing. But then, I am in this creation, I am part of this creation, I cannot see anything outside of this creation, and everything in this creation has some attributes - नाम, रूप, गुण विशेष etc. by which each can be recognized. But these attributes seem to be changing all the time.

The Upanishad says that ब्रह्मन् is सत्यं ज्ञानं अनन्तं ब्रह्म and It is निर्विशेष - It is free from all attributes. Where do I find that ब्रह्मन्? Only that which does not exist has no



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attributes. That being so, does ब्रह्मन् really exist? If It does exist, how does one recognize something which has no attributes. If such recognition is possible, how is it possible? That is the question. On reflection, this question is not as profound as it may appear. The answer to this question is evident in our everyday experience.

ब्रह्मन् is सर्वस्य कारणं - It is the ultimate cause for everything. All that we see in this creation, including the creation as a whole, are only effects. It is common knowledge that the attributes of the effect are not manifested by the cause. For example, the attributes of the pot are not seen in the clay. Similarly, the नाम रूप, गुण विशेष s of this entire creation are not manifested by the ultimate cause - The ब्रह्मन्. Therefore, relative to this creation and everything in this creation, ब्रह्मन् is निर्विशेषं - free from all attributes. Therefore, one cannot see ब्रह्मन् as one sees an object in this creation. Consequently, we see the effect, namely this entire creation, and we want to see its ultimate cause - The ब्रह्मन्. That is the entire situation.

Now let us think about it. In every day life, where do we see the cause, looking only at the effect? A knowledgeable person sees the effect, and immediately recognizes the cause. Where? Only in one's own *Buddhi*. The same is the case with respect to the recognition of ब्रह्मन्.

There is only one place where one can recognize ब्रह्मन् as सत्यं ज्ञानं अनन्तं ब्रह्म, and that place is one's own *Buddhi*. Once you recognize that सत्यं ज्ञानं अनन्तं ब्रह्म in your own *Buddhi*, you will immediately recognize that same ब्रह्मन् in all effects, in every blade of grass, in every lump of clay, in every piece of stone, in everyone and everything there is, at all times.

ईशावास्यं इदं सर्वम्, यकिंच जगत्यां जगत् ।
यच्चकिञ्चिज्जगत् सर्वम् दृश्यते श्रुयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वम् व्याप्य नारायण स्थितः ॥ (ना. सू. 5)

All that we see or hear about in this entire creation is nothing but the glory of परमेश्वर. That recognition is reaching ब्रह्मन्. That recognition is only in one's own *Buddhi*. Now, what should you do to gain such recognition of ब्रह्मन् in you own *Buddhi*? Just continue to be in भक्तियोग, and continue to cultivate your *Buddhi*, properly and adequately, until it can naturally recognize ब्रह्मन् that is already there, waiting for your recognition, out of infinite love for you. As Sri Krishna says (G 7 - 17)



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प्रियो हि ज्ञानिनोऽत्यर्थम् अहं स च मम प्रिय : - You, as a भक्त, is supremely dear to परमेश्वर, who has already entered into your *Buddhi* as सत्यं ज्ञानं अनन्तं ब्रह्म, lovingly waiting for your recognition. That is exactly what the Upanishad says here. The Upanishad also says that your *Buddhi* has to understand the totality - the Oneness of जीव, जगत्, परमेश्वर, and you must know what to look for in recognizing ब्रह्मन् in your own *Buddhi*, so that you may not mislead yourself.

This is the message of the Upanishad in the rest of this chapter, and this message is being presented in an extraordinary manner, which we will see as we progress. First, the Upanishad talks about creation, and says that this entire creation is an act of Divine Will. This is how the Upanishad introduces the subject of creation:

सोऽकामयत । बहु स्यां प्रजायेयेति ।
स तपोऽतप्यत । स तपस्तपत्वा ।
इदं सर्वमसृजत । यदिदं किंच ।
तत्सृष्ट्वा तदेवानु प्राविशत् ।

By the word "creation", one ordinarily understands that the created object did not exist before its creation. This is not exactly true. The created object did not come out of nothing. It did exist before in some other form and name, visible or invisible. As सत्यं, ब्रह्मन् is नित्यं - ever existent, which means ब्रह्मन् is beginningless and endless. If जीव - the individual person is non-separate from ब्रह्मन्, जीव also is beginningless and endless.

Consequently, the जीव that I am, existed before, exists now, and will continue to exist forever. So is the case with every being in this creation. Then what is "creation"? In the vision of Vedanta, creation is a cycle without a beginning and an end. It is a never-ending cycle involving evolution, involution and re-evolution - manifestation, unmanifestation and re-manifestation - appearance, disappearance and re-appearance. When something that is unmanifest matures to a state of manifestation, it is called "creation" in the words of Vedanta.

We must understand the concept here properly. The existence itself is सत्यं, It is नित्यं - It is Eternal. It is ब्रह्मन्. It is NOT creation. That which is in existence is in the cycle of creation. जीव and जगत् are objects arising from the माया उपाधि - the vehicle of माया गुणs. They exist in existence. They appear, disappear and reappear. Every appearance is a creation. Such creation is an eternal flow, in an ever present NOW.



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How does such creation take place? The Upanishad says:

सोऽकामयत - सः अकामयत

सः - That ब्रह्मन् अकामयत desired. It is the will of That ब्रह्मन्

अकामयत - That ब्रह्मन् desired. Which ब्रह्मन् ? That ब्रह्मन् about whom it was said earlier in Lesson 1

तस्मात् वा एतस्मात् आत्मनः आकाशः संभूतः, आकाशात् वायुः, वायोरग्निः etc. - That ब्रह्मन् from whom came this entire creation, That ब्रह्मन् which is the उपादान कारणं - the material cause for this entire creation, That ब्रह्मन् desired.

That means, That ब्रह्मन्, which is the material cause for this entire जगत् - the creation, is not simply an inert material, like clay giving rise to pot. Unlike clay, ब्रह्मन् is a चेतन वस्तु. The nature of ब्रह्मन् is चित् स्वरूपं ज्ञान स्वरूपं - It is not only a conscious Being, It is all-conscious Itself, because only an all-conscious Being can desire something even before creation. Therefore, by saying सः अकामयत - ब्रह्मन् desired, the Upanishad points out that ब्रह्मन् is not only the उपादान कारण - the material cause for this creation, It is also the निमित्त कारण - the efficient cause for this creation.

Since the ज्ञान स्वरूपं of ब्रह्मन् is also अनन्तं - endless in scope and power, it includes all aids needed for creation through माया उपाधि - the vehicle of माया power, the boundless power of गुण विशेष s - varieties of specific attributes.

Thus ब्रह्मन् is कर्ता, कर्म and क्रिया, all in ONE. Such is the nature of ब्रह्मन्, and That ब्रह्मन् desired - सः अकामयत.

The word काम ordinarily means "desire". It also means "will". Desiring and willing are identical with respect to ब्रह्मन्. With respect to जीव and जगत्, काम simply means desire. In popular language, the word काम is somehow associated with some improper desire which should be avoided. One should certainly not yield to improper desires. That does not mean desiring itself is improper. The faculty of desiring, the ability to desire, is the natural faculty of any conscious being. Just as I am blessed with the various faculties of perception, I am also blessed with the faculty of desiring, which is just as important as any other faculty for human progress.

Therefore, the faculty of desiring by itself is neither improper, nor can it be avoided. By itself, it is natural and blameless. A desire is only a thought bubble, and it has nothing



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to do with the nature of the desire itself. If my अन्तःकरण - mind and *Buddhi* is impure, the desire also is impure. If my अन्तःकरण is pure, the desire also is pure.

काम by itself is not the cause for anger, greediness, sin, etc. Being under the control of काम is the cause for anger, greediness, sin, etc. If काम controls me, I am a slave of काम, and I am bound to degrade myself sometime or other. If काम is under my control, I am independent, and that is what "independence" really means. When Sri Krishna says (G 2 - 62)

संगात् सञ्जायते कामः, कामात् क्रोधोऽपि जायते ।

Sri Krishna is talking about काम that controls us. There is nothing we can do about the appearance of काम itself. But we can certainly free ourselves from the hold of काम. When Sri Krishna says (G 2 - 55)

प्रजहाति यदा कामान् सवान् पार्थ मनोगतान् ।

Sri Krishna is not asking us to give up desire. He is asking us to naturally give up our dependence on the fulfillment of desire for our happiness.

Now, who desires? Everybody does. An unfulfilled person does. A fulfilled person also desires. The desire arising in the mind of an unfulfilled person demands fulfillment by one's own forces of likes and dislikes. On the other hand, the desires arising out of the mind of a fulfilled person - पूर्ण पुरुष, is only an expression of fulfillment. It has the same लक्षण - the same characteristic of the पूर्ण पुरुष. The desire arising in the mind of a person totally committed to धर्म as मोक्ष साधनं - as the means for gaining मोक्ष, that desire is an expression of मोक्ष itself. That is why Sri Krishna says (G 7 - 11):

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।

In those people committed to धर्म, I am indeed काम. Therefore, when the Upanishad says

सः अकामयत - That ब्रह्मन् desired. The desire itself is nothing but ब्रह्मन्.



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Thus ब्रह्म काम has ब्रह्म लक्षणं, which means सत्यं ज्ञानं अनन्तं ब्रह्म is also the लक्षणं - the characteristic of ब्रह्म काम - the desire of ब्रह्मन्. Therefore, whatever comes out of ब्रह्म काम - the desire of ब्रह्मन्, is मोक्ष साधनं for जीव and जगत्, which are already in ब्रह्मन् in the unmanifested state, and which are yet to be brought to the state of manifestation, namely creation.

Therefore, out of love for the welfare and spiritual progress of the limitless creatures currently existing already in ब्रह्मन् in unmanifest state, but soon becoming mature enough for remanifestation in the natural cycle of creation

सोऽकामयत् - That ब्रह्मन्, That परमेश्वर desired. Now, what did That ब्रह्मन् desire?

बहु स्यां प्रजायेयेति - बहु स्यां प्रजायेय इति - "May I manifest Myself as many". That is the desire, ब्रह्म काम - desire of ब्रह्मन्. ब्रह्मन् desired to manifest Itself as many. ब्रह्मन् is ONE and indivisible. How can That ONE ब्रह्मन् become many?

ब्रह्मन् is not dividing Itself into many pieces. The very nature of ब्रह्मन् is अनन्तं. All the नाम रूप, गुण विशेषs - all the names, forms and attributes, in all their infinite varieties are already in ब्रह्मन् in an unmanifest form. Through the vehicle of माया - the inherent power of manifestation totally under the control of ब्रह्मन्, ब्रह्मन् now desires to let the जीवs remanifest themselves to facilitate their natural evolution into maturity, just as one decides to let the seeds sprout and grow into full plants and trees. Before creation, all the नाम रूप गुण विशेषs are in an undifferentiated state in ब्रह्मन्. When they are allowed to differentiate themselves, ब्रह्मन् appears as many, and that is called creation.

Just as ONE space manifests itself as many spaces in different forms and names in this creation, similarly, through the infinite नाम रूप गुण विशेष उपाधिs, one ब्रह्मन् manifests itself as many, without undergoing any change whatsoever. This extraordinary nature of ब्रह्मन् has been pointed out so beautifully in कठोपनिषत्, which we saw in detail not too long ago.

अग्निः यथैको भुवनं प्रविष्टः, रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा, रूपं रूपं प्रतिरूपो बहिश्च ॥ (कठो. 5 - 9)



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Just as one अग्निः - ONE fire, without itself undergoing any change, appears as many, in the infinite varieties of combustible materials in this creation, similarly, ONE ब्रह्मन्, without itself undergoing any change, appears as many in all the infinite names, forms and attributes, both inside and outside of this entire creation.

Thus, the thought of manifesting itself as many, through its power of माया उपाधि, arose as a natural desire in ब्रह्मन्. Then what happened?

स तपोऽतप्यत - सः तपः अतप्यत - That ब्रह्मन्, which desired to manifest itself as many, did some तपस्. What does that mean? In Vedanta, especially in the state before creation, तपः means ज्ञानं - the ज्ञानं in the सत्यं ज्ञानं अनन्तं ब्रह्म - the all knowledge, the omniscient (all-knowing) nature of ब्रह्मन्. Therefore, सः तपः अतप्यत means ब्रह्मन् chose to look at its own infinite knowledge on जगत् - the creation, the जगत् as it was, before it became unmanifest, and the जगत् as it is now in the unmanifest stage, and the जगत् as it will be again on remanifestation.

Thus सः तपः अतप्यत, ब्रह्मन् chose to see the state of जगत् in the cycle of creation. That seeing, that ज्ञान दृष्टि - just seeing the state of जगत् as it was before, as it is now, as it will be after creation, is तपस् for ब्रह्मन्. Such seeing is called ईश्वर कटाक्षं - ब्रह्मन् took a glance at जगत् already in itself. We must recall the words of Sri Krishna here (G. 10 - 42)

विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् - I remain supporting the whole creation with a single fragment of Myself. Thus ब्रह्मन् chose to take a glance at this single fragment of itself. That is तपस् for ब्रह्मन्. Then what happened?

स तपस्तपत्वा, इदं सर्वम् असृजात्, यदिदं किञ्च

सः तपः तपत्वा - That ब्रह्मन्, thus seeing through its own ज्ञानदृष्टि

इदं सर्वम् असृजात् - created this entire world of objects including

यत् इदं किञ्च - all that is in this creation, all names, forms, गुण विशेषs - attributes and experiences, everything without any exception.



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Now, what is the लक्षण - the characteristic, of this creation? Same as the लक्षण of ब्रह्मन्. Consequently, इदं सर्वम् means ईशावास्यं इदं सर्वम् - this entire world of created objects is indwelt by, is pervaded by, ब्रह्मन्, The परमेश्वर.

Thus ब्रह्मन् created this जगत् - this entire universe of objects, out of Itself, permeating through all objects fully in and out, तेनैष पूर्णः, as the Upanishad said before, which means every name, form and गुण is permeated through and filled by परमेश्वर in and out, all over. That is how ब्रह्मन् chose to create this entire जगत्. Therefore, That सत्यं ज्ञानं अनन्तं ब्रह्म is everywhere and in everything in this creation, including the creation as a whole. Nothing in this creation is, and can ever be, away from ब्रह्मन्.

At the same time, ब्रह्मन् being the wielder and controller of Its power of माया, ब्रह्मन् Itself remains independent of this माया-generated creation. Therefore, what there is, as creation, is nothing but ईश्वर कटाक्षं - the vision of ब्रह्मन् on the state of जगत् in its cycle of remanifestation. That vision of ब्रह्मन् is सृष्टि - the creation. This creation is still only in the vision of परमेश्वर, still in the subtle incipient state. Grossification of this जगत्, as we see it, is yet to come.

Thus ब्रह्मन् created the जगत् - the universe, and every जीव in the universe in the incipient state. Then what happened?

तत् सृष्ट्वा, तदेवानु प्राविशत्

तत् सृष्ट्वा - Having created the जगत् in Its vision, having blessed all the जीवs (already in Itself) to remanifest and re-evolve themselves

तत् एव अनु प्राविशत् - ब्रह्मन् entered into every जीव in the जगत् even at its subtle incipient state. Just as, when you think of something, you enter into your thoughts, still being independent of your thoughts

तत् सृष्ट्वा, तदेवानु प्राविशत् - This is the famous अनु प्रवेश श्रुति in Vedanta. Its meaning must be understood clearly.

Literally अनु प्राविशत् means "entered into (जगत्) in all details, following (creation)". Since the very nature of ब्रह्मन् is सर्वगतः - all pervasive, where does ब्रह्मन् enter into? The creation of जगत् is the will of परमेश्वर. It is the very blessing of परमेश्वर. The upcoming remanifestation of जगत् and every being in the जगत् is again the will and



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blessing of परमेश्वर. Such will and blessing of परमेश्वर is itself the entry of ब्रह्मन् into जगत् and every being in the जगत्, that is ब्रह्म अनु प्रवेशनं into the creation.

By such ब्रह्म अनु प्रवेशनं - such entry of ब्रह्मन् into the creation, into every being in the creation, even at its subtle state, in the incipient state, ब्रह्मन् has made Itself available for recognition to every person without exception. Since in the body-architecture, all recognitions take place only in one's बुद्धि, the Upanishad says

यो वेद निहितं गुहायां परमे व्योमन् - ब्रह्मन् has already entered into the बुद्धि of every person, making Itself available for recognition in the बुद्धि of every person, provided the person is ready for such recognition. Thus the salvation for every individual जीव is already built into the जीव as a created object, even before its gross appearance. It is by the presence of ब्रह्मन् already in oneself, every person is blessed to be alive and active with every opportunity to uplift oneself and become capable of recognizing and enjoying one's identity with ब्रह्मन्, The परमेश्वर, already in oneself.

The content of the above ब्रह्म अनु प्रवेश श्रुति is presented in different words in all our Upanishads, so that we may understand the nature of ब्रह्मन् and we may know what to look for in our continuing endeavour to reach ब्रह्मन्, already in oneself.

Let us briefly recall a few of these Upanishad declarations, which we have seen already.

ईशावास्य उपनिषत् says

ईशावास्यं इदं सर्वम् यत्किञ्च जगत्यां जगत् - All this creation, including everything without exception in this ever changing creation, is indwelt by, enveloped by, and in and out permeated by परमेश्वर. Nothing in this creation, no object, no event, and no experience in this creation, stands apart from परमेश्वर. The very existence of this creation is proof enough for the existence of परमेश्वर.

केनोपनिषत् says

प्रतिबोधविदितं meaning बोधं, बोधं प्रति विदितं - That ब्रह्मन् exists inseparably and indistinguishably in everything you hear, you touch, you feel, you see, you taste, you smell, any कर्म you do in thought, word or deed, and any experience you go through in



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all your waking , dreaming and deep sleep states of existence. When your बुद्धि gains that intuitive ability for the distinct, unbroken and spontaneous recognition of That unchanging ब्रह्मन्, simultaneously in every object you recognize, and in every experience you go through, in all the three states of your existence, only then, there is SELF recognition. There is no other means of realization of ब्रह्मन् in one's own self.

कठोपनिषत् says

तं अक्रतुः : पश्यति वीतशोकः : धातुप्रसादात् महिमानं आत्मनः - The one who has overcome the forces of one's object desires through अन्तःकरण शुद्धि - purity of one's mind and बुद्धि, gains the clarity of vision of one's बुद्धि to recognize the glory of आत्मा, as अन्तर्यामी अमृतः - as the indwelling पर ब्रह्मन्, The परमेश्वर, The Immortal Self, in every धातु - in every segment of one's शरीर - the physical body, and indeed, in every segment within everything that exists in this creation, including the creation itself.

बृहदारण्यक उपनिषत् says:

यः सर्वेषु भूतेषु तिष्ठन्, सर्वेभ्यो भूतेभ्यो अन्तरः ।
यं सर्वाणि भूतानि न चिदुः, यस्य सर्वाणि भूतानि शरीरं ॥
यः सर्वाणि भूतानि अन्तरो यमयति ।
एष (ते) आत्मा अन्तर्यामी अमृतः ॥

He who dwells in all beings, but is within all of them, whom none of the beings knows, whose body is all beings, and who controls all beings from within, He is the indwelling पर ब्रह्मन्, The परमेश्वर in yourself, He is your own immediate SELF.

There are many verses in the भगवत् गीता declaring the same message, more of which we will see as we progress.

We will continue with the Upanishad next time.