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ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 2

ब्रह्मानन्द वल्ली

Lesson 6 (continued) and 7

Volume 23

तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च ।
निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च ।
सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत् सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥
इति षष्ठोऽनुवाकः

असद्वा इदमग्र आसीत् ।
ततो वै सदजायत । तदात्मानं स्वयमकुरुत ।
तस्मात् तत्सुकृतमुच्यत इति ।
यद्वै तत्सुकृतम् । रसो वै सः ।

रसं ह्येवायं लब्ध्वानन्दी भवति ।
को ह्येवान्यात्कः प्राण्यात् ।
यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयाति ।

The Upanishad has been talking about creation. As we saw last time, तत् सृष्ट्वा, तत् अनुप्राविशत् - having created the जगत् - the Universe, in Its vision, having blessed all the जीव s (already in Itself) to remanifest and re-evolve themselves, ब्रह्मन् entered into the जगत्, and every जीव in the जगत् even at their subtle incipient states, just as when one thinks of something, one enters into one's thoughts in all details, and still remains independent of one's thoughts . Then what happened?



तदनु प्रविश्य । सच्च त्यच्चाभवत्
तत् अनुप्रविश्य - Having entered into the जगत्

सत् च त्यत् च अभवत् - ब्रह्मन् became the universe of both सत् and त्यत्. सत् means that which is manifest, gross, concrete and visible. त्यत् means that which is unmanifest, subtle, abstract or invisible. Thus ब्रह्मन् became the universe of all that is manifest and unmanifest, all that is visible and invisible.

First, by ईश्वर कटाक्षं - by the grace of ब्रह्मन्, the universe was born in a subtle form, differentiated by the सत्त्व, रजस् and तमस् गुणs of the vehicle of माया - the inherent power of ब्रह्मन्. Then, these गुणs interacted with each other, giving rise to the universe in the precipitated forms of the पञ्चमहाभूतs, namely आकाश, वायु, अग्नि, आपः and पृथिवी s. From these five primordial elements, the entire जगत्, as we see around us, was born. The details of the interaction of गुणs, which resulted in the universe in its precipitated forms, are not discussed in this Upanishad. Only the final results are indicated here in this overview.

The जगत्, as we see around us, is made up of both सत् and त्यत्. Among the five great elements, आकाश and वायु have no visible forms, and अग्नि, आपः and पृथिवी have visible forms. Consequently, the efforts of interactions of all these five elements also have both visible and invisible forms. These forms include:

निरुक्तं चानिरुक्तं च, निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च, सत्यं चानृतं च सत्यमभवत् ।

निरुक्तं च अनिरुक्तं च - gross and definable, as well as subtle and indefinable
निलयनं च अनिलयनं च - tangible, sustaining and manifest, as well as intangible, non-sustaining and unmanifest
विज्ञानं च अविज्ञानं च - knowledge, sentient,
चेतनं - conscious as well as ignorance, insentient,
अचेतनं - inert
सत्यं च अनृतं च - that which is true and also that which is false in this world of transient existence
सत्यं अभवत् - That सत्यं, That ब्रह्मन्, That सत्यं ज्ञानं अनन्तं ब्रह्म became, which means gave rise to the appearance of all the above.



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यदिदं किंच, तत् सत्यमित्याचक्षते

यत् इदं किंच - यत् किंच इदं सर्वम् - whatever there is in this universe, without exception

तत् सत्यं इति आचक्षते - those who know ब्रह्मन् recognize all that, as सत्यं, ब्रह्मन् Itself.

Those who know ब्रह्मन् recognize ब्रह्मन् in everything in this creation, whether it is gross or subtle, definable or indefinable, tangible or intangible, sustaining or non-sustaining, sustainable or non-sustainable, sentient or insentient, conscious or inert, true or false, knowledge or ignorance.

That is the answer to the fundamental doubt namely "Does ब्रह्मन् exist". The answer is "Yes. ब्रह्मन् is everywhere, in everything, at all times. If you know the Nature of ब्रह्मन्, you can recognize ब्रह्मन् in everything in this universe, and you will appreciate the Upanishad declaration ईशावास्यमिदं सर्वम्, यत्किंच जगत्याम् जगत् ।

The very existence of this Universe is the proof for the very existence of ब्रह्मन्.

तदप्येष श्लोको भवति - On this matter, there is also the following Veda mantra. So saying ends Lesson 6. Now Lesson 7 begins with the following Veda mantra on ब्रह्मन्.

असद्वा इदमग्र आसीत्, ततो वै सदजायत ।

तदात्मानं स्वयमकुरुत, तस्मात् तत्सुकृतमुच्यत इति ।

असत् वा (वै) इदं अग्र आसीत्

इदं अग्र - Before the creation of जगत्, before the creation of this manifest world of forms, names and attributes

असत् वा (वै) आसीत् - ब्रह्मन् was simply in the state of असत् - unmanifest existence.

ततः वै सत् अजायत

ततः - from that असत् ब्रह्मन् - सत् अजायत, the सत् ब्रह्मन्, the ब्रह्मन् as manifest existence, indeed appeared. The ब्रह्मन् that was before in the unmanifest state, then appeared as ब्रह्मन् in the manifest state in the form of इदं जगत्, this entire universe of forms and names. Now, how did that happen?

तत् आत्मानं स्वयं अकुरुत



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तत् means तत् असत् ब्रह्म - That unmanifest ब्रह्मन्, आत्मान् स्वयं अकुरुत् made Itself into this जगत्. The कार in the आत्मान् indicates ईशावास्यं, which means That असत् ब्रह्मन् made Itself into सत् ब्रह्मन्, namely the जगत् pervading the entire creation in and out, all over.

तस्मात् तत् सुकृतं उच्यते

तस्मात् - Therefore, तत् That असत् ब्रह्मन्, that ब्रह्मन् in the state of Unmanifest Existence, सुकृतं उच्यते is called सुकृतं - an auspicious Being, Auspiciousness Itself.

Before creation, in the cycle of creation, ब्रह्मन् existed in the unmanifest state. Then, from that unmanifest state came ब्रह्मन् in the manifest state in the form of जगत् - the universe. Thus, the असत् ब्रह्मन् Itself became ईशावास्यमिदं सर्वम्, यत्किञ्च जगत्याम् जगत् ।

For that reason, the असत् ब्रह्मन् - the ब्रह्मन् in the unmanifest state of existence, is called सुकृतं, meaning शुभ कृतं, सत्यं, शिवं, मङ्गलम् - auspicious being, auspiciousness itself. That is the meaning of the Veda mantra quoted above.

Let us briefly reflect on the content of the Veda mantra

असद्वा इदमग्र आसीत्, ततो वै सदजायत ।

First there was असत् ब्रह्म, and from that came सत् ब्रह्म. So says the Veda mantra. Generally, we understand सत् as existence and असत् as non-existence. If that is so, the Veda mantra would mean Existence came out of non-existence, which is impossible, because, something cannot come out of nothing. Therefore the words सत् and असत् have different meanings here. Here सत् means that which is in a manifest state of existence, and असत् means that which is in an unmanifest state of existence. Both सत् and असत् refer to Existent Brahman.

ब्रह्मन् is नित्यं - eternal existence, and It exists both as असत् followed by सत्, in the unmanifest state followed by manifest state, in an eternal flow, in the ever-present NOW. In any creation, the unmanifest state comes first, and then comes the manifest state, just as the cause precedes the effect.

ब्रह्मन् is beginningless, ever existence. Neither सत् nor असत् defines ब्रह्मन्. Sri Krishna says that (G 13 - 12)



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अनादिमत् परं ब्रह्म, न सत् तत् न असत् उच्यते - The nature of ब्रह्मन् is सत्यं ज्ञानं अनन्तं ब्रह्म. That ब्रह्मन् exists as असत् in the unmanifest state, followed by सत् in the manifest state. The unmanifest state is असत् ब्रह्म, which is अव्याकृतं ब्रह्म or अव्यक्तं ब्रह्म - the state in which ब्रह्मन् is not available as an object of perception by any means of knowledge. That is the state in which ब्रह्मन् is अप्रमेयः - not available as an object to grasp, by any means of knowledge.

On the other hand, the सत् ब्रह्म is जगत्. This नाम रूप गुण विशेष जगत् - this world of endless names, forms and attributes, which is available as a means of knowledge of ब्रह्मन्. How?

ब्रह्मन् is जगत् कारणं - ब्रह्मन् is the cause and जगत् is the effect. The cause is already in the effect. By looking at the effect, a knowledgeable person can recognize the cause. The cause always precedes the effect. Just as, in the cycle of creation, the seed is the cause for the tree, and the tree is the means for providing the seed, similarly, असत् ब्रह्म is the cause for सत् ब्रह्म and सत् ब्रह्म is the means for recognizing असत् ब्रह्म.

It is important to note that असत् ब्रह्म does not mean शून्यं - emptiness or nothingness. असत् ब्रह्म is simply अव्याकृतं ब्रह्म or अव्यक्तं ब्रह्म, अप्रमेयं ब्रह्म. The Veda mantra continues:

तदात्मानं स्वयमकुरुत, तस्मात् तत्सुकृतमुच्यते इति - That असत् ब्रह्म, by Its own will, made Itself into जगत्, pervading the जगत् in and out, all over, which means ब्रह्मन् Itself is जगत् and ब्रह्मन् is also the creator of the जगत्. ब्रह्मन् is not like the pot maker who is different from the pot itself. ब्रह्मन् is both the उपादान कारणं - the material cause, as well as the निमित्त कारणं - the efficient cause for this entire creation, both in one. Because of this extraordinary nature of ब्रह्मन्, ब्रह्मन् is called सुकृतं - Auspicious being, Auspiciousness Itself, which means that which restores to one the happiness one really is.

Every creation is indeed Auspiciousness when properly recognized. Every creation has within it the means for realizing and experiencing ब्रह्मानन्द - the exalted happiness, the मोक्ष - absolute liberation, which is true for every जीव in the creation, and for the creation as a whole, as a जीव. Thus the Veda mantra unfolds the glory of ब्रह्मन्, The परमेश्वर.



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The Upanishad continues:

यद्वै तत्सुकृतम् । रसो वै सः

यत् वै तत् सुकृतम् - That which is indicated by the word सुकृतम् - auspiciousness

सः वै तत् एव - रसः - ब्रह्म रसः - That is indeed the very रसः, the very essence of ब्रह्मन्,

ब्रह्म रसः. रसः means आनन्दकरः - That which brings one absolute happiness, total fulfillment in life, That which serves as the means for gaining happiness and fulfillment.

The real source for your happiness, whatever be its immediate cause, is indeed ब्रह्मन्, the ब्रह्मन् you are. That ब्रह्मन् is the essential nature of every being, the रस in every being. That रस is ब्रह्म रस. When you recognize the best in yourself, the best in anything, you are recognizing only That ब्रह्म रस. Sri Krishna explains That ब्रह्म रस as the essence of everything that exists (G 7 - 8)

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः रवे पौरुषं नृषु ॥

"I am That because of which the nature of water is what it is. I am the radiance in the moon and the sun. I am the ओँ कार in all the Vedas. I am the power that transmits the sound through space. I am the power, nobility and greatness in every human being."

As we may recall, Sri Krishna elaborates on ब्रह्म रस in detail in Chapter 7 of भगवत् गीता which we have seen already. Thus, the natural beauty, the greatness and the uniqueness in you and me, and in anything and everything in this creation is ब्रह्म रस - The सत् ब्रह्म in Its manifestation. Recognizing That ब्रह्म रस is रसँ.

रसँह्येवायं लब्ध्वानन्दी भवति

रसँलब्ध्वा अयं (पुरुषः) हि आनन्दी भवति

Recognizing That ब्रह्म रस, a person becomes आनन्दी - a blessed person indeed, a happy person. Recognizing रसँ means recognizing one's own self as आनन्द स्वरूप आत्मा. One's true unchanging self is the only source for one's आनन्द - happiness. There is no other source for one's happiness. Everybody is happy now and then. Every happiness is only a reflection of ब्रह्मानन्द - आनन्द आत्मा.



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आनन्द - happiness is possible only for a conscious being. The very fact that one can be happy is proof that ब्रह्मन् exists, because, without ब्रह्मन्, there can be no आनन्द. Further,

को ह्येवान्यात्कः प्राण्यात् ।
यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयाति ।

If there is still some doubt whether ब्रह्मन् exists or not, just look at this body. It is just a पिण्ड - an assemblage of flesh blood and bones. Yet, while it is alive, it breathes, walks, and does so many other things, all for whom? All for happiness - The आनन्द आत्मा - The Master within.

The आनन्द आत्मा, The ब्रह्मन्, The परमेश्वर is the Master indwelling in this शरीर - this physical body, and the entire assemblage of this physical body is serving its Master within. The Master should naturally be independent of the शरीर. Then only, शरीर can serve the Master. In other words, आत्मा cannot be a spare part for this शरीर. आत्मा should be independent of this शरीर, just as the indweller in a house is independent of the house itself.

It is obvious that this आनन्द आत्मा should be a चेतन वस्तु - a conscious Being. But for the existence of this चेतन आत्मा the body cannot function as it does. That is what the Upanishad says here.

यत् एषः आनन्दः, आकाशे न स्यात्, कः हि एव,
कः अन्यात् प्राण्यात् । एषः हि एव आनन्दयाति ।

यत् एषः आनन्दः - Suppose The आनन्द आत्मा
आकाशे न स्यात् - is not there in the हृदय-बुद्धि आकाश - in the Heart-Buddhi region,
in the बुद्धि गुह - in the innermost region of one's बुद्धि, which is ब्रह्म उपलभ्यस्थानं -
which is the place where The आनन्द आत्मा, The ब्रह्मन् is available for recognition for
every person. Suppose the सत्, चित्, आनन्द स्वरूप आत्मा is not there in the बुद्धि गुह
of every person

कः हि एव means लोके - any person in this world, whoever that be



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क : अन्यात् प्राण्यात् means क : अपानं प्राणं कुर्यात् who can inhale and exhale, who can breath in this world? How can any person live and do so many things in this world, as one does?

All activities in this जीव and जगत् are possible only because there is an independent, all-powerful Master behind this entire creation, and That Master is the ever-present, All conscious, all-pervading, all powerful, and infinitely all-inclusive सत्, चित्, आनन्द स्वरूप आत्मा - ब्रह्मन्, The परमेश्वर.

एषः हि एव आनन्दयाति - Indeed, That आत्मा, The ब्रह्मन्, The परमेश्वर alone is the abode of all happiness and the bestower of all happiness, all kinds of happiness, to every living being in this entire creation.

If that is so, why not everybody be happy all the time? That is because परमेश्वर, as कर्मफलदाता - as the bestower of happiness, is always धर्मानुसारं आनन्दयाति, which means कर्मानुसारं आनन्दयाति - bestows happiness in accordance with one's धर्म कर्म and अधर्म कर्म s - proper and improper actions. धर्म कर्म s yield सुख, and अधर्म कर्म s yield दुःख. That is the eternal law एतदनुशासनं. One who is a विद्वान् recognizes this eternal law and one who is not a विद्वान् does not recognize this eternal law. That is the difference between a विद्वान् and an अविद्वान्.

So saying, the Upanishad answers the first set of questions raised earlier, namely उताविद्वान् अमुं लोकं प्रेत्य, कश्चन गच्छती

Brahman being the same for both विद्वान् and an अविद्वान्, does an अविद्वान् also reach Brahman on uplifting oneself from the world of plurality? The answer is, reaching Brahman is only a matter of recognizing Brahman already in oneself, by crossing all the five doors, the barriers, as described earlier. Whoever does so, whoever recognizes That ब्रह्मन्, does indeed reach That ब्रह्मन्.

ब्रह्मचित् आपनोति परं - as the Upanishad said before, the knower of ब्रह्मन् reaches ब्रह्मन्. Then the Upanishad proceeds to answer the next question, which we will see next time.