



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G8

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 2

ब्रह्मानन्द वल्ली

Lesson 7 (continued) and 8

Volume 24

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्ते,ऽनिलयनेऽभयं

प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य

तदप्येष श्लोको भवति ॥

इति सप्तमोऽनुवाकः

भीषास्माद्भ्रातः पचते । भीषोदेति सूर्यः ।

भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।

सैषाऽऽनन्दस्य मीमाँसा भवति ।

युवा स्यात् साधु युवाऽध्यायकः ।

आशिष्ठो द्रिष्टो बलिष्ठः ।

तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।

स एको मानुष आनन्दः ।

As we saw last time, एषः हि एव, आनन्दयाति – The सत् चित् आनन्द स्वरूप आत्मा, The ब्रह्मन् The परमेश्वर, already in oneself, That आत्मा alone is the abode of all happiness, and the bestower of all kinds of happiness in this entire creation. Therefore,

आनन्द हेतुत्वात् ब्रह्म अस्ति – Being the very cause, the very source, and the very means of every kind of happiness people enjoy, the existence of Brahman is beyond question. Similarly,

भय अभय हेतुत्वत् च ब्रह्म अस्ति – Being the very cause, the very source and the very means of भय and अभय – fear as well as fearlessness, again, the existence of Brahman is beyond question, so says the Upanishad.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G8

ब्रह्मविद्या **Brahma Vidya**

ब्रह्मन् is the source of fear, and it is also the source of fearlessness. That is why श्री विष्णुसहस्रनामस्तोत्रम् (in verse 102) indicates ब्रह्मन् as भयकृत् भयनाशनः

ॐ भयकृते नमः

ॐ भयनाशनाय नमः (833 and 834)

For the person who acts against धर्म, ब्रह्मन् is the source of fear, and for the person who holds on to धर्म at all times and under all circumstances, ब्रह्मन् is the source of fearlessness. धर्म at the highest level is nothing but recognition of ब्रह्मन् in oneself, reaching ब्रह्मन् already in oneself.

The notions of fear and fearlessness are common in every human being. The Upanishad says that if one looks upon oneself, looks upon anything, as different from ब्रह्मन्, then ब्रह्मन् becomes the source, the cause and the means of all fear. On the other hand, if one recognizes total identity of oneself and also everything with ब्रह्मन्, which means if one sees in everything, everywhere, at all times, nothing but ब्रह्मन्, then ब्रह्मन् becomes the source, the cause, and the means for redemption from all fear.

There should be a सत् वस्तु, a चित् वस्तु – there should be an existent conscious being, for अभयं for gaining freedom from fear. There should be an Existent and conscious Being in whom one can take refuge, under whose protection one can gain भय निवृत्ति – redemption from fear of any kind, which means, a पूर्ण शरणागति वस्तु is necessary for gaining भय निवृत्ति – freedom from fear.

Sri Rama, Sri Krishna, the इष्ट देवता in whatever name and form ब्रह्मन् is recognized, That is the शरणागति वस्तु. That वस्तु is ब्रह्मन् and That ब्रह्मन् is the source, the cause and the means for भय निवृत्ति – overcoming fear for अभयं – gaining freedom from any kind of fear.

Everybody experiences some kind of fear some time or other. When does ब्रह्मन् become अभय हेतु –when does ब्रह्मन् become the source, the cause, and the means for gaining freedom from any kind of fear? The Upanishad says:

यदा ह्येष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्ते, अनिलयनेऽभयं



प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।

यदा हि एव एषः एतस्मिन्

अभयं (ब्रह्मणि) प्रतिष्ठां विन्दते

अथ सः अभयं गतः भवति

(That is he main sentence here.)

यदा हि एव - When it is indeed so, when it happens (what happens?)

एषः - the person

एतस्मिन् अभयं ब्रह्मणि - in That ब्रह्मन् whose very nature is अभयं - fearlessness

प्रतिष्ठां विन्दते means आत्म भावं लभते - when the person gains the required purity

and maturity to be able to recognize one's identity in that ब्रह्मन्, whose very nature is

अभयं - fearlessness, total freedom from all kinds of fear, when that happens

अथ - then

सः - that person

अभयं गतो भवति - becomes the very embodiment of अभयं - freedom from all fears

The very nature of ब्रह्मन् is अभयं - freedom from all fears, because there is nothing other than ब्रह्मन्, and hence there is nothing to fear for the person who is one with ब्रह्मन्. Whoever totally surrenders to परमेश्वर, already in oneself, is naturally assured of अभयं - total freedom from all fears. Thus अभयं is ब्रह्मलक्षणं. That is why अभय हस्तं is the hand signal for divine benediction, and indeed all blessings for good wishes. Therefore,

यः एतस्मिन् ब्रह्मणि प्रतिष्ठां विन्दते, सः अभयं गतः means the one who has matured enough to recognize the identity of oneself with ब्रह्मन्, that person naturally gains freedom from every kind of fear, and that itself is reaching ब्रह्मन्.

The nature of ब्रह्मन् in whom self identity has to be gained is further indicated as

एतस्मिन् अदृश्ये, अनात्म्ये, अनिरुक्ते अनिलयने (ब्रह्मणि)

अदृश्ये means न दृश्ये - That which is not available as an object of one's perceptions.

अविषयभूते - that which is not seen as an object, but because of which all objects are seen.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G8

ब्रह्मविद्या **Brahma Vidya**

That ब्रह्मन् is not seen as an object, and because It is not seen, it is also अनात्म्ये, means अशरीरे - It has no physical body. It has no physical limitations. Because It is अनात्म्ये. It is also अनिरुक्ते - It is indefinable. ब्रह्मन् is not the immediate meaning of any word.

ब्रह्मन् is विशेष रहितं. It is free from any attribute. Since every attribute is a kind of limitation, ब्रह्मन् is limitlessness itself. It is अनन्तं. Because ब्रह्मन् is अनिरुक्तं - indefinable, it is also अनिलयने, means अनाधारं - That which is not dependent on anything else for its existence, that which does not require a basis for its existence, sustenance or manifestation. Such being the nature of ब्रह्मन्, It is naturally अभयं - the source, the cause, and the means for fearlessness.

Once one reaches अभयं ब्रह्म, अथ सः अभयं गतः भवति, then one gains absolute freedom from fear of any kind.

How does one get the notion of fear in the first place? The Upanishad says

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति ।

यदा हि एव एषः, एतस्मिन् (ब्रह्मणि), उद् अरं अन्तरं कुरुते ,

अथ, (ब्रह्मन्) तस्य भयं भवति ।

यदा हि एव एषः (पुरुषः)

When a person, verily indeed, due to अज्ञानं - lack of ब्रह्मज्ञानं
एतस्मिन् (ब्रह्मणि) - in That ब्रह्मन्

उद् अरं अन्तरं कुरुते उद् means अपि also

अरं means अल्पं - very little, therefore

उद् अरं means, even to a minute extent,

अन्तरं कुरुते means भेद दर्शनं कुरुते entertains a notion of division or separateness

अथ then, (ब्रह्मन्) तस्य भयं भवति - ब्रह्मन् Brahman becomes the source, the cause, and the means for भयं - fear, for that person.

When one entertains a notion of division due to lack of ब्रह्मज्ञानं, when one entertains a notion of separateness from ब्रह्मन्, even to a minute extent, then ब्रह्मन् becomes the source, the cause, and the means for fear, for that person.



ब्रह्मविद्या **Brahma Vidya**

Let us understand this:

उद् अरं अन्तरं कुरुते - अथ तस्य भयं भवति - Even the notion of the slightest difference between oneself and ब्रह्मन् can be the source of one's fear. ब्रह्मन् is always पूर्णम् - पूर्ण अदः पूर्ण इदं, ईशावास्यं इदं सर्वम् - All that is, IS पूर्णम् ब्रह्मन् - not a bit of divinity. So long as one does not recognize पूर्णम् ब्रह्मन् in everything there is, one will continue to entertain the notion of fear. Further

तत्त्वेव भयं विदुषोऽमन्वानस्य

तत् तु एव भयं (भवति) विदुषः अमन्वानस्य

अमन्वानस्य विदुषः - For unreflecting scholars (विदुषः), scholars who may know the words of the Upanishads and yet do not really understand and appreciate their contents, and hence cannot recognize the true nature of ब्रह्मन्, for such विदुषः scholars

तत् तु एव भयं (भवति) - The same ब्रह्मन् naturally becomes the source, the cause and the means for fear. Such scholars are not really विद्वान्, in the sense we have seen before, namely

वेदाहं एतं पुरुषं महान्तं आदित्यवर्णम् तमसः परस्तात् ॥
अहं वेदिम् महात्मानं रामं सत्यपराक्रमं ॥

For a true विद्वान्, ब्रह्मन् IS अभय हेतु - source of fearlessness, and for one who is not a true विद्वान्, ब्रह्मन् is भय हेतु - source of fear. Whether one recognizes ब्रह्मन् as भय हेतु or अभय हेतु - as the source of fear or as the source of fearlessness, there can be no question about the existence of ब्रह्मन् itself. ब्रह्मन् exists, and that is obvious, and the one who recognizes ब्रह्मन् reaches ब्रह्मन्.

So saying, the Upanishad answers the last question raised earlier, namely

आहो विद्वान् अमुं लोकं प्रेत्य कश्चित् समश्नुता उ - ब्रह्मन् being the same for both अविद्वान् and विद्वान्, if the अविद्वान् cannot reach ब्रह्मन्, is it not conceivable that the विद्वान् also may not reach ब्रह्मन्? The answer is: In view of what has been said above, this question does not arise, because, a विद्वान् is a विद्वान् only when a person recognizes ब्रह्मन्, only when the person is a ब्रह्मचित्, ब्रह्मचित् आप्नोति परं -



ब्रह्मविद्या **Brahma Vidya**

recognizing ब्रह्मन् means reaching ब्रह्मन्. If one has भेद बुद्धि - a sense of separation from ब्रह्मन्, that person does not reach ब्रह्मन्. That person is not a Vidwan.

भेद बुद्धि is simply अज्ञानं - lack of ब्रह्मज्ञानं. It is such भेद बुद्धि which sees ब्रह्मन् as भय हेतु - the source, the cause and the means of fear. Such fear by itself is nothing to be afraid of. Being God-fearing is not at all bad. Such God-fearing faculty keeps धर्म - keeps order in this manifest creation.

तदप्येष श्लोको भवति - On this matter also, there is a Veda mantra. Here ends Lesson 7. Lesson 8 now begins with the Veda mantras on God-fearing nature.

भीषास्माद्वातः पवते । भीषोदेति सूर्यः ।
भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।

भीषा अस्मात् (ब्रह्मणः भयेन एव) वातः पवते - Only because of fear of That ब्रह्मन् the wind blows. Again

भीषा उदेति सूर्यः - Only because of fear of that ब्रह्मन् the sun rises. Again

भीषा अस्मात् (ब्रह्मणः भयेन एव) अग्निः च इन्द्रः च - Only because of fear of that same ब्रह्मन् Agni and Indra and all the other Devatas also do their respective jobs unerringly.

मृत्युः धावति पञ्चमः - पञ्चमः - Fifthly (वायु, सूर्य, अग्नि and इन्द्र are the four already mentioned), fifthly and finally, मृत्युः धावति - the Lord of Death jumps all over, meaning all changes in this creation are taking place spontaneously and unerringly according to the changeless laws of nature, because of fear of that same ब्रह्मन् only.

The orders of परमेश्वर manifest themselves as the eternal unchanging laws of nature. To disobey the eternal laws of nature results in unwelcome consequences, which is the fear about. Another meaning for मृत्युः धावति पञ्चमः is: The word पञ्चमः refers to people who do not follow any discipline in life. Such undisciplined people suffer disorderly, irregular and unexpected changes in life.

To be active under the constraints of the laws of परमेश्वर is both natural and welcome. Depending upon one's maturity, such active life involves fear and fearlessness, both of which arise from ब्रह्मन् only. Thus ends the Upanishad's response to the possible doubts on the very existence of ब्रह्मन् Itself.



ब्रह्मविद्या **Brahma Vidya**

The Upanishad, now in its concluding part, returns to meet the needs of the person, already in आनन्दमय - भक्ति योग - waiting to be able to mature in भक्ति योग, cross the आनन्दमय door and reach ब्रह्मन् already in oneself. Until that happens, a question might still arise in the mind of the person now in भक्ति योग. The question is: "Reaching ब्रह्मन् means what? What would I find myself to be on reaching ब्रह्मन्?"

Responding to such a possible question, the Upanishad now tells that reaching ब्रह्मन् already in oneself is to find oneself in ब्रह्मानन्द - the state of exalted absolute happiness that ब्रह्मन् is. What is the nature of that ब्रह्मानन्द, and how one reaches that state of ब्रह्मानन्द is the subject matter of the remainder of this chapter.

The Upanishad now proceeds to talk about ब्रह्मानन्द.

सैषाऽऽनन्दस्य मीमाँसा भवति
सा एषा आनन्दस्य मीमाँसा भवति

What follows is a मीमाँसा of that आनन्द, namely ब्रह्मानन्द. मीमाँसा is a Vedantic word, like आनन्द. Literally, it means "analysis, enquiry or description". What follows is a description, but it is not the description of any object. It is मीमाँसा - the कार immediately directs one's mind and बुद्धि towards परमेश्वर. परमेश्वर is not limited by any description. Therefore,

सा एषा आनन्दस्य मीमाँसा भवति - What follows is a directive pointer for gaining an appreciation of ब्रह्मानन्द. What is the need for such a pointer? When I am happy, I know I am happy. When I am not happy, I know I am not happy. Therefore, do I need an Upanishad pointer to recognize my own happiness?

The answer is "Yes" - you do need. Because everybody enjoys moments of happiness now and then in daily life, that happiness is लौकिक आनन्द - worldly happiness born of विषय - विषयी सम्बन्ध, it is born of interaction between some objects of desire and one's instruments of perception and action. By its very nature, लौकिक आनन्द is both limited and transient.

On the other hand, ब्रह्मानन्द is नित्य आनन्द. It is ever-existent happiness. It does not depend on any object. One only requires विवेक बुद्धि to recognize, experience and



ब्रह्मविद्या **Brahma Vidya**

enjoy ब्रह्मानन्द. ब्रह्मानन्द is पूर्ण आनन्द. It is simultaneous, all-inclusive and unlimited, which means It is the source of all experiences and expressions of लौकिक आनन्द – worldly happiness. Consequently, ब्रह्मानन्द is far greater and far more immense than लौकिक आनन्द, born of one's contacts with objects of desire.

How much greater, and how much more immense is ब्रह्मानन्द compared to लौकिक आनन्द? ब्रह्मानन्द is infinitely greater and infinitely more immense. It is beyond any measure. Its greatness and immensity can only be indicated. Even for an indication, a reference level of happiness, a reference measure of happiness is needed. The Upanishad suggests a reference unit of happiness just for the purposes of comparison and appreciation.

The lowest reference unit of आनन्द is called here as मानुष आनन्द – which is the लौकिक आनन्द – the worldly happiness enjoyed by a human being. But the worldly happiness enjoyed by a human being differs from person to person. Therefore, a specification is needed with respect to the person whose level of लौकिक आनन्द can be taken as a reference unit of worldly happiness.

For purposes of comparison, the उत्कृष्ट लौकिक आनन्द – the highest or the maximum worldly happiness that a specific type of human being can enjoy is taken as one unit of आनन्द, called मानुष आनन्द. The Upanishad now specifies the qualifications of the person whose उत्कृष्ट लौकिक आनन्द – whose maximum worldly happiness can be taken as ONE unit of मानुष आनन्द.

युवा स्यात् साधु युवाऽध्यायकः ।
आशिष्ठो द्रिष्टो बलिष्ठः ।
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।
स एको मानुष आनन्दः ।

युवा स्यात् – Suppose there is a young person, not any young person, but specifically the one who has the following six qualifications, namely साधु, युवः, अध्यायकः, आशिष्ठः, द्रिष्टः and बलिष्ठः ।

- ◇ साधु – first and foremost, the person must be a साधु, which means one committed to धर्म, one whose actions are totally ethical and moral at all times. If one is not ethical and moral at all times, one cannot enjoy worldly happiness to the maximum



ब्रह्मविद्या **Brahma Vidya**

extent, because of feelings of guilt, fear, etc. Therefore, for full enjoyment of worldly happiness, one must be a साधु – a person totally committed to धर्म at all times. In addition

- ◇ युवः – one must also be in the prime of one's youth
- ◇ अध्यायक : means अधीत वेद :. The person must be diligent in the study of general worldly knowledge appropriate to one's mental disposition. For enjoying लौकिक आनन्द, one need not study Upanishads, but one must study the literature conducive to the cultivation of worldly knowledge.
- ◇ आशिष्ठ : means आशास्तृप्तमः – the person must also be very well educated and trained in some शास्त्र – in one's chosen profession, which means, that one must have the discipline associated with the cultivation of one's professional excellence. आशिष्ठ : also means one with excellent leadership qualities, and the ability to do the right things at the right time.
- ◇ द्रढिष्ठ : means दृढतमः – one who has मनो धैर्यम् - one who has great mental strength, fortitude, patience, courage, one who is not a feeble-minded person.
- ◇ बलिष्ठ : means बलवत्तमः – one who is physically strong, one who has excellent physical health.

Thus साधु, युवः, अध्यायक :, आशिष्ठ :, द्रढिष्ठ : and बलिष्ठ : together constitute the six-fold अध्यात्मिक साधन संपन्नः – the personal qualifications, necessary for enjoying worldly happiness in full measure. But these qualifications alone are not sufficient for experiencing such happiness. The person must also have the desired objects available to him for enjoyment. Therefore, the Upanishad adds:

तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात्

इयं पृथिवी, सर्वा वित्तस्य पूर्णा तस्य स्यात् – Suppose also, that this entire earthly world with all its wealth and objects, conducive to full worldly enjoyment, belongs to that person

स एको मानुष आनन्दः – The worldly happiness which can be enjoyed by such a person is defined here as ONE unit of आनन्दः, called मानुष आनन्दः which is the उत्कृष्ट लौकिक आनन्द – the maximum worldly happiness enjoyed by a reference human being.

Thus for gaining an appreciation of ब्रह्मानन्द, the Upanishad sets an arbitrary base unit of आनन्दः, called मानुष आनन्दः, which is the happiness which can be enjoyed by a person



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G8

ब्रह्मविद्या **Brahma Vidya**

- ◇ who is committed to धर्म, at all times
- ◇ who is in the prime of one's youth
- ◇ who is diligent in the pursuit of worldly knowledge
- ◇ who is highly educated and trained in one's own chosen profession
- ◇ who is in excellent mental and physical health
- ◇ who is blessed with all worldly wealth and objects for one's full enjoyment.

The maximum worldly happiness enjoyed by such a person is designated here as ONE unit of मानुष आनन्दः. Even though such मानुष आनन्दः is seldom experienced by an ordinary person in daily life, it is quite understandable by most people. Between मानुष आनन्दः and ब्रह्मानन्द, there can be infinite levels of आनन्दः, including several distinguishable peaks of such आनन्दः. The Upanishad calls attention to 10 such peaks of आनन्दः, the level of each peak being 100 times higher than that of the preceding peak, in terms of immensity.

What those peaks of आनन्दः are, what makes the difference between one peak of आनन्दः and the other higher peaks of आनन्दः, and how one can uplift oneself from one level of आनन्दः to a higher level, all that we will see next time.