



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

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 2

ब्रह्मानन्द वल्ली

Lesson 8 (continued)

Volume 25

सैषाऽऽनन्दस्य मीमांसा भवति ।  
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ते ये शतं कर्मदेवानां देवानां आनन्दाः ।  
स एको देवानां आनन्दः ।  
श्रोत्रियस्य चाकामहतस्य ।  
ते ये शतं देवानां आनन्दाः ।



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स एक इन्द्रस्यानन्दः ।  
श्रोत्रियस्य चाकामहतस्य ।  
ते ये शतं इन्द्रस्यानन्दाः ।  
स एको बृहस्पतेरानन्दः ।  
श्रोत्रियस्य चाकामहतस्य ।  
ते ये शतं बृहस्पतेरानन्दाः ।  
स एकः प्रजापतेरानन्दः ।  
श्रोत्रियस्य चाकामहतस्य ।  
ते ये शतं प्रजापतेरानन्दाः ।  
स एको ब्रह्मण आनन्दः ।  
श्रोत्रियस्य चाकामहतस्य ।  
स यश्चायं पुरुषे । यच्चासावादित्ये । स एकः ।

The Upanishad is talking about ब्रह्मानन्द - The supreme happiness, परमानन्द, पूर्ण आनन्द which is the source of all expressions, and all experiences of happiness, enjoyed by any person, anywhere, at any time.

सैषाऽऽनन्दस्य मीमांसा भवति ।  
युवा स्यात् साधु युवाऽध्यायकः ।  
आशिष्टो द्रिष्टो बलिष्ठः ।  
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।  
स एको मानुष आनन्दः ।

In order to help us, ईश्वर भक्तस in general, particularly those who are already in आनन्दमय भक्ति योग gain an understanding and appreciation of such ब्रह्मानन्द, the Upanishad sets an arbitrary base unit of आनन्द as the maximum worldly happiness which can be enjoyed by a human being who is simultaneously a

साधु - one who is totally committed to धर्म in every day life

युवः - one who is in the prime of one's youth

अध्यायकः - one who is diligent in the pursuit of general worldly knowledge, and at the same time

आशिष्टः - one who is highly educated, trained and disciplined in one's own chosen field of professional knowledge



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द्रढिष्ठ : and बलिष्ठ : - one who is mentally and physically in excellent health, and  
पृथिवी सर्वा वित्तस्य पूर्णा - one who is also blessed with all the worldly wealth and  
objects of desire needed for full enjoyment.

The maximum worldly happiness that can be enjoyed by such a person is designated  
here as ONE unit of आनन्दः, called मानुष आनन्दः - human happiness, as an  
Upanishad pointer, just for the purpose of this मीमांसा - analytical appreciation of  
ब्रह्मानन्द.

Between मानुष आनन्दः and ब्रह्मानन्द, there are infinite levels of आनन्द, including some  
distinguished peaks of such आनन्द. The Upanishad pointer calls attention to 10 such  
peaks of आनन्द. Let us now follow the Upanishad pointer as it moves from one peak  
of आनन्द to the next.

1) ते ये शतं मानुषा आनन्दाः ।  
स एको मनुष्यगन्धर्वाणां आनन्दः ।  
श्रेत्रियस्य चाकामहतस्य ।

ते means "they", referring to the units of आनन्द indicated immediately before the  
particular statement. In this particular statement, ते refers to the units of मानुष आनन्दः.  
The Upanishad says:

ते ये शतं मानुषा आनन्दाः :

स एको मनुष्यगन्धर्वाणां आनन्दः - 100 units of मानुष आनन्द (human happiness) make  
ONE unit of आनन्द naturally enjoyed by मनुष्य गन्धर्व s. Who are they? मनुष्य गन्धर्व  
s are also human beings who have been able to uplift themselves, by their own efforts,  
to the level of गन्धर्व s by their विद्या विशेष and कर्म विशेष - by virtue of their superior  
education and their superior every-day life style. What are they? The Upanishad says:

श्रेत्रियस्य च अकामहतस्य - Their superiority with respect to श्रेत्रियत्वं and  
अकामहतत्वं, श्रेत्रियत्वं means ब्रह्मज्ञानं, ईश्वर ज्ञानं - God consciousness arising from  
श्रुति अध्ययनं - diligent studies of Upanishad knowledge, and अकामहतत्वं means  
cultivation of one's ability in NOT getting destroyed, afflicted or pulled down by one's  
own काम desires, desires prompted by the obstructive and destructive forces of one's  
own likes and dislikes - राग द्वेष forces.



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Thus, because of their श्रोत्रियत्वं - God consciousness arising from Upanishad knowledge, and अकामहतत्वं - their ability to overcome the obstructive and destructive forces of their own worldly desires, the मनुष्य गन्धर्व s have gained the capacity to enjoy a 100 fold increase in the immensity of their happiness compared to that indicated as मानुष आनन्द - the reference unit of human happiness.

Therefore, the requirement for gaining the ability to appreciate, experience and enjoy a higher level of आनन्द is the assiduous cultivation of one's श्रोत्रियत्वं and अकामहतत्वं, which is a continuing process of human endeavor, throughout one's spiritual upliftment.

The Upanishad repeatedly emphasizes this two-fold requirement - श्रोत्रियत्वं and अकामहतत्वं, while pointing to each successive higher peak of आनन्द. We will return to this requirement a little later. For now, let us move along with the Upanishad pointer.

2) ते ये शतं मनुष्यगन्धर्वाणां आनन्दाः ।

स एको देवगन्धर्वाणां आनन्दः ।

श्रोत्रियस्य चाकामहतस्य ।

100 units of मनुष्यगन्धर्वाणां आनन्द make one unit of आनन्द naturally enjoyed by देवगन्धर्व s, who are गन्धर्वा s even at birth. The देवगन्धर्व s, have the natural capacity to enjoy a 100 fold increase in the immensity of their happiness compared to that indicated as मनुष्य गन्धर्व आनन्द, by virtue of their still superior श्रोत्रियत्वं and अकामहतत्वं. Again

3. ते ये सतं देवगन्धर्वाणां आनन्दाः ।

स एकः पितृणां चिरलोलोकानां आनन्दः ।

श्रोत्रियस्य चाकामहतस्य ।

100 units of देवगन्धर्व आनन्द make for one unit of आनन्द naturally enjoyed by चिर लोक लोक पितृ s, who are some of our ancestors who have been resting in heaven for a long time, waiting for their प्रारब्धकर्म s to mature and sprout sufficiently for them to be born again on earth. Such ancestors have the natural capacity to enjoy a 100 fold increase in the immensity of their happiness compared to that indicated as देवगन्धर्व आनन्द, by virtue of their still superior श्रोत्रियत्वं and अकामहतत्वं. Again,



4) ते ये शतं पितृणां चिरलोकलोकानां आनन्दा : ।  
स एक आजानजानां देवानां आनन्द : ।  
श्रोत्रियस्य चाकामहतस्य ।

100 units of पितृ आनन्द make ONE unit of आनन्द naturally enjoyed by आजान जाः देवाः, आजान means स्वर्ग लोक – heaven. आजान जाः are Devas born in स्वर्ग लोक by virtue of their स्मार्तकर्म विशेष – distinguished charitable actions in their past lives. Such heaven-born Devas have the natural capacity to enjoy a 100 fold increase in the immensity of their happiness compared to that indicated as पितृ आनन्द, by virtue of their still superior श्रोत्रियत्वं and अकामहतत्वं. Again

5) ते ये शतं आजानजानां देवानां आनन्दा : ।  
स एक : कर्मदेवानां देवानां आनन्द : ।  
ये कर्मणा देवानपियन्ति ।  
श्रोत्रियस्य चाकामहतस्य ।

100 units of आजानज देव आनन्द make one unit of आनन्द naturally enjoyed by कर्म देव s, who are Devas who have gained their status by performing the necessary Vedic rituals, like various kinds of यज्ञ कर्म s, Havans, etc. Such कर्म देव s have the natural capacity to enjoy a hundred fold increase in the immensity of their happiness compared to that indicated as आजानज देव आनन्द, by virtue of their still superior श्रोत्रियत्वं and अकामहतत्वं. Again,

6) ते ये शतं कर्मदेवानां देवानां आनन्दा : ।  
स एको देवानां आनन्द : ।  
श्रोत्रियस्य चाकामहतस्य ।

100 units of कर्म देव आनन्द make one unit of आनन्द naturally enjoyed by Devas who receive oblations in all the यज्ञs - Vedic rituals, Havans. There are 33 such Devas including 8 वसुs, 11 रुद्र s, 12 अदित्यs and इन्द्र and प्रजापति. These Devas have the natural capacity to enjoy a 100 fold increase in the immensity of their happiness compared to that indicated as कर्म देव आनन्द by virtue of their still superior श्रोत्रियत्वं and अकामहतत्वं.



Even though इन्द्र and प्रजापति are among the 33 Devas included above, the आनन्द of इन्द्र and प्रजापति call for special mention because of their exalted positions in the universe. Therefore, the Upanishad continues:

7) ते ये शतं देवानां आनन्दाः ।

स एक इन्द्रस्यानन्दः ।

श्रोत्रियस्य चाकामहतस्य ।

100 units of देव आनन्द make one unit of आनन्द naturally enjoyed by इन्द्र, who is the king of all the Devas. इन्द्र has the natural capacity to enjoy a 100 fold increase in the immensity of his happiness compared to that indicated as देव आनन्द by virtue of his still superior श्रोत्रियत्वं and अकामहतत्वं. Again

8) ते ये शतं इन्द्रस्यानन्दाः

स एको बृहस्पतेरानन्दः ।

श्रोत्रियस्य चाकामहतस्य ।

100 units of इन्द्र आनन्द make one unit of आनन्द naturally enjoyed by बृहस्पति who is the आचार्य or गुरु of इन्द्र. बृहस्पति has the natural capacity to enjoy a 100 fold increase in the immensity of his happiness compared to that indicated as इन्द्र आनन्द by virtue of his still superior श्रोत्रियत्वं and अकामहतत्वं.

9) ते ये शतं बृहस्पतेरानन्दाः ।

स एकः प्रजापतेरानन्दः ।

श्रोत्रियस्य चाकामहतस्य ।

100 units of बृहस्पति आनन्द make one unit of आनन्द naturally enjoyed by प्रजापति who is विराट् त्रैलोक्य शरीर - the one whose body is all the three worlds - the past, the present and the future. The प्रजापति has the natural capacity to enjoy a 100 fold increase in the immensity of his happiness compared to that indicated as बृहस्पति आनन्द, by virtue of his still superior श्रोत्रियत्वं and अकामहतत्वं. Finally

10) ते ये शतं प्रजापतेरानन्दाः ।



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स एको ब्रह्मण आनन्दः ।  
श्रोत्रियस्य चाकामहतस्य ।

100 units of प्रजापति आनन्द make one unit of ब्रह्मण आनन्द. The person who has reached the state of ब्रह्मण आनन्द enjoys a 100-fold increase in the immensity of his happiness compared to that indicated as प्रजापति आनन्द, by virtue of his still superior श्रोत्रियत्वं and अकामहतत्वं.

The Upanishad's मीमाँस - analytical appreciation of ब्रह्मानन्द stops with ब्रह्मण आनन्द. That is as far as the Upanishad's directive pointer can go. We may note here that according to this मीमाँस, ब्रह्मण आनन्द is  $10^{20}$  times more immense than the मनुष्य आनन्द - human happiness, defined earlier.

Let us now briefly reflect on what the Upanishad has been telling us about आनन्द. The discussion here is not about गन्धर्व's Devas, इन्द्र, प्रजापति, etc. They come into this discussion only with reference to the levels of आनन्द they enjoy. That means, one need not be a गन्धर्व, Deva, इन्द्र, प्रजापति, in order to be able to enjoy गन्धर्व आनन्द, इन्द्र आनन्द or प्रजापति आनन्द respectively. The scale of आनन्द detailed here indicated simply the infinite immensity of ब्रह्मानन्द, so that one may not mistake the transient लौकिक आनन्द that we enjoy, now and then, as the real आनन्द that one must strive for in life.

If ब्रह्मानन्द is open to us, all the intermediate आनन्दs also are open to us. But these intermediate आनन्दs are not our destination. Our destination is only ब्रह्मानन्द and nothing less. That ब्रह्मानन्द is open to everybody, everywhere, at all times. In order to gain, or reach that ब्रह्मानन्द, one needs to cultivate the required level of श्रोत्रियत्वं and अकामहतत्वं.

Now, how does one cultivate the required level of श्रोत्रियत्वं and अकामहतत्वं ? श्रोत्रियत्वं is the cultivation of God consciousness, which is ब्रह्म ज्ञानं, ईश्वरज्ञानं, आत्म ज्ञानं - Self-knowledge, gained through श्रवणं, मननं and निदिध्यसनं - listening, and understanding, appreciation and absorption of Upanishad knowledge through diligent studies on the teachings of the भगवत् गीता and the Upanishads.



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The prerequisite for such cultivation of ब्रह्म ज्ञानं is total commitment to सत्यं and धर्मम् – total commitment to truthfulness and to ethical, moral and sinless behavior at all times, in addition to cultivating the right disposition of mind and बुद्धि for seeking and gaining such knowledge.

अकामहतत्वं is the assiduous cultivation of one's ability to overcome obstructive and destructive powers of one's own राग द्वेष forces - forces of likes and dislikes. Such cultivation of अकामहतत्वं is possible only through कर्म योग way of life at all times. As we have already seen, कर्म योग involves the simultaneous integration of

ईश्वर ध्यानं – mind holding on to परमेश्वर

ईश्वर ईक्षणं – unobstructed vision of परमेश्वर

ईश्वर आराधनं – devotional worship of परमेश्वर

ईश्वर अर्पणं – dedication of all actions to परमेश्वर

सर्वकर्मफलत्यागं – total dissociation from the fruits of all actions and

पूर्ण ईश्वरशरणागति – total surrender to परमेश्वर – total identification with परमेश्वर, already in oneself

All the above, at all times, under all circumstances. From this, it is obvious that the cultivation of श्रोत्रियत्वं and अकामहतत्वं is a continuing process in one's spiritual upliftment.

As this process of श्रोत्रियत्वं and अकामहतत्वं continues, what happens? One gains a progressively higher degree of clarity of mind and बुद्धि about one's own real nature. One gains चित्त शुद्धि or चित्त प्रसाद, which means one gains a progressively clearer vision of परमेश्वर already in oneself, thus uplifting oneself to progressively higher and higher levels of आनन्द.

Thus, the degree of one's चित्त प्रसाद accounts for the level of happiness one enjoys, which underlines the importance of अकामहतत्वं for one's happiness.

अकामहतत्वं is साधनं – It is the means for uplifting oneself from one level of happiness to a higher level of happiness. श्रोत्रियत्वं and कर्म योग are aids in cultivating अकामहतत्वं. As one's अकामहतत्वं increases, one's sense of dependence on the fulfillment of one's desires for one's happiness becomes less and less, until such dependence vanishes completely, at which state





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- one gains चित्त प्रसाद in an absolute sense
- one gains peace - ॐ शान्ति
- one matures in भक्ति योग, one crosses the आनन्दमय door, one reaches ब्रह्मन् The परमेश्वर, already in oneself. One gains, one enjoys ब्रह्मण आनन्द, पूर्ण आनन्द, ब्रह्मानन्द - and when that happens, one has reached one's destination in life.

Now, what is ब्रह्मण आनन्द, and how is it related to ब्रह्मानन्द? This we must understand. ब्रह्मण आनन्द is हिरण्यगर्भ आनन्द. It is the आनन्द enjoyed by a person who has matured in भक्ति योग. It is the highest level of आनन्द that a जीव - any individual person can enjoy. The सत्यं, ज्ञानं, अनन्तं ब्रह्म that ब्रह्मन् remains mostly unmanifested. Only a fragment of that ब्रह्मन् manifests itself as जगत् - this entire creation. Sri Krishna says: (10 - 42)

विष्टभ्याहं इदं कृत्स्नं एकांशेन स्थितो जगत् - I stand supporting the whole universe with a single fragment of Myself. That single fragment of manifested परमेश्वर is called हिरण्यगर्भ.

Therefore, in terms of size, this manifested creation, this हिरण्यगर्भ, is only an अंश - a fragment of ब्रह्मन्. But in terms of its स्वरूप, its very nature, हिरण्यगर्भ is identical with ब्रह्मन्. It is identical with परमेश्वर.

Consequently, the relationship between ब्रह्मण आनन्द and ब्रह्मानन्द is like the relationship between a drop of ocean water and the very nature of water in the entire ocean. In terms of size, a drop is only a drop. But in terms of its very nature, the water in the drop is identical with the water in the entire ocean.

Likewise, in terms of the magnitude of its immensity, ब्रह्मण आनन्द is like a drop of ब्रह्मानन्द, but in terms of आनन्द, ब्रह्मण आनन्द is identical with ब्रह्मानन्द.

More about ब्रह्मानन्द, we will see next time.