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ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 2

ब्रह्मानन्द वल्ली

Lesson 8 (continued)

Volume 26

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतं अन्नमयमात्मानमुपसंक्रामति ।
एतं प्राणमयमात्मानमुपसंक्रामति ।
एतं मनोमयमात्मानमुपसंक्रामति ।
एतं विज्ञानमयमात्मानमुपसंक्रामति ।
एतं आनन्दमयमात्मानमुपसंक्रामति ।
तदप्येष श्लोको भवति ।
इति अष्टमोऽनुवाकः

The आनन्द मीमाँसा – the analytical appreciation of आनन्द that we saw last time, unfolds two important messages. The first message is:

श्रोत्रियत्वं – continued cultivation of God consciousness through श्रवणं, मननं and निदिध्यासनं – listening and understanding, appreciation and absorption of Gita-Upanishad knowledge and अकामहतत्वं – assiduous cultivation of one's ability to overcome the obstructive and destructive forces of one's own कर्म – born likes and dislikes through कर्म योग way of life, and the attitude of पूर्ण ईश्वर शरणागति – total surrender to परमेश्वर already in oneself.

Such श्रोत्रियत्वं and अकामहतत्वं together constitute the means for uplifting one's capacity to recognize, feel and experience and enjoy आनन्द – happiness, in an ever-increasing measure.

The Upanishad has been talking about higher and higher levels of आनन्द, such as गन्धर्व आनन्द, देव आनन्द, इन्द्र आनन्द, प्रजापति आनन्द, etc. They were brought into this मीमाँसा simply to help us gain a fuller appreciation of the immeasurable immensity



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of ब्रह्मानन्द. In other words, there is really no such thing as higher आनन्द and lower आनन्द. There is only one आनन्द, and that is ब्रह्मानन्द. And That ब्रह्मानन्द is infinite and dimension-free. Any dimension is a kind of limitation. ब्रह्मानन्द has no limitation whatsoever.

But there is limitation in a person's capacity to recognize, feel, experience and enjoy ब्रह्मानन्द. That limitation arises from one's inadequacy in श्रोत्रियत्वं and अकामहतत्वं. As one cultivates one's श्रोत्रियत्वं and अकामहतत्वं, one's inadequacy progressively vanishes, and the very same body-mind-intellect vehicle one is blessed with, acquires a higher and higher capacity to recognize, feel, experience and enjoy आनन्द in an ever-increasing measure.

Therefore, the first message of आनन्द मीमांस is: continued cultivation of श्रोत्रियत्वं and अकामहतत्वं is the key for gaining, reaching and enjoying ब्रह्मानन्द.

The second message of आनन्द मीमांस is आनन्द is the स्वरूप of ब्रह्मन्, which means आनन्द is ब्रह्मलक्षणं, just as सत्यं, ज्ञानं and अनन्तं are. Therefore, the सत्यं, ज्ञानं, अनन्तं ब्रह्म is indeed आनन्दं ब्रह्म and that आनन्दं ब्रह्म is ब्रह्मानन्द. This message about आनन्द, which is also a message about the very nature of ब्रह्मन्, is presented in the next sentence, which says:

स यश्चायं पुरुषे । यच्चासावादित्ये । स एकः । - This is a महा वाक्य - a great Vedantic declaration of truth. It says:

सः यः च अयं पुरुषे, यः च अस्यै । आदित्ये, सः एकः - This is a three part sentence. In the first part, the Upanishad calls attention to ब्रह्मन्, the सत्यं, ज्ञानं, अनन्तं ब्रह्म. In the second part, the Upanishad calls attention to आनन्द, indicated through the आनन्द मीमांस described above. And in the third part, the Upanishad declares their identity, namely, that ब्रह्मन् is आनन्द. Now, let us follow the first words here.

स यश्चायं पुरुषे - सः यः च अयं पुरुषे - Here पुरुष refers to पुरुष शरीर - the body vehicle of a person. Therefore, सः यः च अयं पुरुषे means that which is in every पुरुष शरीर in this creation, That which indwells in the body of every person in this creation. What is That?



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The Upanishad has already pointed out in detail, that the origin of पुरुष शरीर is ब्रह्मन्, and that ब्रह्मन् has entered into every पुरुष शरीर in this creation, even at its incipient state. Therefore, that which indwells in the body of every person in this creation is indeed ब्रह्मन्. Hence, स यश्चायं पुरुषे means that ब्रह्मन् which is already in the शरीर of every person.

यश्चासावादित्ये - यः च असौ आदित्ये - Here यः refers to आनन्द, about which the Upanishad has been talking immediately preceding this sentence, and आदित्य means the sun. In its general sense, the word आदित्य includes the entire आदित्य मण्डल - all the solar systems in the universe, and as such, आदित्य represents हिरण्यगर्भ - the entire creation, the entire manifested ब्रह्मन्.

This entire creation is the glory of ब्रह्मन्. One usually chooses a prominent manifestation of something to represent that thing. आदित्य is such a representation for हिरण्यगर्भ. Being itself a fragment of ब्रह्मन्, हिरण्यगर्भ is ब्रह्मन्. Therefore,

यश्चासावादित्ये - यः च असौ आदित्ये - The आनन्द in this हिरण्यगर्भ, which means the आनन्द in ब्रह्मन्.

स एकः - सः एकः - That is one and the same. Therefore

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः - The ब्रह्मन् in this शरीर and the आनन्द in ब्रह्मन् are one and the same. The स्वरूप of ब्रह्मन् - the nature of ब्रह्मन् is आनन्द and such आनन्द is ब्रह्मानन्द. That is the declaration of the Upanishad.

Earlier, ब्रह्मन् was pointed out as सत्यं, ज्ञानं, अनन्तं ब्रह्म. Now, the Upanishad adds That सत्यं, ज्ञानं, अनन्तं ब्रह्म is आनन्दं ब्रह्म. Consequently, सत्यं, ज्ञानं and अनन्तं are also pointers for ब्रह्मानन्द, which means ब्रह्मानन्द is सत्यस्वरूपं - everlasting happiness never subject to change.

ब्रह्मानन्द is ज्ञानस्वरूपं - All knowledge, all-consciousness. There can be everlasting happiness only in सर्वज्ञत्वं - all-knowledge, all-consciousness. ब्रह्मानन्द is अनन्तस्वरूपं - All-inclusive and unlimited. Only in अनन्तं there can be everlasting happiness.

Further, since the nature of ब्रह्मन्, the लक्षण of ब्रह्मन् is identical with that of परमेश्वर, आत्मा, and the very content of "I" - The Self, in every शरीर - physical body, the very nature of ब्रह्मन् is आनन्द. The very nature of परमेश्वर is आनन्द. The very nature of



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आत्मा is आनन्द - The very nature of "I" - The Self in oneself - the true nature of myself, yourself and every self in this creation is indeed आनन्द - Absolute Happiness. Such is the content of the Upanishad declaration:

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः - Having thus delivered the essential message of the आनन्द मीमांस. The Upanishad continues

स य एवंवित् - सः यः एवं वित् - सः यः वित् - the person who knows, एवं in this manner. Knows what? And in what manner? Let us now briefly reflect on the Upanishad words वित् and एवं. The entire Upanishad here is on knowing ब्रह्मन्. The Upanishad starts with the sentence ब्रह्मवित् आप्नोति परं - The person who knows ब्रह्मन्, gains ब्रह्मन्, reaches ब्रह्मन्, becomes ब्रह्मन्. Therefore, वित् here refers to ब्रह्मवित् - the one who knows ब्रह्मन्.

एवं - in this manner, in the manner unfolded in this Upanishad, namely ब्रह्मन् is सत्य स्वरूपं, ज्ञान स्वरूपं, अनन्त स्वरूपं, आनन्द स्वरूपं, all in one. That ब्रह्मन् is already in every जीव, already in every person, which means when all that can be removed from myself is removed, what remains is myself. And that myself is ब्रह्मन्. I am inseparable from that ब्रह्मन्. That being so, the identity of oneself with ब्रह्मन् is only a matter of recognition. It is a matter of uplifting oneself from the world of transient realities to the world of absolute reality of oneself.

That person, who is able to do so, knows ब्रह्मन्, gains ब्रह्मन्, reaches ब्रह्मन्, becomes ब्रह्मन् and finds oneself in ब्रह्मानन्द as ब्रह्मन् Itself. That is how ब्रह्मवित् आप्नोति परं - the ब्रह्मवित् becomes ब्रह्मन्. The ब्रह्मवित् who becomes ब्रह्मन्, एवं - in this manner, is a विद्वान्. Being a विद्वान् is not a matter of वेद वित् - Vedic scholarship. It is a matter of ब्रह्मवित् - spiritual maturity, which means the ability to recognize ब्रह्मन् in oneself as oneself itself, through चित्त शुद्धि - absolute purity in thought, word and deed and विवेक बुद्धि endowed with पूर्ण ईश्वर ज्ञानं.

For such विद्वान्, mind is indeed वेद स्वरूपं, बुद्धि, is indeed ज्ञान स्वरूपं and the entire content of "I" The Self is indeed ब्रह्म स्वरूपं. Such a विद्वान्,

अस्मात् लोकात् प्रेत्य - on uplifting himself or herself from one's dependence on the world of transient objects and experiences for one's happiness and sense of fulfillment in life, the Upanishad says



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एतं अन्नमयमात्मानमुपसंक्रामति ।
एतं प्राणमयमात्मानमुपसंक्रामति ।
एतं मनोमयमात्मानमुपसंक्रामति ।
एतं विज्ञानमयमात्मानमुपसंक्रामति ।
एतं आनन्दमयमात्मानमुपसंक्रामति ।

उपसंक्रामति means transcends something, uplifts oneself, crosses over some apparent barrier. Therefore, in the context here, the Upanishad says: Such a विद्वान्, such a ब्रह्मवित्, naturally uplifts one's recognition of आत्मा - the self in oneself, progressively from अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय, all of which appeared earlier as partial barriers to the full recognition of oneself as ब्रह्मन् Itself, as परमेश्वर Itself, already in oneself.

As a ब्रह्मवित्, the विद्वान् realizes that the आत्मा in one's शरीर, the self in oneself is indeed ब्रह्मन्, and ब्रह्मन् is the आत्मा for अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय, and indeed all the effects in this creation. Thus, the ब्रह्मवित् naturally recognizes the आत्मा for the entire creation is ब्रह्मन्, which is सर्वस्य कारणं - the ultimate cause for this entire creation.

Giving up one's identification with effects, the ब्रह्मवित् naturally recognizes one's own identity with the cause of all effects, namely ब्रह्मन्. The ब्रह्मवित् gains his identification with ब्रह्मन् just by चित्त शुद्धि, विवेक बुद्धि and ईश्वर ज्ञानं, without in any way isolating oneself from anything in this creation.

The ब्रह्मवित् is now at home and at peace with oneself, and with the entire creation, and at the same time, remains independent and absolutely unaffected by anything in this creation. At this state of existence, the ब्रह्मवित्, the विद्वान्, is a पूर्ण पुरुष - a fulfilled ईश्वर भक्त, which means there is no distance between the भक्त and परमेश्वर. That ईश्वर भक्त, having crossed the अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय doors leading to the temple of परमेश्वर, already in one's heart, now finds oneself in ब्रह्मानन्द, enjoying Self-discovery.

तदप्येष श्लोको भवति - The Upanishad has something more to say about that ईश्वर भक्त, in the state of ब्रह्मानन्द, which we will see next time.