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4835 Bank Street, Ottawa, Ontario K1X 1G8

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 2

ब्रह्मानन्द वल्ली

Lesson 9

Volume 27

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् ।
न बिभेति कुतश्चनेति ।
एतं ह वाच न तपति । किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं स्पृणुते ।
उभे ह्येवैष एते आत्मानं स्पृणुते ।
य एवं वेद ।
इत्युपनिषत् ।
इति नवमोऽनुवाकः ।
सह नावतु । सह नौ भुनक्तु । सह वीर्यम् करवाव है ।
तेजस्विनावधीतमस्तु मा विद्विषाव है ।
ॐ शान्तिः शान्तिः शान्तिः
हरिः ॐ

This last Lesson in this Upanishad starts with a Vedic quotation on the ecstatic articulation of a ब्रह्मवित्, a विद्वान्, enjoying Self-discovery.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् ।
न बिभेति कुतश्चनेति ।

This quotation provides additional knowledge on the nature of ब्रह्मन् Itself, besides indicating the joy of ब्रह्मानन्द – the joy of Self-discovery.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह – यतः means यस्मात्, from which. From which ब्रह्मन्, from which ब्रह्मानन्द



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वाचः निवर्तन्ते - words return

मनसा सह - along with mind

अप्राप्य - not reaching, which means both words and mind return without reaching, without revealing ब्रह्मन्, without revealing the ब्रह्मानन्द I am in.

On Self-discovery, the ब्रह्मवित् - the knower of ब्रह्मन्, the enjoyer of ब्रह्मानन्द, attempts to articulate his discovery through words and thought projections, but he finds that whatever words he can find, and whatever thoughts he can project in his mind, cannot adequately describe his Self-discovery. Therefore he says:

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह - "The words and the mind return without reaching this target, without reaching ब्रह्मन्, without revealing the ब्रह्मानन्द I am".

Because, what can words and mind do? A word can identify an object. The mind can project its thoughts on an object. Thus the words and the mind can only reach, can only reveal objects. ब्रह्मन् is not an object . No matter what words you use, or what thoughts your mind can project, they cannot reach ब्रह्मन् they cannot reveal ब्रह्मन्. ब्रह्मन् is beyond the reach of words, beyond the reach of mind, and beyond the reach of all organs of perception and action.

As we may recall, talking about ब्रह्मन्, the केनोपनिषत् says (1 - 3 & 4):

न तत्र चक्षुः गच्छति, न वाग् गच्छति , नो मनः ।
न विद्मः, न विजानीमः, यथा एतत् अनुशिष्यात् ।
अन्यत् एव तत् विदितात्, अथ उ अविदितात् अधि ॥

न तत्र चक्षुः : गच्छति - The eyes do not go there, because ब्रह्मन् has no form

न वाग् गच्छति, न उ मनः -The organ of speech cannot go there, and the mind also cannot go there, because ब्रह्मन् is beyond the reach of words and also beyond the reach of mind.

न विद्मः - We, the teachers, do not know ब्रह्मन् as an object of knowledge.

न विजानीमः - यथा एतत् अनुशिष्यात् - nor do we know any better way by which knowledge of ब्रह्मन् can be communicated

अन्यत् एव तत् विदितात् - That ब्रह्मन् is indeed other than anything that is known or knowable as an object in this creation.



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अथ - Further

(तत्) अविदितात् अधि - That ब्रह्मन् is more than anything unknown. That ब्रह्मन् is different from all that is known, and at the same time different from all that is unknown.

What is it that can be other than all that is known and also all that is unknown? That can only be the knower Itself. Only the knower can say "I know something, and I also know, that I do not know something else".

Now, who is that knower? That is one's own self - the first person "I" in every one, who is other than all that one knows, and also all that one does not know. It is That knower whom we call आत्मा or ब्रह्मन्. With reference to an individual जीव That Knower is आत्मा. With reference to the entire creation, That Knower is ब्रह्मन्. Thus ब्रह्मन् is the Knower of both the known and the unknown. It is That ब्रह्मन् which is indicated by the Upanishad statement:

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह -The words and the mind return without reaching, without revealing That ब्रह्मन्. Further

आनन्दं ब्रह्मणो विद्वान्, न बिभेति कुतश्चन - As we saw earlier, a विद्वान् is a ब्रह्मचित् - knower of ब्रह्मन्. That विद्वान् naturally enjoys ब्रह्मानन्द

आनन्दं ब्रह्मणो विद्वान् - The विद्वान् enjoying ब्रह्मानन्द

न बिभेति कुतश्चन - does not experience fear from any source. That विद्वान् enjoying ब्रह्मानन्द has no source of fear whatsoever, and hence is never afraid of anything for any reason.

In order for one to be afraid of something, there should be something other than oneself. The विद्वान्, being a ब्रह्मचित्, is ब्रह्मन् Itself. For a ब्रह्मचित्, there is only ब्रह्मन्, there is nothing other than ब्रह्मन्. There being none other than ब्रह्मन् anywhere, the विद्वान् has no source of fear whatsoever. Such is the content of the Vedic quotation given above.

The Upanishad continues:

एतँ ह वाच न तपति । किं अहँ साधु न अकरवम् ।

किं अहं पापं अकरवम् - Here the Upanishad gives the answer to a popular question from fear. For many people, especially at मरण काले, when they are approaching the



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end of their lives, certain questions about their past haunt them, causing regret, distress, pain and fear. These questions are:

किं अहं साधु न अकरवम् - Why did I not do so such and such साधु कर्म (पुण्य कर्म), which I ought to have done at such and such time in the past? Again

किं अहं पापं अकरवम् - Why did I do such and such पाप कर्म - the sinful action, knowing it was a पाप कर्म, at such and such time, in the past?

How will these पुण्य कर्म s not done, and the पाप कर्म s done, affect my life after death? Such questions cause ताप - distress, in the minds of many people. Do such questions cause distress in the mind of the विद्वान् also, with respect to his actions, before he became a ब्रह्मवित्? To this question, the Upanishad answers by saying:

एतं ह वाच न तपति - Such कर्मs, done or undone, certainly do not cause any distress to the ब्रह्मवित्, the विद्वान्, because such कर्मs (एतं) no longer have any existence separate from ब्रह्मन् Itself. A ब्रह्मवित्, a विद्वान् has no doership (कर्तृत्वं) in him. In the wake of ब्रह्मज्ञानं - enlightenment on the true nature of oneself, all those पुण्य कर्मs and पाप कर्मs are like events in a dream. When one wakes up from the dream, the dream events have no effect on the person. Further,

स य एवं विद्वानेते आत्मानं स्पृणुते

स य एवं विद्वान् -The one who is a विद्वान् as described above, which means the विद्वान् who is a ब्रह्मवित्. The विद्वान् in the state of enjoying ब्रह्मानन्द, such a विद्वान् एते आत्मानं स्पृणुते

स्पृणुते - naturally recognizes एते the पुण्य कर्म s and पाप कर्म s are like आत्मानं - as ब्रह्मन् Itself

Such a विद्वान् naturally recognizes all the past पुण्य कर्म s and पाप कर्म s also as ब्रह्मन् Itself. By so recognizing, their separateness from ब्रह्मन् disappears. The apparent divisions of कर्ता (doer), कर्म, (action) and कर्म फल (the fruit of action) vanish and consequently the effects of the past कर्मs, done or undone, are incapacitated.



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आत्मानं स्पृणुते - The षकार here indicates that the Upanishad is talking about ब्रह्मवित् who has reached ब्रह्मन् already in oneself, who has gained ब्रह्मानन्द, through चित्त शुद्धि, चिवेक बुद्धि and पूर्ण ईश्वर ज्ञानं.

उभे ह्येवैष एते आत्मानं स्पृणुते - The Upanishad repeats the same message here for confirmation and clarity

हि - Indeed

एषः - The विद्वान्

स्पृणुते - naturally recognizes

आत्मानं, ब्रह्मन्, उभे एते - in both पुण्य कर्मs and पाप कर्मs because for a ब्रह्मवित्, there is only ब्रह्मन् everywhere. There is nothing other than ब्रह्मन् anywhere.

Consequently, the one who is a ब्रह्मवित्, a विद्वान्, does not have to worry about what effects his past कर्मs will have on his next birth, so assures Sri Krishna

मां उपेत्य तु कौन्तेय पुनर्जन्म न विद्यते (G 8 - 16) "For the one who has reached Me, the परमेश्वर already in oneself, for that person, who recognizes one's total identity with परमेश्वर already in oneself, there is no rebirth"

य एवं वेद - यः एवं वेद - The person who knows ब्रह्मन् in this manner, in the manner unfolded in this Upanishad, is ब्रह्मवित्, reaches ब्रह्मन् and enjoys ब्रह्मानन्द.

The expression य एवं वेद is repeated again and again, at the appropriate places, in Vedic teachings in both the कर्म काण्ड and the Upanishad parts of the Vedas. Literally it means "the person who knows in this manner" knows what and in what manner depends on the context. Aside from the contextual meaning, the above expression repeatedly reaffirms that whoever knows, whoever discovers through self-enquiry, the truth of anything as it is, that person naturally gains the eternal joy of enlightenment. This is true with respect to any field of knowledge, both objective knowledge and spiritual knowledge. This truth is reaffirmed again in this Upanishad. In the context of this Upanishad,

य एवं वेद means the person who knows, who discovers, through self-enquiry ब्रह्मन् as it is, as unfolded in this Upanishad, that person naturally reaches ब्रह्मन् already in oneself, and enjoys ब्रह्मानन्द - The supreme joy of Self-discovery. All Vedic and



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Upanishad teachings are meant for proper understanding, appreciation and recognition. They are not meant for any kind of indoctrination.

इत्युपनिषत् - इति उपनिषत् - That is the teaching in this Upanishad on ब्रह्मचित्, ब्रह्मन्, ब्रह्मानन्द, which is essential content of the entire ज्ञान काण्ड of all the Vedas, which means that is the essential content of all the Upanishads.

This concludes this extraordinary second chapter of तैत्तिरीय उपनिषत् entitled ब्रह्मानन्दवल्ली

We will go to Chapter 3, the final chapter in this Upanishad, next time.