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ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 3

भृगु वल्ली

Lesson 6

Volume 30

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाद्भूयेव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
अनन्दं प्रयन्त्यभि संविशन्तीति ।
सैषा भार्गवी चारुणी विद्या ।
परमे व्योमन् प्रतिष्ठिता ।
य एवं वेद प्रतितिष्ठति ।
अन्नवानन्नादो भवति
महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥
इति षष्ठोऽनुवाकः

As we may recall, Brigu has been doing तपस् for some time past, in his search for the means for recognizing ब्रह्मन् in himself. He had already thought about अन्नं – food, प्राणं – the vital air one breathes in and out, मनः – the mind, and विज्ञानं – the intellect, and rightly concluded that none of the above, by itself, could be ब्रह्मन् in an absolute sense. Therefore, he continued his तपस्, trying to discover the all-inclusive, ever-existent, all-conscious, unchanging and unchangeable ब्रह्मन् in himself.

As he had been continuing his तपस्, gradually, a profound transformation was taking place in the mind and बुद्धि of Brigu. He was gaining more and more चित्त शुद्धि and विवेक बुद्धि. His mind was gradually becoming more and more free of doubts, agitations and forces of his past actions and memories, and he was surely conquering all the negative and egoistic tendencies of his mind and बुद्धि. As a result, his mind was becoming more and more clear, free from all contaminations.



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Amazingly, all by himself, without any external help, he could enter more and more into himself, step by step, uplifting himself, at each step, from one level of exclusive reality to a higher level of relatively inclusive reality.

As we saw earlier, he first recognized ब्रह्मन् in अन्नं, whose effect is one's own शरीर - physical body.

Then he recognized ब्रह्मन् in प्राणं, which includes शरीर

Then he recognized ब्रह्मन् in मनस्, which includes both शरीर and प्राणं

Then he recognized ब्रह्मन् in विज्ञानं, which includes शरीर, प्राणं, and मनस्

Continuing his तपस् he now transcended far beyond विज्ञानं - his intellect.

Freed from all obstructions, he has now gained चित्त शुद्धि and विवेक बुद्धि in an absolute sense. His mind is now absolutely pure, and his बुद्धि is now absolutely clear. He now recognizes Himself in the innermost of himself, fully, clearly and beyond doubt. He now finds himself totally filled with Supreme Joy and Happiness - आनन्द beyond description. He now discovers himself - all of himself, and indeed everything in this creation, in that आनन्द Itself. It is now clear to him

आनन्दाद्भ्ये खल्विमानि भूतानि जायन्ते - Certainly from That आनन्द alone, came this entire creation

आनन्देन जातानि जीवन्ति - By That आनन्द alone, this entire creation is sustained

अनन्दं प्रयन्ति अभिसंविशन्तीति - Into That आनन्द alone, this entire creation disappears ultimately

Thus, he finally realized spontaneously, all by himself, beyond any doubt

आनन्दो ब्रह्मेति व्यजानात् - आनन्द is ब्रह्मन्, because, as the Upanishad has already pointed out (in Chapter 2)

स यश्चायं पुरुषे, यश्च्यसावादित्ये , स एकः - The ब्रह्मन् in this शरीर (physical body) and आनन्द in ब्रह्मन् are one and the same, which means the स्वरूप of ब्रह्मन्, the very nature of ब्रह्मन् is आनन्द. Therefore, आनन्द is ब्रह्मन्. Thus realizing, Brigu became a ब्रह्मचित् - knower of ब्रह्मन्, enjoying ब्रह्मानन्द. Thus Brigu accomplished his mission of Self-discovery, discovery of ब्रह्मानन्द in himself, by himself, as Himself itself, as आनन्द already in himself, through his तपस्.



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Here ends this brief account of Brigu's accomplishment of Self-discovery through तपस्
- discovery of ब्रह्मन् as आनन्द, already in himself. The Upanishad continues:

सैषा भार्गवी चारुणी विद्या । परमे व्योमन् प्रतिष्ठिता
सा एषा भार्गवी चारुणी विद्या

This well known story about Brigu's Self-discovery, authenticated in the Upanishad, is called भार्गवी चारुणी विद्या, a विद्या - a technique taught by Lord Varuna and successfully practiced by Brigu for gaining ब्रह्मज्ञानं, for reaching ब्रह्मन्. Reaching ब्रह्मन् where?

परमे व्योमन् प्रतिष्ठिता - reaching ब्रह्मन् already abiding inseparably in one's परमे व्योमन् - Supreme Heart Space, which means one's बुद्धि, reaching ब्रह्मन् naturally established already in one's heart, which means recognizing ब्रह्मन् already in oneself as आत्मा "I", as ONESELF Itself, beyond doubt, both intellectually and emotionally, through the means of intense and absolute तपस् - self-discipline, involving सत्यं and धर्मम् and in daily life, श्रद्धा in ब्रह्म ज्ञानं - incisive enquiry on the nature of जीव, जगत् and ईश्वर and totally focused utilization of all components of one's physical body, namely अन्नं, प्राणं, चक्षुः, श्रोत्रं, मनः, वाचं, etc., for the ONLY mission of reaching that सत्यं ज्ञानं अनन्तं ब्रह्म already in oneself. Such technique of reaching ब्रह्मन्, recognizing ब्रह्मन् already in oneself is called भार्गवी चारुणी विद्या.

Now, what is special about this technique?

We may recall that in Chapter 2, ब्रह्मन् was first introduced directly in terms of its स्वरूप as सत्यं ज्ञानं अनन्तं ब्रह्म. Later it was pointed out that from ब्रह्मन् came this entire creation - जगत् and जीव. This process of gaining ब्रह्मज्ञानं, this process of going from ब्रह्मन् to जगत्, and जीव involves going from

- ◇ cause to effect
- ◇ the subtle to the gross
- ◇ all-inclusiveness to all-exclusiveness



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On the other hand, Brigu's technique for gaining ब्रह्मज्ञानं was the reverse of the above process. Brigu went from शरीर - the physical body to अन्नं - the food, which means going from the effect to the cause.

Again, from अन्नं to ब्रह्मन्, which means going from the gross to the subtle, and again from अन्नं to प्राणं, which includes शरीर, then from प्राणं to मनस् which includes शरीर, and प्राणं, then from मनस् to विज्ञानं, which includes शरीर, प्राणं and मनस्, and finally, from विज्ञानं to ब्रह्मन्, which includes शरीर, प्राणं, मनस् and विज्ञानं, and indeed everything in this creation as a whole, all of which means going from mutually exclusive ones to progressively more and more inclusive ones, and finally to the all-inclusive ONE, namely ब्रह्मन्.

This is the भार्गवी चारुणी technique for accomplishing spiritual progress. This technique of recognizing the cause from analyzing the effects, the subtle one from analyzing the gross ones, and recognizing the all-inclusive ones, is indeed the familiar technique so commonly used in all present-day objective research.

The authentic story of Brigu shows that the modern technique of gaining knowledge was already very well known in ancient times, and it was also well perfected even in the field of one's own spiritual development. This latter feature is indeed what is special about भार्गवी चारुणी विद्या. There is also something more.

The efficacy of the भार्गवी चारुणी विद्या for gaining ब्रह्मज्ञानं, for reaching ब्रह्मन् already in oneself, had obviously been so well established that the Upanishad could declare unequivocally:

य एवं वेद प्रतिष्ठति - any one who knows this technique, any one who is able to enter into one's innermost Self, एवं - in this manner, in the manner accomplished by Brigu, through श्रद्धा, विचार and तपस्, that person ब्रह्मणि प्रतिष्ठति - gets likewise established in ब्रह्मन्, becomes ब्रह्मचित्, reaches ब्रह्मन् and finds oneself in ब्रह्मानन्द, says the Upanishad.

Before we proceed further, let us briefly stop to reflect some more on the details of Brigu-story. After concluding that विज्ञानं - one's intellectual knowledge cannot be ब्रह्मन् in an absolute sense, Brigu continued his तपस् - his incisive enquiry on ब्रह्मन्, obviously for quite a long time, and at some point in time, Brigu spontaneously found himself in आनन्द - The Supreme Joy and Happiness, which is beyond all description.



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The Upanishad reports this event simply by saying " आनन्दो ब्रह्मेति व्यजानात् " - Brigu recognized आनन्द is ब्रह्मन्.

It is important that we understand that आनन्द recognized by Brigu is not the आनन्दमय आनन्द which the Upanishad talked about in the last chapter, but it is स्वरूप आनन्द, सत् चित् आनन्द, ब्रह्मानन्द Itself. There are three reasons why it is so.

(i) Nothing higher than that आनन्द is mentioned in the context here. आनन्दमय आनन्द has no independent existence. As we may recall, referring to आनन्दमय आनन्द, the Upanishad said, " ब्रह्मपुच्छं प्रतिष्ठा " ब्रह्मन् is the basis for the very existence of आनन्दमय आनन्द. In the context here, Brigu's आनन्द is self-existent and self-effulgent, which means It is ब्रह्मानन्द Itself.

(ii) That It is so is confirmed by the following Upanishad statement "परमे व्योमन् प्र तिष्ठिता "Brigu's बुद्धि reached the आनन्द already abiding in his हृदय आकाश - heart space. That आनन्द is परमेश्वर Itself, as Sri Krishna says " सर्वस्य चाहं हृदि संनिविष्ट " (G15-15) - I abide naturally in the heart of all जीवs, as one's very self, as one's very स्वरूप, as one's true unchanging nature". Therefore, the आनन्द Brigu reached in himself is indeed आनन्दं ब्रह्म which is सत्यं ज्ञानं अनन्तं ब्रह्म.

(iii) This is again further confirmed by the following Upanishad statement:

य एवं वेद प्रतितिष्ठति - The one who practices the भार्गवी चारुणी विद्या, in the manner of Brigu, gets likewise established in ब्रह्मन्, which means the आनन्द Brigu reached in himself is the destination of his विचार - enquiry on ब्रह्मन्, through तपस्, which again means, reaching That आनन्द is indeed reaching one's प्रत्यग आत्मा - the innermost self of oneself, which the कठोपनिषत् points out as

तत् विष्णोः परमं पदं, सा काष्ठा सा परा गतिः (कठ 3-9,11) - The प्रत्यग आत्मा - the innermost self of a जीव is indeed विष्णु स्वरूपं, ब्रह्म स्वरूपं - available for recognition by the विवेक विज्ञान बुद्धि of every individual जीव, and that is precisely what was accomplished by Brigu. Thus it is clear that Brigu, recognizing आनन्द in himself, is recognizing सत् चित् आनन्द स्वरूप ब्रह्मन् Itself, gaining ब्रह्मज्ञानं, becoming ब्रह्मचित्,



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enjoying ब्रह्मानन्द, and gaining the spiritual status of a Self-realized ज्ञानी, just like his father Lord Varuna himself.

That is why in विष्णु सहस्रनाम अर्चन, both वरुण and चारुण (चारुण is son of वरुण, Brigu, recall भृगुर्वै चारुणिः) are cited for worship as the very manifestation of महाविष्णु, परमेश्वर.

ॐ वरुणाय नमः

ॐ चारुणाय नमः, इति

Further, Brigu gained ब्रह्मज्ञानं, reached ब्रह्मन् in himself, by himself, through तपस्, says the Upanishad.

We must clearly understand the extraordinary nature of Brigu's तपस् as ज्ञानतपस्, which naturally yields ज्ञानफलं, and that is मोक्ष. Ordinarily, तपस् is a form of self-discipline, which is of course necessary for gaining any knowledge, and naturally it is necessary for gaining ब्रह्मज्ञानं as well.

तपस्, whatever form it takes, is a कर्म. With reference to gaining ब्रह्मज्ञानं, the कर्मफल of तपस् कर्म is only gaining अन्तःकरण शुद्धि - purity of mind and clarity of बुद्धि, and nothing more. While अन्तःकरण शुद्धि is absolutely necessary for gaining ब्रह्मज्ञानं by itself, it

is not sufficient for gaining ब्रह्मज्ञानं - reaching ब्रह्मन् already in oneself, because gaining ब्रह्मज्ञानं is not a कर्मफल, but it is ज्ञान फल. The primary means for gaining ब्रह्मज्ञानं is only श्रवणं, मननं and निदिध्यासनम् - listening and understanding the words of the Upanishads, then reflecting on their messages, and absorbing the content of those messages in one's daily life.

While a lot of कर्म, in the form of कर्मयोग is indeed involved in such श्रवणं, मननं and निदिध्यासनम्, the final decisive step in निदिध्यासनम् leading to ब्रह्मज्ञानं does not involve any कर्म. It is pure ज्ञाननिष्ठा - steadily being in God consciousness.

Sri Krishna talks about ज्ञाननिष्ठा in detail in Chapter 18 of भगवत् गीता, which we will see a little later. For now, let us understand ज्ञाननिष्ठा as the spontaneous expression of the grace of परमेश्वर, ईश्वर अनुग्रह, in the form of a spontaneous extension of ज्ञान



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लक्षण भक्ति योग by which all वासनाs - residual flavors of all obstructions to gaining आत्मज्ञानं - Self-knowledge, progressively and naturally disappear, enabling one's बुद्धि to recognize आत्मा - the Self "I", the परमेश्वर, the ब्रह्मन्, clearly, directly, as It is, at all times, by which one gains the certainty of knowledge of oneself as ब्रह्मैवाऽहं अस्मि - "I am indeed ब्रह्मन् ". Gaining such certainty of knowledge of oneself is the very destination of ज्ञाननिष्ठा.

It is that destination which Brigu reached by his तपस्. That means, Brigu's action of तपस्, naturally and spontaneously, transcended to the actionless ज्ञाननिष्ठा, merging into आनन्द स्वरूप पूर्ण ब्रह्मज्ञानं by the very grace of परमेश्वर as ईश्वर प्रसाद. Such continuous unbroken transcendence of कर्मफल into ज्ञानफल as ईश्वर प्रसाद, by the very grace of परमेश्वर, is indeed ज्ञानतपस्, which is the glory of Brigu's तपस्. That is also the glory of भार्गवी चारुणी विद्या in its entirety. We will continue next time.