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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittiriya ūpanishat*

## Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lesson 1

Volume 13

हरिः ॐ

*harīh om*

सह नावतु । सह नौ भुनक्तु ।

*saha nāvavatu / saha nau bhunaktu /*

सह वीर्यम् करवावहै ।

*saha vīryam karavaavahai /*

तेजस्विनावधीतमस्तु मा विद्वेषावहै ॥

*tejasvināvadhītamastu mā vidvēṣāvahai ॥*

ॐ शान्तिः शान्तिः शान्तिः ॥

*om śāntih śāntih śāntih ॥*

ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।

*brahṁavidāpnoti param / tadeṣā'bhyukta /*

सत्यं, ज्ञानमनन्तं ब्रह्म ।

*satyaṁ, jñānamanantaṁ brahma /*

यो वेदं निहितं गुहायां परमे व्योमन् ।

*yo vedaṁ nihitaṁ guhāyāṁ parame vyoman /*

सोऽश्नुते सर्वान्कामान् सह ।

*so'shnute sarvāṅkāmaṁ saha /*

ब्रह्मणा विपश्चितेति ।

*brahmaṇā vipaściteti /*

Thus begins Chapter 2 of तैत्तिरीय उपनिषत् *taittiriya upaniṣat* which gives an overview of the essential content of the ज्ञान काण्ड *jñāna kāṇḍa* - the Upanishad parts, of all the Vedas. Since all Upanishads are concerned primarily with ब्रह्मज्ञानं *brahma jñānaṁ*, ईश्वर ज्ञानं *īśvara jñānaṁ*, आत्मज्ञानं *ātmajñānaṁ*, this



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chapter is essentially a discourse on such ब्रह्मज्ञानं *brahma jñānaṁ* - knowledge about ब्रह्मन् *brahman*, presented in a series of nine extraordinary lessons, which make this chapter an **Upanishad in Itself**.

This chapter is entitled ब्रह्मानन्दवल्ली *brahmānanda vallī*. ब्रह्मानन्द *brahmānand* means "supreme joy", which is a लक्षण *lakṣaṇa* - a distinguishing mark of ब्रह्मज्ञानं *brahma jñānaṁ*. More about ब्रह्मानन्द *brahmānand* we will see later in this Upanishad.

Just like every other Upanishad, this chapter begins with a peace invocation, indicating that this chapter is an Upanishad in itself.

हरिः ॐ

*harih om*

सह नावतु । सह नौ भुनक्तु ।

*saha nāvavatu | saha nau bhunaktu |*

सह वीर्यम् करवावहै ।

*saha vīryam karavaavahai |*

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

*tejasvināvadhītamastu mā vidviṣāvahai ||*

ॐ शान्तिः शान्तिः शान्तिः ॥

*om śāntih śāntih śāntih ||*

These शान्तिः *śāntih* mantras are already familiar to us. We will briefly recall what we have heard already. We start with the वेद महा *veda mahā* mantra - हरिः ॐ *harih om*. हरिः ॐ *harih om* is the ईश्वर उपासन *īśvara upāsana* - devotional worship of परमेश्वर *parameśvar*, which includes ईश्वर ध्यानं *īśvara dhyānaṁ*, ईश्वर ईक्षणं *īśvara ikṣaṇaṁ* and ईश्वर आराधनं *īśvara ārādhanam*, all in one. Setting their अन्तःकरण *antaḥ karaṇ* - mind and बुद्धि *buddhi* in the disposition of such ईश्वर उपासन *īśvara upāsana*, the teacher and the students together recite the following words of prayer, seeking the grace of परमेश्वर *parameśvar* for success in their pursuit of ब्रह्मज्ञानं *brahma jñānaṁ* - Upanishad knowledge.

सह नौ अवतु *saha nau avatu* - May परमेश्वर *parameśvar* protect us all together

सह नौ भुनक्तु *saha nau bhunaktu* - May परमेश्वर *parameśvar* bring nourishment of this Upanishad knowledge to all of us



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सह वीर्यम् करवावहै *saha vīryam karavaavahai* – May the study of this Upanishad inspire us to greatness in action. Let us all realize आत्मना विन्दते वीर्यम् *ātmanā vindate vīryam* – the source of all greatness is only परमेश्वर *parameśvar*, already within oneself.

तेजस्य नौ अधीतं अस्तु *tejasvi nau adhītaṁ astu* – May the study of this Upanishad bring enlightenment to all of us. May the study of this Upanishad enable us to recognize परमेश्वर *parameśvar* in everything in this creation, and, at the same time, recognize everything in this creation in the same one परमेश्वर *parameśvar*.

मा विद्विषावहै *mā vidviṣāvahai* – O! Lord, by Thy grace, let us all be totally free from any kind of द्वेष *dveṣa*, so that we are all fit for the pursuit of ब्रह्मविद्या *brahmavidyā* – Upanishad knowledge.

ॐ शान्तिः शान्तिः शान्तिः *om śāntih śāntih śāntih*

नमस्कार *namaskār* to ॐ शान्ति *om śānti*, सत्य स्वरूप *satya svarūpa*, ज्ञान स्वरूप *jñāna svarūpa*, अनन्त स्वरूप ब्रह्मन् *ananta svarūpa brahman*. This is a prayer for ॐ शान्ति *om śānti* – exalted peace conducive to Self-discovery and gaining Self-knowledge.

Now begins Lesson 1 of Chapter 2 of this Upanishad

ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।

*brahmadevidāpnoti param | tadeṣā'bhyukta |*

सत्यं, ज्ञानमनन्तं ब्रह्म ।

*satyaṁ, jñānamanantaṁ brahma |*

यो वेदं निहितं गुहायां परमे व्योमन् ।

*yo vedaṁ nihitaṁ guhāyāṁ parame vyoman |*

सोऽश्नुते सर्वान्कामान् सह ।

*so'shnute sarvāṅkāmān saha |*

ब्रह्मणा विपश्चितेति ।

*brahmaṇā vipaściteti |*

The very first sentence is a concise statement of the entire chapter. It says:

ब्रह्मवित् आप्नोति परम् *brahmavit āpnoti param*

ब्रह्मवित् *brahmavit* – The one who knows ब्रह्मन् *brahman*

आप्नोति *āpnoti* – reaches or gains



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परम् *param*- that same ब्रह्मन् *brahman* (परम् *param* is another word for ब्रह्मन् *brahman*)

The one who knows ब्रह्मन् *brahman* reaches or gains That ब्रह्मन् *brahman*. What this statement means is what is said in this chapter. The word ब्रह्म *brahma* is a लक्षण वाक्य *vākya* for ब्रह्मन् *brahman*, which means, the word ब्रह्म *brahma* reveals the वस्तु *vastu* - The Reality called ब्रह्मन् *brahman*, by pointing out the glory of that ब्रह्मन् *brahman*, just as the words भगवान् *bhagavān*, नारायण *nārāyaṇa*, महेश्वर *maheśvara* and all the other thousands of names we have for परमेश्वर *parameśvar*, including परमेश्वर *parameśvar* itself, are all लक्षण वाक्यs *lakṣaṇa vākyas*, each name revealing the glory of परमेश्वर *parameśvar* in some manner.

Thus the word ब्रह्म *brahma* is a pointer, an arrow indicator, for the वस्तु *vastu* - The Reality, परमेश्वर *parameśvar*, whom we choose to call here ब्रह्मन् *brahman*. What is indicated by the word परमेश्वर *parameśvar* is ब्रह्मन् *brahman*. Therefore, ब्रह्मन् *brahman* is the लक्ष्य *lakṣya*- The Reality which is revealed and ब्रह्म *brahma* is the लक्षण *lakṣaṇa* - the pointer word, the arrow indicator, revealing the glory of That ब्रह्मन् *brahman*.

Thus, in the language of the Upanishad, we are primarily concerned with लक्षण-लक्ष्य *lakṣaṇa-lakṣya* relationship. This relationship must be understood clearly. When I use my finger as a pointer, indicating some object which is beyond myself, my finger does not reach that object, and the object itself remains untouched, unrestricted and unbound by the limitations of my finger. Once that object is reached by recognition, the purpose of my finger as a pointer has been fulfilled.

Similarly, no लक्षण वाक्य *lakṣaṇa vākya* - no pointer word for ब्रह्मन् *brahman*, can reach the लक्ष्य वस्तु *lakṣya vastu*, the ब्रह्मन् *brahman* itself, which means ब्रह्मन् *brahman* always remains untouched, unrestricted and unbound by the limitations of the pointer word ब्रह्म *brahma*. Once that ब्रह्मन् *brahman* is reached by recognition, with the help of the pointer word ब्रह्म *brahma*, the purpose of the pointer word is fulfilled.

Now, how does the word ब्रह्म *brahma* become a लक्षण *lakṣaṇa* - a pointer word for ब्रह्मन् *brahman*? It becomes so by its root meaning. The word ब्रह्म *brahma* comes from the root बृहत् *br̥hat*, which means Big, Great, Vast, etc. Therefore, the word ब्रह्म



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*brahma* immediately indicates something big, great and vast with no qualification whatsoever to restrict its bigness, greatness or vastness. Thus the word ब्रह्म *brahma* indicates something that is absolutely big, great, vast, etc., unlimited and unrestricted with respect to any attribute whatsoever in this created existence, whether it is strength, power, immensity, subtlety or anything else. It is that something that we choose to call here as ब्रह्मन् *brahman*. The one who knows That ब्रह्मन् *brahman* is a ब्रह्मवित् *brahmavit*.

The Upanishad says: That ब्रह्मवित् आप्नोति परम् *brahmavit āpnoti param*. परम् means निरतिशयम् *niratisāyam* – that which remains unsurpassed, that which is not available for comparison with respect to anything in this created existence. So is ब्रह्मन् *brahman*. Therefore, what is indicated by the word परम् *param* is identical with that indicated by the word ब्रह्मन् *brahman*, which means परम् *param* is identical with ब्रह्मन् *brahman*. Therefore, ब्रह्मवित् आप्नोति परम् *brahmavit āpnoti param* means the knower of ब्रह्मन् *brahman* reaches, or gains ब्रह्मन् *brahman* itself.

Now, "reaches ब्रह्मन् *brahman* " or "gains ब्रह्मन् *brahman* " means what? ब्रह्मन् *brahman* by its very nature is सर्वगतः *sarvagataḥ* – all-pervasive. That which is all-pervasive need not be reached or gained, because it is already there everywhere. Therefore, in the Upanishad language, reaching or gaining is only from the point of view of recognition or non-recognition.

The familiar example is, when you search for the key that is already in your pocket. If you recognize the situation, you reach for the key in your pocket. If you do not recognize the situation, the key is something to be gained. Similarly, from the point of view of recognition, ब्रह्मन् *brahman* is something to be reached, and from the point of view of non-recognition, ब्रह्मन् *brahman* is something to be gained.

Therefore, आप्नोति *āpnoti* here simply means दर्शयति *darśayit* – recognizes. Therefore, ब्रह्मवित् आप्नोति परम् *brahmavit āpnoti param* means the knower of ब्रह्मन् *brahman* recognizes ब्रह्मन् *brahman* naturally. Recognition of ब्रह्मन् *brahman* is only ब्रह्म दर्शनं *brahma darśanaṁ* – seeing ब्रह्मन् *brahman* as it is.

If ब्रह्मन् *brahman* is everywhere, what is the difficulty in recognizing ब्रह्मन् *brahman*? The difficulty arises because of अविद्या *avidyā* – absence of knowledge of ब्रह्मन् *brahman*. Just as darkness is absence of light, अविद्या *avidyā* is absence of ब्रह्म विद्या *brahma vidyā*. If ब्रह्मन् *brahman* is not gained because of अविद्या



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*avidyā*, then one should be able to gain **ब्रह्मन्** through **ब्रह्मविद्या** *brahma vidyā*, which means by the knowledge of **ब्रह्मन्** *brahman* you gain **ब्रह्मन्** *brahman*, and when the knowledge of **ब्रह्मन्** *brahman* is gained, you naturally recognize **ब्रह्मन्** *brahman* as It is, and thus you become the knower of **ब्रह्मन्** *brahman*.

Therefore the statement **ब्रह्मवित् आप्नोति परम्** *brahmavit āpnoti param* - the knower of **ब्रह्मन्** *brahman* recognizes **ब्रह्मन्** *brahman* as It is, is a **सूत्र वाक्य** *sūtra vākya*, which means it is simply a concise and definitive statement of fact. It says all that needs to be said. The rest of what is said in this chapter needs to be realized by oneself by the daily practice of the basic Vedic teachings we saw earlier, namely

**सत्यं वद** *satyam vada* | **धर्मम् चर** *dharmam cara* | **स्वाध्यायात् मा प्रमदः** *svādhyāyāt mā pramadaḥ* - Be truthful in thought, word and deed at all times, maintain proper conduct, ethical behavior and good moral character in daily life, and never neglect daily scripture readings appropriate to your maturity. By so being and so doing, one progressively uplifts oneself to become fit for one's ultimate recognition of the all-pervading **ब्रह्मन्** *brahman*.

The **सूत्र वाक्य** *sūtra vākya* "**ब्रह्मवित् आप्नोति परम्** *brahmavit āpnoti param* - the knower of **ब्रह्मन्** *brahman* reaches **ब्रह्मन्** *brahman*, gains **ब्रह्मन्** *brahman*" - this statement gives four distinct messages. They are:

1. **ब्रह्मन्** *brahman* - That which is indicated by the pointer word **ब्रह्म** *brahma* does exist, because only then a **ब्रह्मवित्** *brahmavit* - a knower of **ब्रह्मन्** *brahman* can exist
2. The word **ब्रह्मवित्** *brahmavit* - knower of **ब्रह्मन्** *brahman* assures that **ब्रह्मन्** *brahman* can be known
3. That **ब्रह्मन्** *brahman* is worth knowing, because, if you know that **ब्रह्मन्** *brahman*, the **फल** *phala* - the result is that you gain that **ब्रह्मन्** *brahman*, which means if **ब्रह्मन्** *brahman* is great, you gain that greatness
4. **ब्रह्मन्** *brahman* is **परम्** *param*, and **परम्** *param* is **ब्रह्मन्** *brahman*. Then only **ब्रह्मवित् आप्नोति परम्** *brahmavit āpnoti param* is possible. The knower of **ब्रह्मन्** *brahman* has knowledge of **ब्रह्मन्** *brahman* naturally. Since **परम्** *param* is **ब्रह्मन्** *brahman*, the knower of **ब्रह्मन्** *brahman* becomes **ब्रह्मन्** *brahman*.



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If ब्रह्मन् *brahman* is सर्वगतः *sarvagataḥ* – all-pervasive, it should be in all that exist, including myself, and naturally I should know that ब्रह्मन् *brahman*. While it is obvious to me that I do exist, it is also equally obvious to me that I do not know ब्रह्मन् *brahman*, which simply means that I do not know myself.

Now, according to the सूत्र वाक्य *sūtra vākya*, by knowing ब्रह्मन् *brahman*, I can, and I will, know myself. This possibility is an extraordinary prospect for every human being. Therefore, the immediate question is: What is the nature, the स्वरूप *svarūpa* of That ब्रह्मन् *brahman* which is indicated by the pointer word ब्रह्म *brahma*? The answer to this question follows.

तदेषाऽभ्युक्ता *tadeṣā'bhyukta* – तत् एषा अभ्युक्ता *tat eṣā abhyukta*

तत् *tat* - About That ब्रह्मन् *brahman*, unfolding the nature of That ब्रह्मन् *br ahman*

एषा *eṣā* means एषा ऋक् *eṣā ṛk* – this Veda mantra, the knowledge indicated by this Veda mantra अभ्युक्ता *abhyuktahas* come to us, confirmed and reconfirmed from generation to generation, which means, about That ब्रह्मन् *brahman*, this is what the Veda says. So saying, the Upanishad quotes the following mantras directly from the Vedas.

सत्यं, ज्ञानमनन्तं ब्रह्म ।

*satyaṁ, jñānam anantaṁ brahma ।*

यो वेद निहितंगुहायां परमे व्योमन् ।

*yo veda nihitaṅguhāyāṁ parame vyoman ।*

सोऽश्नुते सर्वान्कामान् सह ।

*so'śnute sarvānkāmān saha ।*

ब्रह्मणा विपश्चिता इति ।

*brahmaṇā vipaścitā iti ।*

इति *iti* means the quotation ends there. The entire quotation is a लक्षण वाक्य. The Veda presents this great message through pointer words. The message is about the स्वरूप of ब्रह्मन् *brahman* – the nature of ब्रह्मन् *brahman*, and that is सत्यं, ज्ञानमनन्तं ब्रह्म *satyaṁ, jñānam anantaṁ brahma*. To enable one to recognize That ब्रह्मन् *brahman*, the Veda uses the three pointer words, namely सत्यं *satyaṁ*,



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ज्ञानं *jñānam* and अनन्त *ananta*. These three pointers, when followed through, converge at the same ONE ब्रह्मन् *brahman*, and reveal the स्वरूप *svarūp* of That ब्रह्मन् *brahman*.

First of all, we must note that the word ब्रह्म *brahma*, indicating the glory of That ब्रह्मन् *brahman*, and all the three pointer words indicating the स्वरूप *svarūp* – the nature of That ब्रह्मन् *brahman*, are set in singular terms, which means That ब्रह्मन् *brahman* is singular in number. There are no two ब्रह्मन् *brahmans*. There is only one ब्रह्मन्, and it is that ब्रह्मन् *brahman* towards which all the three pointers are directed. Let us now try to set our vision along these pointers.

Words become pointers by virtue of their root meanings. The word सत्यं *satyam* means truth, the word ज्ञानं means knowledge, consciousness, awareness, and the word अनन्तं *anantaṁ* means endless, limitless, all-inclusive. Consequently, सत्यं ज्ञानमनन्तं ब्रह्म *satyam jñānam anantaṁ brahma* means that which is सत्यं is ब्रह्मन् *brahman*. Therefore, ब्रह्म स्वरूपं *brahma svarūpam* is सत्यं *satyam*. Similarly, that which is ज्ञानं *jñānam* is ब्रह्मन् *brahman*. Therefore, ब्रह्म स्वरूपं *brahma svarūpam* is ज्ञानं *jñānam*. And that which is अनन्तं *anantaṁ* is ब्रह्मन् *brahman*. Therefore, ब्रह्म स्वरूपं *brahma svarūpam* is अनन्तं *anantaṁ*.

Again, even though the words सत्यं *satyam*, ज्ञानं *jñānam* and अनन्तं *anantaṁ* are different words, each having its own meaning, as pointers of That ब्रह्मन् *brahman*, as ब्रह्म लक्षणं *brahma lakṣaṇam*, they enjoy an identity in meaning. That means when we understand that ब्रह्म स्वरूपं *brahma* is सत्यं *satyam*, we must also understand that सत्यं *satyam* is also ज्ञानं सत्यं *jñānam satyam*, as well as अनन्तं सत्यं *anantaṁ satyam*. Similarly, when we understand that ब्रह्म स्वरूपं *brahma svarūpam* is ज्ञानं *jñānam*, we must also understand That ज्ञानं *jñānam* is also सत्यं ज्ञानं *satyam jñānam* as well as अनन्तं ज्ञानं *anantaṁ jñānam*, and when we understand that ब्रह्म स्वरूपं *brahma svarūpam* is अनन्तं *anantaṁ*, we must also understand that That अनन्तं *anantaṁ* is also सत्यं अनन्तं *satyam anantaṁ* as well as ज्ञानं अनन्तं *jñānam anantaṁ*.



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Thus, we have to set our vision along the pointers, सत्यं *satyam*, ज्ञानं *jñānam* and अनन्तं *anantaṁ*, each in terms of itself, along with the sense of the other two attributes, in order to gain a hold on the pointers of ब्रह्मन् *brahman*. Now let us try to get a hold on these pointers.

The first pointer is सत्यं *satyam*. What is सत्यं *satyam*? That which is सत् *sat*, is सत्यं *satyam*. सत् *sat* is existence, existence of an extraordinary kind. What kind? As Sri Krishna says, ना भावो विद्यते सतः *nā bhāvo vidyate sataḥ* (गीता *gītā* - 2-16). For सत् *sat* there is no अभाव *abhāva* - for सत् *sat* kind of existence, there is no non-existence. That means the सत् *sat* kind of सत्यं *satyam* is अजः *ajah*, नित्यः *nityaḥ*, शाश्वतः *śāśvataḥ*, पुराणः *purāṇaḥ*. That सत्यं *satyam* is unborn. It is not a created object. It is eternal, ever-existent, unchanging, and it is ever ancient and ever new. It is ancient now and it was ancient before. It is as new today as it was before. As it is now, it was there before, and in between there have been no changes whatsoever.

That is सत्यं *satyam*. It is that सत्यं *satyam*, which is the स्वरूप *svarūp* of ब्रह्मन् *brahman*. That सत्यं *satyam* is ज्ञानं सत्यं *jñānam satyam*. That सत्यं *satyam* is conscious, alive and immortal सत्यं *satyam*. That सत्यं *satyam* is अनन्तं सत्यं *anantaṁ satyam*. That सत्यं *satyam* is beginningless and endless, all-inclusive and all-pervasive, TRUTH of all truths - सत्यस्य सत्यं *satyasya satyam*. It is that सत्यं *satyam* which is the स्वरूप *svarūp* of ब्रह्मन् *brahman*.

Every object in this creation is only a name and a form. Every object in this creation has only a transient existence. Therefore, the vision of सत्यं *satyam* as ब्रह्म लक्षणं *brahma lakṣaṇam* releases our mind and बुद्धि *buddhi* from all notions about anything that has only a transient existence.

Every change in this creation is only an effect (कार्य *kārya*). सत्यं *satyam* is not subject to any change. Therefore, ब्रह्मन् *brahman* is not an effect. ब्रह्मन् *brahman* is सर्वस्य कारणं *sarvasya kāraṇam* - It is the ultimate cause for all effects. It is both the निमित्त कारणं *nimitta kāraṇam* and उपादान कारणं *upādāna kāraṇam* - It is both the efficient cause (which means the instrumental cause) as well as the material cause for everything in this creation.

Even though ब्रह्मन् *brahman* is the material cause for everything in this creation, ब्रह्मन् *brahman* is not a material. It is not an inert matter. ब्रह्मन् *brahman* is not जड वस्तु



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*jaḍa vastu*, because ब्रह्मन् *brahman* is ज्ञानं सत्यं *jñānaṁ satyaṁ* - It is ever conscious, ever alive and ever dynamic. ब्रह्मन् *brahman* is सत् स्वरूपं *sat svarūpaṁ* and चित् स्वरूपं *cit svarūpaṁ* at the same time.

Similarly, even though ब्रह्मन् *brahman* is निमित्त कारणं *nimitta kāraṇaṁ* - the efficient cause, the instrumental cause for everything in this creation, It is not a कर्ता *kartā*, कर्म *karma* or क्रिया *kriyā*- It is not the doer of an action, doing an action or an action itself, all of which involve changes, differences and limitations, because ब्रह्मन् *brahman* is अनन्तं सत्यं *anantaṁ satyaṁ* - It is all-inclusive सत्यं *satyaṁ*, It is सत्यं *satyaṁ*, without any limitations, without any change and without any division. That means कर्ता *kartā*, कर्म *karma* and क्रिया *kriyā* are in the very nature of ब्रह्मन् *brahman*, just as heat is in the very nature of sun.

Thus the vision of ब्रह्मन् *brahman* as ज्ञानं सत्यं *jñānaṁ satyaṁ*, releases the mind and बुद्धि *buddhi* from any notion of जडत्वं *jaḍatvaṁ* - inertness with respect to ब्रह्मन् *brahman*. Likewise, the vision of ब्रह्मन् *brahman* as अनन्तं सत्यं *anantaṁ satyaṁ*, releases the mind and बुद्धि *buddhi* from any notion of कारकत्वं *kāraakatvaṁ* - doership with respect to ब्रह्मन् *brahman*. Thus, the pointer word सत्यं *satyaṁ*, together with the qualifying attributes ज्ञानं *jñānaṁ* and अनन्तं *anantaṁ*, directs the mind and बुद्धि *buddhi* towards the never-changing, ever existent, ever conscious, all-inclusive Being - The ब्रह्मन् *brahman*.

So much about the pointer सत्यं *satyaṁ* as ब्रह्मलक्षणं *brahma lakṣaṇaṁ*. Now, about the ज्ञानं *jñānaṁ* as ब्रह्मलक्षणं *brahma lakṣaṇaṁ*. ज्ञानं *jñānaṁ* refers to pure knowledge and pure consciousness in the absolute sense, with no reference to any object awareness. ज्ञानं *jñānaṁ* is चित् स्वरूपं - absolute consciousness, not consciousness of just something. It is that because of which all cognition, any cognition is possible. That ज्ञानं *jñānaṁ* is ब्रह्मन् *brahman*. That ज्ञानं *jñānaṁ* is सत्यं ज्ञानं *satyaṁ jñānaṁ*, ever-present, unchanging, eternal consciousness. That ज्ञानं *jñānaṁ* is also अनन्तं ज्ञानं *anantaṁ jñānaṁ* - limitless consciousness, which is all-inclusive, undivided knowledge. It is that ज्ञानं *jñānaṁ* that is ब्रह्मन् *brahman*.

Therefore, the nature of ब्रह्मन् *brahman* is absolute, ever present, unchanging, limitless, all-inclusive, undivided knowledge, consciousness, and awareness, eternally alive and dynamic. Since I have a sense of myself only in terms of awareness of



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myself, what I recognize by the word "I" or Self, अहं or आत्मा is ज्ञानं *jñānam*, I being the only source for the consciousness of myself.

Therefore, ज्ञानं *jñānam* indicates आत्मा - the very content of "I". If The ब्रह्मन् *brahman* is ज्ञानं स्वरूपं, then आत्मा is identical with ब्रह्मन् *brahman*, and so am "I". If ब्रह्मन् *brahman* is ज्ञानं *jñānam*, सत्यं ज्ञानं *jñānam* and अनन्तं ज्ञानं *jñānam* - ever-existent, unchanging, all-inclusive eternally alive and dynamic, such a being, so is आत्मा and so is the content of "I".

Even though the word ज्ञानं *jñānam* immediately brings to mind and बुद्धि *buddhi* only consciousness of an object in that object consciousness, The आत्म चैतन्यं *ātma caitanyaṁ* - Pure Consciousness itself does not undergo any change, which means the object consciousness itself is non-separate from Pure Consciousness at all times.

The cognition, as it arises, is pervaded by Pure Consciousness. When the cognition is gone, the Pure Consciousness is still there. Thus any कार्यं ज्ञानं *kārya jñānam* becomes a लक्षण *lakṣaṇa* for स्वरूपं ज्ञानं *svarūpa jñānam*, which means the consciousness of any effect becomes a pointer for Pure Consciousness.

That is why the केनोपनिषत् *kenopaniṣat* indicates ब्रह्मन् *brahman* as श्रोत्रस्य श्रोत्रं *śrotrasya śrotram*, मनसो मनः *manaso manaḥ*, वाचोह वाचं *vācoha vācam*, प्राणस्य प्राणः *prāṇasya prāṇaḥ*, चक्षुषः चक्षुः *cakṣuṣaḥ cakṣuh*, which means that ज्ञानं *jñānam* - That Consciousness because of which the ear hears, mind thinks, word has a meaning, breathing is possible, and the eyes see, That Consciousness is ब्रह्मन् *brahman*. We have seen these Upanishad words in detail already in केनोपनिषत् *kenopaniṣat*.

The ज्ञानं स्वरूपं *jñāna svarūpaṁ* being सत्यं ज्ञानं *satyaṁ jñānam*, does not undergo any change at any time. It is ever-present. When you say that the pot is born, the birth is only with respect to the pot, and not clay, which was already there. The birth of the pot is not independent of clay.

As you follow the pointer ज्ञानं *jñānam* towards ब्रह्मन् *brahman*, any कर्म *karma*, any कार्यं *kārya*, any action, any effect is only उपचार *upacār* for ब्रह्मन् *brahman*. It is only an expression of honor to the glory of ब्रह्मन् *brahman*, an expression of joy at the recognition of ब्रह्मन् *brahman* - the परमेश्वर *parameśvar*.



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All the पूजाs *pūjās*, भजन्s *bhajanās*, etc. that we do for भगवान् *bhagavān*, are only उपचार *upacār* for ब्रह्मन् *brahman*. They are only expressions of honor and joy, recognizing the glory of ब्रह्मन् *brahman*. When I recognize you, and say नमस्कार *namaskār* to you, that is also उपचार *upacār* for ब्रह्मन् - an expression of honor and joy at the recognition of ब्रह्मन् *brahman* already in you. At the limit, the उपचार *upacār* itself is ज्ञानं *jñānaṁ*, the उपचार *upacār* itself is ब्रह्मलक्षणं *brahma lakṣaṇaṁ*. Such recognition of the glory of ब्रह्मन् *brahman* is itself ब्रह्मन् *brahman*.

All विषय ज्ञानं *viṣaya jñānaṁ* - all kinds of objective knowledge are only ब्रह्मलक्षणं *brahma lakṣaṇaṁ* - pointers for स्वरूपं ज्ञानं *svarūpaṁ jñānaṁ*, which is ब्रह्म ज्ञानं *brahma jñānaṁ*. No विषय ज्ञानं *viṣaya jñānaṁ* is possible without स्वरूप ज्ञानं *svarūpa jñānaṁ* - Pure Consciousness, which is ब्रह्मन् *brahman* itself. Thus विषय ज्ञानं *viṣaya jñānaṁ* is ब्रह्मलक्षणं *brahma lakṣaṇaṁ*. and स्वरूप ज्ञानं *svarūpa jñānaṁ*, is ब्रह्मन् *brahman* itself. An appreciation of विषय ज्ञानं *viṣaya jñānaṁ* - objective knowledge, is necessary for an appreciation of ब्रह्मज्ञानं *brahma jñānaṁ*, ब्रह्मन् *brahman* itself. That is why we worship Saraswati, the embodiment of all knowledge, both objective knowledge (विषय ज्ञानं *viṣaya jñānaṁ*) and undifferentiated all-knowledge - ब्रह्मज्ञानं *brahma jñānaṁ*. Worship of Saraswati is indeed worship of ब्रह्मन् *brahman* as ज्ञान स्वरूपं *jñāna svarūpaṁ*, and That ज्ञानं *jñānaṁ* is अनन्तं ज्ञानं *anantaṁ jñānaṁ* - limitless knowledge. ब्रह्मन् *brahman* is all-knower, all knowing, all knowledge, all by Its own light.

There being no वस्तु *vastu*, no reality independent of ब्रह्मन् *brahman*, ब्रह्मन् *brahman* is Its own साक्षी *sākṣī* - witness to everything happening in this creation in all the three periods of time, in all the three states of existence, because ब्रह्मन् *brahman* is ज्ञानं *jñānaṁ*. It is a conscious Being. It is सत्यं ज्ञानं *satyaṁ jñānaṁ*. It is ever-present and unchanging, and it is अनन्तं ज्ञानं *anantaṁ jñānaṁ*. It is limitless all inclusive and all pervasive. Such is the ज्ञान स्वरूपं of ब्रह्मन् *brahman*.

Now about the third pointer word अनन्तं *anantaṁ* as ब्रह्मलक्षणं *brahma lakṣaṇaṁ*, we will see next time.



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