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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lesson 1 (Continued)

Volume 14

ब्रह्म विदाप्नोति परम् । तदेषाऽभ्युक्ता ।
brahma vidāpnoti param | tadeṣā'bhyukta |
सत्यं ज्ञानमनन्तं ब्रह्म ।
satyaṁ jñānam anantaṁ brahma |
यो वेद निहितं गुहायां परमे व्योमन् ।
yo veda nihitaṁ guhāyāṁ parame vyoman |
सोऽश्नुते सर्वान् कामान् सह ।
so'snute sarvān kāmān saha |
ब्रह्मणा विपश्चितेति ।
brahmaṇaa vipāściteta |
तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
ākāśādvāyuh | vāyoragnih | agnerāpaḥ |
अद्भयः पृथिवी । पृथिव्या ओषधयः ।
adbhayaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ।
oṣadhībhyo'nnam | annāt puruṣaḥ |
स वा एष पुरुषोऽन्नरसमयः ।
sa vā eṣa puruṣo'nnarasamayaḥ |
तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।
tasyedameva śiraḥ | ayaṁ dakṣiṇaḥ pakṣaḥ |
अयमुत्तरः पक्षः । अयं आत्मा ।
ayamuttaraḥ pakṣaḥ | ayaṁ ātmā |
इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥
idaṁ pucchm̄ pratiṣṭhā | tadpyeṣa śloko bhavati ॥
इति प्रथमोऽनुवाकः



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iti prathamo'nuvākaḥ

The Upanishad opens with a सूत्र वाक्य *sūtra vākya* - a definitive statement of fact, which says:

ब्रह्मविदाप्नोति परम् *brahmavidāpnoti param* - The person who knows ब्रह्मन् *brahman*, who recognizes ब्रह्मन् *brahman* as it is, reaches That ब्रह्मन् *brahman*, gains That ब्रह्मन् *brahman*, becomes That ब्रह्मन् *brahman* itself.

तत् एषा(ऋक्) अभ्युक्ता *tat eṣā(ṛk) abhyukta* - About That ब्रह्मन् *brahman*, unfolding the स्वरूप *svarūpa* - The nature of That ब्रह्मन् *brahman*, the following Veda mantra has come to us, confirmed and reconfirmed, from generation to generation. So saying, the Upanishad quotes the following Veda mantra:

सत्यं ज्ञानमनन्तं ब्रह्म ।

satyaṁ jñānam anantaṁ brahma ।

यो वेदं निहितं गुहायां परमे व्योमन् ।

yo vedaṁ nihitaṁ guhāyāṁ parame vyoman ।

सोऽश्नुते सर्वान् कामान् सह ।

so'shnute sarvān kāmān saha ।

ब्रह्मणा विपश्चिता इति ।

brahmaṇaa vipaścitā iti ।

इति *iti* means the Vedic quotation ends here.

सत्यं ज्ञानमनन्तं ब्रह्म *satyaṁ jñānam anantaṁ brahma* - As we saw last time, the word ब्रह्म *brahma* is a लक्षण वाक्य *lakṣaṇa 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*. It is That ब्रह्मन् *brahman* whom we generally refer to as परमेश्वर *parameśvar*.

The words सत्यं *satyaṁ*, ज्ञानं *jñānam* and अनन्तं *anantaṁ* are word pointers - arrow indicators, all the three of which, when followed through, together converge at the same one ब्रह्मन् *brahman*, revealing the very nature of That ब्रह्मन् *brahman* - the स्वरूप *svarūpa* of That ब्रह्मन् *brahman* The परमेश्वर *parameśvar*. Thus, by the expression सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānam anantaṁ brahma* we



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understand that ब्रह्म स्वरूपं *brahma svarūpaṁ* is सत्यं *satyaṁ*, and that सत्यं *satyaṁ* is also ज्ञानं सत्यं *jñānam satyaṁ* as well as अनन्तं सत्यं *anantaṁ satyaṁ*. Again, that ब्रह्म स्वरूपं *brahma svarūpaṁ* is ज्ञानं *jñānam* and that ज्ञानं *jñānam* is also सत्यं ज्ञानं *satyaṁ jñānam* as well as अनन्तं ज्ञानं *anantaṁ jñānam*. Likewise, that ब्रह्म स्वरूपं *brahma svarūpaṁ* is अनन्तं *anantaṁ* and that अनन्तं *anantaṁ* is also सत्यं अनन्तं *satyaṁ anantaṁ* as well as ज्ञानं अनन्तं *jñānam anantaṁ*.

About सत्यं *satyaṁ* and ज्ञानं *jñānam* as ब्रह्म लक्षणं *brahma lakṣaṇaṁ*, we saw in detail last time. Now let us try to get a hold on अनन्तं *anantaṁ* as ब्रह्म लक्षणं *brahma lakṣaṇaṁ*. The pointer word अनन्तं *anantaṁ* indicates that Limitlessness is the लक्षणं *lakṣaṇaṁ* - the distinguishing mark of ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*. Limitless means what? Limitations are generally three-fold, namely, देश *deśa* काल *kāla* and वस्तु *vastu*- place, time and object. The word "object" here includes all attributes in all dimensions.

अनन्तं ब्रह्म लक्षणं *anantaṁ brahma lakṣaṇaṁ* means that ब्रह्मन् *brahman* is limitless from all the three points of view. When one tries to think of ब्रह्मन् *brahman* as limitless from the point of view of place (location), immediately, the notion of space - (आकाश *aakāśa*) comes to mind, because there is no place where space is not.

On further enquiry however, it becomes obvious that while आकाश *aakāśa* is limitless with respect to place, it is not limitless with respect to time or object. आकाश *aakāśa* is an object of one's knowledge. It is a created object. Anything that is created is created in time, and it is subject to disappearance at another time. Therefore, there is a time when आकाश *aakāśa* is, and there can also be a time when आकाश *aakāśa* is not. Consequently, आकाश *aakāśa* is not limitless with respect to time.

आकाश *aakāśa* is not limitless with respect to object also, because, as an object of knowledge, आकाश *aakāśa* is different from every other object, such as वायु *vāyu*, अग्नि *agni*, etc.

ब्रह्मन् *brahman* is not a created entity, nor is it the effect of a कर्म *karma* - an action. There is no instrument of action to create ब्रह्मन् *brahman*. ब्रह्मन् *brahman* is non-



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separate and inseparable from anything that exists. Its existence is सत्यं *satyam* eternal. There is no object in existence, which is independent of ब्रह्मन् *brahman*, while ब्रह्मन् *brahman* itself is independent of everything in this creation. Therefore, ब्रह्मन् *brahman* and आकाश *aakāśa* are not identical.

ब्रह्मन् *brahman* remains independent of अकाश *aakāśa*, and indeed, independent of जगत् *jagat* - the entire creation. If this जगत् *jagat* - this entire creation is non-separate from ब्रह्मन् *brahman*, how does that make ब्रह्मन् *brahman* limitless? That is so because, in this world of objects, every object limits every other object. That is how one distinguishes one object from another. In order for ब्रह्मन् *brahman* to have a limitation, there should be another ब्रह्मन् *brahman*. Since there is no other ब्रह्मन् *brahman*, and there is only ONE ब्रह्मन् *brahman*, the सत्यं ब्रह्मन् *brahman* is also ज्ञानं ब्रह्मन् *jñānam brahman* as well as अनन्तं ब्रह्मन् *anantaṁ brahman*.

Let us think of a pot and a lid, both made of clay. When the mind goes from pot-knowledge to lid knowledge, the clay-knowledge is not eliminated, because the कारण *kāraṇa* is already in the कार्य *kārya* - the cause is already in the effect.

Because ब्रह्मन् *brahman* is the ultimate cause for every effect, and the effects are limitless, ब्रह्मन् *brahman* remains limitless, objectwise.

Thus, by the अनन्त शब्द *ananta śabda* - by the word अनन्तं *anantaṁ* as ब्रह्म लक्षणं *as brahma lakṣaṇam*- the total independence and the total all-inclusiveness of ब्रह्मन् *brahman* are indicated. Such अनन्तं *anantaṁ* is naturally सत्यं अनन्तं *satyam anantaṁ* - eternally all-pervasive and also ज्ञानं अनन्तं *jñānam anantaṁ* - all embracing consciousness, all inclusive knowledge.

Such अनन्तं *anantaṁ* is also आनन्द *ānanda* - absolute happiness. There can be no absolute happiness, totally independent, all-inclusive, everlasting happiness in anything that is limited. Only in अनन्तं *anantaṁ* there can be आनन्द *ānanda* - eternal happiness. Therefore, अनन्तं ब्रह्म *anantaṁ brahma* is indeed आनन्दं ब्रह्म *ānandaṁ brahma*.

Thus, सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantaṁ brahma* is indeed सत् चित् आनन्द आत्मा *sat cit ānanda ātmā*, and that is ब्रह्म स्वरूपं *brahma svarūpaṁ* -



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the nature of ब्रह्मन् *brahman*, the nature of परमेश्वर *paramēśvar*. More about अनन्तं *anantaṁ* we will see as we progress. From what we have seen thus far, it should be clear that the words सत्यं *satyaṁ*, ज्ञानं *jñānaṁ* and अनन्तं *anantaṁ* together indicate the स्वरूप *svarūp* of ब्रह्मन् *brahman* - nature of ब्रह्मन् *brahman*, and the sentence सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* is a लक्षण वाक्य *lakṣaṇa vākya*, which means, by that sentence, ब्रह्मन् *brahman* is indicated and not defined, limited or restricted.

Therefore, the words सत्यं ज्ञानं *satyaṁ jñānaṁ* and अनन्तं *anantaṁ* are pointers indicating ब्रह्मन् *brahman*. They by themselves do not touch ब्रह्मन् *brahman*. They do not reach ब्रह्मन् *brahman*. With the help of these three pointers, the Veda says:

यो वेद निहितं गुहायां परमे व्योमन् ।
yo veda nihitaṁ guhāyāṁ parame vyoman ।
सोऽश्नुते सर्वान् कामान् सह ।
so'śnute sarvān kāmān saha ।

यो वेद *yo veda* - यः वेद *yah veda* - The person who knows That ब्रह्मन् *brahman*, about that person, the Veda says something which we will see a little later. First, let us reflect on the words यो वेद *yo veda*.

यः वेद *yah veda* - The person who knows That ब्रह्मन् *brahman*. Now, how does one know That ब्रह्मन् *brahman*?

Let me use the word "I" or you, just for purposes of understanding. I am given three words - सत्यं *satyaṁ*, ज्ञानं *jñānaṁ* and अनन्तं *anantaṁ*, with the help of which I am required to know That ब्रह्मन् *brahman*, which means, I must be able to reach That ब्रह्मन् *brahman*. If I do not reach That ब्रह्मन् *brahman*, I cannot know That ब्रह्मन् *brahman*. I am still away from That ब्रह्मन् *brahman*, which makes knowing That ब्रह्मन् *brahman* impossible. Therefore, the only way I can know That ब्रह्मन् *brahman* is by reaching That ब्रह्मन् *brahman*.

How can I reach That ब्रह्मन् *brahman* from where I am, with the aid of the three words सत्यं *satyaṁ*, ज्ञानं *jñānaṁ* and अनन्तं *anantaṁ*? I must admit that at this moment,



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सत्यं *satyam*, ज्ञानं *jñānam* and अनन्तं *anantam* are just words to me. Whatever explanations are available to me, those words themselves do not take me to ब्रह्मन् *brahman*, which means that my mind cannot comprehend That ब्रह्मन् *brahman* just through the explanations of the words सत्यं *satyam*, ज्ञानं *jñānam* and अनन्तं *anantam*, however scholarly the explanations may be. Because it is obvious to me that:

सत्यं *satyam* - I know many truths, but I do not know That Truth which is the truth of all truths

ज्ञानं *jñānam* - I know I am conscious of many things, but I do not know That Consciousness because of which I am conscious of many things

अनन्तं *anantam* - I know many things, and I also know that I do not know many things. Whatever be the extent of my knowledge about anything, it is still limited. However much I know, I still have much more to know, which means I can never know about something which is, by its very nature unlimited.

That being so, what is indicated by the words सत्यं *satyam*, ज्ञानं *jñānam* and अनन्तं *anantam* is अप्रमेयः *aprameyah* - beyond the comprehension of my mind. The Upanishad itself confirms that by saying

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह *yato vāco nivartante aprāpya manasā saha* - words cannot reach That ब्रह्मन् *brahman*, and mind cannot also reach That ब्रह्मन् *brahman*. Then how can I know That ब्रह्मन् *brahman* simply through the words सत्यं *satyam*, ज्ञानं *jñānam* and अनन्तं *anantam*.

Is reaching ब्रह्मन् *brahman* really possible for any person? The Upanishad says - YES. Then only the Upanishad can talk about ब्रह्मवित् *brahmavit* - the knower of ब्रह्मन् *brahman*. Therefore, reaching ब्रह्मन् *brahman* must be possible. Reaching ब्रह्मन् *brahman* is indeed possible for any person who has the necessary श्रद्धा *śraddhā*. The means for reaching ब्रह्मन् *brahman* involves a sequence of three distinct steps to be taken on the part of an interested person, namely:

Step 1 : Gain a firm hold on the pointers to ब्रह्मन् *brahman*

Step 2: Direct the pointers towards ब्रह्मन् *brahman*, fixing your vision firmly focused on the destination to be reached



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Step 3: Move, step by step, along the pointers towards ब्रह्मन् *brahman* holding the pointers and the vision of your destination firmly in your mind and बुद्धि *buddhi*, until you reach ब्रह्मन् *brahman*.

Regarding Step 1: Gaining a firm hold on the pointers to ब्रह्मन् *brahman* - this means the words must be first converted into pointers, सत्यं *satyam*, ज्ञानं *jñānam* and अनन्तं *anantaṁ* respectively, each individually as well as all the three together, as ब्रह्म लक्षणं *brahma lakṣaṇaṁ*, revealing the glory of That ब्रह्मन् *brahman* which you want to reach.

The above conversion of सत्यं *satyam*, ज्ञानं *jñānam* and अनन्तं *anantaṁ* from words to pointers to ब्रह्मन् *brahman* is possible only when your daily life is totally governed by the three basic Vedic teachings, 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 at all times. And, never neglect daily scripture readings as appropriate to your maturity.

When you follow the above three basic Vedic teachings diligently in your daily life, then, and then only, you can gain a firm hold on सत्यं *satyam*, ज्ञानं *jñānam* and अनन्तं *anantaṁ* as pointers to ब्रह्मन् *brahman*. Otherwise, the words सत्यं *satyam*, ज्ञानं *jñānam* and अनन्तं *anantaṁ* will continue to remain just as words only.

Regarding Step 2: When you gain a firm hold on सत्यं *satyam*, ज्ञानं *jñānam* and अनन्तं *anantaṁ* as pointers to ब्रह्मन् *brahman*, then direct those pointers, simultaneously, by your mind and बुद्धि *buddhi*, towards ब्रह्मन् *brahman* fixing your बुद्धि *buddhi* -vision firmly focused on that ब्रह्मन् *brahman* which you wish to reach. This is possible only through a कर्म योग *karma yoga* and ध्यान योग *dhyāna yoga* way of daily life.

That means recognizing every कर्म *karma* you do as ईश्वर आराधन कर्म *īśvara ārādhana karma* - as a physical or a mental act of worship of परमेश्वर *parameśvar*. Do every कर्म *karma* as well as you can, totally for its own sake, in appreciation of the joy and love of the कर्म *karma* itself, absolutely free from any kind



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of attachment or craving for the fruits of the कर्म *karma* involved, always remembering Sri Krishna's words:

असक्तो हि आचरन् कर्म परम् आप्नोति पूरुषः (G 3 -19)

asakto hi ācaran karma param āpnoti pūruṣaḥ

By performing action without attachment, a person verily reaches ब्रह्मन् *brahman* ultimately. That is कर्म योग *karma yoga* way of life.

Again, while being in such कर्म योग *karma yoga* way of life, keep your mind and बुद्धि *buddhi* always in दुःख संयोग वियोग *dukha saṁyoga viyoga* - dissociation from all associations with दुःख *dukha* of any kind - discontent, sorrow or distress of any kind, diligently following the five guidelines provided by Sri Krishna for such dissociation (G 6 - 24 - 26). As we may recall, these guidelines are:

1. संकल्प प्रभवान् कामान् त्यक्त्वा सर्वान् अशेषतः *saṅkalpa prabhavān kāmān tyaktvā sarvān aśeṣataḥ* - Maintaining a proper value-structure and विवेक बुद्धि *viveka buddhi*, give up, renounce, and totally detach yourself from all thoughts rooted in various sense-objects and sense experiences.
2. मनसा एव इन्द्रियग्रामं विनियम्य समन्ततः *manasā eva indriyagrāmaṁ viniyamya samantataḥ* - With respect to all aspects of life, orient your mind and बुद्धि *buddhi* so that all your instruments of perception and action are kept well disciplined, controlled, and led properly and effectively by your विवेक बुद्धि *viveka buddhi* for cultivating the mental disposition of कर्म संकल्प संन्यास *karma saṅkalpa sanyāsa* indicated in Guideline 1.
3. शनैः शनैः उपरमेत् बुद्ध्या धृति गृहीतया *śanaiḥ śanaiḥ upamet buddhayā dhṛti grhītayā* - Slowly and slowly, gradually, let your दुःखसंयोग *dukha saṁyoga* - associations with दुःख *dukha* get resolved in the vision of ब्रह्मन् *brahman*, in the vision of परमेश्वर *parameśvar*, your इष्ट देवता *iṣṭa devatā* already in yourself.
4. आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् *ātma saṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet* - Never let your mind and बुद्धि *buddhi* lose sight of ब्रह्मन् *brahman*, the परमेश्वर, your इष्ट देवता *iṣṭa devatā* already in yourself, and finally



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5. यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् *yato yato niścarati manaścañcalam asthiram* / ततस्ततो नियम्यैतत् आत्मन्येव वशं नयेत् *tatastato niyamyaivat ātmanyeva vaśam nayet* // -You cannot prevent the mind moving from one thought to another, but by your विवेक बुद्धि *viveka buddhi*, you can always make your mind realize that no matter where the thoughts go, what your mind sees is only That ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, and nothing else. That is ध्यान योग *dhyāna yoga* way of life.

By the strength of such कर्म योग *karma yog yoga* and ध्यान योग *dhyāna yoga* governing all aspects of your daily life, let your mind and बुद्धि *buddhi* direct the pointers सत्यं *satyaṁ*, ज्ञानं *jñānaṁ* and अनन्तं *anantaṁ* simultaneously towards ब्रह्मन् *brahman* with your बुद्धि *buddhi* – vision firmly and constantly focused on That ब्रह्मन् *brahman* which you wish to reach. That is step 2.

Regarding Step 3: With your vision of ब्रह्मन् *brahman* so fixed, and the pointers to ब्रह्मन् *brahman* so directed as in Step 2, now let your अन्तःकरण - mind and बुद्धि *buddhi* move, step by step, along the pointers, holding them firmly in the direction of ब्रह्मन् *brahman* - That सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*.

This step by step movement of अन्तःकरण *antaḥ karaṇa* is possible only by the strength of ज्ञानयोग *jñāna yoga* and भक्ति योग *bhakti yoga* way of life. The ज्ञान योग *jñāna yoga* here is what is indicated by Sri Krishna's words (G4-39)

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिं अचिरेण अधिगच्छति ॥

śraddhāvān labhate jñānaṁ tatparaḥ saṁyatendriyaḥ ।

jñānaṁ labdhvā parāṁ śantiṁ acareṇa adhigacchati ॥

The one who has श्रद्धा *śraddhā* in ब्रह्मज्ञानं *brahma jñānaṁ* does gain ब्रह्मज्ञानं *brahma jñānaṁ* ultimately, does reach ब्रह्मन् *brahman* ultimately.

What is श्रद्धा *śraddhā*? श्रद्धा *śraddhā* is abiding faith, faith in yourself, faith in your pursuit of ब्रह्मज्ञानं *brahma jñānaṁ*, a faith in your ability to gain ब्रह्मज्ञानं *brahma jñānaṁ* and ultimately reach ब्रह्मन् *brahman* already in yourself. Such faith



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expresses itself through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* - listening, understanding, reflection and appreciation and absorption of Upanishad knowledge, together with a daily way of life totally dedicated to knowledge and service at all times. That is ज्ञानयोग *jñānayoga* way of life.

And, the भक्ति योग *bhakti yoga* is what is indicated by Sri Krishna's words (G9-36)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु *manmanā bhava madbhakto madyājī māṁ namaskuru* - Be in a perpetual state of ध्यानयोग. Be in absolute love and devotion to परमेश्वर *parameśvar* at all times. Do every act of worship of परमेश्वर *parameśvar* only for gaining अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - purity of mind and बुद्धि *buddhi*, and recognize परमेश्वर *parameśvar* in yourself, as yourself itself, by surrendering all your notions of doership and enjoyership at the Alter of परमेश्वर *parameśvar* already in yourself. That is भक्ति योग *bhakti yoga* way of life.

ईश्वर ज्ञानं *īśvara jñānam* promotes ईश्वर भक्ति *īśvara bhakti*, and ईश्वर भक्ति *īśvara bhakti* promotes ईश्वर ज्ञानं *īśvara jñānam*. Thus, by their very nature, ईश्वर ज्ञानं *īśvara jñānam* and ईश्वर भक्ति *īśvara bhakti* together contribute to an ever increasing level of ईश्वर ज्ञानं *īśvara jñānam* and ईश्वर भक्ति *īśvara bhakti*, continuously uplifting the person closer and closer to one's identity with परमेश्वर *parameśvar*, already in oneself.

Therefore, the step by step movement of the अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* towards ब्रह्मन् *brahman* in step 3 naturally follows the sequence ईश्वर ज्ञानं *īśvara jñānam* and ईश्वर भक्ति *īśvara bhakti*, followed by ईश्वर ज्ञानं *īśvara jñānam*, ईश्वर भक्ति *īśvara bhakti* again and again, each step helping to make the following step closer to that सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānam anantaṁ brahma* - that ब्रह्मन् *brahman* already in oneself.

Thus, let your अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि keep moving towards ब्रह्मन् *brahman* in the manner indicated in step 3. How long should you keep moving in the above manner? Until the destination is reached. How far is the destination? That depends on how far is ब्रह्मन् *brahman* from you. How far is that ब्रह्मन् *brahman*? On that matter, the Isavasya Upanishad says:



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तत् दूरे *tat dūre* - That ब्रह्मन् *brahman* is farther than the farthest you can imagine, and at the same time,

तद्वन्तिके *tadvantike* - तत् उ अन्तिके *tat u antike* - That ब्रह्मन् *brahman* is nearer than the nearest you can imagine. What does that mean? Whether That ब्रह्मन् *brahman* is farther or nearer, you are still away from It. You can never reach that ब्रह्मन् *brahman* just by your steps, just by your own efforts, no matter what you do, because, reaching ब्रह्मन् *brahman* is not simply the result of any कर्म *karma* - any action. Please understand this, that by ordering one's life in terms of सत्यं *satyaṁ*, धर्मम् *dharmam*, स्व अध्ययनं *sva adhyayanam*, कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga*, ज्ञान योग *jñāna yoga* and भक्ति योग *bhakti yoga*, one can only make oneself fit for reaching ब्रह्मन् *brahman*.

When one becomes absolutely fit for reaching ब्रह्मन् *brahman*, reaching ब्रह्मन् *brahman* takes place by itself, spontaneously. That final event is indeed the very grace of परमेश्वर *parameśvar*, the very grace of ब्रह्मन् *brahman*. Therefore, what should you do now? Sri Krishna says: (G18-66)

सर्व धर्मान् परित्यज्य मां एकं शरणं व्रज ।
sarva dharmaan parityajya mām ekaṁ śaraṇam vraja ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
ahaṁ tvām sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ॥

In thought, word and deed, surrender yourself totally to परमेश्वर *parameśvar*. I will remove all obstructions that stand in the way of your reaching ब्रह्मन् *brahman*. There is just nothing for you to worry about it, so says Sri Krishna. Therefore, that is what you should do.

In your own step by step movement along the pointers सत्यं *satyaṁ*, ज्ञानं *jñānam* and अनन्तं *anantaṁ* in terms of ज्ञान योग *jñāna yoga* and भक्ति योग *bhakti yoga*, indicated in step 3 above, your own final step is only भक्ति योग *bhakti yoga* and that is पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* - total surrender to परमेश्वर *parameśvar* already in yourself. That is all you have to do, and there is nothing more for you to do to reach That ब्रह्मन् *brahman* you wish to reach. Reaching ब्रह्मन् *brahman* will take place at the appropriate time by the very grace of ब्रह्मन्



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brahman. When that event takes place, that is the ultimate in ज्ञान योग *jñāna yoga*. That is gaining ब्रह्म ज्ञानं *brahma jñānam*. That is मोक्ष *mokṣa*. That is the state of ब्रह्मवित् *brahmavit*. That is when you become the knower of That ब्रह्मन् *brahman*. It is about that knower of ब्रह्मन् *brahman* the Veda says:

यो वेद निहितं गुहायां परमे व्योमन् ।

yo veda nihitam guhāyām parame vyoman ।

सोऽश्नुते सर्वान् कामान् सह ।

so'snute sarvān kāmān saha ।

ब्रह्मणा विपश्चिता इति ।

brahmaṇaa vipaścitā iti ।

We will see this statement next time.