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ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lesson 1 (Continued)

Volume 15

The Upanishad opens with an assuring statement of fact, namely

ब्रह्मवित् आप्नोति परम् *brahmavit āpnoti param* - The knower of ब्रह्मन् *brahman* does reach ब्रह्मन् *brahman*. In the last two sessions, we saw briefly how the लक्षण वाक्य "सत्यं ज्ञानं अनन्तं ब्रह्म" *lakṣaṇa vākya "satyaṁ jñānaṁ anantaṁ brahma"* indicates the nature of That ब्रह्मन् *brahman*, and how and when one becomes a ब्रह्मवित् *brahmavit* - a knower of That ब्रह्मन् *brahman*. Now, referring to that ब्रह्मवित् *brahmavit* - the knower of That ब्रह्मन् *brahman*, the Veda mantra continues

यो वेद निहितं गुहायां परमे व्योमन् *yo veda nihitaṁ guhāyām parame vyoman*
यो वेद *yo veda* - यः वेद *yaḥ veda* - The one who knows That ब्रह्मन् *brahman*.
Now, how and where can one recognize that ब्रह्मन् *brahman*? निहितं गुहायां परमे व्योमन् *nihitaṁ guhāyām parame vyoman* - That ब्रह्मन् *brahman* is already in one's own self. As we may recall the words of कठोपनिषत् *kāthopaniṣat*,

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

aṅguṣṭha mātraḥ puruṣo madhya ātmani tiṣṭhati ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ (K 4 - 12)

īśānaṁ bhūtabhavyasya na tato vijugupsate ॥ (kh 4 - 12)

एतत् चै तत्

etat vai tat

अङ्गुष्ठमात्रः पुरुषो ज्योतिः इव अधूमकः ।

aṅguṣṭhamātraḥ puruṣo jyotih iva adhūmakah ।

ईशानो भूतभव्यस्य स एव अद्य स उ श्वः ॥ (K 4 - 13)

īśāno bhūtabhavyasya sa eva adya sa u śvaḥ ॥ (kh 4 - 13)

एतत् चै तत्



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etat vai tat

That तत् *tat* is तत् ब्रह्म *tat brahma* - That ब्रह्मन् *brahman* indicated by the pointer words सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṃ jñānaṃ anantaṃ brahma*. That ब्रह्मन् *brahman* already exists in the self of every person, manifesting itself in मध्य आत्मनि *madhya ātmani* - in the central space of one's physical body, namely, the हृदय आकाश *hṛdaya ākāśa* - the heart space of every person, where That ब्रह्मन् *brahman* manifests as

अङ्गुष्ठ मात्रः हृत् पुण्डरीकम् *aṅguṣṭha mātraḥ hṛt puṇḍarīkam* - as thumb size full bloom lotus flower, revealing The आत्मा *ātmā* - the Self "I" as आनन्द स्वरूप ब्रह्मन् *ānanda svarūpa brahman* - as all-inclusive Supreme Joy. Also as

ज्योतिः इव अधूमकः *jyotih iva adhūmakaḥ* - as flame without smoke, revealing The आत्मा *ātmā* - Self "I" as ज्ञान स्वरूप *jñāna svarūp*, चित् स्वरूप *cit svarūpa*, शुद्ध चैतन्य स्वरूप ब्रह्मन् *śuddha caitanya svarūp brahman* - as all-knowledge, as all consciousness, as pure consciousness. Also as

स एव अद्य स उ श्यः *sa eva adya sa u śyaḥ* - as One existing right now, and will continue to exist tomorrow as well, thus revealing आत्मा *ātmā* - The Self "I" as सत्य स्वरूप ब्रह्मन् *satya svarūp brahman* - as ever-existent ब्रह्मन् *brahman*. And also as

भूतभव्यस्य ईशानः *bhūta bhavyasya īśānaḥ* - as the Lord of the entire creation, past present and the future, thus revealing आत्मा *ātmā* - The Self "I" as अनन्त स्वरूप ब्रह्मन् *ananta svarūp brahman* - as the all-inclusive Immortal Self already in oneself as oneself itself.

All such revelations of that ब्रह्मन् *brahman*, already manifesting itself in one's heart space, are clearly and fully recognizable as ब्रह्मज्ञानं *brahma jñānaṃ* - knowledge of ब्रह्मन् *brahman*, in one's विवेक बुद्धि *vivek buddhi*. For the time being, due to some obstructions, which have somehow developed in one's अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, That ब्रह्मन् *brahman* appears hidden in the darkness of one's own बुद्धि गुह *buddhi guha* - the cave of one's own बुद्धि *buddhi*. निहितं गुहायां *nihitaṃ guhāyāṃ* - hidden in the darkness of the cave of one's own बुद्धि *buddhi*. गुह *guha* means a cave filled with darkness. Darkness is not an object.



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It is simply absence of light. Whatever is in a place filled with darkness is hidden from one's vision, because one's eyes do not function properly in darkness.

Even though the sun is always shining, if a cave is filled with darkness, it simply means that something is obstructing the sunlight from entering into the cave. When the obstruction is removed, darkness immediately disappears, and now one can see everything that is already there. So is the nature of one's बुद्धि *buddhi* - vision - one's faculty of recognition of knowledge.

For the time being, most of one's बुद्धि *buddhi* is a गुह *guha* - a cave filled with darkness. Even though ब्रह्मज्ञानं *brahma jñānam* is already in one's बुद्धि *buddhi*, it is hidden to one's बुद्धि *buddhi* - eyes, because of some obstructions to ब्रह्मज्ञानं *brahma jñānam*. What those obstructions are, we will see later. Once all the obstructions are removed through a way of life governed by सत्यं वद *satyam vada*, धर्मम् चर *dharmam cara*, स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadah*, कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga*, ज्ञान योग *jñāna yoga* and भक्ति योग *bhakti yoga*, the darkness disappears, one's entire बुद्धि *buddhi* is enlightened, and recognition of ब्रह्मन् *brahman* takes place, spontaneously in one's बुद्धि *buddhi* by the very grace of That ब्रह्मन् *brahman*, by the very grace of परमेश्वर *paramēśvar* already in oneself.

ब्रह्मज्ञानं *brahma jñānam* - knowledge of ब्रह्मन् *brahman* can take place only in one's विवेक बुद्धि *viveka buddhi*. The विवेक *viveka* here is नित्य-अनित्य विवेक *nitya-anitya viveka* - ability to discriminate between what is eternal and what is transient, what is सत्यं *satyam* and what is मिथ्या *mithyaa*. The ब्रह्मज्ञानं *brahma jñānam* arising from that kind of विवेक बुद्धि *viveka buddhi* is बुद्धि ग्राह्यं *buddhi grāhyam* - it can be grasped, it can be recognized and appreciated, only in one's बुद्धि *buddhi* and that ब्रह्मज्ञानं *brahma jñānam* is अति इन्द्रियम् *ati indriyam* - it is beyond the reach of one's sense organs, including the mind, because, as the केनोपनिषत् *kenaopaniṣat* says, " The nature of ब्रह्मन् *brahman* is यन् मनसा न मनुते *yan manasā na manute*, येन आहुः मनो मतं *yena āhuḥ mano matam* । - That which is not known by the mind, but that because of which the mind is capable of knowing."

Reaching that ब्रह्मन् *brahman* is बुद्धि योग *buddhi yoga*, which is the overriding पुरुषार्थ *puruṣārtha*- the ultimate goal of life for every human being. That is why Sri Krishna advises Arjuna even from the very beginning (G2-49)



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बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः *buddhau śaraṇamanviccha kṛpaṇaḥ phalahetavaḥ* ।

बुद्धौ शरणं अन्विच्छ *buddhau śaraṇam anviccha* - Surrender to चिवेक बुद्धि *viveka buddhi* in yourself. That is बुद्धि योग *buddhi yoga*, and, such surrender to चिवेक बुद्धि *viveka buddhi* is पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* - total surrender to परमेश्वर *parameśvar*, already in yourself, already manifested in your हृदय आकाश *hṛdaya ākāśa* - heart space, and that is भक्ति योग *bhakti yoga*. When such पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* - total surrender to परमेश्वर *parameśvar* takes place, one is naturally blessed by the very grace of That परमेश्वर *parameśvar*, and the बुद्धि *buddhi* naturally recognizes That परमेश्वर *parameśvar* already in one's own heart space - परमे व्योमन् *parame vyoman*

व्योम *vyoma* is आकाश *ākāśa* - space. परमे व्योमन् *parame vyoman* means in the supreme space, in the holiest space in one's body architecture, and that is the heart space. In one's body vehicle, the temple for परमेश्वर *parameśvar* is in one's heart space, and, to whatever extent one can recognize That परमेश्वर *parameśvar*, that recognition takes place in one's बुद्धि *buddhi*. That is why, in all the Upanishads, the words बुद्धि *buddhi* and हृदय *hṛdaya* are identical in meaning and interchangeable in usage.

When one worships परमेश्वर *parameśvar* anywhere in any form, one is really worshipping the परमेश्वर *parameśvar* in one's heart space, and when one surrenders to परमेश्वर *parameśvar*, it is only to That परमेश्वर *parameśvar* in one's heart space that one surrenders, because, as Sri Krishna says (G 18-61/62)

ईश्वरः सर्वभूतानां हृद्देशेऽजुन तिष्ठति *īśvaraḥ sarvabhūtānām hṛddeśe'juna tiṣṭhati* - परमेश्वर *parameśvar* is in the heart space of all beings

तमेव शरणं गच्छ सर्वभावेन भारत *tameva śaraṇam gaccha sarvabhāvena bhārata* - Reverentially seek पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* - surrender to that परमेश्वर *parameśvar* through all your faculties - thought, word and deed.

तत् प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् *tat prasādāt parāṁ śāntim sthānam prāpsyasi śāśvatam* - By the very grace of that परमेश्वर *parameśvar*,



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you will gain the supreme peace - परं शान्तिं *parāṁ śāntim*, whose very nature is ब्रह्म ज्ञानं *brahma jñānam*, शाश्वतं स्थानं *śāśvatam sthānam*, the eternal immortal वैष्णवं परमं पदं *vaiṣṇavam paramaṁ padaṁ* - the abode of the all-pervading परमेश्वर *parameśvar*. Therefore,

यो वेद निहितं गुहायां परमे व्योमन् *yo veda nihitam guhāyām parame vyoman* means the one who knows That ब्रह्मन् *brahman* hidden in one's बुद्धि गुह *buddhi guha*, हृदय आकाश *hṛdaya ākāśa*, the one who reaches That ब्रह्मन् *brahman* both intellectually and emotionally together, through a way of life governed totally by सत्यं वद *satyaṁ vada*, धर्मम् चर *dharmam cara*, स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadaḥ*, कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga*, ज्ञान योग *jñāna yoga* and भक्ति योग *bhakti yoga*, by the blessings of the very grace of That ब्रह्मन् *brahman*, such a person

सोऽश्नुते सर्वान् कामान् सह *so'śnute sarvān kāmān saha* - सः अश्नुते *saḥ aśnute* - that person gains, experiences, enjoys

सर्वान् कामान् *sarvān kāmān* - all desires, the fulfillment of all desires

सह *saha* - simultaneously, at the same time

An ordinary person can enjoy only one kind of pleasure at a given time. The enlightened person gains and enjoys all the pleasures there are, all at the same time. There is nothing more left for him to seek. How does that happen? Through ज्ञान योग *jñāna yoga* and भक्ति योग *bhakti yoga*, and by the very grace of That ब्रह्मन् *brahman*, when जीव ब्रह्म ऐक्यम् *jīva brahma eikyam* - the intellectual and emotional merger of जीव *jīva* and ब्रह्मन् *brahman* takes place, the जीव *jīva* - the person, becomes the very embodiment of That ब्रह्मन् *brahman*, which means the person is now ब्रह्मन् *brahman* itself in human form. As ब्रह्मन् *brahman*, the person simultaneously enjoys सर्वान् कामान् *sarvān kāmān* - all desires without exception, because ब्रह्मन् *brahman* is everything, and all the desires are inseparable from ब्रह्मन् *brahman* itself, just as all the rays of the sun are inseparable from the sun itself.

Such simultaneous enjoyment of all desires, arising from reaching ब्रह्मन् *brahman* is indeed ब्रह्मानन्दं *brahmānandaṁ* - a joy and happiness which is beyond description. More about ब्रह्मानन्दं *brahmānandaṁ* we will see later. Now, when the जीव *jīva* -



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the enlightened person is enjoying such **ब्रह्मानन्दं brahmānandam** what is **ब्रह्मन् brahman** doing?

ब्रह्मणा विपश्चिता brahmaṇā vipāścītā - while such enjoyment is being witnessed by **ब्रह्मन् brahman**, **ब्रह्मन् brahman** remains as a witness to the **ब्रह्मानन्दं brahmānandam** of the जीव *jīva*. Absolute Consciousness is the witness to all that a person is conscious of. The actionless **ब्रह्मन् brahman** is the witness to the glories of the same **ब्रह्मन् brahman** appearing as they do in infinite names, forms and actions.

इति *iti* - so says the Veda mantra quoted above.

Such is the nature of that **सत्यं ज्ञानं अनन्तं ब्रह्म satyam jñānam anantaṁ brahma**, and such is also the content of the opening statement " **ब्रह्मवित् आपनोति परम् brahmavit āpanoti param**" - the person who knows That **ब्रह्मन् brahman** as It is, as **सत्यं ज्ञानं अनन्तं ब्रह्म satyam jñānam anantaṁ brahma** - that person recognizes That **ब्रह्मन् brahman**, reaches That **ब्रह्मन् brahman**, becomes That **ब्रह्मन् brahman** itself.

The rest of this Upanishad is only an elaboration of what has already been said. In particular, the elaboration is with respect to the contents of the two words **अनन्तं anantaṁ** as **ब्रह्म लक्षणं brahma lakṣaṇam** - limitless as the glory of That **ब्रह्मन् brahman** and **ब्रह्मवित् brahmavit** - the knower of That **ब्रह्मन् brahman**.

As we saw earlier, the word **अनन्तं anantaṁ** indicates the **स्वरूप svarūp** of **ब्रह्मन् brahman** - the beginningless, infinite, all-inclusive nature of **ब्रह्मन् brahman**. It is practically impossible to comprehend the depth of this concept. Therefore, the Upanishad helps us to gain a hold on **अनन्तं anantaṁ** as **ब्रह्म लक्षणं brahma lakṣaṇam** - limitlessness as a pointer to the glory of **ब्रह्मन् brahman**

ब्रह्मवित् brahmavit is one who recognizes That **ब्रह्मन् brahman** by reaching That **ब्रह्मन् brahman**. The Upanishad tells us what such recognition or reaching involves. Just as, for example, even though one may already be in the temple premises, still one has to cross a few doors to reach the innermost sanctum of the temple, similarly, even though the physical body of a human being is already a **क्षेत्रं kṣetram** - a holy place, because **ब्रह्मन् brahman** is already there as the Innermost Consciousness of the



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person, still, one's बुद्धि *buddhi* – one's faculty of discrimination has to cross a few apparent barriers before one recognizes That ब्रह्मन् *brahman*, before one reaches That ब्रह्मन् *brahman* in the subtlety of one's own heart space. These apparent barriers are in the forms of अन्नमय *annamaya*, प्राणमय *prāṇamaya*, मनोमय *manomaya*, विज्ञानमय *vijñāna maya* and आनन्दमय *ānandamaya*, one being more subtle than the former. The Upanishad tells us about the nature of these apparent barriers, so that, when one understands their nature, they are no longer barriers, they are just five doors to be crossed before one recognizes ब्रह्मन् *brahman*, reaches ब्रह्मन् *brahman* already in oneself.

One's विवेक बुद्धि *viveka buddhi* crossing these five doors and recognizing ब्रह्मन् *brahman*, reaching ब्रह्मन् *brahman* in one's own heart space is Self-realization. Thus, the rest of this Upanishad brings enlightenment on the process and the ultimate event of Self-realization.

With this introduction, let us continue with the text.

तस्मात् वा एतस्मात् आत्मनः आकाशः संभूतः

tasmāt vā etasmāt ātmanaḥ ākāśaḥ sambhūtaḥ

तस्मात् *tasmāt* means तस्मात् ब्रह्मणः *tasmāt brahmaṇaḥ*. From That ब्रह्मन् *brahman*, which ब्रह्मन् *brahman*? From That ब्रह्मन् *brahman* indicated in the opening word ब्रह्मवित् *brahmavit* – the knower of ब्रह्मन् *brahman*, from That ब्रह्मन् *brahman*

वा एतस्मात् (ब्रह्मणः) आत्मनः *vā etasmāt (brahmaṇaḥ) ātmanaḥ* – namely, from The ब्रह्मन् *brahman* that has just been pointed out by the Veda mantra सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*, from That ब्रह्मन् *brahman*, which is identical with आत्मा *ātmā* – the Self "I". The identity between ब्रह्मन् *brahman* and आत्मा *ātmā* has already been established by saying that ब्रह्मन् *brahman* is ज्ञान स्वरूपं *jñāna svarūpaṁ* – Pure Consciousness. The source of my consciousness is only myself, The आत्मा *ātmā* – The Self, the content of the word "I".

Thus ब्रह्मन् *brahman* is सर्वस्य आत्मा *ātmā* – ब्रह्मन् *brahman* is truly the "I" of every conscious being, every person indeed. As we have already seen, all the Veda



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maha vakyas point out the identity of ब्रह्मन् *brahman* and आत्मा *ātmā*. As we may recall,

प्रज्ञानं ब्रह्म *prajñānaṁ brahma*, तत् त्वं असि *tat tvaṁ asi*, अयं आत्मा ब्रह्म *ayaṁ ātmā brahma*, ब्रह्मैवाहं अस्मि *brahmaivāhaṁ asmi* - all these words reveal the identity of ब्रह्मन् *brahman* and आत्मा *ātmā*. From That आत्मा *ātmā* - the Self "I"

आकाशः संभूतः *ākāśaḥ sambhūtaḥ* - आकाशः *ākāśaḥ* - the space, as the primordial matter, is born naturally, which means, by the very nature of That ब्रह्मन् *brahman*

Thus the Upanishad switches from ब्रह्मन् *brahman* to आत्मा *ātmā*, and also introduces the subject of जगत् *jagat* - the creation, आकाश *ākāśa* being part of जगत् *jagat* - the creation. The reason for introducing आत्मा *ātmā* - The Self, is to establish the connection between जीव *jīva* - the individual person and ब्रह्मन् *brahman* - The Supreme Being. The reason for introducing जगत् *jagat* - the creation, is again to establish the connection between the जीव *jīva* - the individual and जगत् *jagat* - the creation on the one hand and thereby the connection between जीव *jīva* and ब्रह्मन् *brahman* because it is जीव ब्रह्म एक्यम् *jīva brahma eikyam* that makes a person a ब्रह्मवित् - the knower of ब्रह्मन् *brahman*.

आत्मनः आकाशः संभूतः *ātmanah ākāśaḥ sambhūtaḥ* - From That ब्रह्मन् *brahman* - from That SELF of all beings, from That original Self, the original material namely आकाश *ākāśa* - the space, संभूतः *sambhūtaḥ* is born naturally, through a natural process. What is that natural process is not mentioned here, because, in this brief overview, that is not the main focus of attention. Briefly, that natural process is the following:

ब्रह्माश्रया *brahmāśrayā* सत्त्व रजस् तमोगुणात्मिका, *satva rajas tamoguṇātmikā*, माया अस्ति *māyā asti* - Associated with ब्रह्मन् *brahman* there is माया *māyā* in the form of three गुण *guṇas* - attributes, three qualities, namely सत्त्व *satva* - the ability to gain knowledge, रजस् *rajas* - the ability to act, and तमस् *tamas* - the ability to remain inert. That is the natural माया *māyā* power ever associated with ब्रह्मन् *brahman*.



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As pointed out already, अनन्त *anantaṁ* - limitlessness is the very nature of ब्रह्मन् *brahman*. That limitlessness of ब्रह्मन् *brahman* includes the infinite माया *māyā* power of ब्रह्मन् *brahman*. We must understand that ब्रह्मन् *brahman* is not doing any कर्म either to create, maintain or to exercise that माया *māyā* power. Just as fragrance is naturally associated with flower, just as light is naturally associated with sun, the माया *māyā* power is naturally associated with ब्रह्मन् *brahman* at all times. ब्रह्माश्रया माया माया *brahmāśrayā māyā*, माया *māyā* depends on ब्रह्मन् *brahman*, and thus माया *māyā* always remains under the total control of ब्रह्मन् *brahman*.

From that माया *māyā*, and by that माया *māyā*, the पञ्चमहाभूतस *pañca mahā bhūtas* - the five primordial elements namely आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आप *āpa* and पृथिवी *pṛthivī* - the space, the air, the fire the water and the earth were born, in the above order, one from the previous one, each in a subtle invisible form, and also each with its own स्वगुण *svaguṇa* - characteristic attribute. The स्वगुण *svaguṇa* of आकाश *ākāśa* - space is शब्द *śabda* - sound, that of air is स्पर्श *sparsā* - touch, that of fire is रूप *rūpa* - form, that of water is रस *rasa* - taste, and that of earth is गन्ध *gandha* - smell. After these पञ्चमहाभूतस *pañca mahā bhūtas* were born, the सत्त्व *satva*, रजस् *rajas* and तमस् *tamas* qualities of माया *māyā* naturally interacted with the स्वगुण *svaguṇa* of the primordial elements, still in their subtle forms. This natural interaction is called पञ्चीकरण *pañcīkaraṇa* - the process of grossification. As a result of this पञ्चीकरण *pañcīkaraṇa*, the subtle invisible पञ्चमहाभूतस *pañca mahā bhūtas* precipitated into grossified forms of space, air, fire, water and earth, just as we see them in this creation. In their grossified states, their गुण *guṇas* also got mixed up, even though each still retains its original स्वगुण *svaguṇa* predominantly.

Therefore, the आकाश *ākāśa* - the space as we see it today, is not the original आकाश *ākāśa* that descended directly from the माया of ब्रह्मन् *brahman*. What we see is the result of the natural process of grossification. It is this natural process that the Upanishad indicates here by the word संभूतः *sambhūtaḥ*. The Upanishad here refers only to the grossified states of matter. Therefore

आत्मनः आकाशः संभूतः *ātmanaḥ ākāśaḥ sambhūtaḥ* - From the limitless ब्रह्मन् *brahman* - by its limitless माया *māyā* power, the limitless आकाशः *ākāśaḥ* - the space is born with शब्द *śabda* - the sound, as its स्वगुण *svaguṇa* - characteristic



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attribute. With the above knowledge, the moment I see आकाशः *ākāśaḥ*, I immediately recognize the आकाश रूप ब्रह्मन् *ākāśa rūpa brahman* - ब्रह्मन् *brahman* in the form of आकाशः *ākāśaḥ*, because the cause is already in the effect. Further, the Upanishad continues:

आकाशात् वायु (संभूतः) *ākāśaat vāyu (sambhūtaḥ)* - From that आकाश रूप ब्रह्मन् *ākāśa rūpa brahman*, वायु *vāyu* - the air is naturally born. For that वायु, the inherited गुण *guṇa* is शब्द *śabda*, and its स्वगुण *svaguṇa* is स्पर्श *sparsā*. Therefore, the गुण *guṇa* of air is both sound and touch.

वायोः अग्निः (संभूतः) *vāyoh agnih (sambhūtaḥ)* - From that आकाश-वायु रूप ब्रह्मन् *ākāśa-vāyu rūpa brahman*, अग्निः *agnih* - the fire is naturally born. Therefore the गुण *guṇas* of अग्निः *agnih* includes sound, touch and form (शब्द *śabda*, स्पर्श *sparsā* and रूप *rūpa*).

अग्नेः आपः (संभूतः) *agnaeh āpaḥ (sambhūtaḥ)* - From that आकाश-वायु-अग्नि रूप ब्रह्मन् *ākāśa-vāyu-agni rūpa brahman*, आपः *āpaḥ* the water is naturally born with sound, touch, form and taste as its गुण *guṇas* - natural attributes.

अद्भ्यः पृथिवी संभूतः *adbhayaḥ pṛthivī sambhūtaḥ* - From that आकाश-वायु-अग्नि-आप रूप ब्रह्मन् *ākāśa-vāyu-agni rūpa brahman*, the पृथिवी *pṛthivī* - the earth is naturally born with sound, touch, form, taste and smell (शब्द *śabda*, स्पर्श रूप रस गन्ध *sparsā rūpa rasa gandha*) as its गुण *guṇas* - natural attributes.

Thus the पञ्चमहाभूत *s pañca mahā bhūtas* - the five great primordial elements are born with their natural qualities interacting with each other, at all times, in infinite ways giving rise to this entire creation as it is. ब्रह्मन् *brahman* is the आत्मा *ātmā* for this entire creation.

पृथिव्या औषधयः (संभूतः) *pṛthivyā auśadhayaḥ (sambhūtaḥ)* - From the earth, with all its natural qualities, the entire plant kingdom is naturally born. Medicine is called औषधम् *auśadham* - something born of औषधयः *auśadhayaḥ* - the entire plant kingdom. In the language of the Upanishads, any vegetarian food good for health is औषधम् *auśadham* - medicine.



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ओषधीव्यः अन्नं (संभूतः) *oṣadhībyaḥ annam (saṁbhūtaḥ)* - Food, good for health, is naturally born of the vegetable kingdom

अन्नात् पुरुषः (संभूतः) *annaat puruṣaḥ (saṁbhūtaḥ)* - From food, the human being with one's body-mind-intellect complex is born. It is true that all living beings are born of food only. The Upanishad refers to पुरुषः *puruṣaḥ* - the human being because, Upanishads are meant only for human beings.

स वा एष पुरुषः अन्नरसमयः *sa vā eṣa puruṣaḥ annarasamayāḥ* - Therefore, it is clear that this physical body of a human being (with all its qualities, capabilities and limitations) is only a modified form of अन्नरस *annarasa* - the very essence of the food the person came from.

Thus the Upanishad traces the origin of a human being, and indeed the entire जगत् *jagat* - the creation, ultimately to ब्रह्मन् *brahman*. In so doing, the Upanishad also communicates the extraordinary message That ब्रह्मन् *brahman*, indicated by the expression सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*, That ब्रह्मन् *brahman* is both the निमित्त कारणं *nimitta kāraṇam* as well as the उपादान कारणं *upādāna kāraṇam* - the efficient cause (the instrumental cause) as well as the material cause for all that exist in this creation, including the creation itself, which includes oneself as a जीव *jīva* - as a person.

Now, referring to oneself as a जीव *jīva* - as a person, the Upanishad continues:

तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।

tasyedameva śiraḥ । ayaṁ dakṣiṇaḥ pakṣaḥ ।

अयमुत्तरः पक्षः । अयं आत्मा ।

ayamuttaraḥ pakṣaḥ । ayaṁ ātmā ।

इदं पुच्छं प्रातिष्ठा । तदप्येष श्लोको भवति ॥

idaṁ puccaṁ prātiṣṭhā । tadapyeṣa śloko bhavati ॥

We will see these words next time.