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ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lessons 5 and 6

Volume 20

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
tasyaaīṣa eva śaarīra ātmā / yaaḥ pūvasya /
तस्माद्वा एतस्माद्विज्ञानमयात् ।
tasmādvā etasmādvajñānamayāt /
अन्योऽन्तर आत्मा , आनन्दमयः । तेनैष पूर्णः ।
anyo'ntara ātmā , aanandamayaah / tenaiṣa pūṇaah /
स वा एष पुरुषविध एव । तस्य पुरुषविधतां ।
sa vā eṣa puruṣavadha eva / tasya puruṣavadhatām /
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
anvayaṁ puruṣavadhaah / tasya prayameva śaraah /
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
modo dakṣaṇaah pakṣaah / pramoda uttaraah pakṣaah /
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
ānanda ātmā / brahma pucchaṁ prataṣṭhā /
तदप्येष श्लोको भवति ॥
tadapyeṣa śloko bhavata ॥
इति पञ्चमोऽनुवाकः
ita pañcamo'nuvākaḥ

असन्नेव स भवति । असद्ब्रह्मेति चेद चेत् ।
asanneva sa bhavata / asadbrahmeta veda cet /
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ॥
asta brahmeta cedveda / santamenam tato vadurata ॥
तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
tasyaiṣa eva śaarīra ātmā / yaaḥ pūvasya /
अथातोऽनुप्रश्नाः ।



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athāto 'nupraśnāḥ |

The Upanishad is talking about the means and the modes of self-recognition. On crossing the विज्ञानमय *vijñānamaya* door, leading to the Temple of परमेश्वर *parameśvar* already in one's own heart, one finds oneself in आनन्दमय *ānandamaya*. One finds oneself experiencing and enjoying an extraordinary sense of happiness, an extraordinary feeling of happiness, everywhere in one's body, such enjoyment of happiness being three-fold in nature, namely प्रिय *priya*, मोद *moda* and प्रमोद *pramoda*.

प्रिय *priya* is enjoyment of happiness arising from the sight of परमेश्वर *parameśvar* in oneself, the vision of परमेश्वर *parameśvar* in oneself, gained in one's बुद्धि *buddhi* through विज्ञानम् *vijñānam* - Upanishad knowledge

मोद *moda* is enjoyment of happiness arising from the contact of one's बुद्धि *buddhi* with परमेश्वर *parameśvar* in oneself; again, such contact having been gained through विज्ञानम् *vijñānam* - Upanishad knowledge

प्रमोद *pramoda* is enjoyment of happiness arising from one's बुद्धि *buddhi* being so close to परमेश्वर *parameśvar* in oneself, again such closeness having been gained through विज्ञानम् *vijñānam* - Upanishad knowledge.

Through such enjoyment of happiness, the person in the state of आनन्दमय *ānandamaya*, recognizes that प्रिय *priya*, मोद *moda* and प्रमोद *pramoda* are only manifestations of आनन्द आत्मा *ānanda ātmā* - the happiness one's very nature is, oneself is. Thus the basis for आनन्दमय आत्मा *ānandamaya ātmā* is आनन्द आत्मा *ānanda ātmā* itself - The सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānanda svarūp brahman* itself - ब्रह्म पुच्छ प्रतिष्ठा *brahma puccha pratiṣṭhā*, says the Upanishad. This is how the Upanishad introduces the आनन्दमय आत्मा *ānandamaya ātmā* - oneself as आनन्दमय *ānandamaya*

तस्यैष एव शारीर आत्मा *tasyaiṣa eva śaarīra ātmā*, यः पूर्वस्य *yaḥ pūrvasya* तस्य पूर्वस्य, मनोमयस्य, यः एषः (विज्ञानमयः) एव शारीर आत्मा *tasya pūrvasya, manomayasya, yaḥ eṣaḥ (vijñānamayaḥ) eva śarīra ātmā* - The विज्ञानमय



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vijñānamaya described above is the शरीर आत्मा *śarīr ātmā* – the indwelling self for the मनोमय शरीर *manomaya śarīr* described earlier.

Previously, मनोमय *manomaya* was recognized as the Atma for the प्राणमय शरीर *prāṇamaya śarīra*. Now मनोमय *manomaya* becomes शरीर *śarīra* – the subtle body, and its Atma is recognized as विज्ञानमय *vijñānamaya*.

तस्माद्वा एतस्माद्विज्ञानमयात् *tasmādvā etasmādvijñānamayāt* |

अन्योऽन्तर आत्मा, आनन्दमयः *anyo'ntara ātmā, aanandamayah*

तस्मात् वा *tasmāt vā* – Again, as it was said before

एतस्मात् विज्ञानमयात् *etasmāt vijñānamayāt* – aside from what has been pointed out as विज्ञानमय *vijñānamaya* Atma

अन्य अन्तर आत्मा, आनन्दमयः *anya antara ātmā, aanandamayah* – there is another Atma, which is interior to the विज्ञानमय *vijñānamaya* Atma, and it is called आनन्दमय *aanandamaya* Atma. Consequently, now the विज्ञानमय *vijñānamaya* becomes the सूक्ष्म शरीर *sūkṣma śarīr* – the subtle body for which the शरीर , that which is in the subtle body, is आनन्दमय आत्मा *aanandamaya ātmā*.

तेनैष पूर्णः *tenaiṣa pūrṇah*

तेन *tena* (आनन्दमयेन *ānandamayena*) एषः *eṣah* (विज्ञानमयः *vijñānamayah*)

पूर्णः *pūrṇah*– By that आनन्दमय आत्मा *aanandamaya ātmā* self, this विज्ञानमय *vijñānamaya* body is filled up, which means there is no distance between विज्ञानमय *vijñānamaya* and आनन्दमय *aanandamaya ātmā*.

We must remember that there is only one Atma. The आनन्दमय *aanandamaya* Atma is interior to the विज्ञानमय *vijñānamaya* Atma, only in the sense of the depth of knowledge, and consequently in clarity of recognition of oneself.

स वा एष पुरुषविध एव, तस्य पुरुषविधतां, अन्वयं पुरुषविधः *sa vā eṣa puruṣavidha eva, tasya puruṣavidhitām, anvayaṁ puruṣavidhaḥ* – Again, as before,

सः *saḥ* (आनन्दमयः *ānandamayah*) एषः पुरुषविधः *eṣah puruṣavidhaḥ* (पुरुष

आकारः *puruṣa ākārah*) एव *eva*, तस्य *tasya* (विज्ञानमस्य *vijñānamasya*)

पुरुषविधतां अनु अयं पुरुषविधः *puruṣavidhatām anu ayam puruṣavidhaḥ* – the

form of आनन्दमय पुरुष *aanandamaya puruṣa* – the self, now recognized as



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आनन्दमय *aanandamaya* Atma, follows in every respect the form of विज्ञानमय *vijñānamaya* Atma described earlier.

That means, the आनन्दमय *aanandamaya* self takes the form of विज्ञानमय *vijñānamaya* self, and consequently, in terms of पक्षिकल्पना *pakṣikalpanā* - the bird imagery, the आनन्दमय *aanandamaya* self also has a head, a right wing, a left wing, a central body - the self, and a foundation on which the आनन्दमय *aanandamaya* self rests. For this आनन्दमय *aanandamaya* Atma

तस्य प्रियमेव शिरः *tasya priyameva śiraḥ* - प्रिय *priya* is its head
मोदो दक्षिणः पक्षः *modo dakṣiṇaḥ pakṣaḥ* - मोद *moda* is its right wing
प्रमोद उत्तरः पक्षः *pramoda uttaraḥ pakṣaḥ* - प्रमोद *pramoda* is the left wing
आनन्द आत्मा *ānand ātmā* - आनन्द *ānand* is the central body, the self
ब्रह्म पुच्छ प्रतिष्ठा *brahma puccha pratiṣṭhā* - ब्रह्मन् *brahman*, the सत्यं ज्ञानं
अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* - That ब्रह्मन् *brahman* is the
foundation
तदप्येष श्लोको भवति *tadapyeṣa śloko bhavati* - About that आनन्द आत्मा *ānand ātmā*, there is this following Veda mantra.

So saying ends Lesson 5. Lesson 6 then begins with the Veda mantras concerning आनन्द आत्मा *ānand ātmā*.

Before we go to these Veda mantras, let us understand clearly the difference between आनन्दमय आत्मा *ānandamaya ātmā* and आनन्द आत्मा *ānand ātmā*. आनन्दमय आत्मा *ānandamaya ātmā* is कार्य आत्मा *kaarya ātmā*. It is happiness manifested as an effect, whereas आनन्द आत्मा *ānand ātmā* is कारण आत्मा *kāraṇa ātmā*. It is happiness which is the cause and the source for all manifestations of happiness. आनन्द आत्मा *ānand ātmā* is सत् चित् आनन्द आत्मा *sata cit ānand ātmā*, whose स्वरूप *svarūp* - whose very nature is सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*.

Recognition of oneself as आनन्दमय आत्मा *ānandamaya ātmā* - as the embodiment of all manifestations of happiness, involves the person continuously enjoying the प्रिय *priya*, मोद *moda* and प्रमोद *pramoda* forms of happiness as विज्ञान फल *vijñāna phala*, the result of विज्ञानं *vijñānam*, the result of वेदान्त विद्या कर्म फल *vedānta*



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vidyā karma phala - the result of कर्म *karma* involving श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* of Upanishad knowledge. This result manifests itself as प्रिय *priya*, मोद *moda* and प्रमोद *pramoda*. As indicated earlier, प्रिय *priya* is दर्शन सुखं *darśan sukham* - happiness arising from sight, मोद *moda* is प्राप्ति सुखं *prāpti sukham* - happiness arising from contact, प्रमोद *pramoda* is अनुभव सुखं *anubhava sukham* - happiness arising from experiencing and enjoying that closeness of contact.

Thus, प्रिय *priya*, मोद *moda* and प्रमोद *pramoda* are only different intensities of happiness one enjoys. Such happiness is still an effect depending on an object of happiness. In the context of this Upanishad, the object of happiness is परमेश्वर *parameśvar*. The प्रिय *priya*, मोद *moda* and प्रमोद *pramoda* - happiness centered on परमेश्वर *parameśvar* is भक्ति योग *bhakti yoga*.

Therefore, on crossing the विज्ञानमय *vijñānamaya* door, leading to the temple of परमेश्वर *parameśvar* already in one's own heart, one finds oneself in आनन्दमय *ānandamaya*. That means one finds oneself in भक्ति योग *bhakti yoga*. There are different levels of भक्ति योग *bhakti yoga*, and what we are talking about here is the भक्ति योग *bhakti yoga* of a विज्ञानवान् *vijñānavān* - one who is rooted in वेदान्त विज्ञानं *vedānta vijñānam* - Upanishad knowledge.

आनन्दमय *ānandamaya* is still a कोश *kośa* - a barrier between जीव *jīva* - the person, and ब्रह्मन् *brahman* the परमेश्वर *parameśvar*. Therefore आनन्दमय *ānandamaya* is still a door to be crossed before one reaches the Temple of परमेश्वर *parameśvar* already in one's own heart, the ultimate destination.

Let me use the word "I" here just for ease of communication of this Upanishad message. On reaching the state of आनन्दमय *ānandamaya*, being in such a state of Happiness, I realize that the Happiness I enjoy, arises from आनन्द आत्मा *ānand aatmaa* - the Happiness I am. And the Happiness I am, is rooted in ब्रह्मन् *brahman*, ब्रह्म पुच्छ प्रतिष्ठा *brahma puccha pratiṣṭhā*. Consequently, I am rooted in ब्रह्मन् *brahman*. Therefore, I cannot say that I do not know ब्रह्मन् *brahman*. So long as I exist, I cannot doubt the existence of ब्रह्मन् *brahman*. The nature of that ब्रह्मन् *brahman* is सत् चित् आनन्द स्वरूप आत्मा *sat cit ānand svarūp ātmā*, and That



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आत्मा *ātmā* - That Self, is सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*.

I experience a sense of Happiness from time to time. That happiness arises only from The Happiness I am - from ब्रह्मन् *brahman* I am. There is no other source for happiness. That source of happiness is eternal. It is ever existent. If the happiness I have is the Happiness I am, and if the happiness I am is The ब्रह्मन् *brahman* I am, and if that ब्रह्मन् *brahman* is eternal, why is it I am not happy all the time? Why is it that my happiness seems to come and go?

The reason is ignorance - अज्ञानं *ajñānaṁ*, nothing else. In my ignorance, my mind thinks, and my बुद्धि *buddhi* decides, that my happiness arises from some कर्म *karma* or कर्मफल *karma phala* - some action or the result of some action. Since every कर्म *karma* is transient, every कर्मफल *karma phala* also is transient, consequently the happiness that is attributed to any कर्म *karma* or कर्मफल *karma phala* is also transient. Therefore my happiness appears to come and go.

Once I become a विज्ञानवान् *vijñānavān* - once my बुद्धि *buddhi* is able to comprehend परमेश्वर *parameśvar* in terms of Upanishad knowledge, I realize that ब्रह्मन् *brahman* is the only source of Happiness there is. There is no Happiness other than ब्रह्मन् *brahman*, and whatever happiness I have is only an expression, a manifestation of the happiness I am, the happiness ब्रह्मन् *brahman* is. Consequently, when ever I am Happy, I am really enjoying myself being in the proximity of ब्रह्मन् *brahman* - the परमेश्वर *parameśvar* already in myself.

To be in a state of happiness, is to be a भक्तिमान् *bhaktimān* - to be in a state of ईश्वर भक्ति *īśvara bhakti*, whether one realizes it or not. Whether one has faith in God or not, whether one is a ज्ञानी *jñānī* or अज्ञानी *ajñānī* - wise or ignorant, every one is Happy from time to time, which means, every one is a भक्तिमान् *bhaktimān* from time to time, whether one realizes it or not, or admits or not.

When can one be happy at all times? Only when one becomes a भक्तिमान् *bhaktimān* at all times. When one is a भक्तिमान् *bhaktimān* at all times, that state of existence is called भक्तियोग *bhakti yoga*. That भक्तियोग *bhakti yoga* is the highest form of कर्मयोग *karma yoga*. When I am in the state of भक्तियोग *bhakti*



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yoga, I enjoy the vision of परमेश्वर *parameśvar* at all times (प्रिय *priya*) I enjoy the contact of परमेश्वर *parameśvar* at all times (मोद *moda*) and I enjoy the closeness of परमेश्वर *parameśvar* - The Grace of परमेश्वर *parameśvar* at all times (प्रमोद *pramoda*).

Being in भक्ति योग *bhakti yoga* what else do I do? Nothing else.

सर्व धर्मान् परित्यज्य मां एकं शरणं व्रज (G 18 - 66)
sarva dharmān parityajya mām ekaṁ śaraṇam vraja

I am in the state of total surrender to परमेश्वर *parameśvara* already in myself. That is भक्ति योग *bhakti yoga*. That is पूर्ण ईश्वर शरणागति योग *pūrṇa īśvara śaraṇāgati yoga* When I reach that state, I have gone as far as a human being can go, by one's own efforts. I have not yet reached the final destination. I have not yet reached the Temple of परमेश्वर *parameśvar* in my heart. I have not yet gained मोक्ष *mokṣa*. But my efforts as a human being have reached a state of total fulfillment.

मोक्ष *mokṣa* cannot be gained as a result of any effort. मोक्ष *mokṣa* happens when I am fit for it. When will I become fit for मोक्ष *mokṣa*? Who will bring मोक्ष *mokṣa* to me? That job is for Sri Krishna.

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः (G 18 - 66)
ahaṁ tvām sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ

Once I reach the state of भक्ति योग *bhakti yoga*, by my efforts, there is no sense of doership in me. Consequently, there is no कर्म *karma* of my own, and there is no कर्मफल *karma phala* for me to seek. Every कर्म *karma* is ईश्वर कर्म *īśvara karma*. Every कर्मफल *karma phal* belongs to परमेश्वर *parameśvar* only. My शरीर *śarīr* - my body with all its faculties is only an instrument to serve the will of परमेश्वर *parameśvar*. Whatever this instrument does is only in the service of परमेश्वर *parameśvar*. For me, every कर्म *karma* I do is a form of ईश्वर आराधन *īśvara ārādhana* - an act of worship of परमेश्वर *parameśvar*, and every कर्मफल *karma phala* I am blessed to receive is ईश्वर प्रसाद *īśvara prasād* - the very grace of परमेश्वर *parameśvar*.



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Therefore, being in भक्ति योग *bhakti yoga* I live a life of ईश्वर आराधन *īśvara ārādhana* at all times, enjoying the vision of परमेश्वर *parameśvar*, the contact of परमेश्वर *parameśvar*, and the glory of परमेश्वर *parameśvar* at all times, all such happiness arising from my appreciation of Upanishad knowledge and ब्रह्मन् *brahman* - the basis for all my life experiences. Thus, I live a life constantly holding on to परमेश्वर *parameśvar*, already in myself, enjoying whatever has been left for me to do by the will of परमेश्वर *parameśvar* - ईशावास्यं इदं सर्वम् *īśāvāsyam̐ idam̐ sarvam*, तेन त्यक्तेन भुञ्जीथाः *tena tyaktena bhuñjīthāh*. That is भक्ति योग *bhakti yoga*, living a life of ईश्वर आराधन *īśvara ārādhana* at all times, in which state of existence I recognize myself as आनन्दमय आत्मा *ānanda maya ātmā*.

Acts of worship of परमेश्वर *parameśvar* are many, but the grace of परमेश्वर *parameśvar* is one and the same, and it takes the form of अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - purification of one's mind and बुद्धि *buddhi* - आत्म शुद्धि *ātma śuddha* - self purification. Such self purification is continuous for a person living a life of भक्ति योग *bhakti yog* at all times. As a result of such purification, one progressively becomes more and more free from the hold of one's own राग-द्वेष *rāg-dveṣ* forces - forces of likes and dislikes and also from the barriers of कर्म *karma* - born माया गुणस *māyā guṇas*.

When this self-purification process is totally complete, only then one gains total freedom - total fulfillment in life. That is gaining मोक्ष *mokṣa*, reaching ब्रह्मन् *brahman* and becoming a ब्रह्मचित् *brahmavit* - knower of ब्रह्मन् *brahman*. That is what happens to one who overcomes the आनन्दमय कोश *ānandamaya kośa* and crosses the आनन्दमय *ānandamaya* door leading to the temple of परमेश्वर *parameśvar* in one's own heart.

Once one crosses the आनन्दमय *ānandamaya* door, there is no more door to cross, which means one's बुद्धि *buddhi* has already reached परमेश्वर *parameśvar* in one's heart, in which state, बुद्धि *buddhi* and हृदय *hṛdaya* have become one, one has reached one's ultimate destination. One is now at home, being one with परमेश्वर



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parameśvar Itself, and so recognizing oneself as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* Itself.

When a person so reaches ब्रह्मन् *brahman*, the question whether or not ब्रह्मन् *brahman* exists does not arise. Until one reaches that state however, there is room for such a question, because ब्रह्मन् *brahman* is not a व्यवहार वस्तु *vyavahār vastu*. It is not an object of transaction. Recognizing the legitimacy of the question, the Veda mantra says:

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
asanneva sa bhavati | asadbrahmeti veda cet |
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुः इति
asti brahmeti cedveda | santamenam tato viduh iti
चेत् *cet* – Suppose there is a person, in case there is a person

असत् ब्रह्म इति वेद *asat brahma iti veda* – who understands, or who concludes that ब्रह्मन् *brahman* is असत् *asat*, ब्रह्मन् *brahman* does not exist, ब्रह्मन् *brahman* is non-existent

सः *sah*– that person

असन् एव भवति *asat eva bhavati* means असत् समः एव भवति *asat samaḥ eva bhavati* – becomes as good as non-existent

The one who denies the existence of ब्रह्मन् *brahman*, denies, in essence, one's own existence. The Upanishad has already said that from ब्रह्मन् *brahman* came आकाश *ākāś* – space, from आकाश *ākāś* came वायु *vāyu* – the air, from वायु *vāyu* came अग्नि *agni* – the fire, from अग्नि *agni* came आपः *āpaḥ* – the water, from आपः *āpaḥ* came पृथिवी *pṛthivī* – the earth, from पृथिवी *pṛthivī* came औषधयः *auśadhayaḥ* – the entire plant kingdom, from औषधयः *auśadhayaḥ* came अन्नं *annaṁ* – the food and from अन्नं *annaṁ* – food came पुरुष *puruṣa* – the person, the human being. From all this, if I conclude that I exist alright, but ब्रह्मन् *brahman* does not exist, it simply means that I am not yet mature enough to understand the fundamental nature of cause-effect relationships. Therefore, I have to grow up before I become ready for Upanishad knowledge.

On the other hand, there are some people who appear mature, because they are apparently successful in the business of life. They seem to be well read, but they deny



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the existence of ब्रह्मन् *brahman*, using various arguments of their own. What about such people? Referring to such people, the Veda mantra says:

असन्नेव स भवति *asanneva sa bhavati* - If a person denies the existence of ब्रह्मन् *brahman*, that person is as good as non-existent. What does that mean? It means such a person has no पुरुषार्थ *puruṣārth* - no overriding purpose in life. There is no *śraddha* such thing as धर्म *dharma* or मोक्ष *mokṣa* for that person. Consequently, that person has no श्रद्धा *śraddha* in Upanishad knowledge. For such a person, life is only a matter of expediency. Such a person is always propelled and enslaved by one's own राग-द्वेष *rāga-dveṣa* forces - forces of likes and dislikes. Such a person is never free. Consequently, such a person does not hesitate to degrade himself into any action in order to meet the demands of one's own forces of likes and dislikes. Such a person ultimately destroys oneself by self-degradation.

The one who cannot recognize the existence of ब्रह्मन् *brahman* cannot also pursue anything of lasting value in life. On the other hand,

अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुः

asti brahmeti cedveda / santamenam tato viduh

ब्रह्म अस्ति इति वेद चेत् *brahma asti iti veda cet-* If one's बुद्धि *buddhi* has gained the necessary purity and maturity so that it naturally concludes, beyond any doubt, that ब्रह्म अस्ति *brahma asti* - Brahman exists, not as a matter of blind faith, not as a matter of generous concession to Lord Almighty, but as a matter of knowledge and recognition

ततः *tataḥ* - then

एनं सन्तं विदुः *enam santam viduh* - that person is recognized as *Sant*.

Recognized by whom? By those who have the बुद्धि *buddhi* capable of recognizing a *Sant*.

Now, we must know what *Sant* means. Ordinarily, सन्त *sant* means a saint, a saintly person. As we know, society describes a saint in many different ways. Vedanta refers to a saint in only one way. A person whose बुद्धि *buddhi* has crossed all the five doors of self-recognition, leading to परमेश्वर *parameśvar* in one's own heart, That person is a सन्त *sant*. Therefore



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यो वेद निहितं गुहायां परमे व्योमन् *yo veda nihitam guhāyām parame vyoman*
- That person is a सन्त *sant*. That person is a ब्रह्मवित् *brahmavit* - knower of ब्रह्मन् *brahman*. Therefore, a saint is a ब्रह्मवित् *brahmavit*, a ज्ञानी *jñānī*. Only a *Sant* can say for sure that ब्रह्मन् *brahman* exists - अस्ति ब्रह्म *asti brahma*, because a *Sant* has crossed the अन्नमय *annamaya*, प्राणमय *prāṇamaya*, मनोमय *manomaya*, विज्ञानमय *vijñānamaya* and आनन्दमय *ānandamaya* doors and has reached the innermost sanctum of the temple of परमेश्वर *parameśvar* in one's own heart. The *Sant* has thus reached the ultimate destination in life, and there is nothing between सन्त् *sant* and ब्रह्मन् *brahman*.

For the time being, however, the *Sant* is still a जीव *jīva*, just like any other ordinary person. But, in fact, he is now a very different person. He now recognizes himself as आनन्द आत्मा *ānanda ātmā*, whose nature is सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*. Formerly, that knowledge was only indirect knowledge, gained from the words of the Upanishads. Now, that knowledge is अनुभव ज्ञानं *anubhava jñānaṁ* - directly experienced self-realized knowledge. Further, the *Sant* naturally recognizes That आनन्द आत्मा *ānanda ātmā* as

ज्योतिषामपि तत् ज्योतिः तमसः परमुच्यते ।
jyotiṣāmapi tat jyotih tamasah paramucyate ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥
jñānaṁ jñeyaṁ jñāna gamyaṁ hr̥di sarvasya viṣṭhitam ॥

That ब्रह्मन् *brahman*, That आनन्द आत्मा *ānanda ātmā* is the Light of all lights. It is beyond all darkness. It is the subject of all knowledge. It is the object of all knowledge. It is the means of reaching That ब्रह्मन् *brahman* and That ब्रह्मन् *brahman* is in the hearts of all beings (G. 13-17). Further,

न तत्र सूर्यो भाति न चन्द्रतारकं, नेमा विद्युतो भान्ति, कुतोऽयमग्निः ।
na tatra sūryo bhāti na candratāraḥ, nemā vidyuto bhānti,
kuto'yamagnih ।
तमेव भान्तं अनुमाति सर्वम् , तस्य भासा सर्वमिदं विभाति ॥ (कठ -5 - 15)
tameva bhāntaṁ anumāti sarvam, tasya bhāsā sarvamidaṁ vibhāti ॥



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That ब्रह्मन् *brahman*, That आनन्द आत्मा *ānanda ātmā* I am, is self-effulgent light, lighting up everything else in this creation. That आत्मा भाति *ātmā bhāti* shines by itself, and also shines variously in different forms and names such as the sun, the moon, the stars, the fire, etc. Thus, whatever I see anywhere at any time, I see only तं एव भान्तं अनुभाति सर्वम्, *taṁ eva bhāntaṁ anubhāti sarvam*, तस्य भासा सर्वमिदं विभाति *tasya bhāsā sarvamidaṁ vibhāti* - I see only That ब्रह्मन् *brahman*, That आत्मा *ātmā*, shining everything everywhere.

That ब्रह्मन् *brahman*, That आत्मा *ātmā*, That परमेश्वर *parameśvar* already in myself is indeed everything – ईशावास्यं इदं सर्वम् *īśāvāsyam idaṁ sarvam*. Such is the realization of a सन्त *sant*, a ब्रह्मवित् *brahmavit*, a ज्ञानी *jñānī*, which is what one becomes on crossing the आनन्दमय *ānandamaya* door - इति *iti* - so says the Veda mantra.

Talking about myself again, I am still in आनन्दमय *ānandamaya*. I am still in भक्ति योग *bhakti yog*. I have not yet crossed the आनन्दमय *ānandamaya* door. I am not a *Sant* yet. To such a person like myself, the Upanishad continues:

तस्यैष एव शारीर आत्मा *tasyaiṣa eva śārīra ātmā* । यः पूर्वस्य *yaḥ pūrvasya* - As we may recall, the Upanishad has been talking about आनन्दमय *ānandamaya* for which ब्रह्म पुच्छ प्रतिष्ठा *brahma puccha pratiṣṭhā*- the foundation is सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānanda svarūp brahman*.

यः पूर्वस्य *yaḥ pūrvasya* - Following the earlier descriptions of bird-imagery, now विज्ञानमय *vijñānamaya* described earlier is the सूक्ष्म शरीर *sūkṣma śarīra* - the subtle body for which the शरीर *śarīra* - that which is in the subtle body - the आत्मा *ātmā* - the self is आनन्दमय *ānandamaya*, which means there is no distance between विज्ञानमय *vijñānamaya* and आनन्दमय *ānandamaya*. Thus, all the five कोश *kośas*, the barriers obstructing one's बुद्धि *buddhi* from reaching the temple of परमेश्वर *parameśvar* in one's own heart have now been described. All descriptions of bird imagery is now over.

As pointed out already, on overcoming आनन्दमय कोश *ānandamaya kośa*, on crossing the आनन्दमय *ānandamaya* door, one's बुद्धि *buddhi* reaches ब्रह्मन् *brahman* in one's own heart instantly, spontaneously. Uplifting oneself, up to the



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state of आनन्दमय ānandamaya, भक्ति योग bhakti yoga is by intense human effort involving विज्ञानं vijñānam, श्रद्धा śraddha, ऋतं ṛtam, सत्यं satyam, कर्म योग karma yoga, ध्यान योग dhyāna yoga, ईश्वर भक्ति īśvara bhakti, etc. But overcoming the आनन्दमय ānandamaya, कोश kośa, crossing the आनन्दमय ānandamaya door is not the result of human effort. That is only by God's Grace – ईश्वर अनुग्रह īśvara anugrahaṁ.

Thus, the Upanishad's discourse on the five कोशs kośas - the अन्नमय annamaya, प्राणमय prāṇamaya, मनोमय manomaya, विज्ञानमय vijñānamaya and आनन्दमय ānandamaya barriers for one's बुद्धि buddhi reaching परमेश्वर parameśvar in one's own heart is now over.

What follows is for the person who has already progressed to the state of आनन्दमय ānandamaya, which means भक्ति योग bhakti yoga. If you are in भक्ति योग bhakti yoga, what follows is for you, says the Upanishad

अथातोऽनुप्रश्नाः athāto'nupraśnāḥ - अथ अतः अनुप्रश्नाः atha ataḥ anupraśnaaḥ

अथ atha -Then (thereafter)

अतः ataḥ - therefore

अनुप्रश्नाः anupraśnaaḥ - certain questions follow. These questions, and the Upanishad's response to these questions constitute a further deliberation on the Nature of ब्रह्मन् brahman.

What the words अथ atha (then) and अतः ataḥ (therefore) mean, what the questions are, and what more the Upanishad has to say about ब्रह्मन् brahman we will see next time.