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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lesson 6 (continued)

Volume 21

अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य ।

athāto'nupraśnāḥ | utāvidvānamuṁ lokam pretya |

कश्चन गच्छती (३) । आहो विद्वानमुं लोकं प्रेत्य ।

kaścana gacchatī (3) | āho vidvānamuṁ lokam pretya |

कश्चित्समश्नुता (३) उ ।

kaścitsamaśnutā (3) u |

The Upanishad has been talking about अन्नमय *annamaya*, प्राणमय *prāṇamaya*, मनोमय *manomaya*, विज्ञानमय *vijñānamaya* and आनन्दमय *ānandamaya* as the means for the successive modes of upliftment in one's recognition of the true nature of oneself. Reaching the state of आनन्दमय *ānandamaya*, one finds oneself in the state of भक्ति योग *bhakti yoga*. What is भक्ति योग *bhakti yoga*? As we may recall the words of Sri Krishna (G 9-34),

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

manmanā bhava madbhakto madyājī māṁ namaskuru |

- ❖ मन्मना भव *manmanā bhava* is being in a perpetual state of ध्यान योग *dhyāna yoga*
- ❖ मद्भक्तो भव *madbhakto bhava* is cultivating absolute love and devotion to परमेश्वर *parameśvar*, rooted in Upanishad knowledge, realizing that परमेश्वर *parameśvar* is वासुदेवः *vāsudevaḥ*, one's own प्रत्यग आत्मा *pratyaga ātmā* - one's own innermost SELF.
- ❖ मद्याजी भव *madyājī bhava* is being one for whom all rituals, prayers, bhajans, etc. are only for gaining अन्तः करण शुद्धि *antaḥ karaṇa śuddhi* - purification of one's mind and Buddhi - आत्मशुद्धि *ātmaśuddhi* - self purification and nothing else. And



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- ❖ मां नमस्कुरु *mām namaskuru* is cultivating the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* - total surrender to परमेश्वर *parameśvar* already in oneself.

That is भक्ति योग *bhakti yoga*. Being in भक्ति योग *bhakti yoga*, one is still in आनन्दमय *ānandamaya*. One's Buddhi has not yet crossed the आनन्दमय *ānandamaya* door leading to the temple of परमेश्वर *parameśvar* in one's own heart, which means one has not yet reached ब्रह्मन् *brahman*, and one has not yet become a ब्रह्मवित् *brahmavit* - a knower of ब्रह्मन् *brahman*. When one crosses the आनन्दमय *ānandamaya* door, one reaches ब्रह्मन् *brahman* spontaneously. That happens only when one's अन्तःकरण *antaḥ karaṇa* - mind and Buddhi become absolutely pure. That has not yet happened to the person here. Until that happens, one continues to be in आनन्दमय *ānandamaya*, in भक्ति योग *bhakti yoga*, enjoying the vision of परमेश्वर *parameśvar* (प्रिय *priya*), the contact of परमेश्वर *parameśvar* (मोद *moda*) and the closeness to परमेश्वर *parameśvar* (प्रमोद *pramoda*) in oneself, all such enjoyments arising from one's understanding and appreciation of Upanishad knowledge. If you are in such a state of भक्ति योग *bhakti yoga* at all times, what follows is for you, says the Upanishad:

अथातोऽनुप्रश्नाः *athāto'nupraśnāḥ* - अथ अतः अनुप्रश्नाः *atha ataḥ anupraśnāḥ*

अथ *atha* - Then (thereafter)

अतः *ataḥ* - Therefore

अनुप्रश्नाः *anupraśnāḥ* - certain questions follow

These questions, and the Upanishad's response to these questions constitute a further deliberation on the nature of ब्रह्मन् *brahman*. Before we go to the questions, let us try to grasp the significance of the Upanishad word अथातो *athāto*, meaning अथ *atha* - then, अतः *ataḥ* - therefore.

अथ *atha* means then or thereafter, in the same sense of natural sequence, which means there are definite pre-required qualifications needed for a person to undertake a further deliberation on Brahman. When I have the pre-required qualifications, अथ *atha*- then, only then, I become fit to undertake a further deliberation on Brahman.

In the context of this Upanishad, the obvious pre-required qualifications are, that I have understood all that has been said thus far in this Upanishad, and I have the necessary



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श्रद्धा *śraddhā* – interest and discipline, to undertake a further deliberation on ब्रह्मन् *brahman*.

Again, simply because I have the above qualifications, I do not become fit to undertake a further deliberation on ब्रह्मन् *brahman*. In addition, I must also have a well-realized valid cause to undertake a further deliberation on ब्रह्मन् *brahman*, so that such deliberation can be really useful to me for gaining my overriding objective in life.

Thus, the word अतः *ataḥ* – therefore, implies causality. In the context of this Upanishad, the valid cause is that I am now in भक्ति योग *bhakti yoga*, and as such, I am a ब्रह्म जिज्ञासु *brahma jijñāsu*. जिज्ञासु *jijñāsu* means one who has a wish to know. The wish is for knowledge, and the knowledge is on ब्रह्मन् *brahman*. Therefore, "I am a ब्रह्म जिज्ञासु *brahma jijñāsu*" means that I have a spontaneous wish to gain knowledge on ब्रह्मन् *brahman*.

अतः *ataḥ* – Therefore, I have a valid cause to undertake a further deliberation on ब्रह्मन् *brahman*. How does that become a valid cause? It is so because, being in भक्ति योग *bhakti yoga*, I realize that ब्रह्मन् *brahman* is ज्ञानं *jñānam*, ज्ञेयं *jñeyam* and ज्ञानगम्यम् *jñānagamyam*. ब्रह्मन् *brahman* is ज्ञान वस्तु *jñāna vastu* – The Knowledge Itself. The overriding objective of life is to gain That Knowledge, and the means of getting That Knowledge is also That Knowledge. I have not yet gained that knowledge. अतः *ataḥ* – Therefore, I have a valid cause to undertake a further deliberation on ब्रह्मन् *brahman*. Thus,

अथातो *athāto* – after I have acquired the pre-required qualifications

अथ *atha* – then, and because I am now in भक्ति योग *bhakti yoga*, seeking the grace of ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, in order to reach That ब्रह्मन् *brahman* seated in my own heart, I have a valid reason to continue my pursuits on ब्रह्मज्ञानं *brahma jñānam*.

अतः *ataḥ* – therefore

अनुप्रश्नाः *anupraśnāḥ* – certain questions related to ब्रह्मन् *brahman* follow:

The word प्रश्नाः *praśnāḥ* is plural, which, in Sanskrit indicates more than two. What follow the above statement are two sentences, in which there are more than two questions involved. The questions are:



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उताविद्वानमुं लोकं प्रेत्य, कश्चन गच्छती (३) ।

utāvidvānamuṁ lokam pretya, kaścana gacchatī (3) ।

आहो विद्वानमुं लोकं प्रेत्य, कश्चित्समश्नुता (३) उ ।

āho vidvānamuṁ lokam pretya, kaścitsamaśnutā (3) u ।

As you might have noticed, there is a स्वर *svara* for these two sentences. The स्वर *svara* is in the form of indwelling on the vowels ई *ī*, आ *ā* and उ *u*.

कश्चन गच्छती (३) *kaścana gacchatī (3)* - कश्चित्समश्नुता (३) *kaścitsam aśnutā (3)* उ *u*

In Vedic recitations, such स्वर *svara* (mode of recitation) has a particular significance. It represents either a state of ecstasy, or a state of profound reflection, or both. A state of ecstasy means an expression of awe inspiring experience, or spontaneous enthusiasm arising from an extraordinary self-discovery, which is most often the case in Sama Veda recitations.

A state of profound reflection means an expression of a "whether or not" question in Vedanta, a question that involves a doubt which requires to be dealt with as a necessary step in the sequence of one's spiritual progress, which is the case in our present context.

That means that the questions put forth here are not questions for a debate. They are not questions for scoring a point. They are questions for intense reflection and deliberation (careful consideration) within oneself. They are questions leading to the removal of some obstacles in the absorption of Upanishad knowledge.

The questions raised here are of such a nature. The questions here are about विद्वान् *vidvān* and अविद्वान् *avidvān*. विद्वान् *vidvān* is one who is a knowledgeable person, and अविद्वान् *avidvān*. is one who is not a knowledgeable person. In a Vedic society, one who is a वेद वित् *veda vit* is a विद्वान् *vidvān*. One who knows the words of the Vedas and their meaning is generally considered to be a विद्वान् *vidvān*. Obviously, the one who does not have that knowledge is not a विद्वान् *vidvān*, and consequently, an अविद्वान् *avidvān*.

These questions about विद्वान् *vidvān* and अविद्वान् *avidvān* arise from the following considerations. From what has already been said in this Upanishad, one understands that the overriding purpose of life is to reach ब्रह्मन् *brahman* already in oneself. But to reach That ब्रह्मन् *brahman*, one has to cross the अन्नमय *annamaya*, प्राणमय *prāṇamaya*, मनोमय *manomaya*, विज्ञानमय *viññānamaya* and आनन्दमय



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ānandamaya doors. If one goes up to the state of आनन्दमय ānandamaya or भक्ति योग bhakti yoga, then there is no problem. Sri Krishna will take care of the rest. But to reach the state of भक्ति योग bhakti yoga, one has to cross the अन्नमय annamaya, प्राणमय prāṇamaya, मनोमय manomaya and विज्ञानमय vijñānamaya doors. The real difficulty appears to be in crossing the मनोमय manomaya and विज्ञानमय vijñānamaya doors, because the Upanishad describes मनोमय manomaya as वेद स्वरूपं veda svarūpaṁ and विज्ञानमय vijñānamaya as absorption of the content of Upanishad knowledge through श्रद्धा śraddhā, ऋतं ṛtaṁ, सत्यं satyaṁ, कर्म योग karma yoga and ध्यान योग dhyāna yoga.

To gain knowledge of all the Vedas is impossible, and to absorb the content of all Upanishad knowledge is even more impossible, for most people. Therefore, it is obvious that ब्रह्मन् brahman is out of reach for most people. Is that so? Is that what the Upanishad says? I am not sure. I must get a clarification on that. In any case, I am not a विद्वान् vidvān. I am only an अविद्वान् avidvān, in the usual sense of the term. If only a विद्वान् vidvān can reach ब्रह्मन् brahman and an अविद्वान् avidvān cannot reach ब्रह्मन् brahman, I want to know wherein lies the hope for me to reach ब्रह्मन् brahman. Therefore, the following questions arise.

Regarding the questions, the first sentence says:

उत अविद्वान्, अमुं लोकं प्रेत्य, कश्चन गच्छती
uta avidvān, amuṁ lokaṁ pretya, kaścana gacchatī

उत uta - Whether or not (expressing doubt)

अविद्वान् avidvān - one who is not a विद्वान् vidvān

अमुं लोकं प्रेत्य amuṁ lokaṁ pretya - after leaving this world of plurality

It does not mean that one should die to leave this world of plurality. Every one of us is living in different worlds at different times of our daily life. At one time, I live in the world of my professional life. At another time, I live in the world of my family life, and at another time, I live in my own world of trivialities. Thus, I seem to go from one world of plurality to another easily, every day of my life. Suppose I am able to leave all these worlds of plurality, I must then naturally be able to be in the world of सत्यं ज्ञानं अनन्तं ब्रह्म satyaṁ jñānaṁ anantaṁ brahma. Can I reach that world of ब्रह्मन् brahman? That is the question.



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कश्चन गच्छती *kaścana gacchatī* – Does one reach, or does one not reach ब्रह्मन् *brahman*?

Therefore, the question is, does an अविद्वान् *avidvān* – one who has no वेद ज्ञानं *veda jñānaṁ*, after leaving this world of plurality, does he also reach ब्रह्मन् *brahman* or not? Here, there are two questions in one sentence.

किं वा गच्छति *kiṁ vā gacchati*, किं वा न गच्छति *kiṁ vā na gacchati* – Does he reach or does he not reach. If so, why so, and if not why not? These questions arise because, whether one is a विद्वान् *vidvān* or अविद्वान् *avidvān*, the true nature of any person is ब्रह्मन् *brahman*, so says the Upanishad.

Thus, ब्रह्मन् *brahman* being the same in both विद्वान् *vidvān* and अविद्वान् *avidvān*, does an अविद्वान् *avidvān* also reach ब्रह्मन् *brahman* just like a विद्वान् *vidvān*, once he is able to uplift himself from this world of plurality? If not, why not? These are the two questions in the first sentence.

The second sentence is with reference to विद्वान् *vidvān*

आहो विद्वान् अमुं लोकं प्रेत्यं, कश्चित् समश्नुता (३) उ
āho vidvān amuṁ lokam pretyaṁ, kaścit samaśnutā (3) u

उ *u* stands for उत *uta*. The word आहो उ *āho u* means उत आहो *uta āho*.

आहो *āho* –The word आहो *āho* added to उत *uta* expresses the meaning of उत *uta* more forcefully. Therefore

उत आहो *uta āho* – more emphatically, whether or not, which means, is it not conceivable that

अमुं लोकं प्रेत्यं *amuṁ lokam pretyaṁ* – after leaving this world of plurality

विद्वान् *vidvān* – the Vidwan also

कश्चित् समश्नुत *kaścit samaśnuta*, किं वा समश्नुत *kiṁ vā samaśnuta*, किं वा न समश्नुत *kiṁ vā na samaśnuta* – does he enjoy, or does he not enjoy, does he reach or does he not reach ब्रह्मन् *brahman*?

Therefore, the question is: Brahman being the same for both विद्वान् *vidvān* and अविद्वान् *avidvān*, if one who is not a विद्वान् *vidvān* cannot reach ब्रह्मन् *brahman*, is it not conceivable that the one who is a विद्वान् *vidvān* also does not reach ब्रह्मन् *brahman*?



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brahman? That is the third question. Ultimately, these questions simply reduce to "Who is a **विद्वान् vidvān**? And "What is the nature of **ब्रह्मन् brahman**? The Upanishad responds to these questions in its own style, in this, and the next three lessons, which we will see as we progress.

Before we proceed with the Upanishad further, let us briefly review these questions ourselves for today. Regarding the first set of questions, whether or not one who is not a **विद्वान् vidvān** reaches **ब्रह्मन् brahman** the answer is simple. **ब्रह्मन् brahman** being everything everywhere, at all times, everyone has already reached **ब्रह्मन् brahman**, because, everyone is non-separate from **ब्रह्मन् brahman** already. **जीव jīva** and **ब्रह्मन् brahman** are forever inseparable. That being so, such identity is only a matter of recognition. The one who recognizes the **जीव ब्रह्म jīva brahma** identity is a **विद्वान् vidvān**. The one who does not recognize that identity is not a **विद्वान् vidvān**.

That is all the difference between a person who is a **विद्वान् vidvān** and the one who is not a **विद्वान् vidvān**. Regarding the question whether it is conceivable that a **विद्वान् vidvān** also does not reach **ब्रह्मन् brahman** the answer is already given - that depends on whether or not the person involved recognizes **जीव ब्रह्म jīva brahma** identity.

Ordinarily, **विद्वान् vidvān** is a title given to a person either by some institution or organization, or by oneself, to indicate a certain level of educational literary or professional accomplishment. Thus, we have **विद्वान्स vidvāns** in language and literature, music and arts, **वेद veda** and **वेदान्त vedanta**, etc. Such titles serve certain social purposes in the business of life. However, the title **विद्वान् vidvān** has no necessary correlation with the person's spiritual maturity.

In the Upanishad sense, **विद्वान् vidvān** is not a title. Upanishad gives no titles. In the Upanishad, **विद्वान् vidvān** is a pointer word indicating absolute spiritual maturity. Being a **विद्वान् vidvān** is a matter of knowledge, a matter of recognition of **ब्रह्मन् brahman** already in oneself, a recognition born of absolute spiritual maturity, which means absolute purity of one's mind and **बुद्धि buddhi**, absolute purity in thought, word and deed. When such purity is there, one's mind is **वेदस्वरूपं veda svarūpaṁ**, one's **बुद्धि buddhi** is **ज्ञानस्वरूपं jñāna svarūpaṁ**, and one is **ब्रह्म स्वरूपं brahma svarūpaṁ**. So long as I find myself separate from **ब्रह्मन् brahman**,



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different from ब्रह्मन् *brahman* or away from ब्रह्मन् *brahman*, I have not reached ब्रह्मन् *brahman*, and I am not a विद्वान् *vidvān*. Then, who is a विद्वान् *vidvān* in terms of Upanishad? This is how the पुरुषसूक्तम् *puruṣasūktam* in Rig Veda describes a विद्वान् *vidvān*

वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णम् तमसः परस्तात् ।

vedāham etaṁ puruṣaṁ mahāntam ādityavarṇam tamasaḥ parastāt ।

तमेवं विद्वानमृता इह भवति नान्यः पन्था विद्यतेऽयनाय ॥

tamevaṁ vidvānamṛta iha bhavati nānyaḥ panthā vidyate'yanāya ॥

तं एवं विद्वान् *taṁ evaṁ vidvān* - The one who sees Him in this manner, that person is a *Vidwan*. Now, who is the one, sees whom, in what manner, that is told in the first line.

वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णम् तमसः परस्तात् *vedāhametaṁ puruṣaṁ mahāntam ādityavarṇam tamasaḥ parastāt* - The one about whom the Veda is talking about, is the person, who is able to say

वेदाहं *vedāham*, अहं वेद *aham veda* - I know, I recognize. You suddenly see somebody before your eyes. You immediately recognize the person, and you declare spontaneously, to yourself

वेदाहं एतं पुरुषं *vedāham etaṁ puruṣaṁ* - I know this person. That "I" is अहं *aham*. In the context here, अहं *aham* is the one whose बुद्धि *buddhi* has just crossed all the five doors - the अन्नमय *annamaya*, प्राणमय *prāṇamaya*, मनोमय *manomaya*, विज्ञानमय *viññānamaya* and आनन्दमय *ānandamaya* doors, leading to the temple of परमेश्वर *parameśvar* already in one's own heart, and on so crossing, all the barriers for reaching ब्रह्मन् *brahman* in oneself have disappeared, and one discovers oneself as ब्रह्मन् *brahman* itself, as परमेश्वर *parameśvar* itself.

On discovering that परमेश्वर *parameśvar* in oneself, the person spontaneously declares within oneself:

वेदाहं एतं पुरुषं *vedāham etaṁ puruṣaṁ* - I know, I see, I recognize This पुरुष *puruṣa*, This परम पुरुष *param puruṣa*, This ब्रह्मन् *brahman*, This परमेश्वर *parameśvar*, amazingly, in myself, not simply through the words of the Upanishads,



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nor simply through my faculty of perception for forms and names, but by recognition through my बुद्धि *buddhi*,

- as the Absolute Reality of all existence
- as महान्तम् *mahāntam*
- as महात्मानं सत्यपराक्रमम् *mahātmaanaṁ satya parākramam* - as the highest Self, as The Self of all beings in this creation, including the creation itself
- as सर्व व्यापी महाविष्णु *sarva vyāpī mahāviṣṇu* - as the all-pervading महाविष्णु *mahāviṣṇu* Itself, whose very nature is सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* and whose very manifestation is सत्यपरक्रमः *satya parākramah*, सर्व कल्याणगुण संपन्नः *sarva kalyāṇa guṇa saṁpannaḥ*
- as the abode of all glory, all power, all heroism, all virtues, all of which is सत्यं नित्यं *satyaṁ nityaṁ* - eternal and never subject to change
- as आदित्य वर्ण *āditya varṇaṁ*, कोटिसूर्यसमप्रभम् *koṭi sūrya sama prabham* - as self-effulgent, countless millions of times brighter than all the suns and stars put together, as divine brightness beyond all description
- as ज्योतिषामपि तत् ज्योतिः *jyotiṣāmapi tat jyotih* - as The Light of all lights
- as तमसः परस्तात् *tamasaḥ parastāt* - as Light beyond all darkness, as Knowledge beyond all ignorance

वेदाहं एतं पुरुषं *vedāhaṁ etaṁ puruṣaṁ* - That is how I see, I recognize

एतं पुरुषं *etaṁ puruṣaṁ* - this परम पुरुष *parama puruṣa*, this ब्रह्मन् *brahman*, this परमेश्वर *parameśvar* in me, in you, in every being everywhere.

तं एवं विद्वान् *taṁ evaṁ vidvān* - That person who is able to say about oneself - one's recognition of oneself in the above manner, that person alone is a विद्वान् *vidvān* - a knowledgeable person. Such a विद्वान् *vidvān*,

अमृत इह भवति *amṛta iha bhavati* - is Immortal, even while living in one's form and name in this world of transient existence. Such a person is already a ज्ञानी *jñānī*, a ब्रह्मचित् *brahmavit* - a knower of ब्रह्मन् *brahman*, one who recognizes ब्रह्मन् *brahman*, in everyone and everything, including oneself.

नान्यः पन्था विद्यतेऽयनाय *nānyaḥ panthā vidyate 'yanāya*



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ब्रह्मविद्या Brahma Vidya

अयनाय *ayanāya*, अन्यः पन्था न विद्यते *anyaḥ panthā na vidyate* - For gaining मोक्ष *mokṣa*, for becoming a ब्रह्मवित् *brahmavit*, for becoming a ज्ञानी *jñānī*, there is no other way. To become a ब्रह्मवित् *brahmavit*, is the only way to gain मोक्ष *mokṣa*, there is no other way. That is how Rig Veda describes a विद्वान् *vidvān*.

While we are on the subject of वेदाहं एतं पुरुषं *vedāham etam puruṣam*, let us meditate on Sri Rama for a few moments, and then, recall a few lines from Valmiki Ramayana. The sage Viswamitra comes to the court of King Dasaratha and tells him:

अहं नियमम् आतिष्ठे, सिद्धयर्थम् पुरुषर्षभ *aham niyamam ātiṣṭhe, siddhyartham puruṣarṣabha* (वा. रा. बा. - 19 - 4) *vaa. raa. bā.*

O! King, I am in the process of doing a यज्ञ कर्म *yajña karma* - a Havan कर्म *karma* for the good of all humanity. Continuing, Viswamitra says:

I have finished most of this यज्ञ कर्म *yajña karma*. I am now in the final stages. Every time I engage myself in the last part of this यज्ञ *yajña*, two राक्षस *rākṣasas* called मारीच *mārica* and सुबाहु *subāhu* come and spoil my endeavour by pouring blood and flesh on the यज्ञ *yajña* altar, and prevent me from completing the यज्ञ *yajña*. These राक्षस *rākṣasas* are not ordinary people. They are वीर्यवन्तौ *vīryavantau*, सुशिक्षितौ *suśikṣitau* - they are very powerful and properly trained in the art of warfare. Because of the nature of this यज्ञ *yajña*, I cannot get angry with them, or curse them, because if I do so, the very purpose of the यज्ञ *yajña* will be nullified. Therefore, I have come here to seek your help in completing my यज्ञ *yajña*.

स्वपुत्रं राजशार्दूल, रामं सत्यपराक्रमम् ।

svaputram rājaśārdūla, rāmaṁ satyaparākramam ।

काकपक्षधरं वीरं, ज्येष्ठं मे दानुमर्हसि ॥ (वा. रा. बा. 19 - 9)

kākapakṣadharam vīraṁ, jyeṣṭhaṁ me dātumarhasi ॥ (vā. rā. bā. 19 - 9)

What I need from you, is your eldest and the most powerful son Rama. The यज्ञ *yajña* will be over in 10 days, and the राक्षस *rākṣasas* will be destroyed by Rama - that I can assure you, because

अहं वेद्मि महात्मानं, रामं सत्यपराक्रमम् ।

aham vedmi mahātmānaṁ, rāmaṁ satyaparākramam ।



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वसिष्ठोऽपि महातजा, ये चेमे तपसि स्थिताः ॥ (वा. रा. बा. 19 - 16)
vasiṣṭho'pi mahātajā, ye ceme tapasi sthitāḥ ॥ (vā. rā. bā. 19 - 16)

(This is the verse to remember)

अहं वेद्मि महात्मानं, रामं सत्यपराक्रमम् *aham vedmi mahātmānam, rāmaṁ satya parākramam* - that is exactly what the Upanishad says here

वेदाहं *vedāham*, एतं पुरुषं महान्तं *etaṁ puruṣaṁ mahāntaṁ*
वेदाहं *vedāham* means अहं वेद्मि *aham vedmi* - I know, I recognize

एतं पुरुषं *etaṁ puruṣaṁ* - This परम पुरुष *parama puruṣa*, This परमेश्वर *parameśvar*, रामं *ramam* - Sri Rama

महान्तं *mahāntaṁ* means महात्मानं *mahātmānam*

सत्यपराक्रमम् *satya parākramam* - as सर्व व्यापी महाविष्णु *sarva vyāpī mahā viṣṇu* - as the all-pervading महाविष्णु *mahā viṣṇu*, the परमेश्वर *parameśvar* Itself, who is सत्यपराक्रमः *satya parākramah* - one of boundless power, heroism and glory eternally.

Sage Viswamitra being a ज्ञानी *jñānī* himself, knows the truth about Sri Rama, as परमेश्वर *parameśvar*, as महात्मा *mahātmā*, as सत्यपराक्रमः *satya parākramah*, which means as the very manifestation of सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*. There are also others who know the truth about Sri Rama. They are वसिष्ठोऽपि *vasiṣṭho'pi* - The enlightened Vasishta, who is also a ब्रह्मर्षि *brahmaṛṣi*

ये इमे तपसि स्थिताः महातेजाः *ye ime tapasi sthitāḥ mahātejāḥ*- and all the enlightened ones who are well established in तपस् *tapas*, which means ज्ञानं *jñānaṁ*, ब्रह्मज्ञानं *brahma jñānaṁ*, ज्ञाननिष्ठा *jñāna niṣṭhā* - which again means all those who have crossed all the barriers and have already reached ब्रह्मन् *brahman* already in themselves.

Only such people can say for sure

अहं वेद्मि महात्मानं *aham vedmi mahātmānam*, रामं सत्यपराक्रमम् *rāmaṁ satya parākramam*



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ब्रह्मविद्या **Brahma Vidya**

वेदाहं *vedāham*, एतं पुरुषं महान्तं *etaṁ puruṣaṁ mahāntaṁ* – Any person who can say so in that manner, such a person, and such a person alone, is a विद्वान् *vidvān*. Such a विद्वान् *vidvān* is a ब्रह्मचित् *brahmavit* – one who knows ब्रह्मन् *brahman*, having reached ब्रह्मन् *brahman* already in oneself.

That answers the question "Who is a विद्वान् *vidvān*?"

If one wants to build a temple for Sri Rama, the best place to do so is in one's own heart. Better still is to take immediate steps to learn to recognize Sri Rama already in one's own heart.

Let us always remember these words

वेदाहं, एतं पुरुषं महान्तं आदित्यवर्णम्, तमसः परस्तात् ।

vedāham, etaṁ puruṣaṁ mahāntaṁ ādityavarṇam, tamasah parastāt ।

अहं वेद्मि महात्मानं, रामं सत्यपराक्रमम् ॥

aham vedmi mahātmānaṁ, rāmaṁ satyaparākramam ॥

That is Self-discovery. We will continue with the Upanishad next time.