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ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lesson 6 (continued)

Volume 22

सोऽकामयत ।

so'kāmayata ।

बहु स्यां प्रजायेयेति ।

bahu syāṁ prajāyeyeti ।

स तपोऽतप्यत ।

sa tapo'tapyata ।

स तपस्तप्त्वा ।

sa tapastaptvā ।

इदं सर्वमसृजत ।

idaṁ sarvamasṛjata ।

यदिदं किञ्च ।

yadidaṁ kiñca ।

तत्सृष्ट्वा ।

tatsṛṣṭvā ।

तदेवानु प्राविशत् ।

tadevānu praaviśat ।

Having reached the state of भक्तियोग *bhakti yog*, and still not having reached ब्रह्मन् *brahman*, certain questions naturally arise in one's mind. Who reaches ब्रह्मन् *brahman*? Can anyone really reach ब्रह्मन् *brahman*? Does ब्रह्मन् *brahman* really exist? If so, where can I reach that ब्रह्मन् *brahman*, and how, from where I am? These are the kind of questions, which arise.

Why such questions at this point in time? Because, reaching ब्रह्मन् *brahman* is the overriding purpose of life - so I understand from the Upanishad. I am already in भक्तियोग *bhakti yog* for a long time, and I have not yet reached ब्रह्मन् *brahman*. I begin to wonder whether anybody can really reach ब्रह्मन् *brahman* at all.



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On the other hand, it is obvious that ब्रह्मन् *brahman* must exist, because, all this creation could not have come out of nothing. But then, I am in this creation, I am part of this creation, I cannot see anything outside of this creation, and everything in this creation has some attributes - नाम *nāma*, रूप *rūpa*, गुण विशेष *guṇa viśeṣa*, etc. by which each can be recognized. But these attributes seem to be changing all the time.

The Upanishad says that ब्रह्मन् *brahman* is सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* and It is निर्विशेष *nirviśeṣa* - It is free from all attributes. Where do I find that ब्रह्मन् *brahman*? Only that which does not exist has no attributes. That being so, does ब्रह्मन् *brahman* really exist? If It does exist, how does one recognize something which has no attributes. If such recognition is possible, how is it possible? That is the question. On reflection, this question is not as profound as it may appear. The answer to this question is evident in our everyday experience.

ब्रह्मन् *brahman* is सर्वस्य कारणं *sarvasya kāraṇaṁ* - It is the ultimate cause for everything. All that we see in this creation, including the creation as a whole, are only effects. It is common knowledge that the attributes of the effect are not manifested by the cause. For example, the attributes of the pot are not seen in the clay. Similarly, the नाम *nāma*, रूप *rūpa*, गुण विशेष *guṇa viśeṣa*s, of this entire creation are not manifested by the ultimate cause - The ब्रह्मन् *brahman*. Therefore, relative to this creation and everything in this creation, ब्रह्मन् *brahman* is निर्विशेषं *nirviśeṣaṁ* - free from all attributes. Therefore, one cannot see ब्रह्मन् *brahman* as one sees an object in this creation. Consequently, we see the effect, namely this entire creation, and we want to see its ultimate cause - The ब्रह्मन् *brahman*. That is the entire situation.

Now let us think about it. In every day life, where do we see the cause, looking only at the effect? A knowledgeable person sees the effect, and immediately recognizes the cause. Where? Only in one's own *Buddhi*. The same is the case with respect to the recognition of ब्रह्मन् *brahman*.

There is only one place where one can recognize ब्रह्मन् *brahman* as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*, and that place is one's own *Buddhi*. Once you recognize that सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* in your own *Buddhi*, you will immediately recognize that same ब्रह्मन् *brahman* in all effects, in every blade of grass, in every lump of clay, in every piece of stone, in everyone and everything there is, at all times.



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ईशावास्यं इदं सर्वम्, यत्किञ्च जगत्यां जगत् ।
īśāvāsyam idaṁ sarvam, yatkiñca jagatyāṁ jagat ।
यच्चकिञ्चिज्जगत् सर्वम् दृश्यते श्रुयतेऽपि वा ।
yaccakiñcijjagat sarvam dṛśyate śrūyate'pi vā ।
अन्तर्बहिश्च तत्सर्वम् व्याप्य नारायण स्थितः ॥ (ना. सू 5)
antarbahiśca tatsarvam vyāpya nārāyaṇa sthitaḥ ॥ (nā. sū 5)

All that we see or hear about in this entire creation is nothing but the glory of परमेश्वर *parameśvar*. That recognition is reaching ब्रह्मन् *brahman*. That recognition is only in one's own *Buddhi*. Now, what should you do to gain such recognition of ब्रह्मन् *brahman* in you own *Buddhi*? Just continue to be in भक्तियोग *bhakti yoga*, and continue to cultivate your *Buddhi*, properly and adequately, until it can naturally recognize ब्रह्मन् *brahman* that is already there, waiting for your recognition, out of infinite love for you. As Sri Krishna says (G 7 - 17)

प्रियो हि ज्ञानिनोऽत्यर्थम् अहं स च मम प्रियः *priyo hi jñānino'tyartham ahaṁ sa ca mama priyaḥ* - You, as a भक्त *bhakta*, is supremely dear to परमेश्वर *parameśvar*, who has already entered into your *Buddhi* as सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantaṁ brahma*, lovingly waiting for your recognition. That is exactly what the Upanishad says here. The Upanishad also says that your *Buddhi* has to understand the totality - the Oneness of जीव *jīva*, जगत् *jagat*, परमेश्वर *parameśvar*, and you must know what to look for in recognizing ब्रह्मन् *brahman* in your own *Buddhi*, so that you may not mislead yourself.

This is the message of the Upanishad in the rest of this chapter, and this message is being presented in an extraordinary manner, which we will see as we progress. First, the Upanishad talks about creation, and says that this entire creation is an act of Divine Will. This is how the Upanishad introduces the subject of creation:

सोऽकामयत । बहु स्यां प्रजायेयेति ।
so'kāmayata । bahu syāṁ prajāyeyeti ।
स तपोऽतप्यत । स तपस्तप्त्या ।
sa tapo'tapyata । sa tapastaptvā ।
इदं सर्वमसृजत । यदिदं किञ्च ।
idaṁ sarvamasṛjata । yadidaṁ kiñca ।



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तत्सृष्ट्वा तदेवानु प्राविशत् ।

tatsṛṣṭvā tadevānu praaviśat ।

By the word "creation", one ordinarily understands that the created object did not exist before its creation. This is not exactly true. The created object did not come out of nothing. It did exist before in some other form and name, visible or invisible. As सत्यं *satyaṁ*, ब्रह्मन् *brahman* is नित्यं *nityaṁ* - ever existent, which means ब्रह्मन् *brahman* is beginningless and endless. If जीव *jīva* - the individual person is non-separate from ब्रह्मन् *brahman*, जीव *jīva* also is beginningless and endless.

Consequently, the जीव *jīva* that I am, existed before, exists now, and will continue to exist forever. So is the case with every being in this creation. Then what is "creation"? In the vision of Vedanta, creation is a cycle without a beginning and an end. It is a never-ending cycle involving evolution, involution and re-evolution - manifestation, unmanifestation and re-manifestation - appearance, disappearance and re-appearance. When something that is unmanifest matures to a state of manifestation, it is called "creation" in the words of Vedanta.

We must understand the concept here properly. The existence itself is सत्यं *satyaṁ*, It is नित्यं *nityaṁ* - It is Eternal. It is ब्रह्मन् *brahman*. It is NOT creation. That which is in existence is in the cycle of creation. जीव *jīva* and जगत् *jagat* are objects arising from the माया उपाधि *māyā upādhi* - the vehicle of माया गुणः *māyā guṇas*. They exist in existence. They appear, disappear and reappear. Every appearance is a creation. Such creation is an eternal flow, in an ever present NOW.

How does such creation take place? The Upanishad says:

सोऽकामयत् *so'kāmayata* - सः अकामयत् - *saḥ akāmayata*

सः *saḥ* - That ब्रह्मन् अकामयत् *brahman akāmayata* desired. It is the will of That ब्रह्मन् *brahman*

अकामयत् *akāmayata*- That ब्रह्मन् *brahman* desired. Which ब्रह्मन् *brahman* ? That ब्रह्मन् *brahman* about whom it was said earlier in Lesson 1

तस्मात् वा एतस्मात् आत्मनः आकाशः संभूतः *tasmāt vā etasmāt ātmanaḥ ākāśaḥ sambhūtaḥ*, आकाशात् वायुः *ākāśāt vāyuh*, वायोरग्निः *vāyoragnih* etc. - That ब्रह्मन् *brahman* from whom came this entire creation, That ब्रह्मन् *brahman* which is



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the उपादान कारणं *upādāna kāraṇam* - the material cause for this entire creation,
That ब्रह्मन् *brahman* desired.

That means, That ब्रह्मन् *brahman*, which is the material cause for this entire जगत् *jagat* - the creation, is not simply an inert material, like clay giving rise to pot. Unlike clay, ब्रह्मन् *brahman* is a चेतन वस्तु *cetana vastu*. The nature of ब्रह्मन् *brahman* is चित् स्वरूपं ज्ञान स्वरूपं *cit svarūpaṁ jñāna svarūpaṁ* - It is not only a conscious Being, It is all-conscious Itself, because only an all-conscious Being can desire something even before creation. Therefore, by saying सः अकामयत *saḥ akāmayata* - ब्रह्मन् *brahman* desired, the Upanishad points out that ब्रह्मन् *brahman* is not only the उपादान कारणं *upādāna kāraṇa* - the material cause for this creation, It is also the निमित्त कारणं *nimitta kāraṇa* - the efficient cause for this creation.

Since the ज्ञान स्वरूपं *jñāna svarūpaṁ* of ब्रह्मन् *brahman* is also अनन्तं *anantaṁ* - endless in scope and power, it includes all aids needed for creation through माया उपाधि *māyā upādhi* - the vehicle of माया power, the boundless power of गुण विशेष *guṇa viśeṣas* - varieties of specific attributes.

Thus ब्रह्मन् *brahman* is कर्ता *kartā*, कर्म *karma* and क्रिया *kriyā*, all in ONE. Such is the nature of ब्रह्मन् *brahman*, and That ब्रह्मन् *brahman* desired - सः अकामयत *saḥ akāmayata*.

The word काम *kāma* ordinarily means "desire". It also means "will". Desiring and willing are identical with respect to ब्रह्मन् *brahman*. With respect to जीव *jīva*, and जगत् *jagat*, काम *kāma* simply means desire. In popular language, the word काम *kāma* is somehow associated with some improper desire which should be avoided. One should certainly not yield to improper desires. That does not mean desiring itself is improper. The faculty of desiring, the ability to desire, is the natural faculty of any conscious being. Just as I am blessed with the various faculties of perception, I am also blessed with the faculty of desiring, which is just as important as any other faculty for human progress.

Therefore, the faculty of desiring by itself is neither improper, nor can it be avoided. By itself, it is natural and blameless. A desire is only a thought bubble, and it has nothing to do with the nature of the desire itself. If my अन्तःकरण - mind and *Buddhi* is



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impure, the desire also is impure. If my अन्तःकरण *antaḥ karaṇa* is pure, the desire also is pure.

काम *kāma* by itself is not the cause for anger, greediness, sin, etc. Being under the control of काम *kāma* is the cause for anger, greediness, sin, etc. If काम *kāma* controls me, I am a slave of काम *kāma*, and I am bound to degrade myself sometime or other. If काम *kāma* is under my control, I am independent, and that is what "independence" really means. When Sri Krishna says (G 2 - 62)

संगात् सञ्जायते कामः, कामात् क्रोधोऽपि जायते ।
saṅgāt sañjāyate kāmāḥ, kāmāt krodho'pi jāyate ।

Sri Krishna is talking about काम *kāma* that controls us. There is nothing we can do about the appearance of काम *kāma* itself. But we can certainly free ourselves from the hold of काम *kāma*. When Sri Krishna says (G 2 - 55)

प्रजहाति यदा कामान् सवान् पार्थ मनोगतान् ।
prajahāti yadā kāmān savān pārtha manogatān ।

Sri Krishna is not asking us to give up desire. He is asking us to naturally give up our dependence on the fulfillment of desire for our happiness.

Now, who desires? Everybody does. An unfulfilled person does. A fulfilled person also desires. The desire arising in the mind of an unfulfilled person demands fulfillment by one's own forces of likes and dislikes. On the other hand, the desires arising out of the mind of a fulfilled person - पूर्ण पुरुष *pūrṇa puruṣa*, is only an expression of fulfillment. It has the same लक्षण *lakṣaṇa* - the same characteristic of the पूर्ण पुरुष *pūrṇa puruṣa*. The desire arising in the mind of a person totally committed to धर्म *dharma* as मोक्ष साधनं *mokṣa sādhanam* - as the means for gaining मोक्ष *mokṣa*, that desire is an expression of मोक्ष *mokṣa* itself. That is why Sri Krishna says (G 7 - 11):

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha ।

In those people committed to धर्म *dharma*, I am indeed काम *kāma*. Therefore, when the Upanishad says



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सः अकामयत *saḥ akāmayata* - That ब्रह्मन् *brahman* desired. The desire itself is nothing but ब्रह्मन् *brahman*.

Thus ब्रह्म काम *brahma kāma* has ब्रह्म लक्षणं *brahma lakṣaṇam*, which means सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* is also the लक्षणं *lakṣaṇam*- the characteristic of ब्रह्म काम *brahma kāma* - the desire of ब्रह्मन् *brahman*. Therefore, whatever comes out of ब्रह्म काम *brahma kāma* - the desire of ब्रह्मन् *brahman*, is मोक्ष साधनं *mokṣa sādhanam* for जीव *jīva* and जगत् *jagat*, which are already in ब्रह्मन् *brahman* in the unmanifested state, and which are yet to be brought to the state of manifestation, namely creation.

Therefore, out of love for the welfare and spiritual progress of the limitless creatures currently existing already in ब्रह्मन् *brahman* in unmanifest state, but soon becoming mature enough for remanifestation in the natural cycle of creation

सोऽकामयत *so'kāmayata* - That ब्रह्मन् *brahman*, That परमेश्वर *parameśvara* desired. Now, what did That ब्रह्मन् *brahman* desire?

बहु स्यां प्रजायेयेति *bahu syāṁ prajāyeyeti* - बहु स्यां प्रजायेय इति *baha syāṁ prajāyeyeti* - "May I manifest Myself as many". That is the desire, ब्रह्म काम *brahma kāma* - desire of ब्रह्मन् *brahman*. ब्रह्मन् *brahman* desired to manifest Itself as many. ब्रह्मन् *brahman* is ONE and indivisible. How can That ONE ब्रह्मन् *brahman* become many?

ब्रह्मन् *brahman* is not dividing Itself into many pieces. The very nature of ब्रह्मन् *brahman* is अनन्तं *anantaṁ*. All the नाम रूप गुण विशेषs *nāma rūpa guṇa viśeṣas* - all the names, forms and attributes, in all their infinite varieties are already in ब्रह्मन् *brahman* in an unmanifest form. Through the vehicle of माया *māyā* - the inherent power of manifestation totally under the control of ब्रह्मन् *brahman*, ब्रह्मन् *brahman* now desires to let the जीवs remanifest themselves to facilitate their natural evolution into maturity, just as one decides to let the seeds sprout and grow into full plants and trees. Before creation, all the नाम रूप गुण विशेषs *nāma rūpa guṇa viśeṣas* are in an undifferentiated state in ब्रह्मन् *brahman*. When they are allowed to differentiate themselves, ब्रह्मन् *brahman* appears as many, and that is called creation.



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Just as ONE space manifests itself as many spaces in different forms and names in this creation, similarly, through the infinite नाम रूप गुण विशेष उपाधिs *nāma rūpa guṇa viśeṣa upādhis*, one ब्रह्मन् *brahman* manifests itself as many, without undergoing any change whatsoever. This extraordinary nature of ब्रह्मन् *brahman* has been pointed out so beautifully in कठोपनिषत् *kāthopaniṣat*, which we saw in detail not too long ago.

अग्निः यथैको भुवनं प्रविष्टः, रूपं रूपं प्रतिरूपो बभूव ।

agnih yathaiko bhuvanam praviṣṭaḥ, rūpaṁ rūpaṁ pratirūpo babhūva ।

एकस्तथा सर्वभूतान्तरात्मा, रूपं रूपं प्रतिरूपो बहिश्च ॥ (कठो. *kātho*. 5 - 9)

ekastathā sarva bhūtāntarātmā, rūpaṁ rūpaṁ pratirūpo bahiṣca ॥

Just as one अग्निः *agnih* – ONE fire, without itself undergoing any change, appears as many, in the infinite varieties of combustible materials in this creation, similarly, ONE ब्रह्मन् *brahman*, without itself undergoing any change, appears as many in all the infinite names, forms and attributes, both inside and outside of this entire creation.

Thus, the thought of manifesting itself as many, through its power of माया उपाधि *māyā upādhi*, arose as a natural desire in ब्रह्मन् *brahman*. Then what happened?

स तपोऽतप्यत *sa tapo'atapyata* – सः तपः अतप्यत *saḥ tapaḥ atapyata* – That ब्रह्मन् *brahman*, which desired to manifest itself as many, did some तपस् *tapas*. What does that mean? In Vedanta, especially in the state before creation, तपः *tapaḥ* means ज्ञानं *jñānam* – the ज्ञानं *jñānam* in the सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantam brahma* – the all knowledge, the omniscient (all-knowing) nature of ब्रह्मन् *brahman*. Therefore, सः तपः अतप्यत *saḥ tapaḥ atapyata* means ब्रह्मन् *brahman* chose to look at its own infinite knowledge on जगत् *jagat* – the creation, the जगत् *jagat* as it was, before it became unmanifest, and the जगत् *jagat* as it is now in the unmanifest stage, and the जगत् *jagat* as it will be again on remanifestation.

Thus सः तपः अतप्यत *saḥ tapaḥ atapyata*, ब्रह्मन् *brahman* chose to see the state of जगत् *jagat* in the cycle of creation. That seeing, that ज्ञान दृष्टि *jñāna drṣṭi* – just seeing the state of जगत् *jagat* as it was before, as it is now, as it will be after creation,



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is तपस् tapas for ब्रह्मन् brahman. Such seeing is called ईश्वर कटाक्षं īśvara kaṭākṣam - ब्रह्मन् brahman took a glance at जगत् jagat already in Itself. We must recall the words of Sri Krishna here (G. 10 - 42)

विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् viṣṭabhyāhamidaṁ kṛtsnaṁ ekāṁśena sthito jagat - I remain supporting the whole creation with a single fragment of Myself. Thus ब्रह्मन् brahman chose to take a glance at this single fragment of Itself. That is तपस् tapas for ब्रह्मन् brahman. Then what happened?

स तपस्तप्त्या sa tapastaptvā, इदं सर्वम् असृजात् idaṁ sarvam asṛjāt, यदिदं किञ्च yadidaṁ kiñca

सः तपः तप्त्या sa tapah taptvā - That ब्रह्मन् brahman, thus seeing through Its own ज्ञानदृष्टि jñāna dṛṣṭi

इदं सर्वम् असृजात् idaṁ sarvam asṛjāt - created this entire world of objects including

यत् इदं किञ्च yat idaṁ kiñca - all that is in this creation, all names, forms, गुण guṇa विशेषs guṇa viśeṣas - attributes and experiences, everything without any exception.

Now, what is the लक्षण lakṣaṇa - the characteristic, of this creation? Same as the लक्षण lakṣaṇa of ब्रह्मन् brahman. Consequently, इदं सर्वम् idaṁ sarvam means ईशावास्यं इदं सर्वम् īśāvāsyam idaṁ sarvam - this entire world of created objects is indwelt by, is pervaded by, ब्रह्मन् brahman, The परमेश्वर parameśvar.

Thus ब्रह्मन् brahman created this जगत् jagat - this entire universe of objects, out of Itself, permeating through all objects fully in and out, तेनैष पूर्णः tenaiṣa pūrṇaḥ, as the Upanishad said before, which means every name, form and गुण guṇa is permeated through and filled by परमेश्वर parameśvar in and out, all over. That is how ब्रह्मन् brahman chose to create this entire जगत् jagat. Therefore, That सत्यं ज्ञानं अनन्तं ब्रह्म satyam jñānam anantaṁ brahma is everywhere and in everything in this creation, including the creation as a whole. Nothing in this creation is, and can ever be, away from ब्रह्मन् brahman.

At the same time, ब्रह्मन् brahman being the wielder and controller of Its power of माया māyā, ब्रह्मन् brahman Itself remains independent of this माया māyā -generated



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creation. Therefore, what there is, as creation, is nothing but ईश्वर कटाक्षं *īśvara kaṭākṣam* – the vision of ब्रह्मन् *brahman* on the state of जगत् *jagat* in its cycle of remanifestation. That vision of ब्रह्मन् *brahman* is सृष्टि *śṛṣṭi* – the creation. This creation is still only in the vision of परमेश्वर *parameśvar*, still in the subtle incipient state. Grossification of this जगत् *jagat*, as we see it, is yet to come.

Thus ब्रह्मन् *brahman* created the जगत् *jagat* – the universe, and every जीव *jīva* in the universe in the incipient state. Then what happened?

तत् सृष्ट्वा *tat śṛṣṭvā*, तदेवानु प्राविशत् *tadevānu prāviśat*

तत् सृष्ट्वा *tat śṛṣṭvā* – Having created the जगत् *jagat* in Its vision, having blessed all the जीव *jīvas* (already in Itself) to remanifest and re-evolve themselves

तत् एव अनु प्राविशत् *tat eva anu prāviśat* – ब्रह्मन् *brahman* entered into every जीव *jīva* in the जगत् *jagat* even at its subtle incipient state. Just as, when you think of something, you enter into your thoughts, still being independent of your thoughts

तत् सृष्ट्वा, *tat śṛṣṭvā*, तदेवानु प्राविशत् *tadevānu prāviśat* – This is the famous अनु प्रवेश श्रुति *anu praveśa śruti* in Vedānta. Its meaning must be understood clearly.

Literally अनु प्राविशत् *anu prāviśat* means "entered into (जगत् *jagat*) in all details, following (creation)". Since the very nature of ब्रह्मन् *brahman* is सर्वगतः *sarvagataḥ* – all pervasive, where does ब्रह्मन् *brahman* enter into? The creation of जगत् *jagat* is the will of परमेश्वर *parameśvar*. It is the very blessing of परमेश्वर *parameśvar*. The upcoming remanifestation of जगत् *jagat* and every being in the जगत् *jagat* is again the will and blessing of परमेश्वर *parameśvar*. Such will and blessing of परमेश्वर *parameśvar* is itself the entry of ब्रह्मन् *brahman* into जगत् *jagat* and every being in the जगत् *jagat*, that is ब्रह्म अनु प्रवेशनं *brahma anu praveśanam* into the creation.

By such ब्रह्म अनु प्रवेशनं *brahma anu praveśanam* – such entry of ब्रह्मन् *brahman* into the creation, into every being in the creation, even at its subtle state, in the incipient state, ब्रह्मन् *brahman* has made Itself available for recognition to every person without exception. Since in the body-architecture, all recognitions take place only in one's बुद्धि *buddhi*, the Upanishad says



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यो वेद निहितं गुहायां परमे व्योमन् *yo veda nihitam guhāyām parame vyoman* - ब्रह्मन् *brahman* has already entered into the बुद्धि *buddhi* of every person, making itself available for recognition in the बुद्धि *buddhi* of every person, provided the person is ready for such recognition. Thus the salvation for every individual जीव *jīva* is already built into the जीव *jīva* as a created object, even before its gross appearance. It is by the presence of ब्रह्मन् *brahman* already in oneself, every person is blessed to be alive and active with every opportunity to uplift oneself and become capable of recognizing and enjoying one's identity with ब्रह्मन् *brahman*, The परमेश्वर *paramēśvar*, already in oneself.

The content of the above ब्रह्म अनु प्रवेश श्रुति *brahma anu prveśa śruti* is presented in different words in all our Upanishads, so that we may understand the nature of ब्रह्मन् *brahman* and we may know what to look for in our continuing endeavour to reach ब्रह्मन् *brahman*, already in oneself.

Let us briefly recall a few of these Upanishad declarations, which we have seen already.

ईशावास्य उपनिषत् *īśāvāsya upaniṣat* says

ईशावास्यं इदं सर्वम् यत्किञ्च जगत्यां जगत् *īśāvāsyam idam sarvam yatkiñca jagatyām jagat* - All this creation, including everything without exception in this ever changing creation, is indwelt by, enveloped by, and in and out permeated by परमेश्वर *paramēśvar*. Nothing in this creation, no object, no event, and no experience in this creation, stands apart from परमेश्वर *paramēśvar*. The very existence of this creation is proof enough for the existence of परमेश्वर *paramēśvar*.

केनोपनिषत् *kenopaniṣat* says

प्रतिबोधविदितं *prati bodha viditam* meaning बोधं *bodham*, बोधं प्रति विदितं *bodham prati viditam* - That ब्रह्मन् *brahman* exists inseparably and indistinguishably in everything you hear, you touch, you feel, you see, you taste, you smell, any कर्म *karma* you do in thought, word or deed, and any experience you go through in all your waking, dreaming and deep sleep states of existence. When your बुद्धि *buddhi* gains that intuitive ability for the distinct, unbroken and spontaneous



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recognition of That unchanging ब्रह्मन् *brahman*, simultaneously in every object you recognize, and in every experience you go through, in all the three states of your existence, only then, there is SELF recognition. There is no other means of realization of ब्रह्मन् *brahman* in one's own self.

कठोपनिषत् *kāthopaniṣat* says

तं अक्रतुः पश्यति वीतशोकः धातुप्रसादात् महिमानं आत्मनः *taṁ akraṭuḥ paśyati vītaśokaḥ dhātu prasādāt mahimānaṁ ātmanaḥ* - The one who has overcome the forces of one's object desires through अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - purity of one's mind and बुद्धि *buddhi*, gains the clarity of vision of one's बुद्धि *buddhi* to recognize the glory of आत्मा *ātmā*, as अन्तर्यामी अमृतः *antaryāmī amṛtaḥ* - as the indwelling पर ब्रह्मन् *para brahman*, The परमेश्वर *parameśvar*, The Immortal Self, in every धातु *dhātu* - in every segment of one's शरीर *śarīr* - the physical body, and indeed, in every segment within everything that exists in this creation, including the creation itself.

बृहदारण्यक उपनिषत् *bṛhadāraṇyaka upaniṣat* says:

यः सर्वेषु भूतेषु तिष्ठन्, सर्वेभ्यो भूतेभ्यो अन्तरः ।
yaḥ sarveṣu bhūteṣu tiṣṭan, sarvebhyo bhūtebhyo antaraḥ |
यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरं ॥
yaṁ sarvaṇi bhūtāni na viduḥ, yasya sarvāṇi bhūtāni śarīraṁ ||
यः सर्वाणि भूतानि अन्तरो यमयति ।
yaḥ sarvāṇi bhūtāni antaro yamayati |
एष (ते) आत्मा अन्तर्यामी अमृतः ॥
eṣa (te) ātmā antaryāmī amṛtaḥ ||

He who dwells in all beings, but is within all of them, whom none of the beings knows, whose body is all beings, and who controls all beings from within, He is the indwelling पर ब्रह्मन् *para brahman*, The परमेश्वर *parameśvar* in yourself, He is your own immediate SELF.

There are many verses in the भगवत् गीता *bhagavat gītā* declaring the same message, more of which we will see as we progress.

We will continue with the Upanishad next time.