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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lesson 6 (continued) and 7

Volume 23

तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
tadanu praviśya | sacca tyaccābhavat |
निरुक्तं चानिरुक्तं च ।
niruktaṁ cāniruktaṁ ca |
निलयनं चानिलयनं च ।
nilayanaṁ cānilayanaṁ ca |
विज्ञानं चाविज्ञानं च ।
vijñānaṁ cāvijñānaṁ ca |
सत्यं चानृतं च सत्यमभवत् ।
satyaṁ caanṛtaṁ ca satyamabhavat |
यदिदं किञ्च । तत् सत्यमित्याचक्षते ।
yadidaṁ kiñca | tat satya mityā cakṣate |
तदप्येष श्लोको भवति ॥
tadapyeṣa śloko bhavati ॥
इति षष्ठोऽनुवाकः
ita ṣaṣṭo'nuvākaḥ

असद्वा इदमग्र आसीत् ।
asadvā idamagra āsīt |
ततो वै सदजायत । तदात्मानं स्वयमकुरुत ।
tato vai sadajāyat | tadātmānaṁ svayamakuruta |
तस्मात् तत्सुकृतमुच्यत इति ।
tasmāt tatsukṛtamucyata iti |
यद्वै तत्सुकृतम् । रसो वै सः ।
yadvai tatsukṛtam | rso vai saḥ |

रसं ह्येवायं लब्ध्वानन्दी भवति ।



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rasam hyevāyam labdhvānandī bhavati |

को ह्येवान्यात्कः प्राण्यात् ।

ko hyevānyātakah prāṇyāt |

यदेष आकाश आनन्दो न स्यात् ।

yadeṣa ākāśa ānando na syāt |

एष ह्येवाऽऽनन्दयाति ।

eṣa hyevā'nandayāti |

The Upanishad has been talking about creation. As we saw last time, तत् सृष्ट्वा *tat sṛṣṭvā*, तत् अनुप्राविशत् *tat anuprāviśat* – having created the जगत् *jagat*– the Universe, in Its vision, having blessed all the जीव *jīva* (already in Itself) to re-manifest and re-evolve themselves, ब्रह्मन् *brahman* entered into the जगत् *jagat*, and every जीव *jīva* in the जगत् *jagat* even at their subtle incipient states, just as when one thinks of something, one enters into one's thoughts in all details, and still remains independent of one's thoughts . Then what happened?

तदनु प्रविश्य । सच्च त्यच्चाभवत् *tadanu praviśya | sacca tyaccābhavat*

तत् अनुप्रविश्य *tat anupraviśya* – Having entered into the जगत् *jagat*

सत् च त्यत् च अभवत् *sat ca tyat ca abhavat* – ब्रह्मन् *brahman* became the universe of both सत् *sat* and त्यत् *tyat*. सत् *sat* means that which is manifest, gross, concrete and visible. त्यत् *tyat* means that which is unmanifest, subtle, abstract or invisible. Thus ब्रह्मन् *brahman* became the universe of all that is manifest and unmanifest, all that is visible and invisible.

First, by ईश्वर कटाक्षं *īśvara kaṭākṣam* – by the grace of ब्रह्मन् *brahman*, the universe was born in a subtle form, differentiated by the सत्त्व *satva*, रजस् *rajas* and तमस् *tamas* गुण *guṇas* of the vehicle of माया *māyā* – the inherent power of ब्रह्मन् *brahman*. Then, these गुण *guṇas* interacted with each other, giving rise to the universe in the precipitated forms of the पञ्चमहाभूत *pañca mahā bhūtas*, namely आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ* and पृथिवी *pṛthavī*. From these five primordial elements, the entire जगत् *jagat*, as we see around us, was born. The details of the interaction of गुण *guṇas*, which resulted in the universe in its precipitated forms, are not discussed in this Upanishad. Only the final results are indicated here in this overview.



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The जगत् *jagat*, as we see around us, is made up of both सत् *sat* and त्यत् *tyat*. Among the five great elements, आकाश *ākāśa* and वायु *vāyu* have no visible forms, and अग्नि *agni*, आपः *āpaḥ* and पृथिवी *pṛthivī* have visible forms. Consequently, the efforts of interactions of all these five elements also have both visible and invisible forms. These forms include:

निरुक्तं चानिरुक्तं च, निलयनं चानिलयनं च ।

naruktaṁ cāniruktaṁ ca, nilayanaṁ cānilayanaṁ ca ।

विज्ञानं चाविज्ञानं च, सत्यं चानृतं च सत्यमभवत् ।

viññānaṁ cāviññānaṁ ca, satyaṁ caanṛtaṁ ca satyamabhavat ।

निरुक्तं च अनिरुक्तं च *naruktaṁ ca aniruktaṁ ca* - gross and definable, as well as subtle and indefinable

निलयनं च अनिलयनं च *nilayanaṁ ca anilayanaṁ ca* - tangible, sustaining and manifest, as well as intangible, non-sustaining and unmanifest

विज्ञानं च अविज्ञानं च *viññānaṁ ca aviññānaṁ ca* - knowledge, sentient,

चेतनं *cetanaṁ* - conscious as well as ignorance, insentient,

अचेतनं *acetanaṁ* - inert

सत्यं च अनृतं च *satyaṁ ca anṛtaṁ ca* - that which is true and also that which is false in this world of transient existence

सत्यं अभवत् *satyaṁ abhavat* - That सत्यं *satyaṁ*, That ब्रह्मन् *brahman*, That सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* became, which means gave rise to the appearance of all the above.

यदिदं किञ्च *yadidaṁ kiñca*, तत् सत्यमित्याचक्षते *tat satyamityācakṣate*

यत् इदं किञ्च *yat idaṁ kiñca* - यत् किञ्च इदं सर्वम् *yat kiñca idaṁ sarvam* - whatever there is in this universe, without exception

तत् सत्यं इति आचक्षते *tat satyaṁ iti ācakṣate* - those who know ब्रह्मन् *brahman* recognize all that, as सत्यं *satyaṁ*, ब्रह्मन् *brahman* itself.

Those who know ब्रह्मन् *brahman* recognize ब्रह्मन् *brahman* in everything in this creation, whether it is gross or subtle, definable or indefinable, tangible or intangible, sustaining or non-sustaining, sustainable or non-sustainable, sentient or insentient, conscious or inert, true or false, knowledge or ignorance.



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That is the answer to the fundamental doubt namely "Does ब्रह्मन् *brahman* exist". The answer is "Yes. ब्रह्मन् *brahman* is everywhere, in everything, at all times. If you know the Nature of ब्रह्मन् *brahman*, you can recognize ब्रह्मन् *brahman* in everything in this universe, and you will appreciate the Upanishad declaration ईशावास्यमिदं सर्वम् *īśāvāsyamidam sarvam*, यत्किञ्च जगत्याम् जगत् *yatkiñca jagatyām jagat* ।

The very existence of this Universe is the proof for the very existence of ब्रह्मन् *brahman*.

तदप्येष श्लोको भवति *tadapyeṣa śloko bhavati* - On this matter, there is also the following Veda mantra. So saying ends Lesson 6. Now Lesson 7 begins with the following Veda mantra on ब्रह्मन् *brahman*.

असद्वा इदमग्र आसीत्, ततो वै सदजायत ।

asadvā idamagra āsīt, tato vai sadajāyat ।

तदात्मानं स्वयमकुरुत, तस्मात् तत्सुकृतमुच्यत इति ।

tadātmānaṁ svayama kuruta, tasmāt tatsukṛtamucyata iti ।

असत् वा (वै) इदं अग्र आसीत् *asat vā (vai) idam agra āsīt*

इदं अग्र *idam agra* - Before the creation of जगत् *jagat*, before the creation of this manifest world of forms, names and attributes

असत् वा (वै) आसीत् *asat vā (vai) āsīt* - ब्रह्मन् *brahman* was simply in the state of असत् *asat* - unmanifest existence.

ततः वै सत् अजायत *tataḥ vai sat ajāyat*

ततः *tataḥ* - from that असत् ब्रह्मन् *asat brahman* - सत् अजायत *sat ajāyat*, the सत् ब्रह्मन् *sat brahman*, the ब्रह्मन् *brahman* as manifest existence, indeed appeared. The ब्रह्मन् *brahman* that was before in the unmanifest state, then appeared as ब्रह्मन् *brahman* in the manifest state in the form of इदं जगत् *idam jagat*, this entire universe of forms and names. Now, how did that happen?

तत् आत्मानं स्वयं अकुरुत *tat ātmānaṁ svayaṁ akuruta*

तत् *tat* means तत् असत् ब्रह्म *tat asat brahma* - That unmanifest ब्रह्मन् *brahman*, आत्मानं स्वयं अकुरुत *ātmānaṁ svayaṁ akuruta* made itself into this जगत् *jagat*. The कारं *kāra* in the आत्मानं *ātmānaṁ* indicates ईशावास्यं *īśāvāsyam*,



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which means That असत् ब्रह्मन् *asat brahman* made Itself into सत् ब्रह्मन् *sat brahman*, namely the जगत् *jagat* pervading the entire creation in and out , all over.

तस्मात् तत् सुकृतं उच्यते *tasmāt tat sukṛtaṁ ucyate*

तस्मात् *tasmāt* - Therefore, तत् *tat* That असत् ब्रह्मन् *asat brahman*, that ब्रह्मन् *brahman* in the state of Unmanifest Existence, सुकृतं उच्यते *sukṛtaṁ ucyate* is called सुकृतं *sukṛtaṁ* - an auspicious Being, Auspiciousness Itself.

Before creation, in the cycle of creation, ब्रह्मन् *brahman* existed in the unmanifest state. Then, from that unmanifest state came ब्रह्मन् *brahman* in the manifest state in the form of जगत् *jagat* - the universe. Thus, the असत् ब्रह्मन् *asat brahman* Itself became ईशावास्यमिदं सर्वम्, यत्किञ्च जगत्याम् जगत् *īśāvāsyamidam sarvam, yatkiñca jagatyām jagat* ।

For that reason, the असत् ब्रह्मन् *asat brahman* - the ब्रह्मन् *brahman* in the unmanifest state of existence, is called सुकृतं *sukṛtaṁ*, meaning शुभ कृतं *śubha kṛtaṁ*, सत्यं *satyaṁ*, शिवं *śivaṁ*, मङ्गलम् *maṅgalam*- auspicious being, auspiciousness itself. That is the meaning of the Veda mantra quoted above.

Let us briefly reflect on the content of the Veda mantra

असद्वा इदमग्र आसीत्, ततो वै सदजायत ।
asadvā idamagra āsīt, tato vai sadajāyata ।

First there was असत् ब्रह्म *asat brahma*, and from that came सत् ब्रह्म *sat brahma*. So says the Veda mantra. Generally, we understand सत् *sat* as existence and असत् *asat* as non-existence. If that is so, the Veda mantra would mean Existence came out of non-existence, which is impossible, because, something cannot come out of nothing. Therefore the words सत् *sat* and असत् *asat* have different meanings here. Here सत् *sat* means that which is in a manifest state of existence, and असत् *asat* means that which is in an unmanifest state of existence. Both सत् *sat* and असत् *asat* refer to Existent Brahman.

ब्रह्मन् *brahman* is नित्यं *natyaṁ* - eternal existence, and It exists both as असत् *asat* followed by सत् *sat*, in the unmanifest state followed by manifest state, in an eternal



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flow, in the ever-present NOW. In any creation, the unmanifest state comes first, and then comes the manifest state, just as the cause precedes the effect.

ब्रह्मन् *brahman* is beginningless, ever existence. Neither सत् *sat* nor असत् *asat* defines ब्रह्मन् *brahman*. Sri Krishna says that (G 13 - 12)

अनादिमत् परं ब्रह्म, न सत् तत् न असत् उच्यते *anādimat paraṁ brahma, na sat tat na asat ucyate* - The nature of ब्रह्मन् *brahman* is सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*. That ब्रह्मन् *brahman* exists as असत् *asat* in the unmanifest state, followed by सत् *sat* in the manifest state. The unmanifest state is असत् ब्रह्म *asat brahma*, which is अव्याकृतं ब्रह्म *avyākṛtaṁ brahma* or अव्यक्तं ब्रह्म *avyaktaṁ brahma* - the state in which ब्रह्मन् *brahman* is not available as an object of perception by any means of knowledge. That is the state in which ब्रह्मन् *brahman* is अप्रमेयः *aprameyah* - not available as an object to grasp, by any means of knowledge.

On the other hand, the सत् ब्रह्म *sat brahma* is जगत् *jagat*. This नाम रूप गुण विशेष *nāma rūpa guṇa viśeṣa jagat* - this world of endless names, forms and attributes, which is available as a means of knowledge of ब्रह्मन् *brahman*. How?

ब्रह्मन् *brahman* is जगत् कारणं *jagat kāraṇaṁ* - ब्रह्मन् *brahman* is the cause and जगत् *jagat* is the effect. The cause is already in the effect. By looking at the effect, a knowledgeable person can recognize the cause. The cause always precedes the effect. Just as, in the cycle of creation, the seed is the cause for the tree, and the tree is the means for providing the seed, similarly, असत् ब्रह्म *asat brahma* is the cause for सत् ब्रह्म *sat brahma* and सत् ब्रह्म *sat brahma* is the means for recognizing असत् ब्रह्म *asat brahma*.

It is important to note that असत् ब्रह्म *asat brahma* does not mean शून्यं *sūnyaṁ* - emptiness or nothingness. असत् ब्रह्म *asat brahma* is simply अव्याकृतं ब्रह्म *avyākṛtaṁ brahma* or अव्यक्तं ब्रह्म *avyaktaṁ brahma*, अप्रमेयं ब्रह्म *aprameyam brahma*. The Veda mantra continues:

तदात्मानं स्वयमकुरुत *tadātmānaṁ svayamakuruta*, तस्मात् तत्सुकृतमुच्यते इति *tasmāt tatsukṛtamucyate iti* - That असत् ब्रह्म *asat brahma*, by its own will, made itself into जगत् *jagat*, pervading the जगत् *jagat* in and out, all over, which means ब्रह्मन् *brahman* itself is जगत् *jagat* and ब्रह्मन् *brahman* is also the creator of



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the जगत् *jagat*. ब्रह्मन् *brahman* is not like the pot maker who is different from the pot itself. ब्रह्मन् *brahman* is both the उपादान कारणं *upādāna kāraṇam* - the material cause, as well as the निमित्त कारणं *nimitta kāraṇam* - the efficient cause for this entire creation, both in one. Because of this extraordinary nature of ब्रह्मन् *brahman*, ब्रह्मन् *brahman* is called सुकृतं *sukṛtam* - Auspicious being, Auspiciousness Itself, which means that which restores to one the happiness one really is.

Every creation is indeed Auspiciousness when properly recognized. Every creation has within it the means for realizing and experiencing ब्रह्मानन्द *brahmānanda* - the exalted happiness, the मोक्ष *mokṣa* - absolute liberation, which is true for every जीव *jīva* in the creation, and for the creation as a whole, as a जीव *jīva*. Thus the Veda mantra unfolds the glory of ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*.

The Upanishad continues: /

यद्वै तत्सुकृतम् *yadvai tatsukṛtam* । रसो वै सः *raso vai saḥ*

यत् वै तत् सुकृतम् *yat vai tat sukṛtam* - That which is indicated by the word सुकृतम् *sukṛtam* - auspiciousness

सः वै तत् एव *saḥ vai tat eva* - रसः *rasah* - ब्रह्म रसः *brahma rasah* - That is indeed the very रसः *rasah*, the very essence of ब्रह्मन् *brahman*,

ब्रह्म रसः *brahma rasah*. रसः *rasah* means आनन्दकरः *ānandakarah* - That which brings one absolute happiness, total fulfillment in life, That which serves as the means for gaining happiness and fulfillment.

The real source for your happiness, whatever be its immediate cause, is indeed ब्रह्मन् *brahman*, the ब्रह्मन् *brahman* you are. That ब्रह्मन् *brahman* is the essential nature of every being, the रस *rasa* in every being. That रस *rasa* is ब्रह्म रस *brahma rasa*. When you recognize the best in yourself, the best in anything, you are recognizing only That ब्रह्म रस *brahma rasa*. Sri Krishna explains That ब्रह्म रस *brahma rasa* as the essence of everything that exists (G 7 - 8)

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

rso'hamapsu kaunteya prabhāsmi śāśisūryayoh ।

प्रणवः सर्ववेदेषु शब्दः रवे पौरुषं नृषु ॥

praṇavaaḥ sarvavedeṣu śabdaḥ rave pauruṣam nṛṣu ॥



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"I am That because of which the nature of water is what it is. I am the radiance in the moon and the sun. I am the ओँ कार *ōm kār* in all the Vedas. I am the power that transmits the sound through space. I am the power, nobility and greatness in every human being."

As we may recall, Sri Krishna elaborates on ब्रह्म रस *brahma rasa* in detail in Chapter 7 of भगवत् गीता *bhagavat gītā* which we have seen already. Thus, the natural beauty, the greatness and the uniqueness in you and me, and in anything and everything in this creation is ब्रह्म रस *brahma rasa* - The सत् ब्रह्म *sat brahma* in its manifestation. Recognizing That ब्रह्म रस *brahma rasa* is रसं *rasam*.

रसं ह्येवायं लब्ध्वानन्दी भवति *rasaṁ hyevāyaṁ labdhvānandī bhavati*

रसं लब्ध्वा अयं (पुरुषः) हि आनन्दी भवति

rasaṁ labdhvā ayam (puruṣaḥ) hi ānandī bhavati

Recognizing That ब्रह्म रस *brahman rasa*, a person becomes आनन्दी *ānandī* - a blessed person indeed, a happy person. Recognizing रसं *rasam* means recognizing one's own self as आनन्द स्वरूप आत्मा *ānand svarūp ātmā*. One's true unchanging self is the only source for one's आनन्द *ānand* - happiness. There is no other source for one's happiness. Everybody is happy now and then. Every happiness is only a reflection of ब्रह्मानन्द *brahmānanda* - आनन्द आत्मा *ānand ātmā*.

आनन्द *ānand* - happiness is possible only for a conscious being. The very fact that one can be happy is proof that ब्रह्मन् *brahman* exists, because, without ब्रह्मन् *brahman*, there can be no आनन्द *ānand*. Further,

को ह्येवान्यात्कः प्राण्यात् ।

ko hyevānyātkah prāṇyāt ।

यदेष आकाश आनन्दो न स्यात् ।

yadeṣa ākāśa ānando na syāt ।

एष ह्येवाऽऽनन्दयति ।

eṣa hyevā'nandayāti ।

If there is still some doubt whether ब्रह्मन् *brahman* exists or not, just look at this body. It is just a पिण्ड *piṇḍa* - an assemblage of flesh blood and bones. Yet, while it is alive,



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it breathes, walks, and does so many other things, all for whom? All for happiness -
The आनन्द आत्मा *ānand ātmā* - The Master within.

The आनन्द आत्मा *ānand ātmā*, The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar* is the Master indwelling in this शरीर *śarīra* - this physical body, and the entire assemblage of this physical body is serving its Master within. The Master should naturally be independent of the शरीर *śarīra*. Then only, शरीर *śarīra* can serve the Master. In other words, आत्मा *ātmā* cannot be a spare part for this शरीर *śarīra*. आत्मा *ātmā* should be independent of this शरीर *śarīra*, just as the indweller in a house is independent of the house itself.

It is obvious that this आनन्द आत्मा *ānand ātmā* should be a चेतन वस्तु *cetana vastu* - a conscious Being. But for the existence of this चेतन आत्मा *cetana ātmā* the body cannot function as it does. That is what the Upanishad says here.

यत् एषः आनन्दः, आकाशे न स्यात्, कः हि एव,
yat eṣaḥ ānandaḥ, ākāśe na syāt, kaḥ hi eva,
कः अन्यात् प्राण्यात् । एषः हि एव आनन्दयाति ।
kaḥ anyāt prāṇyāt | eṣaḥ hi eva ānandayāti |

यत् एषः आनन्दः *yat eṣaḥ ānandaḥ* - Suppose The आनन्द आत्मा *ānand ātmā* आकाशे न स्यात् *ākāśe na syāt* - is not there in the हृदय-बुद्धि आकाश *hrdaya-buddhi ākāśa* - in the Heart-Buddhi region, in the बुद्धि गुह *buddhi guha* - in the innermost region of one's बुद्धि *buddhi*, which is ब्रह्म उपलभ्यस्थानं *brahman upalabhya sthānam* - which is the place where The आनन्द आत्मा *ānand ātmā*, The ब्रह्मन् *brahman* is available for recognition for every person. Suppose the सत् *sat*, चित् *cit*, आनन्द स्वरूप आत्मा *ānand svarūp ātmā* is not there in the बुद्धि गुह *buddhi guha* of every person

कः हि एव *kaḥ hi eva* means

लोके *loke* - any person in this world, whoever that be

कः अन्यात् प्राण्यात् *kaḥ anyāt prāṇyāt* means

कः अपानं प्राणं कुर्यात् *kaḥ apānam prāṇanam kuryāt* - who can inhale and exhale, who can breath in this world? How can any person live and do so many things in this world, as one does?



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ब्रह्मविद्या **Brahma Vidya**

All activities in this जीव *jīva* and जगत् *jagat* are possible only because there is an independent, all-powerful Master behind this entire creation, and That Master is the ever-present, All-conscious, all-pervading, all-powerful, and infinitely all-inclusive सत् *sat*, चित् *cit*, आनन्द स्वरूप आत्मा *ānand svarūp ātmā* - ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*.

एषः हि एव आनन्दयाति *eṣaḥ hi eva ānandayāti* - Indeed, That आत्मा *ātmā*, The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar* alone is the abode of all happiness and the bestower of all happiness, all kinds of happiness, to every living being in this entire creation.

If that is so, why not everybody be happy all the time? That is because परमेश्वर *parameśvar*, as कर्म फल धाता *karma phala dhātā* - as the bestower of happiness, is always धर्मानुसारं आनन्दयाति *dharmānusāram ānandayāti*, which means कर्मानुसारं आनन्दयाति *karmānusāram ānandayāti* - bestows happiness in accordance with one's धर्म कर्म *dharma karmas* and अधर्म कर्म *adharma karmas* - proper and improper actions. धर्म कर्म *dharma karmas* yield सुख *sukha*, and अधर्म कर्म *adharma karmas* yield दुःख *duhkha*. That is the eternal law एतदनुशासनं *eta danu śāsanam*. One who is a विद्वान् *vidvān* recognizes this eternal law and one who is not a विद्वान् *vidvān* does not recognize this eternal law. That is the difference between a विद्वान् *vidvān* and an अविद्वान् *avidvān*.

So saying, the Upanishad answers the first set of questions raised earlier, namely उताविद्वान् अमुं लोकं प्रेत्य, कश्चन गच्छती *utāvidvān amuṁ lokam pretya, kaścana gacchatī*

Brahman being the same for both विद्वान् *vidvān* and an अविद्वान् *avidvān*, does an अविद्वान् *avidvān* also reach Brahman on uplifting oneself from the world of plurality? The answer is, reaching Brahman is only a matter of recognizing Brahman already in oneself, by crossing all the five doors, the barriers, as described earlier. Whoever does so, whoever recognizes That ब्रह्मन् *brahman*, does indeed reach That ब्रह्मन् *brahman*.

ब्रह्मचित् आपनोति परं *brahmavit āpanoti param* - as the Upanishad said before, the knower of ब्रह्मन् *brahman* reaches ब्रह्मन् *brahman*. Then the Upanishad proceeds to answer the next question, which we will see next time.