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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली

Lesson 7 (continued) and 8

Volume 24

यदा ह्येवैष

yadā hyevaiṣa

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्ते,ऽनिलयनेऽभयं

etasminna dr̥ṣye'nātmye'nirukte,'nilayane'bhayaṁ

प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।

pratiṣṭhāṁ vindate | atha so'bhayaṁ gato bhavati |

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

yadā hyevaiṣa etasminnudara mantaraṁ kurute |

अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य

atha tasya bhayaṁ bhavati | tattveva bhayaṁ viduṣo'manvānasya

तदप्येष श्लोको भवति ॥

tadapyeṣa śloko bhavati ॥

इति सप्तमोऽनुवाकः

iti saptamo'nuvākaḥ

भीषास्माद्वातः पवते । भीषोदेति सूर्यः ।

bhīṣāsmādvātaḥ pavate | bhīṣodeti sūryaḥ |

भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।

bhīṣāsmādagnīścendraśca | mṛtyurdhāvati pañcama iti |

सैषाऽऽनन्दस्य मीमाँसा भवति ।

saiṣā''nandasya mīmāṁsā bhavati |

युवा स्यात् साधु युवाऽध्यायकः ।

yuvā syāt sādhu yuvā'dhyāyakaḥ |

आशिष्ठो द्रदिष्ठो बलिष्ठः ।

āśiṣṭho draḍhiṣṭho baliṣṭhaḥ |

तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।

tasyeyaṁ pṛthivī sarvā vittasya pūrṇā syāt |



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स एको मानुष आनन्दः ।

sa eko mānuṣa ānandaḥ ।

As we saw last time, एषः हि एव *eṣaḥ hi eva*, आनन्दयाति *ānandayāti* – The सत् चित् आनन्द स्वरूप आत्मा *sat cit ānanda svarūp ātmā*, The ब्रह्मन् *brahman* The परमेश्वर *parameśvar*, already in oneself, That आत्मा *ātmā* alone is the abode of all happiness, and the bestower of all kinds of happiness in this entire creation. Therefore,

आनन्द हेतुत्वात् ब्रह्म अस्ति *ānand hetuvāt brahma asti* – Being the very cause, the very source, and the very means of every kind of happiness people enjoy, the existence of Brahman is beyond question. Similarly,

भय अभय हेतुत्वत् च ब्रह्म अस्ति *bhaya abhaya hetuvat ca brahma asti*
bhayakṛt bhayanāśanaaḥ– Being the very cause, the very source and the very means of भय *bhaya* and अभय *abhaya* – fear as well as fearlessness, again, the existence of Brahman is beyond question, so says the Upanishad.

ब्रह्मन् *brahman* is the source of fear, and it is also the source of fearlessness. That is why श्री विष्णुसहस्रनामस्तोत्रम् *śrī viṣṇu sahasranāma stotram* (in verse 102) indicates ब्रह्मन् *brahman* as भयकृत् भयनाशनः *bhayakṛt bhaya nāśanaḥ*

ॐ भयकृते नमः *om bhayakṛte namaaḥ*

ॐ भयनाशनाय नमः *om bhayanāśanāya namaaḥ* (833 and 834)

For the person who acts against धर्म *dharma*, ब्रह्मन् *brahman* is the source of fear, and for the person who holds on to धर्म *dharma* at all times and under all circumstances, ब्रह्मन् *brahman* is the source of fearlessness. धर्म *dharma* at the highest level is nothing but recognition of ब्रह्मन् *brahman* in oneself, reaching ब्रह्मन् *brahman* already in oneself.

The notions of fear and fearlessness are common in every human being. The Upanishad says that if one looks upon oneself, looks upon anything, as different from ब्रह्मन् *brahman*, then ब्रह्मन् *brahman* becomes the source, the cause and the means of all fear. On the other hand, if one recognizes total identity of oneself and also everything with ब्रह्मन् *brahman*, which means if one sees in everything, everywhere, at all times, nothing but ब्रह्मन् *brahman*, then ब्रह्मन् *brahman* becomes the source, the cause, and the means for redemption from all fear.



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There should be a सत् वस्तु *sat vastu*, a चित् वस्तु *cit vastu* - there should be an existent conscious being, for अभयं *abhayaṁ* for gaining freedom from fear. There should be an Existent and conscious Being in whom one can take refuge, under whose protection one can gain भय निवृत्ति *bhaya nivṛtti* - redemption from fear of any kind, which means, a पूर्ण शरणागति वस्तु *pūrṇa śaraṇāgati vastu* is necessary for gaining भय निवृत्ति *bhaya nivṛtti* - freedom from fear.

Sri Rama, Sri Krishna, the इष्ट देवता *iṣṭa devatā* in whatever name and form ब्रह्मन् *brahman* is recognized, That is the शरणागति वस्तु *śaraṇāgati vastu*. That वस्तु *vastu* is ब्रह्मन् *brahman* and That ब्रह्मन् *brahman* is the source, the cause and the means for भय निवृत्ति *bhaya nivṛtti* - overcoming fear for अभयं *abhayaṁ* - gaining freedom from any kind of fear.

Everybody experiences some kind of fear some time or other. When does ब्रह्मन् *brahman* become अभय हेतु *abhaya hetu* - when does ब्रह्मन् *brahman* become the source, the cause, and the means for gaining freedom from any kind of fear? The Upanishad says:

यदा ह्येवैष

yadā hyevaiṣa

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्ते, निलयनेऽभयं

etasminnadṛśye'nātmnye'nirukte, nilayane'bhayaṁ

प्रतिष्ठां चिन्दते । अथ सोऽभयं गतो भवति ।

pratiṣṭhāṁ vindate | atha so'bhayaṁ gato bhavati |

यदा हि एव एषः एतस्मिन्

yadā hi eva eṣaḥ etasmin

अभयं (ब्रह्मणि) प्रतिष्ठां चिन्दते

abhayaṁ (brahmaṇi) pratiṣṭhāṁ vindate

अथ सः अभयं गतः भवति

atha saḥ abhayaṁ gataḥ bhavati

(That is he main sentence here.)

यदा हि एव *yadā hi eva* - When it is indeed so, when it happens (what happens?)

एषः *eṣaḥ* - the person

एतस्मिन् अभयं ब्रह्मणि *etasmin abhayaṁ brahmaṇi* - in That ब्रह्मन् *brahman* whose very nature is अभयं *abhayaṁ* - fearlessness



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प्रतिष्ठां विन्दते *pratiṣṭhām vindate* means आत्म भावं लभते *ātma bhāvaṁ labhate* - when the person gains the required purity and maturity to be able to recognize one's identity in that ब्रह्मन् *brahman*, whose very nature is अभयं *abhayaṁ* - fearlessness, total freedom from all kinds of fear, when that happens
अथ *atha* - then

सः *saḥ* - that person

अभयं गतो भवति *abhayaṁ gato bhavati* - becomes the very embodiment of अभयं *abhayaṁ* - freedom from all fears

The very nature of ब्रह्मन् *brahman* is अभयं *abhayaṁ* - freedom from all fears, because there is nothing other than ब्रह्मन् *brahman*, and hence there is nothing to fear for the person who is one with ब्रह्मन् *brahman*. Whoever totally surrenders to परमेश्वर *parameśvar*, already in oneself, is naturally assured of अभयं *abhayaṁ* - total freedom from all fears. Thus अभयं *abhayaṁ* is ब्रह्मलक्षणं *brahma lakṣaṇaṁ*. That is why अभय हस्तं *abhaya hastam* is the hand signal for divine benediction, and indeed all blessings for good wishes. Therefore,

यः एतस्मिन् ब्रह्मणि प्रतिष्ठां विन्दते, सः अभयं गतः *yaḥ etasmin brahmaṇi pratiṣṭhām vindate, saḥ abhayaṁ gataḥ* means the one who has matured enough to recognize the identity of oneself with ब्रह्मन् *brahman*, that person naturally gains freedom from every kind of fear, and that itself is reaching ब्रह्मन् *brahman*.

The nature of ब्रह्मन् *brahman* in whom self identity has to be gained is further indicated as

एतस्मिन् अदृश्ये, अनात्म्ये, अनिरुक्ते अनिलयने (ब्रह्मणि)
etasmin adṛśye, anātmnye, anirukte anilayane (brahmaṇi)

अदृश्ये *adṛśye* means न दृश्ये *na dṛśye* - That which is not available as an object of one's perceptions. अविषयभूते *aviṣaya bhūte* - that which is not seen as an object, but because of which all objects are seen.

That ब्रह्मन् *brahman* is not seen as an object, and because It is not seen, it is also अनात्म्ये *anātmnye*, means अशरीरे *aśarīre* - It has no physical body. It has no physical limitations. Because It is अनात्म्ये *anātmnye* It is also अनिरुक्ते *aniruktaṁ* - It is indefinable. ब्रह्मन् *brahman* is not the immediate meaning of any word.



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ब्रह्मन् *brahman* is विशेष रहितं *viśeṣa rahitaṁ*. It is free from any attribute. Since every attribute is a kind of limitation, ब्रह्मन् *brahman* is limitlessness itself. It is अनन्तं *anantaṁ*. Because ब्रह्मन् *brahman* is अनिरुक्तं *aniruktaṁ* - indefinable, it is also अनिलयने *anilayane*, means अनाधारं *anādhāraṁ* - That which is not dependent on anything else for its existence, that which does not require a basis for its existence, sustenance or manifestation. Such being the nature of ब्रह्मन् *brahman*, It is naturally अभयं *abhayaṁ* - the source, the cause, and the means for fearlessness.

Once one reaches अभयं ब्रह्म *abhayaṁ brahma*, अथ सः अभयं गतः भवति *atha saḥ abhayaṁ gataḥ bhavati*, then one gains absolute freedom from fear of any kind.

How does one get the notion of fear in the first place? The Upanishad says

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

yadā hyevaiṣa etasminnudara mantaraṁ kurute ।

अथ तस्य भयं भवति ।

atha tasya bhayaṁ bhavati ।

यदा हि एव एषः, एतस्मिन् (ब्रह्मणि), उद् अरं अन्तरं कुरुते,

yadā hi eva eṣaḥ, etasmin (brahmaṇi), ud araṁ antaraṁ kurute,

अथ, (ब्रह्मन्) तस्य भयं भवति ।

atha, (brahman) tasya bhayaṁ bhavati ।

यदा हि एव एषः (पुरुषः)

yadā hi eva eṣaḥ (puruṣaḥ)

When a person, verily indeed, due to अज्ञानं *ajñānaṁ* - lack of ब्रह्मज्ञानं *brahma jñānaṁ*

एतस्मिन् *etasmin* (ब्रह्मणि *brahmaṇi*) - in That ब्रह्मन् *brahman*

उद् अरं अन्तरं कुरुते उद् *ud araṁ antaraṁ kurute ud*

means अपि *api* also

अरं *araṁ* means अल्पं *alpaṁ* - very little, therefore

उद् अरं *ud araṁ* means, even to a minute extent,

अन्तरं कुरुते *antaraṁ kurute* means भेद दर्शनं कुरुते *bheda darśanaṁ kurute* entertains a notion of division or separateness



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अथ *atha* then, (ब्रह्मन् *brahman*) तस्य भयं भवति *tasya bhayam bhavati* - ब्रह्मन् *Brahman* becomes the source, the cause, and the means for भयं *bhayam* - fear, for that person.

When one entertains a notion of division due to lack of ब्रह्मज्ञानं *brahma jñānam*, when one entertains a notion of separateness from ब्रह्मन् *brahman*, even to a minute extent, then ब्रह्मन् *brahman* becomes the source, the cause, and the means for fear, for that person.

Let us understand this:

उद् अरं अन्तरं कुरुते *ud aram antaram kurute* - अथ तस्य भयं भवति *atha tasya bhayam bhavati* - Even the notion of the slightest difference between oneself and ब्रह्मन् *brahman* can be the source of one's fear. ब्रह्मन् *brahman* is always पूर्णम् *pūrṇam* - पूर्णं अदः पूर्णं इदं, ईशावास्यं इदं सर्वम् *pūrṇam adaḥ pūrṇam idam, īśāvāsyam idam sarvam* - All that is, IS पूर्णम् ब्रह्मन् *pūrṇam brahman* - not a bit of divinity. So long as one does not recognize पूर्णम् ब्रह्मन् *pūrṇam brahman* in everything there is, one will continue to entertain the notion of fear. Further

तत्त्वेव भयं विदुषोऽमन्यानस्य *tattveva bhayam viduṣo'amanvānasya*
तत् तु एव भयं (भवति) विदुषः अमन्यानस्य *tat tu eva bhayam (bhavati) viduṣaḥ amanvānasya*

अमन्यानस्य विदुषः *amanvānasya viduṣaḥ* - For unreflecting scholars (विदुषः *viduṣaḥ*), scholars who may know the words of the Upanishads and yet do not really understand and appreciate their contents, and hence cannot recognize the true nature of ब्रह्मन् *brahman*, for such विदुषः *viduṣaḥ* scholars

तत् तु एव भयं (भवति) *tat tu eva bhayam (bhavati)* - The same ब्रह्मन् *brahman* naturally becomes the source, the cause and the means for fear. Such scholars are not really विद्वान् *vidvāns*, in the sense we have seen before, namely

वेदाहं एतं पुरुषं महान्तं आदित्यवर्णम् तमसः परस्तात् ॥
vedāham etaṁ puruṣam mahāntam ādityavarṇam tamaṣaḥ parastāt ॥
अहं वेदिम् महात्मानं रामं सत्यपराक्रमं ॥
aḥam vedmi mahātmānam rāmaṁ satya parākramaṁ ॥



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For a true विद्वान् *vidvān*, ब्रह्मन् *brahman* is अभय हेतु – source of fearlessness, and for one who is not a true विद्वान् *vidvān*, ब्रह्मन् *brahman* is भय हेतु *bhaya hetu* – source of fear. Whether one recognizes ब्रह्मन् *brahman* as भय हेतु *bhaya hetu* or अभय हेतु *abhaya hetu* – as the source of fear or as the source of fearlessness, there can be no question about the existence of ब्रह्मन् *brahman* itself. ब्रह्मन् *brahman* exists, and that is obvious, and the one who recognizes ब्रह्मन् *brahman* reaches ब्रह्मन् *brahman*.

So saying, the Upanishad answers the last question raised earlier, namely

आहो विद्वान् अमुं लोकं प्रेत्य कश्चित् समश्नुता उ *aaho vidvān amuṁ lokam pretya kaścit samaśnutā u* – ब्रह्मन् *brahman* being the same for both अविद्वान् *avidvān* and विद्वान् *vidvān*, if the अविद्वान् *avidvān* cannot reach ब्रह्मन् *brahman*, is it not conceivable that the विद्वान् *vidvān* also may not reach ब्रह्मन् *brahman*? The answer is: In view of what has been said above, this question does not arise, because, a विद्वान् *vidvān* is a विद्वान् *vidvān* only when a person recognizes ब्रह्मन् *brahman*, only when the person is a ब्रह्मवित् *brahmavit*, ब्रह्मवित् आप्नोति परं *brahmavit āpnoti param* – recognizing ब्रह्मन् *brahman* means reaching ब्रह्मन् *brahman*. If one has भेद बुद्धि *bheda buddhi* – a sense of separation from ब्रह्मन् *brahman*, that person does not reach ब्रह्मन् *brahman*. That person is not a Vidwan.

भेद बुद्धि *bheda buddhi* is simply अज्ञानं *ajñānam* – lack of ब्रह्मज्ञानं *brahma jñānam*. It is such भेद बुद्धि *bheda buddhi* which sees ब्रह्मन् *brahman* as भय हेतु *bhaya hetu* – the source, the cause and the means of fear. Such fear by itself is nothing to be afraid of. Being God-fearing is not at all bad. Such God-fearing faculty keeps धर्म *dharma* – keeps order in this manifest creation.

तदप्येष श्लोको भवति *tadapyeṣa śloko bhavati* – On this matter also, there is a Veda mantra. Here ends Lesson 7. Lesson 8 now begins with the Veda mantras on God-fearing nature.

भीषास्माद्वातः पवते । भीषोदेति सूर्यः ।

bhīṣāsmādvātaḥ pavate | bhīṣodeti sūryaḥ |

भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।

bhīṣāsmā dagnīścendraśca | mṛtyurdhāvati pañcama iti |



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भीषा अस्मात् (ब्रह्मणः भयेन एव) चातः पवते *bhīṣaa asmāt (brahmaṇaḥ bhayena eva) vātaḥ pavate* - Only because of fear of That ब्रह्मन् *brahman* the wind blows. Again

भीषा उदेति सूर्यः *bhīṣaa udetā sūryaḥ* - Only because of fear of that ब्रह्मन् *brahman* the sun rises. Again

भीषा अस्मात् *bhīṣaa asmāt* (ब्रह्मणः भयेन एव *brahmaṇaḥ bhayena eva*) अग्निः च इन्द्रः च *agnih ca indraḥ ca* - Only because of fear of that same ब्रह्मन् *brahman* Agni and Indra and all the other Devatas also do their respective jobs unerringly.

मृत्युः धावति पञ्चमः *mṛtyuh dhāvati pañcamaḥ* - पञ्चमः *pañcamaḥ* - Fifthly (वायु *vāyu*, सूर्य *sūrya*, अग्नि *agni* and इन्द्र *indra* are the four already mentioned), fifthly and finally, मृत्युः धावति *mṛtyuh dhāvati* - the Lord of Death jumps all over, meaning all changes in this creation are taking place spontaneously and unerringly according to the changeless laws of nature, because of fear of that same ब्रह्मन् *brahman* only.

The orders of परमेश्वर *parameśvar* manifest themselves as the eternal unchanging laws of nature. To disobey the eternal laws of nature results in unwelcome consequences, which is the fear about. Another meaning for मृत्युः धावति पञ्चमः *mṛtyuh dhāvati pañcamaḥ* is: The word पञ्चमः *pañcamaḥ* refers to people who do not follow any discipline in life. Such undisciplined people suffer disorderly, irregular and unexpected changes in life.

To be active under the constraints of the laws of परमेश्वर *parameśvar* is both natural and welcome. Depending upon one's maturity, such active life involves fear and fearlessness, both of which arise from ब्रह्मन् *brahman* only. Thus ends the Upanishad's response to the possible doubts on the very existence of ब्रह्मन् *brahman* itself.

The Upanishad, now in its concluding part, returns to meet the needs of the person, already in आनन्दमय *ānandamaya* - भक्ति योग *bhakti yoga* - waiting to be able to mature in भक्ति योग *bhakti yoga*, cross the आनन्दमय *ānandamaya* door and reach ब्रह्मन् *brahman* already in oneself. Until that happens, a question might still arise in the mind of the person now in भक्ति योग *bhakti yoga*. The question is: "Reaching ब्रह्मन् *brahman* means what? What would I find myself to be on reaching ब्रह्मन् *brahman* ?



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Responding to such a possible question, the Upanishad now tells that reaching ब्रह्मन् *brahman* already in oneself is to find oneself in ब्रह्मानन्द *brahmānanda* - the state of exalted absolute happiness that ब्रह्मन् *brahman* is. What is the nature of that ब्रह्मानन्द *brahmānanda*, and how one reaches that state of ब्रह्मानन्द *brahmānanda* is the subject matter of the remainder of this chapter.

The Upanishad now proceeds to talk about ब्रह्मानन्द *brahmānanda*.

सैषाऽऽनन्दस्य मीमाँसा भवति
saiṣā'ānandasya mīmāṃsā bhavati
सा एषा आनन्दस्य मीमाँसा भवति
saa aiṣā ānandasya mīmāṃsā bhavati

What follows is a मीमाँसा *mīmāṃsā* of that आनन्द *ānanda*, namely ब्रह्मानन्द *brahmānanda*. मीमाँसा *mīmāṃsā* is a Vedantic word, like आनन्द *ānand*. Literally, it means "analysis, enquiry or description". What follows is a description, but it is not the description of any object. It is मीमाँस *mīmāṃsa* - the ईकार *īkār* immediately directs one's mind and बुद्धि *buddhi* towards परमेश्वर *parameśvar*. परमेश्वर *parameśvar* is not limited by any description. Therefore,

सा एषा आनन्दस्य मीमाँसा भवति *saa eṣā ānandasya mīmāṃsā bhavati* - What follows is a directive pointer for gaining an appreciation of ब्रह्मानन्द *brahmānanda*. What is the need for such a pointer? When I am happy, I know I am happy. When I am not happy, I know I am not happy. Therefore, do I need an Upanishad pointer to recognize my own happiness?

The answer is "Yes" - you do need. Because everybody enjoys moments of happiness now and then in daily life, that happiness is लौकिक आनन्द *laukika ānand* - worldly happiness born of विषय *viṣaya* - विषयी सम्बन्ध *viṣayī sambandha*, it is born of interaction between some objects of desire and one's instruments of perception and action. By its very nature, लौकिक आनन्द *laukika ānand* is both limited and transient.

On the other hand, ब्रह्मानन्द *brahmānand* is नित्य आनन्द *nitya ānand*. It is ever-existent happiness. It does not depend on any object. One only requires विवेक बुद्धि *viveka buddhi* to recognize, experience and enjoy ब्रह्मानन्द *brahmānand*.



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ब्रह्मानन्द *brahmānand* is पूर्ण आनन्द *pūrṇa ānand*. It is simultaneous, all-inclusive and unlimited, which means It is the source of all experiences and expressions of लौकिक आनन्द *laukika ānand* – worldly happiness. Consequently, ब्रह्मानन्द *brahmānand* is far greater and far more immense than लौकिक आनन्द *laukika ānand*, born of one's contacts with objects of desire.

How much greater, and how much more immense is ब्रह्मानन्द *brahmānand* compared to लौकिक आनन्द *laukika ānand*? ब्रह्मानन्द *brahmānand* is infinitely greater and infinitely more immense. It is beyond any measure. Its greatness and immensity can only be indicated. Even for an indication, a reference level of happiness, a reference measure of happiness is needed. The Upanishad suggests a reference unit of happiness just for the purposes of comparison and appreciation.

The lowest reference unit of आनन्द *ānand* is called here as मानुष आनन्द *mānuṣa ānand* – which is the लौकिक आनन्द *laukika ānand* – the worldly happiness enjoyed by a human being. But the worldly happiness enjoyed by a human being differs from person to person. Therefore, a specification is needed with respect to the person whose level of लौकिक आनन्द *laukika ānand* can be taken as a reference unit of worldly happiness.

For purposes of comparison, the उत्कृष्ट लौकिक आनन्द *utkrīṣṭa lauṅika ānand* – the highest or the maximum worldly happiness that a specific type of human being can enjoy is taken as one unit of आनन्द *ānand*, called मानुष आनन्द *mānuṣa ānand*. The Upanishad now specifies the qualifications of the person whose उत्कृष्ट लौकिक आनन्द *utkrīṣṭa lauṅika ānanda* – whose maximum worldly happiness can be taken as ONE unit of मानुष आनन्द *mānuṣa ānand*.

युवा स्यात् साधु युवाऽध्यायकः ।
yuvā syāt sādhu yuvā'dhyāyakaḥ ।
आशिष्ठो द्रदिष्ठो बलिष्ठः ।
āśiṣṭho draḍhiṣṭho baliṣṭhaḥ ।
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।
tasyeyam pṛthivī sarvā vittasya pūrṇā syāt ।
स एको मानुष आनन्दः ।
sa eko mānuṣa ānandaḥ ।



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युवा स्यात् *yuvā syāt* – Suppose there is a young person, not any young person, but specifically the one who has the following six qualifications, namely साधु *sādhu*, युवः *yuvaḥ*, अध्यायकः *adhyāyakaḥ*, आशिष्ठः *āśiṣṭhaḥ*, द्रदिष्ठः *draḍhiṣṭhaḥ* and बलिष्ठः *and baliṣṭhaḥ* ।

- ◇ साधु *sādhu* – first and foremost, the person must be a साधु *sādhu*, which means one committed to धर्म *dharma*, one whose actions are totally ethical and moral at all times. If one is not ethical and moral at all times, one cannot enjoy worldly happiness to the maximum extent, because of feelings of guilt, fear, etc. Therefore, for full enjoyment of worldly happiness, one must be a साधु *sādhu* – a person totally committed to धर्म *dharma* at all times. In addition
- ◇ युवः *yuvaḥ* – one must also be in the prime of one's youth
- ◇ अध्यायकः *adhyāyakaḥ* means अधीत वेदः *adhīta vedah*. The person must be diligent in the study of general worldly knowledge appropriate to one's mental disposition. For enjoying लौकिक आनन्द *laukika ānand*, one need not study Upanishads, but one must study the literature conducive to the cultivation of worldly knowledge.
- ◇ आशिष्ठः *āśiṣṭhaḥ* means आशास्तृतमः *āśāstr̥tamah* – the person must also be very well educated and trained in some शास्त्र *śāstra*– in one's chosen profession, which means, that one must have the discipline associated with the cultivation of one's professional excellence. आशिष्ठः *āśiṣṭhaḥ* also means one with excellent leadership qualities, and the ability to do the right things at the right time.
- ◇ द्रदिष्ठः *draḍhiṣṭhaḥ* means दृढतमः *ḍṛḍhatamah* – one who has मनो धैर्यम् *mano dhairyam* – one who has great mental strength, fortitude, patience, courage, one who is not a feeble-minded person.
- ◇ बलिष्ठः *baliṣṭhaḥ* means बलवत्तमः *balavattamah* – one who is physically strong, one who has excellent physical health.

Thus साधु *sādhu*, युवः *yuvaḥ*, अध्यायकः *adhyāyakaḥ*, आशिष्ठः *āśiṣṭhaḥ*, द्रदिष्ठः *draḍhiṣṭhaḥ* and बलिष्ठः *baliṣṭhaḥ* together constitute the six-fold अध्यात्मिक साधन संपन्नः *adhyātmika sādhana saṁpannaḥ* – the personal qualifications, necessary for enjoying worldly happiness in full measure. But these qualifications alone are not sufficient for experiencing such happiness. The person must also have the desired objects available to him for enjoyment. Therefore, the Upanishad adds:



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तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात्

tasyeyam pṛthivī sarvā vittasya pūrṇā syāt

इयं पृथिवी *iyam pṛthivī*, सर्वा वित्तस्य पूर्णा तस्य स्यात् *sarvā vittasya pūrṇā*

tasya syāt - Suppose also, that this entire earthly world with all its wealth and objects, conducive to full worldly enjoyment, belongs to that person

स एको मानुष आनन्दः *sa eko mānuṣa ānandah* - The worldly happiness which can be enjoyed by such a person is defined here as ONE unit of आनन्दः *ānandah*, called मानुष आनन्दः *mānuṣa ānandah* which is the उत्कृष्ट लौकिक आनन्द *utkrṣṭa laukika ānanda* - the maximum worldly happiness enjoyed by a reference human being.

Thus for gaining an appreciation of ब्रह्मानन्द *brahmānand*, the Upanishad sets an arbitrary base unit of आनन्दः *ānandah*, called मानुष आनन्दः *mānuṣa ānandah*, which is the happiness which can be enjoyed by a person

- ◇ who is committed to धर्म *dharma*, at all times
- ◇ who is in the prime of one's youth
- ◇ who is diligent in the pursuit of worldly knowledge
- ◇ who is highly educated and trained in one's own chosen profession
- ◇ who is in excellent mental and physical health
- ◇ who is blessed with all worldly wealth and objects for one's full enjoyment.

The maximum worldly happiness enjoyed by such a person is designated here as ONE unit of मानुष आनन्दः *mānuṣa ānandah*. Even though such मानुष आनन्दः *mānuṣa ānandah* is seldom experienced by an ordinary person in daily life, it is quite understandable by most people. Between मानुष आनन्दः *mānuṣa ānandah* and ब्रह्मानन्द *brahmānand*, there can be infinite levels of आनन्दः *ānandah*, including several distinguishable peaks of such आनन्दः *ānandah*. The Upanishad calls attention to 10 such peaks of आनन्दः *ānandah*, the level of each peak being 100 times higher than that of the preceding peak, in terms of immensity.

What those peaks of आनन्दः *ānandah* are, what makes the difference between one peak of आनन्दः *ānandah* and the other higher peaks of आनन्दः *ānandah*, and how one can uplift oneself from one level of आनन्दः *ānandah* to a higher level, all that we will see next time.