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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lesson 8 (continued)

Volume 25

सैषाऽऽनन्दस्य मीमांसा भवति ।  
*saiṣā''nandasya mīmāṃsā bhavati ।*  
युवा स्यात् साधु युवाऽध्यायकः ।  
*yuvā syāt sādhu yuvā'dhyāyakaḥ ।*  
आशिष्ठो द्रदिष्ठो बलिष्ठः ।  
*āśiṣṭo draḍhiṣṭho baliṣṭhaḥ ।*  
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।  
*tasyeyaṃ pṛthivī sarvā vittasya pūrṇā syāt ।*  
स एको मानुष आनन्दः ।  
*sa eko mānuṣa ānandaḥ ।*  
ते ये शतं मानुषा आनन्दाः ।  
*te ye śataṃ mānuṣaa ānandāḥ ।*  
स एको मनुष्यगन्धर्वाणां आनन्दः ।  
*sa eko manuṣya gandharvā ṇām ānandaḥ ।*  
श्रोत्रियस्य चाकामहतस्य ।  
*śretriyasya cākā mahatasya ।*  
ते ये शतं मनुष्यगन्धर्वाणां आनन्दाः ।  
*te ye śataṃ manuṣyagandharvāṇām ānandāḥ ।*  
स एको देवगन्धर्वाणां आनन्दः ।  
*sa eko devagandharvāṇām ānandaḥ ।*  
श्रोत्रियस्य चाकामहतस्य ।  
*śrotriyasya cākāmahatasya ।*  
ते ये शतं देवगन्धर्वाणां आनन्दाः ।  
*te ye śataṃ deva gandharvā ṇām ānandāḥ ।*  
स एकः पितृणां चिरलोकलोकानां आनन्दः ।  
*sa ekaḥ pitṛṇām ciraloka lokā ṇām ānandaḥ ।*  
श्रोत्रियस्य चाकामहतस्य ।



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*śrotriyasya cākāmahatasya |*

ते ये शतं पितॄणां चिरलोकलोकानां आनन्दाः ।

*te ye śataṁ pitṛṇāṁ ciralokalokānāṁ ānandāḥ |*

स एक आजानजानां देवानां आनन्दः ।

*sa eka ājānajānāṁ devānāṁ ānandāḥ |*

श्रोत्रियस्य चाकामहतस्य ।

*śrotriyasya cākāmahatasya |*

ते ये शतं आजानजानां देवानां आनन्दाः ।

*te ye śataṁ ājānajānāṁ devānāṁ ānandāḥ |*

ते ये शतं कर्मदेवानां देवानां आनन्दः ।

*te ye śataṁ karma devānāṁ devānāṁ ānandāḥ |*

स एको देवानां आनन्दः ।

*sa eko devānāṁ ānandāḥ |*

श्रोत्रियस्य चाकामहतस्य ।

*śrotriyasya cākāmahatasya |*

ते ये शतं कर्मदेवानां देवानां आनन्दाः ।

*te ye śataṁ karmadevānāṁ devānāṁ ānandāḥ |*

स एको देवानां आनन्दः ।

*sa eko devānāṁ ānandāḥ |*

श्रोत्रियस्य चाकामहतस्य ।

*śrotriyasya cākāmahatasya |*

ते ये शतं देवानां आनन्दाः ।

*te ye śataṁ devānāṁ ānandāḥ |*

स एक इन्द्रस्यानन्दः ।

*sa eka indrasyānandāḥ |*

श्रोत्रियस्य चाकामहतस्य ।

*śrotriyasya cākāmahatasya |*

ते ये शतं इन्द्रस्यानन्दाः ।

*te ye śataṁ indrasyānandāḥ |*

स एको बृहस्पतेरानन्दः ।

*sa eko bṛhaspaterānandāḥ |*

श्रोत्रियस्य चाकामहतस्य ।

*śrotriyasya cākāmahatasya |*

ते ये शतं बृहस्पतेरानन्दाः ।



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te ye śataṁ bṛhaspaterānandāḥ |  
स एकः प्रजापतेरानन्दः ।  
sa ekaḥ prajāpaterānandaḥ |  
श्रोत्रियस्य चाकामहतस्य ।  
śrotriyasya cākāmahatasya |  
ते ये शतं प्रजापतेरानन्दाः ।  
te ye śataṁ prajāpaterānandāḥ |  
स एको ब्रह्मण आनन्दः ।  
sa eko brahmaṇa ānandaḥ |  
श्रोत्रियस्य चाकामहतस्य ।  
śrotriyasya cākāmahatasya |  
स यश्चायं पुरुषे । यच्चासावादित्ये । स एकः ।  
sa yaścāyaṁ puruṣe | yaccāsāvāditye | sa ekaḥ |

The Upanishad is talking about ब्रह्मानन्द *brahmānand* – The supreme happiness, परमानन्द *parmānanda*, पूर्ण आनन्द *pūrṇa ānand* which is the source of all expressions, and all experiences of happiness, enjoyed by any person, anywhere, at any time.

सैषाऽऽनन्दस्य मीमाँसा भवति ।  
saiṣā'ānandasya mīmāṁsā bhavati |  
युवा स्यात् साधु युवाऽध्यायकः ।  
yuvā syāt sādhu yuvā'dhyāyakaḥ |  
आशिष्ठो द्रदिष्ठो बलिष्ठः ।  
āśiṣṭo draḍhiṣṭho baliṣṭhaḥ |  
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।  
tasyeyaṁ pṛthivī savā vittasya pūrṇā syāt |  
स एको मानुष आनन्दः ।  
sa eko mānuṣa ānandaḥ |

In order to help us, ईश्वर भक्तस *īśvar bhaktas* in general, particularly those who are already in आनन्दमय भक्ति योग *ānanda maya bhakti yoga* gain an understanding and appreciation of such ब्रह्मानन्द *brahmānand*, the Upanishad sets an arbitrary base unit of आनन्द *ānand* as the maximum worldly happiness which can be enjoyed by a human being who is simultaneously a



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साधु *sādhu* – one who is totally committed to धर्म *dharma* in every day life

युवः *yuvaḥ* – one who is in the prime of one's youth

अध्यायकः *adhyāyakaḥ* – one who is diligent in the pursuit of general worldly knowledge, and at the same time

आशिष्ठः *āśiṣṭhaḥ* – one who is highly educated, trained and disciplined in one's own chosen field of professional knowledge

द्रदिष्ठः *draḍhiṣṭhaḥ* and बलिष्ठः *baliṣṭhaḥ* – one who is mentally and physically in excellent health, and

पृथिवी सर्वा वित्तस्य पूर्णा *pṛthivī sarvā vittasya pūrṇā* – one who is also blessed with all the worldly wealth and objects of desire needed for full enjoyment.

The maximum worldly happiness that can be enjoyed by such a person is designated here as ONE unit of आनन्दः *ānandah*, called मानुष आनन्दः *mānuṣa ānandah* – human happiness, as an Upanishad pointer, just for the purpose of this मीमांसा *mīmāṃsā* – analytical appreciation of ब्रह्मानन्द *brahmānand*.

Between मानुष आनन्दः *mānuṣa ānandah* and ब्रह्मानन्द *brahmānand*, there are infinite levels of आनन्द *ānand*, including some distinguished peaks of such आनन्द *ānand*. The Upanishad pointer calls attention to 10 such peaks of आनन्द *ānand*. Let us now follow the Upanishad pointer as it moves from one peak of आनन्द *ānand* to the next.

1) ते ये शतं मानुषा आनन्दाः ।

*te ye śataṁ mānuṣā ānandāḥ ।*

स एको मनुष्यगन्धर्वाणां आनन्दः ।

*sa eko manuṣya gandharvāṇāṁ ānandāḥ ।*

श्रेत्रियस्य चाकामहतस्य ।

*śretriyasya cākāmahatasya ।*

ते *te* means "they", referring to the units of आनन्द *ānand* indicated immediately before the particular statement. In this particular statement, ते *te* refers to the units of मानुष आनन्दः *mānuṣa ānandah*. The Upanishad says:

ते ये शतं मानुषा आनन्दाः

*te ye śataṁ mānuṣaa ānandaah*



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स एको मनुष्यगन्धर्वाणां आनन्दः *sa eko manuṣya gandharvāṇām ānandāḥ* - 100 units of मानुष आनन्द *mānuṣa ānand* (human happiness) make ONE unit of आनन्द *ānand* naturally enjoyed by मनुष्य गन्धर्वसु *manuṣya gandharvas*. Who are they? मनुष्य गन्धर्वसु *manuṣya gandharvas* are also human beings who have been able to uplift themselves, by their own efforts, to the level of गन्धर्वसु *gandharvas* by their विद्या विशेष *vidyā viśeṣa* and कर्म विशेष *karma viśeṣa* - by virtue of their superior education and their superior every-day life style. What are they? The Upanishad says:

श्रेत्रियस्य च अकामहतस्य *śretriyasya ca akāmahatasya* - Their superiority with respect to श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmahatatvaṁ*, श्रोत्रियत्वं *śrotriyatvaṁ* means ब्रह्मज्ञानं *brahma jñānaṁ*, ईश्वर ज्ञानं *īśvar jñānaṁ* - God consciousness arising from श्रुति अध्ययनं *śruti adhyayanaṁ* - diligent studies of Upanishad knowledge, and अकामहतत्वं *akāmahatatvaṁ* means cultivation of one's ability in NOT getting destroyed, afflicted or pulled down by one's own काम *kāma* desires, desires prompted by the obstructive and destructive forces of one's own likes and dislikes - राग द्वेष *rāga dveṣa* forces.

Thus, because of their श्रोत्रियत्वं *śrotriyatvaṁ* - God consciousness arising from Upanishad knowledge, and अकामहतत्वं *akāmahatatvaṁ*- their ability to overcome the obstructive and destructive forces of their own worldly desires, the मनुष्य गन्धर्वसु *manuṣya gandharvas* have gained the capacity to enjoy a 100 fold increase in the immensity of their happiness compared to that indicated as मानुष आनन्द *manuṣa ānand* - the reference unit of human happiness.

Therefore, the requirement for gaining the ability to appreciate, experience and enjoy a higher level of आनन्द *ānand* is the assiduous cultivation of one's श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmahatatvaṁ*, which is a continuing process of human endeavor, throughout one's spiritual upliftment.

The Upanishad repeatedly emphasizes this two-fold requirement - श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmahatatvaṁ*, while pointing to each successive higher peak of आनन्द *ānand*. We will return to this requirement a little later. For now, let us move along with the Upanishad pointer.

2) ते ये शतं मनुष्यगन्धर्वाणां आनन्दाः ।  
*te ye śataṁ manuṣya gandharvāṇām ānandāḥ* ।



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स एको देवगन्धर्वाणां आनन्दः ।

*sa eko deva gandharvāṇām ānandaḥ ।*

श्रोत्रियस्य चाकामहतस्य ।

*śrotriyasya cākāmahatasya ।*

100 units of मनुष्यगन्धर्वाणां आनन्द *manuṣya gandharvāṇām ānanda* make one unit of आनन्द *ānand* naturally enjoyed by देवगन्धर्वs *deva gandharvas*, who are गन्धर्वाs *gandharvas* even at birth. The देवगन्धर्वs *deva gandharvas*, have the natural capacity to enjoy a 100 fold increase in the immensity of their happiness compared to that indicated as मनुष्य गन्धर्व आनन्द *manuṣya gandharvaṁ ānand*, by virtue of their still superior श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmaha tatvaṁ*. Again

3. ते ये सतं देवगन्धर्वाणां आनन्दाः ।

*te ye satam deva gandharvāṇām ānandāḥ ।*

स एकः पितृणां चिरलोलोकानां आनन्दः ।

*sa ekaḥ pitṛṇām ciralokānām ānandaḥ ।*

श्रोत्रियस्य चाकामहतस्य ।

*śrotriyasya cākāmahatasya ।*

100 units of देवगन्धर्व आनन्द *devagandharva ānand* make for one unit of आनन्द *ānand* naturally enjoyed by चिर लोक लोक पितृs *cira loka loka pitṛs*, who are some of our ancestors who have been resting in heaven for a long time, waiting for their प्रारब्धकर्मs *prārabdhakarmas* to mature and sprout sufficiently for them to be born again on earth. Such ancestors have the natural capacity to enjoy a 100 fold increase in the immensity of their happiness compared to that indicated as देवगन्धर्व आनन्द *devagandharva ānand*, by virtue of their still superior श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmaha tatvaṁ*. Again,

4) ते ये शतं पितृणां चिरलोकलोकानां आनन्दाः ।

*te ye śatam pitṛṇām ciralokalokānām ānandāḥ ।*

स एक आजानजानां देवानां आनन्दः ।

*sa eka ājānajānām devānām ānandaḥ ।*

श्रोत्रियस्य चाकामहतस्य ।

*śrotriyasya cākāmahatasya ।*



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100 units of पितृ आनन्द *pitṛ ānand* make ONE unit of आनन्द *ānand* naturally enjoyed by आजान जाः देवाः *ājāna jaah devāḥ*, आजान *ājāna* means स्वर्ग लोक *svarga loka* - heaven. आजान जाः *ājāna jaah* are Devas born in स्वर्ग लोक *svarga loka* by virtue of their स्मार्तकर्म विशेष *smārtakarma viśeṣa* - distinguished charitable actions in their past lives. Such heaven-born Devas have the natural capacity to enjoy a 100 fold increase in the immensity of their happiness compared to that indicated as पितृ आनन्द *pitṛ ānand*, by virtue of their still superior श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmahatatvaṁ*. Again

5) ते ये शतं आजानजानां देवानां आनन्दाः ।  
*te ye śataṁ ājānajānām devānām ānandāḥ ।*  
स एकः कर्मदेवानां देवानां आनन्दः ।  
*sa ekaḥ karmadevānām devānām ānandaḥ ।*  
ये कर्मणा देवानपियन्ति ।  
*ye karmaṇā devānapiyani ।*  
श्रोत्रियस्य चाकामहतस्य ।  
*śrotriyasya cākāmahatasya ।*

100 units of आजानज देव आनन्द *ājāna deva ānand* make one unit of आनन्द *ānand* naturally enjoyed by कर्म देवस *karma devas*, who are Devas who have gained their status by performing the necessary Vedic rituals, like various kinds of यज्ञ कर्मस *yajña karmas*, Havans, etc. Such कर्म देवस *karma devas* have the natural capacity to enjoy a hundred fold increase in the immensity of their happiness compared to that indicated as आजानज देव आनन्द *ājānaja deva ānand*, by virtue of their still superior श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmahatatvaṁ*. Again,

6) ते ये शतं कर्मदेवानां देवानां आनन्दाः ।  
*te ye śataṁ karmadevānām devānām ānandaaḥ ।*  
स एको देवानां आनन्दः ।  
*sa eko devānām ānandaḥ ।*  
श्रोत्रियस्य चाकामहतस्य ।  
*śrotriyasya cākāmahatasya ।*





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100 units of कर्म देव आनन्द *karma deva ānand* make one unit of आनन्द *ānand* naturally enjoyed by Devas who receive oblations in all the यज्ञs *yajñas* - Vedic rituals, Havans. There are 33 such Devas including 8 वसुs *vasus*, 11 रुद्रs *rudras*, 12 अदित्यs *adityas* and इन्द्र *indra* and प्रजापति *prajāpati*. These Devas have the natural capacity to enjoy a 100 fold increase in the immensity of their happiness compared to that indicated as कर्म देव आनन्द *karma deva ānand* by virtue of their still superior श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmahatatvaṁ*.

Even though इन्द्र *indra* and प्रजापति *prajāpati* are among the 33 Devas included above, the आनन्द *ānand* of इन्द्र *indra* and प्रजापति *prajāpati* call for special mention because of their exalted positions in the universe. Therefore, the Upanishad continues:

7) ते ये शतं देवानां आनन्दाः ।  
*te ye śataṁ devānāṁ ānandāḥ* ।  
स एक इन्द्रस्यानन्दः ।  
*sa eka indrasyānandaḥ* ।  
श्रोत्रियस्य चाकामहतस्य ।  
*śrotriyasya cākāmahatasya* ।

100 units of देव आनन्द *deva ānand* make one unit of आनन्द *ānand* naturally enjoyed by इन्द्र *indra*, who is the king of all the Devas. इन्द्र *indra* has the natural capacity to enjoy a 100 fold increase in the immensity of his happiness compared to that indicated as देव आनन्द *deva ānand* by virtue of his still superior श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmahatatvaṁ*. Again

8) ते ये शतं इन्द्रस्यानन्दाः  
*te ye śataṁ indrasyānandāḥ*  
स एको बृहस्पतेरानन्दः ।  
*sa eko bṛhaspaterānandaḥ* ।  
श्रोत्रियस्य चाकामहतस्य ।  
*śrotriyasya cākāmahatasya* ।

100 units of इन्द्र आनन्द *indra ānand* make one unit of आनन्द *ānand* naturally enjoyed by बृहस्पति *bṛhaspati* who is the आचार्य *ācārya* or गुरु *guru* of इन्द्र





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*indra*. बृहस्पति *bṛhaspati* has the natural capacity to enjoy a 100 fold increase in the immensity of his happiness compared to that indicated as इन्द्र आनन्द *indra ānand* by virtue of his still superior श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmahatatvaṁ*.

9) ते ये शतं बृहस्पतेरानन्दाः ।  
*te ye śataṁ bṛhaspaterānandāḥ* ।  
स एकः प्रजापतेरानन्दः ।  
*sa ekaḥ prajāpaterānandāḥ* ।  
श्रोत्रियस्य चाकामहतस्य ।  
*śrotriyasya cākāmahatasya* ।

100 units of बृहस्पति आनन्द *bṛhaspati ānand* make one unit of आनन्द *ānand* naturally enjoyed by प्रजापति *prajāpati* who is विराट् त्रैलोक्य शरीर *virāṭ trailokya śarīr* - the one whose body is all the three worlds - the past, the present and the future. The प्रजापति *prajāpati* has the natural capacity to enjoy a 100 fold increase in the immensity of his happiness compared to that indicated as बृहस्पति आनन्द *bṛhaspati ānand*, by virtue of his still superior श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmahatatvaṁ*. Finally

10) ते ये शतं प्रजापतेरानन्दाः ।  
*te ye śataṁ prajāpaterānandāḥ* ।  
स एको ब्रह्मण आनन्दः ।  
*sa eko brahmaṇa ānandāḥ* ।  
श्रोत्रियस्य चाकामहतस्य ।  
*śrotriyasya cākāmahatasya* ।

100 units of प्रजापति आनन्द *prajāpati ānand* make one unit of ब्रह्मण आनन्द *brahmaṇa ānand*. The person who has reached the state of ब्रह्मण आनन्द *brahmaṇa ānand* enjoys a 100-fold increase in the immensity of his happiness compared to that indicated as प्रजापति आनन्द *prajāpati ānand*, by virtue of his still superior श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmahatatvaṁ*.



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## ब्रह्मविद्या Brahma Vidya

The Upanishad's मीमांस *mīmāṃsā* - analytical appreciation of ब्रह्मानन्द *brahmaanand* stops with ब्रह्मण आनन्द *brahmaṇa ānand*. That is as far as the Upanishad's directive pointer can go. We may note here that according to this मीमांस *mīmāṃsā*, ब्रह्मण आनन्द *brahmaṇa ānand* is 10<sup>20</sup> times more immense than the मनुष्य आनन्द *ānand* - human happiness, defined earlier.

Let us now briefly reflect on what the Upanishad has been telling us about आनन्द *ānand*. The discussion here is not about गन्धर्वs Devas, इन्द्र *indra*, प्रजापति *prajāpati*, etc. They come into this discussion only with reference to the levels of आनन्द *ānand* they enjoy. That means, one need not be a गन्धर्व *gandharva*, Deva, इन्द्र *indra*, प्रजापति *prajāpati*, in order to be able to enjoy गन्धर्व आनन्द *gandharva ānand*, इन्द्र आनन्द *indra ānand* or प्रजापति आनन्द *prajāpati ānand* respectively. The scale of आनन्द *ānand* detailed here indicated simply the infinite immensity of ब्रह्मानन्द *brahmānand*, so that one may not mistake the transient लौकिक आनन्द *laukika ānand* that we enjoy, now and then, as the real आनन्द *ānand* that one must strive for in life.

If ब्रह्मानन्द *brahmānand* is open to us, all the intermediate आनन्दs *ānands* also are open to us. But these intermediate आनन्दs *ānands* are not our destination. Our destination is only ब्रह्मानन्द *brahmānand* and nothing less. That ब्रह्मानन्द *brahmānand* is open to everybody, everywhere, at all times. In order to gain, or reach that ब्रह्मानन्द *brahmānand*, one needs to cultivate the required level of श्रोत्रियत्वं *śrotriyatvaṃ* and अकामहतत्वं *akāmahatatvaṃ*.

Now, how does one cultivate the required level of श्रोत्रियत्वं *śrotriyatvaṃ* and अकामहतत्वं *akāmahatatvaṃ*? श्रोत्रियत्वं *śrotriyatvaṃ* is the cultivation of God consciousness, which is ब्रह्म ज्ञानं *brahma jñānam*, ईश्वरज्ञानं *īśvarajñānam*, आत्म ज्ञानं *ātma jñānam* - Self-knowledge, gained through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यसनं *nididhyasanam* - listening, and understanding, appreciation and absorption of Upanishad knowledge through diligent studies on the teachings of the भगवत् गीता *bhagavat gītā* and the Upanishads. *and*



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## ब्रह्मविद्या Brahma Vidya

The prerequisite for such cultivation of ब्रह्म ज्ञानं *brahma jñānam* is total commitment to सत्यं *satyaṁ* and धर्मम् *dharmam* – total commitment to truthfulness and to ethical, moral and sinless behavior at all times, in addition to cultivating the right disposition of mind and बुद्धि *buddhi* for seeking and gaining such knowledge.

अकामहतत्वं *akāmahatatvaṁ* is the assiduous cultivation of one's ability to overcome obstructive and destructive powers of one's own राग द्वेष *rāga dveṣa* forces - forces of likes and dislikes. Such cultivation of अकामहतत्वं *akāmahatatvaṁ* is possible only through कर्म योग *karma yoga* way of life at all times. As we have already seen, कर्म योग *karma yoga* involves the simultaneous integration of

ईश्वर ध्यानं *īśvara dhyānam* – mind holding on to परमेश्वर *parameśvar*  
ईश्वर ईक्षणं *īśvara ikṣaṇam* – unobstructed vision of परमेश्वर *parameśvar*  
ईश्वर आराधनं *īśvaraārādhanam* – devotional worship of परमेश्वर *parameśvar*  
ईश्वर अर्पणं *īśvara arpaṇam* – dedication of all actions to परमेश्वर *parameśvar*  
सर्वकर्मफलत्यागं *sarva karma phala tyāgam* – total dissociation from the fruits of all actions and  
पूर्ण ईश्वरशरणागति *pūrṇa īśvara śaraṇāgati* – total surrender to परमेश्वर *parameśvar* – total identification with परमेश्वर *parameśvar*, already in oneself

All the above, at all times, under all circumstances. From this, it is obvious that the cultivation of श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmahatatvaṁ* is a continuing process in one's spiritual upliftment.

As this process of श्रोत्रियत्वं *śrotriyatvaṁ* and अकामहतत्वं *akāmahatatvaṁ* continues, what happens? One gains a progressively higher degree of clarity of mind and बुद्धि *buddhi* about one's own real nature. One gains चित्त शुद्धि *citta śuddhi* or चित्त प्रसाद *citta prasāda*, which means one gains a progressively clearer vision of परमेश्वर *parameśvar* already in oneself, thus uplifting oneself to progressively higher and higher levels of आनन्द *ānand*.

Thus, the degree of one's चित्त प्रसाद *citta prasāda* accounts for the level of happiness one enjoys, which underlines the importance of अकामहतत्वं *akāmahatatvaṁ* for one's happiness.



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## ब्रह्मविद्या Brahma Vidya

अकामहतत्वं *akāmahatatvaṁ* is साधनं *sādhanam* - It is the means for uplifting oneself from one level of happiness to a higher level of happiness. श्रोत्रियत्वं *śrotriyatvaṁ* and कर्म योग *kama yoga* are aids in cultivating अकामहतत्वं *akāmahatatvaṁ*. As one's अकामहतत्वं *akāmahatatvaṁ* increases, one's sense of dependence on the fulfillment of one's desires for one's happiness becomes less and less, until such dependence vanishes completely, at which state

- one gains चित्त प्रसाद *citta prasāda* in an absolute sense

- one gains peace - ॐ शान्ति *om śānti*

- one matures in भक्ति योग, *bhakti yoga*, one crosses the आनन्दमय *ānandamaya* door, one reaches ब्रह्मन् *brahman* The परमेश्वर *parameśvar*, already in oneself. One gains, one enjoys ब्रह्मण आनन्द *brahmaṇa ānanda*, पूर्ण आनन्द *pūrṇa ānanda*, ब्रह्मानन्द *brahmaanand* - and when that happens, one has reached one's destination in life.

Now, what is ब्रह्मण आनन्द *brahmaṇa ānand*, and how is it related to ब्रह्मानन्द *brahmānand*? This we must understand. ब्रह्मण आनन्द *brahmaṇa ānand* is हिरण्यगर्भ आनन्द *hiraṇyagarbha ānanda*. It is the आनन्द *ānand* enjoyed by a person who has matured in भक्ति योग *bhakti yoga*. It is the highest level of आनन्द *ānand* that a जीव *jīva* - any individual person can enjoy. The सत्यं *satyaṁ*, ज्ञानं *jñānaṁ*, अनन्तं ब्रह्म *anantaṁ brahma* that ब्रह्मन् *brahman* remains mostly unmanifested. Only a fragment of that ब्रह्मन् *brahman* manifests itself as जगत् *jagat* - this entire creation. Sri Krishna says: (10 - 42)

विष्टभ्याहं इदं कृत्स्नं एकांशेन स्थितो जगत् *viṣṭabhyāhaṁ idam kṛtsnaṁ ekāṁśena sthito jagat* - I stand supporting the whole universe with a single fragment of Myself. That single fragment of manifested परमेश्वर *parameśvar* is called हिरण्यगर्भ *hiraṇyagarbha*.

Therefore, in terms of size, this manifested creation, this हिरण्यगर्भ *hiraṇya garbha*, is only an अंश *aṁśa* - a fragment of ब्रह्मन् *brahman*. But in terms of its स्वरूप *svarūp*, its very nature, हिरण्यगर्भ *hiraṇya garbha* is identical with ब्रह्मन् *brahman*. It is identical with परमेश्वर *parameśvar*.



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## ब्रह्मविद्या **Brahma Vidya**

Consequently, the relationship between ब्रह्मण आनन्द *brahmaṇa ānanda* and ब्रह्मानन्द *brahmānand* is like the relationship between a drop of ocean water and the very nature of water in the entire ocean. In terms of size, a drop is only a drop. But in terms of its very nature, the water in the drop is identical with the water in the entire ocean.

Likewise, in terms of the magnitude of its immensity, ब्रह्मण आनन्द *brahmaṇa ānanda* is like a drop of ब्रह्मानन्द *brahmānand*, but in terms of आनन्द, ब्रह्मण आनन्द *brahmaṇa ānanda* is identical with ब्रह्मानन्द *brahmānand*.

More about ब्रह्मानन्द *brahmānand*, we will see next time.