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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lesson 8 (continued)

Volume 26

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
sa yaścāyaṁ puruṣe / yaścaāsāvāditye / sa ekaḥ /
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
sa ya evaṁvit / asmāllokātpretya /
एतं अन्नमयमात्मानमुपसंक्रामति ।
etaṁ annamayam ātmānam upasaṁkrāmati /
एतं प्राणमयमात्मानमुपसंक्रामति ।
etaṁ prāṇamayam ātmānam upasaṁkrāmati /
एतं मनोमयमात्मानमुपसंक्रामति ।
etaṁ manomayam ātmānam upasaṁkrāmati /
एतं विज्ञानमयमात्मानमुपसंक्रामति ।
etaṁ vijñānamayam ātmānam upasaṁkrāmati /
एतं आनन्दमयमात्मानमुपसंक्रामति ।
etaṁ ānandamayam ātmānam upasaṁkrāmati /
तदप्येष श्लोको भवति ।
tadapyeṣa śloko bhavati /
इति अष्टमोऽनुवाकः
iti aṣṭamo'nuvākaḥ

The आनन्द मीमाँसा *ānanda mīmāṁsā* - the analytical appreciation of आनन्द *ānanda* that we saw last time, unfolds two important messages. The first message is:

श्रोत्रियत्वं *śrotriyatvaṁ* - continued cultivation of God consciousness through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* - listening and understanding, appreciation and absorption of Gita-Upanishad knowledge and अकामहतत्वं *akāmahatatvaṁ* - assiduous cultivation of one's ability to overcome the obstructive and destructive forces of one's own कर्म *karma* - born likes and dislikes



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through कर्म योग *karma yoga* way of life, and the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* - total surrender to परमेश्वर *parameśvar* already in oneself.

Such श्रोत्रियत्वं *śrotriyatvaṃ* and अकामहतत्वं *akāmahatatvaṃ* together constitute the means for uplifting one's capacity to recognize, feel and experience and enjoy आनन्द *ānand* - happiness, in an ever-increasing measure.

The Upanishad has been talking about higher and higher levels of आनन्द *ānand*, such as गन्धर्व आनन्द *gandharva ānand*, देव आनन्द *deva ānand*, इन्द्र आनन्द *indra ānand*, प्रजापति आनन्द *prajāpati ānand*, etc. They were brought into this मीमांस *mīmāṃsa* simply to help us gain a fuller appreciation of the immeasurable immensity of ब्रह्मानन्द *brahmānand*. In other words, there is really no such thing as higher आनन्द *ānand* and lower आनन्द *ānand*. There is only one आनन्द *ānand*, and that is ब्रह्मानन्द *brahmānand*. And That ब्रह्मानन्द *brahmānand* is infinite and dimension-free. Any dimension is a kind of limitation. ब्रह्मानन्द *brahmānand* has no limitation whatsoever.

But there is limitation in a person's capacity to recognize, feel, experience and enjoy ब्रह्मानन्द *brahmānand*. That limitation arises from one's inadequacy in श्रोत्रियत्वं *śrotriyatvaṃ* and अकामहतत्वं *akāmahatatvaṃ*. As one cultivates one's श्रोत्रियत्वं *śrotriyatvaṃ* and अकामहतत्वं *akāmahatatvaṃ*, one's inadequacy progressively vanishes, and the very same body-mind-intellect vehicle one is blessed with, acquires a higher and higher capacity to recognize, feel, experience and enjoy आनन्द *ānand* in an ever-increasing measure.

Therefore, the first message of आनन्द मीमांस *ānanda mīmāṃsa* is: continued cultivation of श्रोत्रियत्वं and अकामहतत्वं *akāmahatatvaṃ* is the key for gaining, reaching and enjoying ब्रह्मानन्द *brahmānand*.

The second message of आनन्द मीमांस *ānanda mīmāṃsa* *ānand* is आनन्द *ānand* is the स्वरूप *svarūpa* of ब्रह्मन् *brahman*, which means आनन्द *ānand* is ब्रह्मलक्षणं *brahma lakṣaṇam*, just as सत्यं *satyaṃ*, ज्ञानं *jñānam* and अनन्तं *anantaṃ* are. Therefore, the सत्यं *satyaṃ*, ज्ञानं *jñānam* अनन्तं ब्रह्म *anantaṃ brahma* is indeed आनन्दं ब्रह्म *ānandam brahman* and that आनन्दं ब्रह्म *ānandam brahma* is ब्रह्मानन्द



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brahmānand. This message about आनन्द *ānand*, which is also a message about the very nature of ब्रह्मन् *brahman*, is presented in the next sentence, which says:

स यश्चायं पुरुषे *sa yaścāyaṁ puruṣe* । यच्चासावादित्ये *yaccāsāvāditye* । स एकः *sa ekaḥ* - This is a महा वाक्य *mahā vākya* - a great Vedantic declaration of truth. It says:

सः यः च अयं पुरुषे *saḥ yaḥ ca ayaṁ puruṣe*, यः च असौ *yaḥ ca asau* । आदित्ये *āditye*, सः एकः *saḥ ekaḥ* - This is a three part sentence. In the first part, the Upanishad calls attention to ब्रह्मन् *brahman*, the सत्यं *satyaṁ*, ज्ञानं *jñānam*, अनन्तं ब्रह्म *anantaṁ brahma*. In the second part, the Upanishad calls attention to आनन्द *ānand*, indicated through the आनन्द मीमांस *ānanda mīmāṁsa* described above. And in the third part, the Upanishad declares their identity, namely, that ब्रह्मन् *brahman* is आनन्द *ānand*. Now, let us follow the first words here.

स यश्चायं पुरुषे *sa yaścāyaṁ puruṣe* - सः यः च अयं पुरुषे *saḥ yaḥ ca ayaṁ puruṣe* - Here पुरुष *puruṣa* refers to पुरुष शरीर *puruṣa śarīr* - the body vehicle of a person. Therefore, सः यः च अयं पुरुषे *ayaṁ puruṣe* means that which is in every पुरुष शरीर *puruṣa śarīr* in this creation, That which indwells in the body of every person in this creation. What is That?

The Upanishad has already pointed out in detail, that the origin of पुरुष शरीर *puruṣa śarīr* is ब्रह्मन् *brahman*, and that ब्रह्मन् *brahman* has entered into every पुरुष शरीर *puruṣa śarīr* in this creation, even at its incipient state. Therefore, that which indwells in the body of every person in this creation is indeed ब्रह्मन् *brahman*. Hence, स यश्चायं पुरुषे *sa yaścāyaṁ puruṣe* means that ब्रह्मन् *brahman* which is already in the शरीर of every person.

यश्चासावादित्ये *yaścaasāvāditye* - यः च असौ आदित्ये *yaḥ ca asau āditye* - Here यः *yaḥ* refers to आनन्द *ānand*, about which the Upanishad has been talking immediately preceding this sentence, and आदित्य *āditya* means the sun. In its general sense, the word आदित्य *āditya* includes the entire आदित्य मण्डल *āditya maṇḍala* - all the solar systems in the universe, and as such, आदित्य *āditya* represents हिरण्यगर्भ *hiraṇya garbha* - the entire creation, the entire manifested ब्रह्मन् *brahman*.



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This entire creation is the glory of ब्रह्मन् *brahman*. One usually chooses a prominent manifestation of something to represent that thing. आदित्य *āditya* is such a representation for हिरण्यगर्भ *hiraṇya garbha*. Being itself a fragment of ब्रह्मन् *brahman*, हिरण्यगर्भ *hiraṇya garbha* is ब्रह्मन् *brahman*. Therefore,

यश्चासावादित्ये *yaścāsāvāditye* - यः च असौ आदित्ये *yaḥ ca asau āditye* - The आनन्द *ānand* in this हिरण्यगर्भ *hiraṇya garbha*, which means the आनन्द *ānand* in ब्रह्मन् *brahman*.

स एकः *sa ekah* - सः एकः *saḥ ekah* - That is one and the same. Therefore स यश्चायं पुरुषे *sa yaścāyaṁ puruṣe* । यश्चासावादित्ये *yaścāsāvāditye* । स एकः *sa ekah* - The ब्रह्मन् *brahman* in this शरीर *śarīra* and the आनन्द *ānand* in ब्रह्मन् *brahman* are one and the same. The स्वरूप *svarūpa* of ब्रह्मन् *brahman* - the nature of ब्रह्मन् *brahman* is आनन्द *ānand* and such आनन्द *ānand* is ब्रह्मानन्द *brahmānand*. That is the declaration of the Upanishad.

Earlier, ब्रह्मन् *brahman* was pointed out as सत्यं *satyaṁ*, ज्ञानं *jñānaṁ*, अनन्तं ब्रह्म *anantaṁ brahma*. Now, the Upanishad adds That सत्यं *satyaṁ*, ज्ञानं *jñānaṁ*, अनन्तं ब्रह्म *anantaṁ brahma* is आनन्दं ब्रह्म *ānandaṁ brahma*. Consequently, सत्यं *satyaṁ*, ज्ञानं *jñānaṁ* and अनन्तं *anantaṁ* are also pointers for ब्रह्मानन्द *brahmānand*, which means ब्रह्मानन्द *brahmānand* is सत्यस्वरूपं *satya svarūpaṁ* - everlasting happiness never subject to change.

ब्रह्मानन्द *brahmānand* is ज्ञानस्वरूपं *jñānasvarūpaṁ* - All knowledge, all-consciousness. There can be everlasting happiness only in सर्वज्ञत्वं *sarvajñatvaṁ* - all-knowledge, all-consciousness. ब्रह्मानन्द *brahmānand* is अनन्तस्वरूपं *ananta svarūpaṁ* - All-inclusive and unlimited. Only in अनन्तं *anantaṁ* there can be everlasting happiness.

Further, since the nature of ब्रह्मन् *brahman*, the लक्षण *lakṣaṇa* of ब्रह्मन् *brahman* is identical with that of परमेश्वर *parameśvar*, आत्मा *ātmā*, and the very content of "I" - The Self, in every शरीर *śarīra* - physical body, the very nature of ब्रह्मन् *brahman* is आनन्द *ānand*. The very nature of परमेश्वर *parameśvar* is आनन्द *ānand*. The very nature of आत्मा *ātmā* is आनन्द *ānand* - The very nature of "I" - The Self in oneself - the true nature of myself, yourself and every self in this creation is indeed



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आनन्द *ānand* - Absolute Happiness. Such is the content of the Upanishad declaration:

स यश्चायं पुरुषे *sa yaścāyaṃ puruṣe* । यश्चासावादित्ये *yaścāsāvāditye* । स एकः *sa ekaḥ* - Having thus delivered the essential message of the आनन्द मीमांस *ānand mīmāṃsa*. The Upanishad continues

स य एवंवित् *sa ya evaṃ vit* - सः यः एवं वित् *sah yah evaṃ vit* - सः यः वित् *sah yah vit* - the person who knows, एवं *evaṃ* in this manner. Knows what? And in what manner? Let us now briefly reflect on the Upanishad words वित् *vit* and एवं *evaṃ*. The entire Upanishad here is on knowing ब्रह्मन् *brahman*. The Upanishad starts with the sentence ब्रह्मवित् आप्नोति परं *brahmavit āpnoti paraṃ* - The person who knows ब्रह्मन् *brahman*, gains ब्रह्मन् *brahman*, reaches ब्रह्मन् *brahman*, becomes ब्रह्मन् *brahman*. Therefore, वित् *vit* here refers to ब्रह्मवित् *brahmavit* - the one who knows ब्रह्मन् *brahman*.

एवं *evaṃ* - in this manner, in the manner unfolded in this Upanishad, namely ब्रह्मन् *brahman* is सत्य स्वरूपं *satya svarūpaṃ*, ज्ञान स्वरूपं *jñāna svarūpaṃ*, अनन्त स्वरूपं *ananta svarūpaṃ*, आनन्द स्वरूपं *ānanda svarūpaṃ*, all in one. That ब्रह्मन् *brahman* is already in every जीव *jīva*, already in every person, which means when all that can be removed from myself is removed, what remains is myself. And that myself is ब्रह्मन् *brahman*. I am inseparable from that ब्रह्मन् *brahman*. That being so, the identity of oneself with ब्रह्मन् *brahman* is only a matter of recognition. It is a matter of uplifting oneself from the world of transient realities to the world of absolute reality of oneself.

That person, who is able to do so, knows ब्रह्मन् *brahman*, gains ब्रह्मन् *brahman*, reaches ब्रह्मन् *brahman*, becomes ब्रह्मन् *brahman* and finds oneself in ब्रह्मानन्द *brahmānand* as ब्रह्मन् *brahman* itself. That is how ब्रह्मवित् आप्नोति परं *brahma vit āpnoti paraṃ* - the ब्रह्मवित् *brahmavit* becomes ब्रह्मन् *brahman*. The ब्रह्मवित् *brahmavit* who becomes ब्रह्मन् *brahman*, एवं *evaṃ* - in this manner, is a विद्वान् *vidvān*. Being a विद्वान् *vidvān* is not a matter of वेद वित् *veda vit* - Vedic scholarship. It is a matter of ब्रह्मवित् *brahmavit* - spiritual maturity, which means the ability to recognize ब्रह्मन् *brahman* in oneself as oneself itself, through चित्त शुद्धि *citta śuddhi* - absolute purity in thought, word and deed and विवेक बुद्धि *vivek buddhi* endowed with पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānaṃ*.



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For such विद्वान् *vidvān*, mind is indeed वेद स्वरूपं *veda svarūpaṁ*, बुद्धि *buddhi*, is indeed ज्ञान स्वरूपं *jñāna svarūpaṁ* and the entire content of "I" The Self is indeed ब्रह्म स्वरूपं *brahma svarūpaṁ*. Such a विद्वान् *vidvān*,

अस्मात् लोकात् प्रेत्य *asmāt lokāt pretya* – on uplifting himself or herself from one's dependence on the world of transient objects and experiences for one's happiness and sense of fulfillment in life, the Upanishad says

एतं अन्नमयमात्मानमुपसंक्रामति ।

etaṁ annamayam ātmānam upasaṁkrāmati ।

एतं प्राणमयमात्मानमुपसंक्रामति ।

etaṁ prāṇamayam ātmānam upasaṁkrāmati ।

एतं मनोमयमात्मानमुपसंक्रामति ।

etaṁ manomayam ātmānam upasaṁkrāmati ।

एतं विज्ञानमयमात्मानमुपसंक्रामति ।

etaṁ vijñānamayam ātmānam upasaṁkrāmati ।

एतं आनन्दमयमात्मानमुपसंक्रामति ।

etaṁ ānandamayam ātmānam upasaṁkrāmati ।

उपसंक्रामति *upasaṁkrāmati* means transcends something, uplifts oneself, crosses over some apparent barrier. Therefore, in the context here, the Upanishad says: Such a विद्वान् *vidvān*, such a ब्रह्मवित् *brahmavit*, naturally uplifts one's recognition of आत्मा *ātmā* – the self in oneself, progressively from अन्नमय *annamaya*, प्राणमय *prāṇamaya*, मनोमय *manomaya*, विज्ञानमय *vijñānamaya* and आनन्दमय *ānandamaya*, all of which appeared earlier as partial barriers to the full recognition of oneself as ब्रह्मन् *brahman* Itself, as परमेश्वर *parameśvar* Itself, already in oneself.

As a ब्रह्मवित् *brahmavit*, the विद्वान् *vidvān*, realizes that the आत्मा *ātmā* in one's शरीर *śarīr*, the self in oneself is indeed ब्रह्मन् *brahman*, and ब्रह्मन् *brahman* is the आत्मा *ātmā* for अन्नमय *annamaya*, प्राणमय *prāṇamaya*, मनोमय *manomaya*, विज्ञानमय *vijñānamaya* and आनन्दमय *ānandamaya*, and indeed all the effects in this creation. Thus, the ब्रह्मवित् *brahmavit* naturally recognizes the आत्मा *ātmā* for the entire creation is ब्रह्मन् *brahman*, which is सर्वस्य कारणं *sarvasya kāraṇaṁ* – the ultimate cause for this entire creation.



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Giving up one's identification with effects, the ब्रह्मवित् *brahmavit* naturally recognizes one's own identity with the cause of all effects, namely ब्रह्मन् *brahman*. The ब्रह्मवित् *brahmavit* gains his identification with ब्रह्मन् *brahman* just by चित्त शुद्धि *citta śuddhi*, विवेक बुद्धि *viveka buddhi* and ईश्वर ज्ञान *īśvara jñānam*, without in any way isolating oneself from anything in this creation. *and*

The ब्रह्मवित् *brahmavit* is now at home and at peace with oneself, and with the entire creation, and at the same time, remains independent and absolutely unaffected by anything in this creation. At this state of existence, the ब्रह्मवित् *brahmavit*, the विद्वान् *vidvān*, is a पूर्ण पुरुष *pūrṇa puruṣa* - a fulfilled ईश्वर भक्त *īśvara bhakta*, which means there is no distance between the भक्त *bhakta* and परमेश्वर *parameśvar*. That ईश्वर भक्त *īśvara bhakta*, having crossed the अन्नमय *annamaya*, प्राणमय *prāṇamaya*, मनोमय *manomaya*, विज्ञानमय *vijñānamaya* and आनन्दमय *ānandamaya* doors leading to the temple of परमेश्वर *parameśvar*, already in one's heart, now finds oneself in ब्रह्मानन्द *brahmānand*, enjoying Self-discovery.

तदप्येष श्लोको भवति *tadapyeṣa śloko bhavati* - The Upanishad has something more to say about that ईश्वर भक्त *īśvar bhakta*, in the state of ब्रह्मानन्द *br ahmānand*, which we will see next time.