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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lesson 9

Volume 27

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

yato vāco nivartante / aprāpya manasā saha /

आनन्दं ब्रह्मणो विद्वान् ।

ānandaṁ brahmaṇo vidvān /

न बिभेति कुतश्चनेति ।

na bibheti kutaścaneti /

एतं ह वाच न तपति । किमहं साधु नाकरवम् ।

etaṁha vāva na tapati / kimahaṁ sādhu nākaravam /

किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं स्पृणुते ।

kimahaṁ pāpamakaravamiti / sa ya evaṁ vidvānete ātmānaṁ spr̥ṇute /

उभे ह्येवैष एते आत्मानं स्पृणुते ।

ubhe hyevaiṣa ete ātmānaṁ spr̥ṇute /

य एवं वेद ।

ya evaṁ veda /

इत्युपनिषत् ।

ityupaniṣat /

इति नवमोऽनुवाकः

ita navamo'nuvākaḥ

सह नाववतु । सह नौ भुनक्तु । सह वीर्यम् करवाव है ।

saha nāvavatu / sahanau bhunaktu / saha vīryam karavāva hai /

तेजस्विनावधीतमस्तु मा विद्विषाव है ।

tejasvi nāvadhītamastu mā vidviṣāva hai /

ॐ शान्तिः शान्तिः शान्तिः

om śāntih śāntih śāntih

हरिः ॐ

harih om



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This last Lesson in this Upanishad starts with a Vedic quotation on the ecstatic articulation of a ब्रह्मवित्, *brahmavit*, a विद्वान् *vidvān*, enjoying Self-discovery.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
yato vāco nivartante / aprāpya manasā saha /
आनन्दं ब्रह्मणो विद्वान् ।
ānandaṁ brahmaṇo vidvān /
न बिभेति कुतश्चनेति ।
na bibheta kutaścaneti /

This quotation provides additional knowledge on the nature of ब्रह्मन् *brahman* itself, besides indicating the joy of ब्रह्मानन्द *brahmānand* – the joy of Self-discovery.

यतो वाचो निवर्तन्ते *yato vāco nivartante* । अप्राप्य मनसा सह *aprāpya manasā saha* - यतः *yataḥ* means यस्मात् *yasmāt*, from which. From which ब्रह्मन् *brahman*, from which ब्रह्मानन्द *brahmānand*
वाचः निवर्तन्ते *vācaḥ nivartante* - words return
मनसा सह *manasā saha* - along with mind
अप्राप्य *aprāpya* - not reaching, which means both words and mind return without reaching, without revealing ब्रह्मन् *brahman*, without revealing the ब्रह्मानन्द *brahmānand* I am in.

On Self-discovery, the ब्रह्मवित् *brahmavit* – the knower of ब्रह्मन् *brahman*, the enjoyer of ब्रह्मानन्द *brahmānand*, attempts to articulate his discovery through words and thought projections, but he finds that whatever words he can find, and whatever thoughts he can project in his mind, cannot adequately describe his Self-discovery. Therefore he says:

यतो वाचो निवर्तन्ते *yato vāco nivartante* । अप्राप्य मनसा सह *aprāpya manasā saha* - "The words and the mind return without reaching this target, without reaching ब्रह्मन् *brahman*, without revealing the ब्रह्मानन्द *brahmānand* I am".

Because, what can words and mind do? A word can identify an object. The mind can project its thoughts on an object. Thus the words and the mind can only reach, can only reveal objects. ब्रह्मन् *brahman* is not an object. No matter what words you use, or what thoughts your mind can project, they cannot reach ब्रह्मन् *brahman* they



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cannot reveal ब्रह्मन् *brahman*. ब्रह्मन् *brahman* is beyond the reach of words, beyond the reach of mind, and beyond the reach of all organs of perception and action.

As we may recall, talking about ब्रह्मन् *brahman*, the केनोपनिषत् *kenopaniṣat* says (1 - 3 & 4):

न तत्र चक्षुः गच्छति, न वाग् गच्छति, नो मनः ।
na tatra cakṣuḥ gacchati, na vāg gacchati, no manaḥ ।
न विद्मः, न विजानीमः, यथा एतत् अनुशिष्यात् ।
na vidmaḥ, na vijānīmaḥ, yathā etat anuśiṣyāt ।
अन्यत् एव तत् विदितात्, अथ उ अविदितात् अधि ॥
anyat eva tat viditāt, atha u aviditāt adhi ॥

न तत्र चक्षुः गच्छति *na tatra cakṣuḥ gacchati* - The eyes do not go there, because ब्रह्मन् *brahman* has no form

न वाग् गच्छति, न उ मनः *na vāg gacchati, na u manaḥ* - The organ of speech cannot go there, and the mind also cannot go there, because ब्रह्मन् *brahman* is beyond the reach of words and also beyond the reach of mind.

न विद्मः *na vidmaḥ* - We, the teachers, do not know ब्रह्मन् *brahman* as an object of knowledge.

न विजानीमः *na vijānīmaḥ*, यथा एतत् अनुशिष्यात् *yathā etat anuśiṣyāt* - nor do we know any better way by which knowledge of ब्रह्मन् *brahman* can be communicated

अन्यत् एव तत् विदितात् *anyat eva tat viditāt* - That ब्रह्मन् *brahman* is indeed other than anything that is known or knowable as an object in this creation.

अथ *atha* - Further

(तत् *tat*) अविदितात् अधि *aviditāt adhi* - That ब्रह्मन् *brahman* is more than anything unknown. That ब्रह्मन् *brahman* is different from all that is known, and at the same time different from all that is unknown.

What is it that can be other than all that is known and also all that is unknown? That can only be the knower itself. Only the knower can say "I know something, and I also know, that I do not know something else".

Now, who is that knower? That is one's own self - the first person "I" in every one, who is other than all that one knows, and also all that one does not know. It is That knower whom we call आत्मा *ātmā* or ब्रह्मन् *brahman*. With reference to an individual जीव



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jīva That Knower is आत्मा *ātmā*. With reference to the entire creation, That Knower is ब्रह्मन् *brahman*. Thus ब्रह्मन् *brahman* is the Knower of both the known and the unknown. It is That ब्रह्मन् *brahman* which is indicated by the Upanishad statement:

यतो वाचो निवर्तन्ते *yato vāco nivartante* / अप्राप्य मनसा सह *aprāpya manasā saha* - The words and the mind return without reaching, without revealing That ब्रह्मन् *brahman*. Further

आनन्दं ब्रह्मणो विद्वान् *ānandaṁ brahmaṇo vidvān*, न बिभेति कुतश्चन *na bibheti kutaścana* - As we saw earlier, a विद्वान् *vidvān* is a ब्रह्मवित् - knower of ब्रह्मन् *brahman*. That विद्वान् *vidvān* naturally enjoys ब्रह्मानन्द *brahmānand*

आनन्दं ब्रह्मणो विद्वान् *ānandaṁ brahmaṇo vidvān* - The विद्वान् *vidvān* enjoying ब्रह्मानन्द *brahmānand*

न बिभेति कुतश्चन *na bibheti kutaścana* - does not experience fear from any source. That विद्वान् *vidvān* enjoying ब्रह्मानन्द *brahmaanand* has no source of fear whatsoever, and hence is never afraid of anything for any reason.

In order for one to be afraid of something, there should be something other than oneself. The विद्वान् *vidvān*, being a ब्रह्मवित् *brahmavit*, is ब्रह्मन् *brahman* itself. For a ब्रह्मवित् *brahmavit*, there is only ब्रह्मन् *brahman*, there is nothing other than ब्रह्मन् *brahman*. There being none other than ब्रह्मन् *brahman* anywhere, the विद्वान् *vidvān* has no source of fear whatsoever. Such is the content of the Vedic quotation given above.

The Upanishad continues:

एतं ह वाच न तपति *etaṁ ha vāva na tapati* । किं अहं साधु न अकरवम् *kiṁ । किं अहं साधु न अकरवम्*

किं अहं पापं अकरवम् *ahaṁ sādhu na akaravam* - Here the Upanishad gives the answer to a popular question from fear. For many people, especially at मरण काले *maraṇa kāle*, when they are approaching the end of their lives, certain questions about their past haunt them, causing regret, distress, pain and fear. These questions are:

किं अहं साधु न अकरवम् *kiṁ ahaṁ sādhu na akaravam* - Why did I not do so such and such साधु कर्म *sādhu karma* (पुण्य कर्म *puṇya karma*), which I ought to have done at such and such time in the past? Again



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किं अहं पापं अकरवम् *kiṃ ahaṃ pāpaṃ akaravam* - Why did I do such and such पाप कर्म *pāpa karma* - the sinful action, knowing it was a पाप कर्म *pāpa karma*, at such and such time, in the past?

How will these पुण्य कर्म *puṇya karmas* not done, and the पाप कर्म *pāpa karmas* done, affect my life after death? Such questions cause ताप *tāpa* - distress, in the minds of many people. Do such questions cause distress in the mind of the विद्वान् *vidvān* also, with respect to his actions, before he became a ब्रह्मवित् *brahmavit*? To this question, the Upanishad answers by saying:

एतं ह वाच न तपति *etaṃ ha vāva na tapati* - Such कर्म *karmas*, done or undone, certainly do not cause any distress to the ब्रह्मवित् *brahmavit*, the विद्वान् *vidvān*, because such कर्म *karmas* (एतं) no longer have any existence separate from ब्रह्मन् *brahman* itself. A ब्रह्मवित् *brahmavit*, a विद्वान् *vidvān* has no doership (कर्तृत्वं *katṛtvam*) in him. In the wake of ब्रह्मज्ञानं *brahmaanand* - enlightenment on the true nature of oneself, all those पुण्य कर्म *puṇya karmas* and पाप कर्म *pāpa karmas* are like events in a dream. When one wakes up from the dream, the dream events have no effect on the person. Further,

स य एवं विद्वानेते आत्मानं स्पृणुते *sa ya evaṃ vidvānete ātmānaṃ sprīṇute*

स य एवं विद्वान् *sa ya evaṃ vidvān* - The one who is a विद्वान् *vidvān* as described above, which means the विद्वान् *vidvān* who is a ब्रह्मवित् *brahmavit*. The विद्वान् *vidvān* in the state of enjoying ब्रह्मानन्द *brahmānand*, such a विद्वान् *vidvān*.

एते आत्मानं स्पृणुते *ete ātmānaṃ sprīṇute*

स्पृणुते *sprīṇute* - naturally recognizes एते *ete* the पुण्य कर्म *puṇya karmas* and पाप कर्म *pāpa karmas* are like

आत्मानं *ātmānaṃ* - as ब्रह्मन् *brahman* itself

Such a विद्वान् *vidvān* naturally recognizes all the past पुण्य कर्म *puṇya karmas* and पाप कर्म *pāpa karmas* also as ब्रह्मन् *brahman* itself. By so recognizing, their separateness from ब्रह्मन् *brahman* disappears. The apparent divisions of कर्ता (doer), कर्म *karma*, (action) and कर्म फल *karma phala* (the fruit of action) vanish and consequently the effects of the past कर्म *karmas*, done or undone, are incapacitated.



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आत्मानं स्पृणुते *ātmānam sprīṇute* -The णकार here indicates that the Upanishad is talking about ब्रह्मवित् *brahmavit* who has reached ब्रह्मन् *brahman* already in oneself, who has gained ब्रह्मानन्द *brahmānand*, through चित्त शुद्धि *citta śuddhi*, विवेक बुद्धि *viveka buddhi* and पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*.

उभे ह्येवैष एते आत्मानं स्पृणुते *ubhe hyevaiṣa ete ātmānam sprīṇute* - The Upanishad repeats the same message here for confirmation and clarity,

हि *hi*- Indeed

एषः *eṣaḥ* - The विद्वान् *vidvān*

स्पृणुते *sprīṇute* - naturally recognizes

आत्मानं *ātmānam*, ब्रह्मन् *brahman*, उभे एते - in both पुण्य कर्मसु *puṇya karmas* and पाप कर्मसु *pāpa karmas* because for a ब्रह्मवित् *brahmavit*, there is only ब्रह्मन् *brahman* everywhere. There is nothing other than ब्रह्मन् *brahman* anywhere.

Consequently, the one who is a ब्रह्मवित् *brahmavit*, a विद्वान् *vidvān*, does not have to worry about what effects his past कर्मसु *karmas* will have on his next birth, so assures Sri Krishna

मां उपेत्य तु कौन्तेय पुनर्जन्म न विद्यते *mām upetya tu kaunteya punarjanma na vidyate* (G 8 - 16) "For the one who has reached Me, the परमेश्वर *parameśvar* already in oneself, for that person, who recognizes one's total identity with परमेश्वर *parameśvar* already in oneself, there is no rebirth"

य एवं वेद *ya evaṁ veda* - यः एवं वेद *yaḥ evaṁ veda* - The person who knows ब्रह्मन् *brahman* in this manner, in the manner unfolded in this Upanishad, is ब्रह्मवित् *brahmavit*, reaches ब्रह्मन् *brahman* and enjoys ब्रह्मानन्द *brahmānand*.

The expression य एवं वेद *ya evaṁ veda* is repeated again and again, at the appropriate places, in Vedic teachings in both the कर्म काण्ड *karma kāṇḍ* and the Upanishad parts of the Vedas. Literally it means "the person who knows in this manner" knows what and in what manner depends on the context. Aside from the contextual meaning, the above expression repeatedly reaffirms that whoever knows, whoever discovers through self-enquiry, the truth of anything as it is, that person naturally gains the eternal joy of enlightenment. This is true with respect to any field of



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knowledge, both objective knowledge and spiritual knowledge. This truth is reaffirmed again in this Upanishad. In the context of this Upanishad,

य एवं वेद *ya evaṃ veda* means the person who knows, who discovers, through self-enquiry ब्रह्मन् *brahman* as it is, as unfolded in this Upanishad, that person naturally reaches ब्रह्मन् *brahman* already in oneself, and enjoys ब्रह्मानन्द *brahmānand* - The supreme joy of Self-discovery. All Vedic and Upanishad teachings are meant for proper understanding, appreciation and recognition. They are not meant for any kind of indoctrination.

इत्युपनिषत् *ityaupanaṣat* - इति उपनिषत् *iti upaniṣat* - That is the teaching in this Upanishad on ब्रह्मवित् *brahmavit*, ब्रह्मन् *brahman*, ब्रह्मानन्द *brahmānand*, which is essential content of the entire ज्ञान काण्ड *jñāna kāṇḍ* of all the Vedas, which means that is the essential content of all the Upanishads.

This concludes this extraordinary second chapter of तैत्तिरीय उपनिषत् *taittirīya upaniṣat* entitled ब्रह्मानन्दवल्ली *brahmānand vallī*.

We will go to Chapter 3, the final chapter in this Upanishad, next time.