



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 3

भृगु वल्ली *bṛgu vallī*

Lesson 6

Volume 30

आनन्दो ब्रह्मेति व्यजानात् ।

ānando brahmeti vyajānāt ।

आनन्दाद्भूयेव खल्विमानि भूतानि जायन्ते ।

ānandāddhūyeva khalvamāni bhūtāni jāyante ।

आनन्देन जातानि जीवन्ति ।

ānandena jātāni jīvanti ।

अनन्दं प्रयन्त्यभि संविशन्तीति ।

anandaṁ prayantyaabhi saṁviśantīti ।

सैषा भार्गवी वारुणी विद्या ।

saiṣā bhārgavī vāruṇī vidyā ।

परमे व्योमन् प्रतिष्ठिता ।

parame vyoman pratiṣṭhitā ।

य एवं वेद प्रतिष्ठति ।

ya evaṁ veda prati tiṣṭhati ।

अन्नवानन्नादो भवति

annavānannādo bhavati

महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।

mahān bhavati prajayā paśubhir brahma varcasena ।

महान् कीर्त्या ॥

mahān kīrtyā ॥

इति षष्ठोऽनुवाकः

iti ṣaṣṭo'nuvākaḥ

As we may recall, Brigu has been doing तपस् *tapas* for some time past, in his search for the means for recognizing ब्रह्मन् *brahman* in himself. He had already thought about अन्नं *annaṁ* - food, प्राणं *prāṇaṁ* - the vital air one breathes in and out, मनः *manaḥ* - the mind, and विज्ञानं *viज्ञānaṁ* - the intellect, and rightly concluded that



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

none of the above, by itself, could be ब्रह्मन् *brahman* in an absolute sense. Therefore, he continued his तपस् *tapas*, trying to discover the all-inclusive, ever-existent, all-conscious, unchanging and unchangeable ब्रह्मन् *brahman* in himself.

As he had been continuing his तपस् *tapas*, gradually, a profound transformation was taking place in the mind and बुद्धि *buddhi* of Brigu. He was gaining more and more चित्त शुद्धि *citta śuddhi* and विवेक बुद्धि *vivek buddhi*. His mind was gradually becoming more and more free of doubts, agitations and forces of his past actions and memories, and he was surely conquering all the negative and egoistic tendencies of his mind and बुद्धि *buddhi*. As a result, his mind was becoming more and more clear, free from all contaminations.

Amazingly, all by himself, without any external help, he could enter more and more into himself, step by step, uplifting himself, at each step, from one level of exclusive reality to a higher level of relatively inclusive reality.

As we saw earlier, he first recognized ब्रह्मन् *brahman* in अन्नं *annam*, whose effect is one's own शरीर *śarīra* - physical body.

Then he recognized ब्रह्मन् *brahman* in प्राणं *prāṇam*, which includes शरीर *śarīra*

Then he recognized ब्रह्मन् *brahman* in मनस् *manas*, which includes both शरीर and प्राणं *prāṇam*

Then he recognized ब्रह्मन् *brahman* in विज्ञानं *vijñānam*, which includes शरीर *śarīra*, प्राणं *prāṇam*, and मनस् *manas*

Continuing his तपस् *tapas* he now transcended far beyond विज्ञानं *vijñānam* - his intellect.

Freed from all obstructions, he has now gained चित्त शुद्धि *citta śuddhi* and विवेक बुद्धि *vivek buddhi* in an absolute sense. His mind is now absolutely pure, and his बुद्धि *buddhi* is now absolutely clear. He now recognizes Himself in the innermost of himself, fully, clearly and beyond doubt. He now finds himself totally filled with Supreme Joy and Happiness - आनन्द *ānand* beyond description. He now discovers himself - all of himself, and indeed everything in this creation, in that आनन्द *ānand* Itself. It is now clear to him



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

आनन्दाद्भवे खल्विमानि भूतानि जायन्ते *ānandāddhayve khalvimāni bhūtāni jāyante* - Certainly from That आनन्द *ānand* alone, came this entire creation

आनन्देन जातानि जीवन्ति *ānandena jātāni jīvanti* - By That आनन्द *ānand* alone, this entire creation is sustained

आनन्दं प्रयन्ति अभिसंविशन्तीति *ānandam prayanti abhi saṁviśantīti* - Into That आनन्द *ānand* alone, this entire creation disappears ultimately

Thus, he finally realized spontaneously, all by himself, beyond any doubt

आनन्दो ब्रह्मेति व्यजानात् *ānando brahmeti vyajānāt* - आनन्द *ānand* is ब्रह्मन् *brahman*, because, as the Upanishad has already pointed out (in Chapter 2)

स यश्चायं पुरुषे *sa yaścāyaṁ puruṣe*, यश्च्यसावादित्ये *yaścchāsāvāditye*, स एकः *sa ekaḥ* - The ब्रह्मन् *brahman* in this शरीर *śarīr* (physical body) and आनन्द *ānand* in ब्रह्मन् *brahman* are one and the same, which means the स्वरूप *svarūp* of ब्रह्मन् *brahman*, the very nature of ब्रह्मन् *brahman* is आनन्द *ānand*. Therefore, आनन्द *ānand* is ब्रह्मन् *brahman*. Thus realizing, Brigu became a ब्रह्मवित् *brahmavit* - knower of ब्रह्मन् *brahman*, enjoying ब्रह्मानन्द *brahmānanda*. Thus Brigu accomplished his mission of Self-discovery, discovery of ब्रह्मानन्द *brahmānanda* in himself, by himself, as Himself itself, as आनन्द *ānand* already in himself, through his तपस् *tapas*.

Here ends this brief account of Brigu's accomplishment of Self-discovery through तपस् *tapas* - discovery of ब्रह्मन् *brahman* as आनन्द *ānand*, already in himself. The Upanishad continues:

सैषा भार्गवी वारुणी विद्या । परमे व्योमन् प्रतिष्ठिता

saiṣā bhārgavī vāruṇī vidyā | parame vyoman pratiṣṭhitā

सा एषा भार्गवी वारुणी विद्या

sā eṣā bhārgavī vāruṇī vidyā

This well known story about Brigu's Self-discovery, authenticated in the Upanishad, is called भार्गवी वारुणी विद्या *bhārgavī vāruṇī vidyā*, a विद्या *vidyā* - a technique taught by Lord Varuna and successfully practiced by Brigu for gaining ब्रह्मज्ञानं *brahmanā jñānaṁ*, for reaching ब्रह्मन् *brahman*. Reaching ब्रह्मन् *brahman* where?



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

परमे व्योमन् प्रतिष्ठिता *parame vyoman pratiṣṭhitā* - reaching ब्रह्मन् *brahman* already abiding inseparably in one's परमे व्योमन् *parame vyoman* - Supreme Heart Space, which means one's बुद्धि *buddhi*, reaching ब्रह्मन् *brahman* naturally established already in one's heart, which means recognizing ब्रह्मन् *brahman* already in oneself as आत्मा *ātmā* "I", as ONESELF Itself, beyond doubt, both intellectually and emotionally, through the means of intense and absolute तपस् *tapas* - self-discipline, involving सत्यं *satyaṁ* and धर्मम् *dharmam*, and in daily life, श्रद्धा *śraddha* in ब्रह्म ज्ञानं *brahma jñānaṁ* - incisive enquiry on the nature of जीव *jīva*, जगत् *jagat* and ईश्वर *īśvara* and totally focused utilization of all components of one's physical body, namely अन्नं *annaṁ* प्राणं *prāṇaṁ*, चक्षुः *cakṣuh*, श्रोत्रं *śrotraṁ*, मनः *manaḥ*, वाचं *vācaṁ*, etc., for the ONLY mission of reaching that सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* already in oneself. Such technique of reaching ब्रह्मन् *brahman*, recognizing ब्रह्मन् *brahman* already in oneself is called भार्गवी वारुणी विद्या *bhārgavī vāruṇī vidyā*.

Now, what is special about this technique?

We may recall that in Chapter 2, ब्रह्मन् *brahman* was first introduced directly in terms of its स्वरूप *svarūp* as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*. Later it was pointed out that from ब्रह्मन् *brahman* came this entire creation - जगत् *jagat* and जीव *jīva*. This process of gaining ब्रह्मज्ञानं *brahma jñānaṁ*, this process of going from ब्रह्मन् *brahman* to जगत् *jagat*, and जीव *jīva* involves going from

- ◇ cause to effect
- ◇ the subtle to the gross
- ◇ all-inclusiveness to all-exclusiveness

On the other hand, Brigu's technique for gaining ब्रह्मज्ञानं *brahma jñānaṁ* was the reverse of the above process. Brigu went from शरीर *śarīra* - the physical body to अन्नं *annaṁ* - the food, which means going from the effect to the cause.

Again, from अन्नं *annaṁ* to ब्रह्मन् *brahman*, which means going from the gross to the subtle, and again from अन्नं *annaṁ* to प्राणं *prāṇaṁ*, which includes शरीर *śarīra*, then from प्राणं *prāṇaṁ* to मनस् *manas* which includes शरीर *śarīra*, and



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

प्राणं *prāṇam*, then from मनस् *manas* to विज्ञानं *vijñānam*, which includes शरीर *śarīra*, प्राणं *prāṇam* and मनस् *manas*, and finally, from विज्ञानं *vijñānam* to ब्रह्मन् *brahman*, which includes शरीर *śarīra*, प्राणं *prāṇam*, मनस् *manas* and विज्ञानं *vijñānam*, and indeed everything in this creation as a whole, all of which means going from mutually exclusive ones to progressively more and more inclusive ones, and finally to the all-inclusive ONE, namely ब्रह्मन् *brahman*.

This is the भार्गवी चारुणी *bhārgavī vāruṇī* technique for accomplishing spiritual progress. This technique of recognizing the cause from analyzing the effects, the subtle one from analyzing the gross ones, and recognizing the all-inclusive ones, is indeed the familiar technique so commonly used in all present-day objective research.

The authentic story of Brigu shows that the modern technique of gaining knowledge was already very well known in ancient times, and it was also well perfected even in the field of one's own spiritual development. This latter feature is indeed what is special about भार्गवी चारुणी विद्या *bhārgavī vāruṇī vidyā*. There is also something more.

The efficacy of the भार्गवी चारुणी विद्या *bhārgavī vāruṇī vidyā* for gaining ब्रह्मज्ञानं *brahmanā jñānam*, for reaching ब्रह्मन् *brahman* already in oneself, had obviously been so well established that the Upanishad could declare unequivocally:

य एवं वेद प्रतिष्ठति *ya evaṁ veda pratīṣṭhati* - any one who knows this technique, any one who is able to enter into one's innermost Self, एवं *evaṁ*- in this manner, in the manner accomplished by Brigu, through श्रद्धा *śraddhā*, विचार *vicār* and तपस् *tapas*, that person

ब्रह्मणि प्रतिष्ठति *brahmaṇi pratīṣṭhati* - gets likewise established in ब्रह्मन् *brahman*, becomes ब्रह्मवित् *brahmavit*, reaches ब्रह्मन् *brahman* and finds oneself in ब्रह्मानन्द *brahmānand*, says the Upanishad.

Before we proceed further, let us briefly stop to reflect some more on the details of Brigu-story. After concluding that विज्ञानं *vijñānam* - one's intellectual knowledge cannot be ब्रह्मन् *brahman* in an absolute sense, Brigu continued his तपस् *tapas* - his incisive enquiry on ब्रह्मन् *brahman*, obviously for quite a long time, and at some point in time, Brigu spontaneously found himself in आनन्द *ānand* - The Supreme Joy and Happiness, which is beyond all description. The Upanishad reports this event



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

simply by saying "आनन्दो ब्रह्मेति व्यजानात् *ānando brahmeti vyajānāt*" - Brigu recognized आनन्द *ānand* is ब्रह्मन् *brahman*.

It is important that we understand that आनन्द *ānand* recognized by Brigu is not the आनन्दमय आनन्द *ānandamaya ānand* which the Upanishad talked about in the last chapter, but it is स्वरूप आनन्द *svarūp ānand*, सत् चित् आनन्द *sat cit ānand*, ब्रह्मानन्द *brahmānanda* Itself. There are three reasons why it is so.

(i) Nothing higher than that आनन्द *ānand* is mentioned in the context here. आनन्दमय आनन्द *ānandamaya ānand* has no independent existence. As we may recall, referring to आनन्दमय आनन्द *ānandamaya ānand*, the Upanishad said, " ब्रह्मपुच्छं प्रतिष्ठा *brahma pucchaṁ pratiṣṭhā*" ब्रह्मन् *brahman* is the basis for the very existence of आनन्दमय आनन्द *ānandamaya ānand*. In the context here, Brigu's आनन्द *ānand* is self-existent and self-effulgent, which means It is ब्रह्मानन्द *brahmānanda* Itself.

(ii) That It is so is confirmed by the following Upanishad statement "परमे व्योमन् प्रतिष्ठिता *parame vyoman pratiṣṭhitā*" Brigu's बुद्धि *buddhi* reached the आनन्द *ānand* already abiding in his हृदय आकाश *hṛdaya ākāśa* - heart space. That आनन्द *ānand* is परमेश्वर *parameśvar* Itself, as Sri Krishna says "सर्वस्य चाहं हृदि संनिविष्ट *sarvasya cāhaṁ hṛdi saṁniviṣṭa*" (G15-15) - I abide naturally in the heart of all जीविस *jīvas*, as one's very self, as one's very स्वरूप *svarūp*, as one's true unchanging nature". Therefore, the आनन्द *ānand* Brigu reached in himself is indeed आनन्दं ब्रह्म *ānand brahma* which is सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*.

(iii) This is again further confirmed by the following Upanishad statement:

य एवं वेद प्रतितिष्ठति *ya evaṁ veda pratitiṣṭhati* - The one who practices the भार्गवी चारुणी विद्या *bhārgavī vāruṇī vidyā*, in the manner of Brigu, gets likewise established in ब्रह्मन् *brahman*, which means the आनन्द *ānanda* Brigu reached in himself is the destination of his विचार *vicār* - enquiry on ब्रह्मन् *brahman*, through तपस् *tapas*, which again means, reaching That आनन्द *ānand* is indeed reaching



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

one's प्रत्यग आत्मा *pratyaga ātmā* - the innermost self of oneself, which the कठोपनिषत् *kāthopanīṣat* points out as

तत् विष्णोः परमं पदं *tat viṣṇoh paramam padam*, सा काष्ठा सा परा गतिः *sā kāṣṭhā sā parā gatih* (कठ *kāṭha* 3-9,11) - The प्रत्यग आत्मा *pratyaga ātmā* - the innermost self of a जीव *jīva* is indeed विष्णु स्वरूपं *viṣṇu svarūpaṁ*, ब्रह्म स्वरूपं *brahma svarūpaṁ* - available for recognition by the विवेक विज्ञान बुद्धि *vivek vijñān buddhi* of every individual जीव *jīva*, and that is precisely what was accomplished by Brigu. Thus it is clear that Brigu, recognizing आनन्द *ānand* in himself, is recognizing सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānand svarūp brahman* Itself, gaining ब्रह्मज्ञानं *brahma jñānam*, becoming ब्रह्मचित् *brahmavit*, enjoying ब्रह्मानन्द *brahmānand*, and gaining the spiritual status of a Self-realized ज्ञानी *jñānī*, just like his father Lord Varuna himself.

That is why in विष्णु सहस्रनाम अर्चन *viṣṇu sahasranām arcana*, both वरुण *varuṇa* and वारुण *varuṇ* (वारुण *vaaruṇ* is son of वरुण *varuṇ*, Brigu, recall भृगुर्वै वारुणिः *bhṛgurvai vāruṇiḥ*) are cited for worship as the very manifestation of महाविष्णु *mahāviṣṇu*, परमेश्वर *parameśvar*.

ॐ वरुणाय नमः *om varuṇaaya namaaḥ*

ॐ वारुणाय नमः *om vaaruṇāya namaaḥ*, इति *iti*

Further, Brigu gained ब्रह्मज्ञानं *brahma jñānam*, reached ब्रह्मन् *brahman* in himself, by himself, through तपस् *tapas*, says the Upanishad.

We must clearly understand the extraordinary nature of Brigu's तपस् *tapas* as ज्ञानतपस् *jñāna tapas*, which naturally yields ज्ञानफलं *jñāna phalaṁ*, and that is मोक्ष *mokṣa*. Ordinarily, तपस् *tapas* is a form of self-discipline, which is of course necessary for gaining any knowledge, and naturally it is necessary for gaining ब्रह्मज्ञानं *brahma jñānam* as well.

तपस् *tapas*, whatever form it takes, is a कर्म *karma*. With reference to gaining ब्रह्म ज्ञानं *brahma jñānam*, the कर्मफल *karma phala*, of तपस् कर्म *tapas karma* is



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

only gaining अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - purity of mind and clarity of बुद्धि, and nothing more. While अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* is absolutely necessary for gaining ब्रह्मज्ञानं *brahma jñānam* by itself, it is not sufficient for gaining ब्रह्मज्ञानं *brahma jñānam* - reaching ब्रह्मन् *brahman* already in oneself, because gaining ब्रह्मज्ञानं *brahma jñānam* is not a कर्मफल *karma phala*, but it is ज्ञान फल *jñāna phala*. The primary means for gaining ब्रह्मज्ञानं *brahmajñānam* is only श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनम् *nididhyāsanam* - listening and understanding the words of the Upanishads, then reflecting on their messages, and absorbing the content of those messages in one's daily life.

While a lot of कर्म *karma*, in the form of कर्मयोग *karma yog* is indeed involved in such श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनम् *nididhyāsanam*, the final decisive step in निदिध्यासनम् *nididhyāsanam* leading to ब्रह्मज्ञानं *brahma jñānam* does not involve any कर्म *karma*. It is pure ज्ञाननिष्ठा *jñāna niṣṭhā* - steadily being in God consciousness.

Sri Krishna talks about ज्ञाननिष्ठा *jñāna niṣṭhā* in detail in Chapter 18 of भगवत् गीता *bhagavat gītā*, which we will see a little later. For now, let us understand ज्ञाननिष्ठा *jñāna niṣṭhā* as the spontaneous expression of the grace of परमेश्वर *parameśvar*, ईश्वर अनुग्रह *īśvara anugraha*, in the form of a spontaneous extension of ज्ञान लक्षण भक्ति योग *jñāna lakṣaṇa bhakti yog* by which all वासनाs *vāsanaas* - residual flavors of all obstructions to gaining आत्मज्ञानं *ātma jñānam* - Self-knowledge, progressively and naturally disappear, enabling one's बुद्धि *buddhi* to recognize आत्मा *ātmā* - the Self "I", the परमेश्वर *parameśvar*, the ब्रह्मन् *brahman*, clearly, directly, as It is, at all times, by which one gains the certainty of knowledge of oneself as ब्रह्मैवाहं अस्मि *brahmaivā'haṁ asmi* - "I am indeed ब्रह्मन् *brahman*". Gaining such certainty of knowledge of oneself is the very destination of ज्ञाननिष्ठा *jñāna niṣṭhā*.

It is that destination which Brigu reached by his तपस् *tapas*. That means, Brigu's action of तपस् *tapas*, naturally and spontaneously, transcended to the actionless ज्ञाननिष्ठा *jñāna niṣṭhā*, merging into आनन्द स्वरूप पूर्ण ब्रह्मज्ञानं *ānand svarūp pūrṇa brahma jñānam* by the very grace of परमेश्वर *parameśvar* as ईश्वर



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

प्रसाद *īśvar prasād*. Such continuous unbroken transcendence of कर्मफल *karma phala* into ज्ञानफल *jñānaphala* as ईश्वर प्रसाद *īśvar prasād*, by the very grace of परमेश्वर *parameśvar*, is indeed ज्ञानतपस् *jñāna tapas*, which is the glory of Brigu's तपस् *tapas*. That is also the glory of भार्गवी चारुणी विद्या *bhārgavī vāruṇī vidyā* in its entirety. We will continue next time.