

asti brahma-(Brahman exists)

Proof-07

07. Brahman do exist beacuse knower of Brahman becomes fearless.

*yadā hyēvaiṣa ētasminnadṛśyēṣṇātmyēniruktēṣṇilayanēṣbhayaṃ pratiṣṭhāṃ
vindatē | atha sōṣbhayaṃ gatō bhavati | yadā hyēvaiṣa
ētasminnudaramantaraṃ kurutē | atha tasya bhayaṃ bhavati |
tattvēva bhayaṃ viduṣōṣmanvānasya |
(taittirīyōpaniṣat-2-24)*

MEANING

The individual soul becomes fearless only when it obtains a firm and peaceful ground in that invisible, self-less, unutterable, supportless. Reality. Whenever it assumes the smallest interval in that state of identity, then it has fear. That is why even a wise man has fear when he is not reflective. There is this memorial verse also regarding it:

We get here a trenchant analysis of the emotion of fear and its remedy. The basis of fear is the feeling of otherness. But fear departs without leaving a trace when a man recognizes his own Self as the All. Love tends to union, separation tends to fear. Fearlessness is the characteristic trait of one who has realized the Truth. Even for the wise man the moment he becomes unreflective makes a distinction in the Self as subject and object there is unrest for him. The slightest objectification of the Self brings with it fear. As long as one considers Brahman as an object of knowledge and not one's own Self one is exposed to fear. Here we get the answer to the question: Brahman being the Common Cause, will the ignorant along with the wise reaches it? The ignorant will not reach it and even the knower of Brahman, if he finds separation from it. The completely uncharacterizable and transcendent aspect of Reality alone gives ultimate rest and unshakeable peace to the wandering soul that is what is emphasized by the string of negative epithets.

bhṛguvallī (3rd chapter)

The entire Lesson is structured in the manner of a Q&A session. Bhrigu, the son of Varuna (Lord of Water), raises the inquisitive questions on Brahman and attainment thereof. The Lesson clearly brings out the questions of Bhrigu that came up in his mind during the course of his search for knowledge and the answers he got from his father and the conclusions he made in the process. Towards the end, the lesson pronounces what was his final conclusion and how it was derived. The lesson gets its title from Bhrigu, the inquisitive student who can be viewed as a role model for any seeker of knowledge and truth.

bhṛgurvai vāruṇiḥ | varuṇaṁ pitaramupasasāra | adhīhi bhagavō brahmēti |
(taittirīyōpaniṣat-3-01)

MEANING

Bhrigu, son of varuna, approached his father saying “O! Revered Sir! Teach me Brahman”.

Story of Varuna instructing his son about Brahman suggests what a great treasure Brahmavidya is and how the worthy son Bhrigu was anxious to receive it as a paternal gift that the supreme spiritual wisdom is to be imparted to none other than a son or a disciple whose conduct and descent is well-known, and who has served the Guru a term of at least one year with perfect self-control. The story makes it clear that even if one is a son he is instructed in the supreme knowledge only if he has a true longing for it and asks for it. It is suggested by commentators that Bhrigu is the famous founder of the bhargava clan. The story also brings home to us the truth that the knowledge of Brahman is attained only with the aid of a proper teacher.

tasmā ētat prōvāca | annaṁ prāṇaṁ cakṣuḥ śrōtraṁ manō vācamiti | tam
hōvāca | yatō vā imāni bhūtāni jāyantē | yēna jātāni jīvanti | yat
prayantyaabhisamvisanti | tadvijijñāsasva | tadbrahmēti |
(taittirīyōpaniṣat-3-02)

MEANING

To him he said this, ‘food, vital airs, eye, ear, mind and the speech are Brahman’. Then he said again to him “that from which these beings are born, that by which they live and that into which they go to and enter into- know that. That is Brahman”

Experienced teachers throw the hints to the pupils and leave them to work out the problem by themselves; they never extinguish the disciple's spirit of enquiry by supplying them with clear-cut and ready-made answers; nevertheless they are genuinely anxious to guide them step by step and correct possible errors. The great preceptor Varuna was, he indicated the way to Brahman first by offering certain inadequate conceptions which, he was sure, will lead his son to more adequate ones by the force of their inner logic. Food, Vital airs, and mind form the substance of the first three sheaths or Selves. Sight, hearing, and speech are here indicative of the other organs of senses also; together they form the gateways to knowledge. The help of all these was summoned to push Bhrgu's enquiry into Brahman. Here Bhrgu was taught that pure food and controlled senses are necessary for the realization of Brahman. Bhrgu therefore on hearing this hint proceeds to perform austerities. They are the different categories that form, as it were, the gateways to Brahman, and that they are to be criticized and transcended as is done in the sequel. Accepting this latter interpretation we have to take that sights hearing and speech stand for Vijnanamaya which comes immediately after food. Vital airs, and mind, in the order of the categories which Bhrgu reflected upon as Brahman and found inadequate to merit the highest status of Brahman.

Enunciation, definition and examination are the well-known methods recognized in a rational enquiry into truth. Brahman has been enunciated as the Principle to be realized through the means of food and the rest. In this passage a definition of Brahman is given in the light of which the tentative categories are to be examined by the seeker. The Kenopanisad, 4. also suggests that the true Power which lies behind speech, mind, sight, ear, and vital airs is Brahman; these faculties are truly indicative of Brahman ; depending on Brahman they function. These sense-powers as well as the material out of which the psycho-physical personality of man and Nature are constituted are to be examined in the light of the definition of Brahman given by Varuna. The definition states that Brahman is that in which the universe has its ground and support, that in which the universe has definition of Brahman. The various categories suggested cannot square with the definition. The defining clause suggests also that the Divine Reality is the source of all creatures born in the world, that it is their immanent soul, and that it is the goal into which they return when they attain liberation from the chain of transmigratory existence by the power of His grace. Varuna here exhorts his son to have an intense longing to realize Brahman. For intense longing to get oneself free from the bondage of transmigratory existence through realization of Brahman is the base and starting point of spiritual life. When the will and desire are potent, the means and end will naturally follow.