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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 3

भृगु वल्ली

Lesson 10 (continued)

Volume 33

क्षेम इति वाचि
योगक्षेम इति प्राणापानयोः
कर्मेति हस्तयोः
गतिरिति पादयोः
विमुक्तिरिति पायौ
इति मानुषीः समाज्ञाः
अथ दैवीः
तृप्तिरिति वृष्टौ
बलमिति विद्युति
यश इति पशुषु
ज्योतिरिति नक्षत्रेषु
प्रजातिरमृतमानन्द इत्युपस्थे
सर्व मित्याकाशे
तत्प्रतिष्ठेत्युपासीत, प्रतिष्ठावान् भवति
तन्मह इत्युपासीत, महान् भवति
तन्मन इत्युपासीत, मानवान् भवति
तन्नम इत्युपासीत, नम्यन्तेऽस्मै कामाः
तत् ब्रह्मेत्युपासीत, ब्रह्मवान् भवति
तत् ब्रह्मणः परिमर इत्युपासीत
पर्येणं म्रियन्ते द्विषन्तः सपत्नाः
परि येऽप्रिया भ्रातृव्याः ॥

The Upanishad first introduced the भार्गवी चारुणी विद्या Upasana, which tells how we can reach ब्रह्मन् already in oneself, through ज्ञान तपस् by a step by step process



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involving recognition of the cause, by an appreciation of the effects, and finally, transcending all effects themselves.

The Upanishad then introduced the अन्न ब्रह्म Upasana, which tells that whatever we see in this creation as अन्न and अन्नाद

- as food and the eater of food
- as the supported and the supporter
- as the enjoyed and the enjoyer

such अन्न and अन्नाद are simply two different looking manifestations of the ONE and the SAME ब्रह्मन्, already in oneself.

Therefore, an appreciation of the content of the अन्न-अन्नाद relationship with respect to any pair of related objects in this creation is a means for recognizing ब्रह्मन् in everything that exists in this creation, including oneself. Following the same approach, the Upanishad now introduces another Upasana called ब्रह्म Upasana, as a means for recognizing ब्रह्मन् through an appreciation of the कल्याण गुण विशेष in every natural phenomenon in this creation.

We must clearly understand what कल्याण गुण विशेष means

- गुण means quality
- गुण विशेष means something special in that quality
- कल्याण गुण विशेष means That something special in the quality whose very nature is कल्याण, meaning Divine, Auspicious, Enlightening, Uplifting and Happiness, all in ONE, in an absolute sense, existing for ever. Such is the nature of कल्याण गुण विशेष.

Such कल्याण गुण विशेष is in all natural phenomenon. Identify the कल्याण गुण विशेष in every natural phenomenon you encounter. That कल्याण गुण विशेष is a manifestation of ब्रह्मन्. Being so, It is ब्रह्मन् Itself. Learn to recognize that ब्रह्मन्. Such recognition of ब्रह्मन् is ब्रह्म Upasana.

There are of course other गुणs that we encounter in daily life, arising from various kinds of object-object interactions, interactions of likes and dislikes, etc. All such गुणs are transient in nature. They have no reality in an absolute sense. For the purpose of



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ब्रह्म Upasana, we are concerned only with कल्याण गुण विशेष in all natural phenomenon.

The manifestations of ब्रह्मन् are अनन्त - endless, infinite. Only a few such manifestations are brought to our attention in this Upasana, just for orientation of one's mind and बुद्धि, and for general guidance. Now the ब्रह्म Upasana begins.

क्षेम इति वाचि - Here the focus of attention is वाचि - in your speech, in the words you speak, in the manner you speak. The meditation here is not on what you speak, but it is on the कल्याण गुण विशेष in what you speak. The कल्याण गुण विशेष in any speech is क्षेम, which means the protection of all the good things you already have, such as health, wealth, happiness, etc. The meditation here is on the क्षेम quality in the words you speak, which means, on the power of your speech to protect the health, wealth, happiness, etc. of others as well as those of yourself.

The Upanishad says: क्षेम इति वाचि, which means ब्रह्मन् is in the form of क्षेम quality in your speech. The क्षेम quality in your speech is a manifestation of ब्रह्मन्. Therefore, every time you speak, think before you speak, and let your mind and बुद्धि recognize that ब्रह्मन् in the क्षेम quality in what you speak.

The opposite of क्षेम is नाश - destruction. Too often, it happens that we hurt others as well as ourselves by the words we speak and by the manner we speak. Such speech can only destroy one's health, wealth and happiness. The only way to avoid the use of such destructive speech is to think before you speak, and concentrate on the क्षेम quality in what you speak.

One's speech must always be अनुद्वेककरं, सत्यं, प्रियं and हितं, which means the speech should never hurt, irritate or excite another person in any way. The speech must tell the truth as it is, and at the same time, the speech must manifest love, care, and benefit for the person spoken to. Such speech is वाक् तपस् - self-discipline with respect to speech. As already pointed out, तपस् is ब्रह्मन्, in the sense तपस् leads to the recognition of ब्रह्मन् already in oneself. Therefore, by such वाक् तपस्, recognize ब्रह्मन्, reach ब्रह्मन्, enjoy ब्रह्मानन्द already in yourself. Further,



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योगक्षेम इति प्राणापानयोः - Here the focus of attention is in **प्राण अपान** - means in daily living. The meditation here is not on what you do for daily living, but it is on the **कल्याण गुण विशेष** in your daily living.

The **कल्याण गुण विशेष** in anybody's daily living is **योग-क्षेम** together. **योग** is gaining **ब्रह्मज्ञानं** - Self-knowledge, which one has not yet gained, and **क्षेम** is protecting all that one has already gained for the only purpose of becoming fit for gaining **ब्रह्मज्ञानं** - Self-knowledge.

For gaining **ब्रह्मज्ञानं**, one needs **चित्त शुद्धि** and **विवेक बुद्धि** - purity of mind and clarity of vision of the true nature of oneself, in an absolute sense. Therefore "योग-क्षेम together" means one's overriding goal of life to gain **चित्त शुद्धि** and **विवेक बुद्धि** necessary for gaining **ब्रह्मज्ञानं**, and protecting all that one already has for the continued cultivation of purity of mind and clarity of **बुद्धि**. That **योग-क्षेम** quality is what one gains through **कर्म योग** and **ज्ञान लक्षण ईश्वर भक्ति** in daily life. Therefore, cultivate that **योग-क्षेम** quality in daily living for the overriding purpose of being able to recognize **ब्रह्मन्**, already in oneself. So says the Upanishad,

कर्मेति हस्तयोः, गतिरिति पादयोः, विमुक्तिरिति पायौ - Here the focus of attention is on the organs of action in one's physical body, such as, for example, **हस्त** - hands, **पाद** - feet, and **पायु** - the organ of excretion. The meditation here is not on what exactly such organs of action do from time to time, but on their ability to do what they are naturally endowed to do, and that is their **कल्याण गुण विशेष**.

The hands have the natural ability to do work of various kinds. The feet have the natural ability to move from place to place, and the organ of excretion has the natural ability to remove from the body what needs to be removed.

Where from do these organs get their ability to do what they do? They get their natural ability from **ब्रह्मन्**, only, says Sri Krishna (G3-15)

कर्म ब्रह्मोद्भवं विद्धि - all natural abilities to do **कर्म** of any kind arise from **ब्रह्मन्** only.

One can extend this kind of meditation to gain recognition of **ब्रह्मन्** in the natural ability of every organ in one's physical body, By so meditating, learn to recognize **ब्रह्मन्** already in oneself as ONESELF itself.



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इति मानुषीः समाज्ञाः -These are some of the मानुषीः समाज्ञाः - meditations or contemplations on ब्रह्मन् with reference to human beings.

अथ दैवीः - Then, the Upanishad presents a few Upasanas - meditations, with reference to celestial beings.

तृप्तिरिति वृष्टौ - वृष्टौ - In rain, ब्रह्मन् is in the form of तृप्ति - a sense of total satisfaction, total fulfillment. How does तृप्ति become the कल्याण गुण विशेष for rain? In the cycle of creation, the function of rain as the very embodiment of वरुण देवता - a celestial being, is to produce food for the welfare of all beings. Therefore, when rain produces food, तृप्ति - a sense of total satisfaction, a sense of total fulfillment manifests itself in rain.

The Upanishad says: That तृप्ति is a manifestation of ब्रह्मन्. Recognize ब्रह्मन् in that तृप्ति.

We must understand that तृप्ति - the sense of total satisfaction, is not limited to rain, nor is it limited to the production of food. तृप्ति in any being, anywhere, at any time, is a manifestation of ब्रह्मन्. तृप्ति as a देव गुण - as a spiritual quality, manifests itself whenever something good for everybody is accomplished. What is accomplished is not the cause for तृप्ति. It is only a vehicle for the manifestation of तृप्ति. The real cause is ब्रह्मन्.

Therefore, whenever you gain a sense of total satisfaction by doing something, by accomplishing something that is good for all beings, recognize that satisfaction as a manifestation of ब्रह्मन् itself. Likewise,

बलमिति विद्युति - In lightning, recognize ब्रह्मन् manifests as बलं - power.

यश इति पशुषु - In wealth of any kind, including knowledge, recognize ब्रह्मन् manifests as यशः - fame

ज्योतिरिति नक्षत्रेषु - In the sun and the stars, recognize ब्रह्मन्, manifested as ज्योति - heat and light.

प्रजातिः अमृतम् आनन्दः इत्युपस्थे - Recognize ब्रह्मन्, manifested as आनन्द - the extraordinary sense of happiness arising from प्रजातिः अमृतम् - the thoughts of one's continuity of existence through one's children and grandchildren, resulting from उपस्थे - one's act of procreation.



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In the above forms of meditation, we must understand that

- ◇ Lightning is not the cause for the power in lightning
- ◇ Wealth is not the cause for the fame in wealth
- ◇ Sun and the stars are not the cause for the heat and the light in the sun and the stars, etc.

In all cases, the real cause is **ब्रह्मन्** only. The apparent cause is only a vehicle for the manifestation of **ब्रह्मन्**. With such understanding,

सर्वं मित्याकाशे – recognize **ब्रह्मन्** in all that exist in space, in all that exist in this creation.

Now, we take another step in **ब्रह्म उपासन**, which is called **प्रतिष्ठा गुण उपासन**. Until now, the focus of attention in meditation has been on objects other than oneself. Now, the focus of attention is on oneself. The question is, in what manifestation of **ब्रह्मन्** may I recognize **ब्रह्मन्** in myself, by myself as Myself itself.

The simple answer is

- as you approach, so you reach
- as you think, so you become
- in whatever manifestation of **ब्रह्मन्** you choose to meditate on **ब्रह्मन्**, you recognize **ब्रह्मन्** in that manifestation in yourself, by yourself, as Yourself itself.

We may recall here the words of Sri Krishna

ये यथा मां प्रपद्यन्ते, तान् तथैव भजाम्यहं (G4-11)

In whatever form, in whatever manner, with whatever attitude people approach Me, I welcome them in the same form, in the same manner, with the same attitude. That is also the content of the **प्रतिष्ठा गुण उपासन** – Upasana which follows:

तत्प्रतिष्ठेत्युपासीत, प्रतिष्ठावान् भवति

तत् means **तत् ब्रह्म** – That **सत्यं ज्ञानं अनन्तं ब्रह्म**. If a person meditates upon that **ब्रह्मन्** as **प्रतिष्ठा**, as one's support, as one's **आश्रय**, that person becomes **प्रतिष्ठावान्** – that person enjoys the unflinching support of **ब्रह्मन्** at all times.



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तन्मह इत्युपासीत, महान् भवति - If one meditates upon that ब्रह्मन् as महत् - as great, as incomparably great, that person becomes great, incomparably great - a महात्मा.

तन्मन इत्युपासीत, मानवान् भवति - If one meditates upon that ब्रह्मन् as मनः - the mind, that person becomes a मानवान् - a great thinker. That person becomes a मनन समर्थः - a person capable of मननं - deep reflection, understanding and appreciation.

तन्म इत्युपासीत, नम्यन्तेऽस्मै कामाः - If one meditates on ब्रह्मन् as नमः, means नमस्ते, which means an attitude of total surrender, an attitude totally devoid of अहंकार - ego, then, to that person, all desired objects of enjoyment come and surrender, which means one gets them naturally. There is no need for one to go after anything.

तत् ब्रह्मेत्युपासीत, ब्रह्मवान् भवति - If one meditates on ब्रह्मन् as ब्रह्म, meaning परमेश्वर in the form of Shiva, Vishnu, etc., that person becomes an ईश्वर भक्त, a शिव भक्त, विष्णु भक्त, etc.

The word ब्रह्म also means "The Vedas in entirety". Thus if one meditates on ब्रह्मन् as the Vedas, that person becomes a वेद वित् - one learned in all the Vedas, including the Upanishads. Finally,

तत् ब्रह्मणः परिमर इत्युपासीत
पर्येणं म्रियन्ते द्विषन्तः सपत्नाः
परि येऽप्रिया भ्रातृव्याः ॥

तत् ब्रह्मणः परिमर इत्युपासीत - If one meditates upon ब्रह्मन् as ब्रह्मणः परिमरः - the Lord of destruction, the Upanishad says:

द्विषन्तः सपत्नाः एणं (एनं) परिम्रियन्ते

द्विषन्तः सपत्नाः - the feelings of hatred, anger, enmity, etc. entertained by some people towards एनं the meditator, परिम्रियन्ते - get destroyed.

Please note that the word द्विषन्तः is dual, which means there are two kinds of people who entertain such hatred, anger, enmity, etc. - those who hate one as a person, and those who hate a whole class of people to which the person is deemed to belong. Therefore, the Upanishad says:



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If one meditates upon ब्रह्मन् as the Lord of destruction, all the feelings of hatred, enmity, anger, etc. entertained by both the above two classes of people get totally destroyed. Please note here that what are destroyed are not the people, but only their feelings of hatred, enmity, anger, etc. By the power of meditation on ब्रह्मन्, as the Lord of destruction, all feelings of hatred, enmity, etc., both in those people and also in oneself naturally disappear. Likewise,

ये अप्रियाः भ्रातृव्याः सपत्नाः परिम्रियन्ते - the mutual feelings of hatred, anger, dislike, etc. often entertained among brothers and cousins also get totally destroyed by one's meditation on ब्रह्मन् as the Lord of destruction. Here again, please note that what are destroyed are not the people involved, but only their mutual feelings of hatred, anger, dislike, etc., which disappear naturally by the power of such meditation.

Thus ends the ब्रह्म Upasana. Now all the Upasanas, all forms of meditation and contemplation on ब्रह्मन्, associated with the भार्गवी चारुणी विद्या have been described. If one diligently engages oneself in one or more of these Upasanas, together with the भार्गवी चारुणी विद्या, the same Upasana becomes ज्ञान तपस् for ब्रह्मज्ञानं, through which one ultimately discovers oneself, gains Self-knowledge, and reaches ब्रह्मन् already in oneself.

Then what happens, that we will see next time. We will be completing this Upanishad next time.