



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

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 1

शीक्षावल्ली

Lesson 3 (continued)

Volume 4

We saw part of this lesson last time. We now continue.

The Upanishad is now talking about संहित उपासन - a process of educating and training the mind to get into the discipline of ईश्वर ध्यानं - meditation on परमेश्वर, through maintaining one's thoughts on some perceptible objects of meditation, which are themselves ज्ञान विषय s - objects worthy of divine reflection and contemplation. Five such objects of meditation are involved in this उपासन. They are

लोकं - concerning universe

ज्यौतिषं - concerning light

विद्यं - concerning flow of Upanishad knowledge

प्रजं - concerning progeny

अध्यात्मं - concerning oneself, concerning one's body

The thought of each one of the above objects of meditation is maintained through a sequential combination of four related thoughts in terms of पूर्वरूपं - its earlier form, उत्तर रूपं - its later form, (in terms of sequence), सन्धि - the connection between the above two forms, and सन्धानं - that by which such connection is brought about. With respect to each one of the five objects of meditation given above, the Upanishad now gives the four sequential combinations of thoughts as follows:

1. अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौ - रुत्तररूपम् आकाशः सन्धिः । वायुः सन्धानम् ।

इत्यधिलोकम् - अथ अधिलोकम्

अथ - Then, indicating the order in the sequence of thoughts,



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अधिलोकम् - the thought now is concerning लोक - the entire universe. Let the mind think about this amazing indescribable universe. Let the mind dwell on this entire manifest creation as a ज्ञान विषय - a glory of परमेश्वर. How to initiate that thought?

पृथिवी पूर्वरूपम् - First think about पृथिवी - the earth, as पृथिवी देवता, as भूमा देवी - as Divine Earth.

द्यौः उत्तररूपम् - then think about everything in the sky, again as देवता. Think of the stars and planets as देवता, as सूर्य देवता, नवग्रह देवता, etc. Then think about what connects the earth and the देवताs in the sky.

आकाशः सन्धिः - that which connects the earth and everything in the sky is आकाशः - the space. Again think of space as आकाश देवता, because आकाश being the first among all the पञ्चमहाभूतs - the five great elements arising from the माया power of परमेश्वर Itself, is the immediate cause for this entire manifest creation. And then think about what brings about that connection.

वायुः सन्धानम् - That which brings about such connection between the earth and the planets in the sky through आकाश - the space, is ब्रह्मन् Itself. Even though our eyes cannot see ब्रह्मन् as an object of vision, they still see the glory of ब्रह्मन्, whom we can personify as वायु देवता - प्राण देवता as प्रत्यक्ष ब्रह्मन् - as direct and immediate manifestation of ब्रह्मन्. Therefore, वायु देवता recognizable as परमेश्वर Itself, is सन्धानम् - That by which everything in this universe is upheld, each in its own proper place.

As we may note here, this sequential combination of thoughts on लोकं involves all पञ्चमहाभूतs from आकाश to पृथिवी, and all their attributes, including mind, बुद्धि and other faculties of one's body vehicle, which means the entire अपर लोक, which is not only a glory of परमेश्वर, It is परमेश्वर Itself. As Sri Krishna says (G 7-4 and 5)

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीव भूतां महाबाहो ययेदं धार्यते जगत् ॥



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इति अधिलोकम् - Thus letting the mind dwell on this entire manifest creation (अपर लोक) keep the mind steadily on the thought of परमेश्वर, through an appreciation of the glory of परमेश्वर, recognizing परमेश्वर as both the efficient cause (निमित्तकारणं) as well as the material cause (उपादान कारणं) for this entire universe of forms and names. Again

2. अथाधिज्यौतिषं । अग्निः पूर्वरूपम् ।
आदित्य उत्तररूपम् । आपः सन्धिः ।
वैद्युतः सन्धानं । इत्यधिज्यौतिषं ॥

अथ अधिज्यौतिषं

अथ - the next in sequence

अधिज्यौतिषं - the thought now is concerning ज्योति - Light, that Light by whose presence alone all objects are recognized. Let the mind think about That Light as ज्ञान विषय - as a glory of परमेश्वर. How to initiate that thought?

अग्निः पूर्वरूपम् - First, think about अग्निः - Fire, as अग्निः देवता - as Divine Fire as Light
आदित्य उत्तररूपम् - then think about आदित्य - The Sun, as आदित्य देवता - सूर्य देवता, as Light. Then think about what connects अग्निः - the fire, and आदित्य the sun
आपः सन्धिः - That which connects अग्निः - the fire and आदित्य - the sun is आपः - Water as वरुण देवता and then think about what brings about that connection
वैद्युतः सन्धानम् - That which brings about such connection is वैद्युतः - Lightning, which is a direct manifestation of ब्रह्मन्, available for recognition. The Vedic seers looked upon light as a single entity, appearing on earth as अग्निः - the fire, appearing in the sky as सूर्य - the sun and appearing in the intermediate region as आपः - the water, caused by lightning. Dwelling on light as a unifying principle of cosmic magnitude helps the mind to steadily enjoy the glory of परमेश्वर in the form of Light.

इति अधिज्यौतिषं - Thus letting the mind dwell on lightning, keep the mind steadily on the thought of परमेश्वर, through an appreciation of the glory of परमेश्वर as ज्योति स्वरूप ब्रह्मन्. It is that ब्रह्मन् which is ज्योतिषामपि तत् ज्योतिः तमसः परं उच्यते (गीता 13-17). It is the Light of all lights, and it is beyond all darkness. It is That Light because of which every other light - the fire, the sun, the stars, etc. function as lights.



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It is indeed परमेश्वर. ज्योतिः इव अधूमकः (कठ उपनिषत् 4 - 13) - like light without smoke. So, recognizing Light, the mind is steadily held in the thought of परमेश्वर.

3. अथाधिविद्यं । आचार्यः पूर्वरूपम् ।
अन्तेवास्युत्तररूपम् । विद्या सन्धिः ।
प्रवचनं सन्धानं । इत्यधिविद्यम् ॥

अथ अधि विद्यं

अथ - Then, next in sequence, अधि विद्यं. The thought is now concerning विद्यं - flow of ब्रह्मविद्या knowledge from person to person, from generation to generation. How to initiate that thought?

आचार्यः पूर्वरूपम् - First think about the ब्रह्मविद्याचार्य - the extraordinary teacher of ब्रह्मविद्या knowledge. The teacher comes first, because, when you are ready for this knowledge, the teacher is already there, in some form

अन्तेवासी उत्तररूपम् - Then think about अन्तेवासी - the extraordinary student who lives with the teacher and the teaching. Then think what connects such teacher and such student

विद्या सन्धिः - that which connects such teacher and such student is विद्या - the extraordinary flow of ब्रह्मविद्या knowledge, and then think about what brings about that connection

प्रवचनं सन्धानं - That which brings about such connection is प्रवचनं - the extraordinary method of Upanishad teaching by which the perennial flow of ब्रह्मज्ञानं, ईश्वर ज्ञानं, आत्म ज्ञानं from person to person, from generation to generation is accomplished.

इति अधिविद्यम् - Thus, letting the mind dwell on विद्यम् - the perceptible flow of ब्रह्मविद्या knowledge, keep the mind steadily on the thought of परमेश्वर, through an appreciation of Upanishad knowledge as the very glory of परमेश्वर.



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The perennial flow of this ancient and ever new ब्रह्मविद्या knowledge is indeed an extraordinary wonder as a perceptible glory of परमेश्वर. As we have seen in कठोपनिषत् (2-7)

आश्वर्यो वक्ता कुशलोऽस्य लब्धा ।

आश्वर्यो ज्ञाता कुशलानुशिष्टः ॥ (कठोपनिषत् 2-7)

It is indeed a wonder to find an appropriate teacher to teach आत्म ज्ञानं, to find an appropriate student seeking आत्म ज्ञानं, and to find the extraordinary spiritual illumination on आत्मा – the SELF I, resulting from such teacher-student contact. That is the glory of the perennial flow of Upanishad knowledge leading ultimately to श्रेयस्, मोक्ष – total fulfillment in life.

It is because of the extraordinary significance of the flow of ब्रह्मविद्या knowledge for gaining ईश्वर ज्ञानं this part of संहित उपासन is also part of the संहित ब्रह्मोपनिषत् (Volume 2, Keno Upanishad).

4. अथाधिप्रजं । माता पूर्वरूपम् । पितोत्तररूपम् ।
प्रजा सन्धिः । प्रजननं सन्धानम् । इत्यधिप्रजम् ।

अथ अधि प्रजं – अथ – Then, next in sequence

अधि प्रजं – the thought now is concerning प्रजं – progeny, maintaining family line. How to initiate that thought?

माता पूर्वरूपम् – First think about माता – mother as मातृ देवता – Divine Mother, mother as the very embodiment of Divinity

पिता उत्तररूपम् – then think about पिता – father as पितृ देवता. Think of father as the very embodiment of Divinity. Then think about what connects such mother and father.

प्रजा सन्धिः – That which connects such mother and father is प्रजा – the children born in Divinity; and then think about what brings about that connection

प्रजननं सन्धानम् – That which brings about such connection is प्रजननं – the divine love between mother and father. Such love is indeed love of परमेश्वर, and as such, a glory of परमेश्वर. As Sri Krishna says



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प्रजनश्चास्मि कन्दर्पः (G. 10-28) - I am Lord of Love, love of परमेश्वर, for the couples with the divine urge to beget children through legitimate means and proper conduct. Progeny is only to preserve सत्यं and धर्मम् in society, in terms of सनातन धर्म - eternal order which itself is a manifestation of परमेश्वर.

इति अधि प्रजम् - Thus letting the mind dwell on प्रजम् - progeny, keep the mind steadily on the thought of परमेश्वर, through an appreciation of Divine Love as the very glory of परमेश्वर.

5 अथाध्यात्मं । अधराहनुः पूर्वरूपम् ।
उत्तराहनुरुत्तररूपम् । वाक् सन्धिः ।
जिह्वा सन्धानम् । इत्यध्यात्मम् ॥

अथाध्यात्मं

अथ - Then, next in sequence,

अध्यात्मम् - the thought now is concerning oneself, meaning one's physical body, including the psychical aspect of one's entire personality which manifests itself in the manner in which one speaks. This thought is particularly about one's ability to speak, which distinguishes a human form from other species. How to initiate that thought?

अधराहनुः पूर्वरूपम् - First think about अधरा हनुः - the lower jaw, as a देवता, as the very embodiment of divine gift

उत्तरा हनुः उत्तररूपम् - then think about उत्तरा हनुः - the upper jaw, as a देवता, as the very embodiment of a divine gift. Then think about what connects the lower and the upper jaws

वाक् सन्धिः - that which connects the lower and the upper jaws is वाक् the Divine Organ of speech. And then think about what brings about that connection

जिह्वा सन्धानम् - that which brings about such connection is जिह्वा - the tongue, which is the very manifestation of Divinity, because what comes out of such connection is speech, which is वाक् देवता. As Sri Krishna says (G. 10-34)

कीर्तिः श्रिर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ - I am वाक् देवता, which means विद्या देवता. I am Saraswati - goddesses of knowledge. Being so, वाक् - speech is a



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glory of परमेश्वर. Being endowed with the ability to speak is itself the very grace of परमेश्वर, the very manifestation of परमेश्वर.

इत्यध्यात्मम् - इति अध्यात्मम् - Thus letting the mind dwell on चाक् देवता - Saraswati Devata - विद्या देवता - goddess of ब्रह्मविद्या knowledge, keep the mind steadily on the thought of परमेश्वर.

इतीमा महासँहिताः - इति इमाः महासँहिताः

इति - Thus, as said above, in the manner and the sequence indicated above

इमाः महासँहिताः - these are the great sequential combinations of thoughts which together constitute the सँहित उपासन. Every उपासन is a कर्म, and every कर्म has a कर्मफल, whether one seeks it or not. The कर्मफल for doing this उपासन कर्म properly is the following:

य एवमेता महासँहिताः व्याख्याता वेद ।

सन्धीयते प्रजया पशुभिः ।

ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन ॥

य एवं ऐता महासँहिताः व्याख्याता वेद (उपास्यते) -The one who practices this सँहित उपासन, engaging one's mind steadily with understanding and appreciation on these five great sequential combinations of thoughts on the perceptible glories of परमेश्वर, as explained above, and in the order indicated above, that person

प्रजया सन्धीयते - is united with progeny

पशुभिः सन्धीयते - is united with wealth of all kinds

ब्रह्मवर्चसेन सन्धीयते - is united with holy brilliance

अन्नाद्येन सन्धीयते - is united with plenty of nourishing foods and

सुवर्ग्येण लोकेन सन्धीयते - is united with all the worldly joys and heavenly experiences. The one who practices सँहित उपासन diligently as described in this Upanishad gains progeny, wealth, nourishing food and the worldly joys and heavenly experiences.

इति तृतीयोऽनुवाकः : Thus ends the third lesson. Now we go to Lesson 4.



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Lesson 4

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यश्छन्दसाम् ऋषभो विश्वरूपः ।
छन्दोभ्योऽध्यमृतात् संबभूव ॥
स मेन्द्रो मेधया स्पृणोतु ।
अमृतस्य देव धारणो भूयासम् ।
शरीरं मे विचर्षणं ।
जिह्वा मे मधुमत्तमा ।
कर्णाभ्यां भूरि विश्रुवं ।
ब्रह्मणः कोशोऽसि मेधया पिहितः ।
श्रुतं मे गोपाय ॥

In this lesson, the Upanishad presents another kind of ईश्वर उपासन called ॐ कार उपासन. This उपासन is in the form of a Havan. The Alter for this Havan is ॐ शब्द as शब्द रूप प्रत्यक्ष ब्रह्मन्. Therefore the mantras in this upasana constitute a prayer to the sound-word ॐ, which serves a pointer to परमेश्वर.

ॐ शब्द is pointer to परमेश्वर because the अ - कार, उ - कार and म - कार in the ॐ - कार- ध्वनि in the sound ॐ cover the entire creation, and the silence which sustains following the sound ॐ represents निर्गुण ब्रह्मन् - independent of this creation. Thus the ॐ - कार- ध्वनि the sound ॐ is a प्रणव मन्त्र, which means It is the word of the glory of परमेश्वर. It is not simply another name for परमेश्वर. It is शब्द प्रमाणं for परमेश्वर. It is a means for ईश्वर ज्ञानं and being so, It is Itself direct and immediate manifestation of परमेश्वर in the form of sound ॐ. Its very form has that truth embodied in it. It is the essence of this entire manifest creation both in its involved and evolved state.

The mantras in this Havan are divided into two parts, namely जप and होम. What we just heard are जप mantras, which is the first part of this upasana. जप mantras are meant for silent repetition within oneself. The purpose of जप is to gain मेधा - intellectual vigor and memory, which means ability to think properly, ability to gain



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knowledge, ability to retain that knowledge, and mental alertness, which means ability of that knowledge to spring forth spontaneously when you need it most, and the power of the intellect to guide and control one's actions at all times. That kind of intellectual vigor and memory is called मेधा.

The second part of this upasana is होम, which involves oblations to fire, as अग्नि देवता in the Havan kund. होम s are of many kinds. The होम that is involved here is called आवहन्ति होम, which means mantras praying for श्री - wealth of all kinds.

Thus जप is मेधा प्राप्ति साधनं, a means for gaining intellectual vigor and memory, and होम is श्री प्राप्ति साधनं, a means for gaining wealth. होम is always only after जप. First, you pray for ability to think properly, and then you pray for wealth, because, without the ability to think properly, wealth is surely for self-destruction.

Now, we start with जप mantras. The Alter of ॐ is before my अन्तः करण - mind and बुद्धि. First, through ईश्वर ध्यानं, I get my entire अन्तः करण - mind and बुद्धि firmly and silently focused on the Alter, the ॐ शब्द - sound ॐ as प्रत्यक्ष ब्रह्मन् - as direct and immediate manifestation of परमेश्वर. As soon as I recognize ॐ शब्द, as परमेश्वर Itself (this is ईश्वर ईक्षणं) the following words of recognition of ॐ come into my thought:

यश्छन्दसाम् ऋषभो विश्वरूपः ।

छन्दोभ्योऽध्यमृतात् संबभूव ॥

That is the thought. Please keep this thought in mind. We will talk about it next time.