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ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

**Chapter 1**

शीक्षावल्ली

**Lesson 4 (continued)**

**Volume 6**

आवहन्ती वितन्वाना । कुर्वाणा चीरमात्मनः ।  
वासोसि मम गावश्च । अन्नपाने च सर्वदा ।  
ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा ।  
आ मा यन्तु ब्रह्मचारिणः स्वाहा ।  
वि मा यन्तु ब्रह्मचारिणः स्वाहा ।  
प्र मा यन्तु ब्रह्मचारिणः स्वाहा ।  
दमायन्तु ब्रह्मचारिणः स्वाहा ।  
दमायन्तु ब्रह्मचारिणः स्वाहा ।  
शमायन्तु ब्रह्मचारिणः स्वाहा ।  
यशो जनेऽसानि स्वाहा ।  
श्रेयान् वस्यसोऽसानि स्वाहा ।  
तं त्वा भग प्रविशानि स्वाहा ।  
स मा भग प्रविश स्वाहा ।  
तस्मिन् सहस्रशाखे ।  
नि भगाहं त्वयि मृजे स्वाहा ।  
यथापः प्रवता यन्ति ।  
यथा मासा अहर्जरम् ।  
एवं मां ब्रह्मचारिणः ।  
धातरायन्तु सर्वतः स्वाहा ।  
प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्य ॥  
इति चतुर्थोऽनुवाकः

As we have seen earlier, every form of ईश्वर उपासन - worship of परमेश्वर through an इष्ट देवता as the Alter of worship, involves explicitly or implicitly three distinct sequential steps, namely ईश्वर ध्यानं (fixing one's mind and बुद्धि steadily on the Alter



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of worship), followed by ईश्वर ईक्षणं (recognition of परमेश्वर in that Alter of worship), followed by ईश्वर आराधनं (some physical act of worship of परमेश्वर, already recognized in the Alter of worship) as an expression of one's love and devotion to ब्रह्मज्ञानं.

The सहित उपासन presented in the last lesson is an illustration for ईश्वर ध्यानं. The ॐ mantra जप presented in the first part of this lesson (which we saw last time) is an illustration for ईश्वर ईक्षणं. The mantras we just heard illustrate a form of ईश्वर आराधनं, which is part of the ॐ mantra उपासन.

Before we go to these mantras, we must clearly understand why ईश्वर आराधनं, some physical act of worship of परमेश्वर is necessary for one's spiritual progress. The overriding purpose of human life is to gain मोक्ष, which means recognizing परमेश्वर already in oneself as ONESELF Itself. That means gaining जीव ब्रह्म ऐक्यं - gaining identity of oneself with परमेश्वर Itself, already in oneself. Gaining such identity is मोक्ष, is ज्ञान फलं - the result of ब्रह्मज्ञानं, ईश्वर ज्ञानं - आत्मज्ञानं - Self knowledge, gained through the words of the Upanishads.

The greatest obstacle to gaining जीव ब्रह्म ऐक्यं is one's अहंकार - ego I, the अहंकार notion that "I am the doer and enjoyer of my कर्म s, and कर्मफल s. " Such अहंकार - ego "I" is false "I". It has no real existence. It is rooted in self-ignorance and the resulting impurities accumulated in one's अन्तः करण, mind and बुद्धि in one's past and present lives. That ego I, that false I has to go, has to disappear, naturally and completely, for one to be able to gain अन्तः करण शुद्धि - purity of mind and बुद्धि, and संयक् आत्म दर्शनं - clarity of vision of the true nature of oneself as परमेश्वर Itself.

The disappearance of ego "I" - false "I" from one's अन्तः करण is possible only through पूर्ण ईश्वर शरणागति - the disposition of total surrender to परमेश्वर, already in oneself. Cultivation of such mental disposition is possible only if one discovers oneself to be an ईश्वर भक्त - an ardent devotee of परमेश्वर, which means an ardent devotee of ब्रह्मविद्या - ब्रह्मज्ञानं.

To discover and develop an abiding love and devotion to परमेश्वर, love and devotion to ब्रह्मज्ञानं requires some act of love and devotion involving one's उपाधि - the body



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vehicle one is blessed with. It is only such act of love and devotion that converts a person into a devotee of परमेश्वर - a devotee of ब्रह्मज्ञानं.

Such act of love and devotion to परमेश्वर, love and devotion to ब्रह्मज्ञानं is ईश्वर आराधनं - some physical act of worship of परमेश्वर. That is why ईश्वर आराधन is absolutely necessary for one's spiritual progress, leading ultimately to मोक्ष - जीव ब्रह्म ऐक्यं. Now what kind of ईश्वर आराधन one must do for gaining जीव ब्रह्म ऐक्यं ? Sri Krishna says

यत् करोषि, तत् कुरुष्व मदर्पणम् (G 9 - 27)

Whatever कर्म you do, in your everyday life, do all that कर्म, without any exception, as ईश्वर आराधन कर्म, as worship of परमेश्वर. The कर्म you do, just as you do, is itself worship of परमेश्वर. There is no other ritual called for in this worship.

Now we return to the ईश्वर आराधन mantras which we heard at the beginning. Following ॐ mantra japa, recognition of परमेश्वर in ॐ mantra, ईश्वर आराधन - worship of परमेश्वर takes the form of a होम - a Vedic Havan ritual, involving fire in a sanctified Havan kund, and oblations to fire as अग्नि देवता, representing परमेश्वर already recognized in the Alter of worship.

This Havan कर्म called आवहन्ति होम, meaning a prayer for श्री - wealth of all kinds, is being done at the गुरुकुल - the teacher-student institution, for the benefit of everyone involved in the objective and progress of the institution as a whole. Usually, the teacher does the हवन् कर्म, and both the teacher and the students together chant the mantras and offer the oblations, praying for all their material needs to sustain themselves in their continued commitment to the pursuit of ब्रह्मज्ञानं.

The ईश्वर आराधन Havan - हवन् कर्म begins with these mantras:

आवहन्ती वितन्वाना । कुर्वाणा चीरमात्मनः ।  
वासांसि मम गावश्च । अन्नपाने च सर्वदा ।  
ततो मे श्रियमावह । लोमशां पशुभिः सह स्याहा ।



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Every mantra in the Havan - हवन् कर्म, ends with the utterance of the word **स्याहा**. It is with the utterance of the **स्याहा** mantra one performs the **आहुति** - one does the oblation of the offering into the fire in the Havan kund. What happens to the offering then? It becomes ONE with the fire, just as on joining the ocean, the river becomes one with the ocean. In one's spiritual endeavor to uplift oneself by cultivating the necessary mental disposition, this symbolic act of **आहुति** - oblation into fire - **अग्नि देवता**, is one of extraordinary significance, which one must learn to remember every time one performs an **आहुति**. The significance is this:

The material used for oblation represents the **जीव** - the individual who performs the **आहुति**. The fire - the Agni Devata into which the **आहुति** is made is **प्रत्यक्ष ब्रह्मन्** - the visible manifestation of the Invisible **ब्रह्मन्**. The material used for oblation, becoming ONE with the fire represents **जीव ब्रह्म ऐक्यं** - the upliftment of **जीव** to reach the state of total identity with **ब्रह्मन्**, which is indeed the overriding purpose of life. Any prayer which precedes the oblation is also only for the purpose of uplifting oneself to reach that state of identity with **ब्रह्मन्**, namely **जीव ब्रह्म ऐक्यं**. But such **जीव ब्रह्म ऐक्यं** is possible only if **जीव** is free from **अहंकार** - ego "I". That is why the **आहुति** is made with the utterance of the **स्याहा** mantra.

**स्य** means "one's own". The word **स्य** indicates the "my" notion, or the ego power governing all of one's thought, word and deed. **स्य हानं** is **स्याहा** - the ego power has been destroyed by **ईश्वर** power, by the grace of **परमेश्वर**, which means I am released from **अहंकार**, I am free, the **जीव** is free, the material used for oblation representing the **जीव ब्रह्म ऐक्यं** is also free, and hence it is naturally fit for **जीव ब्रह्म ऐक्यं**.

Thus by the utterance of the **स्याहा** mantra, with proper attitude, one consciously uplifts oneself from the ego power, by the grace of **परमेश्वर**, and projects one's mind and **बुद्धि** towards the overriding purpose of life, namely gaining identity with **ब्रह्मन्**. Any prayer preceding the **स्याहा** mantra is not for any trivial pleasure, but it is only for serving as an aid in one's endeavor to uplift oneself to reach that state of identity with **ब्रह्मन्**. That is the meaning of the **स्याहा** mantra.

By repeating the **स्याहा** mantra again and again, after each prayer, as the **आहुति** mantra, as the mantra for oblation unto Agni Devata, especially by uttering the **स्याहा**



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mantra in the prescribed स्वर - accent, namely स्याहा, one affirms one's deliberate commitment to ब्रह्मज्ञानं or जीव ब्रह्म ऐक्यं as one's overriding goal of life, through ईश्वर आराधन बुद्धि, with the बुद्धि set in the disposition of ईश्वर आराधन - worship of परमेश्वर. Thus the स्याहा mantra is also a prayer for freedom from ego "I". Returning to the ईश्वर आराधन mantras again:

आवहन्ती वितन्वाना । कुर्वाणा चीरमात्मनः ।  
वासांसि मम गावश्च । अन्नपाने च सर्वदा ।  
ततो मे श्रियमावह । लोमशां पशुभिः सह स्याहा ।

The main sentence here is:

ततो मे श्रियम् आवह - O! Lord

ततः - Then after blessing me with

मेधा, which is प्रज्ञा बलं - intellectual strength and memory, having endowed me with intelligence and fitness to possess wealth, then, only then, ततः

मे आवह - please bring me

श्रियम् - material wealth. What kind of material wealth?

आवहन्ती (श्रियम्) - That kind of material wealth which will bring me every kind of material wealth that I may need in my endeavors to gain spiritual wealth that I am seeking, and also

वितन्वाना (श्रियम्) - that kind of material wealth which will be ever-increasing

कुर्वाणा चीरं आत्मनः - that kind of material wealth which will be long lasting. It also means

कुर्वाणा अचीरं (अचिरं) आत्मनः - that kind of material wealth which will bring quickly the spiritual wealth I seek.

वासांसि मम गावश्च । अन्नपाने च सर्वदा ।

मम (श्रियं) - may my wealth include

वासांसि - वासांसि clothing (for the entire गुरुकुल family)

वासांसि - the ँ कार here indicates that whatever wealth is being sought is only for maintaining one's body in good health, so that it is fit for Upanishad studies. As such,



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the ॐकार is applicable to every kind of wealth being sought in this prayer - worship of परमेश्वर. Further, may my wealth also include

गावः च - cows which are capable of giving

अन्नपाने च सर्वदा - food, drink, etc at all times. सर्वदा means plenty of. Therefore, may my wealth include also cows capable of yielding plenty of food, drink, etc. at all times.

लोमशां पशुभिः सह - along with wool yielding sheep or animals.

The गुरुकुल - the teacher-student institution is somewhere in the cold regions of the Himalayas, and hence the people involved need woolen clothing to keep themselves warm. Therefore they are praying for wool-yielding animals.

Thus the first prayer is "After blessing me with मेधा - intelligence and fitness for wealth, please give me every kind of wealth conducive to gaining spiritual knowledge, make all such wealth long-lasting and ever-increasing, may such wealth include also clothing for the entire family, cows capable of yielding plenty of food and drink at all times, and wool-yielding animals.

स्वाहा - May I ever remain free from ego.

After saying this prayer, the आहुति is performed - the oblation into the fire in the Havan kund is made, with everybody chanting the स्वाहा mantra together, thus each one reaffirming one's total commitment to the pursuit of ब्रह्मज्ञानं, leading ultimately to जीव ब्रह्म ऐक्यं. Now we go to the next set of five mantras:

आ मा यन्तु ब्रह्मचारिणः स्वाहा ।

वि मा यन्तु ब्रह्मचारिणः स्वाहा ।

प्र मा यन्तु ब्रह्मचारिणः स्वाहा ।

दमायन्तु ब्रह्मचारिणः स्वाहा ।

शमायन्तु ब्रह्मचारिणः स्वाहा ।

Following every prayer, everyone, the teacher and students, makes an आहुति - oblation unto fire - Agni Devata with the स्वाहा mantra, all together.



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Now the prayer is concerned with ब्रह्मचारिs - those who are totally committed to the pursuit of ब्रह्मविद्या - ब्रह्मज्ञानं. Every such ब्रह्मचारि at the गुरुकुल wants to be, or hopes to become outstanding teacher of ब्रह्मविद्या knowledge, well-recognized as

श्रोत्रियं - one well-versed and well-disciplined in the meaning and content of Veda Upanishad mantras, qualified enough to teach, and also

ब्रह्मनिष्ठं - one who remains absorbed in ब्रह्मज्ञानं at all times, and hence supremely well qualified to be a ब्रह्मविद्याचार्य to whom one would naturally like to go to for gaining ब्रह्मज्ञानं. Therefore, both the teacher and the students pray for the grace of परमेश्वर as follows:

ब्रह्मचारिणः - Those who are committed to the study of ब्रह्मविद्या - Upanishad knowledge, are ब्रह्मचारि s. This prayer is about them.

आ मा यन्तु ब्रह्मचारिणः स्वाहा - O! Lord, by your grace, may the ब्रह्मचारि s come to me spontaneously for their studies. आ मा यन्तु means मां आयन्तु = come to me naturally. May my knowledge be so full and complete that I become capable of teaching the Upanishads, and let the ब्रह्मचारिs seeking the wisdom of Upanishad knowledge come to me, to this institution, for their education, naturally and spontaneously. Even as it happens, स्वाहा - may I ever remain free from ego.

वि मा यन्तु ब्रह्मचारिणः स्वाहा - यन्तु stands for आयन्तु = come naturally and spontaneously. May the ब्रह्मचारिs come to me, naturally and spontaneously, from places far and near. स्वाहा - Even as it happens, may I ever remain free from ego.

प्र मा यन्तु ब्रह्मचारिणः स्वाहा - May the ब्रह्मचारिs come to me naturally, full of enthusiasm, from all sides, in large numbers. Even as it happens, स्वाहा - may I ever remain free from ego.

दमायन्तु ब्रह्मचारिणः स्वाहा ।

शमायन्तु ब्रह्मचारिणः स्वाहा ।

May the ब्रह्मचारि s come to me fully endowed with qualities of दम and शम - self control over their external organs of perception and action (दम) and also self control over their own minds (शम), thus enjoying tranquility of body and mind, which is



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necessary for one's pursuit of ब्रह्मज्ञानं. Even as it happens, **स्याहा** – may I ever remain free from ego.

यशो जनेऽसानि स्याहा ।

श्रेयान् वस्यसोऽसानि स्याहा ।

यशः जने असानि – यशः means यशस्वी – famous, जने = जनसमूहे – among the people in the society, असानि = भवामि – may I become. May I become famous in the society by virtue of my knowledge. May I become worthy of becoming famous in the society by virtue of my knowledge. **स्याहा** – even as it happens, may I ever remain free from ego

श्रेयान् वस्यसः असानि

श्रेयान् – प्रशस्यतरः – more superior

वस्यसः – among the rich and the richer

असानि – may I become

May I become more superior among the rich and the richer.

All the wealth is really meaningful only in terms of मोक्ष साधनं – a means in the pursuit of मोक्ष. The one who uses one's wealth for मोक्ष साधनं is superior among the rich and the richer. Even as it happens, **स्याहा** – may I ever remain free from ego.

तं त्वा भग प्रविशानि स्याहा ।

स मा भग प्रविश स्याहा ।

Addressing तं, That ॐ mantra which is the Alter of worship as भगवान् – O! Lord, by your grace

त्वा प्रविशानि meaning त्वां प्रविशामि – May I enter into You. May I become ONE with You.

स मा भग प्रविश meaning त्वं अपि मां प्रविश – O! Lord, may You also enter into me. As a result of our Upanishad studies

तं त्वा भग प्रविशानि – O! Lord, may I enter into You, by Your grace and





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स मा भग प्रविश - May You please enter into me and thus, भगवान् - O! Lord, by your grace, may जीव ब्रह्म ऐक्यं take place for me in this very life. स्याहा - may I ever remain free from ego.

I realize that my अन्तः करण - mind and बुद्धि should be absolutely free from every kind of impurity before जीव ब्रह्म ऐक्यं can take place. Therefore

तस्मिन् सहस्रशाखे ।  
नि भगाहं त्वयि मृजे स्याहा ।

तस्मिन् means त्वयि - in You, the परमेश्वर, who is in front of me as ॐ mantra, my Alter of worship

सहस्रशाखे - In You, the परमेश्वर, whose visible manifestations are countless Devatas like अग्नि, वरुण, वायु, इन्द्र, etc.

भग - O! भगवान् - O! Lord

अहं त्वयि निमृजे स्याहा - I cleanse myself in You by this oblation, स्याहा, O! Lord

By this physical act of ईश्वर आराधन in the form of this oblation with स्याहा mantras, I cleanse myself in all the Devatas, recognizing them as Your visible manifestations. I cleanse myself in the ocean of Your infinite grace, so that I may gain पूर्ण अन्तः करण शुद्धि - total purity of mind and बुद्धि, so that I become fit for जीव ब्रह्म ऐक्यं - Oneness with You, in this very life. The prayer continues:

यथापः प्रवता यन्ति ।  
यथा मासा अहर्जरम् ।  
एवं मां ब्रह्मचारिणः ।  
धातरायन्तु सर्वतः स्याहा ।

It was already said आ मा यन्तु ब्रह्मचारिणः. May the ब्रह्मचारि's seeking the wisdom of Upanishad knowledge come to me naturally. How naturally? That is illustrated here.

यथा आपः प्रवता यन्ति - Just as waters naturally flow into deeper depths

यथा मासा अहर्जरम् - just as months naturally merge into year and fulfill the year itself

एवं - similarly

धातः, हे धातः - सर्वस्य विधातः - O! Lord, the One who sustains everything



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मां ब्रह्मचारिणः अयन्तु सर्वतः - May the ब्रह्मचारिs - may the students seeking the wisdom of Upanishad knowledge

मां अयन्तु - come to me naturally

सर्वतः - from all sides, from all directions, by all means

The waters flowing naturally into deeper depths are an example for the spontaneous attraction of the teacher for the students who are ready for Upanishad knowledge. The months merging into the year to make up the year itself is an example for the spontaneous flow of knowledge and fulfillment of knowledge itself. The teacher is the year, and the students are the months. The students really fulfill the life of the teacher, as a teacher. Thus the teacher-student merger (ऐक्यं) constitutes the spontaneous flow of knowledge, and fulfillment of knowledge itself.

Therefore, the prayer is, धातः - O! Lord, just as waters are flowing naturally into deeper depths, and just as months merge naturally into the year and fulfill the year itself, may the ब्रह्मचारि s come to me naturally from all sides, from all directions, by all means so that the ब्रह्मविद्या knowledge flows from generation to generation, naturally and perennially. With this prayer, one's अन्तःकरण - the mind and बुद्धि is still absorbed in धातः - O! Lord. The prayer continues:

प्रतिवेशोऽसि प्र मा भ्राहि प्र मा पद्यस्य - O! Lord

प्रतिवेशः असि - You are प्रतिवेशः to me. प्रतिवेशः means श्रम अपनयन स्थानं - the place where all श्रमs - all weariness, tensions, difficulties of all kinds are removed. This worldly life is so full of श्रम - weariness, tension and difficulties of all kinds, and the Lord is आसन्न गृह - open house closest to you where you can go any time and relax, which means you can uplift yourself, be yourself, and be comfortable with yourself. Therefore, the Lord is called प्रतिवेशः

हे धातः - O! Lord, प्रतिवेशः असि - You are प्रतिवेशः असि to me. You are my natural home. I am now in You.

प्र मा भ्राहि - मां प्रभाहि - By Your grace, please bring enlightenment to me.

प्र मा पद्यस्य - मां प्रपद्यस्य - May You bless me, which means

त्वन्मयं त्वदात्मानं कुरु - May I ever remain absorbed in You, by Your very grace.

That is the end of the prayer, the end of Havan कर्म, and the end of the entire ॐ mantra upasana. We will go to the next lesson next time.