



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

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 1

शीक्षावल्ली

Lesson 5

Volume 7

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सुवरिति व्यानः । मह इत्यन्नम् ।
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सर्वे ऽस्मै देवा बलि मावहन्ति ।
इति पञ्चमोनुवाकः ।



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This and the next lesson describe another kind of ॐ mantra upasana, called **व्याहृति उपासन**, a meditation on ॐ mantra as **परमेश्वर**, using **व्याहृति** mantras as the medium for meditation.

What we are talking here is about pure meditation – **ईश्वर ध्यानं**. We must clearly understand that **ईश्वर ध्यानं**, by itself, is not **ईश्वर ज्ञानं** – knowledge about the nature of **परमेश्वर**. Meditation on **परमेश्वर** is just an exercise in holding the mind steadily on the thought of **परमेश्वर**. It is **मानस कर्म** – a mental activity, which is certainly helpful for gaining **ईश्वर ज्ञानं**.

At this stage of their education, the Vedic students have not yet been exposed to Upanishad knowledge. They recite the word ॐ in their Veda mantras many times every day, but they do not know what is revealed by the word ॐ. They only know that the sound ॐ indicates **ब्रह्मन्** – The **परमेश्वर**, and they are now learning to meditate on ॐ mantra as **परमेश्वर** itself, through the medium of the **व्याहृति** mantras, as perceptible manifestation of **परमेश्वर** itself. Now, what are **व्याहृति** mantras? **व्याहृणं** means **उच्चारणं** – utterance. The **व्याहृति** mantras are mystic utterances, seed-like in nature. These utterances are mystic, in the same sense a tiny seed is a mystic form of a gigantic tree. The seed is not a tree, but if the seed is cultivated properly, in time, it will naturally grow into a gigantic tree. This is common knowledge.

Similarly, if the **व्याहृति** mantras are meditated upon properly, in time, each mantra will naturally grow into a mighty power. This is also common knowledge for those who practice **व्याहृति उपासन**.

Thus **व्याहृति** mantras are seed like utterances. They are meant for **जप** – silent repetition, with devotion and concentration, with **ईश्वर भक्ति**. If cultivated properly and intensely, such **जप** becomes a means for gaining mighty spiritual power.

Originally, only three **व्याहृति** mantras were commonly recognized, namely **भूः**, **भुवः** and **सुवः**. It was only relatively later that the fourth **व्याहृति** namely **महः** was introduced into spiritual practice by a Rishi called **माहाचमस्यः** for the specific purpose of this ॐ mantra upasana. The reference to Rishi Mahachamasya in this Upanishad is meant to pay tribute to that Rishi for his contribution in unfolding this particular **उपासन**.



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If one wants to use the व्याहृति mantras as a medium for meditation on ॐ mantra, the need for a fourth व्याहृति is obvious. In the utterance of the sound OM, the अ-कार, उ-कार and म-कार components can be viewed as representing भूः, भुवः and सुवः. But then, ॐ mantra also includes the fourth component, namely the Absolute Silence on which rest the अ-कार, उ-कार and म-कार sounds. That Absolute Silence, as we know, represents निर्गुण ब्रह्मन् - ब्रह्मन् including and, at the same time, independent of creation, and as such, It is the most vital part of ॐ वाच्य and ॐ शब्द - the word OM and the sound OM. The Rishi Mahachamasya recognized this fact intuitively, and introduced a fourth व्याहृति mantra to represent ब्रह्मन्, for the purpose of this meditation. This fourth व्याहृति mantra has since been called महः .

Just for information, in present day spiritual practice, there are seven व्याहृति mantras, including the above four. The other three are जनः, तपः and सत्यं. All these seven व्याहृतिस represent seven distinct levels of human experience. However, this particular व्याहृति उपासन involves only the first four mantras.

As the seed of all seeds for this entire created existence, ॐ mantra is called हिरण्यगर्भ. Thus the व्याहृति उपासन described in this lesson is really a form of हिरण्यगर्भ उपासन, where हिरण्यगर्भ is looked upon as the embodiment of all-knowledge, since all creation existed only as knowledge before creation.

This व्याहृति उपासन assumes the following form.

First meditate on, which means fix your mind and बुद्धि firmly on the four व्याहृति mantras, namely भूः, भुवः सुवः and महः successively, one mantra after the other, in the above order. As you meditate, identify in your mind and बुद्धि the first three व्याहृति mantras, namely भूः, भुवः, and सुवः successively with लोकs (the physical worlds around us) देवता s (the presiding deities of all forms of powers in nature) and वेदs (all-knowledge) and प्राण s (the vital energy controlling all of one's physiology and functions). At the same time, in each case, identify in your mind and बुद्धि the fourth व्याहृति, namely महः , with a perceptible entity which can serve as प्रत्यक्ष ब्रह्मन्, as परमेश्वर itself as the nourisher, sustainer and glorifier of all the लोकs, देवताs, वेदाs and प्राणs.



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Thus, each व्याहृति mantra is identified as the seed for four different forms in created existence. Repeatedly meditating on परमेश्वर through the medium of the four व्याहृति mantras, identifying each in the above manner with devotion and concentration, the powers of all लोकs, देवताs, वेदाs, and प्राणs gradually grow into you, more and more, and ultimately you become the very embodiment of such powers. That is the means and the scope for this meditation. Now let us see how exactly the Upanishad presents this upasana.

भूर्भुवः सुवरिति वा एतास्तिस्त्रो व्याहृतयः ।
तासामुहस्मैतां चतुर्थीम् ।
माहाचमस्यः प्रवेदयते ।
मह इति । तत् ब्रह्म । स आत्मा ।
अङ्गान्यन्या देवताः ॥

भूः, भुवः सुवः इति वा (वै indeed) एताः तिस्त्रः व्याहृतयः

भूः, भुवः and सुवः - these are indeed the three well-known व्याहृति mantras. The Upanishad does not introduce भूः, भुवः and सुवः. They are already well-known. They are only recalled here so that something can be said about them.

तासामुहस्मैतां चतुर्थीम् माहाचमस्यः प्रवेदयते - तासां In conjunction with the above three व्याहृतिs

माहाचमस्यः प्रवेदयते स्म, उ ह - the Rishi Mahachamasya saw, by divine intuition

एतां चतुर्थीम् (व्याहृतिः) - this fourth व्याहृति mantra. How?

मह इति, तत् ब्रह्म, स आत्मा as महः representing ब्रह्मन्, the परमेश्वर - all-pervading आत्मा

What is the nature of that ब्रह्मन् is not being said here. That will be said in Chapter 2.

Here, for the purpose of this उपासन, the existence of ब्रह्मन् is recognized, and the व्याहृति mantra महः stands for that ब्रह्मन् - the परमेश्वर, the आत्मा - the Self in oneself.

अङ्गानि अन्याः देवताः - All the other देवताs are अङ्गs - they are like limbs for that ब्रह्मन्, which means just as legs, hands, head, etc. are limbs held by the body as a whole, all the physical and mental worlds and experiences, all powers of nature, all knowledge and all energy controlling the physiological functions of an individual person are held,



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nourished, sustained and glorified by that ब्रह्मन्, represented here by the व्याहृति mantra महः .

Now, the ॐ mantra upasana begins, recalling the व्याहृति mantras

ॐ भूः, ॐ भुवः, ॐ सुवः and ॐ महः - then meditate on, which means, fix your mind and बुद्धि steadily on ॐ mantra, identifying each व्याहृति mantra successively as follows:

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षं ।

सुवरित्यसौ लोकः । मह इत्यादित्यः ।

आदित्येन चाव सर्वे लोका महीयन्ते ॥

भूः इति वा अयं लोकः - Meditate upon the व्याहृति mantra भूः as इति वा अयं लोक - It is indeed this physical world we live in, namely पृथिवि - this earth, the भू लोकः . Thus meditate on ॐ भूः as ॐ भू लोकः , which means this earth is a manifestation of ब्रह्मन्, revealed by the ॐ mantra - the word OM, the sound OM. Then

भुवः इति अन्तरिक्षं - Meditate upon the व्याहृति mantra, भुवः, इति अन्तरिक्षं identifying it as

अन्तरिक्ष लोकः - the world in between the earth and all the other planets in the sky. Thus meditate on ॐ भुवः, as ॐ अन्तरिक्ष लोकः, which means the world in between the earth and all the other planets in the sky is a manifestation of ब्रह्मन्, revealed by the ॐ mantra - the word OM, the sound OM.

सुव इति असौ लोकः - Then meditate upon the व्याहृति mantra सुवः, इति असौ लोकः, identifying It as असौ लोक - the world of all the other planets in the sky beyond earth. Thus meditate on ॐ सुवः as ॐ असौ लोकः which means the world of all the other planets in the sky, beyond the earth, is a manifestation of ब्रह्मन् revealed by the ॐ mantra - the word OM, the sound OM.

Including all the above three worlds is ॐ महः. Now what is महः ?

मह इति आदित्यः - Meditate upon व्याहृति mantra महः, इति आदित्यः, identifying It as आदित्य लोकः - as the world of the energy of the sun and all the stars. Why? Because



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आदित्येन वाच सर्वे लोकाः महीयन्ते - It is (वाच) indeed only by the energy of the sun and the stars that all the above three physical worlds, namely the भूलोक, the अन्तरिक्ष लोक and the असौ लोक are महीयन्ते - nourished, sustained and glorified.

Therefore, meditate on ॐ महः as ॐ आदित्य लोकः, which means the world of the energy of the sun and all the stars is a manifestation of ब्रह्मन् revealed by the ॐ mantra, the word OM, the sound OM.

Thus, the first level of meditation on ॐ mantra is:

ॐ भूलोकः । ॐ अन्तरिक्ष लोकः । ॐ असौ लोकः । ॐ आदित्य लोकः ॥

By this meditation, the mind and बुद्धि of the meditator learn to recognize and appreciate that ब्रह्मन् the परमेश्वर, the आत्मा revealed by the ॐ mantra, the word OM, the sound OM, includes all the physical worlds which exist, and all of them are like अङ्गs - limbs, to that परमेश्वर by whose power alone all of them are nourished, sustained and glorified, to be as they are, and to function as they do.

Now we go to the next higher level of meditation on ॐ mantra:

भूरिति वा अग्निः । भुव इति वायुः ।
सुवरित्यदित्यः । मह इति चन्द्रमाः ।
चन्द्रमसा वाच सर्वाणि ज्योतिषि महीयन्ते ॥

भूः इति वा अग्निः - Meditate upon the व्याहृति mantra भूः as इति वा अग्निः - It is indeed Agni Devata. Thus meditate on ॐ भूः as ॐ अग्नि देवता, which means Agni Devata is a manifestation of ब्रह्मन् revealed by the ॐ mantra, the world OM, the sound OM. Then,

भुव इति वायुः - Meditate upon the व्याहृति mantra भूवः, इति वायुः, identifying It as वायु देवता. Thus meditate on ॐ भूवः as ॐ वायु देवता, which means Vayu Devata is a manifestation of ब्रह्मन्, revealed by the ॐ mantra, the word OM, the sound OM. Then

सुवः इति आदित्यः - Meditate upon the व्याहृति mantra सुवः, इति आदित्यः identifying It as सूर्य देवता. Thus meditate on ॐ सुवः as ॐ सूर्य देवता which means सूर्य देवता is



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a manifestation of ब्रह्मन्, revealed by the ॐ mantra, the word OM ॐ, the sound OM ॐ.

Including all the above three देवता s is ॐ महः. Now, what is महः ?

मह इति चन्द्रमाः - Meditate upon the व्याहृति, mantra महः, इति चन्द्रमाः - identifying It as चन्द्र देवता - The Moon. Why? Because अग्नि, वायु and सूर्य are ज्ञानेन्द्रियदेवताs, presiding deities of the organs of perception, namely the organ of speech, organ of touch and organ of sight respectively. These organs are controlled by the mind whose presiding deity is the Moon - चन्द्रमस्. Therefore, the Upanishad says:

चन्द्रमसा वाच सर्वाणि ज्योतिषि महीयन्ते - It is only by the presiding deity of the mind, namely चन्द्र देवता, all other देवताs (ज्योतिषि) such as अग्नि, वायु and सूर्य are nourished, sustained and glorified (महीयन्ते). Therefore, meditate on ॐ महः as ॐ चन्द्र देवता, which means चन्द्र देवता is a manifestation of ब्रह्मन्, revealed by the ॐ mantra - the word OM, the sound OM.

Thus the second level of meditation on ॐ mantra is

ॐ अग्नि देवता । ॐ वायु देवता । ॐ सूर्य देवता । ॐ चन्द्र देवता ।

By this meditation, the mind and बुद्धि of the meditator learn to recognize and appreciate that the ब्रह्मन्, the परमेश्वर, the आत्मा, indicated by the ॐ mantra, the word OM, the sound OM, includes all the Devatas which exist. They are all like अङ्ग s - limbs to that परमेश्वर by whose power alone all of them are nourished, sustained and glorified to be as they are and to function as they do.

Now we go to the next higher level of meditation on ॐ mantra

भूरिति वा ऋचः । भुव इति सामानि ।
सुवरिति यजूँषि । मह इति ब्रह्म ।
ब्रह्मणा वाच सर्वे वेदा ; महीयन्ते ॥

भूः इति वा ऋचः - meditate upon the व्याहृति mantra भूः as इति वा ऋचः. It is indeed Rig Veda. It is indeed all knowledge communicated by the Rig Veda. Thus meditate on



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ॐ भूः as ॐ ऋग् वेदः, which means Rig Veda is a manifestation of ब्रह्मन्, revealed by the ॐ mantra, the word OM, the sound OM. Then

भुव इति सामानि - Meditate upon the व्याहृति mantra भुवः - identifying It as all knowledge communicated by the hymns of साम वेद. Thus meditate on ॐ भुवः as ॐ साम वेदः, which means Sama Veda is a manifestation of ब्रह्मन्, revealed by the ॐ mantra, the word OM, the sound OM. Then

सुवरिति यजूं षि - Meditate upon the व्याहृति mantra, सुवः इति यजूं षि identifying It as all knowledge communicated by the words of यजुर्वेद. Thus meditate upon ॐ सुवः as ॐ यजुर्वेदः, which means Yajur Veda is a manifestation of ब्रह्मन्, revealed by the ॐ mantra, the word OM, the sound OM.

Including all knowledge communicated by the words of all the Vedas is ॐ महः. What is महः now?

मह इति ब्रह्म - meditate upon the व्याहृति mantra महः, identifying It as ब्रह्म, identical with हिरण्यगर्भ - the knowledge of the totality of all created existence. Why identify महः with हिरण्यगर्भ? Because

ब्रह्मणा वाच सर्वे वेदाः महीयन्ते - ब्रह्मन् in the form of हिरण्यगर्भ - totality of all knowledge of created existence pervades all वेद mantras, thus nourishing, sustaining and glorifying all the Vedas. Therefore meditate on ॐ महः as ॐ हिरण्यगर्भः, which means हिरण्यगर्भ is a manifestation of ब्रह्मन् revealed by the ॐ mantra, the word OM, the sound OM.

Thus the third level of meditation on OM mantra is

ॐ ऋग् वेदः । ॐ साम वेदः । ॐ यजुर्वेदः । ॐ हिरण्यगर्भः ।

By this meditation, the mind and बुद्धि of the meditator learn to recognize and appreciate that the ब्रह्मन्, the परमेश्वर, the आत्मा - indicated by the ॐ mantra, the word OM, the sound OM, includes the totality of all knowledge communicated by all the Vedas, and the Vedas themselves are like अङ्गs - limbs to that परमेश्वर, by whose power alone all forms of knowledge of created existence are nourished, sustained and glorified to be as they are and to function as they do.



Now we go to the next higher and the last level of meditation on ॐ mantra:

भूरिति वै प्राणः । भुव इत्यपानः ।
सुवरिति व्यानः । मह इत्यन्नम् ।
अन्नेन वाच सर्वे प्राणा महीयन्ते ॥

All the four व्याहृति mantras are now being identified with प्राणs - the different expressions of the vital energy controlling all the physiological functions of a जीव - the individual person.

भू : इति वै प्राणः - Meditate upon the व्याहृति mantra भू : , as इति वै प्राणः - It is indeed प्राणः - respiration. The vital energy प्राणः, generated within the body by the air that we breath in and out, through respiration, expresses itself as five distinct physiological functions, and so we have five different names to indicate the special activities performed by one energy, namely प्राणः which includes अपान, समान, व्यान and उदान.

Thus meditate upon ॐ भू : as ॐ प्राणः, which means प्राणः is a manifestation of ब्रह्मन्, revealed by the ॐ mantra, the word OM, the sound OM. Then

भुव इत्यपानः - Meditate upon the व्याहृति mantra भुवः, इति अपानः, identifying It as अपानः - the energy that helps the body to eliminate things which should be removed from the body for its proper function. Thus meditate on ॐ भुव : as ॐ अपानः, which means अपानः - such elimination of waste matter from the body is a manifestation of ब्रह्मन् revealed by the ॐ mantra, the word OM, the sound OM. Then

सुवरिति व्यानः - Meditate upon the व्याहृति mantra सुवः, इति व्यानः, identifying It as व्यानः - the energy responsible for natural blood circulation in the body. Thus meditate on ॐ सुवः as ॐ व्यानः, which means natural blood circulation in the body is a manifestation of ब्रह्मन् revealed by ॐ mantra, the word OM, the sound OM. Including all the above vital physiological functions, namely प्राणः, अपानः, व्यानः, etc is ॐ मह : . Now what is मह :?

मह इत्यन्नम् - meditate on the व्याहृति mantra मह : इति अन्नं, identifying It as अन्नं - the food one eats, because food is the source of all energies generated in the body for all of one's physiological functions. Therefore, the Upanishad says:



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अन्नेन वाच सर्वप्राणा : महीयन्ते - It is only by the food one eats, all of one's vital physiological functions are nourished, sustained and glorified. Therefore, meditate on ॐ महः : as ॐ अन्नं which means the food one eats is a manifestation of ब्रह्मन् revealed by the ॐ mantra, the word OM, the sound OM.

Thus the fourth and the highest level of meditation on ॐ mantra in this Upasana is:

ॐ प्राणः | ॐ अपानः | ॐ व्यानः | ॐ अन्नं ॥

By this meditation, the mind and बुद्धि of the meditator learn to recognize and appreciate that, ब्रह्मन्, the परमेश्वर, the आत्मा, indicated by the ॐ mantra, the word OM, the sound OM, includes the totality of all energies generated within one's body for its normal function, by virtue of the food one eats, and all of one's energies are only अङ्गs, are like limbs to that परमेश्वर within, by whose power alone all of one's physiological functions are nourished, sustained and glorified to be as they are, and to function as they do.

That completes the so-called व्याहृति उपासन. We must clearly understand that the meditation here is not on व्याहृति mantras. The meditation here is on ॐ mantra, using the व्याहृति mantras, as the medium for meditation on ॐ mantra, the ब्रह्मन्, the परमेश्वर, the आत्मा manifested as हिरण्यगर्भ - the totality of the world of created existence.

The order and sequence of this entire meditation is as follows:

ॐ भूः	ॐ भुवः	ॐ सुवः	ॐ महः
ॐ भू लोकः	ॐ अन्तरिक्ष लोकः	ॐ असौ लोकः	ॐ आदित्य लोकः
ॐ अग्नि देवता	ॐ वायु देवता	ॐ सूर्य देवता	ॐ चन्द्र देवता
ॐ ऋग् वेदः	ॐ साम वेदः	ॐ यजुर् वेदः	ॐ हिरण्यगर्भः
ॐ प्राणः	ॐ अपानः	ॐ व्यानः	ॐ अन्नं ॥

As a japa mantra, one silently meditates on these mantras with understanding and appreciation of what is being meditated upon.

The Upanishad continues:

ता वा एताश्चतस्र - श्चतुर्धा ।
चतस्र श्चतस्रो व्याहृतयः ।



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ता यो वेद । स वेद ब्रह्म ।
सर्वेऽस्मै देवा बलि मावहन्ति ।

ता वा एता चतस्र - चतुर्धा, वा - वा means वै indeed (for emphasis)

ता एताः चतस्र - these four व्याहृति mantras namely

भूः, भुवः, सुवः, and महः each becomes चतुर्धा - four-fold in the manner indicated.

Thus the four व्याहृति mantras are each described in four different ways. For example,

भूः is described as भू लोकः, अग्नि देवता, ऋग् वेदः and प्राणः, etc.

चतस्रश्चतस्रः : व्याहृतयः - The four व्याहृतिस are each meditated upon four fold (4 x 4). The repetition here is to indicate strict adherence to the order of meditation. All these 16 descriptions of the four व्याहृतिस constitute the world of created existence, indicated by the word हिरण्यगर्भ, which includes the manifest and the unmanifest, gross and subtle, and the matter-form and energy potentialities

ता यो वेद - The one who understands and appreciates this meditation, as meditation on ॐ mantra as हिरण्यगर्भ - totality of the world of created existence

स वेद ब्रह्म - That person only ultimately gains an understanding and appreciation of ब्रह्मन्, indicated by ॐ mantra.

सर्वेऽस्मै देवाः बलिम् आवहन्ति - For that person, all the देवास - all organs of perception and action which convey the impulses from the external world to the mind and बुद्धि, बलिम् आवहन्ति - they bring homage, which means that person comes to experience all joys of life, all joys of one's sense organs. That person gains harmony with all that is in this creation. That is the end of this upasana, and the end of this lesson. We will continue next time.