



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

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 1

शीक्षा चल्ली

Lesson 6

Volume 8

स य एषोऽन्तर्हृदय आकाशः ।
तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः ।
अन्तरेण तालुके ।
य एष स्तन इवावलंबते ।
सेन्द्रयोनिः ।
यत्रासौ केशान्तो विवर्तते ।
व्यपोह्य शीर्षकपाले ।
भूरित्यग्नौ प्रतितिष्ठति ।
भुव इति वायौ ।
सुवरित्यादित्ये ।
मह इति ब्रह्मणि ।
आप्नोति स्वाराज्यम् ।
आप्नोति मनसस्पतिम् ।
वाकपतिश्चक्षुष्पतिः ।
श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति ।
आकाशशरीरं ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् ।
शान्ति - समृद्ध - ममृतम् ।
इति प्राचीन योग्योपास्य ।
इति षष्ठोऽनुवाकः ।

What we just heard is the second part of the व्यहृति उपासन - meditation on ॐ mantra as परमेश्वर Itself, using the व्यहृति mantras as the medium for such meditation.



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Let us briefly recall the first part of this form of meditation which we saw last time in detail.

First, a few words about व्यहृति mantras. The व्यहृति 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 the tree, but if the seed is cultivated properly, in time, it will naturally grow into a gigantic tree. Similarly, if the व्यहृति mantras are meditated upon properly, in time, each mantra will naturally grow into a mighty spiritual power. Thus, the व्यहृति mantras are seed-like utterances. They are meant for जप - silent repetition with devotion, concentration and ईश्वर भक्ति. If cultivated properly, regularly, intensely for a long time, such जप is a sure means for gaining mighty spiritual power.

In the present day spiritual practice, there are seven व्यहृति mantras, namely भूः भुवः, सुवः, महः, जनः, तपः and सत्यं, indicating seven levels of human experience. The व्यहृति उपासन described here involves only the first four व्यहृति mantras, namely भूः, भुवः, सुवः and, महः.

Originally, only the first three व्यहृति mantras were commonly recognized, and it was only relatively later that the fourth व्यहृति mantra, namely महः was introduced by a Rishi called Mahachamasya, for the specific purpose of this उपासन.

We already know that ॐ mantra - the word OM, the sound OM, has four components, namely the अ-कार, उ-कार and म-कार sounds, indicating the entire created existence, and the silence on which the above sounds rest, indicating निर्गुण ब्रह्मन्, which includes all created existence, and itself remaining independent of all created existence. Recognizing this fact intuitively, as the Upanishad says, the Rishi माहाचामस्य introduced the fourth व्यहृति mantra, महः, to represent ब्रह्मन्, the परमेश्वर - the आत्मा as the nourisher, sustainer and glorifier of all created existence.

If the व्यहृति mantras are seed-utterances, it is also clear that the ॐ mantra is the seed of all seeds. But ॐ mantra is not called व्यहृति, because व्यहृति mantras are concerned with objectifiable manifestations of परमेश्वर. The only objectifiable manifestation of the entire created existence is हिरण्यगर्भ - the totality of all created existence in seed form. Therefore, as a व्यहृति mantra, महः represents हिरण्यगर्भ,



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indicating ब्रह्मन्, revealed by the OM mantra. The first part of the व्यहृति उपासन assumes the following form:

Meditate on ॐ mantra, which means fix your mind and बुद्धि steadily on ॐ mantra, through the medium of the four व्यहृति mantras, namely भूः, भुवः, सुवः and महः successively, one after the other, in the above order, namely ॐ भूः, ॐ भुवः, ॐ सुवः and ॐ महः

ॐ भूः means what? ॐ भूः means what is indicated by the व्यहृति mantra भूः is a manifestation of ब्रह्मन्, revealed by the ॐ mantra, the word OM, the sound OM. The meaning is similar with respect to भुवः, सुवः and महः.

As you meditate on ॐ mantra, identify in your mind and बुद्धि the first three व्यहृति mantras, namely भूः, भुवः, and सुवः successively with लोकs (the physical worlds around us) देवताs (the presiding deities of all forms of power in nature), वेदs (all knowledge) and प्राण (the vital energy controlling all of one's physiological functions). At the same time, in each case, identify also in your mind and बुद्धि the fourth व्यहृति mantra, namely महः with an objectifiable entity in created existence, which can serve as प्रत्यक्ष ब्रह्मन्, as परमेश्वर itself, as the nourisher, sustainer and glorifier of all the लोकs, देवताs, वेदs and प्राणs. Thus each व्यहृति mantra is identified as the seed for four different forms of objectifiable entities in created existence. For example, भूः is identified with भू लोकः, अग्नि देवता, ऋग वेद and प्राण. Thus the order and sequence of this entire meditation on ॐ mantra is then 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 ऋग वेदः	ॐ साम वेदः	ॐ यजुर्वेदः	ॐ हिरण्यगर्भः
ॐ प्राणः	ॐ अपानः	ॐ व्यानः	ॐ अन्नं

That is the meditation - व्यहृति उपासन on ॐ mantra.

Through such repeated meditation on ॐ mantra, the mind and बुद्धि of the meditator learns to recognize and appreciate that The ब्रह्मन्, The परमेश्वर, The आत्मा, revealed



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by the ॐ mantra, the word OM, the sound OM, includes all the physical worlds which exist, all the Devatas which exist, all forms of knowledge communicated by all the Vedas, all energy generated within one's body for its normal function by virtue of the food one eats, and all the above are only अङ्गs - they are like limbs to That परमेश्वर, revealed by the ॐ mantra, by whose power alone all of them are nourished, sustained and glorified to be as they are and to function as they do.

When the ॐ mantra जप in the above form of व्यहृति उपासन is repeated again and again with understanding, devotion and concentration, in time, the powers of all the लोकs, देवताs, वेदाs and प्राणs grow into you more and more, and ultimately you become the very embodiment of all such powers. Consequently, the result of this ॐ mantra उपासन or हिरण्यगर्भ जप is

सर्वे अस्यै देवाः बलिं आवहन्ति ॥

To that person who practices this उपासन properly and intensely enough, all the देवताs bring homage, which means that just as अग्नि, वायु etc. serve ब्रह्मन् by doing their jobs they are ordained to do as a service to the entire creation, similarly all of one's organs of perception and action do their jobs properly, bringing enjoyments of life to the जीव - the person. It is अनुभव सुख - experiential सुख, not स्वरूप सुख. That is the first part of this व्यहृति उपासन. Now, about the second and the more difficult part of this उपासन, the Upanishad says:

स य एषोऽन्तर्हृदय आकाशः ।
तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः ।
अन्तरेण तालुके ।
य एष स्तन इवावलंबते ।
सेन्द्रयोनिः ।
यत्रा सौ केशान्तो चिवर्तते ।
व्यपोह्य शीर्षकपाले ।
भूरित्यग्नौ प्रतितिष्ठति ।
भुव इति वायौ ।
सुवरित्यादित्ये ।



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मह इति ब्रह्मणि ।

Until now, the upasana - the meditation, has been entirely a मानस कर्म - a mental activity involving जप only. Japa involves only intensive mental effort, based on intellectual understanding and personal discipline. As a result of such जप, the हिरण्यगर्भ as the seed of the entire created existence, is firmly installed in one's mind and बुद्धि, and thus one's अन्तःकरण is naturally and constantly in the joyful company of हिरण्यगर्भ as knowledge of the totality of created existence.

When this stage is reached, one may try to practice the second part of this upasana, to uplift oneself further. Now, one does the same हिरण्यगर्भ जप, both by the head and the heart simultaneously, which means by being mentally and intellectually in the company of हिरण्यगर्भ, one also worships हिरण्यगर्भ emotionally. हिरण्यगर्भ is now both one's ध्यान देवता as well as इष्ट देवता.

इष्ट देवता means personal Deity, to which one is naturally attached emotionally, by virtue of one's स्वभाव - or by cultivated associations, which in this case is this upasana. As a result, one always seeks the joy in the company and security of one's इष्ट देवता. In one's attachment to इष्ट देवता, no particular intellectual activity is involved beyond one of natural recognition. The attachment to one's इष्ट देवता is primarily emotional, the attachment through heart, of the kind generated and cultivated by भजन् s, prayers, etc.

Thus, the second part of व्यहृति उपासन is worship of हिरण्यगर्भ, both intellectually and emotionally at the same time. Until perfect alignment is reached between intellectual attachment and emotional attachment, it is difficult to practice this part of the व्यहृति उपासन. The difficulty lies here in gaining such perfect alignment. The difficulty is this:

For example, I say "I love परमेश्वर ". Why? There is no reason. Who is परमेश्वर? What is परमेश्वर? Where is परमेश्वर? These questions never arise in my mind and बुद्धि. By my very nature, I have a sense of belonging to परमेश्वर, and परमेश्वर belonging to me. I spontaneously seek company of परमेश्वर at all times. In the company of परमेश्वर I have no fear. I am always safe, secure and happy, and I am ever full. Being so, I find myself totally in love with परमेश्वर at all times. Such love of



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परमेश्वर is परम प्रेम स्वरूप ईश्वर भक्ति - emotional attachment to परमेश्वर by heart.

On the other hand, suppose I say "I love परमेश्वर. Why? The परमेश्वर I recognize through the words of the भगवत् गीता and the Upanishads

यो मां पश्यति सर्वत्र, सर्वम् च मयि पश्यति - That परमेश्वर

- ✓ अक्षरं ब्रह्म परमं - That परमेश्वर
- ✓ ईशावास्यं इदं सर्वम् - That परमेश्वर.
- ✓ पूर्णमदः पूर्णमिदम् - That परमेश्वर
- ✓ अन्तर्यामी अमृत आत्मा - That परमेश्वर
- ✓ सर्वात्मकं ब्रह्म - That परमेश्वर
- ✓ सत्यं ज्ञानं अनन्तम् ब्रह्म That परमेश्वर
- ✓ ऋतं सत्यं परं ब्रह्म - That परमेश्वर
- ✓ आनन्द रूपं अमृतं यत् विभाति - That परमेश्वर

That परमेश्वर is so beautiful, so enlightening, so uplifting, so fulfilling, that I am totally in love with That परमेश्वर at all times.

Such love of परमेश्वर is ज्ञान लक्षण ईश्वर भक्ति - intellectual attachment to परमेश्वर - attachment to परमेश्वर by head. When these two kinds of attachment to परमेश्वर coincide, with absolutely no distance and no distinction between them, then only these two kinds of attachment to परमेश्वर are in perfect alignment. To gain this kind of perfect alignment is obviously very difficult.

That is the kind of difficulty that is involved in the practice of the second part of this व्यहृति उपासन with respect to the worship of हिरण्यगर्भ. When such perfect alignment is gained, then what happens? The Upanishad says:

स य एषोऽन्तर्हृदय आकाशः ।
तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः ।

Now, you are getting attached to हिरण्यगर्भ emotionally. Even in the innermost regions of your heart, it is not a superficial attachment.



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य एषः अन्त हृदयः आकाशः, सः तस्मिन् अयं पुरुषः - The one who now pervading every region of your heart, That पुरुष, That हिरण्यगर्भ, is the same हिरण्यगर्भ who is

मनोमयः, अमृतः, हिरण्यमयः

मनोमयः - the same ONE who is already all over your mind

अमृतः - who is ever present in your mind and बुद्धि, and

हिरण्यमयः - means ज्योतिमयः, ज्ञानमयः who is in your mind and बुद्धि as knowledge of परमेश्वर as understood by your intellect.

That हिरण्यगर्भ who is पुरुषः, the ONE who is now pervading every region of your heart, your emotional space, as मनोमयः - as the ONE being all over in your mind

अमृतः - as the ONE occupying your mind and बुद्धि - your अन्तः करण entirely, and

हिरण्यमयः - as the ONE who is in your mind and बुद्धि as totality of all knowledge of परमेश्वर even at your present state of intellectual awareness.

Worship that हिरण्यगर्भ with all your mind, बुद्धि and sense organs, which means continuously try to recognize that the जीव you are, is non-separate from that हिरण्यगर्भ, which is the source of all creation including yourself. Thus ईश्वर ध्यानं, ईश्वर ईक्षणं, ईश्वर आराधानं - all the three are involved in this हिरण्यगर्भ upasana. That is what is communicated by the words

स य एषोऽन्तर्हृदय आकाशः, तस्मिन् अयं पुरुषो मनोमयः अमृतो हिरण्यमयः ॥

Please note here that the जीव - the individual is included in the upasana. This is called अहं गृह उपासन - which means the realization that the resting place for this अहं - I, the जीव, the individual, is indeed हिरण्यगर्भ, the source of all creation, and That is indeed the meditation - "being in हिरण्यगर्भ, I am at home."

As this meditation gathers strength, a नाडि begins to grow from the हिरण्यगर्भ, pervading the heart region, upwards towards the हिरण्यगर्भ pervading the head region. In Yoga Shastra, this नाडि is called शुषुम्ना नाडि. Whether or not this नाडि is a physiological entity, the Upanishad does not say. However, the Upanishad does say that this नाडि is a conductor of spiritual power. The मार्ग - the path for the growth of this नाडि is indicated as follows:



अन्तरेण तालुके ।
य एष स्तन इवावलंबते ।
सेन्द्रयोनिः ।
यत्रासौ केशान्तो विवर्तते ।
व्यपोह्य शीर्षकपाले ।

अन्तरेण तालुके - between the palates at the far end of the tongue
य (सः) स्तन इव अवलंबते - there is a piece of flesh hanging like a nipple. Through that nipple, or near that nipple, this subtle नाडि goes up to the head
सा इन्द्रयोनिः - That is the gate leading to हिरण्यगर्भ in the head region
यत्र असौ केशान्तः वर्तते - where from, this नाडि forces its way to every root of the hairs in the head
व्यपोह्य शीर्ष कपाले - this नाडि is even capable of breaking open, even the skull of the head, indicating how powerful this शुषुम्ना नाडि is. Thus when the शुषुम्ना नाडि makes its connection to every root of the hairs in the head, the realization of the identity between the हिरण्यगर्भ in the heart and that in the head becomes complete.

Then what happens? At this point, the हिरण्यगर्भ - the seed for this entire creation, fully matures into विराट पुरुष - the gigantic tree, with all its branches fully developed, and the meditator feels identified with the nature and power of all the अङ्ग's - all the limbs, all the components of विराट पुरुष - the entire creation. For example

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह इति ब्रह्मणि ।

भूः इति अग्नौ प्रतितिष्ठति - The meditator remains in a state of identity with Agni Devata and all its powers by virtue of the व्यहृति mantra भूः. Similarly,

भुवः इति वायौ । सुवः इति आदित्ये । मह इति ब्रह्मणि । The meditator remains in a state of identity with वायु देवता, सूर्य देवता and चन्द्र देवता (and indeed all देवता s) and their powers, by virtue of the व्यहृति mantras भुवः, सुवः and मह : respectively. In short, the meditator experiences identity with the entire manifested creation and all its powers. That is the state of existence one experiences by this upasana. That state of existence is this upasana in its entirety.



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Since every Upasana is a कर्म, and since every कर्म has a कर्मफल, whether one seeks it or not, the Upanishad now gives the कर्मफल for this Upasana

आप्नोति स्वाराज्यम् ।
आप्नोति मनसस्पतिम् ।
वाक्पतिश्चक्षुष्पतिः ।
श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति ।
आकाशशरीरं ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् ।
शान्ति - समृद्ध - ममृतम् ।
इति प्राचीन योग्योपास्य ।

The person who successfully practices this meditation, this व्यहृति उपासन in full, both Part I and Part II

आप्नोति स्वाराज्यम् - that person gains sovereignty over oneself. That person gains harmony with everyone else, and everything else in this creation, which means

आप्नोति मनसस्पतिम् - मनसः पतिम् आप्नोति - that person gains total control over one's own mind, and also is in tune with all minds in this creation

वाक् पतिः, चक्षुष्पतिः, श्रोत्र पतिः, विज्ञान पतिः - that person gains total control over one's own speech, eyes, ears and also intellect, and also those of everyone else in this creation. Being the हिरण्यगर्भ आत्मा of all जीवs - all living beings, that person becomes ONE with all of them, and is no more isolated from anyone else or anything else. Not only that

एतत् ततो भवति - even beyond that, there is something more

आकाश शरीरं ब्रह्म - Being identified with हिरण्यगर्भ, which is a manifestation of ब्रह्मन् as the totality of all created existence, one is not affected by the destructive forces of passion, hatred, etc., just as आकाश - the space itself is not affected by anything that takes place in space. Again, by this upasana - meditation, one experiences

मन आनन्दम् - happiness of the mind. What kind of happiness?

सत्यात्म प्राणारामं मन आनन्दम्

सत्यात्मं मन आनन्दं and प्राण आरामं मन आनन्दं



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सत्यात्मं here refers to the पञ्चमहाभूतs, namely आकाश, वायु, अग्नि, आपः and पृथिवी and consequently, all the sense organs and sense objects derived from them. Therefore, सत्यत्वं मन आनन्दं means happiness of the mind arising from all sense organs experiencing all sense objects in full.

प्राण आरामं refers to परमेश्वर. Here one looks upon ब्रह्मन् as जीव. Naturally, if जीव is ब्रह्मन्, ब्रह्मन् also can be looked upon as जीव. Therefore,

प्राण आरामं मन आनन्दं means happiness of the mind arising from the sense objects (शब्द, स्पर्श, रूप, रस, and गन्ध) - the senses of sound, touch, form, taste and smell. All of them finding their joys in परमेश्वर.

सत्यात्मं मन आनन्दं and प्राण आरामं मन आनन्दम् are not two different kinds of happiness. It is the same happiness expressed in different words. In short, सत्यात्मं प्राण आरामं मन आनन्दम् simply means all heavenly happiness, which again means

शान्ति - समृद्ध - ममृतम् ।

शान्ति - अमृतम् - the most long lasting tranquility of mind, and also

समृद्ध - ममृतम् - the most long lasting virtue and prosperity, meaning

सर्व कल्याण गुण संपन्नम् - the person enjoys all virtues and prosperity for a long time, for as long as the mental and spiritual disposition of meditation continues. (अमृतम् here does not mean immortal. It simply means long lasting). Thus the meditator practicing the upasana gains the opportunity to enjoy all heavenly happiness for as long as one wants. Concluding the description of this upasana, the Upanishad says:

इति प्राचीन योग्योपास्य - Addressing you and me, the Upanishad says

प्राचीन योग्य - you who are qualified to practice this ancient form of meditation on ॐ mantra

इति उपास्य - practice this form of meditation as outlined in this Upanishad.

It is concluded in this manner just to instill in you and me interest, enthusiasm and confidence for the successful practice of this upasana. This is the highest form of meditation on ॐ mantra. In Yoga Sastra, this is called राज योग. What one gets from this meditation is ब्रह्म लोक आनन्दं - the heavenly experience of peace, joy and happiness.

We will continue next time.