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ब्रह्मविद्या **Brahma Vidya**

मुण्डक उपनिषत्

Chapter 2

Section 2

Volume 16

35. धनुर् गृहीत्वा औपनिषदं महास्त्रम्  
*dhanur grhītvā aupaniṣadam mahāstram*  
शरं हि उपासानिशितं सन्दधीत  
*śaram hi upāsāniśitam sandadhīta*  
आयम्य तद्वावगतेन सेतसा  
*āyamyadbhāvagatena setasā*  
लक्ष्यं तदेव अक्षरं सौम्यं विद्धि ॥ 2 - 2 - 3  
*lakṣyam tadeva akṣaram saumya viddhi ॥*

36. प्रणवो धनुः शरो हि आत्मा  
*praṇavo dhanuḥ śaro hi ātmā*  
ब्रह्म तत् लक्ष्यं उच्यते  
*brahma tat lakṣyam ucyate*  
अप्रमत्तेन वेद्ध्यं ॥  
*apramattena veddhavyam ॥*  
शरवत् तन्मयो भवत् ॥ 2 - 2 - 4  
*śaravat tanmayo bhavat ॥*

The Upanishad has been teaching the nature of अक्षर ब्रह्मन् *akṣara brahman*, The पुरुषोत्तम *puruṣottama*, The परमेश्वर *parameśvar*, as The ज्योति स्वरूप शुद्ध चैतन्य आत्मा  *jyoti svarūpa śuddha caitanya ātmā* - The Self-effulgent Pure Consciousness, The Self I, already in every consciousness, The Self I, already in every person, as ONESELF Itself. It is that आत्मा *ātmā*, That Self I one needs to recognize by one's own बुद्धि *buddhi*, and reach That ब्रह्मन् *brahman*, in terms of Knowledge.

For most people, simply listening to the words of the Upanishads, by itself, is insufficient to recognize the true nature of oneself as ब्रह्मन् *brahman* itself. Following such



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listening, one should also simultaneously undertake some form of ईश्वर उपासन *īśvara upāsanā* - contemplation on परमेश्वर *parameśvar*, setting one's बुद्धि *buddhi*, one's entire अन्तःकरण *antaḥ karaṇa*, in undistracted परमेश्वर *parameśvar* consciousness for longer and longer periods of time, together with continuing reflection and absorption of the content of Upanishad words on ब्रह्मज्ञानं *brahmajñānaṁ*, until one does gain Self-recognition as ब्रह्मन् *brahman* Itself.

The form of ईश्वर उपासन *īśvar upāsanā* that is the most effective for such self-recognition is naturally undistracted contemplation on the content of the प्रणव मन्त्र ओं *praṇava mantra oṁ*, because ओं *oṁ* is ब्रह्मन् *brahman* Itself. Therefore, in the next verse, the teacher advises शौनक *śaunaka* to undertake ओं मन्त्र *oṁ mantra* Upasana with total understanding and appreciation of the content of ओं मन्त्र *oṁ mantra*, as unfolded by the Upanishads.

Before we go to the next verse, we must briefly recall what the Upanishads say on the प्रणव मन्त्र ओं *praṇava mantra oṁ*, the word ओं *oṁ*. We must clearly recognize what ओं *oṁ* really is. Sri Krishna says:

अहं प्रणव सर्वदेवेषु (G. 7 - 8)  
*ahaṁ praṇava sarvadeveṣu*

"I am the प्रणव मन्त्र ओं *praṇava mantra oṁ* in all the Vedas". When Sri Krishna says "I am ओं *oṁ*", that means the content of the word ओं *oṁ* is ब्रह्मन् *brahman*, not simply a symbol for ब्रह्मन् *brahman*. Therefore, contemplation on the content of the word ओं *oṁ* leads one ultimately to ब्रह्मन् *brahman* Itself. Again,

ओं तत् सत् इति निर्देशः ब्रह्मणः त्रिविधः स्मृतः (G 17 - 23)  
*oṁ tat sat iti nirdeśaḥ brahmaṇaḥ trividhaḥ smṛtaḥ*

"The thought of ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, can be brought and retained in one's mind and बुद्धि *buddhi* by simply uttering again and again, with understanding and appreciation, any one of these three words ओं *oṁ*, तत् *tat* or सत् *sat*, or all the three words together ओं तत् सत् *oṁ tat sat*, because each of these



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three words reveals ब्रह्मन् *brahman*, as unfolded by the words of the Upanishads", says Sri Krishna.

Further, the Taittiriya Upanishad says:

ओं इति ब्रह्म *ōm iti brahma* (ते 1 - 8)

The word ओं *ōm* is ब्रह्मन् *brahman*. ओं *ām* is the word and सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* is its meaning. Just as a word and its meaning are inseparable, ओं *ōm* and ब्रह्मन् *brahman* are inseparable.

ओं इति इदं सर्वम् *ōm iti idaṁ sarvam* (तै 1 - 8)

ओं *ōm*, The ब्रह्मन् *brahman*, is all this, this entire creation in all its manifold forms and names. ओं *ōm*, The ब्रह्मन् *brahman*, is all-pervading, sustaining everything in this creation, including the creation itself.

Further, the कठोपनिषत् *kāthopaniṣat* says (कठ *kāṭha* 2 -15 to 17)

ओं इत्येत् *ōm ityet* - ओं इति एतत् *ōm iti etat* - That is The Word ओं *ōm*. What one needs to understand, appreciate, realize and recognize by one's own बुद्धि *buddhi*, is the very content of The Word ओं *ōm*.

सर्वे वेदाः यत् पदं आमनन्ति ओं इत्येत् *sarve vedāḥ yat padaṁ āmananti ōm ityet* - That which all the Vedas and the Upanishads declare, unanimously, in one voice, without any conflict whatsoever, as यत् पदं *yat padaṁ*, as the State of Supreme Existence, as the Supreme Goal of Life to be reached by knowledge, understanding and recognition, is ओं *ōm*, That which is revealed by The Word ओं *ōm*.

एतत् एव अक्षरं ब्रह्म *etat eva akṣaraṁ brahma* - That which is revealed by the word ओं *ōm* is indeed the all-inclusive सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*, which reveals both अपर ब्रह्म *apara brahma* and पर ब्रह्म *para brahma* - both the known and The Knower, both the object and the Subject.



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एतत् एव अक्षरं परं *etat eva akṣaram param* - The word ओँ *ōm* indeed reveals परं परम पदं *param parama padam* - The Exalted State of Existence, The Supreme Goal of Life to be reached through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* - listening, reflecting and absorbing the content of the words of the Upanishads.

एतत् एव अक्षरं ज्ञात्वा यो यत् इच्छति तस्य तत् *etat eva akṣaram jñātvā yo yat icchati tasya tat* - Knowing, recognizing That which is revealed by the content of the word ओँ *ōm*, one gets whatever one desires, which means, one gains identity with ब्रह्मन् *brahman* Itself, if that is what one really wants.

एतत् आलम्बनं श्रेष्ठं *etat ālambanam śreṣṭham* - Understanding and appreciation of the content of the word ओँ *ōm* is the surest and the best means of support for reaching ब्रह्मन् *brahman* Itself, for gaining identity with ब्रह्मन् *brahman* Itself.

एतत् आलम्बनं परं *etat ālambanam param* - That which is revealed by the content of the word ओँ *ōm* is परं परम पदं *param parama padam* - the highest Goal to be reached by one's own बुद्धि *buddhi*.

एतत् आलम्बनं ज्ञात्वा ब्रह्मलोके महीयते *etat ālambanam jñātvā brahmloke mahiyate* - Reaching ब्रह्मन् *brahman* revealed by the content of the word ओँ *ōm*, one enjoys ब्रह्मानन्द *brahmānanda* - the Supreme Joy of being ब्रह्मन् *brahman* Itself.

On the content of The Word ओँ *ōm*, the माण्डूक्य उपनिषत् *māṇḍūkya upaniṣat* says:

ओँ इति एतत् अक्षरं इदं सर्वम् *ōm iti etat akṣaram idaṁ sarvam* - All this, this entire universe of forms and names, visible or invisible, everything is indeed what is revealed by this monosyllabic Word ओँ *ōm*.

इदं सर्वम् *idaṁ sarvam* - ईशावास्यं इदं सर्वम् *īśāvāsyam idaṁ sarvam* - The अक्षर ब्रह्मन् *akṣara brahman* revealed by the word ओँ *ōm* pervades this entire creation, in and out.

तस्य उपव्याख्यानं *tasya upavyākhyānam* - Its further explanation is this:



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भूतं भवत् भविष्यत् इति सर्वम् ओंकार एव *bhūtaṁ bhavat bhaviṣyat iti sarvam oṁkāra eva* - Everything that existed in the past, everything that exists at present, and everything that will ever exist in the future, all that is only ओं *ōm*. Not only that यत् च अन्यत् त्रिकालातीतं तत् अपि ओंकार एव *yat ca anyat trikālātītaṁ tat api oṁkāra eva* - Whatever else that exists transcending all the three periods of time, that too is only ओं *ōm*. Thus

सर्वम् हि एतत् ब्रह्म *sarvam hi etat brahma* - Everything indicated above as ओं *ōm* is indeed That अक्षर ब्रह्मन् *akṣara brahman* unfolded by the Upanishad expression सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*, which means ओं *ōm* is The Word and ब्रह्मन् *brahman* is Its meaning. Just as a word and its meaning are inseparable, similarly ओं *ōm* and ब्रह्मन् *brahman* are inseparable. Further, the statement सर्वम् हि एतत् ब्रह्म *sarvam hi etat brahma* is identical with the महावाक्य *mahāvākya* we saw earlier, namely पुरुष एव इदं विश्वं *puruṣa eva idaṁ viśvaṁ*, and also ईशावास्यं इदं सर्वम् *īśāvāsyaṁ idaṁ sarvam*.

Again, the Upanishad continues:

अयं आत्मा ब्रह्म *ayaṁ ātmā brahma* - This आत्मा *ātmā*, The Self I in every person, is ब्रह्मन् *brahman* itself. That means ओं *ōm* is ब्रह्मन् *brahman*. आत्मा *ātmā* is ब्रह्मन् *brahman*. The words ओं *ōm*, ब्रह्मन् *brahman* and आत्मा *ātmā* indicate The Same ONE Supreme Being, The परमेश्वर *parameśvar*, which makes अयं आत्मा ब्रह्म *ayaṁ ātmā brahma* a महावाक्य *mahāvākya*, a Great Declaration of TRUTH.

Thus the Upanishad unfolds the content of the word ओं *ōm* as ब्रह्मन् *brahman* itself as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* itself, identical with The ज्योति स्वरूप शुद्ध चैतन्य आत्मा *jyoti svarūpa śuddha caitanya ātmā* - The Self-efulgent light of Pure Consciousness, Pure Awareness, The Self I itself, already in oneself, already in every person.

Unfolding further, the content of The Word ओं *ōm*, the Upanishad says:

अयं आत्मा चतुष्पात् *ayaṁ ātmā catuspāt*



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सः *sah* - That which is indicated by The ओं मन्त्र *ōm mantra*, Word ओं *ōm*, already identified as The आत्मा *ātmā*, The Pure Consciousness Self I in oneself, is चतुष्पात् *catuspāt*. The Upanishad word चतुष्पात् *catuspāt* is difficult to translate, but easy enough to understand in terms of three मात्राs *mātrās* in ONE - अमात्रा *amātrā* (not मात्रा *mātrā*). Please understand this: a मात्रा *mātrā* is a time-bound state of existence, and The अमात्रा *amātrā* is The ONE Ever-existence, pervading, sustaining, and transcending all the time-bound मात्राs *mātrās*, Itself being unbound by time.

For example, in terms of states of existence, the three मात्राs *mātrās* are the past, present and the future, each of which is naturally limited by time, and all of which exist only in the अमात्रा *amātrā* - The limitless ever-existence, which accomodates, sustains, and also transcends all the past, present and future, Itself being independent of time, and beyond the reach of time.

The words "past", "present" and "future" are fluid terms, in the sense, what was "past" was "present" at one time, and also "future" at another time. Similar is the case with respect to the words "present" and "future". Thus every existence in the past, present or future is only transient existence, not real existence, not independent existence. Sri Krishna says that (G 2 - 16)

नासते विद्यते भावो नाभावो विद्यते सतः ॥  
*nāsate vidyate bhāvo nābhāvo vidyate sataḥ ॥*

For transient existence, there is no real existence at all.

On the other hand, all transient existence, all past, present and future existence exists only in ever-existence, inseparable from Ever-existence, which means, The ONE Ever existence pervades all the three transient states of existence, namely the past, present and the future, and also prior to, and beyond all the three states of existence.

So is the nature of the शुद्ध चैतन्य आत्मा *śuddha caitanya ātmā* - The Pure Consciousness, The Pure Awareness, The Self I, which exists at all times including, and ever beyond every conceivable past, present and future. Thus, the Upanishad points out that The ONE आत्मा *ātmā*, The ONE Pure Consciousness, The ONE Self I, exists without any distinction in every person in all the three states of existence in time, The आत्मा *ātmā* Itself being beyond the scope of time.



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We must understand clearly that Pure Consciousness is not a state of existence. There is only ONE आत्मा *ātmā* - only ONE Self I, only ONE Pure Consciousness, in all the three states of existence.

It is That आत्मा *ātmā*, That Self I, That Pure Consciousness, That ब्रह्मन् *brahman*, sustaining all the three states of existence, is indicated here by the word चतुष्पात् *catuspāt* in the Upanishad. It is That चतुष्पात् *catuspāt* which is the content of the ओँ मन्त्र *ōm mantra* The Word ओँ *ōm*. Similarly, one can talk about the three states of experience of a person in the waking, dreaming and deep-sleep states of existence. It is obvious that the waker is not in the dream and deep sleep states of existence. Likewise the dreamer is not in the waking and deep-sleep states of existence, and the sleeper is not in the waking and dream states of existence, while The शुद्ध चैतन्य आत्मा *śuddha caitanya ātmā*, The Pure Consciousness, The Self I, is in all the three states of existence, pervading, sustaining and transcending all of one's experiences in all the three states of existence.

It is That आत्मा *ātmā*, The Self I, The Pure Consciousness that is indicated by the word चतुष्पात् *catuspāt* in the Upanishad, as the very content of ओँ मन्त्र *ōm mantra*, the word ओँ *ōm*.

Now we must understand how That चतुष्पात् *catuspāt* - the three मात्राs *mātrās* in ONE अमात्रा *amātrā*, is built into the monosyllabic single word ओँ *ōm*, the ओँ मन्त्र *ōm mantra*. As already pointed out in The Introduction to Upanishads, the sound ओँ *ōm* is the integrated expression of all possible speech sounds, which means every possible speech sound is only a partial derivative of the integrated phonetic structure of the sound ओँ *ōm*. But the word ओँ *ōm* itself is far more than the sound ओँ *ōm*. The sound ओँ *ōm* involves a seamless integrateion of the three sounds, namely अ *a*, उ *u* and म् *m*. This is how the sound ओँ *ōm* manifests itself.

You start with Absolute silence. Then you open the mouth and try to say अ *a* for an extended length of time. Finally, you close the mouth with the sound म् *m*. In between अ *a* and म् *m*, depending on the anatomical disposition of the mouth and the effort put in, the sound अ *a*, naturally, inseparably and imperceptably evolves through उ *u*,



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manifesting itself as ओ *o* finally ending in म् *m*, which tapers into Absolute Silence again. Now, what is That Absolute silence? That Absolute Silence is the Limitless Sound, accomodating and sustaining all possible speech sounds, all limited sounds.

Thus अ *a*, उ *u* and म् *m* are the three limited sounds, the three मात्राs *mātrās* bound by time, and preceding and following Absolute Silence is The Limitless Sound, The ONE अमात्रा *amātrā* on which rest all the three मात्राs *mātrās*, Itself being totally independent in existence. Please understand that all limited sounds exist only in the ONE Limitless Sound, The Absolute Silence, which is The all-inclusive, ever-existent Pure Consciousness, The आत्मा *ātmā*, The Self I in every person.

Thus while the sound औँ *ōm̐* involves only the three मात्राs *mātrās* (अ, उ and म् *a, u* and *m*), the word औँ *ōm̐*, The औँ मन्त्र *ōm̐ mantra* includes all the above three मात्राs *mātrās*, inseparably and imperceptably together in The ONE अमात्रा *amātrā*, The Limitless Sound, The Absolute Silence, accomodating and sustaining all the three मात्राs *mātrās*. Therefore, the proper recitation of The औँ मन्त्र *ōm̐ mantra* involves continuously being conscious of That ONE अमात्रा *amātrā* - Absolute Silence from which the sound औँ *ōm̐* arises, by which the sound औँ *ōm̐* is sustained, and into which the sound औँ *ōm̐* merges and disappears. Without such consciousness of the अमात्रा *amātrā*, Absolute Silence throughout the utterance of the sound औँ *ōm̐*, there is no औँ मन्त्र *ōm̐ mantra* recitation at all. (The curve ̐ included in the written word औँ *ōm̐* is the sound symbol for the Limitless Sound, Absolute Silence).

That is how चतुष्पात् *catuspāt* is built into the औँ मन्त्र *ōm̐ mantra*, The Word औँ *ōm̐*. It is That अमात्रा *amātrā*, That Absolute Silence Sri Krishna refers to as मौनं *maunaṁ*.

With reference to विज्ञान सहितं ज्ञानं *viज्ञāna sahitam̐ ज्ञānam̐* - ब्रह्मज्ञानं *brahma ज्ञānam̐* - The Totality of all knowledge, as गृह्यतमं *gr̥hyatamaṁ* - the greatest secret (G (-1), Sri Krishna says (10-38)

मौनं चैवास्मि गुह्यानां *maunaṁ caivāsmi guhyānām̐* - I am मौनं *maunaṁ*. I am The Absolute Silence behind the totality of all knowledge. Thus That अमात्रा *amātrā*, That Absolute Silence is परमेश्वर *parameśvar* Itself, is ब्रह्मन् *brahman* Itself, is



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आत्मा *ātmā* Itself, is Pure Consciousness Itself, is The Self I Itself. Being conscious of That Absolute Silence while reciting the sound ओँ *ōm*, as The Word ओँ *ōm*, The ओँ मन्त्र *ōm mantra*, is being in परमेश्वर *paramēśvar* -consciousness throughout the duration of such recitation; and, so being during the ओँ मन्त्र *ōm mantra* recitation is being in ओँ मन्त्र उपासन *ōm mantra upāsana* - contemplation on the content of ओँ मन्त्र *ōm mantra*, the Word ओँ *ōm* as परमेश्वर *paramēśvar* Itself, as ब्रह्मन् *brahman* Itself, as Pure Consciousness Itself, as The आत्मा *ātmā*, The Self I Itself.

It is such contemplation on the content of The Word ओँ *ōm*, The ओँ मन्त्र उपासन *ōm mantra upāsana*, that Saunaka is now being asked to undertake in order to be able to recognize and reach ब्रह्मन् *brahman*, already in himself, by his own बुद्धि *buddhi* vehicle.

In Vedic tradition, the most common form of ओँ मन्त्र उपासन *ōm mantra upāsana* is गायत्री महा मन्त्र जप *gāyatrī mahā mantra japa*, a repeated utterance of the words of the गायत्री मन्त्र *gāyatrī mantra*, with an understanding and appreciation of the words themselves, while consciously keeping one's entire अन्तःकरण *antaḥ karaṇa* - mind, बुद्धि *buddhi* and अहंकार *ahaṁkāra*, steadily dwelling on the content of The ओँ मन्त्र *ōm mantra* - The Word ओँ *ōm* as unfolded by the Upanishads. गायत्री *gāyatrī* is just the name for a Vedic metre, involving a single मन्त्र *mantra* - word of power, containing 24 syllables. The entire गायत्री मन्त्र *gāyatrī mantra* is as follows:

ओँ । भूर्भुवस्सुवः । तत् सवितुर्वरेण्यम् ।  
*ōm | bhūrbhuvassuvaḥ | tat saviturvareṇyam |*  
भर्गो देवस्य धीमहि । धियो यो नः ।  
*bhargo devasya dhīmahi | dhiyo yo naḥ |*  
प्रचोदयात् ॥  
*pracodayāt ||*

The meaning of this मन्त्र *mantra* is briefly as follows:



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ओं धीमहि *ōm dhīmahī* - I am now in ओं मन्त्र ध्यानं *ōm mantra dhyaanam*. I am now in the process of contemplation on The ओं मन्त्र *ōm mantra*, The content of The Word ओं *ōm*.

ओं भूः भुवः सुवः धीमहि *ōm bhūḥ bhuvah suvah dhīmahī* - Let me contemplate on That ओं *ōm* as भूः भुवः सुवः *bhūḥ bhuvah suvah* as ब्रह्मन् *brahman* itself, manifesting as all the worlds in this creation, all the worlds of thought, word, deed, experiences of all kinds, past, present, future and all that is beyond

ओं तत् सवितुः धीमहि *ām tat savituh dhīmahī* - Let me contemplate on That ओं *ōm* as The creator of all existence there is, as The Source, as The Sustenance and The Abode of all existence there is, as The ONE on which every existence depends.

ओं तत् वरेण्यम् धीमहि *ām tat vareṇyam dhīmahī* - Let me contemplate on That ओं *ōm*, The ONE the most sacred, the most worthy of worship, adoration and prayer, The ONE to be recognized and reached by knowledge, because That alone is सत्यं शिवं मङ्गलं *satyaṁ śivaṁ maṅgalaṁ* - Absolute Truth, Absolute Peace, Absolute Happiness.

देवस्य भर्गः यः धियः नः प्रचोदयात् तत् ओं धीमहि *devasya bhargah yah dhiyah nah pracodayāt tat ōm dhīmahī* - That ओं *ōm* whose भर्गः - The Self-effulgent light of all lights (ज्ञान दीपं *jñāna dipaṁ*) lights up both existence-knowledge and object-knowledge of all kinds, and being so, kindles and stimulates the बुद्धि *buddhi* of every person seeking ब्रह्मज्ञानं *brahma jñānam*. Let me contemplate on That ओं *ōm*, recalling the words of The Upanishads again and again.

That is the simple meaning of the गायत्री महा मन्त्र जप *gāyatrī mahā mantra japa*. In lieu of such गायत्री जप *gāyatrī japa*, one may simply engage oneself in ओं मन्त्र *ōm mantra* जप *japa* - uttering within oneself the word ओं *ōm* again and again, firmly setting one's mind and बुद्धि *buddhi* on the content of the word ओं *ōm*, the ओं मन्त्र *ōm mantra*, as revealed by the words of the Upanishads.

The effectiveness of all forms of ओं मन्त्र उपासन *ōm mantra upāsana* - contemplation on the content of ओं मन्त्र *ōm mantra*, for the ultimate objective of gaining आत्म ज्ञानं *ātma jñānam* - Self-knowledge, depends on one's clarity of



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understanding and appreciation of the content of ॐ मन्त्र *ōm mantra* as revealed by the words of the Upanishads and also on one's ability to keep one's mind and बुद्धि *buddhi*, indeed entire अन्तःकरण, totally concentrated on reflection and absorption of all related Upanishad knowledge during such contemplation.

Initiating such ॐ मन्त्र उपासन *ōm mantra upāsana*, contemplation on the content of The Word ॐ *ōm*, the teacher advises Saunaka as follows:

35. धनुर् गृहीत्वा औपनिषदं महास्त्रम्  
*dhanur grhītvā aupaniṣadam mahāstram*  
शरं हि उपासानिशितं सन्दधीत  
*śaram hi upāsāniśitam sandadhīta*  
आयम्य तद्भावगतेन सेतसा  
*āyamyadbhāvagatena setasā*  
लक्ष्यं तदेव अक्षरं सौम्य विद्धि ॥ 2 - 2 - 3  
*lakṣyam tadeva akṣaram saumya viddhi ॥*

36. प्रणवो धनुः शरो हि आत्मा  
*praṇavo dhanuḥ śaro hi ātmā*  
ब्रह्म तत् लक्ष्यं उच्यते  
*brahma tat lakṣyam ucyate*  
अप्रमत्तेन वेद्भव्यं ॥  
*apramattena veddhavyam ॥*  
शरवत् तन्मयो भवत् ॥ 2 - 2 - 4  
*śaravat tanmayo bhavat ॥*

We will see these verses next time.