



मुण्डक उपनिषत्

Chapter 2

Section 2

Volume 17

35. धनुर् गृहीत्वा औपनिषदं महास्त्रम्
dhanur grhītvā aupaniṣadam mahāstram
शरं हि उपासानिशितं सन्दधीत
śaram hi upāsāniśitam sandadhīta
आयम्य तद्वावगतेन सेतसा
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36. प्रणवो धनुः शरो हि आत्मा
praṇavo dhanuḥ śaro hi ātmā
ब्रह्म तत् लक्ष्यं उच्यते
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37. यस्मिन् ध्यौः पृथिवी च अन्तरिक्षं ओतं
yasmin dhyauḥ pṛthivī ca antarikṣam otaṁ
मनः सह प्रणैश्च सर्वैः
manaḥ saha prāṇaiśca sarvaiḥ
तमेव एकं जानथ आत्मानं
tameva ekaṁ jānatha ātmānam
अन्या वाचः विमुञ्चथ
anyā vācaḥ vimuñcatha
अमृतस्य एषः सेतुः ॥
amṛtasya eṣaḥ setuḥ ॥ 2 - 2 - 5



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38. अरा इव रथनाभौ संहता यत्र नाड्यः

arā iva rathanābhau saṁhatā yatra nānyaḥ

स एषः अन्तः चरते बहुधा जायमानः ।

sa eṣaḥ antaḥ carate bahudhā jāyamānaḥ ।

ओं इति एवं ध्यायथ आत्मानं

oṁ iti evaṁ dhyāyatha ātmānaṁ

स्वस्ति वः पाराय तमसः परस्तात् ॥

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svasti vaḥ pārāya tamaśaḥ parastāt ॥

Having understood, through the words of the Upanishads the content of The ओं मन्त्र *ōm mantra*, The word ओं *ōm*, as ब्रह्मन् *brahman* Itself, as परमेश्वर *parameśvar* Itself, as The ज्योति स्वरूप शुद्ध चैतन्य आत्मा *jyoti svarūpa śuddha caitanya -tm-* - The Self-effulgent Pure Consciousness, The आत्मा *ātmā*, The Self Itself, the person seeking ब्रह्म ज्ञानं *brahma jñānaṁ*, आत्म ज्ञानं *ātma jñānaṁ* - Self knowledge is advised to undertake ओं मन्त्र उपासन *ōm mantra upāsana* - a process of intensive contemplation on ओं मन्त्र *ōm mantra*, totally excluding all other thoughts from one's mind and बुद्धि *buddhi*, and frequently recalling the word ओं *ōm*, while constantly reflecting on, and absorbing the content of The ओं मन्त्र *ōm mantra* slowly, firmly and deeply, until one's बुद्धि *buddhi* overcomes all apparent barriers and reaches ओं *ōm* Itself, becoming ONE with ब्रह्मन् *brahman* Itself, परमेश्वर *parameśvar* Itself, The आत्मा *ātmā*, The Self I Itself, already in oneself.

Advising शौनक *śaunaka* to undertake such ओं मन्त्र उपासन *ōm mantra upāsana* - intensive contemplation on ओं मन्त्र *ōm mantra*, The Teacher now describes the practical means of engaging oneself in such contemplation on ओं मन्त्र *ōm mantra*, using a bow-and-arrow analogy to illustrate the effective use of the technique involved. The teacher says:

35. धनुर् गृहीत्वा औपनिषदं महास्त्रम्

dhanur grhītvā aupaniṣadam mahāstram

शरं हि उपासानिशितं सन्दधीत

śaraṁ hi upāsāniśitam sandadhīta

आयम्य तद्वाचगतेन सेतसा



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āyamyā tadbhāvagatena setasā

लक्ष्यं तदेव अक्षरं सौम्यं विद्धि ॥ 2 - 2 - 3

lakṣyaṁ tadeva akṣaraṁ saumya viddhi ॥

36. प्रणवो धनुः शरो हि आत्मा

praṇavo dhanuḥ śaro hi ātmā

ब्रह्म तत् लक्ष्यं उच्यते

brahma tat lakṣyaṁ ucyate

अप्रमत्तेन वेद्ध्यं ॥

apramattena veddhavyaṁ ॥

शरवत् तन्मयो भवत् ॥

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śaravat tanmayo bhavat ॥

Let us start with the first line in the second verse.

उच्यते *ucyate* - It is said, just for illustration. There is no real bow or arrow involved in contemplation on ओं मन्त्र *ōm mantra*. The bow and arrow analogy brought in here is only to call attention to the necessary clarity, intensity and precision in the process of concentration of one's बुद्धि *buddhi* involved in reaching the desired target which is difficult to comprehend to start with. Therefore the analogy said here should not be taken literally, but its intent should be clearly understood and recognized.

Now, this is the analogy.

प्रणवो धनुः *praṇavo dhanuḥ* - The प्रणव मन्त्र ओं *praṇava mantra ōm* is the bow. मन्त्र *mantra* is word of power, and प्रणव मन्त्र *praṇava mantra* is the word of power revealing the glory of ब्रह्मन् *brahman*, The glory of परमेश्वर *parameśvar*, and That word is ओं *ōm* in all the Vedas, in all areas of knowledge. Therefore, think of the ओं मन्त्र *ōm mantra* as the bow.

शरः हि आत्मा *śarah hi ātmā* - For that bow, the आत्मा *ātmā*, the जीवात्मा *jivātmā*, which means, one's entire अन्तःकरण *antaḥ karaṇa* - one's mind and बुद्धि *buddhi*, The "I" consciousness in oneself, is शरः हि *śarah hi*, is indeed the arrow. Therefore,



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think of the "I" consciousness in yourself as the arrow, which means your बुद्धि *buddhi* is the arrow.

Now, you have in your mind and बुद्धि *buddhi* the vision of the bow and the arrow. With the bow as its base, the arrow must hit, must reach the desired target, by appropriate mental concentration and precision of operation. Now, what is the target here?

ब्रह्म तत् लक्ष्यं *brahma tat lakṣyaṃ* - The target to be hit by the arrow, to be reached by the arrow, is ब्रह्मन् *brahman* Itself. That सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṃ jñānaṃ anantaṃ brahma* Itself, That परमेश्वर *parameśvar* Itself, That ज्योति स्वरूप शुद्ध चैतन्य आत्मा *jyoti svarūpa śuddha caitanya -tm-* - The self-effulgent Pure Consciousness, The आत्मा *ātmā*, The Self I Itself. Therefore,

प्रणवो धनुः *praṇavo dhanuḥ*, शरो हि आत्मा *śaro hi ātmā*, ब्रह्म तत् लक्ष्यं *brahma tat lakṣyaṃ* means through contemplation on the content of the ओं मन्त्र *ōm mantra*, The Word ओं *ōm*, your बुद्धि *buddhi* must reach ब्रह्मन् *brahman* and become ONE with ब्रह्मन् *brahman* Itself, already available for recognition in your own बुद्धि *buddhi*, as The Pure Consciousness, The आत्मा *ātmā*, The Self I, ONESELF Itself. How can that be done? That is precisely the process of contemplation described in the first verse, which says:

धनुर् गृहीत्वा *dhanur gṛhītvā* - Receiving the ओं मन्त्र *ōm mantra* bow and holding on to it firmly, which means grasping clearly and firmly the content of the ओं मन्त्र *ōm mantra* knowledge

औपनिषदं *aupaniṣadam* - उपनिषत् भवं *upaniṣat bhavaṃ* - gained from the Upanishads, as unfolded in all the Upanishads you have listened to so far, and holding on to That knowledge by repeated श्रवणं *śravaṇaṃ*, मननं *mananaṃ* and निदिध्यासनं *nididhyāsanaṃ*, by repeated listening, reflection and absorption of the Upanishad words on the content of The ओं मन्त्र *ōm mantra*, the word ओं *ōm*.



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महास्त्रम् *mahāstram* - which is the greatest weapon, meaning, which is the most effective means for gaining ब्रह्म ज्ञानं *brahma jñānam*, for reaching ब्रह्मन् *brahman* Itself. Thus

धनुर् गृहीत्वा औपनिषदं महास्त्रम् *dhanur gr̥hītvā aupaniṣadam mahāstram* - having received from the enlightening words of the Upanishads the ओं मन्त्र *ōm mantra* bow, and grasping clearly and firmly the content of the ओं मन्त्र *ōm mantra* knowledge unfolded by the Upanishads, which is the most effective means for gaining ब्रह्म ज्ञानं *brahma jñānam* - for reaching ब्रह्मन् *brahman* Itself in terms of knowledge, then

शरं हि उपासानिशितं सन्दधीत *śaram hi upāsāniśitam sandadhīta* - set the arrow in the bow properly. How? For the ओं मन्त्र *ōm mantra* bow, the शरं *śaram* - the arrow is the जीवात्मा *jīvātmā* - the "I" consciousness in oneself, which means, one's बुद्धि *buddhi* vehicle. That arrow, one's बुद्धि *buddhi*, must first be

निशितं *niśitam* - disciplined, purified and sharpened through

उपासानिशितं *upāsāniśitam* - ईश्वर उपासन *īśvara upāsana*, prior meditation on परमेश्वर *parameśvar*, involving ईश्वर ध्यानं *īśvara dhyānam*, ईश्वर ईक्षणं *īśvara ikṣaṇam* and ईश्वर आराधनं *īśvara ārādhanam* (as pointed out in the Taittiriya Upanishad); and thus the बुद्धि *buddhi* must be purified to become fully aware, fully awake and alert, to ओं मन्त्र ज्ञानं *ōm mantra jñānam* - knowledge of the content of the ओं मन्त्र *ōm mantra* gained from the Upanishads.

The form of ईश्वर उपासन *īśvara upāsana* - meditation on परमेश्वर *parameśvar* that is the most appropriate in the context here is ओं मन्त्र जप *ōm mantra japa* Itself, an undistracted, slow and steady repetition of the ओं मन्त्र *ōm mantra*, the word ओं *ōm*, in a low voice, being constantly aware of ओं मन्त्र ज्ञानं *ōm mantra jñānam* - knowledge about ओं *ōm*, as चतुष्पात् *catuspāt*, as three मात्राs *mātrās* in ONE अमात्रा *amātrā*. Such ओं मन्त्र जप *ōm mantra japa* Itself is ईश्वर ध्यानं *īśvara dhyānam*, ईश्वर ईक्षणं *īśvara ikṣaṇam* and ईश्वर आराधनं *īśvara ārādhanam*, all in ONE.

Thus purifying and sharpening your बुद्धि *buddhi* vehicle through continuous ओं मन्त्र जप *ōm mantra japa*



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शरं हि सन्दधीत सन्धानं कुर्यात् *śaraṁ hi sandadhīta sandhānaṁ kuryāt* - set your बुद्धि *buddhi* arrow in the ओं मन्त्र *ōm mantra* bow, firmly and precisely, aiming at the लक्ष्य *lakṣya* - the target, the ब्रह्मन् *brahman* Itself, The आत्मा *ātmā*, The Self I Itself to be reached. So setting the arrow in the bow, continue the ओं मन्त्र जप *ōm mantra japa* intensely, with reverential contemplation on the content of the ओं मन्त्र *ōm mantra*. How?

तद्भावगतेन चेतसा *tadbhāvagatena cetasā* - which means आवृत्त्यक्षुः *āvṛtcakṣuḥ* (कठ *kaṭha* 4 - 1) by turning all of one's sense organs and the mind, together with all actions governed by them, towards तत् भाव *tat bhāva*, ईश्वर भाव *īśvara bhāva* - total merger into परमेश्वर *parameśvar* Itself, total Oneness with the ओं मन्त्र ज्ञानं *ōm mantra jñānaṁ* - ईश्वर ज्ञानं *īśvara jñānaṁ* - आविः ज्ञानं *āvīḥ jñānaṁ* - आत्म ज्ञानं *ātma jñānaṁ* - Self knowledge, The Pure Consciousness, The Absolute Reality of Self I Itself.

So being naturally in ज्ञाननिष्ठा *jñānaniṣṭhā* - reverential contemplation on the content of The ओं मन्त्र *ōm mantra*, The Word ओं *ōm*, both intellectually and emotionally, now pull the arrow (The बुद्धि *buddhi*) with the string in the bow (the ओं मन्त्र *ōm mantra*), gently, steadily, and firmly towards The परमेश्वर *parameśvar* -conscious, The ब्रह्मन् *brahman* -conscious, The Target-conscious I, The Self in yourself.

आयम्य आकृष्य *āyamyākṛṣya* - so pulling the arrow, the बुद्धि *buddhi*, when the bow-string is strung to the maximum, which means, when the बुद्धि *buddhi* is totally absorbed in ज्ञाननिष्ठा *jñānāniṣṭhā*, ईश्वर *īśvara* - consciousness

सौम्य *saumya* - O! Saunaka

लक्ष्यं विद्धि *lakṣyaṁ vidधि* - recognize the target, and

विद्धि *vidधि* - release the arrow and strike the target to become ONE with the target Itself.

तदेव अक्षरं यत् लक्ष्यं, तत् एव अक्षरं ब्रह्म *tadeva akṣaraṁ yat lakṣyaṁ, tat eva akṣaraṁ brahma* - That which is the target is indeed The अक्षरं ब्रह्मन् *akṣaraṁ brahmaṁ*



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brahman, The ब्रह्मन् *brahman*, The आत्मा *ātmā*, The Self I to be reached by your बुद्धि *buddhi*.

When a properly directed arrow is released from the bow-string, the flight of the arrow to the target is natural, immediate and instantaneous. So the identification of one's बुद्धि *buddhi* with The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, The Pure Consciousness Self I, is natural, immediate and instantaneous. That is the inherent power of ज्ञाननिष्ठा *jñānaniṣṭhā*, being in परमेश्वर *parameśvar* - consciousness, ब्रह्मन् *brahman*-consciousness at all times.

अप्रमत्तेन वेद्ध्यम्, एकाग्रचित्तेन वेद्ध्यम् - *apramattena veddhavyam, ekagr acittena veddhavyam* - Being in ओं मन्त्र उपासन *ōm mantra upāsana* - contemplation on ओं मन्त्र *ōm mantra*, the content of the word ओं *ōm*, in the above manner, may you reach That लक्ष्य, That Target, That ब्रह्मन् *brahman*, by your अप्रमत्त बुद्धि *apramatta buddhi*, जितेन्द्रिय बुद्धि, *jitendriya buddhi*, वैराग्य बुद्धि *vairagya buddhi* - obstruction-free बुद्धि *buddhi*, disciplined, purified and sharpened बुद्धि *buddhi*, dispassionate बुद्धि *buddhi*.

शरवत् तन्मयो भवते *śaravat tanmayo bhavate* - Just as a sharp arrow reaching the target sticks to the target itself, may your बुद्धि *buddhi*, may The I consciousness in yourself become ONE with ब्रह्मन् *brahman* Itself, the content of the ओं मन्त्र *ōm man* Itself, The ज्योति स्वरूप शुद्ध चैतन्य आत्मा, *jyoti svarūp śuddha caitanya ātmā*, The Self I Itself, by ओं मन्त्र उपासन *ōm mantra upāsana*. So advises the teacher to शौनक *śaunaka*.

The ओं मन्त्र उपासन *ōm mantra upāsana* - the contemplation technique described in the above two verses is essentially identical with the five guidelines for ध्यानयोग *dhyāna yoga* given by Sri Krishna in Chapter 6 of भगवत् गीता *bhagavat gītā* (G.6 - 24 to 26). We may recall here those verses, which we have seen already in detail.

संकल्पप्रभवान् कामान्, त्यक्त्वा सर्वान् अशेषतः ।
saṅkalpa prabhavān kāmān, tyaktvā sarvān aśeṣataḥ ।



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मनसैवेन्द्रिग्रमं, विनियम्य समन्ततः ॥

manasaivendrigr-maṁ, viniyamya samantataḥ ॥

शनैः शनैः उपरमेत्, बुद्धया धृतिगृहीतया ।

śanaiḥ śanaiḥ uparameṭ, buddhayā dhṛtigrhītayā ।

आत्मसंस्थं मनः कृत्वा, न किञ्चित् अपि चिन्तयेत् ॥

ātma saṁsthaṁ manaḥ kṛtvā, na kiñcit api cintayet ॥

यतो यतो निश्चरति, मनः चंचलमस्थिरम् ।

yato yato niścarati, manaḥ cañcalamasthiram ।

ततस्ततो नियम्यैतत्, आत्मन्येव वशं नयेत् ॥

tatastato niyamyaitat, ātmanyeva vaśaṁ nayet ॥

That is the ॐ मन्त्र उपासन *ōm mantra upāsana* described here.

Having instructed Saunaka on how to do ॐ मन्त्र उपासन *ōm mantra upāsana* - how to contemplate on the content of The ॐ मन्त्र *ōm mantra*- the word ॐ *ōm*, the teacher picks up the thread and continues his discourse on ब्रह्म ज्ञानं *brahma jñānaṁ* Itself, the nature of अक्षर ब्रह्मन् *akṣara brahman* Itself.

Saunaka continues to listen, and the teacher says:

37. यस्मिन् ध्यौः पृथिवी च अन्तरिक्षं ओतं

yasmin dhyauḥ pṛthivī ca antarikṣaṁ otaṁ

मनः सह प्राणैश्च सर्वैः

manaḥ saha prāṇaiśca sarvaiḥ

तमेव एकं जानथ आत्मानं

tameva ekaṁ jānatha ātmānaṁ

अन्या वाचः विमुञ्चथ

anyā vācaḥ vimuñcatha

अमृतस्य एषः सेतुः ॥

amṛtasya eṣaḥ setuḥ ॥

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यस्मिन् *yasmin* - यस्मिन् अक्षरे पुरुषे *yasmin akṣare puruṣe* - In which अक्षर पुरुष *akṣara puruṣa*, The ब्रह्मन् *brahman*, The पुरुषोत्तम *puruṣottama*, The परमेश्वर *parameśvar*



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ध्यौः पृथिवी अन्तरिक्षं च *dhyauḥ pṛthivī antarikṣam ca* - the Heaven, the Earth, and all that is in between the Heaven and the Earth, which means, all that exist in the world external to oneself

मनः सह सर्वैः प्रणैः च *manaḥ saha sarvaiḥ pr-ṇaiḥ ca* - along with all that exist in the world internal to oneself, such as the mind, the entire अन्तःकरण *antaḥ karaṇa*, and all इन्द्रिय *indriyas* - all components of body vehicle such as ज्ञानेन्द्रिय *jñ-nendriyas*, कर्मेन्द्रिय *karmendriyas* and पञ्चप्राण *pañcapr-ṇas* - all organs of perception and action, and also all organs involved in one's digestive powers, all of them are

ओतं *otam* - ओतं इव ओतं *otam iva otam* - woven, appear as if interwoven, which means, they are all transient appearances of That same ONE ब्रह्मन् *brahman* only.

Consider, for example, a piece of cotton cloth with intricate embroidery needlework showing various real-looking pictures of various kinds. These pictures are real only as long as they are there. If the threads in the cloth are unwound, the pictures disappear, leaving only a bundle of threads. If the threads are further unwound, the threads also disappear, leaving only a piece of cotton.

Therefore, in the example here, what is सत्यं *satyam* - Real is only cotton, and the threads and the pictures are only transient appearances (मिथ्या *mithyā*) of That same ONE cotton. So is the case with respect to all forms and names, in every उपाधि *upādhi* - in every vehicle, both internal and external to one's own body vehicle. What is real - सत्यं *satyam*, in all of them is only That अक्षर ब्रह्मन् *akṣara brahman*.

तं एव एकं आत्मानं जानथ *tam eva ekam ātmānam jānatha* - It is That अक्षर ब्रह्मन् *akṣara brahman* that you must learn to recognize as The ONE आत्मा *ātmā*, ONE Self I, without a second

अन्या वाचः विमुञ्चथ *anyā vācaḥ vimuñcatha*, एषः अमृतस्य सेतुः *eṣaḥ amṛtasya setuḥ* - This आत्मा *ātmā* alone is all you have to recognize and be absolutely certain about, at this stage of your spiritual progress.

अन्या वाचः विमुञ्चथ *anyā vācaḥ vimuñcatha* - Please give up, please discard all other words. Don't be carried away by all the means and ends, कर्म *karmas* and कर्मफल *karmaphalas* described in अपरा विद्य-*apara vidy-* - all areas of objective



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knowledge. अपरा विद्य-*apara vidy-*, by itself, cannot take you to मोक्ष *mokṣa* - total fulfillment in life. May your desire at this stage of your life be ONLY for परा विद्य-*para vidy-* ब्रह्मविद्य-*brahmavidy-* knowledge, आत्मज्ञानं *ātma jñānaṁ* - Self-knowledge, which is indeed all-inclusive.

ब्रह्मन् *brahman* is NOT one of the ends to be achieved in life. ब्रह्मन् *brahman* is indeed the ONLY end to be achieved in life. That end can be achieved only by giving up all other pursuits and concentrating ONLY on the pursuit of ब्रह्म ज्ञानं *brahma jñānaṁ*, आत्मज्ञानं *ātma jñānaṁ* - SELF knowledge, with श्रद्धा *śraddh-*, भक्ति *bhakti* and ध्यानयोग *dhy-nayoga*, when you are ready for such knowledge. If you are not ready for such knowledge, you cannot give up all other pursuits.

अमृतस्य एषः सेतुः *amṛtasya eṣaḥ setuḥ* - Such concentrated single pointed pursuit of ब्रह्म ज्ञानं *brahma jñānaṁ*, आत्मज्ञानं *ātma jñānaṁ* alone is the bridge to reaching अमृतं *amṛtam* - gaining Immortality in existence, gaining total liberation from the hold of all transient realities of worldly life, and gaining total fulfillment in life, gaining मोक्ष *mokṣa*, which is identical with ब्रह्मज्ञानं *brahma jñānaṁ* itself, आत्मज्ञानं *ātma jñānaṁ* - Self-knowledge itself, Pure Consciousness itself. Further

38. अरा इव रथनाभौ संहिता यत्र नाड्यः
arā iva rathanābhau saṁhatā yatra nāḍyaḥ

स एषः अन्तः चरते बहुधा जायमानः ।

sa eṣaḥ antaḥ carate bahudhā jāyamānaḥ ।

ओं इति एवं ध्यायथ आत्मानं

oṁ iti evaṁ dhyāyatha ātmānaṁ

स्वस्ति वः पाराय तमसः परस्तात् ॥

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svasti vaḥ pārāya tamaśaḥ parastāt ॥

रथनाभौ अरा इव *rathanābhau arā iva*

रथनाभौ *rathanābhau* - Just as the spokes are fixed to the hub of a chariot wheel - the spokes are many but the hub is one, and all the spokes are fixed to the one hub in a



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wheeled vehicle. The hub of all our activities in this physical body, is the बुद्धि *buddhi* in oneself

यत्र नाड्यः संहिता *yatra nānyaḥ saṁhitāḥ* - meaning समर्पिताः *samarpitāḥ*, where all the नाडिs *naadis*, all the nerves meet together. The entire nervous system in the body is likened to the spokes in a wheeled vehicle. Just as all the spokes are connected to the hub of the wheel, all the nerves from the entire physical body are connected to one's बुद्धि *buddhi*.

स एषः आत्मा अन्तः चरते *sa eṣaḥ ātmā antaḥ carate* - That आत्मा *ātmā* described in the last verse as “यस्मिन् ध्यौः पृथिवी च अन्तरिक्षं ओतं मनः सह प्राणैश्च सर्वैः *yasmin dhyauḥ pṛthivī ca antarikṣaṁ otaṁ manaḥ saha prāṇaiśca sarvaiḥaḥ* - The आत्मा *ātmā* in which all that exist in this creation are interwoven”. That आत्मा *ātmā*, अन्तः चरते *antaḥ carate* - moves, appears to move, inside all those nerves, which means That आत्मा *ātmā* pervades all the nerves in the entire physical body, in and out. How?

बहुधा जायमानः *bahudhā jāyamānaḥ*, बहुप्रकरेण उत्पद्यमानः *bahuprk-reṇa utpadyamānaḥ* - manifesting itself in manifold ways, in accordance with the mental states of the person. For example, if the person feels happy, the आत्मा *ātmā* appears happy. If the person feels angry, the आत्मा *ātmā* appears angry. In either case, it is not the आत्मा *ātmā* that is happy or angry. The आत्मा *ātmā* pervades all actions and all moods of the person in all expressions of one's प्रकृति गुणs *prakṛti guṇas*, one's स्वभाव गुणs *svabhāva guṇas*. The आत्मा *ātmā* itself is The स्वरूप *svarūpa* of the person, and it is never subject to change.

एवं आत्मानं ओं इति ध्यायथ *evam ātmānaṁ oṁ iti dhyāyatha* - May you learn to contemplate on That स्वरूप आत्मा *svarūpa ātmā* as ओं *oṁ*, as The ज्योति स्वरूप शुद्ध चैतन्य आत्मा *jyoti svarūpa śuddha caitanya* -tm-, as The Self-effulgent Pure Consciousness, The आत्मा *ātmā*, The Self I, identical with ब्रह्मन् *brahman* itself, already in yourself. So saying, the teacher blesses the disciple.



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स्वस्ति वः निर्विघ्नं अस्तु *svasti vaḥ nirvidhnam astu*, युष्माकं *yuṣmākaṁ* - May you be free from all obstacles to recognition of That आत्मा *ātmā*. May you have no obstacles to Self-recognition

पाराय *pārāya*, पर कूलाय *para kūlāya*, परब्रह्म प्रप्तये *parabrahma pr-ptaye* - for gaining ब्रह्मज्ञानं *brahma jñānam*, for reaching ब्रह्मन् *brahman*

तमसः परस्तात *tamasah parastāt* - crossing the ocean of अविद्य-*avidy-*, the ocean of self-ignorance, through ओं मन्त्र उपासन *ōm mantra up-sana* - contemplation on the content of the ओं मन्त्र *ōm mantra* - The Word ओं *ōm*, may your बुद्धि *buddhi* become ONE with ब्रह्मन् *brahman* Itself, transcending all obstacles arising from self-ignorance.

We will continue next time.