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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 1

श्रीक्षावली *śikṣāvallī*

Lesson 1

Volume 1

हरिः ॐ ॥

*harīh om* ॥

शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।

*śaṁ no mitraḥ śaṁ varuṇaḥ / śaṁ no bhavatvayamā /*

शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ॥

*śaṁ na indro bṛhaspatih / śaṁ no viṣṇu rukuramaḥ ॥*

नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।

*namo brahmaṇe / namaste vāyo / tvameva pratyakṣaṁ brahmāsi /*

त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि ।

*tvāmeva pratyakṣaṁ brahma vadiṣyāmi / ṛtaṁ vadiṣyāmi /*

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### The स्वरस svaras in Vedic chantings

उदात्तं *udāttam* represented by ' ; raise voice

अनुदात्तं *anudāttam* represented by \_ ; lower the voice

स्वरितं *svaritam* represented by " raise the voice and lengthen by three मात्रस *mātras* (units of time)

प्रचयं *pracayam* normal pronunciation

\* - गुं - कार *gum* - *kaar* sound symbol for total silence

substratum for all existence

ईश्वर ध्यानं *īśvara dhyānam* by attitude

This Upanishad, like most other Vedic chantings, has a particular स्वर *sva*r - mode of recitation, which has come down by tradition. In written versions of the Vedic mantras, these स्वरस are indicated by some distinguishing marks above or underneath the letters in the words involved. The purpose of स्वर *sva*r is two fold

1. To provide harmony in group recitations and
2. To protect the Veda mantras from getting mutilated or swallowed in the course of their oral transfer from generation to generation.

I recite these Upanishad mantras just as I have heard them often. I have no other training in chanting mantras. While we try to maintain the tradition in reciting this Upanishad, our focus here will only be on the Upanishad words and their contents.



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सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु ।  
*satyam vadiṣyāmi | tanmāmavatu | tadvaktaramavatu |*  
अवतु माम् । अवतु वक्तारम् ॥  
*avatu mām | avatu vaktaram ||*  
ॐ शान्तिः शान्तिः शान्तिः ॥  
*om śāntih śāntih śāntih ||*  
इति प्रथमोऽनुवाकः ॥  
*iti prathamo'nuvākaḥ ||*

We have just heard the opening शान्तिपाठ् *śāntipāṭh* - the invocation mantras, in the first chapter of the Upanishad called तैत्तिरीय उपनिषत् *taittirīya upaniṣat* (Taittiriya Upanishad). This Upanishad, like most other Vedic chantings, has a particular स्वर *svaṛ* - accent, mode of recitation, which has come down from generation to generation, by tradition (which also varies slightly from region to region). While we try to maintain some tradition in reciting this Upanishad our focus here will only be on the Upanishad words and their contents, and not on their स्वर *svaṛ*.

Taittiriya Upanishad is one of the ten major Upanishads prescribed for study for all students of (Brahma Vidya) ब्रह्मविद्या *brahmavidyā*. This Upanishad forms part of Yajur Veda, more particularly called Krishna Yajur Veda. Even among the major Upanishads, Taittiriya Upanishad is an extraordinary one - extraordinary in terms of its context, content and mode of communication of Upanishad knowledge.

As an Introduction to this Upanishad, let us talk briefly about these extraordinary aspects starting with the context.

First, let us do नमस्कार *namaskār* to the one Sri याज्ञवल्क्य *yājñavalkya* (Yajnavalkya) on this auspicious day - the day of his graduation from his गुरुकुल *gurukul* (the teacher-student institution) on completion of his formal Vedic education. On this day, he was asked by his teacher to give a brief summary of all the Vedic knowledge he had gained thus far, before he leaves the गुरुकुल *gurukul*.

याज्ञवल्क्य *yājñavalkya* responded immediately. In the next (less than) 45 minutes, याज्ञवल्क्य *yājñavalkya* presented an extraordinary exposition of the essential content of the entire Veda, in clear, short sentences, before the assembly of the teacher and the students of the गुरुकुल *gurukul*. His exposition of the entire Vedic knowledge was so revealing in content, original and succinct, brilliant in style and scope of presentation, that the teacher was so amazingly pleased, that he asked all his



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other students, and also the succeeding generations of his students, to listen, understand, appreciate and absorb याज्ञवल्क्य's *yājñavalkya's* exposition of the Vedic knowledge as an integral part of their own basic Vedic education. It is this exposition of the essential content of Vedic knowledge that has later come to be known as तैत्तिरीय उपनिषत् *taittirīya upaniṣat*.

We understand that तैत्तिरीय *taittirīya* is the name for a class of birds who have the extraordinary ability to pick up only good, clean and essential food even from a huge heap of food materials of various kinds.

It is said that याज्ञवल्क्य *yājñavalkya* received his own enlightenment of Vedic Knowledge directly by the grace of सूर्य देवता *sūrya devatā*, who was his personal Deity (इष्ट देवता *iṣṭa devatā*) from his childhood.

As we may recall, in the भगवत् गीता *bhagavat gītā*, Sri Krishna says:

इमं विवस्वते योगं प्राक्तवान् अहं अव्ययं                      4 – 1  
*imaṁ vivasvate yogaṁ prāktavān ahaṁ avyayaṁ*

I taught this yoga of wisdom to विवस्वान् *vivasvān* – The सूर्य देवता *sūrya devatā*, in the beginning of this creation.

It is by the blessings of that सूर्य देवता *sūrya devatā*, याज्ञवल्क्य *yājñavalkya* is said to have received his own inspirational understanding and appreciation of the entire Vedic knowledge even during his days and years in the गुरुकुल *gurukul* of his immediate teacher. It is hence not surprising that he was a तेजस्वी *tejasvī* – an outstanding student of Vedic knowledge, throughout his formative years at the गुरुकुल *gurukul*.

Later in life, याज्ञवल्क्य *yājñavalkya* became a renowned ब्रह्मविद्याचार्य *brahma vidyācārya* and his outstanding contributions to ब्रह्मविद्या *brahmavidyā* form part of बृहदारण्यक उपनिषत् *bṛhadāraṇyaka upaniṣat* from which we also understand that King Janaka of Mithila was a distinguished disciple of याज्ञवल्क्य *yājñavalkya*.

About the content. The essential content of all the Upanishads is the same. However, in this Upanishad, there is no reference to any war, any sorrow or any distress. There is not even the usual student-teacher dialogue. At this moment याज्ञवल्क्य



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*yājñavalkya* is neither a student, nor a teacher in the usual sense of the term, nor is he a product of worldly wisdom.

What we have here is a spontaneous and exuberant expression of the essential content of the original Vedic knowledge, as it is, presented in the freshness of an Upanishad, with no reference to any particular situation in life. For most of us, this Upanishad is as close to the pure Vedic education as we will ever have in our lives.

Ordinarily, Upanishads form part of the **ज्ञानकाण्ड** *jñānakāṇḍ* of the Veda, which deals primarily with **ब्रह्मज्ञानं** *brahma jñānaṁ*, whereas the preceding **कर्मकाण्ड** *karma kāṇḍ* of the Veda deals with disciplines, rituals, meditations, values **कर्म** *karma*, **कर्मफल** *karma phal*, etc. Because this Upanishad is an overview of the entire Veda, it includes the essential content of both the **कर्मकाण्ड** *karma kāṇḍ* as well as the **ज्ञानकाण्ड** *jñāna kāṇḍ* of the Veda, in that sequence, and it places the content of the **कर्मकाण्ड** *karma kāṇḍ* in its proper perspective in relation to the overriding purpose of life unfolded in the **ज्ञानकाण्ड** *jñāna kāṇḍ* of the Veda.

Thus the first chapter of the Upanishad called **श्रीक्षावल्ली** *śikṣāvallī*, gives the essence of the **कर्मकाण्ड** *karma kāṇḍ* of the Veda in terms of disciplines, rituals, meditations, values, code of conduct for daily life, etc. as **वेद उपनिषत्** *veda upaniṣat*, as **मोक्ष साधनं** *mokṣa sādhanam* – as means helpful for gaining the overriding purpose of life, namely **मोक्ष** *mokṣa* – total fulfillment in life.

The second and the third chapters of the Upanishad, called **ब्रह्मानन्दवल्ली** *brahmānanda vallī* and **भृगुवल्ली** *bhṛgu vallī* respectively, give the essence of the **ज्ञानकाण्ड** *jñāna kāṇḍ* of the Veda, in terms of knowledge of **जीव** *jīva*, **जगत्** *jagat* and **ईश्वर** *īśvar*, followed by the step-by-step process of contemplation on **ब्रह्मन्** *brahman*, leading ultimately to **मोक्ष** *mokṣa*.

Since this Upanishad deals with the entire Vedic education, it is considered to be a complete Upanishad, complete in the sense that it indicates all the necessary tools available to every person for one's continued spiritual progress towards gaining total fulfillment in life. Probably for this reason, this Upanishad is the most often recited one on all auspicious occasions, bringing the benefit of Vedic knowledge within the reach of ordinary people in daily life.

**याज्ञवल्क्य** *yājñavalkya* presents this Upanishad, being totally under the inspiration, guidance and authority of the blessings of **सूर्य देवता** *sūrya devatā*, who is indeed



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the presiding Deity for all enlightenment, and who is also the most prominent manifestation of Sri Narayana, the All-pervading महाविष्णु *mahā viṣṇu*, as सूर्य नारायण *sūrya nārāyaṇ*. If the entire Veda is considered as a monograph, then the तैत्तिरीय उपनिषत् *taittirīya upaniṣat* is its most effective abstract. It is with this understanding and reverential appreciation, that we will be reading this Upanishad in its entirety.

Now, about the mode of communication of Upanishad knowledge. Though this is a technical matter on teaching methodology, still it is good to recognize the methodology used in order to be able to appreciate the Upanishad mantras properly. A word can convey a meaning by two types of वृत्तिस *vṛttis* - functional modes of thought forms. One is शक्ति वृत्ति *śakti vṛttis* where the word by its verbal dictionary meaning defines a thought or an object. This is the ordinary mode of communication used in the field of all objective knowledge. By this mode alone, one cannot understand Upanishads.

In the field of Upanishad knowledge, the mode of communication is through लक्षण वृत्ति *lakṣaṇa vṛtti*, where communication is accomplished by indication through different pointers. There are two types of such pointers: they are ततस्थ लक्षणं *tatastha lakṣaṇam* and स्वरूप लक्षणं *svarūp lakṣaṇam*.

Let us understand these words. For example, consider the word ब्रह्मन् *brahman*. ब्रह्मन् *brahman* is not available as the meaning of any known word. It is not comparable to anything that we know. It does not have any attributes. It has no Guna. It has no action. Therefore, a word defining ब्रह्मन् *brahman* is not there. Simply trying to use many words to define ब्रह्मन् *brahman* does not really help. The only way knowledge about ब्रह्मन् *brahman* can be communicated is through लक्षण वृत्ति *lakṣaṇa vṛtti* - by indication through appropriate pointers. There are two types of such pointers. They are ततस्थ लक्षणं *tatastha lakṣaṇam* and स्वरूप लक्षणं *svarūp lakṣaṇam*.

In the ततस्थ लक्षणं *tatastha lakṣaṇam*, ब्रह्मन् *brahman* is indicated not by what It is, but how It is related to the things that we know. For example, when we say

यस्मात् जातं जगत् सर्वम्, तस्मै ब्रह्मणे नमः *yasmāt jātam jagat sarvam, tasmai brahmaṇe namaḥ* - "I do नमस्कार *namaskār* to That Brahman from which this entire creation is born". This statement does not tell what ब्रह्मन् *brahman* is. It only tells that there is something called ब्रह्मन् *brahman*, and That is the cause for this



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creation. Here again, we must understand that this creation is not an attribute of ब्रह्मन् *brahman*, and ब्रह्मन् *brahman* stands independent of creation. Such method of indicating ब्रह्मन् *brahman* is called ततस्थ लक्षणं *tatastha lakṣaṇam* (ततस्थ *tatastha* means standing apart).

On the other hand, in स्वरूप लक्षणं *svarūpa lakṣaṇam*, one indicates ब्रह्मन् *brahman* as It is. For example, when the Upanishad says: सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*, ब्रह्मन् *brahman* is सत्यं *satyaṁ*, That which is never subject to change, is ज्ञानं *jñānaṁ* - That which is all knowledge Itself, is अनन्तं *anantaṁ* - That which is Limitlessness Itself. All these three indicators point to the same ONE ब्रह्मन् *brahman*. Here the Upanishad indicates ब्रह्मन् *brahman* Itself, as It is, and this method of indication is called स्वरूप लक्षणं *svarūpa lakṣaṇam*.

In this method of indication, we do not talk about creation at all. Even though we do not talk about creation as such, ब्रह्मन् *brahman* being अनन्तं *anantaṁ* - Limitless Itself, there can be nothing independent of ब्रह्मन् *brahman*, which means all names and forms in this creation are non-separate from ब्रह्मन् *brahman*, even though ब्रह्मन् *brahman* Itself remains independent of this creation, which is subject to change from time to time. In this way, we gain knowledge of both सत्यं *satyaṁ* and मिथ्या *mithyā* and their relationships.

In the तैत्तिरीय उपनिषत् *taittirīya upaniṣat*, ब्रह्मन् *brahman* is introduced by both types of indicators, namely ततस्थ लक्षणं *tatastha lakṣaṇam* and स्वरूप लक्षणं *svarūpa lakṣaṇam*, which is the extraordinary feature in the mode of communication used in this Upanishad.

With the above Introduction, we are now ready to go into the details of the Upanishad Itself. As pointed out already, this Upanishad has three chapters, and each chapter has several small sections. Each chapter is called वल्ली *vallī*, indicating a stage in the development of one's maturity, or spiritual growth. Each small section in each वल्ली *vallī* is called an अनुवाक *anuvāk* - a lesson, which means a step in one's progress in Vedic education. The entire Upanishad has a total of 31 such short lessons.

The first chapter is called शीक्षावल्ली *śikṣā vallī*. शीक्षा *śikṣā* means basic training, which is the content of the first stage in Vedic education. The training here is for the overriding purpose of life, and that purpose is शीक्षा *śikṣā*, which means शी *śī* - ईक्षा



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*īkṣā* or शीर्ष ईक्षणं *śīrṣa īkṣaṇam* – शीक्षा *śīkṣā*, which is the same as संयक् दर्शनं *saṁnyak darśanam* – ability to see properly, clearly and totally, so that one ultimately gains an unobstructed vision of the truth of all existence.

As we may recall, the very first words of Sri Krishna in the भगवत् गीता *bhagavat gītā*, Chapter 1, is पश्य *paśya* – see. See what? पश्यैतान् समवेतान् कुरून् *paśyaitān samavetān kurūn* (G1 - 25). See all these कौरव्स *kauravas* gathered together. "कौरव्स *kauravas*" also means "all कर्म *karma* born forms and names in this creation". To gain the ability to see them properly, clearly and totally is indeed the real purpose of training in any field of objective knowledge, which is part of the कर्म काण्ड *karma kaṇḍ* of the Veda.

Therefore, शीक्षावल्ली *śīkṣā vallī* – the first chapter of this Upanishad, gives a concise summary of such शिक्षा *śīkṣā* – basic training techniques, taught in the original Vedic education for leading a meaningful life. The first chapter has 12 short lessons, each lesson teaching a major step in one's spiritual progress.

The first lesson in this chapter is शान्ति पाठ *śānti pāṭh* Itself - the peace invocation which we heard at the very beginning. That means, an understanding and appreciation of the शान्ति *śānti* mantras is Itself the first step in the basic training for संयक् दर्शनं *saṁnyak darśanam* – for a clear vision of the means for achieving the overriding purpose of life.

As we already know, the overriding purpose of life is gaining मोक्ष *mokṣa*, gaining ईश्वर ज्ञानं *īśvara jñānam* – recognition of परमेश्वर *parameśvar* already in oneself and realizing one's identity with परमेश्वर *parameśvar* Itself. And, the pre-requisite for such recognition and realization is diligent cultivation of कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvara bhakti*, which together constitute ईश्वर उपासन *īśvara upāsana* – worship of परमेश्वर *parameśvar*, which means cultivation of ईश्वर आराधन बुद्धि *īśvara ārādhana buddhi*, ईश्वर अर्पण बुद्धि *īśvara arpaṇa buddhi* and ईश्वर प्रसाद बुद्धि *īśvara prasād buddhi*.

The method of training one's mind and बुद्धि *buddhi* for such ईश्वर उपासन *īśvara upāsana* – worship of परमेश्वर *parameśvar*, is the very first mission of the कर्मकाण्ड *karmakāṇḍ* of the Veda, and that is what is indicated by the opening शान्ति



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*śānti* mantras in this Upanishad. Let us now try to understand and appreciate the mantras in the शान्ति पाठ *śānti pāṭh* itself.

The शान्ति पाठ *śānti pāṭh* starts with the mantra हरिः ॐ *harih om*. हरिः ॐ *harih om* is an extraordinary way to open the शान्ति पाठ *śānti pāṭh* of an Upanishad. In every other major Upanishad, the शान्ति पाठ *śānti pāṭh* starts with ॐ *om*. Only in this Upanishad, the शान्ति पाठ *śānti pāṭh* starts with हरिः ॐ *harih om*. That is because this Upanishad represents the entire Veda whose subject matter includes both जीव *jīva* as an individual person and परमेश्वर *parameśvar*, and their relationship. Let us briefly reflect on this opening mantra.

हरिः ॐ *harih om* - is first and foremost a ध्यान *dhyān* mantra, a mantra for repeated meditation and contemplation. A mantra is a manifestation of ईश्वर शक्ति *īśvara śakti* - the infinite power of परमेश्वर *parameśvar*. When meditated upon properly, the mantra uplifts one from fear of all kinds, and it inspires the person to greatness in action.

In practice, this is what happens. Through the हरिः ॐ *harih om* mantra, I meditate on my own इष्ट देवता *iṣṭa devatā* as परमेश्वर *parameśvar*, in whatever form and name I am close to by my स्वभाव *svabhāv* - by my innate or cultivated nature. By such meditation, I uplift my mind from external and internal world of plurality, and project and propel my mind towards परमेश्वर *parameśvar*. And I do so with the help of two word pointers. The first pointer is हरिः *harih* and the second pointer is ॐ *om*. These are two distinct pointers, but they point to the same one परमेश्वर *parameśvar* I am trying to reach through my इष्ट देवता *iṣṭa devatā*.

Now, what is the nature of that परमेश्वर *parameśvar* and how do I recognize that परमेश्वर *parameśvar*? As indicated earlier, Upanishads point to परमेश्वर *parameśvar* as ॐ *om*, and unfolds ॐ *om* as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*. That, indeed, should be the स्वरूप लक्षणं *svarūp lakṣaṇaṁ* for परमेश्वर *parameśvar* is understandable to me, on the basis of every kind of enquiry, which my own mind is capable of making. Therefore, I naturally identify ॐ *om* with my own इष्ट देवता *iṣṭa devatā* and through such identification, I project and propel my mind towards परमेश्वर *parameśvar*.





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Thus ॐ, becomes a pointer to परमेश्वर *parameśvar* through my own इष्ट देवता *iṣṭa devatā*. One day I hope that I will indeed be able to reach परमेश्वर *parameśvar* through ॐ *om*, by ॐ *om* and as ॐ *om* Itself, meaning, as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*. But, I must admit that in my present state of maturity, as a human being, That सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* is beyond my comprehension.

Recognizing my limitation, the Veda gives me another pointer by which I can project and propel my mind towards the same परमेश्वर *parameśvar*. This pointer is well within the reach of my mind, and my mind can hold it, and hold on to it, even in my present state of maturity. That pointer is हरिः *harih*.

हरिः *harih* means हरति इति हरिः *harati iti harih* - The ONE who takes away, who carries away, who removes all my obstacles in daily life, all obstacles to संयक् दर्शनं *saṁyak darśanaṁ* - clarity of vision of परमेश्वर *parameśvar* as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*.

I know, even my limited mind knows, that परमेश्वर *parameśvar* exists. That परमेश्वर *parameśvar* whom the Upanishads call ॐ *om*, does exist. How do I know? Because I recognize That परमेश्वर *parameśvar* as हरिः ॐ *harih om* - as the ONE who carries away and removes all my problems and obstacles in life, and I know that परमेश्वर *parameśvar* by my special relationship with my own इष्ट देवता *iṣṭa devatā*. What follows is just to give an illustration.

One day, I suddenly found myself in the midst of a difficult personal problem. I did not know what to do. Hence I did the only thing that I could do, namely, meditate on my इष्ट देवता *iṣṭa devatā* as हरिः ॐ *harih om* - as परमेश्वर *parameśvar*. That is all I did. A little later, I suddenly found, that the problem just disappeared. How the problem appeared in the first place, how did it disappear later and why, and where did it go, I do not know, and I do not even care to know.

But I do recognize परमेश्वर *parameśvar* by His Power in relation to me, as हरिः ॐ *harih om*. I can meditate on परमेश्वर *parameśvar* by His own power. My mind can touch परमेश्वर *parameśvar* by the power of His own grace, and by that very power, I might one day be able to reach परमेश्वर *parameśvar* as ॐ *om* itself, as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* itself. As for His infinite power and



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## ब्रह्मविद्या Brahma Vidya

His infinite grace, how can I find words to express my deep appreciation and gratitude?  
I can only say हरिः ॐ *harih om* with this prayer.

अग्ने नय सुपथा राये, अस्मान् विश्वानि देव वयुनानि विद्वान् ।  
युयोधि अस्मन् जुहुराणं एनो, भूयिष्ठां ते नम उक्तिं विधेम ॥ ( ईश - 18 ) ( *īśa - 18* )

*agne naya supathā rāye, asmān viśvāni deva vayunāni vidvān |*  
*yuyodhi asman juhurāṇaṁ eno, bhūyiṣṭhāṁ te nama uktiṁ vidhema ||*

O! Lord, please lead me through the right path in life, so that I can reach you and become ONE with you. That is what हरिः ॐ *harih om* is, both a ध्यान *dhyān* mantra and प्रणव *praṇava* mantra, a mantra both for meditation, and recognition of the glory of परमेश्वर *parameśvar* as ॐ *om* itself, as परमेश्वर *parameśvar* itself.

हरिः ॐ *harih om* is also जप *japa* mantra. जप *japa* is repeated and continuous ध्यान *dhyān* - meditation. We must understand that mind is the cause for all positive and negative achievements in life. Mind is also the cause for all notions of bondage and liberation. That mind, as it is, is usually restless. It has to be brought under control, then projected and propelled towards परमेश्वर *parameśvar*, already in oneself, to ultimately gain मोक्ष *mokṣa*. To bring that mind under such control, requires effort in the form of अभ्यास *abhyās* (practice) and वैराग्य *vairāgya* (conscious release from all obstructive thoughts, words and deeds). By the हरिः ॐ जप *harih om japa* and by dwelling on the content of the जप *japa* mantra, the mind begins to realize the futility of the other kinds of efforts in life for gaining absolute happiness - total fulfillment. Thus हरिः ॐ *harih om* is an effective जप *japa* mantra.

Through जप *japa* and ध्यान *dhyān*, the mind gets released from अहंकार *ahaṁkāra* - ego power, and gets absorbed in ईश्वर भक्ति *īśvara bhakti*, ईश्वर शरणागति *īśvara śaraṇāgati* - total surrender to परमेश्वर *parameśvar*.

सर्वधर्मान् परित्यज्य मां एकं शरणं व्रज ।  
अहं त्वा सर्वपापेभ्यो माक्षयिष्यामि मा शुचः ॥  
*sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja |*  
*ahaṁ tvā sarva pāpebhyo māksayisyāmi mā śucaḥ ||*



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## ब्रह्मविद्या Brahma Vidya

Renounce all अहंकार *ahaṁkāra* – renounce all ego-power, renounce all notions of doership. Surrender to me totally. Get absorbed in ईश्वर ध्यान *īśvara dhyāna* and do whatever has been left for you to do, with ईश्वर आराधन बुद्धि *īśvara ārādhana buddhi*. I will uplift you from all your obstructions to मोक्ष *mokṣa*, so assures Sri Krishna in the भगवत् गीता *bhagavat gītā* (G. 18-66).

Thus हरिः ॐ *harīh om* is ईश्वर शरणागति *īśvara śaraṇāgati* mantra. When ईश्वर शरणागति *īśvara śaraṇāgati* takes place, जीव-ब्रह्म ऐक्यम् *jīva-brahma aikyam* takes place. The river of जीव *jīva* reaches its destination and joins the ocean of ब्रह्मन् *brahman*. The जीव *jīva* and ब्रह्मन् *brahman* become ONE at this junction. Such a junction is called संगमं *saṅgamaṁ*. That is why, in our culture, every संगमं *saṅgamaṁ* – wherever a river joins the ocean, is a sacred place, because it indicates जीव-ब्रह्म ऐक्यम् *jīva-brahma aikyam*, where the pointer हरिः *harīh* and the pointer ॐ *om* have both reached their common destination. At this destination, हरिः *harīh* and ॐ *om* have become ONE. हरिः ॐ *harīh om*. Thus हरिः ॐ *harīh om* is संगमं *saṅgamaṁ* mantra or जीव-ब्रह्म ऐक्यम् *jīva-brahma aikyam* mantra, or मोक्ष *mokṣa* mantra.

When the river joins the ocean, the river discovers the ocean. Similarly, when जीव-ब्रह्म ऐक्यम् *jīva-brahma aikyam* takes place, the जीव *jīva* discovers ब्रह्मन् *brahman*. What does it discover? ईशावास्यं इदं सर्वम् *īśāvāsyam idaṁ sarvam* – ईश्वर *īśvar* is in everything. पूर्णं अदः पूर्णम् इदं *pūrṇam adaḥ pūrṇam idaṁ* – ईश्वर *īśvar* is everything. Thus ईश्वर *īśvara* is सर्वव्यापी *sarvavyāpī* – the all-pervading महाविष्णु *mahā viṣṇu*, which means

यच्च किञ्चित् जगत् सर्वम् दृश्यते श्रुयतेऽपि वा ।

अन्तर्बहिश्च तत्सर्वम् व्याप्य नारायणः स्थितः ॥ ( ना - 5) *nā- 5*

*yacca kiñcit jagat sarvam dṛśyate śruyate'pi vā |*

*antar bahiṣca tat sarvam vyāpya nārāyaṇaḥ sthitaḥ ||*

Whatever there is in this universe, whatever I see, whatever I hear, whatever I perceive through my sense organs, inside and outside, all that is only Narayana. By the power of परमेश्वर *parameśvar*, by the grace of परमेश्वर *parameśvar*, I discover परमेश्वर *parameśvar* as Narayana everywhere.



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Thus हरिः ॐ *harih om* is Narayana mantra - the divine power which leads to संयक दर्शनं *saṁyaka darśanam* - clarity of vision of परमेश्वर *parameśvar* as नारायण *nārāyaṇa*. When that clarity of vision occurs, I no longer entertain any individual identity of my own. I have no "my" notion any more. From that moment onwards

कायेन वाचा मनसेन्द्रियैर्वा, बुद्धयाऽऽत्मना वा प्रकृतेः स्वभावात् ।

*kāyena vācā manasendriyairvā, buddhayātmanā vā prakṛteḥ svabhāvāt ।*  
करोमि यद्यत्सकलं परस्मै, नारायणायेति समर्पयामि ॥

*karomi yadyat sakalam parasmai, nārāyaṇaa yeti samarpayāmi ॥*

Whatever I do, by any means, is all ईश्वर कर्म *īśvara karma*. All that कर्म *karma* is dedicated to परमेश्वर *parameśvar* as आवाहन *āvāhan*, which means every कर्म *karma* I do is only oblation (आहुति *āhuti*) for परमेश्वर *parameśvar*.

इदं न मम *idaṁ na mama* - There is nothing "mine" any more

सर्वम् वै पूर्णं स्यात् *sarvam vai pūrṇam svāhā* - Everything is ONE with पूर्णम् *pūrṇam*. Everything is indeed Divine.

Thus हरिः ॐ *harih om* is पूर्ण आहुति *pūrṇa āhuti* mantra. Therefore, let us understand and appreciate हरिः ॐ *harih om* as a वेद महा मन्त्र *veda mahā mantra* - a great Veda mantra. It is ध्यान *dhyān* mantra, प्रणव *praṇava* mantra, जप *japa* mantra, ईश्वर शरणागति *īśvara śaraṇāgati*, संगम *saṁgama* mantra, जीव-ब्रह्म ऐक्यम् *jīva-brahma aikyam* mantra, नारायण *nārāyaṇa* mantra, पूर्ण आहुति *pūrṇa āhuti* mantra. Thus हरिः ॐ *harih om* is an Upanishad in Itself. It is the essence of the तैत्तिरीय उपनिषत् *taittirīya upaniṣat*, and as such, It is also the essence of the entire Veda. It is with That हरिः ॐ *harih om* mantra the तैत्तिरीय उपनिषत् *taittirīya upaniṣat* opens.

We will continue next time.