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ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 1

श्रीक्षावल्ली *śikṣā vallī*

Lessons 11 and 12 (continued)

Volume 12

The Upanishad is now talking about वेद उपदेश *veda upadeśa* mantras - the basic teachings of the कर्म काण्ड *karma kāṇḍa* of the Vedas, part of which we saw last time. We now continue. These are the very words of the Vedas, delivered by the teacher to the Vedic students, on the eve of their departure from the गुरुकुल *gurukul* - the teacher-student institution. The teacher says:

ये के चास्मच्छेया * सो ब्राह्मणाः *ye ke cāsmaccheyāṃ so brāhmaṇāḥ* । तेषाम् त्वयाऽऽसनेन प्रश्वसितव्यम् *teṣām tvayā'sanena praśvasitavyam* - The teacher is now referring to ब्राह्मणसु *brāhmaṇas* in the Vedic society. Let us now set aside for the time being, our own current notions about ब्राह्मणसु *brāhmaṇas*, and just listen to what the Veda mantras say.

ब्राह्मणः *brāhmaṇaḥ* - The ब्राह्मणासु *brāhmaṇaas*, ये के च *ye ke ca* - whoever they are, whether they are born of ब्राह्मण *brāhmaṇ* parents or not. Let us understand this clearly. While the incidence of birth is certainly a help, it is never a necessary or sufficient qualification to make a person a ब्राह्मण *brāhmaṇ*. A ब्राह्मण *brāhmaṇ* is a ब्राह्मण *brāhmaṇ* only by virtue of one's गुण *guṇa* and कर्म *karma*. A ब्राह्मण *brāhmaṇ* has a preponderance of सत्य गुण *satva guṇa*, and he is totally committed to the pursuit of ब्रह्मज्ञानं and service to society in terms of ब्रह्मविद्या *brahmavidyā* and ब्रह्मज्ञानं *brahmajñānaṃ*. Such ब्राह्मणसु *brāhmaṇas*, ये के च *ye ke ca* - whoever they are

अस्मात् श्रेयांसः *asmāt śreyāṃsaḥ* - they are even superior to us, teachers, because such ब्राह्मणसु *brāhmaṇas* are श्रेयांसः *śreyāṃsaḥ* - they not only have the wisdom of ब्रह्मज्ञानं *brahma jñānaṃ*, they are the very embodiments of ब्रह्मज्ञानं *brahma jñānaṃ* - the Veda Upanishad knowledge in its entirety. When such ब्राह्मणसु *brāhmaṇas* come to you



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त्वया आसनेन तेषां प्रश्वसितव्यं *tvayā āsanena teṣāṁ praśvasitavyaṁ* - they should be received and treated by you with the highest respect. How?

आसनेन *āsanena* - by offering them an appropriate seat, and by attending to their immediate needs. Probably such a ब्राह्मण *brāhmaṇ* has come to you under difficult circumstances, walking over a long distance in the hot sun, and he is probably tired. Or, he has just come to see you under his own inspiration. In any case, give him a seat, offer him a glass of water, etc. and attend to his immediate needs. Also

प्रश्वसितव्यं *praśvasitavyaṁ* - listen to him attentively. There is nothing to discuss.

Just listen to him attentively. Why? Because, what for a ब्राह्मण *brāhmaṇ* would come to you? A ब्राह्मण *brāhmaṇ*, by his very nature, is a fulfilled person. He has nothing to seek for himself. At all times, his thought word and deed are totally, and naturally, directed towards the welfare of the entire society.

A ब्राह्मण *brāhmaṇ* comes to you only in the discharge of his natural duties to the society, as ordained by परमेश्वर *parameśvar*. His कर्म *karmas* are all ईश्वर कर्म *īśvara karmas*, and what are they?

ज्ञानं विज्ञानं आस्तिक्यं ब्रह्म कर्म स्वभावजं *jñānaṁ vijñānaṁ āstikyaṁ brahma karma svabhāvajaṁ* (G 18 - 42) - So says Sri Krishna. To spread the wisdom of the teachings of the Vedas and the Upanishads, to uplift the moral and spiritual fiber of the society as a whole, to cultivate God consciousness and to uphold one's faith in oneself, and to help you to uplift yourself, by yourself, that is indeed the natural function of a ब्राह्मण *brāhmaṇ* in the Vedic society.

When such a ब्राह्मण *brāhmaṇ* comes to see you, certainly he seeks nothing for himself. Probably he has come to see you, to seek some help from you, by virtue of your station in life, for the welfare of the entire society, in which case, what do you do? Or alternatively, the ब्राह्मण *brāhmaṇ* has not come to see you to ask for anything. He has come to see you for reasons unknown to you. Because he, in fact, did not ask for anything. He just imparted some Vedic knowledge to you, and then went away.

After he is gone, you realize what the ब्राह्मण *brāhmaṇ* did. The only wealth the ब्राह्मण *brāhmaṇ* has is his Vedic knowledge. And that wealth he shared with you, seeking nothing in return. By such sharing, the ब्राह्मण *brāhmaṇ* did not become poorer either. You were ready for that knowledge; therefore, by listening to him attentively you were certainly inspired, inspired to greatness in action, you being a man of action.



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There is, just now, in front of you, a worthy cause, which needs the help of your own wealth. By God's grace, you can help. Then, what do you do? With respect to such a situation, the Vedic command is:

श्रद्धया देयम् *śraddhayā deyam* । अश्रद्धया अदेयम् *aśraddhayā adeyam* । श्रिया देयम् *śriyā deyam* । ह्रिया देयम् *hriyaa deyam* । भिया देयम् *bhiyā deyam* । संविदा देयम् *saṁvidā deyam* ।

श्रद्धया देयम् *śraddhayā deyam* - देयम् *deyam* means दातव्यं *dātavyam*. You must give your wealth, as much as you can, for the worthy cause, as an expression of your gratitude to Lord Almighty, for whatever you are, just as you are, by God's grace. That expression of gratitude itself will uplift you. That is the overriding purpose of all wealth, to give away for the worthy cause for the welfare of the entire society.

श्रद्धया देयम् *śraddhayā deyam* - It is not enough that you just give. You must give with श्रद्धा *śraddha* - faith, faith in your own self, faith in the infinite power of truth and goodness, faith in the ultimate meaningfulness of life, faith in the impelling force behind your culture. Such faith is the spontaneous force behind your search for truth, already in yourself, as yourself. That is indeed आस्तिक्य बुद्धि *āstikya buddhi* - faith in God. It is with such faith that you must give. Such giving is श्रद्धया देयम् *śraddhayā deyam*.

अश्रद्धया अदेयम् *aśraddhayā adeyam* - If you do not have that kind of faith, do not give, because you still have a lot to grow up. You must first develop श्रद्धा *śraddha* - faith in God, faith in yourself, before you can even qualify for giving, in a spiritual sense. Giving without श्रद्धा *śraddha* can only promote hypocrisy.

श्रिया देयम् *śriyā deyam* - श्री *śrī* means all forms of wealth. Every form of wealth is only meant for sharing for the welfare of the society as a whole. Therefore, share your wealth, in whatever form it is, with immense faith in the best and the highest in your own self.

ह्रिया देयम् *hriyaa deyam* - Give with ह्रिया *hriyaa* - modesty. Modesty is total absence of any air of superiority or arrogance. The cause is ईश्वर कार्य *īśvara kārya* and giving is ईश्वर कर्म *īśvara karma*. You should consider yourself extremely fortunate that you have been given the opportunity to serve as an instrument in this divine play of cause-effect relationships in this creation.



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भिया देयम् *bhiyā deyam* - means भयेन देयम् *bhayena deyam* - Give with a sense of fear, the fear is only with respect to one's own ego power. One never knows when one's ego power overwhelms one's बुद्धि *buddhi* - faculty of judgment.

Prayer is the only means of keeping one's ego under control. Therefore, one must always be prayerful in giving. Never get overpowered by your ego.

संविदा देयम् *saṁvidā deyam* - संविदा *saṁvidā* is friendly help. Give friendly help to whoever needs it. Whether the help is in the form of advice at the right time, or a word of solace, or a word of encouragement, all such help is दानम् *dānam* - a divine gift, which is what giving is. Whether it is your friend or foe, be helpful in times of need.

So much about दानम् *dānam* - giving a divine gift. Then, the teacher calls attention to the Vedic commands about कर्म विचिकित्सा *karma vicikitsā* and वृत्त विचिकित्सा *ṛtta vicikitsā*. विचिकित्सा *vicikitsā* means doubts, doubts about कर्म *karma* - what to do and what not to do, and doubts about वृत्त *ṛtta* - codes of proper behavior under different circumstances of life. When you have such doubts, the Vedic command is: "Seek the advice of ब्राह्मणः *brāhmaṇas*, and do as the ब्राह्मणः *brāhmaṇas* would do". This is how the Veda says that:

अथ यदि ते कर्म - विचिकित्सा वा, वृत्त - विचिकित्सा वा स्यात् ।

atha yadi te karma - vicikitsā vā, ṛtta - vicikitsā vā syāt ।

ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्ष्णा धर्मकामाः स्युः ।

ye tatra brāhmaṇāḥ sammarśinaḥ yuktaa āyuktaaḥ alūrksṇā dharmakāmāḥ syuh ।

यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ॥

yathā te tatra varteran । tathā tatra varte thāḥ ॥

अथ *atha* - Then, for a person like you, who is living in the manner advised above, in terms of सत्यं *satyaṁ*, धर्मम् *dharmam*, and स्वाध्याय प्रवचन *svādhyāya pravacana*,

यदि ते *yadi te* - suppose, at any time for you, in your particular circumstances

कर्म विचिकित्सा वा *karma vicikitsā vā*, वृत्त *ṛtta* - विचिकित्सा वा स्यात् *vicikitsā vā syāt* - if you have doubts as to what action is proper, or what kind of behavior is proper.

Doubts about कर्म *karma* - action, and वृत्त *ṛtta* - modes of behavior are always possible. Personal circumstances are always complex and indefinable, and it is often



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difficult to decide what is धर्म कर्म *dharma karma* in one's particular circumstances, even for one who is familiar with the teachings of श्रुतिs *śrutis* and स्मृतिs *smṛtis*. For one who has a limited knowledge of श्रुतिs *śrutis* and स्मृतिs *smṛtis*, the decision is even more difficult.

The same thing applies to वृत्त *vr̥tta* also. वृत्त *vr̥tta* is आचार विषय *ācāra viṣaya* - matters related to conduct in day-to-day activities, personal behavior in interaction with people, details regarding food, clothing, levels of cleanliness, modes of communication, etc. All these come under वृत्त *vr̥tta*. Doubts in these matters means you cannot decide for yourself what is proper and what is improper in precise terms, under one's immediate particular circumstances. If that is the case, then what should one do? The Veda says:

यथा ते (ब्रह्मणाः) तत्र वर्तेरन् । तथा तत्र वर्तेथाः

yathā te (brahmaṇāḥ) | tathā tatra varte thaah

यथा ते ब्रह्मणाः *yathā te brahmaṇāḥ* - Just as those ब्रह्मणः *brahmaṇas*

तत्र वर्तेरन् *tatra varteran* - how they would behave in those circumstances

तथा *tathā* - in the same manner

तत्र वर्तेथाः *tatra varte thaah* - may you also do likewise in those circumstances.

In matters of doubt, seek the advice of the ब्रह्मणः *brahmaṇas*, and do as they would do. Then, you will not go wrong. Why? Because of the very nature of ब्रह्मणः *brahmaṇas*, namely

ये तत्र ब्राह्मणाः सम्मर्शिनः *ye tatra brāhmaṇāḥ sammiśinaḥ* - सम्यक् दर्शिनः

samyak darśinaḥ - The ब्रह्मणः *brahmaṇas* endowed with ब्रह्मज्ञानं *brahma jñānam* have clarity of vision. They are विचार समर्थाः *vicāra samarthāḥ*. They have the natural capacity to analyze and understand the situation in its essentials, and relate them to the overriding purpose of life. Therefore, they can, and they will, help you. Further, they are

युक्ताः *yuktaah* - they are committed to कर्म *karma* and वृत्त *vr̥tta* - action and conduct, in terms of सत्यं *satyaṁ* and धर्मम् *dharmam*, which means मोक्ष *mokṣa*.

They are committed to the highest पुरुषार्थ *puruṣārtha* - overriding purpose of life, which is the same for everybody. Further, they are



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आयुक्ताः *āyuktaaḥ* - which means अपर प्रयुक्ताः विवेकिनः, *apara prayuktaaḥ vivekinah*, स्वतन्त्राः *svatantrāḥ*. They are committed to कर्म *karma* and वृत्त *vṛtta* in terms of सत्यं *satyaṁ* and धर्मम् *dharmam*, not because they are indoctrinated or tutored by somebody else to be so, but because they are independent by virtue of their विवेक बुद्धि *viveka buddhi* - a बुद्धि *buddhi* which is capable of discriminating between सत्यं *satyaṁ* and मिथ्या *mithyā* - truth and transient appearance.

Thus a ब्रह्मण *brahmaṇa* is both a युक्त *yukta* as well as an आयुक्त *āyukta*. Further, ब्रह्मणः *brahmaṇas* are -

अलूक्षाः *alūkṣāḥ* means अरूक्षाः *arūkṣāḥ* - क्रोध रहिताः *krodha rahitāaḥ*. They are free from anger. अक्रूर मतयः *akrūra matayaḥ* - they are not crooked in their thinking. They are शान्त स्वभावाः *śānta svabhāvāḥ* - peaceful by nature, and hence they are not carried away by momentary passions. They are

धर्मकामाः स्युः *dharmakāmāaḥ syuh* (भवेयुः *bhaveyuh*) - By nature, their desires (कामाः *kāmāaḥ*) are always consistent with धर्म *dharma*, because of their total commitment to धर्म *dharma* - propriety in daily life.

धर्माविरुद्धो भूतेषु कामोऽस्मि *dharmāviruddho bhūteṣu kāmo'smi* (G 7 - 1) - In people who are totally committed to धर्म *dharma*, I am their कामाः *kāmās* - I am their desires "says Sri Krishna. Therefore, by nature, the ब्रह्मणः *brahmaṇas* are अकामहताः *akāmahatāaḥ* - they are not destroyed by their own राग-द्वेष *rāga-dveṣa* forces, forces of likes and dislikes, passions and hatreds. The ब्रह्मणः *brahmaṇas* by nature are always in unison with the all-pervading ब्रह्मन् *brahmaṇ*, and hence always in unison with God consciousness.

Because of these reasons, the Vedic command is " When you have doubts about कर्म *karma* and वृत्त *vṛtta* in daily life, seek the advice of ब्रह्मणः *brahmaṇas*, and do as they would do in your circumstances. Then you can never go wrong".

Now, if one should ask the question " Where do I find such a ब्रह्मण *brahmaṇa* in the world of today? The answer is : In the world of today, tomorrow and forever, please find that ब्रह्मण *brahmaṇa* in the words of the भगवत् गीता *bhagavat gītā*. Read the भगवत् गीता *bhagavat gītā* again and again, and do as the Gita teachings direct



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you to do. Then you can never go wrong." At least that is my understanding and also experience.

The Vedic teaching continues:

अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः ।
athābhyākhyāteṣu | ye tatra brāhmaṇāḥ sammārśinaḥ |
युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः ।
yukta āyuktaaḥ | alūkṣā dharmakāmāḥ syuh |
यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः
yathā te tatra varteran | tathā tatra varte thāaḥ

अथ, अभ्याख्यातेषु *atha abhyākhyāteṣu*

अभ्याख्याताः *abhyākhyātaaḥ* are those who are accused of wrong actions without proper or sufficient evidence.

तेषु *teṣu* - with respect to such people, what should be your attitude? The Vedic command is "Your attitude towards them should be the same as said above with respect to doubts on कर्म *karma* and वृत्त *vṛtta*, namely, if you cannot decide for yourself, seek the advice of ब्रह्मणः *brāhmaṇas*, and behave as they would in your circumstances, for the same reasons given earlier, namely, the ब्रह्मणः *brāhmaṇas* who are totally committed to सत्यं *satyaṁ*, and धर्मम् *dharmam* at all times, and are also endowed with ब्रह्मज्ञानं *brahmajñānaṁ*, are naturally सम्मर्शिनः *sammārśinaḥ*। युक्ता आयुक्ताः *yukta āyuktaaḥ*। अलूक्षा धर्मकामाः *alūkṣā dharmakāmāḥ*. Therefore, if you follow their advice, you can never go wrong.

All the above basic teachings of the Vedas go together. They are one and inseparable, and must be treated together as

एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् ।
eṣa ādeśaḥ | eṣa upadeśaḥ | eṣā vedopaniṣat |
एतदनुशासनं । एवमुपासितव्यं । एवमुचैतदुपास्यं ॥
etadanuśāsanam | evamupāsitavyam | evamucāitadupāsyam ||

एष आदेशः *eṣa ādeśaḥ* means एषः आदेशः *eṣaḥ ādeśaḥ* (note singular). That is the order, that is the command. Whose command?

वेद आदेशः *veda ādeśaḥ* - That is the command of the Vedas, which means

ईश्वर आदेशः - That is the command of परमेश्वर *parameśvar*, which means that is the eternal order. That is सनातन धर्म *sanātana dharma*.



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एष उपदेशः *eṣa upadeśaḥ* means एषः उपदेशः *eṣaḥ upadeśaḥ* (again singular). That is the teaching, teaching of the teacher to the students, teaching of the parents to the children. As one matures, parents and teacher merge into ईश्वर *īśvara*, and then the उपदेशः *upadeśaḥ* becomes ईश्वर उपदेशः *īśvara upadeśaḥ* - the teachings of ईश्वर *īśvara* to all humanity

एषा वेदोपनिषत् (again singular) - That is the essence of all the Vedas and Upanishads for the day-to-day life of every human being. Since this teaching is ज्ञान साधनं *jñāna sādhanam* - helpful for gaining ब्रह्मज्ञानं *brahma jñānam*, परमेश्वर ज्ञानं *parameśvara jñānam*, आत्मज्ञानं *ātma jñānam* - Self knowledge, It, in its entirety, is an Upanishad in Itself. Therefore this teaching is वेद उपनिषत् *veda upanaṣat*.

एतदनुशासनं *etadanuśāsanam* - एतत् अनुशासनं *etat anuśāsanam* (again singular) - That is divine declaration - ब्रह्मणो मुखः *brahmaṇo mukhaḥ* - The word of the Lord, the essence of all Upanishads with respect to daily life, in terms of both advice and command. That is the eternal law for daily life.

एवं उपासितव्यं *evam upāsītavyam* - let these words of Divine Message - Divine Advice - Divine Command, sink into your mind and बुद्धि *buddhi*, as actions to be done, as the overriding rule of proper conduct in daily life. Do not forget them. Let me repeat for emphasis.

एवमुचैतदुपास्यं *evamucāitadupāsyam* - एवं उ च एतत् उपास्यं *evam u ca etat upāsyam* - As actions to be done, all these command words, together, should be meditated upon, reflected upon, and absorbed by you. Do not forget today's lesson. It is all-important for your daily life.

Thus ends the वेद उपदेश *veda upadeśa* mantras on the basic teachings of Vedic education, and also this 11th lesson of this chapter. This also brings to completion the overview of the essential content of the entire कर्म काण्ड *karma kāṇḍa* of the Vedas, which makes this overview itself an Upanishad. Now this Upanishad concludes with the following उत्तर शान्ति *uttara śānti* - the concluding peace Invocation designated here as a distinct lesson, Lesson 12 of this chapter.

शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।

śam no mitraḥ śam varuṇaḥ | śam no bhavatvayamā |

शं न इन्द्रो बृहस्पतिः । शं नो विष्णु रुरुक्रमः ।



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ब्रह्मविद्या Brahma Vidya

śam na indro bṛhaspatih | śam no viṣṇu rurukramaah |
नमो ब्रह्मणे । नमस्ते वायो ।

namo brahmaṇe | namaste vāyo |

त्वमेव प्रत्यक्षं ब्रह्मासि ।

tvameva pratyakṣam brahmāsi |

त्वामेव प्रत्यक्षं ब्रह्मावादिषं ।

tvāmeva pratyakṣam brahmāvādiṣam |

ऋतमवादिषं । सत्यमवादिषं ।

ṛtamavādiṣam | satyamavādiṣam |

तन्मामावीत् । तद्वक्त्रारमावीत् ।

tanmāmāvīt | tadvavaktaaramāvīt |

आवीन्मां । आवीद्वक्त्रारम् ।

āvīnmām | āvidvaktāram |

ॐ शान्तिः शान्तिः शान्तिः ।

om śāntih śāntih śāntih |

हरिः ॐ

harih om

As we may note here, these concluding शान्तिः śāntih mantras are the same as those in Lesson 1, except with respect to two words, which make the content of this lesson distinct from that of Lesson 1.

What was said in Lesson 1 as वदिष्यामि vadiṣyāmi (I would declare) is said here as अवादिषं avādiṣam (I have declared or I have been declaring). Again, what was said in Lesson 1 as अवतु avatu (May (ब्रह्मन् brahman) protect (me)) is said here as आवीत् āvīt (That ब्रह्मन् brahman) has protected (me) or has been protecting (me)).

The significance of these two changes must be clearly understood.

Here is a Vedic student and ईश्वर भक्त īśvara bhakti, who lives a daily life of सत्यं satyam, धर्मम् dharmam and स्वाध्याय svādhyāya (scripture reading) in accordance with the basic teachings of the वेद veda mantras. Both as a matter of self-discipline and natural daily lifestyle, he spends a few minutes every day, together with his entire family in front of the Alter of his इष्ट देवताs iṣṭa devatās with a lighted lamp at the Puja spot of his own residence, and recites these वेद उपदेश veda upadeśa mantras, with understanding, appreciation and devotion. As a result of this



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practice, he and his family enjoy a degree of peace, happiness and contentment in daily life, for which he is extremely grateful for his Vedic education. Therefore, during his daily prayer time, he spontaneously expresses his deep sense of gratitude to परमेश्वर *parameśvar*, The Vedas and his Vedic education for everything he is blessed with.

What we are hearing in the शान्तिः *śāntih* mantras in this lesson, are his words of worship to परमेश्वर *parameśvar*, together with his spontaneous expression of gratitude to the Vedas and the ईश्वर उपासन *īśvara upāsana* mantras for all the peace, happiness and sense of contentment he is blessed with in his daily life.

Thus, we must understand that while the शान्तिः *śāntih* mantras in Lesson 1 are words of pure ईश्वर उपासन *īśvara upāsana* (worship of परमेश्वर *parameśvar*), the शान्तिः *śāntih* mantras in this lesson, which we are reading now, are the words of ईश्वर उपासन *īśvara upāsana*, together with a spontaneous expression of gratitude to Vedas and वेद उपदेश *veda upadeśa* mantras from an ईश्वर भक्त *īśvara bhakta* who enjoys the fruits of his Vedic education in his daily life.

With this understanding, we may now go through these mantras briefly, since we have already seen the words in Lesson 1 in detail. The Vedic student and ईश्वर भक्त *īśvara bhakta* looks upon all his इष्ट देवता *iṣṭa devatās* as the very manifestations of ब्रह्मन् *brahman* - the परमेश्वर *parameśvar*. Therefore, he says
शं नो मित्रः शं वरुणः *śaṁ no mitraḥ śaṁ varuṇaḥ* - may मित्र देवता *mitra devatā* and वरुण देवता *varuṇa devatā*, as the very manifestations of ब्रह्मन् *brahman* - the परमेश्वर *parameśvar*, be the bestowers of
शं सुखं *śaṁ sukhaṁ* - उत्तम सुखं *uttama sukhaṁ* - exalted happiness to us, who are praying in the pursuit of परमेश्वर *parameśvar* itself.

शं नो भवत्वयमा *śaṁ no bhavatvayamā* - may सूर्य देवता *sūrya devatā*, as the very manifestation of ब्रह्मन् *brahman* - the परमेश्वर *parameśvar*, be the bestower of शं सुखं *śaṁ sukhaṁ* - उत्तम सुखं *uttama sukhaṁ* - exalted happiness to us

शं न इन्द्रो बृहस्पतिः *śaṁ na indro bṛhaspatih* - may इन्द्र देवता *indra devatā* and बृहस्पति देवता *bṛhaspati devatā*, as the very manifestations of ब्रह्मन्



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brahman - the परमेश्वर *paramēśvar*, be the bestowers of शं सुखं *śam sukham*
- उत्तम सुखं *uttama sukham* - exalted happiness to us

शं नो विष्णु रुरुक्रमः *śam no viṣṇu rurukramah* - may the all-pervading महाविष्णु *mahāviṣṇu*, being the very manifestation of ब्रह्मन् *brahman*, be the bestower of शं सुखं *śam sukham* - उत्तम सुखं *uttama sukham* - exalted happiness to us.

नमो ब्रह्मणे *namo brahmaṇe* - नमस्कार *namaskār* to ब्रह्मन् *brahman*, the परमेश्वर *paramēśvar*. By doing नमस्कार *namaskār* to all my इष्ट देवताs *iṣṭa devatās*, I do नमस्कार *namaskār* to ब्रह्मन् *brahman* - the परमेश्वर *paramēśvar*.

नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि - O! Lord वायो, नमस्कार *namaskār* to you, you being the प्राण देवता *prāṇa devatā*, you are indeed प्रत्यक्षं ब्रह्मन् *brahman*, ब्रह्मन् *brahman* - the परमेश्वर *paramēśvar*, directly available for my immediate sense perception as प्राण *prāṇa*

त्वामेव प्रत्यक्षं ब्रह्मावादिषं *tvāmeva pratyakṣam brahmāvādiṣam* - O! Lord वायु *vāyu*, recognizing You as You are, I have been declaring in my daily prayers that You are indeed प्रत्यक्षं ब्रह्मन् *pratyakṣam brahman* to me, ब्रह्मन् *brahman* - the परमेश्वर *paramēśvar*, directly available for my immediate sense perception as प्राण *prāṇa*, as the very breath of life.

ऋतमवादिषं *ṛtama vādiṣam* । सत्यमवादिषं *satyama vādiṣam* - Fully recognizing ब्रह्मन् *brahman* - the परमेश्वर *paramēśvar* in ऋतं and सत्यं - proper conduct, ethical behavior and good moral character in daily life, and also being truthful in thought, word and deed at all times, I have always declared, and I have been declaring in my daily prayers that ऋतं *ṛtam* and सत्यं *satyam* are indeed प्रत्यक्षं ब्रह्मन् *pratyakṣam brahman* to me, ब्रह्मन् *brahman* - the परमेश्वर *paramēśvar* directly available to me for my immediate sense perception in daily life.

तत् मां आवीत् *tat mām āvīt* । तत् वक्तारं आवीत् *tat vaktaram āvīt* - That प्रत्यक्षं ब्रह्मन् *pratyakṣam brahman*, whom I recognize in my प्राण *prāṇa*, That प्रत्यक्षं ब्रह्मन् *pratyakṣam brahman* whom I recognize in ऋतं *ṛtam* and सत्यं *satyam* in daily life, has protected me, has always been protecting me (from all dangers, all fears and all possible degradations in daily life). So that ब्रह्मन् *brahman* is, has always been, to the teacher of Vedic knowledge as well.



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As an expression of my profound gratitude to That ब्रह्मन् *brahman* - the परमेश्वर *parameśvar*, and as an expression of my profound sense of gratitude to the Vedas and the Vedic education as ब्रह्मणो मुखं *brahmaṇo mukham* - as the very words of परमेश्वर *parameśvar* itself, I wish to say again

आवीत् मां *āvīt mām* । आवीत् वक्तारम् *āvīt vaktaram* - that प्रत्यक्षं ब्रह्मन् *pratyakṣam brahman* whom I recognize in my प्राण *prāṇa*, That प्रत्यक्षं ब्रह्मन् *pratyakṣam brahman* whom I recognize in ऋतं *ṛtam* and सत्यं *satyam* in daily life, has protected me, has always been protecting me (from all dangers, all fears, and all possible degradations in daily life) so that ब्रह्मन् *brahman* is and has always been, to the teacher of Vedic knowledge as well.

ॐ शान्तिः शान्तिः शान्तिः

नमस्कार to ॐ शान्तिः-प्राण स्वरूप

ऋत स्वरूप सत्यस्वरूप प्रत्यक्ष ब्रह्मन् ॥

हरिः ॐ

om śāntih śāntih śāntih

namaskār to om śāntih-prāṇa svarūp

ṛta svarūp satyasvarūp pratyakṣa brahman ॥

harīh om

Thus ends the first chapter of तैत्तिरीय *taitirīya* Upanishad, शीक्षावल्ली *śikṣāvallī* ॥

We will go to Chapter 2 next time.