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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lessons 2 and 3

Volume 17

तस्माद्वा एतस्मादन्नरसमयात् ।

*tasmādvā etasmādanna rasamayāt ।*

अन्योऽन्तर आत्मा प्राणमयः ।

*anyo'ntara ātmā prāṇamayah ।*

तेनैष पूर्णः स वा एष पुरुषविध एव ।

*tenaiṣa pūrṇah sa vā eṣa puruṣavidha eva ।*

तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।

*tasya puruṣavidhatām । anvayaṁ puruṣavidhaḥ ।*

तस्य प्राण एव शिरः । व्यानो दक्षिण पक्षः ।

*tasya prāṇa eva śiraḥ । vyāno dakṣiṇa pakṣaḥ ।*

अपान उत्तरः पक्षः । आकाश आत्मा ।

*apāna uttaraḥ pakṣaḥ । ākāśa ātmā ।*

पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥

*pr̥thivī pucchaṁ pratiṣṭhā । tadapyeṣa śloko bhavati ॥*

इति द्वितीयोऽनुवाकः

*ita dvatiyo'nuvākaḥ*

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।

*prāṇaṁ devā anu prāṇanti । manuṣyāḥ paśavaśca ye ।*

प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते ।

*prāṇo hi bhūtānāmāyuh । tasmāt sarvāyuṣa mucyate ।*

सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ।

*sarvameva ta āyuryanti । ye prāṇaṁ brahmopaasate ।*

प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ।

*prāṇo hi bhūtānāmāyuh । tasmāt sarvāyuṣamucyata iti ।*



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## ब्रह्मविद्या **Brahma Vidya**

The Upanishad is talking about Self-recognition, the modes and means of recognizing the ultimate nature of oneself. Recognition is always a matter of knowledge. Therefore, the teaching here is about the knowledge one needs in order to recognize oneself.

There are two distinct levels of self-recognition, namely, the immediate level and the ultimate level. The immediate level is to recognize oneself as one actually is for the time being. The ultimate level is to recognize oneself as one really is at all times, whether one knows it or not. To move from the immediate level to the ultimate level of self-recognition is self-upliftment. In between the immediate level and the ultimate level, there are many intermediate levels of self-recognition, at different stages of one's spiritual growth.

The object of this Upanishad teaching is to help everyone to uplift oneself through all stages of spiritual growth, until one reaches the ultimate level of self-recognition. At the immediate level, one ordinarily recognizes oneself in terms of one's name, form, occupation, relationship, etc. Therefore, it is clear that while the person is one, the modes of recognition of that person are many, and the person himself or herself, remains independent of the mode of recognition.

Again, all modes of recognition are not of equal status, in the sense that they are not equally significant for one's self-upliftment. For example, simply by changing my name, form, or occupation, I do not become a better person. Therefore, an appropriate choice in the modes of recognition of one's immediate self is necessary as a helpful means for one's self upliftment. The Upanishad offers such a choice, even while talking about self-recognition in an ultimate sense. Pointing out to the self of any person, the Upanishad says

अयं आत्मा *ayam ātmā* - as we saw last time, again, referring to the same person, the Upanishad says

आकाश आत्मा *ākāśa ātmā* - again, referring to the same person, the Upanishad says

आदेश आत्मा *ādeśa ātmā* - again, referring to the same person, the Upanishad says

योग आत्मा *yoga ātmā* - again, referring to the same person, the Upanishad says

आनन्द आत्मा *ānanda ātmā* - We will see these words as we progress.

Thus the Upanishad offers five modes of recognition of the same person. These modes of self-recognition apply to every person at any level of spiritual growth, and hence, they are applicable to you and me, as we are, at any time, at any place. No matter what I want to be, I have to start with what I am. Therefore, it is absolutely important that I recognize myself as I am at this moment before I make a conscious effort to uplift myself to whatever I want to be.



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What I want to be is simply to recognize my true unchanging Self, which requires knowledge on the ultimate nature of oneself, while what I am actually at this moment is the result of so many things which have happened to me, because of the lack of that knowledge. Consequently, in order to uplift myself, I still have to start with myself, recognizing myself as I am. Who am I then? The Upanishad tells me:

- ✓ That which is food for you, That is what you are. Food here means food for your body, mind and intellect, and also food for all your organs of perception - food for ears, eyes, etc. All that which is food for you, That is what you are. Again,
- ✓ That which you absorb and assimilate, whether that is food, knowledge, or techniques, That is what you are
- ✓ Your sense of values and your code of conduct, That is what you are
- ✓ Your attitude towards anything you do, That is what you are
- ✓ That which brings you a sense of happiness, That is what you are

You are all these, and at the same time, you are independent of all of them, so says the Upanishad. Simple as it may seem, these particular modes of self-recognition, taken together as a group, constitute an extraordinary way of recognizing oneself as one is, at any given time.

By reflecting on the above five modes of self-recognition, one can rediscover oneself. Your food, your ability to absorb and assimilate, your sense of values, your code of conduct, your attitude towards anything you do, and your objects of happiness, all these together identify you as an individual जीव *jīva* - as an individual person, as you are at this moment. All that is common among us, and also all that is different among us, are only in the content of the above five modes of self-recognition.

The specific content of each one of the above five modes of self-recognition is amenable for change. By changing one or more of them appropriately, one can uplift oneself to recognize the ultimate nature of one's own self.

By a step by step process, the Upanishad unfolds Self knowledge in such a way that one recognizes that one's ultimate Self is indeed सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*. The Upanishad adopts a peculiar style for unfolding this knowledge.

First, the Upanishad says that आत्मा *ātmā* - The Self is अन्नमय *annamaya*. Then it says, beyond and inside अन्नमय आत्मा *annamaya ātmā* there is प्राणमय आत्मा *prāṇamaya ātmā*, and beyond and inside प्राणमय आत्मा *prāṇamaya ātmā* there



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is मनोमय आत्मा *ātmā*, and beyond and inside मनोमय आत्मा *manomaya ātmā* there is विज्ञानमय आत्मा *vijñānamaya ātmā*, and beyond and inside विज्ञानमय आत्मा *vijñānamaya ātmā* there is आनन्दमय आत्मा *ānandamaya ātmā*, and beyond and inside the आनन्दमय आत्मा *ānandamaya ātmā* there is the ultimate Self - The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, which is what one is at all times.

Since there is only one आत्मा *ātmā*, with the additional knowledge gained at each step of self-recognition, the notion of आत्मा *ātmā* - The Self, held previously, falls out naturally. Until one recognizes that ब्रह्मन् *brahman*, That सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* as आत्मा *ātmā* - The Self, every other notion of oneself turns out to be a mistaken identity for one's real Self, which means, until ब्रह्मन् *brahman* is recognized, अन्नमय *annamaya*, प्राणमय *prāṇamaya* etc. serve only as a कोश *kośa* - a cover for the true identity of one's ultimate Self.

Until you recognize yourself as ब्रह्मन् *brahman*, the only way that knowledge can be imparted is to tell you that you are not this, you are not this, etc. Instead of telling that you are not this, you are not this, etc., the Upanishad says that aside from this आत्मा *ātmā*, there is another आत्मा *ātmā*, another आत्मा *ātmā*, etc. So saying, the Upanishad progressively takes you to the ultimate आत्मा *ātmā*.

First, one is given up and another is accepted as real. Then, in the wake of further knowledge, that is given up, and yet another is accepted as real, and so on, until you reach the truth of all truths. That is the Upanishad's method of teaching Self-knowledge. The आत्म बुद्धि *ātma buddhi* - the notion of self, is at all levels. By deeper and deeper knowledge, the आत्म बुद्धि *ātma buddhi* is uplifted progressively to higher and higher levels. It is like removing the several layers of husk on a grain.

After describing the अन्नमय शरीर *annamaya śarīra* which we saw last time, the Upanishad continues

तस्माद्वा एतस्मादन्न रसमयात्  
*tasmādvā etasmādanna rasamayāt*

अन्योऽन्तर आत्मा प्राणमयः

*anyo'ntara ātmā prāṇamayaḥ*

तस्मात् वा *tasmāt vā* - As it was said before



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एतस्मात् अन्नरसमयात् *etasmāt anna rasamayāt* – aside from what has been said as अन्नरसमय आत्मा *anna rasamaya ātmā*

अन्य अन्तर आत्मा प्राणमयः *anya antara ātmā prāṇa mayah* – there is another आत्मा *ātmā* which is interior to the अन्नमय आत्मा *anna maya ātmā*, and that is called प्राणमय आत्मा *prāṇa maya ātmā* – the self whose nature is प्राणमय *prāṇa maya* – life-giving air all over.

तेनैष पूर्णः *tenaiṣa pūrṇah*

तेन प्राणमयेन *tena prāṇa mayena*, एषः अन्नरसमय आत्मा *eṣah anna rasamaya ātmā*, पूर्णः *pūrṇah* – By the प्राणमय आत्मा *prāṇa maya ātmā*, this अन्नमय शरीर *anna maya śarīra* is filled up, which means that प्राण *prāṇa* – the life giving air is there everywhere in this body. Wherever this अन्नमय शरीर *anna maya śarīra* is, प्राण *prāṇa* also is there. There is no distance between अन्नमय शरीर *anna maya śarīra* and प्राणमय शरीर *prāṇa maya śarīra*. अन्नमय शरीर *anna maya śarīra* and प्राणमय शरीर *prāṇa maya śarīra* are distinct, but they are not separate. They are distinct because you can recognize them by your knowledge. They are not separate because, they are, by nature, inseparable in every जीव *jīva* – in every person.

स वा (वै) एषः (प्राणमयः) पुरुषविधः (पुरुष आकारः) एव  
*sa vā (vai) eṣah (prāṇamayah) puruṣavidhaḥ (puruṣa ākāraḥ) eva*  
तस्य (अन्नमयस्य) पुरुषविधताम्, अनु अयं पुरुषविधः  
*tasya (annamayasya) puruṣavidhatām, anu ayaṁ puruṣavidhaḥ*

This प्राणमय आत्मा *prāṇa maya ātmā* is indeed the self of the पुरुष *puruṣa*, the जीव *jīva* – the person in the अन्नमय शरीर *anna maya śarīra*. The प्राणमय शरीर *prāṇa maya śarīra* naturally takes the form of the अन्नमय शरीर *anna maya śarīra* in every respect.

Thus the अन्नमय शरीर *anna maya śarīra* becomes the mould for the प्राणमय शरीर *prāṇa maya śarīra*. प्राण *prāṇa* has no form of its own. It is all-pervasive in the शरीर *śarīra*. It takes the form of अन्नमय शरीर *anna maya śarīra* in every respect. That means, in terms of पक्षिकल्पना *pakṣi kalpanā* – bird imagery, the प्राणमय शरीर *prāṇa maya śarīra* also has a head, a right wing, a left wing, आत्मा



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*ātmā* – the self in its centre space, and foundation on which the entire प्राणमय शरीर *prāṇa maya śarīra* stands. What are they?

तस्य प्राण एव शिरः *tasya prāṇa eva śiraḥ* – For the प्राणमय आत्मा *prāṇa maya ātmā*, which has the प्राणमय शरीर *prāṇa maya śarīra*, प्राण एव शिरः *prāṇa eva śiraḥ* – the respiratory activity, the breathing in and breathing out, is the head.

व्यानो दक्षिण पक्षः *vyāno dakṣiṇa pakṣaḥ* – व्यान *vyāna* – blood circulation is the right wing for the प्राणमय शरीर *prāṇa maya śarīra*

अपान उत्तरः पक्षः *apāna uttaraḥ pakṣaḥ*

अपान *apāna* – elimination of body wastes is the left wing for the प्राणमय शरीर *prāṇa maya śarīra*

आकाश आत्मा *ākāśa ātmā* – the central part of the प्राणमय शरीर *prāṇa maya śarīra* is the आकाश *ākāśa* – the space. The space here is उदर आकाश *udara ākāśa* – the stomach space where the food is digested and also assimilated. Consequently, the digestive power, the power of absorption and assimilation is the आत्मा *ātmā* the self "I", for the प्राणमय शरीर *prāṇa maya śarīra*. Thus the word आकाश *ākāśa* here is a लक्षण *lakṣaṇa* – indicative word for समान *samāna* – the digestive and assimilative power.

पृथिवी पुच्छं प्रतिष्ठा *pṛthivī puccham pratiṣṭhā* – पृथिवी *pṛthivī* here is पृथिवी देवता *pṛthivī devatā*. The grace of mother earth is the foundation on which the entire प्राणमय शरीर *prāṇa maya śarīra* stands. The sustenance of प्राण *prāṇa* in this body, the stability of movement of one's limbs on this earth, and one's very life on this earth - पृथिवी *pṛthivī* are all by the grace of पृथिवी देवता *pṛthivī devatā* in whom आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni* and आपः *āpaḥ* are already there, because the cause is already in the effect. Therefore, for one's प्राणमय शरीर *prāṇa maya śarīra*, पृथिवी देवता *pṛthivī devatā* is प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman* – direct manifestation of ब्रह्मन् *brahman* itself.

तदप्येष श्लोको भवति *tadapyeṣa śloko bhavati*

तत् *tat* – On that matter, on the matter concerning प्राणमय शरीर *prāṇa maya śarīra*



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एष श्लोको अपि भवति *eṣa śloko api bhavati* – there is also the following Veda mantra. So saying, the teacher quotes the following Veda mantra. Here ends Lesson 2.

Lesson 3 now begins with the Veda mantra concerning the spiritual nature of प्राण *prāṇa* – the life-giving vital air, which fills this अन्नमय शरीर *annamaya śarīra*.

From what has been said above, it is clear that for the अन्नमय शरीर *annamaya śarīra*, the आत्मा *ātmā* – the self, is प्राण *prāṇa* – the vital air one breathes in and out. Without प्राण *prāṇa*, the अन्नमय शरीर *annamaya śarīra* cannot function. It is प्राण *prāṇa* which makes the अन्नमय शरीर *annamaya śarīra* a जीव *jīva* – a living person. Such is the glory of प्राण *prāṇa*, which makes प्राण *prāṇa* as प्राण देवता *prāṇa devatā*. In praise of the glory of प्राण देवता *prāṇa devatā*, the Upanishad quotes the following Veda mantras

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।  
*prāṇam devā anu prāṇanti | manuṣyāḥ paśavaśca ye |*  
प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते ।  
*prāṇo hi bhūtānāmāyuh | tasmātsarvāyusaṃucyate |*  
सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ।  
*sarvameva ta āyuryanti | ye prāṇam brahmopaasate |*  
प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ।  
*prāṇo hi bhūtānāmāyuh | tasmāt sarvāyusaṃucyata iti |*

This is what the Veda mantras say about प्राण *prāṇa*

प्राणं देवा अनु प्राणन्ति *prāṇam devā anu prāṇanti* – प्राण *prāṇa* is प्राण शक्ति *prāṇa śakti*, which is क्रिया शक्ति *kriyā śakti* – the power to act, the power of action

देवाः *devaḥ* – the Devas आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ*, पृथिवी *prthivī*, सूर्य *sūrya*, चन्द्र *candra* etc., all the Devas

अनु *anu* means enjoying the उपाधि *upādhi* – the vehicle of प्राण शक्ति *prāṇa śakti* – the क्रिया शक्ति *kriyā śakti* – the power of action



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Just like human beings, all Devatas also have प्राण *prāṇa*. The उपाधि *upādhi* or शरीर *śarīra* vehicle for all the Devatas is their respective प्राण शक्ति *prāṇa śakti* or क्रिया शक्ति *kriyā śakti* - power of action. With their प्राण शक्ति *prāṇa śakti*

देवाः प्राणन्ति *devāḥ prāṇanti* - प्राणन्ति *prāṇanti* means क्रियावन्तः भवन्ति *kriyāvantaḥ bhavanti* - they become active. Therefore

प्राणं देवाः अनु प्राणन्ति *prāṇam devaahḥ anu prāṇanti* - Endowed with प्राण *prāṇa*, the Devatas live and do their jobs. The wind blows, the rain rains, the sun shines, because the wind, the rain, the sun, etc. are all endowed with प्राण शक्ति *prāṇa śakti* and क्रिया शक्ति *kriyā śakti*, and hence they are alive and active.

मनुष्याः पशवश्च ये *manuṣyāḥ paśavaśca ye* - so is the case with respect to मनुष्यसु *manuṣyas* -human beings, and

पशवः च *paśavaḥ śca* - also the entire world of animals, and indeed, all living beings. It is so because all our ज्ञान इन्द्रियसु *jñāna indriyas* and कर्म इन्द्रियसु *karma indriyas* - all our organs of perception and action arise only from the सत्य *satva*, रजस् *rajas* and तमस् *tamas* गुणसु *guṇas* of Devas. For example, from the सत्य गुण of आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ* and पृथिवी *pṛthivī*, our organs of hearing, touch, sight, taste and smell are born. Similarly, from the रजस् *rajas* गुणसु *guṇas* of the same Devatas, our organs of action are born; and all our organs of perception and action are active only because of प्राण *prāṇa*.

Therefore, in the previous sentence, प्राणं देवाः अनु प्राणन्ति *prāṇam devaahḥ anu prāṇanti*, the word देवाः *devaahḥ* also means इन्द्रियाणि *indriyaāṇi*. Devas are the अधिष्ठान देवतासु *adhiṣṭhan devatās*, the presiding deities for all इन्द्रियसु *indriyas* - all organs of perception and action in one's body. Consequently, all the Devatas are already within us, and all our organs are alive and active, only by the blessings of the Devas, who are themselves alive and active because of प्राण *prāṇa*.

Thus, it is clear that this अन्नमय शरीर *annamaya śarīra* is alive. It is a जीव *jīva* only because of प्राण *prāṇa*, which means that this अन्नमय शरीर *annamaya śarīra* is a उपाधि *upādhi* - a vehicle for प्राण *prāṇa*. A physical body alone does not enjoy



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a self. One must have प्राण *prāṇa* to enjoy a self. Therefore, for an अन्नमय शरीर *annamaya śarīra*, the आत्मा *ātmā* - the self is प्राण *prāṇa*.

A physical body is unique to every person. But the प्राण *prāṇa* in the physical body is the same for all persons, all Devas, all beings. प्राण *prāṇa* is in every living being, which means प्राण *prāṇa* is universal to all beings. So is ब्रह्मन् *brahman*.

Therefore, it is clear that प्राण *prāṇa* is प्रत्यक्ष ब्रह्मन् *brahman* - the direct manifestation of ब्रह्मन् *brahman* for all human beings. Therefore, the Veda mantra continues

प्राणो हि भूतानामायुः *prāṇo hi bhūtānāmāyuh* - प्राण *prāṇa* is life, longevity for all beings. The ONE who is प्राण *prāṇa* in all beings is परमात्मा *paramātmā* - The परमेश्वर *parameśvara*. Therefore, one can see परमेश्वर *parameśvara* as प्राण *prāṇa*.

Therefore, I can recognize myself as प्राण *prāṇa* - प्राणोऽहं *prāṇao'haṁ* - I am प्राण *prāṇa*. प्राण *prāṇa* is ब्रह्मन् *brahman*. तत् ब्रह्म अहं अस्मि *tat brahma ahaṁ asmi* - That ब्रह्मन् *brahman* I am. I am प्राण रूप प्रत्यक्ष ब्रह्मन् *prāṇa rūpa pratyakṣa brahman* in all जीवस *jīvas*. I am indeed direct manifestation of ब्रह्मन् *brahman* in the form of प्राण *prāṇa* in all living beings.

Such recognition of प्राण *prāṇa*, such vision of ब्रह्मन् *brahman* is प्राण ब्रह्म उपासन *prāṇa brahma upāsana* - worship of ब्रह्मन् *brahman* in the form of प्राण *prāṇa*. The recognition of प्राण *prāṇa* here is प्राणो हि भूतानामायुः *prāṇo hi bhūtānāmāyuaḥ* - प्राण *prāṇa* is life for all beings.

तस्मात् सर्वायुषं उच्यते *tasmāt sarvāyuṣaṁ ucyate* - for that reason, प्राणं *prāṇa* is called सर्वायुषं *sarvāyuṣaṁ*. It is a गुण नाम *guṇa nāma*. सर्वायुषं *sarvāyuṣaṁ* is a name for प्राण *prāṇa*. It is a name indicative of its nature, namely It is a life for all beings.

सर्वम् एव त आयुः यन्ति *sarvam eva ta āyuh yanti*, ये प्राणं ब्रह्मोपासते *ye prāṇaṁ brahmopaasate*



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ये प्राणं ब्रह्मोपासते *ye prāṇam brahmopāasate* - Those who practice प्राण ब्रह्म  
उपासन *prāṇa brahma upāsana* worship of प्राण *prāṇa* as ब्रह्मन् *brahman* itself  
ते *te* - those people

सर्वम् एव आयुः यन्ति *sarvam eva ta āyuh yanti* - they certainly gain  
सर्वम् आयुः *sarvam āyuh* - all life, meaning पूर्णम् आयुः *pūram āyuh* full life  
allotted to their शरीरs by virtue of their कर्मs *karmas* and कर्मफलs *karmaphalas*  
Those who practice प्राण ब्रह्म उपासन *prāṇa brahma upāsana* are naturally blessed  
with full life.

प्राण ब्रह्म उपासन *prāṇa brahma upāsana* means what? It means meditation and  
reflection based on recognition and appreciation of the fact

प्राणो हि भूतानां आयुः *prāṇo hi bhūtānām āyuh* - प्राण *prāṇa* is indeed the life of  
all beings. प्राण *prāṇa* is universal to all beings

तस्मात् सर्वायुषं उच्यते *tasmāt sarvāyusaṁ ucyate* - therefore, प्राण *prāṇa* is  
सर्वायुषं *sarvāyusaṁ* - the very nature of प्राण *prāṇa* is सर्वायुषं *sarvāyusaṁ* - a  
universal life full for all beings. And as such प्राण *prāṇa* is प्रत्यक्ष ब्रह्मन् *pratyakṣa br*  
*ahman* - the direct manifestation of ब्रह्मन् *brahman* itself.

Consequently, I realize प्राण *prāṇa* - I am प्राणोऽहं अस्मि *prāṇo'haṁ asmi* - the  
very content of my body is प्राण *prāṇa*. I am the embodiment of the very grace of प्राण  
देवता *prāṇa devatā*. As a जीव *jīva*, I am inseparable from प्राण रूप प्रत्यक्ष ब्रह्मन्  
*prāṇa rūpa pratyakṣa brahman*. Such recognition about the nature of प्राण  
*prāṇa*, about the glory of पृथिवी देवता *pṛthivī devatā* as प्राण देवता *prāṇa*  
*devatā* gives one a new vision of प्राण *prāṇa*, a new respect for life, and uplifts one  
to a higher level of self-recognition.

इति *iti* - Here ends the quotation from Veda regarding प्राण *prāṇa*. The next higher  
level of self-recognition is मनोमय आत्मा *manomaya ātmā*. Before we continue with  
the Upanishad, let us briefly recall a line from the भगवद्गीता *bhagavadgītā* which we  
have already seen, In Chapter 4, Sri Krishna says (4 - 11)

ये यथा मां प्रपद्यन्ते तान् तथैव भजाम्यहं ॥

*ye yathā māṁ prapadyante tān tathaiva bhajāmyaham ॥*



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## ब्रह्मविद्या **Brahma Vidya**

In whichever manner, in whichever form, with whatever motive and to whatever extent people worship me, the परमेश्वर *parameśvar*, I bless them exactly in the same manner, and precisely to the same extent.

That is exactly what the Veda mantras also say with reference to अन्न ब्रह्म उपासन *anna brahma upāsana* and प्राण ब्रह्म उपासन *prāṇa brahma upāsana*.

सर्वम् वै तेऽन्नमाप्नुवन्ति *sarvam vai te'nnamāpnuvanti*, येन्नं ब्रह्मोपासते *yennaṁ brahmopāsate* - Those who practice अन्न ब्रह्म उपासन *anna brahma upāsana*, they gain all blessings that अन्न देवता *anna devatā* can bestow, namely all good health, happiness and prosperity.

सर्वमेव त आयुर्यन्ति *sarvameva ta āyuryanti*, ये प्राणं ब्रह्मोपासते *ye prāṇaṁ brahmopāsate* - Those who practice प्राण ब्रह्म उपासन *prāṇa brahma upāsana*, they gain full life and its blessings.

Thus, as you approach परमेश्वर *parameśvar*, so you reach परमेश्वर *parameśvar*. We will continue with the Upanishad next time.