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तैत्तिरीय उपनिषत् *taittiriya upaniṣat*

Chapter 1

श्रीक्षावल्ली *śikṣā vallī*

Lesson 1

Volume 2

As we saw last time, the first chapter of Taittiriya Upanishad called श्रीक्षावल्ली *śikṣāvallī* opens with a set of शान्ति *sānti* mantras - invocation mantras, which together constitute ईश्वर उपासन *īśvara upāsana* - worship of परमेश्वर *parameśvar*, which is a necessary prerequisite for gaining अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - purity of mind and बुद्धि *buddhi*, for becoming fit for gaining ईश्वर ज्ञानं *īśvara jñānaṁ*, and ultimately मोक्ष *mokṣa* - total fulfillment in life.

In the Vedic culture, proper training for life long practice of ईश्वर उपासन *īśvara upāsana* begins from childhood onwards, even before one learns to read and write. Naturally therefore, the very first lesson in Taittiriya Upanishad is ईश्वर उपासन *īśvara upāsana* - worship of परमेश्वर *parameśvar*. All worship of परमेश्वर *parameśvar* is only through one's इष्ट देवता *iṣṭa devatā* as हरिः ॐ *hariḥ om*. Every इष्ट देवता *iṣṭa devatā* as हरिः ॐ *hariḥ om* is परमेश्वर *parameśvar* Itself. One may have any number of इष्ट देवता *iṣṭa devatās* - personal Deities, each in any form and name, and each इष्ट देवता *iṣṭa devatā* is recognized through the हरिः ॐ *hariḥ om* mantra as परमेश्वर *parameśvar* Itself, in any form of ईश्वर उपासन *īśvara upāsana*.

ईश्वर उपासन *īśvara upāsana* naturally takes different forms at different times. In every form, however, there are three distinct sequential steps involved, and they are:

ईश्वर ध्यानं *īśvara dhyānaṁ* followed by

ईश्वर ईक्षणं *īśvara īkṣaṇaṁ* followed by

ईश्वर आराधनं *īśvara ārādhanam*

ईश्वर ध्यानं *īśvara dhyānaṁ* is, in the words of Sri Krishna, मय्येव मन आधत्स्व *mayyeva mana ādhatsva* (G 12-8) - fix your mind firmly in Me, the परमेश्वर



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parameśvar. Let there be no doubt in your mind about pursuit of *परमेश्वर parameśvar* as your ultimate destination in life. In the Upanishad here, *परमेश्वर parameśvar* is one's *इष्ट देवता iṣṭa devatā* as *हरिः ॐ hariḥ om*. Therefore fix your mind, firmly and exclusively, on your *इष्ट देवता iṣṭa devatā*. That is *ईश्वर ध्यानं īśvara dhyānaṁ*.

ईश्वर ईक्षणं īśvara ikṣaṇaṁ is seeing, recognizing That *इष्ट देवता iṣṭa devatā*, as *परमेश्वर parameśvar* Itself. Such recognition is accomplished by reverentially and devotionally installing That *इष्ट देवता iṣṭa devatā*, which means doing *प्रतिष्ठ प्रतिष्ठा pratiṣṭha* of That *इष्ट देवता iṣṭa devatā* through one's mind and *बुद्धि buddhi*, into one's *हृदय देश hr̥daya deśa* - heart space, and invoking the content of one's "I" notion into that *इष्ट देवता iṣṭa devatā* as *हरिः ॐ hariḥ om*, as *परमेश्वर parameśvar* Itself.

ईश्वर आराधनं īśvara ārādhanam is worshipping That *इष्ट देवता iṣṭa devatā*, now recognized as *परमेश्वर parameśvar* Itself, through physical actions of some kind, as *ईश्वर कैङ्कर्यम् īśvara kainkaryam* - as devotional service to *परमेश्वर parameśvar*, with a deep sense of appreciation and gratitude. Such service to *परमेश्वर parameśvar* is truly service to ONESELF, as *परमेश्वर parameśvar* Itself. Thus *ईश्वर ध्यानं īśvara dhyānaṁ*, *ईश्वर ईक्षणं īśvara ikṣaṇaṁ* and *ईश्वर आराधनं īśvara ārādhanam* together constitute *ईश्वर उपासनं īśvara upāsana* - worship of *परमेश्वर parameśvar*, through worship of one's *इष्ट देवता iṣṭa devatā*.

When we do *ईश्वर उपासनं īśvara upāsana* in any form, we must clearly recognize all the above three steps to fully understand, appreciate and enjoy what we are doing. For example, when we listen to, or participate in doing *विष्णु सहस्रनाम अर्चनं viṣṇu sahasranāma arcana* as *ईश्वर उपासनं īśvara upāsana* at this temple, we may recognize the above three steps as follows:

In this upasana, the *इष्ट देवता iṣṭa devatā* is *महाविष्णु mahāviṣṇu*. Therefore, as we may recall

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत् सैकते मौक्तिकानां ।

kṣīrodanvatpradeśe śucimaṇivilasat saikate mauktikānām ।

मालाक्लृत्प्या सनस्थस्फटिकमणिनिभैः मौक्तिकैर्मण्डिताङ्गः ॥



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mālākīṛtpā sanastha sphaṭikamaṇinibhaiḥ maukti kairmaṇḍitāṅgaḥ ॥

शुभ्रैरभ्ररदभ्रैः उपरिविरचितैः मुक्तपीयूषवर्षैः ।

śubhṛairabhṛaradabhṛaiḥ upariviracitaiḥ muktapīyūṣavarṣaiḥ ।

आनन्दी नः पुनीयादरिनलिनगदा शङ्खपाणिर्मुकुन्दः ॥

ānandī naḥ puniyādarinalinagadā śaṅkhapaṇīrmukundaḥ ॥

etc. This is ईश्वर ध्यानं *īśvara dhyānaṁ*, then followed by

ॐ नमो भगवते वासुदेवाय ।

om namo bhagavate vāsudevāya ।

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं ।

śāntākāraṁ bhujagaśayanaṁ padmanābhaṁ sureśaṁ ।

विश्वाधारं गगनसदृशं मेघवर्णम् शुभाङ्गम् ।

viśvādhāraṁ gaganasadṛśaṁ meghavarṇam śubhāṅgam ।

लक्ष्मीकान्तं कमलनयनं योगिहृद्धानगम्यं ।

lakṣmīkāntaṁ kamalanayanaṁ yogihṛdhānagamyāṁ ।

चन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

vande viṣṇuṁ bhava bhaya haraṁ sarva lokaika nātham ॥

etc. This is, ईश्वर ईक्षणं *īśvara īkṣaṇaṁ*, then followed by

ॐ विश्वस्मै नमः *om viśvasmai namaḥ*

ॐ विष्णवे नमः *om viṣṇave namaḥ*

ॐ वषट्काराय नमः *om vaṣaṭkārāya namaḥ*

ॐ भूतभव्यभवत्प्रभवे नमः *om bhūta bhavya bhavat prabhava namaḥ*, etc

This is ईश्वर आराधनं *īśvara ārādhanam*. Here the physical action of आराधनं *ārādhanam* is devotionally reciting ईश्वर विभूतिः *īśvara vabhūtiḥ* - the infinite glories of महाविष्णु *mahāviṣṇu*, as परमेश्वर *parameśvar* Itself, as ॐ *om* Itself. Thus ॐ नमः *om namaḥ* is common in every अर्चन *arcana* mantra. That is the format of विष्णु सहस्रनाम अर्चन *viṣṇu sahasranāma arcana*, as ईश्वर उपासन *īśvara upāsana*.

The opening शान्ति *śānti* mantras of the Taittiriya Upanishad present ईश्वर उपासन *īśvara upāsana* in the same format. Here, हरिः ॐ *hariḥ om* mantra is ईश्वर ध्यानं *īśvara dhyānaṁ*



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īśvara dhyānaṁ through the हरिः ॐ *hariḥ om* mantra, I fix my mind firmly and exclusively on all of my इष्ट देवताs *iṣṭa devatās*. Following such ईश्वर ध्यानं *īśvara dhyānaṁ*, these are my ईश्वर ईक्षणं *īśvara īkṣaṇaṁ* mantras.

शं नो मित्रं शं वरुणः । *śaṁ no mitra śaṁ varuṇaḥ* ।
शं नो भवत्वयमा । *śaṁ no bhavatvayamā* ।
शं न इन्द्रो बृहस्पतिः । *śaṁ na indro bṛhaspatiḥ* ।
शं नो विष्णुरुक्रमः ॥ *śaṁ no viṣṇururukramaḥ* ॥

Here मित्र *mitra*, वरुण *varuṇa*, अयमा *aryamā*, इन्द्र *indra*, बृहस्पति *bṛhaspati* and विष्णु *viṣṇu* are my इष्ट देवताs *iṣṭa devatās*. I see, I recognize the same ONE परमेश्वर *parameśvar* in all my इष्ट देवताs *iṣṭa devatās*. How do I recognize that परमेश्वर *parameśvar*? By reverentially and devotionally chanting the above four ईश्वर ईक्षणं *īśvara īkṣaṇaṁ* mantras, I recognize परमेश्वर *parameśvar* as शं *śaṁ* - स्वरूपः *svarūpaḥ*, which means, सुख स्वरूपः *sukha svarūpaḥ* - आनन्द स्वरूपः *ānanda svarūpaḥ* - the one whose very nature is शं सुखं *śaṁ sukham* - exalted happiness, Absolute Happiness. I recognize that Absolute Happiness is what I seek. Absolute Happiness can come only from Absolute Happiness, and the same source of Absolute Happiness is indeed परमेश्वर *parameśvar*.

Therefore, my vision of परमेश्वर *parameśvar* now is परमेश्वर *parameśvar* is सुख स्वरूपः *sukha svarūpaḥ*. The लक्षण *lakṣaṇa* of परमेश्वर *parameśvar* is शं - सुखं *śaṁ sukham* - the very nature of परमेश्वर *parameśvar* is Absolute Happiness. Such vision of परमेश्वर *parameśvar* is ईश्वर दर्शनं *īśvara darśanaṁ* through ईश्वर लक्षणं *īśvara lakṣaṇa* - recognition of परमेश्वर *parameśvar* by identifying the very nature of परमेश्वर *parameśvar* as शं - स्वरूपः *śaṁ svarūpaḥ* - सुख स्वरूपः *sukha svarūpaḥ*, आनन्द स्वरूपः *ānanda svarūpaḥ* as Absolute Happiness Itself. But I still do not have direct contact with that परमेश्वर *parameśvar*, not yet. On the other hand, I do have, even now, direct contact with every one of my इष्ट देवताs *iṣṭa devatās*, by virtue of my स्वभाव गुण *svabhāva guṇa* - natural, cultivated, and experientially valid associations with all of them as हरिः ॐ *hariḥ om*, परमेश्वर *parameśvar* every day of my life. My इष्ट देवताs *iṣṭa devatās* being the very manifestations of that परमेश्वर *parameśvar*, the स्वरूपः *svarūpaḥ* of all my इष्ट देवताs *iṣṭa devatās* also is शं सुखं *śaṁ sukham* - Absolute Happiness. By



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identifying myself totally with my इष्ट देवताs *iṣṭa devatās* as हरिः ॐ *hariḥ om*, परमेश्वर *parameśvar*, I can also be That Absolute Happiness, which परमेश्वर *parameśvar* is.

When that happens, जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ* - the union of जीव *jīva* (the individual) and ब्रह्मन् *brahman* - the परमेश्वर *parameśvar* takes place, which is indeed मोक्ष *mokṣa* - total fulfillment in life.

Therefore, this is what I do now. Through the ईश्वर ध्यानं *īśvara dhyānam* mantra, हरिः ॐ *hariḥ om* I touch all my इष्ट देवताs *iṣṭa devatās*, recognizing all of them as हरिः ॐ *hariḥ om*, परमेश्वर *parameśvar* itself, whose लक्षणं *lakṣaṇam* - very nature, is शं सुखं *śam sukham* - Absolute Happiness. I express that recognition by the following four ईश्वर ईक्षणं *īśvara īkṣaṇa* mantras. The first mantra is:

शं नो मित्रं शं वरुणः *śam no mitra śam varuṇaḥ* - शं नः मित्रः शं वरुणः *śam naḥ mitraḥ śam varuṇaḥ* - Here, I touch, in my mind and बुद्धि *buddhi*, two इष्ट देवताs *iṣṭa devatās*, namely मित्र *mitra* and वरुण *varuṇa*, and utter these words of recognition.

शं नः मित्रः *śam naḥ mitraḥ* (भवतु *bhavatu*) (भवतु *bhavatu* the verb understood) - I see, I recognize, right now, the मित्र देवता *mitra devatā* as हरिः ॐ *hariḥ om*, परमेश्वर *parameśvar*. May that मित्र देवता *mitra devatā* be शं *śam* for us (who are doing ईश्वर उपासन *īśvara upāsana* in the pursuit of परमेश्वर *parameśvar*)

शं *śam* (नः *naḥ*) - वरुणः *varuṇaḥ* (भवतु *bhavatu*) - I see, I recognize, right now, the वरुण देवता *varuṇa devatā* as हरिः ॐ *hariḥ om*, परमेश्वर *parameśvar*. May That वरुण देवता *varuṇa devatā* be शं *śam* for us (who are doing ईश्वर उपासन *īśvara upāsana* in the pursuit of परमेश्वर *parameśvar*). The Upanishad word शं *śam* means सुख कृत् *sukha kṛt* - The Bestower of Happiness.

The सुख *sukha* here is not ordinary happiness that comes and goes. It is extraordinary happiness. It is

उत्तम सुखं *uttama sukham* - exalted happiness

उत्कृष्ट सुखं *utkṛṣṭa sukham* - uplifting happiness



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पूर्ण सुखं *pūrṇa sukhaṁ* - total happiness

स्वरूप सुखं *svarūp sukhaṁ* - happiness which is the very nature of सत् चित्
आनन्द स्वरूप ब्रह्मन् *sat cit ānanda svarūp brahman*

श्रोत्रियस्य सुखं *śrotriyasya sukhaṁ* - the happiness of an enlightened person

अकामहतस्य सुखं *akāmahatasya sukhaṁ* - the happiness enjoyed by a person
who is not destroyed by the forces of one's own likes and dislikes

अनपेक्ष सुखं *anapekṣa sukhaṁ* - It is that happiness which does not depend on
any situation

प्रशान्त सुखं *praśānta sukhaṁ* - It is the happiness of one who is naturally peaceful

सुखं उपैति योगिनं *sukhaṁ upaiti yoginaṁ*, योगी सुखं अश्नुते *yogī sukhaṁ
aśnute* (गीता *gītā* 6 - 27) - It is that incomparable, infinite happiness that is enjoyed
by a ध्यानयोगी *dhyāna yogī* at maturity. It is that kind of exalted happiness that is
indicated by the Upanishad word शं *śam*.

Therefore, शं नो मित्रं शं वरुणः *śam no mitra śam varuṇaḥ* means, may the मित्रं
देवता *mitra devatā* as well as the वरुण देवता *varuṇa devatā* as हरिः ॐ *hariḥ
om*, परमेश्वर *parameśvar* itself, be the bestower of शं - सुखं *śam sukhaṁ* -
exalted happiness to us (नः *naḥ*) (who are doing ईश्वर उपासन *īśvara upāsana* in
the pursuit of परमेश्वर *parameśvar*).

मित्रं *mitra*, आदित्य *āditya*, अर्यमा *aryamā* and विष्णु *viṣṇu* are some of the
several word pointers for सूर्य *sūrya* - the sun, as सूर्य देवता *sūrya devatā* in Vedic
vocabulary. The sun is also the अधिष्ठान देवता *adhiṣṭhāna devatā* - the presiding
deity for enlightenment on every kind of knowledge, and also for the ability of one's
own eyes (mind and बुद्धि *buddhi*) to see everything in this creation properly, clearly
and totally.

Likewise, वरुण *varuṇa* is the word pointer for आपः *āpaḥ* - water, as वरुण देवता
varuṇa devatā, वरुण देवता *varuṇa devatā* is the presiding deity for water and all
it signifies in this creation, including अपान वृत्ति *apān vṛtti* - all things which have
to be removed from one's उपाधि *upādhi* - body vehicle, for its proper function.

While the extraordinary importance of सूर्य देवता *sūrya devatā* and वरुण देवता
varuṇa devatā for life on earth is obvious, to recognize them as the very
manifestations of परमेश्वर *parameśvar* itself, and also the very means for recognition



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of परमेश्वर *parameśvar* already in oneself, for such recognition, one needs proper education and training, and that is what is provided by the basic Vedic education, and the daily lifestyle it teaches. For example, according to the Vedic teachings, one is required to perform सन्ध्यावन्दनम् *sandhyā vandanam* - a Vedic prayer ritual, 3 times a day, in all of which मित्र देवता *mitra devatā* and वरुण देवता *varuṇa devatā* are worshipped as परमेश्वर *parameśvar* Itself.

Now continuing with the Upanishad, the second ईश्वर लक्षणं *īśvara lakṣaṇam* mantra is:

शं नो भवत्वयमा *śam no bhavatvayamā* - शं नः भवतु अयमा *śam naḥ bhavatu aryamā* - I see, I recognize, right now, the अयमा देवता *aryamā devatā* - सूर्य देवता *sūrya devatā* as अयमा देवता *aryamā devatā*, as हरिः ॐ *hariḥ om*, परमेश्वर *parameśvar*. May that अयमा देवता *aryamā devatā* be the bestower of शं *śam* - सुख *sukha* - exalted happiness नः *naḥ* - to us (who are doing ईश्वर उपासन *īśvara upāsana* in the pursuit of परमेश्वर *parameśvar*).

सूर्य *sūrya* - the sun is called by different names in different months of the year. For example, in धनुर मास *dhanura māsa* (December - January) सूर्य *sūrya* is called मित्र *mitra*. In मकर मास *makara māsa* (January - February) the same सूर्य *sūrya* is called विष्णु *viṣṇu*, and in कटक मास *kaṭaka māsa* (July- August) the same सूर्य *sūrya* is called अयमा *aryamā*.

Generally, people pray to सूर्य देवता *sūrya devatā* as अयमा देवता *aryamā devatā* for good eye sight. Of course, one can pray सूर्य देवता *sūrya devatā* for good eye sight any time of the year, and such prayer simply means "May I be blessed with the ability to see things properly, clearly and totally". Such seeing includes the ability to recognize सूर्य देवता *sūrya devatā* as परमेश्वर *parameśvar* Itself.

The third ईश्वर ईक्षणं *īśvara īkṣaṇam* mantra is:

शं न इन्द्रो बृहस्पतिः *śam na indro bṛhaspatiḥ* - शं नः इन्द्रः, शं नः बृहस्पतिः *śam naḥ indraḥ, śam naḥ bṛhaspatiḥ* - I see, I recognize, right now, इन्द्र देवता *indra devatā* and also बृहस्पति देवता *bṛhaspati devatā* as हरिः ॐ *hariḥ om*, परमेश्वर *parameśvar*. May That इन्द्र देवता *indra devatā* and also that बृहस्पति देवता *bṛhaspati devatā* be the bestowers of शं *śam* - सुखं *sukham* - exalted



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happiness, नः *naḥ* - to us (who are doing ईश्वर उपासन *īśvara upāsana* in the pursuit of परमेश्वर *parameśvar*).

इन्द्र देवता *indra devatā* is the presiding deity (अधिष्ठान देवता *adhiṣṭhāna devatā*) for बल *bala* - bodily strength in general, which simply means "May we enjoy good mental and physical strength in our spiritual endeavour by the very grace of इन्द्र देवता *indra devatā* as परमेश्वर *parameśvar*."

बृहस्पति देवता *bṛhaspati devatā* is the presiding deity for speech and intellect. By the grace of बृहस्पति देवता *bṛhaspati devatā*, may we be blessed with goodness in speech and sharpness in intellect in our pursuit of परमेश्वर *parameśvar*.

The fourth ईश्वर ईक्षणं *īśvara ikṣaṇam* mantra is

शं नो विष्णुरुक्रमः *śaṁ no viṣṇururukramah* - शं नः विष्णुः उरुक्रमः भवतु *śaṁ naḥ viṣṇuḥ urukramah bhavatu* - I see, I recognize, right now, the विष्णु देवता *viṣṇu devatā*, सूर्य देवता *sūrya devatā*, as विष्णु देवता *viṣṇu devatā*, as हरिः ॐ *hariḥ om* - परमेश्वर *parameśvar*. May that विष्णु देवता *viṣṇu devatā* be the bestower of शं सुखं *śaṁ sukham* - exalted happiness, नः *naḥ* - to us (who are doing ईश्वर उपासन *īśvara upāsana* in the pursuit of परमेश्वर *parameśvar*).

As we may recall, Sri Krishna says (G 10-21)

आदित्यानां अहं विष्णु *ādityānaam ahaṁ viṣṇu* - Among the several word pointers for आदित्य *āditya* - the सूर्य देवता *sūrya devatā*, I am विष्णु देवता *viṣṇu devatā*. Therefore सूर्य *sūrya* - the sun is indeed a direct manifestation of परमेश्वर as महाविष्णु *mahā viṣṇu*, who is सर्वव्यापी *sarva vyāpī* - all pervading.

That महाविष्णु *mahā viṣṇu* is indicated here as उरुक्रमः *urukramah* - the one whose feet are all over. Thus the सूर्य देवता *sūrya devatā* as विष्णु देवता *viṣṇu devatā* is considered the presiding deity for feet, which gives the meaning "May our legs, indeed all our limbs, be healthy and fit for our own endeavors to reach परमेश्वर *parameśvar* already in oneself".

That completes the ईश्वर ईक्षणं *īśvara ikṣaṇam* mantras. By the above four mantras, all the इष्ट देवता *iṣṭa devatā* are now firmly installed (प्रतिष्ठ *pratiṣṭha*) in



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one's heart (mind and बुद्धि *buddhi*) and by the grace of all the इष्ट देवताs *iṣṭa devatās*, all of them are now recognized as the very manifestations of the ONE ब्रह्मन् - the परमेश्वर *parameśvar* Itself, already in oneself.

Now follows the ईश्वर आराधन *īśvara ārādhana* mantras - worship of परमेश्वर *parameśvar*, again through the इष्ट देवताs *iṣṭa devatās* recognized as परमेश्वर *parameśvar* Itself. As indicated earlier, ईश्वर आराधन *īśvara ārādhana* is worship of परमेश्वर *parameśvar* through some physical action, done as ईश्वर कैङ्कर्यम् *īśvara kainkaryam* - as devotional service to परमेश्वर *parameśvar*. Why is such ईश्वर आराधन *īśvara ārādhana* *īśvara* necessary? Because only through such ईश्वर आराधन *īśvara ārādhana* one can cultivate कर्म योग बुद्धि *karma yoga buddhi* and ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi*, all of which are necessary for one to become fit for gaining ईश्वर ज्ञानं *īśvara jñānam*, *īśvara* ईश्वर प्रवेशनं *īśvara praveśanam*, *īśvara* मोक्ष *mokṣa* - total fulfillment in life.

ईश्वर आराधन *īśvara ārādhana* naturally takes different forms at different times. Here, in the first lesson of this Upanishad, ईश्वर आराधन *īśvara ārādhana* is simply a reverential and devotional expression of नमस्कार *namaskāra* to ब्रह्मन् *brahman*, the परमेश्वर *parameśvar*, as recognized through one's इष्ट देवता *iṣṭa devatā* in one's pursuit of परमेश्वर *parameśvar*, already in oneself.

These are the ईश्वर आराधन *īśvara ārādhana* mantras here:

नमो ब्रह्मणे । नमस्ते वायो । *namo brahmaṇe । namaste vāyo ।*
त्वमेव प्रत्यक्षं ब्रह्मासि । *tvameva pratyakṣam brahmāsi ।*
त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । *tvameva pratyakṣam brahma vadiṣyāmi ।*
ऋतं वदिष्यामि । *ṛtam vadiṣyāmi ।*
सत्यं वदिष्यामि । *satyam vadiṣyāmi ।*
तन्मामवतु । *tanmānavatu ।*
तद्वक्तारमवतु । *tadvaktaramavatu ।*
अवतु मां । *avatu mām ।*
अवतु वक्तारं । *avatu vaktaram ।*
ॐ शान्तिः शान्तिः शान्तिः ॥ *om śāntih śāntih śāntih ॥*



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नमो ब्रह्मणे *namo brahmaṇe* - नमस्कार् *namaskār* to ब्रह्मन् *brahman*, the परमेश्वर *parameśvar*. With परमेश्वर नमस्कार् *parameśvar namaskār*, I do नमस्कार् *namaskār* to all the देवताs *devatās*, and seek their blessings.

But ब्रह्मन् *brahman* is still beyond the reach of any sense perceptions. Therefore, I invoke ब्रह्मन् *brahman* in my इष्ट देवताs *iṣṭa devatās* and offer worship to ब्रह्मन् *brahman* through my इष्ट देवताs *iṣṭa devatās*. How do I do that?

नमस्ते वायो *namaste vāyo* - O! Lord वायो *vāyo*, नमस्कार् *namaskār* to you. My नमस्कार् *namaskār* is now directly addressed to वायु भगवान् *vāyu bhagavān*, who is the अधिष्ठान देवता *adhiṣṭhāna devatā* for प्राण *prāṇa*-breathing. Since the bodily function of breathing is available to me for direct perception, वायु भगवान् *vāyu bhagavān* is प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman* - direct manifestation of ब्रह्मन् *brahman* for me. Therefore, through वायु भगवान् *vāyu bhagavān*, I can touch ब्रह्मन् *brahman* directly and immediately. Therefore, addressing वायु भगवान् *vāyu bhagavān*, I declare

त्वमेव प्रत्यक्षं ब्रह्मासि *tvameva pratyakṣam brahmāsi* - O! Lord वायु *vāyu*, you are indeed प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman* - ब्रह्मन् *brahman* the परमेश्वर *parameśvar*, directly available for my sense perception, because प्राण *prāṇa* as well as knowledge about प्राण *prāṇa* are recognizable to me directly and immediately.

About every other organ of perception, I have only indirect knowledge. For example, I have eyes because I see. I do not have eyes because I do not see, etc. Thus my "eye-knowledge" is only inferential. But my प्राण *prāṇa*-knowledge is direct. I do not need proof to recognize that I am breathing. Therefore, त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि *tvameva pratyakṣam brahma vadiṣyāmi* - O! Lord वायु *vāyu*, I would say now, that you are indeed प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman* to me. You are indeed ब्रह्मन् *brahman* itself, available to me for my direct and immediate perception as प्राण देवता *prāṇa devatā*.

ऋतं वदिष्यामि *ṛtaṁ vadiṣyāmi* - त्वामेव ऋतं वदिष्यामि *tvāmeva ṛtaṁ vadiṣyāmi* - ऋतं *ṛtaṁ* is धर्म यथा शास्त्रं *dharmaṁ yathā śāstraṁ* - proper conduct, ethical behavior, and good moral character at all times in daily life, consistent with सनातन धर्म *sanātana dharma* - the eternal order unfolded by the teachings of



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the Veda. That is ऋतं *ṛtaṁ*, that is धर्म *dharma*. Therefore, once again addressing ब्रह्मन् *brahman* through वायु देवता *vāyu devatā* as प्राण देवता *prāṇa devatā*

नमो ब्रह्मणे *namo brahmaṇe* - I do नमस्कार *namaskār* to ब्रह्मन् *brahman* and declare

त्वामेव ऋतं वदिष्यामि *tvāmeva ṛtaṁ vadiṣyāmi* - I would call now ऋतं *ṛtaṁ* - proper conduct, ethical behavior and good moral character at all times in daily life is indeed Yourself - the ब्रह्मन् *brahman* Itself, available to me for my direct and immediate perception, which means, wherever there is ऋतं *ṛtaṁ*- proper conduct, ethical behavior and good moral character, I see, I recognize That ऋतं *ṛtaṁ* as ब्रह्मन् *brahman* Itself. Likewise,

सत्यं वदिष्यामि *satyaṁ vadiṣyāmi* - (त्वमेव *tvameva*) सत्यं वदिष्यामि *satyaṁ vadiṣyāmi* - I would call now सत्यं *satyaṁ* - being truthful in thought, word and deed, at all times in daily life is indeed Yourself - the ब्रह्मन् *brahman* Itself, available to me for my direct and immediate perception, which means, wherever there is सत्यं *satyaṁ*, I see, I recognize that सत्यं *satyaṁ* as ब्रह्मन् *brahman* Itself.

सत्यं वद *satyaṁ vada*, धर्मम् चर *dharmam cara* - speak the truth and follow धर्म *dharma* under all circumstances. These are the most fundamental Vedic teachings on human values in daily life. The entire Vedic knowledge is based on these values. By saying सत्यं *satyaṁ* is प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman*, धर्मम् *dharmam* is प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman*, the Upanishad here points out that सत्यं *satyaṁ* is शं-सुखं *śam-sukhaṁ*. and धर्मम् *dharmam* is शं-सुखं *śam-sukhaṁ*. Being truthful and following धर्म *dharma*, in all aspects of daily life, at all times under all circumstances, is indeed शं-सुखं *śam-sukhaṁ* - exalted happiness, The source of all happiness, is indeed reaching परमेश्वर *parameśvar* already in oneself.

By such statements, the Upanishad here unfolds the entire Veda as ईश्वर आराधन *īśvara ārādhana* - study, expression, recitation of any वेद *veda* mantra, as a physical act of worship of परमेश्वर *parameśvar* already in oneself. Therefore, what is it one should do as ईश्वर आराधन *īśvara ārādhana* - physical act of worship in daily life? सत्यं वद *satyaṁ vada*, धर्मम् चर *dharmam cara* - be truthful and follow धर्म *dharma* at all times, under all circumstances. That is ईश्वर आराधन *īśvara*



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ārādhana in everyday life, to become fit for gaining ईश्वर ज्ञानं *īśvara jñānam* - total fulfillment in life. That is the Upanishad message here. The Upanishad continues

तन्मामवतु *tanmāmavatu* । तद्गुक्तरमवतु *tadvaktaramavatu* ।

तन्मामवतु *tanmāmavatu* - तत् ब्रह्म मां अवतु *tat brahma mām avatu* - May that ब्रह्मन् *brahman* protect me

तद्गुक्तरमवतु *tadvaktaramavatu* - तत् ब्रह्म वक्तरं अवतु *tat brahma vaktaram avatu* - May that ब्रह्मन् *brahman* protect the teacher

Since the teacher-student link is all-important for the preservation of Vedic knowledge and spiritual progress, both to the individual and the society at large, the same prayer is repeated for emphasis.

अवतु मां *avatu mām* । अवतु वक्तरं *avatu vaktaram* ।

अवतु मां *avatu mām* - तत् ब्रह्म मां अवतु *tat brahma mām avatu* - May That ब्रह्मन् *brahman*, the परमेश्वर *parameśvar*, protect me

अवतु वक्तरं *avatu vaktaram* - तत् ब्रह्म वक्तरं अवतु *tat brahma vaktaram avatu* - May that ब्रह्मन् *brahman*, the परमेश्वर *parameśvar*, protect the teacher

ॐ शान्तिः शान्तिः शान्तिः *om śāntih śāntih śāntih* ॥

The obstacles to the pursuit of परमेश्वर *parameśvar* are essentially three-fold. They are:

- Obstacles arising from one's own self
- Obstacles arising from known outside sources
- Obstacles arising from unknown sources

May that ब्रह्मन् *brahman* the परमेश्वर *parameśvar* protect us from all the three kinds of obstacles, and lead us all to peace, joy and happiness.

इति प्रथमः अनुवाकः *iti prathamah anuvākḥ* - This ईश्वर आराधन *īśvara ārādhana* completes ईश्वर उपासन *īśvara upāsana* - worship of परमेश्वर *parameśvar* in Lesson 1.

Before we leave this lesson, let us take note of a लक्षण *lakṣaṇa* of ईश्वर उपासन *īśvara upāsana* - worship of परमेश्वर *parameśvar*. While ईश्वर ध्यानं *īśvara dhyānam*, ईश्वर ईक्षणं *īśvara ikṣaṇam* and ईश्वर आराधनं *īśvara ārādhanam*



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are distinct and recognizable steps in every form of ईश्वर उपासन *īśvara upāsana*, they are also inseparable, and often, indistinguishable. For this reason, in Vedic literature, all the above three steps, both individually and collectively, are called ईश्वर उपासन *īśvara upāsana*.

Further, in some cases, even ONE mantra, as a जप *japa* mantra, may unfold itself progressively as all the three steps in ONE. हरिः ॐ *harih om* is such a unique मन्त्र *mantra*. When properly understood, appreciated and contemplated upon, हरिः ॐ *harih om* by itself, is progressively ईश्वर ध्यानं *īśvara dhyānaṁ* mantra, ईश्वर ईक्षणं *īśvara ikṣaṇaṁ* mantra a ईश्वर आराधन *īśvara ārādhana* mantra and a complete ईश्वर उपासन *īśvara upāsana* mantra in one's pursuit of परमेश्वर *parameśvar* already in oneself. That is why, all the three chapters in this Upanishad begin with हरिः ॐ *harih om* mantra.

Whatever be one's mode of ईश्वर उपासन *īśvara upāsana* from time to time, a conscious effort to recognize in it, each of the above three steps, will make it profoundly more meaningful, effective and enjoyable.

We will take up Lesson 2 next time.