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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 3

भृगु वल्ली *bhṛgu vallī*

Lesson 10 (continued)

Volume 33

क्षेम इति वाचि

kṣema iti vāci

योगक्षेम इति प्राणापानयोः

yogakṣema iti prāṇāpānayoh

कर्मेति हस्तयोः

karmeti hastayoh

गतिरिति पादयोः

gatiriti pādayoh

विमुक्तिरिति पायौ

vimuktiriti pāyau

इति मानुषीः समाज्ञाः

iti mānuṣīh samājñāh

अथ दैवीः

atha daivīh

तृप्तिरिति वृष्टौ

tr̥ptiriti vṛṣṭau

बलमिति विद्युति

balamiti vidyuti

यश इति पशुषु

yaśa iti paśuṣu

ज्योतिरिति नक्षत्रेषु

jyotiriti nakṣatreṣu

प्रजातिरमृतमानन्द इत्युपस्थे

prajātiramṛtamānanda ityupasthe

सर्व मित्याकाशे

sarva mityākāśe

तत्प्रतिष्ठेत्युपासीत, प्रतिष्ठावान् भवति



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tatpratiṣṭhetyupāsīta, pratiṣṭhāvān bhavati

तन्मह इत्युपासीत, महान् भवति

tanmaha ityupāsīta, mahān bhavati

तन्मन इत्युपासीत, मानवान् भवति

tanmana ityupāsīta, mānavān bhavati

तन्नम इत्युपासीत, नम्यन्तेऽस्मै कामाः

tannama ityupāsīta, namyante'smai kāmāh

तत् ब्रह्मेत्युपासीत, ब्रह्मवान् भवति

tat brahmetyupāsīta, brahmavān bhavati

तत् ब्रह्मणः परिमर इत्युपासीत

tat brahmaṇaḥ parimara ityupāsīta

पर्येणं म्रियन्ते द्विषन्तः सपत्नाः

paryeṇam mriyante dviṣantaḥ sapatnāh

परि येऽप्रिया भ्रातृव्याः ॥

pari ye'priyā bhrāṭṛvyāh ॥

The Upanishad first introduced the भार्गवी वारुणी विद्या *bhārgavī vāruṇī vidyā* Upasana, which tells how we can reach ब्रह्मन् *brahman* already in oneself, through ज्ञान तपस् *jñāna tapas* by a step by step process involving recognition of the cause, by an appreciation of the effects, and finally, transcending all effects themselves.

The Upanishad then introduced the अन्न ब्रह्म *anna brahma* Upasana, which tells that whatever we see in this creation as अन्नं *annam* and अन्नाद *annāda*

- as food and the eater of food
- as the supported and the supporter
- as the enjoyed and the enjoyer

such अन्नं *annam* and अन्नाद *annaada* are simply two different looking manifestations of the ONE and the SAME ब्रह्मन् *brahman*, already in oneself.

Therefore, an appreciation of the content of the अन्नं-अन्नाद *annam-annāda* relationship with respect to any pair of related objects in this creation is a means for recognizing ब्रह्मन् *brahman* in everything that exists in this creation, including oneself. Following the same approach, the Upanishad now introduces another Upasana called ब्रह्म *brahma* Upasana, as a means for recognizing ब्रह्मन् *brahman*



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through an appreciation of the कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* in every natural phenomenon in this creation.

We must clearly understand what कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* means

- गुण *guṇa* means quality
- गुण विशेष *guṇa viśeṣa* means something special in that quality
- कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* means That something special in the quality whose very nature is कल्याण *kalyāṇa*, meaning Divine, Auspicious, Enlightening, Uplifting and Happiness, all in ONE, in an absolute sense, existing for ever. Such is the nature of कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa*.

Such कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* is in all natural phenomenon. Identify the कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* in every natural phenomenon you encounter. That कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* is a manifestation of ब्रह्मन् *brahman*. Being so, It is ब्रह्मन् *brahman* Itself. Learn to recognize that ब्रह्मन् *brahman*. Such recognition of ब्रह्मन् *brahman* is ब्रह्म *brahma* Upasana.

There are of course other गुण *guṇas* that we encounter in daily life, arising from various kinds of object-object interactions, interactions of likes and dislikes, etc. All such गुण *guṇas* are transient in nature. They have no reality in an absolute sense. For the purpose of ब्रह्म *brahma* Upasana, we are concerned only with कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* in all natural phenomenon.

The manifestations of ब्रह्मन् *brahman* are अनन्त *anantaṁ* – endless, infinite. Only a few such manifestations are brought to our attention in this Upasana, just for orientation of one's mind and बुद्धि *buddhi*, and for general guidance. Now the ब्रह्म *brahma* Upasana begins.

क्षेम इति वाचि *kṣema iti vāci* – Here the focus of attention is वाचि *vāci* – in your speech, in the words you speak, in the manner you speak. The meditation here is not on what you speak, but it is on the कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* in what you speak. The कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* in any speech is क्षेम *kṣema*, which means the protection of all the good things you already have, such as health, wealth, happiness, etc. The meditation here is on the क्षेम *kṣema* quality in the



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words you speak, which means, on the power of your speech to protect the health, wealth, happiness, etc. of others as well as those of yourself.

The Upanishad says: क्षेम इति वाचि, *kṣema iti vāci* which means ब्रह्मन् *brahman* is in the form of क्षेम *kṣema* quality in your speech. The क्षेम *kṣema* quality in your speech is a manifestation of ब्रह्मन् *brahman*. Therefore, every time you speak, think before you speak, and let your mind and बुद्धि *buddhi* recognize that ब्रह्मन् *brahman* in the क्षेम *kṣema* quality in what you speak.

The opposite of क्षेम *kṣema* is नाश *nāśa* - destruction. Too often, it happens that we hurt others as well as ourselves by the words we speak and by the manner we speak. Such speech can only destroy one's health, wealth and happiness. The only way to avoid the use of such destructive speech is to think before you speak, and concentrate on the क्षेम *kṣema* quality in what you speak.

One's speech must always be अनुद्वेककरं *anudvekakaram*, सत्यं *satyam*, प्रियं *priyam* and हितं *hitam*, which means the speech should never hurt, irritate or excite another person in any way. The speech must tell the truth as it is, and at the same time, the speech must manifest love, care, and benefit for the person spoken to. Such speech is वाक् तपस् *vāk tapas* - self-discipline with respect to speech. As already pointed out, तपस् *tapas* is ब्रह्मन् *brahman*, in the sense तपस् *tapas* leads to the recognition of ब्रह्मन् *brahman* already in oneself. Therefore, by such वाक् तपस् *vāk tapas*, recognize ब्रह्मन् *brahman*, reach ब्रह्मन् *brahman*, enjoy ब्रह्मानन्द *brahmānanda* already in yourself. Further,

योगक्षेम इति प्राणापानयोः *yogakṣema iti prāṇāpānayoḥ* - Here the focus of attention is in प्राण अपान *prāṇa apāna* - means in daily living. The meditation here is not on what you do for daily living, but it is on the कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* in your daily living.

The कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* in anybody's daily living is योग-क्षेम *yoga-kṣema* together. योग *yoga* is gaining ब्रह्मज्ञानं *brahmajñānam* - Self-knowledge, which one has not yet gained, and क्षेम *kṣema* is protecting all that one has already gained for the only purpose of becoming fit for gaining ब्रह्मज्ञानं *brahma jñānam* - Self-knowledge.



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For gaining ब्रह्मज्ञानं *brahma jñānam*, one needs चित्त शुद्धि *citta śuddhi* and विवेक बुद्धि *viveka buddhi* - purity of mind and clarity of vision of the true nature of oneself, in an absolute sense. Therefore "योग-क्षेम *yoga-kṣema* together" means one's overriding goal of life to gain चित्त शुद्धि *citta śuddhi* and विवेक बुद्धि *viveka buddhi* necessary for gaining ब्रह्म ज्ञानं *brahma jñānam*, and protecting all that one already has for the continued cultivation of purity of mind and clarity of बुद्धि *buddhi*. That योग-क्षेम *yoga-kṣema* quality is what one gains through कर्म योग *karma yog* and ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvar bhakti* in daily life. Therefore, cultivate that योग-क्षेम *yoga-kṣema* quality in daily living for the overriding purpose of being able to recognize ब्रह्मन् *brahman*, already in oneself. So says the Upanishad,

कर्मणि हस्तयोः *karmeti hastayoh*, गतिरिति पादयोः *gatiriti pādayoh*, विमुक्तिरिति पायौ *vimuktiriti pāyau* - Here the focus of attention is on the organs of action in one's physical body, such as, for example, हस्त *hasta*- hands, पाद *pāda* - feet, and पायु *pāyu* - the organ of excretion. The meditation here is not on what exactly such organs of action do from time to time, but on their ability to do what they are naturally endowed to do, and that is their कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa*.

The hands have the natural ability to do work of various kinds. The feet have the natural ability to move from place to place, and the organ of excretion has the natural ability to remove from the body what needs to be removed.

Where from do these organs get their ability to do what they do? They get their natural ability from ब्रह्मन् *brahman*, only, says Sri Krishna (G3-15)

कर्म ब्रह्मोद्भवं विद्धि *karma brahmodbhavam viddhi* - all natural abilities to do कर्म *karma* of any kind arise from ब्रह्मन् *brahman* only.

One can extend this kind of meditation to gain recognition of ब्रह्मन् *brahman* in the natural ability of every organ in one's physical body, By so meditating, learn to recognize ब्रह्मन् *brahman* already in oneself as ONESELF Itself.

इति मानुषीः समाज्ञाः *iti mānuṣīḥ samājñāḥ* -These are some of the मानुषीः समाज्ञाः *mānuṣīḥ samājñāḥ* - meditations or contemplations on ब्रह्मन् *brahman* with reference to human beings.



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अथ दैवीः *atha daivīh* – Then, the Upanishad presents a few Upasanas - meditations, with reference to celestial beings.

तृप्तिरिति वृष्टौ *tṛptirīti vṛṣṭau* – वृष्टौ *vṛṣṭau* – In rain, ब्रह्मन् *brahman* is in the form of तृप्ति *tṛpti* – a sense of total satisfaction, total fulfillment. How does तृप्ति *tṛpti* become the कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* for rain? In the cycle of creation, the function of rain as the very embodiment of वरुण देवता *varuṇa devatā* – a celestial being, is to produce food for the welfare of all beings. Therefore, when rain produces food, तृप्ति *tṛpti* – a sense of total satisfaction, a sense of total fulfillment manifests itself in rain.

The Upanishad says: That तृप्ति *tṛpti* is a manifestation of ब्रह्मन् *brahman*. Recognize ब्रह्मन् *brahman* in that तृप्ति *tṛpti*.

We must understand that तृप्ति *tṛpti* – the sense of total satisfaction, is not limited to rain, nor is it limited to the production of food. तृप्ति *tṛpti* in any being, anywhere, at any time, is a manifestation of ब्रह्मन् *brahman*. तृप्ति *tṛpti* as a देव गुण *deva guṇa* – as a spiritual quality, manifests itself whenever something good for everybody is accomplished. What is accomplished is not the cause for तृप्ति *tṛpti*. It is only a vehicle for the manifestation of तृप्ति *tṛpti*. The real cause is ब्रह्मन् *brahman*.

Therefore, whenever you gain a sense of total satisfaction by doing something, by accomplishing something that is good for all beings, recognize that satisfaction as a manifestation of ब्रह्मन् *brahman* itself. Likewise,

बलमिति विद्युति *balamīti vidyūti* – In lightning, recognize ब्रह्मन् *brahman* manifests as बलं *balam* – power.

यश इति पशुषु *yaśa iti paśuṣu* – In wealth of any kind, including knowledge, recognize ब्रह्मन् *brahman* manifests as यशः *yaśah* – fame

ज्योतिरिति नक्षत्रेषु *jyotirīti nakṣatreṣu* – In the sun and the stars, recognize ब्रह्मन् *brahman*, manifested as ज्योति *jyoti* – heat and light.

प्रजातिः अमृतम् आनन्दः इत्युपस्थे *prajātiḥ amṛtam ānandaḥ ityupasthe* – Recognize ब्रह्मन् *brahman*, manifested as आनन्द *ānanda* – the extraordinary sense of happiness arising from प्रजातिः अमृतम् *prajātiḥ amṛtam* – the thoughts of one's



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continuity of existence through one's children and grandchildren, resulting from उपस्थे *upasthe* – one's act of procreation.

In the above forms of meditation, we must understand that

- ◇ Lightning is not the cause for the power in lightning
- ◇ Wealth is not the cause for the fame in wealth
- ◇ Sun and the stars are not the cause for the heat and the light in the sun and the stars, etc.

In all cases, the real cause is ब्रह्मन् *brahman* only. The apparent cause is only a vehicle for the manifestation of ब्रह्मन् *brahman*. With such understanding,

सर्वं मित्याकाशे *sarva mityākāśe* – recognize ब्रह्मन् *brahman* in all that exist in space, in all that exist in this creation.

Now, we take another step in ब्रह्म उपासन *brahma upāsana*, which is called प्रतिष्ठा गुण उपासन *pratiṣṭhā guṇa upāsana*. Until now, the focus of attention in meditation has been on objects other than oneself. Now, the focus of attention is on oneself. The question is, in what manifestation of ब्रह्मन् *brahman* may I recognize ब्रह्मन् *brahman* in myself, by myself as Myself itself.

The simple answer is

- as you approach, so you reach
- as you think, so you become
- in whatever manifestation of ब्रह्मन् *brahman* you choose to meditate on ब्रह्मन् *brahman*, you recognize ब्रह्मन् *brahman* in that manifestation in yourself, by yourself, as Yourself itself.

We may recall here the words of Sri Krishna

ये यथा मां प्रपद्यन्ते, तान् तथैव भजाम्यहं (G4-11)

ye yathā māṁ prapadyante, tān tathaiḥva bhajāmyaham

In whatever form, in whatever manner, with whatever attitude people approach Me, I welcome them in the same form, in the same manner, with the same attitude. That is also the content of the प्रतिष्ठा गुण उपासन *pratiṣṭhā guṇa upāsana* – Upasana which follows:

तत्प्रतिष्ठेत्युपासीत, प्रतिष्ठावान् भवति



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tat pratiṣṭhetyupāsīta, pratiṣṭhāvān bhavati

तत् *tat* means तत् ब्रह्म *tat brahma* - That सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantaṁ brahma*. If a person meditates upon that ब्रह्मन् *brahman* as प्रतिष्ठा *pratiṣṭhā*, as one's support, as one's आश्रय *aaśraya*, that person becomes प्रतिष्ठावान् *pratiṣṭhāvān* - that person enjoys the unfailing support of ब्रह्मन् *brahman* at all times.

तन्मह इत्युपासीत *tanmaha ityupāsīta*, महान् भवति *mahān bhavati* - If one meditates upon that ब्रह्मन् *brahman* as महत् *mahat*- as great, as incomparably great, that person becomes great, incomparably great - a महात्मा *mahātmā*.

तन्मन इत्युपासीत *tanmana ityupāsīta*, मानवान् भवति *mānavān bhavati* - If one meditates upon that ब्रह्मन् *brahman* as मनः *manah* - the mind, that person becomes a मानवान् *mānavān* - a great thinker. That person becomes a मनन समर्थः *manana samarthaḥ* - a person capable of मननं *mananam* - deep reflection, understanding and appreciation.

तन्नम इत्युपासीत *tannama ityupāsīta*, नम्यन्तेऽस्मै कामाः *namyante'smai kāmāḥ* - If one meditates on ब्रह्मन् *brahman* as नमः *namaḥ*, means नमस्ते *namaste*, which means an attitude of total surrender, an attitude totally devoid of अहंकार *ahaṁkāra* - ego, then, to that person, all desired objects of enjoyment come and surrender, which means one gets them naturally. There is no need for one to go after anything.

तत् ब्रह्मेत्युपासीत *tat brahmetyupāsīta*, ब्रह्मवान् भवति *brahmavān bhavati* - If one meditates on ब्रह्मन् *brahman* as ब्रह्म *brahma*, meaning परमेश्वर in the form of Shiva, Vishnu, etc., that person becomes an ईश्वर भक्त *īśvara bhakta*, a शिव भक्त *śiva bhakta*, विष्णु भक्त *viṣṇu bhakta*, etc.

The word ब्रह्म *brahma* also means "The Vedas in entirety". Thus if one meditates on ब्रह्मन् *brahman* as the Vedas, that person becomes a वेद वित् *veda vit* - one learned in all the Vedas, including the Upanishads. Finally,

तत् ब्रह्मणः परिमर इत्युपासीत
tat brahmaṇaḥ parimara ityupāsīta
पर्येणं म्रियन्ते द्विषन्तः सपत्नाः
paryeṇaṁ mriyante dviṣantaḥ sapatnāḥ



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परि येऽप्रिया भ्रातृव्याः ॥

pari ye'priyā bhrāṭṛvyāḥ ॥

तत् ब्रह्मणः परिमर इत्युपासीत *tat brahmaṇaḥ parimara ityupāsita* - If one meditates upon ब्रह्मन् *brahman* as ब्रह्मणः परिमरः *brahmaṇaḥ parimara* - the Lord of destruction, the Upanishad says:

द्विषन्तः सपत्नाः एणं (एनं) परिम्रियन्ते

dviṣantaḥ sapatnāḥ eṇam (enam) parimriyante

द्विषन्तः सपत्नाः *dviṣantaḥ sapatnāḥ* - the feelings of hatred, anger, enmity, etc. entertained by some people towards एनं *enam* the meditator, परिम्रियन्ते *parimriyante* - get destroyed.

Please note that the word द्विषन्तः *dviṣantaḥ* is dual, which means there are two kinds of people who entertain such hatred, anger, enmity, etc. - those who hate one as a person, and those who hate a whole class of people to which the person is deemed to belong. Therefore, the Upanishad says:

If one meditates upon ब्रह्मन् *brahman* as the Lord of destruction, all the feelings of hatred, enmity, anger, etc. entertained by both the above two classes of people get totally destroyed. Please note here that what are destroyed are not the people, but only their feelings of hatred, enmity, anger, etc. By the power of meditation on ब्रह्मन् *brahman*, as the Lord of destruction, all feelings of hatred, enmity, etc., both in those people and also in oneself naturally disappear. Likewise,

ये अप्रियाः भ्रातृव्याः सपत्नाः परिम्रियन्ते *ye apriyāḥ bhrāṭṛvyāḥ sapatnāḥ parimriyante* - the mutual feelings of hatred, anger, dislike, etc. often entertained among brothers and cousins also get totally destroyed by one's meditation on ब्रह्मन् *brahman* as the Lord of destruction. Here again, please note that what are destroyed are not the people involved, but only their mutual feelings of hatred, anger, dislike, etc., which disappear naturally by the power of such meditation.

Thus ends the ब्रह्म *brahma* Upasana. Now all the Upasanas, all forms of meditation and contemplation on ब्रह्मन् *brahman*, associated with the भार्गवी वारुणी विद्या *bhārgavī vāruṇī vidyā* have been described. If one diligently engages oneself in one or more of these Upasanas, together with the भार्गवी वारुणी विद्या *bhārgavī vāruṇī vidyā*, the same Upasana becomes ज्ञान तपस् *jñāna tapas* for ब्रह्मज्ञानं



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ब्रह्मविद्या **Brahma Vidya**

brahma jñānam, through which one ultimately discovers oneself, gains Self-knowledge, and reaches ब्रह्मन् *brahman* already in oneself.

Then what happens, that we will see next time. We will be completing this Upanishad next time.