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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 3

भृगु वल्ली *bṛgu vallī*

Lesson 10 (Continued)

Volume 34

स यश्चायं पुरुषे, यश्चासावादित्ये, स एकः ।
sa yaścāyaṃ puruṣe, yaścāsāvāditye, sa ekaḥ ।
स य एवंवित् । अस्माँल्लोकात्प्रेत्य ।
sa ya evaṃvit । asmāṃllokātpretya ।
एतमन्नमयमात्मानमुपसंक्रम्य ।
etam annamayam ātmānam upasaṃ kramya ।
एतं प्राणमयमात्मानमुपसंक्रम्य ।
etaṃ prāṇamayam ātmānam upasaṃ kramya ।
एतं मनोमयमात्मानमुपसंक्रम्य ।
etaṃ mano mayam ātmānam upasaṃ kramya ।
एतं विज्ञानमयमात्मानमुपसंक्रम्य ।
etaṃ vijñānamayam ātmānam upasaṃ kramya ।
एतं आनन्दमयमात्मानमुपसंक्रम्य ।
etaṃ ānandamayam ātmānam upasaṃ kramya ।
इमाँल्लोकान् कामान्नी कामरूप्यनु संचरन् ।
imāṃllokān kāmānnī kāmārūpyanu saṃcaran ।
एतत्साम गायन्नास्ते ।
etatsāma gāyannāste ।
हा (३) वुहा (३) वुहा (३) वु ॥
hā (3) vuhā (3) vuhā (3) vu ॥
अहमन्नमहमन्नमहमन्नम् ।
aham annam aham annam ahama nnam ।
अहमन्नादो (२) ऽहमन्नादो (२) ऽहमन्नादः ।
ahamannādo (2) 'hamannādo (2) 'hamannādaḥ ।
अहँ श्लोककृत् अहँ श्लोककृत् अहँ श्लोककृत् ।
aham ślokaḥkṛt aham ślokaḥkṛt aham ślokaḥkṛt ।
अहमस्मि प्रथमजा ऋता (३) स्य ।



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ahamasmi prathamajā ṛtā (3) sya |

पूर्वम् देवेभ्यो अमृतस्य ना (३) भा इ ।

pūrvam devebhyo amṛtasya nā (3) bhā i |

यो मा ददाति स इ देव मा (३) वाः ।

yo mā dadāti sa i deva mā (3) vāḥ |

अहमन्नमन्नमदन्तमा (३) द्मि ।

ahamannamannamadntamā (3)dmi |

अहं विश्वं भुवनम भ्यभवाम् ।

ahaṁ vaśvaṁ bhuvanama bhyabhavām |

सुवर्नं ज्योतीः ।

suvarna jyotih |

य एवं वेद । इत्युपनिषत् ॥

ya evaṁ veda | ityupaniṣat ||

सह नाववतु । सह नौ भुनक्तु । सह वीर्यम् करवावहै ।

saha nāvavatu | saha nau bhunaktu | saha vīryam karavāvahai |

तेजस्विनावधीतमस्तु मा चिद्विषावहै ॥

tejasvināvadhītamastau mā chidviṣāvahai ||

ॐ शान्तिः शान्तिः शान्तिः ।

om śāntih śāntih śāntih |

हरिः ॐ

harih om

In this concluding section, the Upanishad describes what happens to a person on reaching ब्रह्मन् *brahman* already in oneself, through ज्ञान तपस् *jñāna tapas*, in the manner of भृगु *bhṛgu*. On reaching ब्रह्मन् *brahman* already in oneself, the person is immediately uplifted to an ever-existent state of extraordinary freedom, peace and happiness, recognizing the true nature of oneself as ब्रह्मन् *brahman* Itself, as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* Itself. On such recognition, it is now obvious to that person what the Upanishad has said already (in Chapter 2), namely

स यश्चायं पुरुषे *sa yaścāyaṁ puruṣe*, यश्चासावादित्ये *yaścāsā vāditye*, स एकः *sa ekaḥ*



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स यश्चायं पुरुषे *sa yaścāyam puruṣe* - The ब्रह्मन् *brahman* already in this physical body

यश्चासावादित्ये *yaścāsāvāditye* - the आनन्द *anand* - the state of extraordinary happiness, peace and joy in ब्रह्मन् *brahman*

स एकः *sa ekaḥ* - that is one and the same. That means the स्वरूप *svarūp* of ब्रह्मन् *brahman* - the nature of ब्रह्मन् *brahman* already in oneself is आनन्द *anand*, and that आनन्द *anand* is ब्रह्मानन्द *brahmānand* - the extraordinary ever-existent state of happiness, peace and joy. Thus, the true nature of oneself itself is ब्रह्मानन्द *br ahmaanand*. With such realization and recognition of the true nature of oneself, with such Self-discovery, with such Self-knowledge - आत्मज्ञानं *ātma jñānam*, the mission of the Upanishad is accomplished. Referring to such a self-realized person, the Upanishad says:

स य एवंवित् *sa ya evaṁvit* - The one who knows ब्रह्मन् *brahman* becomes ब्रह्मवित् *brahmavit*, recognizes oneself as ब्रह्मन् *brahman* Itself in this manner, namely ब्रह्मन् *brahman* is the आत्मा *ātmā* - The Self of oneself, of every living being, of everything in this creation, of the entire creation itself, and indeed, of परमेश्वर *parameśvar* Itself. Thus, ब्रह्मन् *brahman* is जीवात्मा *jīvātmā*, परमात्मा *paramātmā*, सर्वात्मा *sarvātmā* - The आत्मा *ātmā*, The Self for everything that exists. सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantaṁ brahma* is the very nature of that ब्रह्मन् *brahman*. सत् चित् आनन्द *sat cit ānanda* is the very nature of ब्रह्मन् *brahman* is the very nature of oneself, is the very nature of everything in this creation itself. All that is great, auspicious, exalted, beautiful and beneficial in nature is the very glory of That ब्रह्मन् *brahman*.

स य एवंवित् *sa ya evaṁvit* - The one who recognizes oneself as ब्रह्मन् *brahman* Itself, in this manner

अस्माँल्लोकात् प्रेत्य *asmāṁllokāt pretya* - अस्मात् लोकात् प्रेत्य - *asmāt lokat pretya* - with such recognition (*), uplifting oneself from this लोक *loka*, from this world of plurality, divisions and experiences



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एतमन्नमयमात्मानमुपसंक्रम्य

etaṁ annamayam ātmānam upasaṁ kramya

एतं प्राणमयमात्मानमुपसंक्रम्य

etaṁ prāṇamayam ātmānam upasaṁ kramya

एतं मनोमयमात्मानमुपसंक्रम्य

etaṁ manomayam ātmānam upasaṁ kramya

एतं विज्ञानमयमात्मानमुपसंक्रम्य

etaṁ vijñānamayam ātmānam upasaṁ kramya

एतं आनन्दमयमात्मानमुपसंक्रम्य

etaṁ ānandamayam ātmānam upasaṁ kramya

- एतँ अन्नमयं आत्मानं उपसंक्रम्य *etaṁ annamayam ātmānam upasaṁ kramya* - uplifting oneself from the notion that one's आत्मा *ātmā* - The Self, is one's शरीर *śarīr* - the physical body, and thus crossing the अन्नमय *annamaya* door, and then
- एतं प्राणमयं आत्मानं उपसंक्रम्य *etaṁ prāṇamayam ātmānam upasaṁ kramya* - uplifting oneself from the notion of one's identity with one's physiological functions of प्राण *prāṇa*, अपान *apāna*, etc., and thus crossing the प्राणमय *prāṇamaya* door, and then,
- एतं मनोमयं आत्मानं उपसंक्रम्य *etaṁ manomayam ātmānam upasaṁ kramya* - uplifting oneself from the notion of one's identity with one's mind rooted, oriented and disciplined in chosen fields of worldly attributes, objectives and experiences, and thus crossing the मनोमय *manomaya* door, and then
- एतं विज्ञानमयं आत्मानं उपसंक्रम्य *etaṁ vijñānamayam ātmānam upasaṁ kramya* - uplifting oneself from the notion of one's identity with one's intellectual knowledge and accomplishments, and thus crossing the विज्ञानमय *vijñānamaya* door, and then,
- एतं आनन्दमयं आत्मानं उपसंक्रम्य *etaṁ ānandamayam ātmānam upasaṁ kramya* - uplifting oneself from the notion of one's identity with one's experiences of transient happiness of various kinds, and thus crossing the आनन्दमय *ānandamaya* door



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Thus outgrowing oneself from the notions of one's आत्मा *ātmā* as अन्नमय *annamaya*, प्राणमय *prāṇamaya*, मनोमय *manomaya*, विज्ञानमय *vijñānamaya* or आनन्दमय *ānandamaya*, in the wake of one's realizations that one's आत्मा *ātmā* is ब्रह्मन् *brahman*, ब्रह्मन् *brahman* is the आत्मा *ātmā* for every being that exists, and ब्रह्मानन्द *brahmānand* is the very स्वरूप *svarūp* - the very nature of ब्रह्मन् *brahman*. So uplifting oneself, what does a Self-realized person do? The Upanishad says:

इमाल्लोकान् कामान्नी कामरूप्यनु संचरन् ।
imāllokān kāmānnī kāmārūpyanu saṁcaran ।
एतत्साम गायन्नास्ते ।
etatsāma gāyannāste ।

He sings the glory of ब्रह्मन् *brahman*. How?

अनु संचरन् *anu saṁcaran* - He moves about everywhere, without moving anywhere, he being सर्वात्मा *sarvātmā* - the Self of every being, he is already everywhere. Therefore, he moves about everywhere without moving at all. Therefore, for a ब्रह्मचित् *brahmavit*, अनु संचरन् *anu saṁcaran* - the knower of ब्रह्मन् *brahman*, अनु संचरन् *anu saṁcaran* means अनुभवन् *anubhavan* - experiencing. Experiencing what?

इमान् लोकान् *imān lokān* - all लोकs *lokas* - all worlds, all objects, all experiences, which means

कामान्नी *kāmānnī* - कामतः अन्नं *kāmataḥ annaṁ* - all objects of enjoyment as he desires, and

कामरूपी कामतः रूपिणि *kāmārūpī kāmataḥ rūpiṇi* - all forms of enjoyment as he desires. He being The आत्मा *ātmā* - The Self of everything that exists in this creation, he enjoys simultaneously all objects of enjoyment and all forms of enjoyment just as he desires. Such enjoyment is now possible for him because he is

ब्रह्मन् *brahman* itself, and ब्रह्मन् *brahman* is सर्वात्मा *sarvātmā*, which means

- any object he thinks, he is that object
- any form he thinks, he is that form
- any manner of enjoyment he thinks, he is that enjoyment

He is simultaneously The Enjoyed and The Enjoyer. He is simultaneously अन्नं *annaṁ* and अन्नाद *annād*. We must learn to appreciate the glory of अन्नं *annaṁ*. For a ब्रह्मचित् *brahmavit* - knower of ब्रह्मन् *brahman*, अन्नं *annaṁ* is not only food,



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it is "all objects of enjoyment". अन्नं *annaṁ* is ब्रह्मज्ञानं *brahma jñānaṁ*. अन्नं *annaṁ* is ब्रह्मन् *brahman* itself.

The ब्रह्मवित् *brahmavit*, इमान् लोकान् कामान्नी कामरूपी अनु संचरन् *imān lokān kāmānnī kāmārūpī anu sañcaran* - experiencing simultaneously all the worlds, all the desired objects of enjoyment, and all the different forms of enjoyment, and still being independent of all of them

एतत् सामगायन् आस्ते *etat sāmagāyan āste*

आस्ते *āste* - remains,

सामगायन् *sāmagāyan* - singing the glory of ब्रह्मन् *brahman*

एतत् *etat* - in this manner.

On gaining ब्रह्मज्ञानं *brahmajñānaṁ*, enjoying ब्रह्मानन्द *brahmānanda*, the Self-realized person remains singing the glory of ब्रह्मन् *brahman* in this manner, as सामगानं *sāmagānaṁ* in the tune of the chantings of साम वेद *sāma veda*. ब्रह्मन् *brahman* is called साम *sāma* because ब्रह्मन् *brahman* is समत्वं *amatvaṁ* - The Same everywhere. Here the singing is not only in the format of Sama Veda, the subject matter is also साम *sāma*, namely ब्रह्मन् *brahman*. The सामगायन् *sāmagāyan* here is सर्व अनन्य रूपं गायन् *sarva ananya rūpaṁ gāyan* - singing the glory of That which is non-separate and inseparable from everything that exists.

Why does he sing? Because singing is a spontaneous expression of ब्रह्मानन्द *brahmānanda*. By such singing, he openly declares the ONENESS of आत्मा *ātmā*, आत्म एकत्वं *ātma ekatvaṁ*.

आत्म एकत्वं *ātma ekatvam* - The ONENESS of आत्मा *ātmā* is an open secret, only when you realize It, you know It. What is the use of knowing It? By knowing It, you discover yourself, your true self, your immortal self. You gain absolute freedom, absolute happiness, total fulfillment in life. You find yourself at home, at peace for now and forever. Therefore, open declaration of आत्म एकत्वं *ātma ekatvam* - ONENESS of आत्मा *ātmā* - The SELF, is for the welfare of all people everywhere, at all times. That is the कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* in this सामगानं *sāmagānaṁ* - song on the glory of ब्रह्मन् *brahman* presented here in the style of the chantings of Sama Veda.

How does a ब्रह्मवित् *brahmavit* - the one who recognizes ब्रह्मन् *brahman* in oneself, by oneself, as ONESELF itself, sing the glory of ब्रह्मन् *brahman* ?



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हा हा (३) वुहा vuhā (३) वुहा vuhā (३) वु वु etc.

हा वु हा वु means अहो *aho* - an expression of wonder - आश्चर्य *āścarya*. What a wonder ब्रह्मन् *brahman* is! So he exclaims हा वु हा वु, repeated three times, highlights what a great wonder ब्रह्मन् *brahman* is. ब्रह्मन् *brahman* is indeed a great wonder for everybody, as Sri Krishna says:

आश्चर्यवत् पश्यति कश्चित् एनं, आश्चर्यवत् वदति तथैव चान्यः ।

āścarya vat paśyati kaścit enaṁ, āścarya vat vadati tathaiva cānyaḥ ।

आश्चर्यवच्चैनमन्यः श्रुणोति, श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

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āścarya vaccainamanyaḥ śrṇoti, śrutvāpyenaṁ veda na caiva kaścit ॥

Of the very few people who try to reach ब्रह्मन् *brahman*, a few see It, look upon It as a wonder, a few talk about It as a wonder, a few listen about It as a wonder, but none really knows ब्रह्मन् *brahman* as It is. ब्रह्मन् *brahman* remains a wonder to all people. Even the faculty of seeing, talking and listening is itself a wonder. ब्रह्मन् *brahman* is the ultimate cause for everything that exists, but Itself has no cause - That is a wonder.

ब्रह्मन् *brahman* without Itself undergoing any change, is the cause for this entire universe undergoing changes all the time. That is a wonder.

Every little thing in this creation is a wonder. All my limbs are working naturally - It is a wonder, ब्रह्मन् *brahman* is a wonder means I am a wonder myself. The one who recognizes ब्रह्मन् *brahman* as "I am ब्रह्मन् *brahman*", that person at once becomes everything. That is indeed a wonder.

It is that wonder which is expressed by the हा वु हा वु sound in this सामगानं *sāmagānaṁ*, in this song on the glory of ब्रह्मन् *brahman* sung in the tune of सामवेद *sāmaveda*.

The ब्रह्मवित् *brahmavit* - the person who recognizes one's identity as ब्रह्मन् *brahman* Itself, expresses That wonder in this manner.

अहमन्नमहमन्नमहमन्नम् ।

aham annam aham annam aham annam ।

अहमन्नादो (२) ऽहमन्नादो (२) ऽहमन्नादः ।

aham annādo (2) 'hamannādo (2) 'hamannādaḥ ।



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अहं श्लोककृत् अहं श्लोककृत् अहं श्लोककृत् ।

aham ślokakṛt aham ślokakṛt aham ślokakṛt ।

अहं अन्नम् *aham annam* - I am food (repeated three times)

अहं अन्नादः *ahamannādaḥ* - I am the eater of food. I am the eaten and eater of food at the same time (repeated three times). Not only that,

अहं श्लोककृत् *aham ślokakṛt* - I am the one who brings together the eaten and the eater (again repeated three times). All this is wonder. By repeating these words three times, the wonder is highlighted.

Let us try to appreciate the wonder here. Prior to Self-realization as ब्रह्मन् *brahman* itself, the person involved here has been trying to recognize ब्रह्मन् *brahman* in अन्नम् *annam* - food, through meditation. Meditation is not realization. In meditation, अन्नम् *annam* - food is still an object of meditation. The person here is no longer a meditator. He is a manifestation of ब्रह्मन् *brahman* itself. As such, he is ब्रह्मन् *brahman* itself. As ब्रह्मन् *brahman*, he is the self of everything in this creation, including अन्नम् *annam* - food. Therefore, he can say "I am अन्नम् *annam*" which means अन्नम् *annam* is the subject "I" for him.

At the same time, अन्नम् *annam* continues to remain an object in this creation, which means for the ब्रह्मवित् *brahmavit* he is now, for the self-realized person he is now, the subject-object division in his mind and बुद्धि *buddhi* has disappeared.

That is the wonder. So is the case with अन्नाद *annaada*, which means the self of अन्नाद *annaada* - the eater, is also ब्रह्मन् *brahman*. Therefore, he can say अहं अन्नम् *aham annam*, अहं अन्नादः *aham annaadaḥ* - I am the eaten and the eater at the same time, and yet I - the ब्रह्मन् *brahman* remains independent of both. That is the wonder.

Further, अहं श्लोककृत् *aham ślokakṛt*. श्लोक *śloka* means संगत *saṅgāt* - combining, bringing together. The food eaten and the eater are brought together by the process of digestion and assimilation of food in the body of the eater. The ONE who does this process of combining the food and the eater is also ब्रह्मन् *brahman*. Therefore, he says: अहं श्लोककृत् *aham ślokakṛt* - this process of bringing the food and the eater together is also a wonder.



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The expression श्लोककृत् *ślokakṛt* tells also something more. I must first have a शरीर *śarīr* – a physical body to eat the food available to me now, at this time. For me, to have this physical body, I must have eaten food before. Where from did I get my original food? From my mother, of course. Then, who is the original mother? Only ब्रह्मन् *brahman* is the original mother. ब्रह्मन् *brahman* is the original mother for all beings in this creation. Therefore,

अहं श्लोककृत् *aham ślokakṛt* means "I am the mother of all beings in this creation. That is also a wonder. The सामगानं *sāmagānam* continues:

अहमस्मि प्रथमजा ऋता (३) स्य ।
ahamasmi prathamajā ṛtā (3) sya |
पूर्वम् देवेभ्यो अमृतस्य ना (३) भा इ
pūrvam devebhyo amṛtasya nā (3) bhā i

अहं अस्मि *aham asmi* – I am
प्रथमजा *prathamajā* first born
ऋता अस्य *ṛtā asya* means अस्य जगतः *asya jagataḥ* – of this universe
पूर्वम् देवेभ्यो *pūrvam devebhyo* – before all Devas

In this universe, I am the first born, even before all the Devas, the celestial beings were born, which means I am the हिरण्यगर्भ *hiraṇyagarbha* – the first all-inclusive manifestation of ब्रह्मन् *brahman* in this entire creation in this universe. That is a wonder. Further,

अमृतस्य ना भा इ *amṛtasya nā bhā i* means अमृतस्य नाभि *amṛtasya nābhi* – I am the navel center of अमृतं *amṛtam*, मोक्षं *mokṣam*– abode of peace for all beings, which means ultimately all beings come to me. That is a wonder. Further,

यो मा ददाति स इ देव मा (३) वाः
yo mā dadāti sa i deva mā (3) vāḥ
यः मा ददाति सः इत् एव मा (मां) अवाः अवति
yaḥ mā dadāti saḥ it eva mā (mām) avāḥ avati
यः *yaḥ* The one or
मां अन्नरूपं मां *mām annarūpaṁ mām* or ज्ञानरूपं मां *jñānarūpa mām* – Me in the form of food, or Me in the form of knowledge
ददाति *dadāti* – gives



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सः *sah* - that person

इत् एव *it eva* - in this manner, recognizing अन्नम् *annam* as ब्रह्मन् *brahman* itself or ज्ञानं as ब्रह्मन् *brahman* itself

माँ अवाः *mām avāh* means माँ अयति *mām avati* - protects me

Recognizing अन्नम् *annam* as ब्रह्मन् *brahman*, the one who gives अन्नम् *annam* (food) to others in need, that person protects अन्नम् *annam* for himself for all times, which means अन्नम् *annam* will always be there for him.

With the attitude of अन्नम् *annam* as ब्रह्मन् *brahman*, the more you give अन्नम् *annam* to others in need, the more अन्नम् *annam* you will get for yourself for generations to come. अन्नम् *annam* will ever be growing in you, which means God consciousness will ever be growing in you. The same is true with respect to ज्ञानं *jñānam* - knowledge, especially ब्रह्मज्ञानं *brahma jñānam*, ईश्वर ज्ञानं *īśvara jñānam* - Upanishad knowledge. By giving or sharing such knowledge with others who seek such knowledge, one never loses one's own knowledge. On the other hand, by such giving or such sharing of knowledge, one's own knowledge keeps growing, and one protects such knowledge both for oneself and for all future generations. In a spiritual sense, giving and sharing अन्नम् *annam* and giving and sharing Upanishad knowledge are identical.

On the other hand, the Upanishad continues:

अहमन्नमन्नमदन्तमा (३)दि ।

aham annam annamadantamā (3) dmi |

अहं अन्नम् , अन्नम् अदन्तम् अदि

aham annam annam adantam admi

अहं अन्नम् *aham annam* - I, in the form of food

अदि *admi* - eat

अन्नम् अदन्तम् *annam adantam* - the one who eats the food and other blessings without sharing them with others in need

I, the food, eat the person who eats only for oneself. The one who does not give food to the needy, and accumulates it only for oneself, ultimately becomes a prey for the destructive power of food itself.



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The one who looks upon अन्नम् *annam* – food as something different from one's own self, the one who looks upon अन्नम् *annam* only as an object for selfish enjoyment, that person

अन्नेन अद्यते *annena adyate* – that person is eaten by अन्नम् *annam* itself, which means that person will always be a संसारि *saṁsāri* – one bound to this world of transient changes.

The Upanishad continues

अहं विश्वं भुवनम् भ्यभवाम् *ahaṁ viśvaṁ bhuvanam bhyabhavām*

अहं अभ्यभवाम् *ahaṁ abhyabhavām* means अहं अभिभवामि *ahaṁ abhibhavāmi* – I, as ब्रह्मन् *brahman*, overpower and dissolve

विश्वं भुवनम् *viśvaṁ bhuvanam* means विश्वं समस्तम् *viśvaṁ samastam* – the entire creation (at the time of प्रलय *pralaya* – dissolution). On dissolution of the universe at the time of प्रलय *pralaya*, the entire creation rests in Me, the ब्रह्मन् *brahman*, in the demanifest state.

सुवर्नं ज्योतीः *suvarṇa jyotīḥ* – Still, I remain forever shining like sun. Even after the dissolution of the entire universe, I, the ब्रह्मन् *brahman*, remain forever shining like sun, which means I am नित्यं चैतन्य आत्मा *nitya caitanya ātmā* – Ever-conscious, all-inclusive, ever-existent, unchanging and unchangeable Atma - The Universal Self. That is the wonder I am.

य एवं वेद *ya evaṁ veda* – The one who knows Me, who recognizes Me, The ब्रह्मन् *brahman* I am, in this manner, in the manner described in this सामगानं *sāmagānaṁ*, that person gains all the benefits of ब्रह्मज्ञानं *brahma jñānaṁ*.

इत्युपनिषत् *ityupaniṣat* – इति उपनिषत् *iti upaniṣat* This is the Upanishad,

So saying, the third and the final chapter of this extraordinary Upanishad concludes with the following शान्ति *śānti* mantras already familiar to us.

सह नावतु । सहनौ भुनक्तु । सह वीर्यम् करवावहै ।

saha nāvavatu / sahanau bhunaktu / saha vīryam karavāvahai /

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

tejasvināvadhītamastau mā vidviṣāvahai ॥



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ब्रह्मविद्या **Brahma Vidya**

ॐ शान्तिः शान्तिः शान्तिः ।

om śāntih śāntih śāntih ।

हरिः ॐ

harih om

By God's grace, through a series of 34 short scripture reading sessions, we have now heard and listened to one of the amazing Upanishads in Vedanta - the तैत्तिरीय *taittirīya* Upanishad in its entirety. The more one listens to this Upanishad, the more one reflects on the message of this Upanishad, the more one enjoys whatever one is blessed with in this life. Continuing our scripture reading program, we are going to stop here for a while, to resume our readings on भगवत् गीता *bhagvat gītā*. Since we completed reading Chapter 12 of भगवत् गीता *bhagvat gītā* sometime ago, now we will start with Chapter 13 and continue. After reading a few more chapters of भगवत् गीता *bhagvat gītā*, we will be returning to Upanishad readings again. *bhagvat gītā*

Therefore, we will go to Chapter 13 of भगवत् गीता *bhagvat gītā* next time.