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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 1

श्रीक्षावल्ली *śīkṣā vallī*

Lesson 3 (continued)

Volume 4

We saw part of this lesson last time. We now continue.

The Upanishad is now talking about संहिता उपासन *saṁhita upāsana* - a process of educating and training the mind to get into the discipline of ईश्वर ध्यानं *īśvara dhyānaṁ* - meditation on परमेश्वर *parameśvar*, through maintaining one's thoughts on some perceptible objects of meditation, which are themselves ज्ञान विषय *jñāna viśayas* - objects worthy of divine reflection and contemplation. Five such objects of meditation are involved in this उपासन *upāsana*. They are

लोकं *lokaṁ* - concerning universe

ज्यौतिषं *jyautiṣaṁ* - concerning light

विद्यं *vidyaṁ* - concerning flow of Upanishad knowledge

प्रजं *prajāṁ* - concerning progeny

अध्यात्मं *adhyātmaṁ* - concerning oneself, concerning one's body

The thought of each one of the above objects of meditation is maintained through a sequential combination of four related thoughts in terms of पूर्वरूपं *pūrva rūpaṁ* - its earlier form, उत्तर रूपं *uttara rūpaṁ* - its later form, (in terms of sequence), सन्धि *sandhi* - the connection between the above two forms, and सन्धानं *sandhānaṁ* - that by which such connection is brought about. With respect to each one of the five objects of meditation given above, the Upanishad now gives the four sequential combinations of thoughts as follows:

1. अथाधिलोकम् *athādhilokam* ।

पृथिवी पूर्वरूपम् *pṛthivī pūrvarūpam* ।

द्यौः - उत्तररूपम् आकाशः सन्धिः *dyau - ruttara rūpam ākāśah sandhiḥ* ।

वायुः सन्धानम् *vāyuh sandhānam* ।

इत्यधिलोकम् *ityadhilokam* अथ अधिलोकम् - *atha adhilokam*



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ब्रह्मविद्या Brahma Vidya

अथ *atha* - Then, indicating the order in the sequence of thoughts

अधिलोकम् *adhilokam* - the thought now is concerning लोक *loka*- the entire universe. Let the mind think about this amazing indescribable universe. Let the mind dwell on this entire manifest creation as a ज्ञान विषय *jñāna viṣaya* - a glory of परमेश्वर *parameśvar*. How to initiate that thought?

पृथिवी पूर्वरूपम् *prithivī pūrva rūpam* - First think about पृथिवी *prithivī* - the earth, as पृथिवी देवता *prithivī devatā*, as भूमा देवी *bhūmā devī* - as Divine Earth.

द्यौः उत्तररूपम् *dyauḥ uttararūpam* - then think about everything in the sky, again as देवता *devatā*. Think of the stars and planets as देवता *devatā*, as सूर्य देवता *sūrya devatā*, नवग्रह देवता *navagrha devatā*, etc. Then think about what connects the earth and the देवताs *devatās* in the sky.

आकाशः सन्धिः *ākāśaḥ sandhiḥ* - that which connects the earth and everything in the sky is आकाशः *ākāśaḥ* - the space. Again think of space as आकाश देवता *ākāśa devatā*, because आकाश *ākāśa* being the first among all the पञ्चमहाभूतs *pañca mahā bhūtas* - the five great elements arising from the माया *māyā* power of परमेश्वर *parameśvar* Itself, is the immediate cause for this entire manifest creation. And then think about what brings about that connection.

वायुः सन्धानम् *vāyuh sandhānam* - That which brings about such connection between the earth and the planets in the sky through आकाश *ākāśa* - the space, is ब्रह्मन् *brahman* Itself. Even though our eyes cannot see ब्रह्मन् *brahman* as an object of vision, they still see the glory of ब्रह्मन् *brahman*, whom we can personify as वायु देवता *vāyu devatā* - प्राण देवता *prāṇa devatā* as प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman* - as direct and immediate manifestation of ब्रह्मन् *brahman*. Therefore, वायु देवता *vāyu devatā* recognizable as परमेश्वर *parameśvar* Itself, is सन्धानम् *sandhānam* - That by which everything in this universe is upheld, each in its own proper place.

As we may note here, this sequential combination of thoughts on लोकं *lokaṁ* involves all पञ्चमहाभूतs *pañca mahā bhūtas* from आकाश *ākāśa* to पृथिवी *prithivī*, and all their attributes, including mind, बुद्धि *buddhi* and other faculties of one's body vehicle, which means the entire अपर लोक *apara loka*, which is not only



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ब्रह्मविद्या Brahma Vidya

a glory of परमेश्वर *parameśvar*, It is परमेश्वर *parameśvar* Itself. As Sri Krishna says (G 7-4 and 5)

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
bhūmi rāpo'nalo vāyuh kham mano buddhi reva ca ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
ahamkāra itiyam me bhinnā prakṛti raṣṭadhā ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
apareyamitastvanyām prakṛtiṁ viddhi me parām ।
जीव भूतां महाबाहो ययेदं धार्यते जगत् ॥
jīva bhūtām mahābāho yayedam dhāryate jagat ॥

इति अधिलोकम् *iti adhilokam* - Thus letting the mind dwell on this entire manifest creation (अपर लोक *apara loka*) keep the mind steadily on the thought of परमेश्वर *parameśvar*, through an appreciation of the glory of परमेश्वर *parameśvar*, recognizing परमेश्वर *parameśvar* as both the efficient cause (निमित्तकारणं *nimitta kāraṇam*) as well as the material cause (उपादान कारणं *upādāna kāraṇam*) for this entire universe of forms and names. Again

2. अथाधिज्यौतिषं । *athādhi jyautiṣam* । अग्निः पूर्वरूपम् । *agnih pūrva rūpam* ।
आदित्य उत्तररूपम् । *āditya uttara rūpam* । आपः सन्धिः । *āpaḥ sandhiḥ* ।
वैद्युतः सनधानं । इत्यधिज्यौतिषं ॥ *ityadhi jyautiṣam* ॥
vaidyutaḥ sanadhānam ।
अथ अधिज्यौतिषं *atha adhi jyautiṣam*

अथ *atha* - the next in sequence

अधिज्यौतिषं *adhijyautiṣam* - the thought now is concerning ज्योति *jyoti* - Light, that Light by whose presence alone all objects are recognized. Let the mind think about That Light as ज्ञान विषय *jñāna viṣaya* - as a glory of परमेश्वर *parameśvar*. How to initiate that thought?

अग्निः पूर्वरूपम् *agnih pūrva rūpam* - First, think about अग्निः *agnih* - Fire, as अग्निः देवता *agnih devatā* - as Divine Fire as Light



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ब्रह्मविद्या Brahma Vidya

आदित्य उत्तररूपम् *āditya uttara rūpam* - then think about आदित्य *āditya* - The Sun, as आदित्य देवता *āditya devatā* - सूर्य देवता *sūrya devatā*, as Light. Then think about what connects अग्निः *agnih* - the fire, and आदित्य *āditya* the sun आपः सन्धिः *āpaḥ sandhiḥ* - That which connects अग्निः *agnih* - the fire and आदित्य *āditya* - the sun is आपः *āpaḥ* - Water as वरुण देवता *varuṇa devatā* and then think about what brings about that connection

वैद्युतः सन्धानम् *vaidyutaḥ sandhānam* - That which brings about such connection is वैद्युतः *vaidyutaḥ* - Lightening, which is a direct manifestation of ब्रह्मन् *brahman*, available for recognition. The Vedic seers looked upon light as a single entity, appearing on earth as अग्निः *agnih* - the fire, appearing in the sky as सूर्य *sūrya* - the sun and appearing in the intermediate region as आपः *āpaḥ* - the water, caused by lightening. Dwelling on light as a unifying principle of cosmic magnitude helps the mind to steadily enjoy the glory of परमेश्वर *parameśvar* in the form of Light.

इति अधिज्यौतिषं *iti adhijyautiṣam* - Thus letting the mind dwell on lightening, keep the mind steadily on the thought of परमेश्वर *parameśvar*, through an appreciation of the glory of परमेश्वर *parameśvar* as ज्योति स्वरूप ब्रह्मन् *jyoti svarūp brahman*. It is that ब्रह्मन् *brahman* which is ज्योतिषामपि तत् ज्योतिः तमसः परं उच्यते *jyotāṣāmapi tat jyotih tamasah param ucyate* (गीता *gītā* 13-17). It is the Light of all lights, and it is beyond all darkness. It is That Light because of which every other light - the fire, the sun, the stars, etc. function as lights. It is indeed परमेश्वर *parameśvar*. ज्योतिः इव अधूमकः *jyotih iva adhūmakah* (कठ उपनिषत् *kāṭha upaniṣat* 4 - 13) - like light without smoke. So, recognizing Light, the mind is steadily held in the thought of परमेश्वर *parameśvar*.

3. अथाधिविद्यं । *athaadhividyaṁ* । आचार्यः पूर्वरूपम् । *ācāryaḥ pūrva rūpam* ।
अन्तेवास्युत्तररूपम् । *ante vāsyuttara rūpam* । विद्या सन्धिः । *vidyā sandhiḥ* ।
प्रवचनं सन्धानं । *pravacanam sandhānam* । इत्यधिविद्यम् ॥ *ityadhividyam* ॥

अथ अधि विद्यं *atha adhi vidyaṁ*

अथ *atha* - Then, next in sequence, अधि विद्यं *adhi vidyaṁ*. The thought is now concerning विद्यं *vidyaṁ*- flow of ब्रह्मविद्या *brahma vidyā* knowledge from person to person, from generation to generation. How to initiate that thought?



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

आचार्यः पूर्वरूपम् *ācāryaḥ pūrva rūpam* - First think about the ब्रह्मविद्याचार्य *brahma vidyācārya* - the extraordinary teacher of ब्रह्मविद्या *brahma vidyā* knowledge. The teacher comes first, because, when you are ready for this knowledge, the teacher is already there, in some form

अन्तेवासी उत्तररूपम् *antevāsī uttara rūpam* - Then think about अन्तेवासी *antevāsī* - the extraordinary student who lives with the teacher and the teaching. Then think what connects such teacher and such student

विद्या सन्धिः *vidyā* - that which connects such teacher and such student is विद्या *vidyā* - the extraordinary flow of ब्रह्मविद्या *brahma vidyā* knowledge, and then think about what brings about that connection

प्रवचनं सन्धानं *pravacanam sandhānam* - That which brings about such connection is प्रवचनं *pravacanam* - the extraordinary method of Upanishad teaching by which the perennial flow of ब्रह्मज्ञानं *brahmajñānam*, ईश्वर ज्ञानं *īśvara jñānam*, आत्म ज्ञानं *ātma jñānam* from person to person, from generation to generation is accomplished.

इति अधिविद्यम् *ita adhi vidyam* - Thus, letting the mind dwell on विद्यम् *vidyam* - the perceptible flow of ब्रह्मविद्या *brahma vidyā* knowledge, keep the mind steadily on the thought of परमेश्वर *parameśvar*, through an appreciation of Upanishad knowledge as the very glory of परमेश्वर *parameśvar*.

The perennial flow of this ancient and ever new ब्रह्मविद्या *brahma vidyā* knowledge is indeed an extraordinary wonder as a perceptible glory of परमेश्वर *parameśvar*. As we have seen in कठोपनिषत् *kāthopanīṣat* (2-7)

आश्चर्यो वक्ता कुशलोऽस्य लब्धा । *āścaryo vakta kuśalo'sya labdhā* ।

आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ *āścaryo jñātā kuśalānuśiṣṭaḥ* ॥

It is indeed a wonder to find an appropriate teacher to teach आत्म ज्ञानं *ātma jñānam*, to find an appropriate student seeking आत्म ज्ञानं *ātma jñānam*, and to find the extraordinary spiritual illumination on आत्मा *ātmā* - the SELF I, resulting from such teacher-student contact. That is the glory of the perennial flow of Upanishad knowledge leading ultimately to श्रेयस् *śreyas*, मोक्ष *mokṣa* - total fulfillment in life.



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ब्रह्मविद्या Brahma Vidya

It is because of the extraordinary significance of the flow of ब्रह्मविद्या *brahma vidyā* knowledge for gaining ईश्वर ज्ञानं *īśvara jñānam* this part of संहित उपासन *saṁhita upāsana* is also part of the संहित ब्रह्मोपनिषत् *saṁhita brahmopanaṣat* (Volume 2, Keno Upanishad).

4. अथाधिप्रजं । माता पूर्वरूपम् । पितोत्तररूपम् ।
athādhi prajāṁ | mātā pūrva rūpam | pitottara rūpam |
प्रजा सन्धिः । प्रजननं सन्धानम् । इत्यधिप्रजम् ।
prajā sandhiḥ | prajananam sandhānam | ityadhi prajam |
अथाधिप्रजं । माता पूर्वरूपम् । पितोत्तररूपम् ।
athādhiprajāṁ | mātā pūrvarūpam | pitottararūpam |
प्रजा सन्धिः । प्रजननं सन्धानम् । इत्यधिप्रजम् ।
prajā sandhiḥ | prajananam sandhānam | ityadhi prajam |

अथ अधि प्रजं *atha adhi prajāṁ* - अथ *atha* - Then, next in sequence
अधि प्रजं *adhi prajāṁ* - the thought now is concerning प्रजं *prajāṁ* - progeny, maintaining family line. How to initiate that thought?

माता पूर्वरूपम् *mātā pūrvarūpam* - First think about माता *mātā* - mother as मातृ देवता *mātr devatā* - Divine Mother, mother as the very embodiment of Divinity

पिता उत्तररूपम् *pitā uttararūpam* - then think about पिता *pitā*- father as पितृ देवता *pitṛ devatā*. Think of father as the very embodiment of Divinity. Then think about what connects such mother and father.

प्रजा सन्धिः *praja sandhiḥ* - That which connects such mother and father is प्रजा *praja* - the children born in Divinity; and then think about what brings about that connection

प्रजननं सन्धानम् *prajananam sandhānam* - That which brings about such connection is प्रजननं *prajananam* - the divine love between mother and father. Such love is indeed love of परमेश्वर *parameśvar*, and as such, a glory of परमेश्वर *parameśvar*. As Sri Krishna says

प्रजनश्चास्मि कन्दर्पः *prajanaścāsmi kandarpaḥ* (G. 10-28) - I am Lord of Love, love of परमेश्वर *parameśvar*, for the couples with the divine urge to beget children



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ब्रह्मविद्या Brahma Vidya

through legitimate means and proper conduct. Progeny is only to preserve सत्यं *satyaṁ* and धर्मम् *dharmam* in society, in terms of सनातन धर्म *sanātana dharmā* - eternal order which itself is a manifestation of परमेश्वर *parameśvar*.

इति अधि प्रजम् *iti adhi prajam* - Thus letting the mind dwell on प्रजम् *prajam* - progeny, keep the mind steadily on the thought of परमेश्वर *parameśvar*, through an appreciation of Divine Love as the very glory of परमेश्वर *parameśvar*.

5 अथाध्यात्मं । अधराहनुः पूर्वरूपम् ।
athādhyātmaṁ | adharāhanuh pūrvarūpam |
उत्तराहनुरुत्तररूपम् । वाक् सन्धिः ।
uttarāhanuruttara rūpam | vāk sandhiḥ |
जिह्वा सन्धानम् । इत्यध्यात्मम् ॥
jihvā sandhānam | ityādhyātmaṁ ||

अथाध्यात्मं *athādhyātmaṁ*

अथ *athā*- Then, next in sequence,

अध्यात्मम् *adhyātmaṁ* - the thought now is concerning oneself, meaning one's physical body, including the psychical aspect of one's entire personality which manifests itself in the manner in which one speaks. This thought is particularly about one's ability to speak, which distinguishes a human form from other species. How to initiate that thought?

अधराहनुः पूर्वरूपम् *adharāhanuh pūrvarūpam* - First think about अधरा हनुः *adharā hanuh* - the lower jaw, as a देवता *devatā*, as the very embodiment of divine gift

उत्तरा हनुः उत्तररूपम् *uttarā hanuhuttara rūpam* - then think about उत्तरा हनुः *uttarā hanuh* - the upper jaw, as a देवता *devatā*, as the very embodiment of a divine gift. Then think about what connects the lower and the upper jaws

वाक् सन्धिः *vāk sandhiḥ* - that which connects the lower and the upper jaws is वाक् *vāk* the Divine Organ of speech. And then think about what brings about that connection



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ब्रह्मविद्या Brahma Vidya

जिह्वा सन्धानम् *jihvā sandhānam* - that which brings about such connection is जिह्वा *jihvā* - the tongue, which is the very manifestation of Divinity, because what comes out of such connection is speech, which is वाक् देवता *vāk devatā*. As Sri Krishna says (G. 10-34)

कीर्तिः श्रुत्वा च नारीणां स्मृतिर्मधा धृतिः क्षमा *kīrtih śrīvāk ca nārīṇāṃ smṛtarmeḍhā dhṛtiḥ kṣamā* - I am वाक् देवता *vāk devatā*, which means विद्या देवता *vidyā devatā*. I am Saraswati - goddesses of knowledge. Being so, वाक् *vāk* - speech is a glory of परमेश्वर *parameśvar*. Being endowed with the ability to speak is itself the very grace of परमेश्वर *parameśvar*, the very manifestation of परमेश्वर *parameśvar*.

इत्यध्यात्मम् - इति अध्यात्मम् *ityadhyātmam - ita adhyātmam* - Thus letting the mind dwell on वाक् देवता *vāk devatā* - Saraswati Devata - विद्या देवता *vidyā devatā* - goddess of ब्रह्मविद्या *brahmadevidyā* knowledge, keep the mind steadily on the thought of परमेश्वर *parameśvar*.

इतीमा महासंहिताः - इति इमाः महासंहिताः

itīmā mahāsamhitāḥ - iti imāḥ mahāsamhitāḥ

इति *iti* - Thus, as said above, in the manner and the sequence indicated above

इमाः महासंहिताः *imāḥ mahāsamhitāḥ* - these are the great sequential combinations of thoughts which together constitute the संहिता उपासन *samhita upāsana*. Every उपासन *upāsana* is a कर्म *karma*, and every कर्म *karma* has a कर्मफल *karma phala*, whether one seeks it or not. The कर्मफल *karma phala* for doing this उपासन कर्म *upāsana karma* properly is the following:

य एवमेता महासंहिताः व्याख्याता वेद ।

ya evametā mahā samhitāḥ vyākhyātā veda ।

सन्धीयते प्रजया पशुभिः ।

sandhiyate prajayā paśubhiḥ ।

ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन ॥

brahma varca senānnādyena suvargyeṇa lokena ॥



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य एवं ऐता महासंहिताः व्याख्याता वेद (उपास्यते) *ya evaṃ aitā mahāsaṃhitaḥ vyākhyātā veda (upāsyate)*-The one who practices this संहित उपासन *saṃhita upāsana*, engaging one's mind steadily with understanding and appreciation on these five great sequential combinations of thoughts on the perceptible glories of परमेश्वर *parameśvar*, as explained above, and in the order indicated above, that person प्रजया सन्धीयते *prajayā sandhīyate* - is united with progeny
पशुभिः सन्धीयते *paśubhiḥ sandhīyate* - is united with wealth of all kinds
ब्रह्मवर्चसेन सन्धीयते *brahmavarcasena sandhīyate* - is united with holy brilliance
अन्नाद्येन सन्धीयते *annādyena sandhīyate* - is united with plenty of nourishing foods and
सुवर्ग्येण लोकेन सन्धीयते *suvargyeṇa lokena sandhīyate* - is united with all the worldly joys and heavenly experiences. The one who practices संहित उपासन *saṃhita upāsana* diligently as described in this Upanishad gains progeny, wealth, nourishing food and the worldly joys and heavenly experiences.

इति तृतीयोऽनुवाकः *iti tṛtīyo'nuvākaḥ* Thus ends the third lesson. Now we go to Lesson 4.

Lesson 4

तैत्तिरीय उपनिषत् शीक्षावल्ली

यश्छन्दसाम् ऋषभो विश्वरूपः । *yaśchandasām ṛṣabho viśva rūpaḥ* ।
छन्दोभ्योऽध्यमृतात् संबभूव ॥ *chandobhyo'dhyamṛtāt sambabhūva* ॥
स मेन्द्रो मेधया स्पृणोतु । *sa mendro medhayā spr̥ṇotu* ।
अमृतस्य देव धारणो भूयासम् । *amṛtasya deva dhāraṇo bhūyāsam* ।
शरीरं मे विचर्षणं । *śarīraṃ me vicarṣaṇaṃ* ।
जिह्वा मे मधुमत्तमा । *jihvā me madhumattamā* ।
कर्णाभ्यां भूरि विश्रुवं । *karṇābhyāṃ bhūri viśruvaṃ* ।
ब्रह्मणः कोशोऽसि मेधया पिहितः । *brahmaṇaḥ kośo'si medhayā pihitaḥ* ।
श्रुतं मे गोपाय ॥ *śrutam me gopāya* ॥



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ब्रह्मविद्या **Brahma Vidya**

In this lesson, the Upanishad presents another kind of ईश्वर उपासन *īśvara upāsana* called ॐ कार उपासन *om kār upāsana*. This उपासन *upāsana* is in the form of a Havan. The Alter for this Havan is ॐ शब्द *om śabda* as शब्द रूप प्रत्यक्ष ब्रह्मन् *śabda rūpa pratyakṣa brahman*. Therefore the mantras in this upasana constitute a prayer to the sound-word ॐ *om*, which serves a pointer to परमेश्वर *parameśvar*.

ॐ शब्द *om śabda* is pointer to परमेश्वर *parameśvar* because the अ - कार *a kār*, उ - कार *u kār* and म - कार *ma kār* in the ॐकार ध्वनि *om kār dhvani* in the sound ॐ *om* cover the entire creation, and the silence which sustains following the sound ॐ *om* represents निर्गुण ब्रह्मन् *nirguṇa brahman* - independent of this creation. Thus the ॐ कार ध्वनि *om kār dhvani* - the sound ॐ *om* is a प्रणव मन्त्र *prṇava mantra*, which means It is the word of the glory of परमेश्वर *parameśvar*. It is not simply another name for परमेश्वर *parameśvar*. It is शब्द प्रमाणं *śabda prमाणं* for परमेश्वर *parameśvar*. It is a means for ईश्वर ज्ञानं *īśvara jñānaṁ* and being so, It is itself direct and immediate manifestation of परमेश्वर *parameśvar* in the form of sound ॐ *om*. Its very form has that truth embodied in it. It is the essence of this entire manifest creation both in its involved and evolved state.

The mantras in this Havan are divided into two parts, namely जप *japa* and होम *homa*. What we just heard are जप *japa* mantras, which is the first part of this upasana. जप *japa* mantras are meant for silent repetition within oneself. The purpose of जप *japa* is to gain मेधा *medhā* - intellectual vigor and memory, which means ability to think properly, ability to gain knowledge, ability to retain that knowledge, and mental alertness, which means ability of that knowledge to spring forth spontaneously when you need it most, and the power of the intellect to guide and control one's actions at all times. That kind of intellectual vigor and memory is called मेधा *medhā*.

The second part of this upasana is होम *homa*, which involves oblations to fire, as अग्नि देवता *agni devatā* in the Havan kund. होम *homas* are of many kinds. The होम *homa* that is involved here is called आवहन्ति होम *āvahanti homa*, which means mantras praying for श्री *śrī* - wealth of all kinds.

Thus जप *japa* is मेधा प्राप्ति साधनं *medhā prāpti sādhanam*, a means for gaining intellectual vigor and memory, and होम *homa* is श्री प्राप्ति साधनं *śrī prāpti sādhanam*, a means for gaining wealth. होम *homa* is always only after जप *japa*.



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ब्रह्मविद्या Brahma Vidya

First, you pray for ability to think properly, and then you pray for wealth, because, without the ability to think properly, wealth is surely for self-destruction.

Now, we start with जप *japa* mantras. The Alter of ॐ is before my अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*. First, through ईश्वर ध्यानं *īśvara dhyānaṁ*, I get my entire अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि firmly and silently focused on the Alter, the ॐ शब्द *om śabda* - sound ॐ *om* as प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman* - as direct and immediate manifestation of परमेश्वर *parameśvar*. As soon as I recognize ॐ शब्द *om śabda*, as परमेश्वर *parameśvar* itself (this is ईश्वर ईक्षणं *īśvara īkṣaṇaṁ*) the following words of recognition of ॐ *om* come into my thought:

यश्छन्दसाम् ऋषभो विश्वरूपः ।

yaśchandasām ṛṣabho viśvarūpaḥ ।

छन्दोभ्योऽध्यमृतात् संबभूव ॥

chandobhyo'dhyamṛtāt sambabhūva ॥

That is the thought. Please keep this thought in mind. We will talk about it next time.