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ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत् *taittiriya upaniṣat*

Chapter 1

श्रीक्षावल्ली *śīkṣā vallī*

Lesson 4 (continued)

Volume 6

आवहन्ती वितन्वाना । कुर्वाणा चीरमात्मनः ।  
*āvahantī vitanvānā / kurvāṇā cīramātmanah /*  
वासांसि मम गावश्च । अन्नपाने च सर्वदा ।  
*vāsāṁsi mama gāvaśca / annapāne ca sarvadā /*  
ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा ।  
*tato me śriyamāvah / lomaśāṁ paśubhih saha svāhā /*  
आ मा यन्तु ब्रह्मचारिणः स्वाहा ।  
*ā mā yantu brahmacāriṇah svāhā /*  
वि मा यन्तु ब्रह्मचारिणः स्वाहा ।  
*vi mā yantu brahmacāriṇah svāhā /*  
प्र मा यन्तु ब्रह्मचारिणः स्वाहा ।  
*pra mā yantu brahmacāriṇah svāhā /*  
दमायन्तु ब्रह्मचारिणः स्वाहा ।  
*damāyantu brahmacāriṇah svāhā /*  
दमायन्तु ब्रह्मचारिणः स्वाहा ।  
*damāyantu brahmacāriṇah svāhā /*  
शमायन्तु ब्रह्मचारिणः स्वाहा ।  
*śamāyantu brahmacāriṇah svāhā /*  
यशो जनेऽसानि स्वाहा ।  
*yaśo jane'sāni svāhā /*  
श्रेयान् वस्यसोऽसानि स्वाहा ।  
*śreyān vasyaso'sāni svāhā /*  
तं त्वा भग प्रविशानि स्वाहा ।  
*taṁ tvā bhaga praviśāni svāhā /*  
स मा भग प्रविश स्वाहा ।  
*sa mā bhaga praviśa svāhā /*  
तस्मिन् सहस्रशाखे ।



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*tasmin sahasraśākhe |*  
नि भगाहं त्वयि मृजे स्याहा ।  
*ni bhagāhaṁ tvayi mṛje svāhā |*  
यथापः प्रवता यन्ति ।  
*yathāpaḥ pravatā yanti |*  
यथा मासा अहर्जरम् ।  
*yathā māsā aharjaram |*  
एवं मां ब्रह्मचारिणः ।  
*evaṁ mām brahmacāriṇaḥ |*  
धातरायन्तु सर्वतः स्याहा ।  
*dhātarāyantu sarvataḥ svāhā |*  
प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥  
*prativeśo'si pra mā bhāhi pra mā padyasva ॥*  
इति चतुर्थोऽनुवाकः  
*iti caturtho'nuvākaḥ*

As we have seen earlier, every form of ईश्वर उपासन *īśvara upāsana* - worship of परमेश्वर *parameśvar* through an इष्ट देवता *iṣṭa devatā* as the Alter of worship, involves explicitly or implicitly three distinct sequential steps, namely ईश्वर ध्यानं *īśvara dhyānaṁ* (fixing one's mind and बुद्धि *buddhi* steadily on the Alter of worship), followed by ईश्वर ईक्षणं *īśvara ikṣaṇaṁ* (recognition of परमेश्वर *parameśvar* in that Alter of worship), followed by ईश्वर आराधनं *īśvara ārādhanam* (some physical act of worship of परमेश्वर *parameśvar*, already recognized in the Alter of worship) as an expression of one's love and devotion to ब्रह्मज्ञानं *brahma jñānaṁ*.

The सहित उपासन *samhita upāsana* presented in the last lesson is an illustration for ईश्वर ध्यानं *īśvara dhyānaṁ*. The ॐ *om* mantra जप *japa* presented in the first part of this lesson (which we saw last time) is an illustration for ईश्वर ईक्षणं *īśvara ikṣaṇaṁ*. The mantras we just heard illustrate a form of ईश्वर आराधनं *īśvara ārādhanam*, which is part of the ॐ *om* mantra उपासन *upāsana*.



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Before we go to these mantras, we must clearly understand why ईश्वर आराधनं *īśvara ārādhanam*, some physical act of worship of परमेश्वर *parameśvar* is necessary for one's spiritual progress. The overriding purpose of human life is to gain मोक्ष *mokṣa*, which means recognizing परमेश्वर *parameśvar* already in oneself as ONESELF Itself. That means gaining जीव ब्रह्म ऐक्यं *jīva brahma aikyam* - gaining identity of oneself with परमेश्वर *parameśvar* Itself, already in oneself. Gaining such identity is मोक्ष *mokṣa*, is ज्ञान फलं *jñāna phalam* - the result of ब्रह्म ज्ञानं *brahma jñānam*, ईश्वर ज्ञानं *īśvara jñānam* - आत्मज्ञानं *ātma jñānam* - Self knowledge, gained through the words of the Upanishads.

The greatest obstacle to gaining जीव ब्रह्म ऐक्यं *jīva brahma aikyam* is one's अहंकार *ahaṁkāra* - ego I, the अहंकार *ahaṁkāra* notion that "I am the doer and enjoyer of my कर्म *karmas*, and कर्मफल *karma phalas*." Such अहंकार *ahaṁkāra* - ego "I" is false "I". It has no real existence. It is rooted in self-ignorance and the resulting impurities accumulated in one's अन्तःकरण *antah karaṇa*, mind and बुद्धि *buddhi* in one's past and present lives. That ego I, that false I has to go, has to disappear, naturally and completely, for one to be able to gain अन्तःकरण शुद्धि *antah karaṇa śuddhi* - purity of mind and बुद्धि *buddhi*, and संयक् आत्म दर्शनं *saṁyak ātma daśanam* - clarity of vision of the true nature of oneself as परमेश्वर *parameśvar* Itself.

The disappearance of ego "I" - false "I" from one's अन्तःकरण *antah karaṇa* is possible only through पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* - the disposition of total surrender to परमेश्वर *parameśvar*, already in oneself. Cultivation of such mental disposition is possible only if one discovers oneself to be an ईश्वर भक्त *īśvara bhakta* - an ardent devotee of परमेश्वर *parameśvar*, which means an ardent devotee of ब्रह्मविद्या *brahma vidyā* - ब्रह्मज्ञानं *brahma jñānam*.

To discover and develop an abiding love and devotion to परमेश्वर *parameśvar*, love and devotion to ब्रह्मज्ञानं *brahma jñānam* requires some act of love and devotion involving one's उपाधि *upādhi* - the body vehicle one is blessed with. It is only such act of love and devotion that converts a person into a devotee of परमेश्वर *parameśvar* - a devotee of ब्रह्मज्ञानं *brahma jñānam*.



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Such act of love and devotion to परमेश्वर *parameśvar*, love and devotion to ब्रह्मज्ञानं *brahma jñānaṁ* is ईश्वर आराधनं *īśvara ārādhanam* - some physical act of worship of परमेश्वर *parameśvar*. That is why ईश्वर आराधन *īśvara ārādhanam* is absolutely necessary for one's spiritual progress, leading ultimately to मोक्ष *mokṣa* - जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ*. Now what kind of ईश्वर आराधन *īśvara ārādhanam* one must do for gaining जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ*? Sri Krishna says

यत् करोषि *yat karoṣi*, तत् कुरुष्व मदर्पणम् *tat kuruṣva madarpaṇam* (G9 - 27)  
Whatever कर्म *karma* you do, in your everyday life, do all that कर्म *karma*, without any exception, as ईश्वर आराधन कर्म *īśvara ārādhanam karma* as worship of परमेश्वर *parameśvar*. The कर्म *karma* you do, just as you do, is itself worship of परमेश्वर *parameśvar*. There is no other ritual called for in this worship.

Now we return to the ईश्वर आराधन *īśvara ārādhanam* mantras which we heard at the beginning. Following ॐ *om* mantra japa, recognition of परमेश्वर *parameśvar* in ॐ *om* mantra, ईश्वर आराधन *īśvara ārādhanam* - worship of परमेश्वर *parameśvar* takes the form of a होम *homa* - a Vedic Havan ritual, involving fire in a sanctified Havan kund, and oblations to fire as अग्नि देवता *agni devatā*, representing परमेश्वर *parameśvar* already recognized in the Alter of worship.

This Havan कर्म *karma* called आवहन्ति होम *āvahanti homa*, meaning a prayer for श्री *śrī* - wealth of all kinds, is being done at the गुरुकुल *gurukul* - the teacher-student institution, for the benefit of everyone involved in the objective and progress of the institution as a whole. Usually, the teacher does the हवन् कर्म *havan karma*, and both the teacher and the students together chant the mantras and offer the oblations, praying for all their material needs to sustain themselves in their continued commitment to the pursuit of ब्रह्मज्ञानं *brahma jñānaṁ*.

The ईश्वर आराधन *īśvara ārādhanam* Havan - हवन् कर्म *havan karma* begins with these mantras:

आवहन्ती वितन्वाना । कुर्वाणा चीरमात्मनः ।  
*āvahantī vitanvānā | kurvāṇā cīramātmanah |*  
वासांसि मम गावश्च । अन्नपाने च सर्वदा ।



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*vāsāmsi mama gāvaśca | annapāne ca sarvadā |*

ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा ।

*tato me śriyamāvah | lomaśaam paśubhih saha svāhā |*

Every mantra in the Havan - हवन् कर्म *havan karma*, ends with the utterance of the word स्वाहा *svāhā*. It is with the utterance of the स्वाहा *svāhā* mantra one performs the आहुति *āhuti* - one does the oblation of the offering into the fire in the Havan kund. What happens to the offering then? It becomes ONE with the fire, just as on joining the ocean, the river becomes one with the ocean. In one's spiritual endeavor to uplift oneself by cultivating the necessary mental disposition, this symbolic act of आहुति *āhuti* - oblation into fire - अग्नि देवता *agni devatā*, is one of extraordinary significance, which one must learn to remember every time one performs an आहुति *āhuti*. The significance is this:

The material used for oblation represents the जीव *jīva* - the individual who performs the आहुति *āhuti*. The fire - the Agni Devata into which the आहुति *āhuti* is made is प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman* - the visible manifestation of the Invisible ब्रह्मन् *brahman*. The material used for oblation, becoming ONE with the fire represents जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ* - the upliftment of जीव *jīva* to reach the state of total identity with ब्रह्मन् *brahman*, which is indeed the overriding purpose of life. Any prayer which precedes the oblation is also only for the purpose of uplifting oneself to reach that state of identity with ब्रह्मन् *brahman*, namely जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ*. But such जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ* is possible only if जीव *jīva* is free from अहंकार *ahaṁkāra* - ego "I". That is why the आहुति *āhuti* is made with the utterance of the स्वाहा *svāhā* mantra.

स्व *sva* means "one's own". The word स्व *sva* indicates the "my" notion, or the ego power governing all of one's thought, word and deed. स्व हानं *sva hānaṁ* is स्वाहा *svāhā* - the ego power has been destroyed by ईश्वर *īśvara* power, by the grace of परमेश्वर *parameśvar*, which means I am released from अहंकार *ahaṁkāra*, I am free, the जीव *jīva* is free, the material used for oblation representing the जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ* is also free, and hence it is naturally fit for जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ*.



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Thus by the utterance of the **स्वाहा svāhā** mantra, with proper attitude, one consciously uplifts oneself from the ego power, by the grace of **परमेश्वर parameśvar**, and projects one's mind and **बुद्धि buddhi** towards the overriding purpose of life, namely gaining identity with **ब्रह्मन् brahman**. Any prayer preceding the **स्वाहा svāhā** mantra is not for any trivial pleasure, but it is only for serving as an aid in one's endeavor to uplift oneself to reach that state of identity with **ब्रह्मन् brahman**. That is the meaning of the **स्वाहा svāhā** mantra.

By repeating the **स्वाहा svāhā** mantra again and again, after each prayer, as the **आहुति ahuti** mantra, as the mantra for oblation unto Agni Devata, especially by uttering the **स्वाहा svāhā** mantra in the prescribed **स्वर svara** - accent, namely **स्वाहा svāhā**, one affirms one's deliberate commitment to **ब्रह्मज्ञानं brahma jñānaṁ** or **जीव ब्रह्म ऐक्यं jīva brahma aikyaṁ** as one's overriding goal of life, through **ईश्वर आराधन बुद्धि īśvara ārādhana buddhi**, with the **बुद्धि buddhi** set in the disposition of **ईश्वर आराधन īśvara ārādhana** - worship of **परमेश्वर parameśvar**. Thus the **स्वाहा svāhā** mantra is also a prayer for freedom from ego "I". Returning to the **ईश्वर आराधन īśvara ārādhana** mantras again:

आवहन्ती वितन्वाना । कुर्वाणा चीरमात्मनः ।  
*āvahantī vitanvānā | kurvāṇā cīramātmanah |*  
वासांसि मम गावश्च । अन्नपाने च सर्वदा ।  
*vāsāṁsi mama gāvaśca | annapāne ca sarvadā |*  
ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा ।  
*tato me śriyamāvah | lomaśāṁ paśubhih saha svāhā |*

The main sentence here is:

ततो मे श्रियम् आवह *tato me śriyam āvah* - O! Lord

ततः *tatah* - Then after blessing me with,

मेधा *medhā*, which is **प्रज्ञा बलं prajñā balaṁ** - intellectual strength and memory, having endowed me with intelligence and fitness to possess wealth, then, only then,

ततः *tatah*

मे आवह *me āvah* - please bring me

श्रियम् *śriyam* - material wealth. What kind of material wealth?



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आवहन्ती āvahantī (श्रियम् śriyam) – That kind of material wealth which will bring me every kind of material wealth that I may need in my endeavors to gain spiritual wealth that I am seeking, and also

वितन्वाना vitanvānā (श्रियम् śriyam) – that kind of material wealth which will be ever-increasing

कुर्वाणा चीरं आत्मनः kurvāṇā cīraṁ ātmanaḥ – that kind of material wealth which will be long lasting. It also means

कुर्वाणा अचीरं kurvāṇā acīraṁ (अचिरं acīraṁ) आत्मनः ātmanaḥ – that kind of material wealth which will bring quickly the spiritual wealth I seek.

वासांसि मम गावश्च । अन्नपाने च सर्वदा ।

vāsāṁsi mama gāvaśca | annapāne ca sarvadā |

मम (श्रियं) mama (śriyam) – may my wealth include

वासांसि vāsāṁsi – वासांसि vāsāṁsi clothing (for the entire गुरुकुल gurukul family)

वासांसि vāsāṁsi – the ॐ कार om kār here indicates that whatever wealth is being sought is only for maintaining one's body in good health, so that it is fit for Upanishad studies. As such, the ॐ कार om kār is applicable to every kind of wealth being sought in this prayer - worship of परमेश्वर paramēśvara. Further, may my wealth also include

गावः च gāvaḥ ca – cows which are capable of giving

अन्नपाने च सर्वदा annapāne ca sarvada – food, drink, etc at all times. सर्वदा sarvada means plenty of. Therefore, may my wealth include also cows capable of yielding plenty of food, drink, etc. at all times.

लोमशां पशुभिः सह lomaśāṁ paśubhiḥ saha – along with wool yielding sheep or animals.

The गुरुकुल gurukul – the teacher-student institution is somewhere in the cold regions of the Himalayas, and hence the people involved need woolen clothing to keep themselves warm. Therefore they are praying for wool-yielding animals.

Thus the first prayer is "After blessing me with मेधा medhā – intelligence and fitness for wealth, please give me every kind of wealth conducive to gaining spiritual knowledge, make all such wealth long-lasting and ever-increasing, may such wealth include also clothing for the entire family, cows capable of yielding plenty of food and drink at all times, and wool-yielding animals.

स्याहा svāhā – May I ever remain free from ego.



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After saying this prayer, the **आहुति** is performed - the oblation into the fire in the Havan kund is made, with everybody chanting the **स्याहा svāhā** mantra together, thus each one reaffirming one's total commitment to the pursuit of **ब्रह्मज्ञानं brahmajñānam**, leading ultimately to **जीव ब्रह्म ऐक्यं jīva brahma aikyam**. Now we go to the next set of five mantras:

आ मा यन्तु ब्रह्मचारिणः स्याहा । *ā mā yantu brahmacāriṇaḥ svāhā* ।  
वि मा यन्तु ब्रह्मचारिणः स्याहा । *vi mā yantu brahmacāriṇaḥ svāhā* ।  
प्र मा यन्तु ब्रह्मचारिणः स्याहा । *pra mā yantu brahmacāriṇaḥ svāhā* ।  
दमायन्तु ब्रह्मचारिणः स्याहा । *damāyantu brahmacāriṇaḥ svāhā* ।  
शमायन्तु ब्रह्मचारिणः स्याहा । *śamāyantu brahmacāriṇaḥ svāhā* ।

Following every prayer, everyone, the teacher and students, makes an **आहुति āhuti** - oblation unto fire - Agni Devata with the **स्याहा svāhā** mantra, all together.

Now the prayer is concerned with **ब्रह्मचारिः brahmacāris** - those who are totally committed to the pursuit of **ब्रह्मविद्या brahma vidyā** - **ब्रह्मज्ञानं brahma jñānam**. Every such **ब्रह्मचारिः brahmacāri** at the **गुरुकुल gurukul** wants to be, or hopes to become outstanding teacher of **ब्रह्मविद्या brahmadevidyā** knowledge, well-recognized as

**श्रोत्रियं śrotriyaṁ** - one well-versed and well-disciplined in the meaning and content of Veda Upanishad mantras, qualified enough to teach, and also

**ब्रह्मनिष्ठं brahma niṣṭham** - one who remains absorbed in **ब्रह्मज्ञानं brahma jñānam** at all times, and hence supremely well qualified to be a **ब्रह्मविद्याचार्यः brahma vidyācārya** to whom one would naturally like to go to for gaining **ब्रह्मज्ञानं brahma jñānam**. Therefore, both the teacher and the students pray for the grace of **परमेश्वर paramēśvar** as follows:

**ब्रह्मचारिणः brahmacāriṇaḥ** - Those who are committed to the study of **ब्रह्मविद्या brahma vidyā** - Upanishad knowledge, are **ब्रह्मचारिः brahmacāris**. This prayer is about them.

आ मा यन्तु ब्रह्मचारिणः स्याहा *ā mā yantu brahmacāriṇaḥ svāhā* - O! Lord, by your grace, may the **ब्रह्मचारिः brahmacāris** come to me spontaneously for their





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studies. आ मा यन्तु *ā mā yantu* means मां आयन्तु *mām āyantu* = come to me naturally. May my knowledge be so full and complete that I become capable of teaching the Upanishads, and let the ब्रह्मचारिः *brahmacāriḥ* seeking the wisdom of Upanishad knowledge come to me, to this institution, for their education, naturally and spontaneously. Even as it happens, स्याहा *svāhā* - may I ever remain free from ego.

वि मा यन्तु ब्रह्मचारिणः स्वाहा *vi mā yantu brahmacāriṇaḥ svāhā* - यन्तु *yantu* stands for आयन्तु *āyantu* = come naturally and spontaneously. May the ब्रह्मचारिः *brahmacāriḥ* come to me, naturally and spontaneously, from places far and near. स्याहा *svāhā* - Even as it happens, may I ever remain free from ego.

प्र मा यन्तु ब्रह्मचारिणः स्वाहा *pra mā yantu brahmacāriṇaḥ svāhā* - May the ब्रह्मचारिः *brahmacāriḥ* come to me naturally, full of enthusiasm, from all sides, in large numbers. Even as it happens, स्याहा *svāhā* - may I ever remain free from ego.

दमायन्तु ब्रह्मचारिणः स्वाहा । *damāyantu brahmacāriṇaḥ svāhā*  
शमायन्तु ब्रह्मचारिणः स्वाहा । *śamāyantu brahmacāriṇaḥ svāhā*

May the ब्रह्मचारिः *brahmacāriḥ* come to me fully endowed with qualities of दम *damā* and शम *śamā* - self control over their external organs of perception and action (दम *damā*) and also self control over their own minds (शम *śamā*), thus enjoying tranquility of body and mind, which is necessary for one's pursuit of ब्रह्मज्ञानं *brahma jñānaṁ*. Even as it happens, स्याहा *svāhā* - may I ever remain free from ego.

यशो जनेऽसानि स्वाहा । *yaśo jane'sāni svāhā* ।  
श्रेयान् वस्यसोऽसानि स्वाहा । *śreyān vasyaso'sāni svāhā* ।

यशः जने असानि *yaśaḥ jane asāni* - यशः *yaśaḥ* means यशस्वी *yaśasvī* - famous, जने=जनसमूहे *jane=janasamūhe* - among the people in the society, असानि = भवामि *asāni = bhavāmi* - may I become. May I become famous in the society by virtue of my knowledge. May I become worthy of becoming famous in the society by virtue of my knowledge. स्याहा *svāhā* - even as it happens, may I ever remain free from ego

श्रेयान् वस्यसः असानि *śreyān vasyasaḥ asāni*



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श्रेयान् śreyān - प्रशस्यतरः praśasyatarah - more superior

वस्यसः vasyasaḥ - among the rich and the richer

असानि asāni - may I become

May I become more superior among the rich and the richer.

All the wealth is really meaningful only in terms of मोक्ष साधनं mokṣa sādhanam - a means in the pursuit of मोक्ष mokṣa. The one who uses one's wealth for मोक्ष साधनं mokṣa sādhanam is superior among the rich and the richer. Even as it happens, स्वाहा svāhā - may I ever remain free from ego.

तं त्वा भग प्रविशानि स्वाहा ।

taṁ tvā bhaga praviśāni svāhā ।

स मा भग प्रविश स्वाहा ।

sa mā bhaga praviśa svāhā ।

Addressing तं taṁ, That ॐ om mantra which is the Alter of worship as भगवान् bhagavān - O! Lord, by your grace

त्वा प्रविशानि tvā praviśāni meaning त्वां प्रविशामि tvāṁ praviśāmi - May I enter into You. May I become ONE with You.

स मा भग प्रविश sa mā bhaga praviśa meaning त्वं अपि मां प्रविश tvam̐ api mām̐ praviśā - O! Lord, may You also enter into me. As a result of our Upanishad studies

तं त्वा भग प्रविशानि taṁ tvā bhaga praviśāni - O! Lord, may I enter into You, by Your grace and

स मा भग प्रविश sa mā bhaga praviśa - May You please enter into me and thus, भगवान् bhagavān - O! Lord, by your grace, may जीव ब्रह्म ऐक्यं jīva brahma aikyam̐ take place for me in this very life. स्वाहा svāhā- may I ever remain free from ego.

I realize that my अन्तः करण antaḥ karaṇa - mind and बुद्धि buddhi should be absolutely free from every kind of impurity before जीव ब्रह्म ऐक्यं jīva brahma aikyam̐ can take place. Therefore

तस्मिन् सहस्रशाखे ।

tasmin sahasraśākhe ।



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नि भगाहं त्वयि मृजे स्याहा ।  
*na bhagāham tvayi mṛje svāhā ।*

तस्मिन् *tasmin* means त्वयि *tvayi* - in You, the परमेश्वर *parameśvar*, who is in front of me as ॐ mantra, my Alter of worship

सहस्रशाखे *sahasraśākhe* - In You, the परमेश्वर *parameśvar*, whose visible manifestations are countless Devatas like अग्नि *agni*, वरुण *varuṇa*, वायु *vāyu*, इन्द्र *indra*, etc.

भग *bhaga* - O! भगवान् *bhagavān* - O! Lord

अहं त्वयि निमृजे स्याहा *ahm tvayi nimṛje svāhā* - I cleanse myself in You by this oblation, स्याहा *svāhā*, O! Lord

By this physical act of ईश्वर आराधन *īśvara ārādhana* in the form of this oblation with स्याहा *svāhā* mantras, I cleanse myself in all the Devatas, recognizing them as Your visible manifestations. I cleanse myself in the ocean of Your infinite grace, so that I may gain पूर्ण अन्तःकरण शुद्धि *pūrṇa antaḥ karaṇa śuddhi* - total purity of mind and बुद्धि *buddhi*, so that I become fit for जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ* - Oneness with You, in this very life. The prayer continues:

यथापः प्रवता यन्ति । *yathāpaḥ pravatā yanti ।*  
यथा मासा अहर्जरम् । *yathā māsā aharjaram ।*  
एवं मां ब्रह्मचारिणः । *evam mām brahmacāriṇaḥ ।*  
धातरायन्तु सर्वतः स्याहा । *dhātarāyantu sarvataḥ svāhā ।*

It was already said आ मा यन्तु ब्रह्मचारिणः *ā mā yantu brahmacāriṇaḥ*. May the ब्रह्मचारिः *brahmacāris* seeking the wisdom of Upanishad knowledge come to me naturally. How naturally? That is illustrated here.

यथा आपः प्रवता यन्ति *yathā āpaḥ pravatā yanti* - Just as waters naturally flow into deeper depths

यथा मासा अहर्जरम् *yathā māsā aharjaram* - just as months naturally merge into year and fulfill the year itself

एवं *evam* - similarly

धातः *dhātaḥ*, हे धातः *he dhātaḥ* - सर्वस्य विधातः *sarvasya vidhātaḥ* - O! Lord, the One who sustains everything



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मां ब्रह्मचारिणः अयन्तु सर्वतः *mām brahmacāriṇaḥ ayantu sarvataḥ* - May the ब्रह्मचारिः *brahmacāris* - may the students seeking the wisdom of Upanishad knowledge

मां अयन्तु *mām ayantu* - come to me naturally

सर्वतः *sarvataḥ* - from all sides, from all directions, by all means

The waters flowing naturally into deeper depths are an example for the spontaneous attraction of the teacher for the students who are ready for Upanishad knowledge. The months merging into the year to make up the year itself is an example for the spontaneous flow of knowledge and fulfillment of knowledge itself. The teacher is the year, and the students are the months. The students really fulfill the life of the teacher, as a teacher. Thus the teacher-student merger (ऐक्यं *aikyam*) constitutes the spontaneous flow of knowledge, and fulfillment of knowledge itself.

Therefore, the prayer is, धातः *dhātaḥ* - O! Lord, just as waters are flowing naturally into deeper depths, and just as months merge naturally into the year and fulfill the year itself, may the ब्रह्मचारिः *brahmacāris* come to me naturally from all sides, from all directions, by all means so that the ब्रह्मविद्या *brahmavidyā* knowledge flows from generation to generation, naturally and perennially. With this prayer, one's अन्तःकरण *antaḥ karaṇa* - the mind and बुद्धि *buddhi* is still absorbed in धातः *dhātaḥ* - O! Lord. The prayer continues:

प्रतिवेशोऽसि प्र मा भहि प्र मा पद्यस्य *prativeśo'si pra mā bhāhi pra mā padyasva* - O! Lord

प्रतिवेशः असि *prativeśaḥ asi* - You are प्रतिवेशः *prativeśaḥ* to me. प्रतिवेशः *prativeśaḥ* means श्रम अपनयन स्थानं *śrama apanayana sthānam* - the place where all श्रम *śramas* - all weariness, tensions, difficulties of all kinds are removed.

This worldly life is so full of श्रम *śram* - weariness, tension and difficulties of all kinds, and the Lord is आसन्न गृह *āsanna gṛha* - open house closest to you where you can go any time and relax, which means you can uplift yourself, be yourself, and be comfortable with yourself. Therefore, the Lord is called प्रतिवेशः *prativeśaḥ*

हे धातः *he dhātaḥ* - O! Lord, प्रतिवेशः असि *prativeśaḥ asi* - You are प्रतिवेशः असि *prativeśaḥ asi* to me. You are my natural home. I am now in You.

प्र मा भहि *pra mā bhāhi* - मां प्रभाहि *mām pra bhāhi* - By Your grace, please bring enlightenment to me.



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प्र मा पद्यस्य *pra mā padyasva* - मां प्रपद्यस्य *mām prpadyasva* - May You bless me, which means

त्वन्मयं त्वदात्मानं कुरु *tvanmayam tvadātmānam kuru* - May I ever remain absorbed in You, by Your very grace.

That is the end of the prayer, the end of Havan कर्म *karma*, and the end of the entire ॐ *om* mantra upasana. We will go to the next lesson next time.