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तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 1

शीक्षावल्ली *śikṣā vallī*

Lesson 5

Volume 7

भूर्भुवः सुवरिति वा एतास्तिस्त्रो व्याहृतयः ।
bhūrbhuvaḥ suvariti vā etāstistro vyāhṛtayaḥ ।
तासामुहस्मैतां चतुर्थीम् ।
tāsāmuhasmaitāṁ caturthīm ।
माहाचमस्यः प्रवेदयते ।
māhācamasyaḥ pravedayate ।
मह इति । तत् ब्रह्म । स आत्मा ।
maha iti । *tat brahma* । *sa ātmā* ।
अङ्गान्यन्या देवताः ॥
aṅgānyanyā devatāḥ ॥
भूरिति वा अयं लोकः । भुव इत्यंतरिक्षं ।
bhūrīti vā ayaṁ lokaḥ । *bhuva ityāntarikṣaṁ* ।
सुवरित्यसौ लोकः । मह इत्यादित्यः ।
suvarityasau lokaḥ । *maha ityāndityaḥ* ।
आदित्येन वाच सर्वे लोका महीयन्ते ॥
ādityena vāva sarve lokā mahīyante ॥
भूरिति वा अग्निः । भुव इति वायुः ।
bhūrīti vā agnih । *bhuva iti vāyuh* ।
सुवरित्यादित्यः । मह इति चन्द्रमाः ।
suvarityaadityaḥ । *maha iti candramāḥ* ।
चन्द्रमसा वाच सर्वाणि ज्योत षि महीयन्ते ॥
candramasā vāva sarvāṇi jyotamṣi mahīyante ॥
भूरिति वा ऋचः । भुव इति सामानि ।
bhūrīti vā ṛcaḥ । *bhuva iti sāmāni* ।
सुवरिति यजूं षि । मह इति ब्रह्म ।
suvariti yajūṁṣi । *maha iti brahma* ।
ब्रह्मणा वाच सर्वे वेदा महीयन्ते ॥



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brahmaṇā vāva sarve vedā mahīyante ॥
भूरिति वै प्राणः । भुव इत्यपानः ।
bhūrīti vai prāṇaḥ । bhuva ityapānaḥ ।
सुवरिति व्यानः । मह इत्यन्नम् ।
suvarīti vyānaḥ । maha ityannam ।
अन्नेन वाव सर्वे प्राणा महीयन्ते ॥
annena vāva sarve prāṇā mahīyante ॥
ता वा एताश्चतस्र - श्चतुर्धा ।
tā vā etāścatastra - ścaturdhā ।
चतस्र - श्चतस्रो व्याहृतयः ।
catastra - ścatastro vyāhṛtayaḥ ।
ता यो वेद । स वेद ब्रह्म ।
tā yo veda । sa veda brahma ।
सर्वे ऽस्मै देवा बलि मावहन्ति ।
sarve 'smai devā bali māvahanti ।
इति पञ्चमोनुवाकः
iti pañcamonuvākaḥ

This and the next lesson describe another kind of ॐ om mantra upasana, called व्याहृति उपासन *vyāhṛti upāsana*, a meditation on ॐ om mantra as परमेश्वर *parameśvar*, using व्याहृति *vyāhṛti* mantras as the medium for meditation.

What we are talking here is about pure meditation – ईश्वर ध्यानं *īśvara dhyānaṁ*. We must clearly understand that ईश्वर ध्यानं *īśvara dhyānaṁ*, by itself, is not ईश्वर ज्ञानं *īśvara jñānaṁ* – knowledge about the nature of परमेश्वर *parameśvar*. Meditation on परमेश्वर *parameśvar* is just an exercise in holding the mind steadily on the thought of परमेश्वर *parameśvar*. It is मानस कर्म *mānasa karma* – a mental activity, which is certainly helpful for gaining ईश्वर ज्ञानं *īśvara jñānaṁ*,

At this stage of their education, the Vedic students have not yet been exposed to Upanishad knowledge. They recite the word ॐ om in their Veda mantras many times every day, but they do not know what is revealed by the word ॐ om. They only know that the sound ॐ om indicates ब्रह्मन् *brahman* – The परमेश्वर *parameśvar*, and they are now learning to meditate on ॐ om mantra as परमेश्वर *parameśvar* itself,



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through the medium of the व्याहृति *vyāhṛti* mantras, as perceptible manifestation of परमेश्वर *parameśvar* itself. Now, what are व्याहृति *vyāhṛti* mantras? व्याहृणं *vyāhṛṇam* means उच्चारणं *uccāraṇam* - utterance. The व्याहृति *vyāhṛti* mantras are mystic utterances, seed-like in nature. These utterances are mystic, in the same sense a tiny seed is a mystic form of a gigantic tree. The seed is not a tree, but if the seed is cultivated properly, in time, it will naturally grow into a gigantic tree. This is common knowledge.

Similarly, if the व्याहृति *vyāhṛti* mantras are meditated upon properly, in time, each mantra will naturally grow into a mighty power. This is also common knowledge for those who practice व्याहृति उपासन *vyāhṛti upāsana*.

Thus व्याहृति *vyāhṛti* mantras are seed like utterances. They are meant for जप *japa* - silent repetition, with devotion and concentration, with ईश्वर भक्ति *īśvara bhakti*. If cultivated properly and intensely, such जप *japa* becomes a means for gaining mighty spiritual power.

Originally, only three व्याहृति *vyāhṛti* mantras were commonly recognized, namely भूः *bhūh*, भुवः *bhuvah* and सुवः *suvaḥ*. It was only relatively later that the fourth व्याहृति *vyāhṛti* namely महः was introduced into spiritual practice by a Rishi called माहाचमस्यः *māhācamasyaḥ* for the specific purpose of this ॐ *om* mantra upasana. The reference to Rishi Mahachamasya in this Upanishad is meant to pay tribute to that Rishi for his contribution in unfolding this particular उपासन *upāsana*.

If one wants to use the व्याहृति *vyāhṛti* mantras as a medium for meditation on ॐ *om* mantra, the need for a fourth व्याहृति *vyāhṛti* is obvious. In the utterance of the sound OM, the अ-कार *a-kār*, उ-कार *u-kār* and म-कार *ma-kār* components can be viewed as representing भूः *bhūh*, भुवः *bhuvah* and सुवः *suvaḥ*. But then, ॐ *om* mantra also includes the fourth component, namely the Absolute Silence on which rest the अ-कार *a-kār*, उ-कार *u-kār* and म-कार *ma-kār* sounds. That Absolute Silence, as we know, represents निर्गुण ब्रह्मन् *brahman* - ब्रह्मन् *brahman* including and, at the same time, independent of creation, and as such, It is the most vital part of ॐ वाच्य *om vācya* and ॐ शब्द *om* - the word OM and the sound OM. The Rishi Mahachamasya recognized this fact intuitively, and introduced a fourth व्याहृति



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vyāhṛti mantra to represent ब्रह्मन् *brahman*, for the purpose of this meditation. This fourth व्याहृति *vyāhṛti* mantra has since been called महः *mahaḥ*.

Just for information, in present day spiritual practice, there are seven व्याहृति *vyāhṛti* mantras, including the above four. The other three are जनः *janaḥ*, तपः *tapaḥ* and सत्यं *satyaṁ*. All these seven व्याहृतिस *vyāhṛtis* represent seven distinct levels of human experience. However, this particular व्याहृति उपासन *vyāhṛti upāsana* involves only the first four mantras.

As the seed of all seeds for this entire created existence, ॐ *om* mantra is called हिरण्यगर्भ *hiraṇyagarbha*. Thus the व्याहृति उपासन *vyāhṛti upāsana* described in this lesson is really a form of हिरण्यगर्भ उपासन *hiraṇyagarbha upāsana*, where हिरण्यगर्भ *hiraṇyagarbha* is looked upon as the embodiment of all-knowledge, since all creation existed only as knowledge before creation.

This व्याहृति उपासन *vyāhṛti upāsana* assumes the following form.

First meditate on, which means fix your mind and बुद्धि *buddhi* firmly on the four व्याहृति *vyāhṛti* mantras, namely भूः *bhūh*, भुवः *bhuvah*, सुवः *suvaḥ*, and महः *mahaḥ* successively, one mantra after the other, in the above order. As you meditate, identify in your mind and बुद्धि *buddhi* the first three व्याहृति *vyāhṛti* mantras, namely भूः *bhūh*, भुवः *bhuvah*, and सुवः *suvaḥ* successively with लोकs *lokas* (the physical worlds around us) देवताs *devatāas* (the presiding deities of all forms of powers in nature) and वेदs *vedas* (all-knowledge) and प्राणs *prāṇas* (the vital energy controlling all of one's physiology and functions). At the same time, in each case, identify in your mind and बुद्धि *buddhi* the fourth व्याहृति *vyāhṛti*, namely महः *mahaḥ*, with a perceptible entity which can serve as प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman*, as परमेश्वर *parameśvar* itself as the nourisher, sustainer and glorifier of all the लोकs *lokas*, देवताs *devatāas*, वेदाs *vedās* and प्राणs *prāṇas*.

Thus, each व्याहृति *vyāhṛti* mantra is identified as the seed for four different forms in created existence. Repeatedly meditating on परमेश्वर *parameśvar* through the medium of the four व्याहृति *vyāhṛti* mantras, identifying each in the above manner with devotion and concentration, the powers of all लोकs *lokas*, देवताs *devatāas*, वेदाs *vedās*, and प्राणs *prāṇas* gradually grow into you, more and more, and



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ultimately you become the very embodiment of such powers. That is the means and the scope for this meditation. Now let us see how exactly the Upanishad presents this upasana.

भूर्भुवः सुवरिति वा एतास्तिस्त्रो व्याहृतयः ।
bhūrbhuvah suvariti vā etāstistro vyāhṛtayaḥ ।
तासामुहस्मैतां चतुर्थीम् ।
tāsāmuhasmaitām caturthīm ।
माहाचमस्यः प्रवेदयते ।
māhācamasyaḥ pravedayate ।
मह इति । तत् ब्रह्म । स आत्मा ।
maha iti | tat brahma | sa ātmā ।
अङ्गान्यन्या देवताः ॥
aṅgānyanyā devatāḥ ॥

भूः *bhūḥ*, भुवः *bhuvah* सुवः *suvaḥ* इति वा *iti vā* (वै *vai* indeed) एताः तिस्त्रः
व्याहृतयः *etāḥ tistrah vyāhṛtayaḥ*

भूः *bhūḥ*, भुवः *bhuvah* and सुवः *suvaḥ* - these are indeed the three well-known
व्याहृति *vyāhṛti* mantras. The Upanishad does not introduce भूः *bhūḥ*, भुवः *bhuvah*
and सुवः *suvaḥ*. They are already well-known. They are only recalled here so that
something can be said about them.

तासामुहस्मैतां चतुर्थीम् माहाचमस्यः प्रवेदयते *tāsāmuhasmaitām caturthīm*

māhā camasyaḥ pravedayate - तासां *tāsām* - In conjunction with the above
three व्याहृतिस *vyāhṛtis*

माहाचमस्यः प्रवेदयते स्म *māhācamasyaḥ pravedayate sma*, उ ह u ha - the
Rishi Mahachamasya saw, by divine intuition

एतां चतुर्थीम् *etām caturthīm* (व्याहृतिः *vyāhṛtiḥ*) - this fourth व्याहृति *vyāhṛti*
mantra. How?

मह इति *maha iti*, तत् ब्रह्म *tat brahma*, स आत्मा *sa ātmā* as महः *mahaḥ*
representing ब्रह्मन् *brahman*, the परमेश्वर *parameśvar* - all-pervading आत्मा
ātmā

What is the nature of that ब्रह्मन् *brahman* is not being said here. That will be said in
Chapter 2. Here, for the purpose of this उपासन *upāsana*, the existence of ब्रह्मन्



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brahman is recognized, and the व्याहृति *vyāhṛti* mantra महः *mahaḥ* stands for that ब्रह्मन् *brahman* - the परमेश्वर *parameśvar*, the आत्मा *ātmā* - the Self in oneself.

अङ्गानि अन्याः देवताः *aṅgāni anyāḥ devatāḥ* - All the other देवताs *devatās* are अङ्गs *aṅgās* - they are like limbs for that ब्रह्मन् *brahman*, which means just as legs, hands, head, etc. are limbs held by the body as a whole, all the physical and mental worlds and experiences, all powers of nature, all knowledge and all energy controlling the physiological functions of an individual person are held, nourished, sustained and glorified by that ब्रह्मन् *brahman*, represented here by the व्याहृति *vyāhṛti* mantra महः *mahaḥ*.

Now, the ॐ *om* mantra upasana begins, recalling the व्याहृति *vyāhṛti* mantras

ॐ भूः *om bhūḥ*, ॐ भुवः *om bhuvaḥ*, ॐ सुवः *om suvaḥ* and ॐ महः *om mahaḥ* - then meditate on, which means, fix your mind and बुद्धि *buddhi* steadily on ॐ *om* mantra, identifying each व्याहृति *vyāhṛti* mantra successively as follows:

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षं ।

bhūrīti vā ayam lokah | bhuva ityantarikṣam |

सुवरित्यसौ लोकः । मह इत्यादित्यः ।

suvarityasau lokah | maha ityāndityah |

आदित्येन वाच सर्वे लोका महीयन्ते ॥

ādityena vāva sarve lokā mahīyante ||

भूः इति वा अयं लोकः *bhūh iti vā ayam lokah* - Meditate upon the व्याहृति *vyāhṛti* mantra भूः *bhūḥ* as इति वा अयं लोक *iti vā ayam loka* - It is indeed this physical world we live in, namely पृथिवि *pṛthivi* - this earth, the भू लोकः *bhū lokah*. Thus meditate on ॐ भूः *om bhūḥ* as ॐ भू लोकः *om bhū lokah*, which means this earth is a manifestation of ब्रह्मन् *brahman*, revealed by the ॐ *om* mantra - the word OM, the sound OM. Then

भुवः इति अन्तरिक्षं *bhuvaḥ itim antarikṣam* - Meditate upon the व्याहृति *vyāhṛti* mantra, भुवः, इति अन्तरिक्षं *bhuvaḥ itim antarikṣam* identifying it as

अन्तरिक्ष लोकः *antarikṣa lokah* - the world in between the earth and all the other planets in the sky. Thus meditate on ॐ भुवः *om*, as ॐ अन्तरिक्ष लोकः *om*



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antarikṣa lokāḥ, which means the world in between the earth and all the other planets in the sky is a manifestation of *ब्रह्मन् brahman*, revealed by the ॐ *om* mantra - the word OM, the sound OM.

सुव इति असौ लोकः *suva ita asau lokāḥ* - Then meditate upon the *व्याहृति vyāhṛti* mantra सुवः *suvaḥ*, इति असौ लोकः *ita asau lokāḥ*, identifying It as असौ लोक *asau loka* - the world of all the other planets in the sky beyond earth. Thus meditate on ॐ सुवः *om uvah* as ॐ असौ लोकः *om asau lokāḥ* which means the world of all the other planets in the sky, beyond the earth, is a manifestation of *ब्रह्मन् brahman* revealed by the ॐ *om* mantra - the word OM, the sound OM.

Including all the above three worlds is ॐ महः *mahaḥ*. Now what is महः *mahaḥ*?

मह इति आदित्यः *maha iti ādityaḥ* - Meditate upon *व्याहृति vyāhṛti mantra* महः *mahaḥ*, इति आदित्यः *iti ādityaḥ*, identifying It as आदित्य लोकः *āditya lokāḥ* - as the world of the energy of the sun and all the stars. Why? Because आदित्येन वाच सर्वे लोकाः महीयन्ते *ādityena vāva sarve lokāḥ mahīyante* - It is (वाच *vāva*) indeed only by the energy of the sun and the stars that all the above three physical worlds, namely the भूलोक *bhūlok*, the अन्तरिक्ष लोक *antarikṣa loka* and the असौ लोक *asau loka* are महीयन्ते *mahīyante* - nourished, sustained and glorified.

Therefore, meditate on ॐ महः *om mahaḥ* as ॐ आदित्य लोकः *om āditya lokāḥ*, which means the world of the energy of the sun and all the stars is a manifestation of *ब्रह्मन् brahman* revealed by the ॐ *om* mantra, the word OM, the sound OM.

Thus, the first level of meditation on ॐ *om* mantra is:

ॐ भू लोकः *om bhū lokāḥ* । ॐ अन्तरिक्ष लोकः *om antarikṣa lokāḥ* । ॐ असौ लोकः *om asau lokāḥ* । ॐ आदित्य लोकः *om āditya lokāḥ* ॥

By this meditation, the mind and बुद्धि *buddhi* of the meditator learn to recognize and appreciate that *ब्रह्मन् brahman* the परमेश्वर *parameśvar*, the आत्मा *ātmā* revealed by the ॐ *om* mantra, the word OM, the sound OM, includes all the physical worlds which exist, and all of them are like अङ्ग's *aṅgas* - limbs, to that परमेश्वर



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parameśvar by whose power alone all of them are nourished, sustained and glorified, to be as they are, and to function as they do.

Now we go to the next higher level of meditation on ॐ *om* mantra:

भूरिति वा अग्निः । भुव इति वायुः ।
bhūrīti vā agnih | bhuva iti vāyuh |
सुवरित्यदित्यः । मह इति चन्द्रमाः ।
suvarityadityah | maha iti candramāh |
चन्द्रमसा वाव सर्वाणि ज्योतिषि महीयन्ते ॥
candramasā vāva sarvāṇi jyotiṃṣi mahiyante ॥

भूः इति वा अग्निः *bhūh iti vā agnih* - Meditate upon the व्याहृति *vyāhṛti* mantra भूः *bhūh* as इति वा अग्निः *iti vā agnih* - It is indeed Agni Devata. Thus meditate on ॐ भूः *om bhūh* as ॐ अग्नि देवता *om agni devatā*, which means Agni Devata is a manifestation of ब्रह्मन् *brahman* revealed by the ॐ *om* mantra, the world OM, the sound OM. Then,

भुव इति वायुः *bhuva iti vāyuh* - Meditate upon the व्याहृति *vyāhṛti* mantra भूवः, इति वायुः *bhuvah iti vāyuh*, identifying It as वायु देवता. Thus meditate on ॐ भूवः *om bhuvah* as ॐ वायु देवता *om vāyu devatā*, which means Vayu Devata is a manifestation of ब्रह्मन्, revealed by the ॐ *om* mantra, the word OM, the sound OM. Then

सुवः इति आदित्यः *suvaḥ iti ādityah* - Meditate upon the व्याहृति *vyāhṛti* mantra सुवः *suvaḥ*, इति आदित्यः *iti ādityah* identifying It as सूर्य देवता *sūrya devatā*. Thus meditate on ॐ सुवः *om suvaḥ* as ॐ सूर्य देवता *om sūrya devatā* which means सूर्य देवता *sūrya devatā sūrya devatā* is a manifestation of ब्रह्मन् *brahman*, revealed by the ॐ *om* mantra, the word OM ॐ *om*, the sound OM ॐ *om*.

Including all the above three देवताs *devatās* is ॐ महः *om mahaḥ*. Now, what is महः *mahaḥ*?

मह इति चन्द्रमाः *maha iti candramāh* - Meditate upon the व्याहृति *vyāhṛti*, mantra महः *mahaḥ*, इति चन्द्रमाः *iti candramāh* - identifying It as चन्द्र देवता *candra*



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devatā - The Moon. Why? Because अग्नि *agni*, वायु *vāyu* and सूर्य *sūrya* are ज्ञानेन्द्रिय देवताs *jñānendraya devatās*, presiding deities of the organs of perception, namely the organ of speech, organ of touch and organ of sight respectively. These organs are controlled by the mind whose presiding deity is the Moon - चन्द्रमस *candramas*. Therefore, the Upanishad says:

चन्द्रमसा वाच सर्वाणि ज्योति षि महीयन्ते *candramasā vāva sarvāṇi jyotiṃṣi mahiyante* - It is only by the presiding deity of the mind, namely चन्द्र देवता *candra devatā*, all other देवताs *devatās* (ज्योति षि *jyotiṃṣi*) such as अग्नि *agni*, वायु *vāyu* and सूर्य *sūrya* are nourished, sustained and glorified (महीयन्ते *mahiyante*). Therefore, meditate on ॐ महः *om mahāḥ* as ॐ चन्द्र देवता *om candra devatā*, which means चन्द्र देवता *candra devatā* is a manifestation of ब्रह्मन् *brahman*, revealed by the ॐ *om* mantra - the word OM, the sound OM.

Thus the second level of meditation on ॐ *om* mantra is

ॐ अग्नि देवता *om agni devatā* । ॐ वायु देवता *om vāyu devatā* । ॐ सूर्य देवता *om sūrya devatā* । ॐ चन्द्र देवता *om candra devatā* ।

By this meditation, the mind and बुद्धि *buddhi* of the meditator learn to recognize and appreciate that the ब्रह्मन् *brahman*, the परमेश्वर *parameśvar*, the आत्मा *ātmā*, indicated by the ॐ *om* mantra, the word OM, the sound OM, includes all the Devatas which exist. They are all like अङ्गs *aṅgas* - limbs to that परमेश्वर *parameśvar* by whose power alone all of them are nourished, sustained and glorified to be as they are and to function as they do.

Now we go to the next higher level of meditation on ॐ *om* mantra

भूरिति वा ऋचः । भुव इति सामानि ।
bhūrīti vā ṛcaḥ । bhuva iti sāmāni ।
सुवरिति यजू षि । मह इति ब्रह्म ।
suvarīti yajūṃṣi । maha iti brahma ।
ब्रह्मणा वाच सर्वे वेदाः महीयन्ते ॥
brahmaṇā vāva sarve vedāḥ mahīyante ॥



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भूः इति वा ऋचः *bhūḥ iti vā ṛcaḥ* - meditate upon the व्याहृति *vyāhṛti* mantra भूः *bhūḥ* as इति वा ऋचः *iti vā ṛcaḥ*. It is indeed Rig Veda. It is indeed all knowledge communicated by the Rig Veda. Thus meditate on ॐ भूः *bhūḥ om* as ॐ ऋग् वेदः *om ṛg vedah*, which means Rig Veda is a manifestation of ब्रह्मन् *brahman*, revealed by the ॐ *om* mantra, the word OM, the sound OM. Then

भुव इति सामानि *bhuva iti sāmāni* - Meditate upon the व्याहृति *vyāhṛti* mantra भुवः *bhuvah* - identifying It as all knowledge communicated by the hymns of साम वेद *sāma veda*. Thus meditate on ॐ भुवः *om bhuvah* as ॐ साम वेदः *om sāma vedah*, which means Sama Veda is a manifestation of ब्रह्मन् *brahman*, revealed by the ॐ *om* mantra, the word OM, the sound OM. Then

सुवरिति यजूं षि *suvariti yajūmṣi* - Meditate upon the व्याहृति *vyāhṛti* mantra, सुवः इति यजूं षि *suvah iti yajūmṣi* identifying It as all knowledge communicated by the words of यजुर्वेद *yajurveda*. Thus meditate upon ॐ सुवः *om suvah* as ॐ यजुर्वेदः *om yajurvedah*, which means Yajur Veda is a manifestation of ब्रह्मन् *brahman*, revealed by the ॐ *om* mantra, the word OM, the sound OM.

Including all knowledge communicated by the words of all the Vedas is ॐ महः *om mahaḥ*. What is महः *mahaḥ* now?

मह इति ब्रह्म *maha iti brahma* - meditate upon the व्याहृति *vyāhṛti* mantra महः *mahaḥ*, identifying It as ब्रह्म *brahman*, identical with हिरण्यगर्भ *hiraṇyagarbha* - the knowledge of the totality of all created existence. Why identify महः *mahaḥ* with हिरण्यगर्भ *hiraṇyagarbha* ? Because

ब्रह्मणा वाच सर्ववेदाः महीयन्ते *brahmaṇā vāva sarvevedāḥ mahīyante* - ब्रह्मन् *brahman* in the form of हिरण्यगर्भ *hiraṇyagarbha* - totality of all knowledge of created existence pervades all वेद *veda* mantras, thus nourishing, sustaining and glorifying all the Vedas. Therefore meditate on ॐ महः *om mahaḥ* as ॐ हिरण्यगर्भः *om hiraṇyagarbhah*, which means हिरण्यगर्भ *hiraṇyagarbha* is a manifestation of ब्रह्मन् *brahman* revealed by the ॐ *om* mantra, the word OM, the sound OM.

Thus the third level of meditation on OM mantra is



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ॐ ऋग् वेदः *om ṛg vedaḥ* । ॐ साम वेदः *om sāma vedaḥ* । ॐ यजुर् वेदः *om yajur vedaḥ* । ॐ हिरण्यगर्भः *om hiraṇyagarbha* ।

By this meditation, the mind and बुद्धि *buddhi* of the meditator learn to recognize and appreciate that the ब्रह्मन् *brahman*, the परमेश्वर *parameśvar*, the आत्मा *ātmā* - indicated by the ॐ *om* mantra, the word OM, the sound OM, includes the totality of all knowledge communicated by all the Vedas, and the Vedas themselves are like अङ्ग's *aṅgas* - limbs to that परमेश्वर *parameśvar*, by whose power alone all forms of knowledge of created existence are nourished, sustained and glorified to be as they are and to function as they do.

Now we go to the next higher and the last level of meditation on ॐ *om* mantra:

भूरिति वै प्राणः । भुव इत्यपानः ।
bhūrīti vai prāṇaḥ । *bhuva ityapānaḥ* ।
सुवरिति व्यानः । मह इत्यन्नम् ।
suvarīti vyānaḥ । *maha ityannam* ।
अन्नेन वाव सर्वे प्राणा महीयन्ते ॥
annena vāva sarve prāṇā mahīyante ॥

All the four व्याहृति *vyāhṛti* mantras are now being identified with प्राण's *prāṇas* - the different expressions of the vital energy controlling all the physiological functions of a जीव *jīva* - the individual person.

भूः इति वै प्राणः *bhūḥ iti vai prāṇaḥ* - Meditate upon the व्याहृति *vyāhṛti* mantra भूः *bhūḥ*, as इति वै प्राणः *iti vai prāṇaḥ* - It is indeed प्राणः *prāṇaḥ* - respiration. The vital energy प्राणः *prāṇaḥ*, generated within the body by the air that we breath in and out, through respiration, expresses itself as five distinct physiological functions, and so we have five different names to indicate the special activities performed by one energy, namely प्राणः *prāṇaḥ* which includes अपान *apāna*, समान *samāna*, व्यान *vyāna* and उदान *udāna*.

Thus meditate upon ॐ भूः *om bhūḥ* as ॐ प्राणः *om prāṇaḥ*, which means प्राणः *prāṇaḥ* is a manifestation of ब्रह्मन् *brahman*, revealed by the ॐ *om* mantra, the word OM, the sound OM. Then



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भुव इत्यपानः *bhuva ityapānaḥ* - Meditate upon the व्याहृति *vyāhṛti* mantra भुवः *bhuvah*, इति अपानः *iti apānaḥ*, identifying It as अपानः *apānaḥ* - the energy that helps the body to eliminate things which should be removed from the body for its proper function. Thus meditate on ॐ भुवः *om bhuvah* as ॐ अपानः *om apānaḥ*, which means अपानः *apānaḥ* - such elimination of waste matter from the body is a manifestation of ब्रह्मन् *brahman* revealed by the ॐ *om* mantra, the word OM, the sound OM. Then

सुवरिति व्यानः *suvariti vyānaḥ* - Meditate upon the व्याहृति *vyāhṛti* mantra सुवः *suvaḥ*, इति व्यानः *iti vyānaḥ*, identifying It as व्यानः *vyānaḥ* - the energy responsible for natural blood circulation in the body. Thus meditate on ॐ सुवः *om suvaḥ* as ॐ व्यानः *om vyānaḥ*, which means natural blood circulation in the body is a manifestation of ब्रह्मन् *brahman* revealed by ॐ *om* mantra, the word OM, the sound OM. Including all the above vital physiological functions, namely प्राणः *prāṇaḥ*, अपानः *apānaḥ*, व्यानः *vyānaḥ*, etc is ॐ महः *om mahaḥ*. Now what is महः *mahaḥ*?

मह इत्यन्नम् *maha ityannam* - meditate on the व्याहृति *vyāhṛti* mantra महः इति अन्नं *mahaḥ iti annam*, identifying It as अन्नं *annam* - the food one eats, because food is the source of all energies generated in the body for all of one's physiological functions. Therefore, the Upanishad says:

अन्नेन वाच सर्वप्राणाः महीयन्ते *annena vāva sarveprāṇāḥ mahīyante* - It is only by the food one eats, all of one's vital physiological functions are nourished, sustained and glorified. Therefore, meditate on ॐ महः *om mahaḥ* as ॐ अन्नं *om annam* which means the food one eats is a manifestation of ब्रह्मन् *brahman* revealed by the ॐ *om* mantra, the word OM, the sound OM.

Thus the fourth and the highest level of meditation on ॐ *om* mantra in this Upasana is:

ॐ प्राणः *om prāṇaḥ* | ॐ अपानः *om apānaḥ* | ॐ व्यानः *om vyānaḥ* | ॐ अन्नं *om annam* ||

By this meditation, the mind and बुद्धि *buddhi* of the meditator learn to recognize and appreciate that, ब्रह्मन् *brahman*, the परमेश्वर *parameśvar*, the आत्मा *ātmā*, indicated by the ॐ *om* mantra, the word OM, the sound OM, includes the totality of all



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energies generated within one's body for its normal function, by virtue of the food one eats, and all of one's energies are only अङ्ग's *aṅgas*, are like limbs to that परमेश्वर *paramēśvar* within, by whose power alone all of one's physiological functions are nourished, sustained and glorified to be as they are, and to function as they do.

That completes the so-called व्याहृति उपासन *vyāhṛti upāsana*. We must clearly understand that the meditation here is not on व्याहृति *vyāhṛti* mantras. The meditation here is on ॐ *om* mantra, using the व्याहृति *vyāhṛti* mantras, as the medium for meditation on ॐ *om* mantra, the ब्रह्मन् *brahman*, the परमेश्वर *paramēśvar*, the आत्मा *ātmā* manifested as हिरण्यगर्भ *hiraṇyagarbha* - the totality of the world of created existence.

The order and sequence of this entire meditation is as follows:

ॐ भूः *om bhūḥ* ॐ भुवः *om bhuvaḥ* ॐ सुवः *om suvaḥ* ॐ महः *om mahaḥ* ॐ भू
लोकः *om bhū lokah* ॐ अन्तरिक्ष लोकः *om antarikṣa lokah* ॐ असौ लोकः *om
asau lokah* ॐ आदित्य लोकः *om āditya lokah* ॐ अग्नि देवता *om agni devatā*
ॐ वायु देवता *om vāyu devatā* ॐ सूर्य देवता *om sūrya devatā* ॐ चन्द्र देवता
om candra devatā ॐ ऋग् वेदः *om ṛg vedaḥ* ॐ साम वेदः *om sāma vedaḥ* ॐ
यजुर् वेदः *om yajur vedaḥ* ॐ हिरण्यगर्भः *om hiraṇyagarbhaḥ* ॐ प्राणः *om
prāṇah* ॐ अपानः *om apānah* ॐ व्यानः *om vyānah* ॐ अन्नं ॥ *om annam* ॥

As a japa mantra, one silently meditates on these mantras with understanding and appreciation of what is being meditated upon.

The Upanishad continues:

ता वा एताश्चतस्र - श्चतुर्धा । *tā vā etāścatastra - ścaturdhā* ।
चतस्रश्चतस्रो व्याहृतयः । *catastra ścatastro vyāhṛtayaḥ* ।
ता यो वेद । स वेद ब्रह्म । *tā yo veda । sa veda brahma* ।
सर्वे ऽस्मै देवा बलि मावहन्ति । *sarve'smai devā bali māvahanti* ।

ता वा एता चतस्र *tā vā etā catastra* - चतुर्धा *caturdhā*, वा *vā* - वा *vā* means वै
vai indeed (for emphasis)

ता एताः चतस्र *tā etāḥ catastra* - these four व्याहृति *vyāhṛti* mantras namely भूः
bhūḥ, भुवः *bhuvah*, सुवः *suvaḥ*, and महः *mahaḥ* each becomes चतुर्धा *caturdhā*
- four-fold in the manner indicated. Thus the four व्याहृति *vyāhṛti* mantras are each



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described in four different ways. For example, भूः *bhūḥ*, is described as भू लोकः *lokaḥ*, अग्नि देवता *agni devatā*, ऋग् वेदः *ṛg vedaḥ* and प्राणः *prāṇaḥ*, etc.

चतस्रश्च इतस्रश्चः व्याहृतयः *catastra ścatastraḥ vyāhṛtayaḥ* - The four व्याहृतिस *vyāhṛtis* are each meditated upon four fold (4 x 4). The repetition here is to indicate strict adherence to the order of meditation. All these 16 descriptions of the four व्याहृतिस *vyāhṛtis* constitute the world of created existence, indicated by the word हिरण्यगर्भ *hiraṇyagarbha*, which includes the manifest and the unmanifest, gross and subtle, and the matter-form and energy potentialities

ता यो वेद *tā yo veda* - The one who understands and appreciates this meditation, as meditation on ॐ *om* mantra as हिरण्यगर्भ *hiraṇyagarbha* - totality of the world of created existence

स वेद ब्रह्म *sa veda brahma* - That person only ultimately gains an understanding and appreciation of ब्रह्मन् *brahman*, indicated by ॐ *om* mantra.

सर्वेअस्मै देवाः बलिम् आवहन्ति *sarve asmai devāḥ balim āvahanti* - For that person, all the देवास *devās* - all organs of perception and action which convey the impulses from the external world to the mind and बुद्धि *buddhi*, बलिम् आवहन्ति *balim āvahanti* - they bring homage, which means that person comes to experience all joys of life, all joys of one's sense organs. That person gains harmony with all that is in this creation. That is the end of this upasana, and the end of this lesson. We will continue next time.