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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 1

शिक्षा वल्ली *śikṣā vallī*

Lesson 6

Volume 8

स य एषोऽन्तर्हृदय आकाशः । *sa ya eṣo'ntarhṛdaya ākāśaḥ* ।
तस्मिन्नयं पुरुषो मनोमयः । *tasminnayam puruṣo manomayaḥ* ।
अमृतो हिरण्मयः । *amṛto hiraṇmayah* ।
अन्तरेण तालुके । *antareṇa tāluke* ।
य एष स्तन इवावलम्बते । *ya eṣa stana ivāvalambate* ।
सेन्द्रयोनिः । *sendrayonih* ।
यत्रासौ केशान्तो विवर्तते । *yatraasau keśānto vivartate* ।
व्यपोह्य शीर्षकपाले । *vyapohya śirṣakapāle* ।
भूरित्यग्नौ प्रति तिष्ठति । *bhūrityagnau pratitiṣṭhati* ।
भुव इति वायौ । *bhuva iti vāyau* ।
सुवरित्यादित्ये । *suvarityāditye* ।
मह इति ब्रह्मणि । *maha iti brahmaṇi* ।
आप्नोति स्वाराज्यम् । *āpnoti svārājyam* ।
आप्नोति मनसस्पतिम् । *āpnoti manasaspatim* ।
वाकपतिश्चक्षुस्पतिः । *vākpatiścakṣuṣpatih* ।
श्रोत्रपतिर्विज्ञानपतिः । *śrotrapati vijñānapatih* ।
एतत्ततो भवति । *etattato bhavati* ।
आकाशशरीरं ब्रह्म । *ākāśa śarīrṁ brahma* ।
सत्यात्म प्राणारामं मन आनन्दम् । *satyātma prāṇārāmaṁ mana ānandam* ।
शान्ति - समृद्ध - ममृतम् । *śānti - samṛddha - mamṛtam* ।
इति प्राचीन योग्योपास्य । *iti prācīna योग्यopāsya* ।
इति षष्ठोऽनुवाकः । *iti ṣaṣṭo'nuvākaḥ* ।

What we just heard is the second part of the व्यहृति उपासन *vyāhṛti upāsana* - meditation on ॐ *om* mantra as परमेश्वर *parameśvar* itself, using the व्यहृति



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vyāhṛti mantras as the medium for such meditation. Let us briefly recall the first part of this form of meditation which we saw last time in detail.

First, a few words about व्यहृति *vyāhṛti* mantras. The व्यहृति *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 the tree, but if the seed is cultivated properly, in time, it will naturally grow into a gigantic tree. Similarly, if the व्यहृति *vyāhṛti* mantras are meditated upon properly, in time, each mantra will naturally grow into a mighty spiritual power. Thus, the व्यहृति *vyāhṛti* mantras are seed-like utterances. They are meant for जप *japa* – silent repetition with devotion, concentration and ईश्वर भक्ति *īśvara bhakti*. If cultivated properly, regularly, intensely for a long time, such जप *japa* is a sure means for gaining mighty spiritual power.

In the present day spiritual practice, there are seven व्यहृति *vyāhṛti* mantras, namely भूः भुवः *bhūh bhuvah*, सुवः *suvaḥ*, महः *mahaḥ*, जनः *janaḥ*, तपः *tapaḥ* and सत्यं *satyaṁ*, indicating seven levels of human experience. The व्यहृति उपासन *vyāhṛti upāsana* described here involves only the first four व्यहृति *vyāhṛti* mantras, namely भूः *bhūh*, भुवः *bhuvah*, सुवः *suvaḥ* and, महः *mahaḥ*.

Originally, only the first three व्यहृति *vyāhṛti* mantras were commonly recognized, and it was only relatively later that the fourth व्यहृति *vyāhṛti* mantra, namely महः *mahaḥ* was introduced by a Rishi called Mahachamasya, for the specific purpose of this उपासन *upāsana*.

We already know that ॐ *om* mantra - the word OM, the sound OM, has four components, namely the अ-कार *a-kāra*, उ-कार *u-kāra* and म-कार *ma-kāra* sounds, indicating the entire created existence, and the silence on which the above sounds rest, indicating निर्गुण ब्रह्मन् *nirguṇa brahman*, which includes all created existence, and itself remaining independent of all created existence. Recognizing this fact intuitively, as the Upanishad says, the Rishi माहाचामस्य *māhācaamasya* introduced the fourth व्यहृति *vyāhṛti* mantra, महः *mahaḥ*, to represent ब्रह्मन् *brahman*, the परमेश्वर *parameśvar* – the आत्मा *ātmā* as the nourisher, sustainer and glorifier of all created existence.



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If the व्यहृति *vyāhṛti* mantras are seed-utterances, it is also clear that the ॐ *om* mantra is the seed of all seeds. But ॐ *om* mantra is not called व्यहृति *vyāhṛti*, because व्यहृति *vyāhṛti* mantras are concerned with objectifiable manifestations of परमेश्वर *paramēśvar*. The only objectifiable manifestation of the entire created existence is हिरण्यगर्भ *hiraṇyagarbha* – the totality of all created existence in seed form. Therefore, as a व्यहृति *vyāhṛti* mantra, महः *mahaḥ* represents हिरण्यगर्भ, indicating ब्रह्मन् *brahman*, revealed by the OM mantra. The first part of the व्यहृति उपासन *vyāhṛti upāsana* assumes the following form:

Meditate on ॐ *om* mantra, which means fix your mind and बुद्धि *buddhi* steadily on ॐ *om* mantra, through the medium of the four व्यहृति *vyāhṛti* mantras, namely भूः *bhūḥ*, भुवः *bhuvah*, सुवः *suvaḥ* and महः *mahaḥ* successively, one after the other, in the above order, namely ॐ भूः *om bhūḥ*, ॐ भुवः *om bhuvah*, ॐ सुवः *om suvaḥ* and ॐ महः *om mahaḥ*

ॐ भूः *om bhūḥ* means what? ॐ भूः *om bhūḥ* means what is indicated by the व्यहृति *vyāhṛti* mantra भूः *bhūḥ* is a manifestation of ब्रह्मन् *brahman*, revealed by the ॐ *om* mantra, the word OM, the sound OM. The meaning is similar with respect to भुवः *bhuvah*, सुवः *suvaḥ* and महः *mahaḥ*.

As you meditate on ॐ *om* mantra, identify in your mind and बुद्धि *buddhi* the first three व्यहृति *vyāhṛti* mantras, namely भूः *bhūḥ*, भुवः *bhuvah*, and सुवः *suvaḥ* successively with लोकs *lokas* (the physical worlds around us) देवताs *devatās* (the presiding deities of all forms of power in nature), वेदs *vedas* (all knowledge) and प्राण *prāṇa* (the vital energy controlling all of one's physiological functions). At the same time, in each case, identify also in your mind and बुद्धि *buddhi* the fourth व्यहृति *vyāhṛti* mantra, namely महः *mahaḥ* with an objectifiable entity in created existence, which can serve as प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman*, as परमेश्वर *paramēśvar* Itself, as the nourisher, sustainer and glorifier of all the लोकs *lokas*, देवताs *devatās*, वेदs *vedas* and प्राणs *prāṇas*. Thus each व्यहृति *vyāhṛti* mantra is identified as the seed for four different forms of objectifiable entities in created existence. For example, भूः *bhūḥ* is identified with भू लोकः *bhū lokah*, अग्नि देवता *agni devatā*, ऋग वेद



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ṛga veda and प्राण *praṇa*. Thus the order and sequence of this entire meditation on ॐ *om* mantra is then as follows:

ॐ भूः *om bhūḥ* ॐ भुवः *om bhuvah* ॐ सुवः *om suvah* ॐ महः *om mahah* 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 vedah* ॐ साम वेदः *om sāma vedah* ॐ यजुर्वेदः *om yajurvedah* ॐ हिरण्यगर्भः *om hiraṇyagarbhaḥ* ॐ प्राणः *om prāṇah* ॐ अपानः *om apānah* ॐ व्यानः *om vyānah* ॐ अन्नं *om annam*

That is the meditation - व्यहृति उपासन *vyāhṛti upāsana* on ॐ *om* mantra.

Through such repeated meditation on ॐ *om* mantra, the mind and बुद्धि *buddhi* of the meditator learns to recognize and appreciate that The 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, all the Devatas which exist, all forms of knowledge communicated by all the Vedas, all energy generated within one's body for its normal function by virtue of the food one eats, and all the above are only अङ्ग's *aṅgas* - they are like limbs to That परमेश्वर *parameśvar*, revealed by the ॐ *om* mantra, by whose power alone all of them are nourished, sustained and glorified to be as they are and to function as they do.

When the ॐ *om* mantra जप *japa* in the above form of व्यहृति उपासन *vyāhṛti upāsana* is repeated again and again with understanding, devotion and concentration, in time, the powers of all the लोकs *lokas*, देवताs *devatās*, वेदाs *vedās* and प्राणs *praṇas* grow into you more and more, and ultimately you become the very embodiment of all such powers. Consequently, the result of this ॐ *om* mantra उपासन or हिरण्यगर्भ जप *hiraṇyagarbha japa* is

सर्वे अस्मै देवाः बलिं आवहन्ति ॥ *sarve asmai devā balim āvahanti* ॥

To that person who practices this उपासन *upāsana* properly and intensely enough, all the देवताs *devatās* bring homage, which means that just as अग्नि *agni*, वायु *vāyu* etc. serve ब्रह्मन् *brahman* by doing their jobs they are ordained to do as a service to the entire creation, similarly all of one's organs of perception and action do their jobs



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properly, bringing enjoyments of life to the जीव *jīva*- the person. It is अनुभव सुख *anubhava sukha* - experiential सुख *sukha*, not स्वरूप सुख *svarūpa sukha*. That is the first part of this व्यहृति उपासन *vyāhṛti upāsana*. Now, about the second and the more difficult part of this उपासन *upāsana*, the Upanishad says:

स य एषोऽन्तर्हृदय आकाशः । *sa ya eṣo'nta hṛdaya ākāśaḥ* ।
तस्मिन्नयं पुरुषो मनोमयः । *tasminnayam puruṣo manomayaḥ* ।
अमृतो हिरण्मयः । *amṛto hiraṇmayah* ।
अन्तरेण तालुके । *antareṇa tāluke* ।
य एष स्तन इवावलंबते । *ya eṣa stana ivāvalambate* ।
सेन्द्रयोनिः । *sendrayonih* ।
यत्रा सौ केशान्तो विवर्तते । *yatraa sau keśānto vivartate* ।
व्यपोह्य शीर्षकपाले । *vyapohya śīrṣakapāle* ।
भूरित्यग्नौ प्रति तिष्ठति । *bhūrityagnau pratitiṣṭhati* ।
भुव इति वायौ । *bhuva iti vāyau* ।
सुवरित्यादित्ये । *suvarityāditye* ।
मह इति ब्रह्मणि । *maha iti brahmaṇi* ।

Until now, the upasana - the meditation, has been entirely a मानस कर्म *maanasa karma* - a mental activity involving जप *japa* only. Japa involves only intensive mental effort, based on intellectual understanding and personal discipline. As a result of such जप *japa*, the हिरण्यगर्भ *hiraṇyagarbha* as the seed of the entire created existence, is firmly installed in one's mind and बुद्धि *buddhi*, and thus one's अन्तःकरण *antaḥ karaṇa* is naturally and constantly in the joyful company of हिरण्यगर्भ *hiraṇyagarbha* as knowledge of the totality of created existence.

When this stage is reached, one may try to practice the second part of this upasana, to uplift oneself further. Now, one does the same हिरण्यगर्भ जप *hiraṇya garbha japa*, both by the head and the heart simultaneously, which means by being mentally and intellectually in the company of हिरण्यगर्भ *hiraṇya garbha*, one also worships हिरण्यगर्भ *hiraṇya garbha* emotionally. हिरण्यगर्भ *hiraṇya garbha* is now both one's ध्यान देवता *dhyāna devatā* as well as इष्ट देवता *iṣṭa devatā*.

इष्ट देवता *iṣṭa devatā* means personal Deity, to which one is naturally attached emotionally, by virtue of one's स्वभाव *svabhāva* - or by cultivated associations,



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which in this case is this upasana. As a result, one always seeks the joy in the company and security of one's इष्ट देवता *iṣṭa devatā*. In one's attachment to इष्ट देवता *iṣṭa devatā*, no particular intellectual activity is involved beyond one of natural recognition. The attachment to one's इष्ट देवता *iṣṭa devatā* is primarily emotional, the attachment through heart, of the kind generated and cultivated by भजन्s *bhajans*, prayers, etc.

Thus, the second part of व्यहृति उपासन *vyāhṛti upāsana* is worship of हिरण्यगर्भ *hiraṇya garbha*, both intellectually and emotionally at the same time. Until perfect alignment is reached between intellectual attachment and emotional attachment, it is difficult to practice this part of the व्यहृति उपासन *vyāhṛti upāsana*. The difficulty lies here in gaining such perfect alignment. The difficulty is this:

For example, I say "I love परमेश्वर *parameśvar*". Why? There is no reason. Who is परमेश्वर *parameśvar*? What is परमेश्वर *parameśvar*? Where is परमेश्वर *parameśvar*? These questions never arise in my mind and बुद्धि *buddhi*. By my very nature, I have a sense of belonging to परमेश्वर *parameśvar*, and परमेश्वर *parameśvar* belonging to me. I spontaneously seek company of परमेश्वर *parameśvar* at all times. In the company of परमेश्वर *parameśvar* I have no fear. I am always safe, secure and happy, and I am ever full. Being so, I find myself totally in love with परमेश्वर *parameśvar* at all times. Such love of परमेश्वर *parameśvar* is परम प्रेम स्वरूप ईश्वर भक्ति *param prema svarūpa īśvara bhakti* - emotional attachment to परमेश्वर *parameśvar* by heart.

On the other hand, suppose I say "I love परमेश्वर *parameśvar*". Why? The परमेश्वर *parameśvar* I recognize through the words of the भगवत् गीता *bhagavat gītā* and the Upanishads

यो माँ पश्यति सर्वत्र, सर्वम् च मयि पश्यति *yo māṁ paśyati sarvatra, sarvam ca mayi paśyati* - That परमेश्वर *parameśvar*

- ✓ अक्षरं ब्रह्म परमं *akṣaram brahma paramam* - That परमेश्वर *parameśvar*
- ✓ ईशावास्यं इदं सर्वम् *īśāvāsyam idaṁ sarvam* - That परमेश्वर *parameśvar*
- ✓ पूर्णमदः पूर्णमिदम् *pūrṇamadaḥ pūrṇamidam* - That परमेश्वर *parameśvar*
- ✓ अन्तर्यामी अमृत आत्मा *antaryāmī amṛta ātmā* - That परमेश्वर *parameśvar*
- ✓ सर्वात्मकं ब्रह्म *sarvātmakam brahma* - That परमेश्वर *parameśvar*



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- ✓ सत्यं ज्ञानं अनन्तम् ब्रह्म *satyaṁ jñānaṁ anantam brahma* That परमेश्वर *parameśvar*
- ✓ ऋतं सत्यं परं ब्रह्म *ṛtaṁ satyaṁ paraṁ brahma* - That परमेश्वर *parameśvar*
- ✓ आनन्द रूपं अमृतं यत् विभाति *ānanda rūpaṁ amṛtaṁ yat vibhāti* - That परमेश्वर *parameśvar*

That परमेश्वर *parameśvar* is so beautiful, so enlightening, so uplifting, so fulfilling, that I am totally in love with That परमेश्वर *parameśvar* at all times.

Such love of परमेश्वर *parameśvar* is ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* - intellectual attachment to परमेश्वर *parameśvar* - attachment to परमेश्वर *parameśvar* by head. When these two kinds of attachment to परमेश्वर *parameśvar* coincide, with absolutely no distance and no distinction between them, then only these two kinds of attachment to परमेश्वर *parameśvar* are in perfect alignment. To gain this kind of perfect alignment is obviously very difficult.

That is the kind of difficulty that is involved in the practice of the second part of this व्यहृति उपासन *vyāhṛti upāsana* with respect to the worship of हिरण्यगर्भ *hiraṇya garbha*. When such perfect alignment is gained, then what happens? The Upanishad says:

स य एषोऽन्तर्हृदय आकाशः । *sa ya eṣo'ntahṛdaya ākāśaḥ* ।
तस्मिन्नयं पुरुषो मनोमयः । *tasminnayaṁ puruṣo manomayaḥ* ।
अमृतो हिरण्मयः । *amṛto hiraṇmayah* ।

Now, you are getting attached to हिरण्यगर्भ *hiraṇya garbha* emotionally. Even in the innermost regions of your heart, it is not a superficial attachment.

य एषः अन्त हृदयः आकाशः *ya eṣaḥ anta hṛdayaḥ ākāśaḥ*, सः तस्मिन् अयं पुरुषः *saḥ tasmin ayaṁ puruṣaḥ* - The one who now pervading every region of your heart, That पुरुष *puruṣa*, That हिरण्यगर्भ *hiraṇya garbha*, is the same हिरण्यगर्भ *hiraṇya garbha* who is

मनोमयः, अमृतः, हिरण्मयः *manomayaḥ, amṛtaḥ, hiraṇmayah*

मनोमयः *manomayaḥ* - the same ONE who is already all over your mind

अमृतः *amṛtaḥ* - who is ever present in your mind and बुद्धि *buddhi*, and



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हिरण्मयः *hiraṇmayah* - means ज्योतिमयः, *jyotimayah*, ज्ञानमयः *jñānamayah* who is in your mind and बुद्धि *buddhi* as knowledge of परमेश्वर *parameśvar* as understood by your intellect.

That हिरण्यगर्भ *hiraṇya garbha* who is पुरुषः *puruṣah*, the ONE who is now pervading every region of your heart, your emotional space, as मनोमयः *manomayah* - as the ONE being all over in your mind

अमृतः *amṛtaḥ* - as the ONE occupying your mind and बुद्धि *buddhi* - your अन्तःकरण *antahkarana* entirely, and हिरण्मयः *hiraṇmayah* - as the ONE who is in your mind and बुद्धि *buddhi* as totality of all knowledge of परमेश्वर *parameśvar* even at your present state of intellectual awareness.

Worship that हिरण्यगर्भ *hiraṇyagarbha* with all your mind, बुद्धि *buddhi* and sense organs, which means continuously try to recognize that the जीव *jīva* you are, is non-separate from that हिरण्यगर्भ, *hiraṇya garbha* which is the source of all creation including yourself. Thus ईश्वर ध्यानं *īśvara dhyānaṁ*, ईश्वर ईक्षणं *īśvara īkṣaṇaṁ*, ईश्वर आराधानं *īśvara ārādhānaṁ* - all the three are involved in this हिरण्यगर्भ *hiraṇya garbha* upasana. That is what is communicated by the words

स य एषोऽन्तर्हृदय आकाशः, तस्मिन् अयं पुरुषो मनोमयः अमृतो हिरण्मयः ॥
sa ya eṣo'ntahṛdaya ākāśaḥ, tasmin ayaṁ puruṣo manomayah amṛto hiraṇmayah

Please note here that the जीव *jīva* - the individual is included in the upasana. This is called अहं गृह उपासन *ahaṁ gr̥ha upāsana* - which means the realization that the resting place for this अहं *ahaṁ* - I, the जीव *jīva*, the individual, is indeed हिरण्यगर्भ *hiraṇyagarbha*, the source of all creation, and That is indeed the meditation - "being in हिरण्यगर्भ *hiraṇya garbha*, I am at home."

As this meditation gathers strength, a नाडि begins to grow from the हिरण्यगर्भ, *hiraṇya garbha* pervading the heart region, upwards towards the हिरण्यगर्भ *hiraṇyagarbha* pervading the head region. In Yoga Shastra, this नाडि *nāḍi* is called शुषुम्ना नाडि *śuṣumnā nāḍi*. Whether or not this नाडि *nāḍi* is a physiological entity, the Upanishad does not say. However, the Upanishad does say that this नाडि *nāḍi* is a conductor of spiritual power. The मार्ग *mārga* - the path for the growth of this नाडि *nāḍi* is indicated as follows:



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अन्तरेण तालुके । *antareṇa tāluke* ।
य एष स्तन इवावलंबते । *ya eṣa stana ivāvalāmbate* ।
सेन्द्रयोनिः । *sendrayonih* ।
यत्रासौ केशान्तो विवर्तते । *yatraasau keśānto vivartate* ।
व्यपोह्य शीर्षकपाले । *vyapohya śīrṣakapāle* ।

अन्तरेण तालुके *antareṇa tāluke* - between the palates at the far end of the tongue
य (सः) स्तन इव अवलंबते *ya (saḥ) stana iva avalāmbate* - there is a piece of
flesh hanging like a nipple. Through that nipple, or near that nipple, this subtle नाडि
nāḍi goes up to the head
सा इन्द्रयोनिः *sā indrayonih* - That is the gate leading to हिरण्यगर्भ *hiraṇya*
garbha in the head region
यत्र असौ केशान्तः वर्तते *yatra asau keśāntaḥ vartate* - where from, this नाडि *nāḍi*
forces its way to every root of the hairs in the head
व्यपोह्य शीर्ष कपाले - this नाडि *nāḍi* is even capable of breaking open, even the skull
of the head, indicating how powerful this शुषुम्ना नाडि *śuṣumnā nāḍi* is. Thus when
the शुषुम्ना नाडि *śuṣumnā nāḍi* makes its connection to every root of the hairs in the
head, the realization of the identity between the हिरण्यगर्भ *hiraṇya garbha* in the
heart and that in the head becomes complete.

Then what happens? At this point, the हिरण्यगर्भ *hiraṇyagarbha* - the seed for this
entire creation, fully matures into चिराट पुरुष *virāṭ puruṣ* - the gigantic tree, with all
its branches fully developed, and the meditator feels identified with the nature and
power of all the अङ्ग's *aṅgas* - all the limbs, all the components of चिराट पुरुष *virāṭ*
puruṣ - the entire creation. For example

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह इति ब्रह्मणि ।
bhūrityagnau pratitiṣṭhati । *bhuva iti vāyau* । *suvarityāditye* । *maha iti*
brahmaṇi ।

भूः इति अग्नौ प्रतितिष्ठति *bhūh iti agnau pratitiṣṭhati* - The meditator remains in
a state of identity with Agni Devata and all its powers by virtue of the व्यहृति *vyahṛti*
mantra भूः *bhūh*. Similarly,



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भुवः इति वायौ *bhuvah iti vāyau* । सुवः इति आदित्ये *suvaḥ iti āditye* । मह इति ब्रह्मणि *maha iti brahmaṇi* । The meditator remains in a state of identity with वायु देवता *vāyu devatā*, सूर्य देवता *sūrya devatā* and चन्द्र देवता *candra devatā* (and indeed all देवताs *devatās*) and their powers, by virtue of the व्यहृति *vyahṛti* mantras भुवः *bhuvah*, सुवः *suvaḥ* and महः *mahah* respectively. In short, the meditator experiences identity with the entire manifested creation and all its powers. That is the state of existence one experiences by this upasana. That state of existence is this upasana in its entirety.

Since every Upasana is a कर्म *karma*, and since every कर्म *karma* has a कर्मफल *karma phala*, whether one seeks it or not, the Upanishad now gives the कर्मफल *karma phala* for this Upasana

आप्नोति स्वाराज्यम् । *āpnoti svārājyam*
आप्नोति मनसस्पतिम् । *āpnoti manasaspatim*
वाक्पतिश्चक्षुष्पतिः । *vākpatiścakṣuṣpatih*
श्रोत्रपतिर्विज्ञानपतिः । *śrotrapatir vijñānapatih*
एतत्ततो भवति । *etattato bhavati*
आकाशशरीरं ब्रह्म । *ākāśaśarīrṁ brahma*
सत्यात्म प्राणारामं मन आनन्दम् । *satyātma prāṇārāmaṁ mana ānandam*
शान्ति - समृद्ध - ममृतम् । *śānti - samṛddha - mamṛtam*
इति प्राचीन योग्योपास्य । *iti prācīna योग्यopāsya*

The person who successfully practices this meditation, this व्यहृति उपासन *vyāhṛti upāsana* in full, both Part I and Part II

आप्नोति स्वाराज्यम् *āpnoti svārājyam* - that person gains sovereignty over oneself. That person gains harmony with everyone else, and everything else in this creation, which means

आप्नोति मनसस्पतिम् *āpnoti manasah patim* - मनसः पतिम् *manasah patim āpnoti* - that person gains total control over one's own mind, and also is in tune with all minds in this creation

वाक् पतिः *vāk patih*, चक्षुष्पतिः *chakṣuṣpatih*, श्रोत्र पतिः *śrotra patih*, विज्ञान पतिः *vijñāna patih* - that person gains total control over one's own speech, eyes, ears and also intellect, and also those of everyone else in this creation. Being the हिरण्यगर्भ आत्मा *hiraṇya garbha ātmā* of all जीवs *jīvas* - all living beings, that person



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becomes ONE with all of them, and is no more isolated from anyone else or anything else. Not only that

एतत् ततो भवति *etat tato bhavati* - even beyond that, there is something more

आकाश शरीरं ब्रह्म *ākāśa śarīraṁ brahma* - Being identified with हिरण्यगर्भ *hiraṇya garbha*, which is a manifestation of ब्रह्मन् *brahman* as the totality of all created existence, one is not affected by the destructive forces of passion, hatred, etc., just as आकाश *ākāśa* - the space itself is not affected by anything that takes place in space. Again, by this upasana - meditation, one experiences

मन आनन्दम् *mana ānandam* - happiness of the mind. What kind of happiness?

सत्यात्म प्राणारामं मन आनन्दम् *satyātma prāṇārāmaṁ mana ānandam*

सत्यात्मं मन आनन्दं *satyātmam mana ānandam* and प्राण आरामं मन आनन्दं *prāṇa ārāmaṁ mana ānandam* - सत्यात्मं *satyātmam* here refers to the पञ्चमहाभूतस *pañca mahā bhūtas*, namely आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ* and पृथिवी *pṛthivī* and consequently, all the sense organs and sense objects derived from them. Therefore, सत्यात्मं मन आनन्दं *satyātmam mana ānandam* means happiness of the mind arising from all sense organs experiencing all sense objects in full.

प्राण आरामं *prāṇa ārāmaṁ* refers to परमेश्वर *parameśvar*. Here one looks upon ब्रह्मन् *brahman* as जीव *jīva*. Naturally, if जीव *jīva* is ब्रह्मन् *brahman*, ब्रह्मन् *brahman* also can be looked upon as जीव *jīva*. Therefore,

प्राण आरामं मन आनन्दं *prāṇa ārāmaṁ ānandam* means happiness of the mind arising from the sense objects (शब्द *śabda*, स्पर्श *sparśa*, रूप *rūpa*, रस *rasa* and गन्ध *gandha*) - the senses of sound, touch, form, taste and smell. All of them finding their joys in परमेश्वर *parameśvar*.

सत्यात्मं मन आनन्दं *satyātmam mana ānandam* and प्राण आरामं मन आनन्दम् *prāṇa ārāmaṁ mana ānandam* are not two different kinds of happiness. It is the same happiness expressed in different words. In short, सत्यात्मं प्राण आरामं मन आनन्दम् *satyātmam prāṇa ārāmaṁ mana ānandam* simply means all heavenly happiness, which again means

शान्ति - समृद्ध - ममृतम् । *śānti - samṛddha - mamṛtam*

शान्ति *śānti* - अमृतम् *amṛtam* - the most long lasting tranquility of mind, and also



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समृद्ध *samṛddha* - ममृतम् *mamṛtam* - the most long lasting virtue and prosperity, meaning

सर्व कल्याण गुण संपन्नम् *sarva kalyāṇa guṇa saṁpannam* - the person enjoys all virtues and prosperity for a long time, for as long as the mental and spiritual disposition of meditation continues. (अमृतम् *amṛtam* here does not mean immortal. It simply means long lasting). Thus the meditator practicing the upasana gains the opportunity to enjoy all heavenly happiness for as long as one wants. Concluding the description of this upasana, the Upanishad says:

इति प्राचीन योग्योपास्य *iti prācīna योग्यopāsya* - Addressing you and me, the Upanishad says

प्राचीन योग्य *prācīna योग्या* - you who are qualified to practice this ancient form of meditation on ॐ *om* mantra

इति उपास्य *iti upāsya* - practice this form of meditation as outlined in this Upanishad.

It is concluded in this manner just to instill in you and me interest, enthusiasm and confidence for the successful practice of this upasana. This is the highest form of meditation on ॐ *om* mantra. In Yoga Sastra, this is called राज योग *rāj yoga*. What one gets from this meditation is ब्रह्म लोक आनन्द *brahma loka ānandam* - the heavenly experience of peace, joy and happiness.

We will continue next time.