

# Taitreya Upanishad, Class 10

Greetings All,

**Chapter # 1, Anuvakaha # 4, Shloka # 3:**

**May I become successful among the people. Svaha. May I become superior among rich. Svaha. O lord of Prosperity, may I enter into thee. Svaha. Mayest thou enter into me. In that Self of Thine with a thousand branches. O lord may I purify myself from all of my sins. Svaha. As water flows downwards, as months fly into years, so too O creator, may students of Brahavidya come to me from everywhere. Svaha. Thou art refuge! Beam upon me! Come to me!**

Continuing his teaching of the Upanishad, Swami Paramarthananda concluded the Anuvakaha # 4. In summary, this anuvakaha talks of two sadhanas, Japa and Homa. Both are meant for Gyana Yogyata as well as Gyana Praptihi. These sadhanas can be performed both as Sakama Karma as well as Nishkama Karma. Sakama Karma is for fulfilling worldly desires while Nishkama karma is performed for Chitta shudhi without any specific desire. Kama karmas must always be performed properly, if not the results may not be positive. Nishkama karma always produces positive results.

**Chapter # 1, Anuvakaha # 5, Shloka # 1:**

**Bhuh, Bhuvah, Suvah are the three short utterances of mystical significance. In addition to these, there is, the fourth one Mahah, made known by seer, Mahacamasya. That is Brahman. That is the body; other gods are its limbs.**

This is the second Upasana of Shikshavalli named Vyahriti. As a reminder, the first Upasana was Samshito Upasana.

In Samshito Upasana we took four factors that served as symbols for invoking various objects. We meditated upon those

objects. A symbol is known as an Alambanam in Sanskrit.

Now, in Vyahriti Upasana, the Vyahriti mantras are used as alambanam. On these mantras four objects are invoked. What are these four mantras? They are Bhu, Bhuvaha, Suvaha and Mahaha. Why is it called Vyahriti mantra? It is so called because Brahmaji took the essence of the three Vedas (Rig, Yajur and Sama) to create AUM, the Omkara mantra. Omkara expanded is Vyahrithi and Vyahrithi expanded is Gayathri mantra. Brahmaji uttered the Vyahriti mantra for the first time hence it is very sacred. A second meaning is that since Brahmaji uttered it and since it is an extract of the Vedas, it is very sacred. Chanting this mantra removes all papapams. So second meaning is that it is a destroyer of all papams. Later a fourth mantra, Mahaha, was added.

These four mantras are symbols or alambanams. We invoke four objects on these symbols and meditate upon them. By chanting the mantras Bhu, Bhuvaha, and Suvaha everything is sanctified. These mantras are used in many rituals including Karma Kanda, Upasana Kanda and Gyana Kanda. Bhu, Bhuvaha and Suvaha all together become Vai. The word Vai then becomes Vaa as per rules of Sanskrit grammar.

Now the fourth Vyahriti is added. Who discovered this fourth vyahriti? Sage Mahachamasya, son of Mahachamas, discovered it. Mahachamas means one who uses big spoons in a yaga. He is supposed to have revealed the fourth Alambanam.

Now the objects are introduced. What types of objects are introduced? One is a main object and others are subordinate objects. Main object is called an Angi while subordinates one's are called angani. The glory of the main mantra pervades all subordinate mantras as well. It is like a prime minister who dominates his ministers.

In this shloka, the fourth Vyahriti, Mahah, is the main while other three mantras are subordinate ones. Since Maha is main

mantra it is also called Atma.

**Chapter # 1, Anuvakaha # 5, Shloka # 2:**

**Bhu is this world. Bhuvaha is the sky. Suvah is the next world. Mahah is the sun. It is by the sun that all worlds are nourished.**

Four objects are invoked. They are in the form of four Lokas or known as Adhilokas. The four objects are taken from Adhilokas. So, imagine four chairs.

They are:

Bhu: Bhu Loka (The chair is Bhu and Bhu Loka devata is sitting on it)

Bhuva: Antariksham or Bhuvan Loka

Suvaha: Suvar loka or Swarga Loka.

Mahah: Aditya Loka.

All Lokas function due to grace of Aditya or Sun. Hence it is main Loka. In the Gita too Sun is glorified. The four lokas have been identified. Here, Surya is the Angi. After meditation the Lokas are requested to move on.

**Chapter # 1, Anuvakaha # 5, Shloka # 3:**

**Bhu is fire. Bhuvah is air. Suvah is the sun. Mahah is the moon. Indeed, it is by the moon that all vitalities thrive.**

The next four objects are now selected. They are from field of Devatas. Thus they are:

Bhu: Agni

Bhuvaha: Vayu

Suvaha: Aditya

Maha: Chandra

Why is Chandra Devata Mahah? All other devatas are glorious due to blessing of Chandra Devata. How can Chandra Devata bless Surya? After all Chandra Prakasha is borrowed from Surya? We are discussing about Devatas not physical objects, here. Devatas have powers. Thus:

Aditya presides over Chakshu indriya.

Chandra presides over antahakarana or the mind.

Thus, organs cannot function without the mind. Swamiji says some people in our class can't hear as their mind is elsewhere. You are here but don't hear. Mind, however, can function without sense organs as evident in the state of meditation. Hence Chandra is the Angi and others are Angani.

**Chapter # 1, Anuvakaha # 5, Shloka # 4:**

**Bhu is the Rk. Bhuvah is the Saman. Suvah is the Yajus. Mahah is the Brahman (as represented by the symbol Om). It is by Brahman, indeed, that Vedas thrive.**

Continuing the Vyahriti Upasana another four objects from field of Vedas are chosen. Thus, it is known as Adhiveda Vyahriti.

Bhu: Rig veda

Bhuvaha: Sama Veda

Suvaha: Yajur Veda

Mahah: Brahma or Omkara.

Brahma here means Omkara. Omkara has the essence of three Vedas. Omkara pervades all Vedas. All Vedas get glory from Omkara.

**Chapter # 1, Anuvakaha # 5, Shloka # 5:**

**Bhu is prana. Bhuvaha is apana. Suvaha is Vyana. Mahah is food. Indeed, it is by food that the pranas thrive.**

This is the fourth and final Vyahrithi Upasana. Objects are chosen from field of Prana hence it is called Adhi Prana Vyahrithi Upasana.

Bhu: Prana

Bhuvaha: Apana

Suvaha: Vyana

Mahah: Annam

All pranas function only with food. Without food they become weak. All pranas are glorious until food is available. Hence it is called Adi Prana Upasana.

A total of 16 objects are invoked in Vyahrithi Upasana.

**Chapter # 1, Anuvakaha # 5, Shloka # 6:**

**These above mentioned four are themselves fourfold and the four Vyahrtis are each four in number. He, who knows these, knows Brahman. All the devas carry offering unto Him.**

This is the concluding shloka. In this manner four Vyahrithi's are meditated upon in four fold ways. Four objects are meditated upon in each Vyahrithi. Thus, a total of 16 objects were meditated upon. Shankaracharya says, one has to invoke the deities in the same order as prescribed in the Upanishad

With Best Wishes,

Ram Ramaswamy