



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G8

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 3

भृगु वल्ली

Lesson 1

Volume 29

अन्नं ब्रह्मेति व्यजानात् ।
अन्नाद्भ्येव खल्विमानि भूतानि जायन्ते ।
अन्नेन जातानि जीवन्ति ।
अन्नं प्रयन्त्यभिसंविशन्तीति ।
तद्विज्ञाय ।
पुनरेव वरुणं पितरं उपससार ।
अधीहि भगवो ब्रह्मेति ।
तँ होवाच ।
तपसा ब्रह्म विजिज्ञासस्व ।
तपो ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तपत्वा ॥
इति द्वितीयोऽनुवाकः

As we saw last time, Brigu, at his own initiative, resorted to तपस् - contemplation on an enquiry on ब्रह्मन्. The first thought that came to his mind and बुद्धि, in his enquiry, was अन्नं - food with all its glory. Applying the three ब्रह्मलक्षण s - the criteria for recognizing ब्रह्मन्, cited by his father Lord Varuna to अन्नं - food

अन्नं ब्रह्मेति व्यजानात्

अन्नं ब्रह्म इति (भृगुः) व्यजानात्

भृगुः व्यजानात् - Brigu understood that

अन्नं ब्रह्म इति - अन्नं - food is ब्रह्मन्. Because अन्नं seems to satisfy all the three ब्रह्मलक्षण s as follows:

अन्नाद्भ्येव खल्विमानि भूतानि जायन्ते

अन्नात् एव खल्विमानि भूतानि जायन्ते



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अन्नात् एव - From food alone

खलु - Certainly

इमानि भूतानि जायन्ते - all beings in this creation are born

अन्नेन जातानि जीवन्ति

अन्नेन - By अन्नं, by food alone

जातानि - all those which are born

जीवन्ति - live and grow

अन्नं प्रयन्ति अभिसंविशन्ति

अन्नं - into अन्नं, into food alone

प्रयन्ति - all that live and grow, ultimately on departure from life

अभिसंविशन्ति - go back entirely

तत् विज्ञाय - having come to know अन्नं - food, in this manner, namely, from food alone, certainly, all beings in this creation are born. By food alone, all those which are born live and grow. And, into food alone all that live and grow ultimately go back entirely, thus having come to know अन्नं - food in this manner

अन्नं ब्रह्म इति (भृगुः) व्यजानात् - Brigu understood that अन्नं - food is ब्रह्मन्

Applying the three ब्रह्मलक्षणस to one's own शरीर, it is also evident that this physical body came from food, is sustained by food, and ultimately it will go back into earth as food. Consequently, for a person who has देह, आत्मबुद्धि - who has one's sense of self in one's शरीर, the cause for शरीर becomes the आत्मा for the शरीर. Wherever there is शरीर - a physical body, there is अन्नं - food. Thus अन्नं is the आत्मा for all शरीर s. The आत्मा for all शरीर s is indeed ब्रह्मन्. Therefore,

अन्नं ब्रह्मेति व्यजानात् - Brigu concluded that अन्नं - food, is ब्रह्मन्. But he was not sure of his conclusion. Even though अन्नं satisfied the three ब्रह्मलक्षणस given to him, Brigu was mature enough to realize that अन्नं was also a created object, born of plant kingdom, and अन्नं was ever subject to change in time. Brigu knows that ब्रह्मन् is not a created object. ब्रह्मन् is सर्वस्य कारणं - the cause for everything in this creation, Itself being uncreated, and being so, ब्रह्मन् is never subject to change. Consequently, अन्नं cannot be ब्रह्मन् in an absolute sense. And therefore, he has to change his earlier conclusion. Having realized that, Brigu decided to go back to his father seeking further enlightenment on ब्रह्मन्. Thus



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पुनरेव वरुणं पितरं उपससार

पुनः एव वरुणं पितरं उपससार

पुनः एव - Once again

वरुणं पितरं उपससार - Brigu approached his father Varuna, in the proper manner, with the same request.

अधीहि भगवो ब्रह्मेति, भगवः अधीहि ब्रह्म इति ।

भगवान् - Revered Sir, please teach me ब्रह्मज्ञानं. Please teach me how to become a

ब्रह्मवित् - how to know ब्रह्मन्, reach ब्रह्मन्, recognize ब्रह्मन्, enjoy ब्रह्मानन्द.

इति - So Brigu requested Lord Varuna.

Lord Varuna did not comment on Brigu's earlier conclusion, but he appreciated that Brigu realized, by himself, the need to revise his conclusion about ब्रह्मन्. Varuna, however, did not provide Brigu any new thoughts on ब्रह्मन्. He wanted Brigu to discover ब्रह्मन् by himself. Therefore

तँ होवाच, तँ - (भृगुं) (वरुणः) ह उवाच - In response to Brigu's request, Lord Varuna told Brigu the following. Again, the Upanishad is reporting the event exactly as it happened (ह)

तपसा ब्रह्म विजिज्ञासस्य । तपो ब्रह्मेति

तपसा - By continuing your तपस् ,

ब्रह्म विजिज्ञासस्य - विशेषेण ज्ञातुं इच्छस्य - May you desire to gain knowledge of ब्रह्मन् by yourself, beyond any doubt

तपः ब्रह्म - तपस् is ब्रह्मन्, meaning the means of तपस् will surely take you to the recognition of ब्रह्मन्. तपस् is the road leading to ब्रह्मन्.

इति - So said Lord Varuna to Brigu.

So instructed by his father

स तपोऽतप्यत - सः (भृगुः) तपः अतप्यत - Brigu continued his तपस् on ब्रह्मन्

स तपस्तपत्वा, सः तपः तपत्वा - Brigu, having performed his तपस् . . .

Here ends Lesson 2. For what happened next, we go to Lesson 3.

Lesson 3



प्राणो ब्रह्मेति व्यजानात् ।
प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते ।
प्राणेन जातानि जीवन्ति ।
प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।
पुनरेव वरुणं पितरं उपससार ।
अधीहि भगवो ब्रह्मेति ।
तँ होवाच ।
तपसा ब्रह्म विजिज्ञासस्य ।
तपो ब्रह्मेति ।
स तपोऽतप्यत ।
स तपस्तप्त्या ॥
इति तृतीयोऽनुवाकः :

In his तपस् this time, Brigu focused his attention on the glory of प्राण – the vital air one breathes in and out, and all its associated physiological functions. Applying the three ब्रह्मलक्षण s - the three criteria for recognizing ब्रह्मन् to प्राण

प्राणः ब्रह्म इति (भृगुः) व्यजानात् – Brigu understood that प्राण is ब्रह्मन्, because प्राणात् एव खलु इमानि भूतानि जायन्ते – from प्राण alone, certainly, all living beings are born with life प्राणेन जातानि जीवन्ति – by प्राण alone, all those which are born, live and grow प्राणं प्रयन्ति अभिसंविशन्ति – when प्राण departs from the body, all the physiological functions which depend on प्राण, also go along with प्राण, becoming one with प्राण itself इति तत् विज्ञाय – thus having come to know प्राण in this manner प्राणः ब्रह्म इति (भृगुः) व्यजानात् – Brigu understood that प्राण is ब्रह्मन्. But on further thinking, he also noted that ब्रह्मन् is not sustained by प्राण. It is प्राण that is sustained by ब्रह्मन्. Therefore प्राण cannot be ब्रह्मन्. Further, प्राण has a beginning and an end. ब्रह्मन् has neither. Therefore प्राण cannot be ब्रह्मन् in an absolute sense. Then, what is ब्रह्मन्?

With this question in mind, he returned to his father for further enlightenment on ब्रह्मन्.

पुनरेव वरुणं पितरं उपससार – Once again, Brigu approached his father Varuna in the proper manner with the same request.



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अधीहि भगवो ब्रह्मेति - भगवन् - Revered Sir, please teach me how to know ब्रह्मन्, reach ब्रह्मन्, recognize ब्रह्मन्, enjoy ब्रह्मानन्दं

तं होवाच - In response to Brigu's request, Lord Varuna replied:

तपसा ब्रह्म विजिज्ञासस्य । तपो ब्रह्मेति - May you desire to recognize ब्रह्मन् by yourself, beyond any doubt. Continue your तपस्. तपस् is the road leading to ब्रह्मन्. Through तपस्, you will ultimately recognize ब्रह्मन्. In fact, तपस् is ब्रह्मन् when you recognize ब्रह्मन्. So instructed by his father

स तपोऽतप्यत - Brigu continued his तपस् on ब्रह्मन्

स तपस्तप्त्या - Brigu having performed his तपस् ...

Here ends Lesson 3. For what happened next, we go to Lesson 4.

Lesson 4

मनो ब्रह्मेति व्यजानात् ।

मनसो ह्येव खल्विमानि भूतानि जायन्ते ।

मनसा जातानि जीवन्ति ।

मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।

पुनरेव वरुणं पितरं उपससार ।

अधीहि भगवो ब्रह्मेति । तं होवाच ।

तपसा ब्रह्म विजिज्ञासस्य । तपो ब्रह्मेति ।

स तपोऽतप्यत । स तपस्तप्त्या ।

इति चतुर्थोऽनुवाकः :

In his तपस्, this time, Brigu focused his attention on the glory of मनः - mind and all its associated functions. Applying the three criteria for recognition of ब्रह्मन् to मनः - the mind, Brigu understood that मनः - the mind is ब्रह्मन्, because from the mind arise thoughts, thoughts lead to actions, and actions give results in the form of creations of various kinds. Therefore, one can say that from mind alone, all beings in this creation are born. Likewise, by mind thoughts, actions, results alone, all created beings are sustained. And, when mind departs from life, it enters into the mind of the future body of the person involved. Thus, having come to know the mind in this manner,

मनो ब्रह्मेति व्यजानात् - Brigu understood that mind is ब्रह्मन्.



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But he was not convinced. On further thinking, he noted ब्रह्मन् is not known by the mind. It is because of ब्रह्मन्, mind is capable of knowing. Therefore, mind cannot be the cause for ब्रह्मन्. Further, mind is constantly changing, whereas ब्रह्मन् is never subject to change. Therefore, mind cannot be ब्रह्मन् in an absolute sense. Then what is ब्रह्मन्? With this question in mind

पुनरेव वरुणं पितरं उपससार - Once again, Brigu approached his father Varuna, in the proper manner, with the same request as before, namely

अधीहि भगवो ब्रह्मेति - भगवन्, please teach me how to recognize ब्रह्मन्, enjoy ब्रह्मानन्द. His father's response was exactly the same as before

तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति - Learn to recognize ब्रह्मन् through तपस्. तपस् is the means to recognize ब्रह्मन्. Indeed, तपस् is ब्रह्मन् when you recognize ब्रह्मन्. So instructed by his father,

स तपोऽतप्यत । स तपस्तप्त्या - Brigu continued his तपस् on ब्रह्मन्. Having performed his तपस् ...

Here ends Lesson 4. Now we go to Lesson 5.

Lesson 5

विज्ञानं ब्रह्मेति व्यजानात् ।

विज्ञानाद्ब्रह्मे खल्विमानि भूतानि जायन्ते ।

विज्ञानेन जातानि जीवन्ति ।

विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।

पुनरेव वरुणं पितरं उपससार ।

अधीहि भगवो ब्रह्मेति । तं होवाच ।

तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।

स तपोऽतप्यत । स तपस्तप्त्या ।

इति पञ्चमोऽनुवाकः :

In his तपस् this time, Brigu focused his attention on the glory of विज्ञानं - intellectual knowledge, what one originally recognizes as one's बुद्धि - intellect and all its functions and capabilities. Applying the three criteria to विज्ञानं for recognition of ब्रह्मन्, Brigu understood that विज्ञानं - one's intellectual knowledge controls all activities of one's mind and body. Therefore, one can say from विज्ञानं alone, all beings are born in this



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creation. By विज्ञानं all the created beings are sustained, and when the body departs from life, विज्ञानं – the intellectual knowledge enters into the intellect of other living beings and continues for ever.

Thus having come to know विज्ञानं – the intellectual knowledge in this manner

विज्ञानं ब्रह्मेति व्यजानात् – Brigu understood that विज्ञानं – intellectual knowledge is ब्रह्मन्.

But he was not convinced. On further thinking, he noted that one's intellectual knowledge is always limited and ever subject to change in the wake of new knowledge and/or new experiences. The scope and extent of one's intellectual knowledge is different for different people. One's intellectual knowledge is never पूर्णम् – all inclusive, ever existent, and not subject to change.

Therefore, विज्ञानं – intellectual knowledge cannot be ब्रह्मन् in an absolute sense. Then what is ब्रह्मन्? With this question

पुनरेव वरुणं पितरं उपससार – once again, Brigu approached his father Varuna, in the proper manner with the same request as before, namely

अधीहि भगवो ब्रह्मेति – भगवन् please teach me how to recognize ब्रह्मन्, enjoy ब्रह्मानन्द. His father's response was exactly the same as before

तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति – Learn to recognize ब्रह्मन् through तपस्. तपस् is the means to recognize ब्रह्मन्. Indeed तपस् is ब्रह्मन् when you recognize ब्रह्मन्. So instructed by his father,

स तपोऽतप्यत । स तपस्तप्त्या – Brigu continued his तपस् on ब्रह्मन्. Having performed his तपस ...

Here ends Lesson 5. What happened next we will see in Lesson 6, next time.