



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

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 3

भृगु वल्ली

Lessons 6 and 7

Volume 31

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाद्भूयेव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
अनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या ।
परमे व्योमन् प्रतिष्ठिता ।
य एवं वेद प्रतिष्ठति ।
अन्नवानन्नादो भवति ।
महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥
इति षष्ठोऽनुवाकः :

Upanishad mantras, like those given in Chapters 1 and 2 of तैत्तिरीय Upanishad, communicate pure knowledge about जीव, जगत् and ईश्वर. They need to be listened and understood, reflected upon, and absorbed. Such knowledge of the Upanishads contributes immensely to one's every day peace and happiness.

On the other hand, Upasana mantras, like those we are reading now in this chapter of तैत्तिरीय Upanishad, deal with various kinds of कर्मs, helpful for a fuller appreciation of Upanishad knowledge, and they are meant for meditation and contemplation. Each Upasana कर्म, just like any other कर्म, has a कर्मफल - a natural result of its own, whether one seeks it or not.

For a person who is desirous of gaining ब्रह्मज्ञानं, the only purpose of any Upasana कर्म is to cultivate self-discipline conducive for gaining चित्त शुद्धि - purity of mind, and विवेक बुद्धि - clarity of discriminative knowledge. All other कर्मफलs arising from Upasana कर्मs are only side benefits. While such side benefits are welcome, one



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should never get intoxicated by such side benefits, however attractive they may appear to be for the time-being.

In the कर्मयोग way of life, one dissociates oneself totally from all कर्मफलs arising from all कर्मs, including Upasana कर्मs. Considering the भार्गवी चारुणी विद्या, which we saw last time as an Upasana कर्म, the Upanishad tells also the कर्मफलs associated with the above Upasana as follows:

अन्नवानन्नादो भवति ।
महान् भवति प्रजया पशुभि ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥

The one who practices तपस् - self discipline, in the proper manner, and in the proper sequence, as described in the भार्गवी चारुणी विद्या, gains the following benefits

अन्नवान् भवति - That person is blessed with plenty of food - food for the body, food for the mind and food for the intellect, which means that person is blessed with all objects of worldly enjoyment.

अन्नादः भवति - That person is also blessed with excellent health and environment, so that one can enjoy one's blessings and accomplishments

महान् भवति - That person gains worldly greatness. Greatness with respect to what?

प्रजया महान् भवति - greatness with respect to family and friends

पशुभिः महान् भवति - greatness with respect to wealth of all kinds

ब्रह्मवर्चसेन महान् भवति - greatness with respect to radiance of ब्रह्मज्ञानं - God-consciousness, knowledge and culture

कीर्त्या महान् भवति - greatness with respect to worldly recognition, name and fame

All the above are the natural कर्मफलs associated with the proper practice of भार्गवी चारुणी विद्या Upasana. This is also the glory of तपस् - self-discipline in life. The above कर्मफलs are repeated again for the next three Upasanas related to तपस्. Therefore, let us simply refer to them as the कर्मफलs of the भार्गवी चारुणी विद्या Upasana.

Here ends Lesson 6.

Now follows another Upasana called अन्न ब्रह्म Upasana, the purpose of which is to educate oneself to look upon अन्नं - the food, as the very manifestation of ब्रह्मन्. In



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the भार्गवी चारुणी विद्या, we have seen how अन्नं - the food, being the cause for this physical body, this शरीर, is really the means for gaining ब्रह्मज्ञानं, which means अन्नं is really ब्रह्मज्ञानं द्वार - the door going through which one can ultimately gain ब्रह्मज्ञानं. As such, अन्नं has the same status as an आचार्य for ब्रह्मविद्या. Therefore अन्नं deserves to be treated exactly as one would treat one's teacher for ब्रह्मविद्या. From the point of view of recognizing the cause from looking at the effect, one can see अन्नं as the effect, through which one can recognize ब्रह्मन्, the cause.

Lesson 7

For the purpose of educating and training the mind and बुद्धि to look upon अन्नं as the very manifestation of ब्रह्मन्, the Upanishad introduces अन्नं ब्रह्म Upasana in Lesson 7 as follows.

अन्नं न निन्द्यात् । तत् व्रतम् ।
प्राणो वा अन्नम् । शरीरमन्नादं ।
प्राणे शरीरं प्रतिष्ठितं । शरीरे प्राणः प्रतिष्ठितः ।
तदेतदन्नमन्ने प्रतिष्ठितम् ।
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।
अन्नवान् अन्नादो भवति ।
महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥
इति सप्तमोऽनुवाकः :

अन्नं न निन्द्यात् - Do not speak ill of, do not disrespect, do not decry any food one eats to live.

तत् व्रतम् - Let this be a व्रत - a matter of self-discipline, a matter of piety, a matter of Godliness in action, as a pre-requirement for any one who wants to follow भार्गवी चारुणी विद्या for gaining ब्रह्मज्ञानं - Self-knowledge, because अन्नं has a life in it. It is the cause for one's शरीर - physical body, which is a wonder in itself.

अन्नं is ब्रह्म उपलब्धि उपाय - the means for gaining ब्रह्मज्ञानं. Therefore, अन्नं always deserves respect and praise. This message must first be absorbed by one's mind and बुद्धि as a pre-requirement for undertaking the भार्गवी चारुणी विद्या Upasana. While



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trying to absorb this message, let the mind and बुद्धि meditate on अन्नं, focusing attention on शरीर and प्राण in this manner.

प्राणो वा अन्नम् । शरीरं अन्नादं - अन्नं is food, and अन्नादं is eater of food. In the Upanishad, the words अन्नं and शरीरं have the same meaning and they are interchangeable according to context. Between प्राण and शरीरं, which is अन्नं and which is अन्नादं ? That is the topic of meditation here.

The entire अन्न ब्रह्म Upasana is focused on an appreciation of the content of Upanishad words अन्नं and अन्नादं. Therefore, we should understand these two words properly. Literally, अन्नं means food, and अन्नादं means the one who is the eater of the food. The Upanishadic meanings are more comprehensive. When I say "I am the eater of the food I eat", what I mean is, the natural digestive power I have is really the eater of the food I eat. If that natural digestive power is not there, I cannot eat the food. The air I breath is part of this natural digestive power - प्राण, and hence if शरीरं is अन्नं, प्राण is अन्नादं - the eater of food.

In the language of the Upanishad, the relationship between अन्नं and अन्नादं - food and the eater of food is identical with the relationship between आधेय and आधार. आधेय is the object supported, or the object held, and आधार is the object which supports, or the object which holds, that which has the power to support or hold.

The शरीर - this physical body, is the object supported or the object held. Hence the आधेय for which, the प्राण - the digestive power in the body is the आधार - that which supports, that which holds the शरीर - the physical body.

Consequently शरीर is अन्नं and प्राण is अन्नादं. On the other hand, it is also true that my प्राण is lodged in my शरीर, and hence, प्राण is the object supported, the object held, and hence the आधेय, for which the शरीर, the physical body is the आधार - that which supports, that which holds the प्राण in the physical body.

On this basis, प्राण is अन्नं and शरीर is अन्नादं. Thus, between शरीर and प्राण, either one can be considered as अन्नं and the other one as अन्नादं. That simply means that both अन्नं and अन्नादं are mutually dependent. Neither one is totally independent, and



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hence there should necessarily be an independent reality to sustain both अन्नं and अन्नादं.

The Upasana mantras here point out that That independent Reality is indeed ब्रह्मन्. अन्नं and अन्नादं are only two different manifestations of that same ONE ब्रह्मन्. That is why in सहस्रनाम अर्चन, we recognize ब्रह्मन्, by saying:

ॐ अन्नाय नमः

ॐ अन्नादाय नमः

What IS, is only ONE and that is ब्रह्मन्. That ब्रह्मन् manifests Itself as both अन्नं - that which is supported (आधेय) and अन्नादं - that which has the power to support (आधार). With this understanding, let us now read what exactly the Upanishad says:

प्राणो वा अन्नम् । शरीरं अन्नादं - प्राण is indeed अन्नं. Consequently, शरीर is अन्नादं. How? Because the air we breath in becomes the प्राण (all the five प्राणs) and all the प्राणs are lodged in the शरीर - the physical body, which makes प्राण as अन्नं and, शरीर as अन्नादं. Therefore

प्राणे शरीरं प्रतिष्ठितं । शरीरे प्राणः प्रतिष्ठितः - In प्राण the शरीर is held, and in शरीर, the प्राण is held. Therefore, between शरीर and प्राण, one cannot say exclusively which is अन्नं and which is अन्नादं. Either one can be considered as अन्नं, in which case the other one has to be अन्नादं. Whatever is chosen as अन्नं, it is supported by अन्नादं, and hence held in अन्नादं. This state of existence can be expressed as

अन्नं अन्नादे प्रतिष्ठितं - The अन्नं is held in अन्नादं - that is what we would say. But the Upanishad says: तदेतदन्नमन्ने प्रतिष्ठितम्

तत् एतत् - This state of existence is in reality

अन्नं अन्ने प्रतिष्ठितं - अन्नं supported by Itself, is held in Itself.

This statement can be true only if अन्नं is ब्रह्मन्, because it is only with respect to ब्रह्मन् one can say

ब्रह्मन् ब्रह्मणि प्रतिष्ठितं - ब्रह्मन्, supported by Itself is held in Itself. Such recognition of ब्रह्मन् in अन्नं is the purpose of this Upasana. Therefore, the Upasana says



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स य एतत् अन्नं अन्ने प्रतिष्ठितं वेद प्रतितिष्ठति - The one who understands the अन्नं-अन्नादं relationship properly as अन्नं अन्ने प्रतिष्ठितं ब्रह्मन् as अन्नं is supported by ब्रह्मन् as अन्नादं, and is held in ब्रह्मन् as both अन्नं and अन्नादं, still being independent of both अन्नं and अन्नादं. Thus अन्नं and अन्नादं are just two manifestations of the same ONE ब्रह्मन् only. That person who recognizes अन्नं as ब्रह्मन् Itself, in this manner, and then undertakes the भार्गवी चारुणी विद्या Upasana, that person ultimately अन्ने प्रतितिष्ठति meaning ब्रह्मणि प्रतितिष्ठति - gains ब्रह्मज्ञानं, reaches ब्रह्मन्, enjoys ब्रह्मानन्द.

Such meditation on अन्नं as ब्रह्मन् Itself is अन्न ब्रह्म Upasana. The one who gains ब्रह्मज्ञानं with the help of such अन्न ब्रह्म Upasana gains also all कर्मफलs stated earlier for the भार्गवी चारुणी विद्या Upasana, namely

अन्नवान् भवति, अन्नादः भवति ।

प्रजया महान् भवति, पशुभिः महान् भवति ब्रह्मवर्चसेन महान् भवति ।

कीर्त्या महान् भवति

That person is blessed with all the objects of enjoyment, excellent health and environment to enjoy all his blessings, gain all greatness with respect to family and friends, wealth of all kinds, radiance of ब्रह्मज्ञानं - God-consciousness, knowledge and culture together with worldly recognition, name and fame. So is the कर्मफल of अन्न ब्रह्म Upasana associated with the practice of भार्गवी चारुणी विद्या Upasana.

Here ends Lesson 7.

The अन्न ब्रह्म उपासन described above is repeated exactly in similar terms in all details considering आपः and ज्योतिः (Water and Agni) as अन्नं and अन्नादं in Lesson 8, and again considering पृथिवी and आकाश (Earth and Space) as अन्नं and अन्नादं in Lesson 9. We will see these lessons next time.