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ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 3

भृगु वल्ली

Lesson 8, 9 and 10

Volume 32

अन्नं न परिचक्षीत । तत् व्रतम् ।
आपो वा अन्नम् । ज्योतिरन्नादम् ।
अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः ।
तदेतदन्नमन्ने प्रतिष्ठितम् ।
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति ।
अन्नवान् अन्नादो भवति ।
महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥
इति अष्टमोऽनुवाकः

अन्नं बहु कुर्यात् । तत् व्रतम् ।
पृथिवी वा अन्नम् । आकाशोऽन्नादः ।
पृथिव्याम् आकाशः प्रतिष्ठितः ।
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The Upanishad is talking about अन्नं ब्रह्म Upasana, whose purpose is to educate one's mind and बुद्धि to develop a reverential attitude towards अन्नं – food, as the very manifestation of ब्रह्मन् Itself. The cultivation of such attitude towards अन्नं is so important, even to undertake a contemplation on भार्गवी चारुणी विद्या, that the



ब्रह्मविद्या Brahma Vidya

Upanishad repeats again in this lesson (Lesson 8), and again in the next lesson (Lesson 9), essentially what was said already in the last lesson (Lesson 7).

Lesson 8

This is what the Upanishad says in Lesson 8.

अन्नं न परिचक्षीत - Do not reject food. Do not throw away food. Accept food as ईश्वर प्रसाद. Take food only as much as you need, and you can eat, and share the rest with others. Do not throw away food. Food has life in it. And there is nothing more sacred than life itself. अन्नादम् - sharing food with others is the highest form of charity, because food is the support for all life.

तत् व्रतम् - Let such attitude towards अन्नं, let such action with respect to food अन्नं, be a व्रत - a matter of self-discipline, a matter of piety, a matter of Godliness in attitude and action, as a pre-requirement for anyone who wants to contemplate on भार्गवी चारुणी विद्या as a means for gaining ब्रह्मज्ञानं - reaching ब्रह्मन्, enjoying ब्रह्मानन्द.

While trying to absorb this message, let the mind and बुद्धि mediate on अन्नं - food, focusing attention on आपः and ज्योतिः, Water and Agni (whose very nature is heat) in this manner.

आपो वा अन्नम् । ज्योतिरन्नादम् - अन्नं is food, and अन्नादं is eater of food. As we saw last time, the relationship between अन्नं and अन्नादं is identical with the relationship between आधेय and आधार. आधेय is that which is supported or held, and आधार is that which supports or holds.

Therefore, between आपः - water and ज्योतिः - Agni, the heat, between the two, which is अन्नं and which is अन्नादं, which is आधेय and which is आधार, which is supported and which supports? That is the subject matter for meditation here. The Upanishad says:

आपः वा अन्नम्-आपः - water is indeed अन्नम् - the food, the आधेय that which is supported, and ज्योतिः अन्नादं - ज्योतिः - Agni - heat is अन्नादं, the आधार - the support for water. Thus water is identified with food, and heat is identified as the support for food. How? Recalling the words of Sri Krishna (G3-14):



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4835 Bank Street, Ottawa, Ontario K1X 1G8

ब्रह्मविद्या Brahma Vidya

पर्जन्यात् अन्नसंभवः, यज्ञात् भवति पर्जन्यः - Food is born of rain water, and rain water is produced by यज्ञकर्म of sun. Sun's यज्ञकर्म is giving heat and light for the welfare of all beings on earth as a service to परमेश्वर. Consequently, we understand that water is naturally the cause for food, and hence,

आपः - water is indeed अन्नम् - the food, the आधेय - that which is supported and ज्योतिः - Agni, the heat is indeed अन्नादं - the आधार - that which supports water.

On the other hand, it is also common knowledge that in hot water, water holds heat and therefore आपः - water becomes अन्नादं, the आधार for heat, and ज्योतिः - heat becomes अन्नम्, the आधेय for water. Thus, between आपः and ज्योतिः, between water and Agni, either one can be considered as अन्नम्, and the other one as अन्नादं.

That simply means that both अन्नम् and अन्नादं are mutually dependent, neither one is totally independent, and hence there should necessarily be an independent reality to sustain both अन्नम् and अन्नादं, as pointed out earlier in the case of शरीर and प्राण. That independent reality is indeed ब्रह्मन्, because, both water and Agni arise only from ब्रह्मन्, as the Upanishad has already pointed out in Chapter 2.

With this understanding, let us go through the Upanishad words here, which are exactly similar to those said already in the last lesson,

अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः - In water, heat is held (as in hot water), and in heat, water is held (as in water vapor). Therefore, between आपः and ज्योतिः - between water and Agni the heat, one cannot say exclusively which is अन्नम्, and which is अन्नादं. Either one can be considered as अन्नम्, in which case the other one has to be अन्नादं. Whatever is chosen as अन्नम्, it is supported by अन्नादं, which state of existence can be expressed as अन्नम् अन्नादे प्रतिष्ठितम् - The अन्नम् is held in अन्नादं. The supported is held by the support, which is indeed obvious.

But the Upanishad says:

तदेतत् अन्नम् अन्ने प्रतिष्ठितम् - तत् एतत् - This state of existence is in reality अन्नम् अन्ने प्रतिष्ठितम् - अन्नम् supported by itself, is held by itself.



Hindu Temple of Ottawa-Carleton Inc.
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ब्रह्मविद्या **Brahma Vidya**

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

ब्रह्मन् ब्रह्मणि प्रतिष्ठितम् - ब्रह्मन्, supported by Itself, is held by Itself. Such recognition of ब्रह्मन् in अन्नम् is the purpose of this Upasana. Therefore, the Upanishad says:

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति - The one who understands the अन्नम् and अन्नादं relationship properly as:

अन्नम् अन्ने प्रतिष्ठितम् - ब्रह्मन् as अन्नम् is supported by ब्रह्मन् as अन्नादं, and is held in ब्रह्मन्, as both अन्नम् and अन्नादं, still being independent of both अन्नम् and अन्नादं. Thus अन्नम् and अन्नादं are just two different looking manifestations of the same ONE ब्रह्मन् only. That person who recognizes अन्नम् as ब्रह्मन् Itself in this manner, and then undertakes the भार्गवी चारुणी विद्या Upasana, that person ultimately

अन्ने प्रतितिष्ठति meaning ब्रह्मणि प्रतिष्ठिति gains ब्रह्मज्ञानं reaches ब्रह्मन् already in oneself, enjoys ब्रह्मानन्द.

The one who gains ब्रह्मज्ञानं with the help of such अन्न ब्रह्म Upasana gains also all the कर्मफलs stated earlier for the भार्गवी चारुणी विद्या Upasana, namely अन्नवान् भवति, अन्नादः भवति, महान् भवति etc (see Lesson 7).

Here ends Lesson 8.

Lesson 9

The same अन्न ब्रह्म Upasana continues in Lesson 9. Now the Upanishad says:

अन्नं बहु कुर्यात् - Always prepare plenty of food, so that the food is always available for any visitor, at any time.

तत् व्रतम् - Let that be a व्रत - a matter of self-discipline, a matter of piety, a matter of Godliness in attitude and action, as a pre-requirement for anyone who wants to contemplate on भार्गवी चारुणी विद्या as a means for gaining ब्रह्मज्ञानं - reaching ब्रह्मन् already in oneself, enjoying ब्रह्मानन्द.



ब्रह्मविद्या Brahma Vidya

While trying to absorb this message, let the mind and बुद्धि meditate on अन्नम् and अन्नादं - food and the eater of food, focusing attention on पृथिवी and आकाश - earth and space, exactly similar to what was indicated earlier with reference to शरीर and प्राण in Lesson 7 and आपः and ज्योतिः in Lesson 8.

As we see, earth is in Space and Space is all above the Earth. Between Earth and Space, what is आधेय is what is आधार, what is अन्नम् and what is अन्नादं. Does Space support Earth or Earth support Space? That is the topic of meditation here. The Upanishad says:

पृथिवी वा अन्नम्, आकाशः अन्नादः - The Earth is indeed अन्नम् and Space is indeed अन्नाद, because the Earth is आधेय - that which is supported, and space is आधार - that which supports earth in space. On the other hand
पृथिव्याम् आकाशः प्रतिष्ठितः, आकाशे पृथिवी प्रतिष्ठिता - In the Earth, Space is fixed, and in the Space, Earth is fixed, which makes either one as अन्नम् and the other as अन्नादं. Thus, as explained earlier

तत् एतत् अन्नम् अन्ने प्रतिष्ठितम् - This state of existence is really अन्नम् अन्ने प्रतिष्ठितम्, अन्नम् supported by itself is held in itself, which is possible only if अन्नम् is ब्रह्मन् itself. Such recognition of ब्रह्मन् in अन्नम् is the purpose of this Upasana. Therefore the Upanishad says

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति - The one who understands the अन्नम्-अन्नादं relationship properly as

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अन्ने प्रतितिष्ठति, meaning ब्रह्मणि प्रतितिष्ठति - gains ब्रह्मज्ञानं, reaching ब्रह्मन् already in oneself, enjoying ब्रह्मानन्द. The one who gains ब्रह्मज्ञानं with the help of such अन्नम् ब्रह्म Upasana gains also all the कर्मफलs stated earlier for the भार्गवी चारुणी विद्या Upasana, namely अन्नवान् भवति, अन्नादः भवति, महान् भवति etc (see Lesson 7).



Here ends Lesson 9.

Lesson 10

The Lesson 10 now begins with a continuation of अन्न ब्रह्म Upasana. The Upanishad says:

न कंचन वसतौ प्रत्याचक्षीत । तत् व्रतम् ।
तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात् ।
अराध्यस्मा अन्नमित्याचक्षते ।
एतद्वै मुखतोऽन्नं राद्धम् ।
मुखतोऽस्मा अन्नं राध्यते ।
एतद्वै मध्यतोऽन्नं राद्धम् ।
मध्यतोऽस्मा अन्नं राध्यते ।
एतद्वा अन्ततोऽन्नं राद्धम् ।
अन्ततोऽस्मा अन्नं राध्यते ।
य एवं वेद ॥

न कंचन वसतौ प्रत्याचक्षीत - Never turn away anyone coming to you seeking accommodation.

तत् व्रतम् - Let that be a व्रत - a matter of self-discipline, a matter of piety, a matter of Godliness in attitude and action.

तस्मात् यया कया च विधया बहु अन्नम् प्राप्नुयात्

तस्मात् - Therefore

यया कया च विधया - by whatever means which are appropriate to your situation

बहु अन्नम् प्राप्नुयात् - gather and keep in store, lots of food materials in your home, so that you can always accommodate guests and do what the meditators of अन्न ब्रह्म Upasana always do. What do they do?

अराध्यस्मा अन्नमित्याचक्षते

अराधि अन्नं - "Food is ready"

इति अस्मा (अस्मै) आचक्षते - so say the meditators of अन्न ब्रह्म Upasana to the visitor.

Food is ready - this is how the meditator cheerfully welcomes a visitor at all times. There is something extraordinary about serving and sharing food with others. The result - the कर्मफल, is always immediate and many-fold. Immediate means in this very



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ब्रह्मविद्या **Brahma Vidya**

life. The food that is served to others always comes back to you many fold, in some form or other, but always in the same manner, both with respect to attitude and one's stage in life.

There are essentially three ways by which one serves food to others. They are

मुखतः – superior attitude, attitude of श्रद्धा, worshipfulness, respect and service

मध्यतः – attitude of indifference and

अन्ततः – attitude of contempt or arrogance

In terms of stage of life, physical age, or spiritual maturity, **मुखतः** means "early stage" **मध्यतः** means middle stage, **अन्ततः** means late stage. The Upanishad says, for the meditator of अन्न ब्रह्म Upasana

एतत् वै मुखतः अन्नं राद्धम् – Food prepared and served (राद्धम्) with superior attitude, attitude of श्रद्धा, respect, cheerfulness and sincerity

मुखतोऽस्मा अन्नं राध्यते – that food comes back (राध्यते) to him many fold with the same superior attitude. On the other hand

एतत् वै मध्यतः अन्नं राद्धम् – that food prepared and served with the attitude of indifference

मध्यतः अस्मा अन्नं राध्यते – that food comes back to him many fold with the same attitude of indifference

एतत् वा अन्ततः अन्नं राद्धम् – that food prepared and served with the attitude of contempt or arrogance

अन्ततः अस्मा अन्नं राध्यते – that food comes back to him many fold, with the same attitude of contempt or arrogance.

We can restate the above mantras in terms of time or stage of life also. At whatever stage of life, physical age or spiritual maturity you serve food to others, you get it back many fold, while you are still at that stage of life, physical age or spiritual maturity, but always in the same manner with respect to attitude.

For the person practicing अन्न ब्रह्म Upasana, अन्नं is always अन्नं – which means अन्नं is ब्रह्मन्, recognizing ब्रह्मन् in अन्नं.

य एवं वेद – The one who knows and practices अन्न ब्रह्म Upasana in this manner, enjoys all the benefits of this Upasana.

Thus concludes this section on अन्न ब्रह्म Upasana. We will continue next time.