



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

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत्

Chapter 3

भृगु वल्ली

Lesson 10 (Continued)

Volume 34

स यश्चायं पुरुषे, यश्चासावादित्ये, स एकः ।

स य एवंवित् । अस्माँल्लोकात्प्रेत्य ।

एतमन्नमयमात्मानमुपसंक्रम्य ।

एतं प्राणमयमात्मानमुपसंक्रम्य ।

एतं मनोमयमात्मानमुपसंक्रम्य ।

एतं विज्ञानमयमात्मानमुपसंक्रम्य ।

एतं आनन्दमयमात्मानमुपसंक्रम्य ।

इमाँल्लोकान् कामान्नी कामरूप्यनु संचरन् ।

एतत्स्याम गायन्नास्ते ।

हा (३) वुहा (३) वुहा (३) वु ॥

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादो (२) ऽहमन्नादो (२) ऽहमन्नादः ।

अहँ श्लोककृत् अहँ श्लोककृत् अहँ श्लोककृत् ।

अहमस्मि प्रथमजा ऋता (३) स्य ।

पूर्वम् देवेभ्यो अमृतस्य ना (३) भा इ ।

यो मा ददाति स इ देव मा (३) वाः ।

अहमन्नमन्नमदन्तमा (३)धि ।

अहं विश्वं भुवनम भ्यभवाम् ।

सुवर्न ज्योतीः ।

य एवं वेद । इत्युपनिषत् ॥

सह नाववतु । सह नौ भुनक्तु । सह वीर्यम् करवावहै ।

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ।

हरिः ॐ



## ब्रह्मविद्या Brahma Vidya

In this concluding section, the Upanishad describes what happens to a person on reaching ब्रह्मन् already in oneself, through ज्ञान तपस्, in the manner of भृगु. On reaching ब्रह्मन् already in oneself, the person is immediately uplifted to an ever-existent state of extraordinary freedom, peace and happiness, recognizing the true nature of oneself as ब्रह्मन् Itself, as सत्यं ज्ञानं अनन्तं ब्रह्म Itself. On such recognition, it is now obvious to that person what the Upanishad has said already (in Chapter 2), namely

स यश्चायं पुरुषे, यश्चासावादित्ये, स एकः

स यश्चायं पुरुषे - The ब्रह्मन् already in this physical body

यश्चासावादित्ये - the आनन्द - the state of extraordinary happiness, peace and joy in ब्रह्मन्

स एकः - that is one and the same. That means the स्वरूप of ब्रह्मन् - the nature of ब्रह्मन् already in oneself is आनन्द, and that आनन्द is ब्रह्मानन्द - the extraordinary ever-existent state of happiness, peace and joy. Thus, the true nature of oneself itself is ब्रह्मानन्द. With such realization and recognition of the true nature of oneself, with such Self-discovery, with such Self-knowledge - आत्मज्ञानं, the mission of the Upanishad is accomplished. Referring to such a self-realized person, the Upanishad says:

स य एवंचित् - The one who knows ब्रह्मन् becomes ब्रह्मचित्, recognizes oneself as ब्रह्मन् Itself in this manner, namely ब्रह्मन् is the आत्मा - The Self of oneself, of every living being, of everything in this creation, of the entire creation itself, and indeed, of परमेश्वर Itself. Thus, ब्रह्मन् is जीवात्मा, परमात्मा, सर्वात्मा - The आत्मा, The Self for everything that exists. सत्यं ज्ञानं अनन्तं ब्रह्म is the very nature of that ब्रह्मन्. सत् चित् आनन्द is the very nature of ब्रह्मन् is the very nature of oneself, is the very nature of everything in this creation itself. All that is great, auspicious, exalted, beautiful and beneficial in nature is the very glory of That ब्रह्मन्.

स य एवंचित् - The one who recognizes oneself as ब्रह्मन् Itself, in this manner  
अस्माँल्लोकात् प्रेत्य - अस्मात् लोकात् प्रेत्य - with such recognition ( ), uplifting oneself from this लोक, from this world of plurality, divisions and experiences

एतमन्नमयमात्मानमुपसंक्रम्य, एतं प्राणमयमात्मानमुपसंक्रम्य,  
एतं मनोमयमात्मानमुपसंक्रम्य, एतं विज्ञानमयमात्मानमुपसंक्रम्य ,  
एतं आनन्दमयमात्मानमुपसंक्रम्य,



## ब्रह्मविद्या **Brahma Vidya**

- एतँ अन्नमयं आत्मानं उपसंक्रम्य - uplifting oneself from the notion that one's आत्मा - The Self, is one's शरीर - the physical body, and thus crossing the अन्नमय door, and then
- एतं प्राणमयं आत्मानं उपसंक्रम्य - uplifting oneself from the notion of one's identity with one's physiological functions of प्राण, अपान, etc., and thus crossing the प्राणमय door, and then,
- एतं मनोमयं आत्मानं उपसंक्रम्य - uplifting oneself from the notion of one's identity with one's mind rooted, oriented and disciplined in chosen fields of worldly attributes, objectives and experiences, and thus crossing the मनोमय door, and then
- एतं विज्ञानमयं आत्मानं उपसंक्रम्य - uplifting oneself from the notion of one's identity with one's intellectual knowledge and accomplishments, and thus crossing the विज्ञानमय door, and then,
- एतं आनन्दमयं आत्मानं उपसंक्रम्य - uplifting oneself from the notion of one's identity with one's experiences of transient happiness of various kinds, and thus crossing the आनन्दमय door

Thus outgrowing oneself from the notions of one's आत्मा as अन्नमय, प्राणमय, मनोमय विज्ञानमय or आनन्दमय, in the wake of one's realizations that one's आत्मा is ब्रह्मन्, ब्रह्मन् is the आत्मा for every being that exists, and ब्रह्मानन्द is the very स्वरूप - the very nature of ब्रह्मन्. So uplifting oneself, what does a Self-realized person do? The Upanishad says:

इमाल्लोकान् कामान्नी कामरूप्यनु संचरन् ।

एतत्साम गायन्नास्ते ।

He sings the glory of ब्रह्मन्. How?

अनु संचरन् - He moves about everywhere, without moving anywhere, he being सर्वात्मा - the Self of every being, he is already everywhere. Therefore, he moves about everywhere without moving at all. Therefore, for a ब्रह्मवित्, अनु संचरन् - the knower of ब्रह्मन्, अनु संचरन् means अनुभवन् - experiencing. Experiencing what?

इमान् लोकान् - all लोकs - all worlds, all objects, all experiences, which means



## ब्रह्मविद्या **Brahma Vidya**

कामाप्त्री - कामतः अन्नं - all objects of enjoyment as he desires, and

कामरूपी कामतः रूपिणि - all forms of enjoyment as he desires. He being The आत्मा - The Self of everything that exists in this creation, he enjoys simultaneously all objects of enjoyment and all forms of enjoyment just as he desires. Such enjoyment is now possible for him because he is

ब्रह्मन् Itself, and ब्रह्मन् is सर्वात्मा, which means

- any object he thinks, he is that object
- any form he thinks, he is that form
- any manner of enjoyment he thinks, he is that enjoyment

He is simultaneously The Enjoyed and The Enjoyer. He is simultaneously अन्नं and अन्नाद्. We must learn to appreciate the glory of अन्नं. For a ब्रह्मवित् - knower of ब्रह्मन्, अन्नं is not only food, it is "all objects of enjoyment". अन्नं is ब्रह्मज्ञानं. अन्नं is ब्रह्मन् Itself.

The ब्रह्मवित्, इमान् लोकान् कामान्नी कामरूपी अनु संचरन् - experiencing simultaneously all the worlds, all the desired objects of enjoyment, and all the different forms of enjoyment, and still being independent of all of them

एतत् सामगायन् आस्ते

आस्ते - remains,

सामगायन् - singing the glory of ब्रह्मन्

एतत् - in this manner.

On gaining ब्रह्मज्ञानं, enjoying ब्रह्मानन्द, the Self-realized person remains singing the glory of ब्रह्मन् in this manner, as सामगानं in the tune of the chantings of साम वेद. ब्रह्मन् is called साम because ब्रह्मन् is समन्व्यं - The Same everywhere. Here the singing is not only in the format of Sama Veda, the subject matter is also साम, namely ब्रह्मन्. The सामगायन् here is सर्व अनन्य रूपं गायन् - singing the glory of That which is non-separate and inseparable from everything that exists.

Why does he sing? Because singing is a spontaneous expression of ब्रह्मानन्द. By such singing, he openly declares the ONENESS of आत्मा, आत्म एकत्वं.

आत्म एकत्वं - The ONENESS of आत्मा is an open secret, only when you realize It, you know It. What is the use of knowing It? By knowing It, you discover yourself, your true self, your immortal self. You gain absolute freedom, absolute happiness, total fulfillment in life. You find yourself at home, at peace for now and forever. Therefore,



## ब्रह्मविद्या **Brahma Vidya**

open declaration of आत्म एकत्वं - ONENESS of आत्मा - The SELF, is for the welfare of all people everywhere, at all times. That is the कल्याण गुण विशेष in this सामगानं - song on the glory of ब्रह्मन् presented here in the style of the chantings of Sama Veda.

How does a ब्रह्मचित् - the one who recognizes ब्रह्मन् in oneself, by oneself, as ONESELF Itself, sing the glory of ब्रह्मन् ?

हा (३) चुहा (३) चुहा (३) चु etc.

हा चु means अहो - an expression of wonder - आश्चर्य. What a wonder ब्रह्मन् is! So he exclaims हा चु, repeated three times, highlights what a great wonder ब्रह्मन् is. ब्रह्मन् is indeed a great wonder for everybody, as Sri Krishna says:

आश्चर्यवत् पश्यति कश्चित् एनं, आश्चर्यवत् वदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः श्रुणोति, श्रुत्याप्येनं वेद न चैव कश्चित् ॥

G2-29

Of the very few people who try to reach ब्रह्मन्, a few see It, look upon It as a wonder, a few talk about It as a wonder, a few listen about It as a wonder, but none really knows ब्रह्मन् as It is. ब्रह्मन् remains a wonder to all people. Even the faculty of seeing, talking and listening is itself a wonder. ब्रह्मन् is the ultimate cause for everything that exists, but Itself has no cause - That is a wonder.

ब्रह्मन् without Itself undergoing any change, is the cause for this entire universe undergoing changes all the time. That is a wonder.

Every little thing in this creation is a wonder. All my limbs are working naturally - It is a wonder, ब्रह्मन् is a wonder means I am a wonder myself. The one who recognizes ब्रह्मन् as "I am ब्रह्मन्", that person at once becomes everything. That is indeed a wonder.

It is that wonder which is expressed by the हा चु sound in this सामगानं, in this song on the glory of ब्रह्मन् sung in the tune of सामवेद.

The ब्रह्मचित् - the person who recognizes one's identity as ब्रह्मन् Itself, expresses That wonder in this manner.

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादो (२) ऽहमन्नादो (२) ऽहमन्नादः ।



## ब्रह्मविद्या **Brahma Vidya**

अहं श्लोककृत् अहं श्लोककृत् अहं श्लोककृत् ।

अहं अन्नम् - I am food (repeated three times)

अहं अन्नादः - I am the eater of food. I am the eaten and eater of food at the same time (repeated three times). Not only that,

अहं श्लोककृत् - I am the one who brings together the eaten and the eater (again repeated three times). All this is wonder. By repeating these words three times, the wonder is highlighted.

Let us try to appreciate the wonder here. Prior to Self-realization as ब्रह्मन् Itself, the person involved here has been trying to recognize ब्रह्मन् in अन्नम् - food, through meditation. Meditation is not realization. In meditation, अन्नम् - food is still an object of meditation. The person here is no longer a meditator. He is a manifestation of ब्रह्मन् Itself. As such, he is ब्रह्मन् Itself. As ब्रह्मन्, he is the self of everything in this creation, including अन्नम् - food. Therefore, he can say "I am अन्नम् " which means अन्नम् is the subject "I" for him.

At the same time, अन्नम् continues to remain an object in this creation, which means for the ब्रह्मचित् he is now, for the self-realized person he is now, the subject-object division in his mind and बुद्धि has disappeared.

That is the wonder. So is the case with अन्नादः, which means the self of अन्नादः - the eater, is also ब्रह्मन्. Therefore, he can say अहं अन्नम्, अहं अन्नादः - I am the eaten and the eater at the same time, and yet I - the ब्रह्मन् remains independent of both. That is the wonder.

Further, अहं श्लोककृत्, श्लोक means संगत - combining, bringing together. The food eaten and the eater are brought together by the process of digestion and assimilation of food in the body of the eater. The ONE who does this process of combining the food and the eater is also ब्रह्मन्. Therefore, he says: अहं श्लोककृत् - this process of bringing the food and the eater together is also a wonder.

The expression श्लोककृत् tells also something more. I must first have a शरीर - a physical body to eat the food available to me now, at this time. For me, to have this physical body, I must have eaten food before. Where from did I get my original food?



## ब्रह्मविद्या **Brahma Vidya**

From my mother, of course. Then, who is the original mother? Only ब्रह्मन् is the original mother. ब्रह्मन् is the original mother for all beings in this creation. Therefore,

अहं श्लोककृत् means "I am the mother of all beings in this creation. That is also a wonder. The सामगानं continues:

अहमस्मि प्रथमजा ऋता (३) स्य ।  
पूर्वम् देवेभ्यो अमृतस्य ना (३) भा इ

अहं अस्मि - I am

प्रथमजा first born

ऋता अस्य means अस्य जगतः - of this universe

पूर्वम् देवेभ्यो - before all Devas

In this universe, I am the first born, even before all the Devas, the celestial beings were born, which means I am the हिरण्यगर्भ - the first all-inclusive manifestation of ब्रह्मन् in this entire creation in this universe. That is a wonder. Further,

अमृतस्य ना भा इ means अमृतस्य नाभि - I am the navel center of अमृतं, मोक्षं - abode of peace for all beings, which means ultimately all beings come to me. That is a wonder. Further,

यो मा ददाति स इ देव मा (३) वाः

यः मा ददाति सः इत् एव मा (मां) अवाः अचति

यः The one

मां अन्नरूपं मां or ज्ञानरूपं मां - Me in the form of food, or Me in the form of knowledge

ददाति - gives

सः - that person

इत् एव - in this manner, recognizing अन्नम् as ब्रह्मन् Itself or ज्ञानं as ब्रह्मन् Itself

मां अवाः means मां अचति - protects me

Recognizing अन्नम् as ब्रह्मन्, the one who gives अन्नम् (food) to others in need, that person protects अन्नम् for himself for all times, which means अन्नम् will always be there for him.



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## ब्रह्मविद्या **Brahma Vidya**

With the attitude of अन्नम् as ब्रह्मन्, the more you give अन्नम् to others in need, the more अन्नम् you will get for yourself for generations to come. अन्नम् will ever be growing in you, which means God consciousness will ever be growing in you. The same is true with respect to ज्ञानं - knowledge, especially ब्रह्मज्ञानं, ईश्वरज्ञानं - Upanishad knowledge. By giving or sharing such knowledge with others who seek such knowledge, one never loses one's own knowledge. On the other hand, by such giving or such sharing of knowledge, one's own knowledge keeps growing, and one protects such knowledge both for oneself and for all future generations. In a spiritual sense, giving and sharing अन्नम् and giving and sharing Upanishad knowledge are identical.

On the other hand, the Upanishad continues:

अहमन्नमन्नमदन्तमा (३)दि ।

अहं अन्नम् , अन्नम् अदन्तम् अदि

अहं अन्नम् - I, in the form of food

अदि - eat

अन्नम् अदन्तम् - the one who eats the food and other blessings without sharing them with others in need

I, the food, eat the person who eats only for oneself. The one who does not give food to the needy, and accumulates it only for oneself, ultimately becomes a prey for the destructive power of food itself.

The one who looks upon अन्नम् - food as something different from one's own self, the one who looks upon अन्नम् only as an object for selfish enjoyment, that person अन्नेन अद्यते - that person is eaten by अन्नम् itself, which means that person will always be a संसारि - one bound to this world of transient changes.

The Upanishad continues

अहं विश्वं भुवनमभ्यभवाम्

अहं अभ्यभवाम् means अहं अभिभवामि - I, as ब्रह्मन्, overpower and dissolve

विश्वं भुवनम् means विश्वं समस्तम् - the entire creation (at the time of प्रलय - dissolution). On dissolution of the universe at the time of प्रलय, the entire creation rests in Me, the

ब्रह्मन्, in the demanifest state.



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## ब्रह्मविद्या **Brahma Vidya**

सुवर्न ज्योतीः - Still, I remain forever shining like sun. Even after the dissolution of the entire universe, I, the ब्रह्मन्, remain forever shining like sun, which means I am नित्य चैतन्य आत्मा - Ever-conscious, all-inclusive, ever-existent, unchanging and unchangeable Atma - The Universal Self. That is the wonder I am.

य एवं वेद - The one who knows Me, who recognizes Me, The ब्रह्मन् I am, in this manner, in the manner described in this सामगानं, that person gains all the benefits of ब्रह्मज्ञानं.

इत्युपनिषत् - इति उपनिषत् This is the Upanishad,

So saying, the third and the final chapter of this extraordinary Upanishad concludes with the following शान्ति mantras already familiar to us.

सह नावतु । सह नौ भुनक्तु । सह वीर्यम् करवावहै ।  
तेजस्विनावधीतमस्तु मा चिद्विषावहै ॥  
ॐ शान्तिः शान्तिः शान्तिः ।  
हरिः ॐ

By God's grace, through a series of 34 short scripture reading sessions, we have now heard and listened to one of the amazing Upanishads in Vedanta - the तैत्तिरीय Upanishad in its entirety. The more one listens to this Upanishad, the more one reflects on the message of this Upanishad, the more one enjoys whatever one is blessed with in this life. Continuing our scripture reading program, we are going to stop here for a while, to resume our readings on भगवत् गीता. Since we completed reading Chapter 12 of भगवत् गीता sometime ago, now we will start with Chapter 13 and continue. After reading a few more chapters of भगवत् गीता, we will be returning to Upanishad readings again.

Therefore, we will go to Chapter 13 of भगवत् गीता next time.