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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lesson 1 (Continued)

Volume 16

For the past three sessions, we have been reading this short first lesson of this Upanishad, and we are not yet through with it. That indicates the immensity of the content of this extraordinary lesson, which will become even more evident as we go through the rest of the Upanishad. Let us now continue from where we left last time. The Upanishad says:

From that सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*, आकाश *ākāśa* - the space is born

From space, वायु *vāyu* - the air is born

From air, अग्नि *agni* - the fire is born

From fire, आपः *āpaḥ* - the water is born

From water, पृथिवी *pr̥thivī* - the earth is born

From earth, ओषधयः *oṣadhayaḥ* - the entire plant kingdom is born

From the entire plant kingdom, अन्नं *annaṁ* - the food is born

अन्नात् पुरुष *annāt puruṣa* - from food, पुरुषः *puruṣaḥ* - the human being is born

स वा एष पुरुषः अन्नरसमयः *sa vā eṣa puruṣaḥ anna rasamayaḥ* - This पुरुषः *puruṣaḥ* born of food is indeed a modified form of अन्नरस *anna rasa* - the very essence of the food the person came from.

मय *maya* (or मयी *mayi*) - as an affix to a word means "totally made of" or "totally constituted of". Therefore स वा एष पुरुषः अन्नरसमयः *sa vā eṣa puruṣaḥ anna rasamayaḥ* means this पुरुषः *puruṣaḥ* - the physical body of this person born of food, is totally constituted of अन्नरस *anna rasa* - the essence of food eaten throughout its evolution, which means the essence of food not only eaten by oneself, but also by one's parents, grandparents, great grandparents, great-great grandparents, etc. throughout the course of its evolution.



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Thus the Upanishad traces the origin of every जीव *jīva* - every person, immediately to अन्नं *annam* - food, and ultimately to that ब्रह्मन् *brahman* - सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṃ jñānaṃ anantaṃ brahma*. Likewise, the Upanishad traces the entire creation, which of course, includes every person, to that ब्रह्मन् *brahman*.

By tracing the origin of every person, and indeed the entire creation, including everything in this creation, to that ब्रह्मन् *brahman* in this manner, the Upanishad calls attention to one of the most fundamental facts of nature, which needs to be understood, appreciated and realized fully by every person. That fact of nature is in the form of cause-effect relationship with respect to everything that exists in this creation.

Recognizing this cause-effect relationship in its entirety with respect to the nature of one's own self is indeed self-realization. Every cause-effect relationship has two aspects - the cause is in every effect, and hence, the effect is inseparable from the cause. That is one aspect. The other aspect is the supremacy of the cause over the effect, because the effect is transient, and the cause is permanent, in relative terms, which means

- ❖ The cause precedes the effect
- ❖ The cause exists in the effect and
- ❖ The cause exists even after the effect has disappeared

Once we understand and fully appreciate these two aspects of cause-effect relationship, self-realization becomes easier. The cause is in every effect, and the effect is inseparable from the cause. This is an overriding fact of nature. All human accomplishments, including all material progress, are only expressions of this fact. If you are a knowledgeable person, on seeing an effect, you recognize the cause immediately. If you are not a knowledgeable person, you do not recognize the cause even when you see the effect. This is common experience, and this is true with respect to spiritual knowledge also. Recognition is always a matter of knowledge.

On the basis of the cause-effect relationship by which this entire creation is born, as already unfolded by the Upanishad, it is clear that सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṃ jñānaṃ anantaṃ brahma* is the ultimate cause for everything that exists. This entire creation is an effect for which the ultimate cause is सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṃ jñānaṃ anantaṃ brahma*, which means that ब्रह्मन् *brahman* is in everything in this creation, and everything in this creation is inseparable from that ब्रह्मन् *brahman*.



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Further, between what I see in this creation and that **ब्रह्मन् brahman**, there are infinite cause-effect relationships. Since that **ब्रह्मन् brahman** is **सत्यं satyam** – ever existent and unchanging, it is also clear that every cause, as the cause of some effect, is only a manifestation of the ultimate cause. Now, how can ONE ultimate cause, without undergoing any change, manifest itself as infinite number of causes? That is possible only because of the very nature of that ultimate cause, which is **अनन्तं ब्रह्म anantaṁ brahma**, **ब्रह्मन् brahman** whose very nature is **अनन्तं anantaṁ** – limitlessness Itself.

Thus we get another vision of **अनन्तं ब्रह्म anantaṁ brahma**. Therefore, the very first thing one must appreciate and realize about the cause-effect relationship is to recognize the fact that **सत्यं ज्ञानं अनन्तं ब्रह्म satyam jñānaṁ anantaṁ brahma**, as It is, without undergoing any change, exists in every effect, in every manifestation in this entire creation, both individually and collectively. Consequently, the Upanishad statement **ईशावास्यं इदं सर्वम् यत् किञ्च जगत्यां जगत् ईशवास्यं idam sarvam yat kiñca jagatyāṁ jagat** is just a statement of factual knowledge. This knowledge needs to be understood and recognized at all times.

Now, about the supremacy of cause over effect. **ब्रह्मन् brahman** is the Supreme Being because **ब्रह्मन् brahman** is the Supreme Cause for every being.

यत् कारणं तत् सत्यं yat kāraṇaṁ tat satyam – That which is the cause is **सत्यं satyam** – ever existent, and That is the **स्वरूपं svarūpa** of **ब्रह्मन् brahman**

यत् कार्यम् तत् मिथ्या yat kāryam tat mithyā – that which is the effect, that is **मिथ्या mithyā** – transient appearance, subject to change, and that is the nature of a **जीव** – any individual person.

In this entire creation, including the creation as a whole, **सत्यं satyam** and **मिथ्या mithyā** exist together naturally in everything that exists, and in every aspect of existence. Consequently in every human being, **ब्रह्मन् brahman** and **जीव jīva** exist together, in inseparable identity, naturally. One has to learn to recognize this natural identity. Again, recognition is always a matter of knowledge.

Every cause, as the cause for something, is a manifestation of **ब्रह्मन् brahman**. Every manifestation of **ब्रह्मन् brahman** is a glory of **ब्रह्मन् brahman**. When so recognized, every manifestation of **ब्रह्मन् brahman** is a **देवता devatā** – the bestower



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and controller with respect to such manifestation. Therefore, one must learn to recognize ब्रह्मन् *brahman* in every देवता *devatā* as the very glory of ब्रह्मन् *brahman*.

Akasa, Vayu, Agni, Apah आपः *āpaḥ* and Prithvi पृथिवी *pṛthivī* are देवताs *devatās*, because they are the cause for everything else in this creation. They are manifestations of ब्रह्मन् *brahman*, and one must learn to recognize ब्रह्मन् *brahman* in every one of them, each as a देवता *devatā* as a glory of ब्रह्मन् *brahman* as a manifestation of ब्रह्मन् *brahman* itself. This process of ब्रह्मन् *brahman* -recognition must extend to everything in this creation, and to all aspects of existence. When one is spiritually mature enough and knowledgeable enough to recognize ब्रह्मन् *brahman* in everything there is, one's विवेक बुद्धि *viveka buddhi* has reached that सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* in one's own heart, satisfying the requirement of the Veda mantra:

यो वेद निहितं गुहायां परमे व्योमन् *yo veda nihitaṁ guhāyāṁ parame vyoman* – the one who reaches ब्रह्मन् *brahman* in one's own heart, by one's own विवेक बुद्धि. To help one reach that state of maturity is the purpose of this Upanishad, which is a प्रमाण *pramāṇa* – a means of knowledge for gaining such spiritual maturity. That state of knowledge-realization and spiritual maturity can be gained only through education and discipline. As part of such education, the Upanishad tells here something more about one's own self. Ordinarily, one understands one's own self to be one's gross physical body with all its names, forms, capabilities, limitations, etc. That is natural, and that is all right to start with.

The Upanishad says that one must know something more about one's own body. A human body is not simply one body. It is five bodies in one. These five bodies are अन्नमय *annamaya*, प्राणमय *prāṇamaya*, मनोमय *manomaya*, विज्ञानमय *viññānamaya* and आनन्दमय *ānandamaya*. These are कोशs *kośas* to start with. They serve as barriers, obstructing your vision from That ब्रह्मन् *brahman* already inside yourself. But when you recognize the real nature of these five bodies, through necessary education and discipline, they cease to be barriers. The doors are always open, and you see That ब्रह्मन् *brahman* in and through all of them.

The Upanishad tells the real nature of these five bodies in a peculiar style. The style is simply a method of communication, and it need not be justified. Therefore, let us accept the style, as the style of this particular Upanishad. In this style, a human being



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is imagined as a cosmic bird, a spiritual being in the form of a bird. This is called पक्षि कल्पना *pakṣi kalpanā* - an imaginary bird.

This bird has five bodies, and each body has five parts - a head, a right wing, a left wing, a trunk, and a foundation on which the whole body stands. The latter foundation is designated here as "tail (पुच्छं *puccham*)". Each body is a cover for another body inside, each successive inner body being more subtle than the outer one. Further, each body is as full as the other, which means there is no distance between one body and the next. These bodies are then just matters for identification and recognition, which is again a matter of knowledge.

The outermost body is the gross physical body, which you see. The inner bodies you don't see, but they are identical with the gross body in form, but different in content. In this respect, the visible gross body is like a mould. You fill the mould with anything, and it assumes the form of the mould, and the mould is full.

When you fill the mould with अन्नरस *annarasa* - the essence of food, it assumes the form of the gross physical body. Thus the visible gross physical body of a human being is अन्नरसमयः *anna rasamayah* - the very essence of food in its entirety. स वा एष पुरुषः अन्नरसमयः *sa vā eṣa puruṣah annarasamayah* - this अन्नरसमयः पुरुष *anna rasamayah puruṣa* is the अन्नरसमय कोश *anna rasamaya kośa* of the human being.

Imagining the human being as a cosmic bird, the Upanishad teacher says, pointing out to his own body, for the अन्नरसमय कोश *anna rasamaya kośa* of this cosmic bird:

तस्येदमेव शिरः *tasyedameva śiraḥ*

तस्य *tasya* - अन्नरसमयस्य *anna rasa mayasya* - for this अन्नमय शरीर - *annamaya śarīra*

इदं एव शिरः *idam eva śiraḥ* - this is indeed the head. The teacher points out to his own head, and says, तस्य इदं एव शिरः *tasya idam eva śiraḥ* - for this अन्नमय शरीर *annamaya śarīra*, this is the head. Then pointing to his right hand, he says

अयं दक्षिण पक्षः *ayam dakṣiṇa pakṣah* - this is the right wing. Then pointing out to his left hand he says

अयं उत्तर पक्षः *ayam uttara pakṣah* - this is the left wing. Then pointing out to the middle part of his body, the trunk of his body, he says

अयं आत्मा *ayam ātmā* - this is "I", the Atma, the self. Here the word आत्मा *ātmā* is used in the ordinary sense, the way one ordinarily points out to oneself as "I", the part



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of the body to which all the other limbs of the body are attached is called here as आत्मा *ātmā* - the self.

Then the teacher points to the lower part of the body, the limbs below the navel, the legs, etc., and says:

इदं पुच्छं प्रतिष्ठा *idaṁ pucchaṁ pratiṣṭhā* - this is the tail for the अन्नमय शरीर *annamaya śarīra*. पुच्छं *pucchaṁ* literally means "tail". It is an indicative word. It indicates आधारं *ādhāraṁ*, that which is the foundation on which the whole body stands. Again, the word प्रतिष्ठा *pratiṣṭhā* is an important indicative word, which means प्रति तिष्ठति अनया इति *prati tiṣṭhati anayā iti* - प्रतिष्ठा *pratiṣṭhā* - the foundation on which the whole body stands and operates.

इदं पुच्छं प्रतिष्ठा *idaṁ pucchaṁ pratiṣṭhā* - The lower part of this body is the foundation for the अन्नमय शरीर *annamaya śarīra* of the cosmic bird. The tail is obviously very important for the bird. It controls the movements of the bird, just as the legs control the movement of the body. Like the tail is for the bird, so are the legs for the human being.

First of all, imagine the human body in the form of a cosmic bird. For the अन्नमय शरीर *annamaya śarīra* of this imaginary bird

- this is the head
- this is the right wing
- this is the left wing
- this is the trunk, indicating आत्मा *ātmā* - the self, and
- this is the tail, the foundation.

All these parts one can see, and there is no imagination involved.

The cosmic bird has also a प्राणमय शरीर *prāṇamaya śarīra*, which you do not see. That प्राणमय शरीर *prāṇamaya śarīra* also has a head, a right wing, a left wing, a trunk and a foundation. Before I tell you what they are, so says the teacher, you must know something more about this अन्नमय शरीर *annamaya śarīra*, because

तदप्येष श्लोको भवति *tadapyeṣa śloko bhavati*

तत् *tat* - on that matter, on the matter concerning अन्नमय शरीर *annamaya śarīra*



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एषः श्लोकः अपि भवति *eṣaḥ ślokaḥ api bhavati*- there is also the following Veda mantra. So saying, the teacher quotes the following Veda mantra.

Here ends Lesson 1.

Lesson 2

Lesson 2 now starts with the Veda mantras concerning the spiritual nature of अन्नं *annam* - food which fills this अन्नमय शरीर *annamaya śarīra*.

अन्नाद्वाै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः । अथो अन्नेनैव जीवन्ति ।
annādvai prajāaḥ prajāyante / yāaḥ kāśca pṛthivīm śritāaḥ / atho annenaiva jīvanti /
अथैनदपि यन्त्यन्ततः । अन्नं हि भूतानां ज्येष्ठम् ।
athainadapi yantyanataḥ / annam hi bhūtānām jyeṣṭham /
तस्मात् सर्वाषधमुच्यते । सर्वम् वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।
tasmāt sarvauṣidhamucyate / sarvam vai te'nnamāpnuvanti / ye'nnam brahmopāsate /
अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वाषधमुच्यते अन्नाद्भूतानि जायन्ते ।
annam hi bhūtānām jyeṣṭham / tasmāt sarvauṣadhamucyate annādbhūtāni jāyante /
जातान्यन्नेन वर्धन्ते । अद्यतेऽस्ति च भूतानि । तस्मादन्नं तदुच्यत इति ॥
jātānyannena vardhante / adyate'tti ca bhūtāni / tasmādannaṁ taducyata iti ॥

अन्नात् वै प्रजाः प्रजायन्ते *annāt vai prajāaḥ prajāyante*

वै *vai* - As it is well known

अन्नात् *annāt* - from food

प्रजाः प्रजायन्ते *prajāaḥ prajāyante* - people are born

From food, people are born. This is true of all living beings on earth.

याः काः च पृथिवीं श्रिताः *yāaḥ kāaḥ ca pṛthivīm śritāaḥ* - Whoever or whatever being lives on earth,

अन्नात् वै प्रजायन्ते *annāt vai prajāyante* - they are born of food only. This statement means more than what is obvious. प्रजाः *prajāh* means people. They are जायन्ते *jāyante* born. They are not simply born. They are प्रजायन्ते *prajāyante*.



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They are not born by accident. They are born strictly in accordance with their past कर्मs *karmas*. They are born in accordance with यथा कर्म, यथा श्रुतं *yathā karma, yathā śrutam* (K 5 -7), each in accordance with one's own past कर्मs *karmas*. cultivated knowledge and mental disposition, which means the birth of people is governed by the strict law of कर्म *karmas* कर्मफल *karmaphala* - cause-effect relationships. Therefore,

अन्नात् वै प्रजाः प्रजायन्ते *annāt vai prajāḥ prajāyante* - "from food, people are born" means that the physical body of every person is only अन्नरस विकार *annarasa vikār* - a modification of the essence of food eaten by oneself and one's ancestors.

That this is true for all living beings on earth is obvious. The Veda mantra says something more. By adding the * sound to the word पृथिवी *pṛthivī* - the earth (पृथिवीं श्रिताः *pṛthivīm śritāḥ*) the Veda reminds us that the earth here is not simply a geographical entity. It is पृथिवी देवता *pṛthivī devatā*, which means It is पृथिवी रूप ब्रह्मन् *pṛthivī rūpa brahman*. It is that सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānam anantaṁ brahma* itself, manifested as the earth, and so is अन्नं *annaṁ*, born of पृथिवी देवता *pṛthivī devatā*. Therefore the moment one recognizes the origin of one's body as अन्नं *annaṁ*, one must also recognize that ब्रह्मन् *brahman* already in oneself.

Thus directing one's attention to पृथिवी देवता *pṛthivī devatā* - mother earth, as the very glory of ब्रह्मन् *brahman* from which food itself is born, the Veda continues

अथ अन्नेन एव जीवन्ति *atha annena eva jīvanti* - Being born of food, people are then sustained by food. They remain alive by food only.

अथ एनत् अपियन्ति अन्ततः *atha enat apiyanti antataḥ* - अथ *atha* means moreover. While being alive, people go after food, until अन्ततः *antataḥ*, finally

एनत् अपियन्ति *enat apayanta* - they go into food, they merge into food, they resolve themselves into food, which means the शरीर *śarīra* - the physical body finally joins the ocean of food again. Thus the physical body arises from food, and finally after death, it goes back into food, all of which is indeed obvious. But the object of this Vedic statement is to point out what is said in the next sentence.

अन्नं हि भूतानां ज्येष्ठम् *annaṁ hi bhūtānām jyeṣṭham*
हि *hi* - Indeed



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अन्नं भूतानां ज्येष्ठम् *annaṁ bhūtānām jyeṣṭham* - food is ज्येष्ठम् *jyeṣṭham* to all created lives. ज्येष्ठम् *jyeṣṭham* means "elder", "one born before". The food is born before body is born, and the food exists when the body exists, and the food continues to exist even after the body is no more.

Therefore, between अन्नं *annaṁ* and शरीर *śarīra*, अन्नं *annaṁ* is कारणं and शरीर, is कार्यम्. अन्नं *annaṁ* is cause and शरीर *śarīra* is effect. As we have already seen, यत् कारणं तत् सत्यं, यत् कार्यम् तत् मिथ्या *yat kāraṇaṁ tat satyaṁ, yat kāryam tat mithyā* - that which is cause is permanent, and that which is effect is transient. In view of the supremacy of cause over effect, अन्नं *annaṁ* is सत्यं *satyaṁ* and शरीर *śarīra* is मिथ्या *mithyā*.

As सत्यं *satyaṁ*, अन्नं *annaṁ* becomes अन्नं रूप ब्रह्मन् *annaṁ brahman* - the same सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* now in the form of अन्नं *annaṁ*. That is why the Veda reminds us of ब्रह्मन् *brahman* when referring to अन्नं *annaṁ* as अन्नं हि भूतानां ज्येष्ठम् *annaṁ hi bhūtānām jyeṣṭham*.

On the nature of अन्नं *annaṁ* - food, the Veda continues

तस्मात् सर्व औषधम् उच्यते *tasmāt sarva auśadhama ucyate* - Because अन्नं *annaṁ* is necessary for the sustenance of this body

तस्मात् *tasmāt* - therefore

अन्नं सर्व औषधम् उच्यते *annaṁ sarva auśadham ucyate* - अन्नं सर्वप्राणिनां देह *annaṁ sarvapraṇinām deha* - दाह *dāha* - प्रशमनं उच्यते *praśamanaṁ ucyate* - food is called medicine for all living beings, because it puts out the fire of hunger in all living beings.

If hunger is a disease, then अन्नं *annaṁ* is औषधम् *auśadham*, medicine for the disease. This statement also indicates that food is not something to be eaten indiscriminately, but it has to be treated as a medicine, which means, only the food that is right and necessary for one's health should be eaten, which is only common sense knowledge.

Through the above statements, the Veda tells a spiritually inclined person that अन्नं *annaṁ* is अन्न देवता *annaṁ devatā*, and it should be recognized as such, which means that अन्नं *annaṁ* as अन्न देवता *annaṁ devatā* is fit to be worshipped as the very glory of ब्रह्मन् *brahman*. Consequently, the moment one sees अन्नं *annaṁ*, one



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must also be able to recognize that सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantam brahma* in अन्नं *annam*.

Even though we eat several times a day, and even though अन्नं *annam* as ब्रह्मन् *brahman* is brought to our attention in many of our Vedic rituals, yet the spiritual identity of अन्नं *annam* and ब्रह्मन् *brahman* does not easily take roots in our बुद्धि *buddhi*. It requires meditation, a discipline based on knowledge, to gain the ability to recognize अन्नं *annam* naturally and spontaneously as ब्रह्मन् *brahman* itself. Such meditation is called अन्न-ब्रह्म-उपासन *anna-brahma-upāsana*. The Veda says

सर्वम् वै ते अन्नं आप्नुवन्ति, ये अन्नं ब्रह्म उपासते *sarvam vai te annam āpnuvanti, ye annam brahma upāsate*

ये अन्नं ब्रह्म उपासते *ye annam brahma upāsate* - Those who practice अन्नं ब्रह्म उपासन *anna brahma upāsana*, meditation on अन्नं *annam* as ब्रह्मन् *brahman*, those people gain all blessings that अन्नं देवता *annam devatā* can bestow, namely, all good health, happiness and prosperity.

अन्नं ब्रह्म उपासन *anna brahma upāsana* - Meditation on अन्नं *annam* as ब्रह्मन् *brahman* means what? It is a deliberate and sustained enquiry on the nature of अन्नं *annam* as pointed out already. By such meditation, one's बुद्धि *buddhi*, one's faculty of discrimination and judgment, is uplifted towards विवेक बुद्धि *viveka buddhi* - the ability to recognize what is सत्यं *satyam* - the truth and what is मिथ्या *mithyā* - a transient appearance.

Identifying oneself from one's body self to अन्नं देवता *anna devatā* that fills the body self, is the first step in uplifting oneself to gain a clearer vision of one's own self. How to do that अन्नं ब्रह्म उपासन *anna brahma upāsana*? Just repeatedly reflect upon the nature of अन्नं *annam*, what it is to you, and what it does to you. Recall again and again the following facts, stated already, says the Upanishad

अन्नं हि भूतानां ज्येष्ठम् *annam hi bhūtānām jyeṣṭham*

अन्नं *annam* - Please remember at all times that अन्नं *annam* is अन्नं देवता *anna devatā*. अन्नं *annam* is अन्नं स्वरूप प्रत्यक्ष ब्रह्मन् *brahman*. अन्नं *annam* is a direct manifestation of ब्रह्मन् *brahman* itself. That अन्नं is supreme among all created living beings. It is that अन्नं *annam* that fills your शरीर उपाधि *śarīra upādhi* - body



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mould. As such, अन्नं *annaṁ* – the grace of अन्न देवता *anna devatā* is necessary for the sustenance of your शरीर *śarīra*.

तस्मात् सर्व औषधम् उच्यते *tasmāt sarva auśadhama ucyate* – For that reason, the grace of अन्न देवता *anna devatā* is the medicine for all human beings

अन्नात् भूतानि जायन्ते *annāt bhūtāni jāyante* – It is by the grace of अन्न देवता *anna devatā* that people are born as people

जातानि अन्नेन वर्धन्ते *jātāni annena vardhante* – those who are born are sustained by the grace of अन्न देवता *anna devatā*, that अन्नं स्वरूप प्रत्यक्ष ब्रह्मन् *annaṁ svarūpa pratyakṣa brahman*

अद्यतेऽस्ति च भूतानि, *adyate'tti ca bhūtāni*, तस्मात् अन्नं तत् उच्यते *tasmāt annaṁ tat ucyate* – Please remember, why अन्नं *annaṁ* is called अन्नं *annaṁ*. It is because

अद्यते *adyate* – (भूतैः *bhūtaiḥ*) – it is eaten by people. People eat food. This statement needs no explanation. At the same time,

अस्ति च भूतानि *asti ca bhūtāni* – food eats people also. How? By overeating, under eating or improper eating, food incapacitates, and ultimately destroys the शरीर – the body.

तस्मात् अन्नं तत् उच्यते – that is why, अन्नं *annaṁ* is called अन्नं. *annaṁ* Thus the very etymology of the word अन्नं *annaṁ* tells exactly what अन्नं *annaṁ* is. अद्यते अस्ति च is अन्नं – that is the etymology of the word अन्नं *annaṁ*

As food, अन्नं *annaṁ* is कर्ता *kartā*, कर्म *karma* and क्रिया *kriyā* (subject, object and also predicate) all in one, and so is ब्रह्मन् *brahman*. By meditating on अन्नं *annaṁ* in this manner, one gains a clearer appreciation of the nature of अन्नं *annaṁ* as अन्न देवता *anna devatā*, as अन्न रूप ब्रह्मन् *anna rūpa brahman* and one feels comfortable with the recognition of oneself as अहं अन्नं *ahaṁ annaṁ* – I am food, I am the very embodiment of the very blessings of अन्न देवता *anna devatā*, as अन्न रूप प्रत्यक्ष ब्रह्मन् *annaṁ rūpa pratyakṣa brahman*.

When the अन्नमय *annamaya* – nature of one's physical body is thus recognized and appreciated, then the Upanishad leads the spiritually inclined person to one's next level of SELF-recognition, namely प्राणमय *prāṇamaya*. We will see that next time.