



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 3

भृगु वल्ली *bhṛgu vallī*

Lesson 1

Volume 29

अन्नं ब्रह्मेति व्यजानात् ।

*annaṁ brahmeti vyajānāt ।*

अन्नाद्धयेव खल्विमानि भूतानि जायन्ते ।

*annaaddhyeva khalvimāni bhūtāni jāyante ।*

अन्नेन जातानि जीवन्ति ।

*annena jātāni jīvanti ।*

अन्नं प्रयन्त्यभिसंविशन्तीति ।

*annaṁ prayantyaabhi samviśantīti ।*

तद्धिज्ञाय ।

*taddhijñāya ।*

पुनरेव वरुणं पितरं उपससार ।

*punareva varuṇaṁ pitaraṁ upasasāra ।*

अधीहि भगवो ब्रह्मेति ।

*adhīhi bhagavo brahmeti ।*

तँ होवाच ।

*taṁ hovāca ।*

तपसा ब्रह्म विजिज्ञासस्य ।

*tapasā brahma vijijñāsasva ।*

तपो ब्रह्मेति ।

*tapo brahmeti ।*

स तपोऽतप्यत । स तपस्तप्त्या ॥

*sa tapo'tapyata । sa tapastaptvā ॥*

इति द्वितीयोऽनुवाकः

*iti dvitīyo'nuvākaḥ*



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

अन्नं ब्रह्मेति व्यजानात् annam brahmeti vyajānāt

अन्नं ब्रह्म इति annam brahma iti (भृगुः bhṛguḥ) व्यजानात् vyajānāt

भृगुः व्यजानात् bhṛguḥ vyajānāt - Brigu understood that

अन्नं ब्रह्म इति annam brahma iti - अन्नं annam - food is ब्रह्मन् brahman.

Because अन्नं annam seems to satisfy all the three

ब्रह्मलक्षणस brahma lakṣaṇas as follows:

अन्नाद्भवे खल्विमानि भूतानि जायन्ते annāddhyeva khalvimāni bhūtāni jāyante

अन्नात् एव खल्विमानि भूतानि जायन्ते annāt eva khalvimāni bhūtāni jāyante

अन्नात् एव annāt eva - From food alone

खलु khalu - Certainly

इमानि भूतानि जायन्ते imāni bhūtāni jāyante- all beings in this creation are born

अन्नेन जातानि जीवन्ति annena jātāni jīvanti

अन्नेन annena - By अन्नं annam, by food alone

जातानि jātāni - all those which are born

जीवन्ति jīvanti - live and grow

अन्नं प्रयन्ति अभिसंविशन्ति annam prayanti abhisamviśanti

अन्नं annam - into अन्नं annam, into food alone

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

अभिसंविशन्ति abhisamviśanti - go back entirely

तत् विज्ञाय tat vijñāya - having come to know अन्नं annam - 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 annam - food in this manner



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अन्नं ब्रह्म इति *annam brahma iti* (भृगुः *bhṛguh*) व्यजानात् *vyajānāt*- Brigu understood that अन्नं *annam* - food is ब्रह्मन् *brahman*

Applying the three ब्रह्मलक्षणसु *brahma lakṣaṇas* to one's own शरीर *śarīr*, 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 *deha*, आत्मबुद्धि *ātma buddhi* - who has one's sense of self in one's शरीर *śarīr*, the cause for शरीर *śarīr* becomes the आत्मा *ātmā* for the शरीर *śarīr*. Wherever there is शरीर *śarīr* - a physical body, there is अन्नं *annam* - food. Thus अन्नं *annam* is the आत्मा *ātmā* for all शरीर *s*. The आत्मा *ātmā* for all शरीर *s śarīras* is indeed ब्रह्मन् *brahman*. Therefore,

अन्नं ब्रह्मेति व्यजानात् *annam brahmeti vyajānāt* - Brigu concluded that अन्नं *annam* - food, is ब्रह्मन् *brahman*. But he was not sure of his conclusion. Even though अन्नं *annam* satisfied the three ब्रह्मलक्षणसु *brahma lakṣaṇas* given to him, Brigu was mature enough to realize that अन्नं *annam* was also a created object, born of plant kingdom, and अन्नं *annam* was ever subject to change in time. Brigu knows that ब्रह्मन् *brahman* is not a created object. ब्रह्मन् *brahman* is सर्वस्य कारणं *sarvasya kāraṇam* - the cause for everything in this creation, Itself being uncreated, and being so, ब्रह्मन् *brahman* is never subject to change. Consequently, अन्नं *annam* cannot be ब्रह्मन् *brahman* 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 *brahman*. Thus

पुनरेव वरुणं पितरं उपससार *punareva varuṇam pitaram upasasāra*

पुनः एव वरुणं पितरं उपससार *punaḥ eva varuṇam pitaram upasasāra*

पुनः एव *punaḥ eva* - Once again

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

अधीहि भगवो ब्रह्मेति, भगवः अधीहि ब्रह्म इति ।

*adhīhi bhagavo brahmeti, bhagavaḥ adhīhi brahma iti* ।

भगवान् *bhagavān* - Revered Sir, please teach me ब्रह्मज्ञानं *brahma jñānam*.

Please teach me how to become a ब्रह्मचित् *brahmavit* - how to know ब्रह्मन्



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*brahman*, reach ब्रह्मन् *brahman*, recognize ब्रह्मन् *brahman*, enjoy ब्रह्मानन्द *brahmānand*.

इति *iti* – 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 *brahman*. Varuna, however, did not provide Brigu any new thoughts on ब्रह्मन् *brahman*. He wanted Brigu to discover ब्रह्मन् *brahman* by himself. Therefore

तँ होवाच *taṁ hovāca*, तँ *taṁ* – (भृगुः *bhṛguṁ*) (वरुणः *varuṇaḥ*) ह उवाच *ha uvāca* – In response to Brigu's request, Lord Varuna told Brigu the following. Again, the Upanishad is reporting the event exactly as it happened (ह *ha*)

तपसा ब्रह्म विजिज्ञासस्य । तपो ब्रह्मेति

*tapasā brahma vijijñāsasva | tapo brahmeti*

तपसा *tapasā* – By continuing your तपस् *tapas*,

ब्रह्म विजिज्ञासस्य *brahma vijijñāsasva* – विशेषेण ज्ञातुं इच्छस्य *viśeṣeṇa jñātum icchasva* – May you desire to gain knowledge of ब्रह्मन् *brahman* by yourself, beyond any doubt

तपः ब्रह्म *tapaḥ brahma* – तपस् *tapas* is ब्रह्मन् *brahman*, meaning the means of तपस् *tapas* will surely take you to the recognition of ब्रह्मन् *brahman*. तपस् *tapas* is the road leading to ब्रह्मन् *brahman*.

इति *iti* – So said Lord Varuna to Brigu.

So instructed by his father

स तपोऽतप्यत *sa tapo'tapyata* – सः *saḥ* (भृगुः *bhṛguḥ*) तपः अतप्यत *tapaḥ atapyata* – Brigu continued his तपस् *tapas* on ब्रह्मन् *brahman*

स तपस्तप्त्या *sa tapastaptvā*, सः तपः तप्त्या *saḥ tapaḥ taptvā* – Brigu, having performed his तपस् *tapas*...

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

## Lesson 3

प्राणो ब्रह्मेति व्यजानात् ।

*prāṇo brahmeti vyajānāt |*



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प्राणाद्धयेव खल्विमानि भूतानि जायन्ते ।  
*prāṇāddhayeva khalvimāni bhūtāni jāyante ।*  
प्राणेन जातानि जीवन्ति ।  
*prāṇena jātāni jīvanti ।*  
प्राणं प्रयन्त्यभिसंविशन्तीति । तद्धिज्ञाय ।  
*prāṇam prayantyaabhisamviśantīti । taddhijñāya ।*  
पुनरेव वरुणं पितरं उपससार ।  
*punareva varuṇam pitaram upasasāra ।*  
अधीहि भगवो ब्रह्मेति ।  
*adhīhi bhagavo brahmeti ।*  
तं होवाच ।  
*taṁ hovāca ।*  
तपसा ब्रह्म विजिज्ञासस्य ।  
*tapasā brahma vijijñāsasva ।*  
तपो ब्रह्मेति ।  
*tapo brahmeti ।*  
स तपोऽतप्यत ।  
*sa tapo'tapyata ।*  
स तपस्तप्त्या ॥  
*sa tapastaptvā ॥*  
इति तृतीयोऽनुवाकः  
*iti tṛtīyo'nuvākaḥ*

In his तपस् *tapas* this time, Brigu focused his attention on the glory of प्राण *prāṇa* - the vital air one breathes in and out, and all its associated physiological functions. Applying the three ब्रह्मलक्षणस *brahma lakṣaṇas* - the three criteria for recognizing ब्रह्मन् *brahman* to प्राण *prāṇa*

प्राणः ब्रह्म इति (भृगुः) व्यजानात् *prāṇaah brahma iti (bhṛguh) vyajānāt* - Brigu understood that प्राण *prāṇa* is ब्रह्मन् *brahman*, because प्राणात् एव खलु इमानि भूतानि जायन्ते *prāṇāt eva khalu imāni bhūtāni jāyante* - from प्राण *prāṇa* alone, certainly, all living beings are born with life प्राणेन जातानि जीवन्ति *prāṇaena jātāni jīvanti* - by प्राण *prāṇa* alone, all those which are born, live and grow



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प्राणं प्रयन्ति अभिसंविशन्ति *prāṇam prayanti abhi samviśanti* - when प्राण *prāṇa* departs from the body, all the physiological functions which depend on प्राण *prāṇa*, also go along with प्राण *prāṇa*, becoming one with प्राण *prāṇa* itself  
इति तत् विज्ञाय *iti tat vijñāya* - thus having come to know प्राण *prāṇa* in this manner

प्राणः ब्रह्म इति *prāṇaah brahma iti* (भृगुः) व्यजानात् (*bṛguh*) *vyajānāt* - Brigu understood that प्राण *prāṇa* is ब्रह्मन् *brahman*. But on further thinking, he also noted that ब्रह्मन् *brahman* is not sustained by प्राण *prāṇa*. It is प्राण *prāṇa* that is sustained by ब्रह्मन् *brahman*. Therefore प्राण cannot be ब्रह्मन् *brahman*. Further, प्राण *prāṇa* has a beginning and an end. ब्रह्मन् *brahman* has neither. Therefore प्राण *prāṇa* cannot be ब्रह्मन् *brahman* in an absolute sense. Then, what is ब्रह्मन् *brahman*?

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

पुनरेव वरुणं पितरं उपससार *punareva varuṇam pitaram upasasāra* - Once again, Brigu approached his father Varuna in the proper manner with the same request.

अधीहि भगवो ब्रह्मेति *adhihi bhagavo brahmeti* - भगवन् *bhagavan* - Revered Sir, please teach me how to know ब्रह्मन् *brahman*, reach ब्रह्मन् *brahman*, recognize ब्रह्मन् *brahman*, enjoy ब्रह्मानन्द *brahmānandaṁ*

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

तपसा ब्रह्म विजिज्ञासस्व *tapasā brahma vijijñāsasva* । तपो ब्रह्मेति *tapo brahmeti* - May you desire to recognize ब्रह्मन् *brahman* by yourself, beyond any doubt. Continue your तपस् *tapas*. तपस् *tapas* is the road leading to ब्रह्मन् *brahman*. Through तपस् *tapas*, you will ultimately recognize ब्रह्मन् *brahman*. In fact, तपस् *tapas* is ब्रह्मन् *brahman* when you recognize ब्रह्मन् *brahman*. So instructed by his father

स तपोऽतप्यत *sa tapo'tapyata* - Brigu continued his तपस् *tapas* on ब्रह्मन् *brahman*

स तपस्तप्त्या *sa tapastaptvā* - Brigu having performed his तपस् *tapas*...

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



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## ब्रह्मविद्या Brahma Vidya Lesson 4

मनो ब्रह्मेति व्यजानात् ।  
*mano brahmeti vyajānāt* ।  
मनसो ह्येव खल्विमानि भूतानि जायन्ते ।  
*manaso hyeva khalvimāni bhūtāni jāyante* ।  
मनसा जातानि जीवन्ति ।  
*manasā jātāni jīvanti* ।  
मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।  
*manaḥ prayantyaabhi saṁviśantīti* । *tadvijñāya* ।  
पुनरेव वरुणं पितरं उपससार ।  
*punareva varuṇaṁ pītaṁ upasasāra* ।  
अधीहि भगवो ब्रह्मेति । तं होवाच ।  
*adhīhi bhagavo brahmeti* । *taṁ hovāca* ।  
तपसा ब्रह्म विजिज्ञासस्य । तपो ब्रह्मेति ।  
*tapasā brahma vijijñāsasva* । *tapo brahmeti* ।  
स तपोऽतप्यत । स तपस्तप्त्या ।  
*sa tapo'tapyata* । *sa tapastaptvā* ।  
इति चतुर्थोऽनुवाकः  
*iti caturtho'nuvākaḥ*

In his तपस् *tapas*, this time, Brigu focused his attention on the glory of मनः *manaḥ* – mind and all its associated functions. Applying the three criteria for recognition of ब्रह्मन् *brahman* to मनः *manaḥ* – the mind, Brigu understood that मनः *manaḥ* – the mind is ब्रह्मन् *brahman*, 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 *mano brahmeti vyajānāt* – Brigu understood that mind is ब्रह्मन् *brahman*.

But he was not convinced. On further thinking, he noted ब्रह्मन् *brahman* is not known by the mind. It is because of ब्रह्मन् *brahman*, mind is capable of knowing. Therefore,





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mind cannot be the cause for ब्रह्मन् *brahman*. Further, mind is constantly changing, whereas ब्रह्मन् *brahman* is never subject to change. Therefore, mind cannot be ब्रह्मन् *brahman* in an absolute sense. Then what is ब्रह्मन् *brahman*? With this question in mind

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

अधीहि भगवो ब्रह्मेति *adhīhi bhagavo brahmeti* - भगवन् *bhagavan*, please teach me how to recognize ब्रह्मन् *brahman*, enjoy ब्रह्मानन्द *brahmānand*. His father's response was exactly the same as before

तपसा ब्रह्म विजिज्ञासस्य *tapasā brahma vijijñāsasva* । तपो ब्रह्मेति *tapo brahmeti* - Learn to recognize ब्रह्मन् *brahman* through तपस् *tapas*. तपस् *tapas* is the means to recognize ब्रह्मन् *brahman*. Indeed, तपस् *tapas* is ब्रह्मन् *brahman* when you recognize ब्रह्मन् *brahman*. So instructed by his father,

स तपोऽतप्यत *sa tapo'tapyata* । स तपस्तप्त्या *sa tapastaptvā* - Brigu continued his तपस् *tapas* on ब्रह्मन् *brahman*. Having performed his तपस् *tapas*. . .

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

## Lesson 5

विज्ञानं ब्रह्मेति व्यजानात् ।

*vijñānam brahmeti vyajānāt* ।

विज्ञानाद्ध्ये खल्विमानि भूतानि जायन्ते ।

*vijñānāddhayeve khalvimāni bhūtāni jāyante* ।

विज्ञानेन जातानि जीवन्ति ।

*vijñānena jātāni jīvanti* ।

विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।

*vijñānam prayantyaabhi samviśantīti* । तद्विज्ञाय ।

पुनरेव वरुणं पितरं उपससार ।

*punareva varuṇam pitaram upasasāra* ।

अधीहि भगवो ब्रह्मेति । तं होवाच ।

*adhīhi bhagavo brahmeti* । तं होवाच ।

तपसा ब्रह्म विजिज्ञासस्य । तपो ब्रह्मेति ।

*tapasā brahma vijijñāsasva* । तपो ब्रह्मेति ।





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स तपोऽतप्यत । स तपस्तप्त्या ।

*sa tapo'tapyata / sa tapastaptvā /*

इति पञ्चमोऽनुवाकः

*iti pañcamo'nuvākaḥ*

In his तपस् *tapas* this time, Brigu focused his attention on the glory of विज्ञानं *viज्ञānam* - intellectual knowledge, what one originally recognizes as one's बुद्धि *buddhi* - intellect and all its functions and capabilities. Applying the three criteria to विज्ञानं *viज्ञānam* for recognition of ब्रह्मन् *brahman*, Brigu understood that विज्ञानं *viज्ञānam* - one's intellectual knowledge controls all activities of one's mind and body. Therefore, one can say from विज्ञानं *viज्ञānam* alone, all beings are born in this creation. By विज्ञानं *viज्ञānam* all the created beings are sustained, and when the body departs from life, विज्ञानं *viज्ञānam* - the intellectual knowledge enters into the intellect of other living beings and continues for ever.

Thus having come to know विज्ञानं *viज्ञānam* - the intellectual knowledge in this manner

विज्ञानं ब्रह्मेति व्यजानात् *viज्ञānam brahmeti vyajānāt* - Brigu understood that विज्ञानं *viज्ञānam* - intellectual knowledge is ब्रह्मन् *brahman*.

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 *pūrṇam* - all inclusive, ever existent, and not subject to change.

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

पुनरेव वरुणं पितरं उपससार *punareva varuṇam pitaram upasasāra* - once again, Brigu approached his father Varuna, in the proper manner with the same request as before, namely

अधीहि भगवो ब्रह्मेति *adhīhi bhagavo brahmeti* - भगवन् *bhagavan* please teach me how to recognize ब्रह्मन् *brahman*, enjoy ब्रह्मानन्द *brahmānand*. His father's response was exactly the same as before



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### ब्रह्मविद्या **Brahma Vidya**

तपसा ब्रह्म विजिज्ञासस्य *tapasā brahma vijijñāsasva* । तपो ब्रह्मेति *tapo brahmeti* - Learn to recognize ब्रह्मन् *brahman* through तपस् *tapas*. तपस् *tapas* is the means to recognize ब्रह्मन् *brahman*. Indeed तपस् *tapas* is ब्रह्मन् *brahman* when you recognize ब्रह्मन् *brahman*. So instructed by his father,  
स तपोऽतप्यत *sa tapo'tapyata* । स तपस्तप्त्या *sa tapastaptvā* - Brigu continued his तपस् *tapas* on ब्रह्मन् *brahman*. Having performed his तपस *tapas*...

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