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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 3

भृगु वल्ली *bṛgu vallī*

Lessons 6 and 7

Volume 31

आनन्दो ब्रह्मेति व्यजानात् ।
ānando brahmeti vyajānāt ।
आनन्दाद्भूयेव खल्विमानि भूतानि जायन्ते ।
ānandāddhūyeva khalvimāni bhūtāni jāyante ।
आनन्देन जातानि जीवन्ति ।
ānandena jātāni jīvanti ।
अनन्दं प्रयन्त्यभिसंविशन्तीति ।
anandaṁ prayantyaabhisamviśantīti ।
सैषा भार्गवी चारुणी विद्या ।
saiṣā bhārgavī vāruṇī vidyā ।
परमे व्योमन् प्रतिष्ठिता ।
parame vyoman pratiṣṭhitā ।
य एवं वेद प्रतितिष्ठति ।
ya evaṁ veda pratitiṣṭhati ।
अन्नवानन्नादो भवति ।
annavānannādo bhavati ।
महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
mahān bhavati prajāyā paśubhirbrahmavarçasena ।
महान् कीर्त्या ॥
mahān kīrtyā ॥
इति षष्ठोऽनुवाकः
iti ṣaṣṭhao'nuvākaḥ

Upanishad mantras, like those given in Chapters 1 and 2 of तैत्तिरीय *taittirīya* Upanishad, communicate pure knowledge about जीव *jīva*, जगत् *jagat* and ईश्वर *īśvara*. They need to be listened and understood, reflected upon, and absorbed. Such



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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 *taittirīya* Upanishad, deal with various kinds of कर्म *karmas*, helpful for a fuller appreciation of Upanishad knowledge, and they are meant for meditation and contemplation. Each Upasana कर्म *karma*, just like any other कर्म *karma*, has a कर्मफल *karma phala* - a natural result of its own, whether one seeks it or not.

For a person who is desirous of gaining ब्रह्मज्ञानं *brahma jñānam*, the only purpose of any Upasana कर्म *karma* is to cultivate self-discipline conducive for gaining चित्त शुद्धि *citta śuddhi* - purity of mind, and विवेक बुद्धि *vivek buddhi* - clarity of discriminative knowledge. All other कर्मफल *karma phalas* arising from Upasana कर्म *karmas* are only side benefits. While such side benefits are welcome, one should never get intoxicated by such side benefits, however attractive they may appear to be for the time-being.

In the कर्मयोग *karma yoga* way of life, one dissociates oneself totally from all कर्मफल *karma phalas* arising from all कर्म *karmas*, including Upasana कर्म *karmas*. Considering the भार्गवी चारुणी विद्या *bhārgavī vāruṇī vidyā*, which we saw last time as an Upasana कर्म *karma*, the Upanishad tells also the कर्मफल *karma phalas* associated with the above Upasana as follows:

अन्नवानन्नादो भवति ।

annavānannādo bhavati ।

महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।

mahān bhavati prajayā paśubhi brahma varcasena ।

महान् कीर्त्या ॥

mahān kīrtyā ॥

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

अन्नवान् भवति *annavān bhavati* - 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.



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

महान् भवति *mahān bhavati* – That person gains worldly greatness. Greatness with respect to what?

प्रजया महान् भवति *prajayā mahān bhavati* – greatness with respect to family and friends

पशुभिः महान् भवति *paśubhiḥ mahān bhavati* – greatness with respect to wealth of all kinds

ब्रह्मवर्चसेन महान् भवति *brahmavarcasena mahān bhavati* – greatness with respect to radiance of ब्रह्मज्ञानं *brahma jñānaṁ* – God-consciousness, knowledge and culture

कीर्त्या महान् भवति *kirtyā mahān bhavati* – greatness with respect to worldly recognition, name and fame

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

Here ends Lesson 6.

Now follows another Upasana called अन्न ब्रह्म *anna brahma* Upasana, the purpose of which is to educate oneself to look upon अन्नं *annaṁ* – the food, as the very manifestation of ब्रह्मन् *brahman*. In the भार्गवी चारुणी विद्या *bhārgavī vāruṇī vidyā*, we have seen how अन्नं *annaṁ* – the food, being the cause for this physical body, this शरीर *śarīra*, is really the means for gaining ब्रह्मज्ञानं *brahma jñānaṁ*, which means अन्नं *annaṁ* is really ब्रह्मज्ञान द्वार *brahma jñān dvār* – the door going through which one can ultimately gain ब्रह्मज्ञानं *brahma jñānaṁ*. As such, अन्नं *annaṁ* has the same status as an आचार्य *ācārya* for ब्रह्मविद्या *brahma vidyā*. Therefore अन्नं *annaṁ* deserves to be treated exactly as one would treat one's teacher for ब्रह्मविद्या *brahma vidyā*. From the point of view of recognizing the cause from looking at the effect, one can see अन्नं *annaṁ* as the effect, through which one can recognize ब्रह्मन् *brahman*, the cause.



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Lesson 7

For the purpose of educating and training the mind and बुद्धि *buddhi* to look upon अन्नं *annaṁ* as the very manifestation of ब्रह्मन् *brahman*, the Upanishad introduces अन्न ब्रह्म *anna brahma* Upasana in Lesson 7 as follows.

अन्नं न निन्द्यात् । तत् व्रतम् ।

annaṁ na nindyāt | tat vratam |

प्राणो वा अन्नम् । शरीरमन्नादं ।

prāṇo vā annam | śarīramannādaṁ |

प्राणे शरीरं प्रतिष्ठितं । शरीरे प्राणः प्रतिष्ठितः ।

prāṇe śarīraṁ pratiṣṭhitam | śarīre prāṇaḥ pratiṣṭhitaḥ |

तदेतदन्नमन्ने प्रतिष्ठितम् ।

tadetadannamanne pratiṣṭhitam |

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।

sa ya etadannamanne pratiṣṭhitam veda pratitiṣṭhati |

अन्नवान् अन्नादो भवति ।

annavān annādo bhavati |

महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।

mahān bhavati prajayā paśubhir brahma varcasena |

महान् कीर्त्या ॥

mahān kīrtyā ||

इति सप्तमोऽनुवाकः

iti saptamo'nuvākaḥ

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

तत् व्रतम् *tat vratam* - Let this be a व्रत *vrata*- 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 *bhārgavī vāruṇī vidyā* for gaining ब्रह्मज्ञानं *brahma jñānaṁ* - Self-knowledge, because अन्नं *annaṁ* has a life in it. It is the cause for one's शरीर *śarīra* - physical body, which is a wonder in itself.



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अन्नं *annam* is ब्रह्म उपलब्धि उपाय *brahma upalabdhi upāya* - the means for gaining ब्रह्मज्ञानं *brahma jñāanam*. Therefore, अन्नं *annam* always deserves respect and praise. This message must first be absorbed by one's mind and बुद्धि *buddhi* as a pre-requirement for undertaking the भार्गवी वारुणी विद्या *bhārgavī vāruṇī vidyā* Upasana. While trying to absorb this message, let the mind and बुद्धि *buddhi* meditate on अन्नं *annam*, focusing attention on शरीर *śarīra* and प्राण *prāṇa* in this manner.

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

The entire अन्न ब्रह्म *annam brahma* Upasana is focused on an appreciation of the content of Upanishad words अन्नं *annam* and अन्नादं *annādam*. Therefore, we should understand these two words properly. Literally, अन्नं *annam* means food, and अन्नादं *annādam* 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 *prāṇa*, and hence if शरीरं *śarīram* is अन्नं *annam*, प्राण *prāṇa* is अन्नादं *annādam* - the eater of food.

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

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



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

On this basis, प्राण *prāṇa* is अन्नं *annam* and शरीर *śarīr* is अन्नादं *annādam*. Thus, between शरीर *śarīr* and प्राण *prāṇa*, either one can be considered as अन्नं *annam* and the other one as अन्नादं *annādam*. That simply means that both अन्नं *annam* and अन्नादं *annādam* are mutually dependent. Neither one is totally independent, and hence there should necessarily be an independent reality to sustain both अन्नं *annam* and अन्नादं *annādam*.

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

ॐ अन्नाय नमः *om annāya namaḥ*

ॐ अन्नादाय नमः *om annādāya namaḥ*

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

प्राणो वा अन्नम् *prāṇo vā annam* । शरीरं अन्नादं *śarīram annādam* - प्राण *prāṇa* is indeed अन्नं *annam*. Consequently, शरीर *śarīr* is अन्नादं *annādam*. How? Because the air we breath in becomes the प्राण *prāṇa* (all the five प्राणस *prāṇas*) and all the प्राणस *prāṇas* are lodged in the शरीर *śarīr* - the physical body, which makes प्राण *prāṇa* as अन्नं *annam* and, शरीर *śarīr* as अन्नादं *annādam*. Therefore

प्राणे शरीरं प्रतिष्ठितं *prāṇe śarīram pratiṣṭhitam* ।



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शरीरे प्राणः प्रतिष्ठितः *śarīre prāṇaḥ pratiṣṭhitaḥ* - In प्राण *prāṇa* the शरीर *śarīr* is held, and in शरीर *śarīr*, the प्राण *prāṇa* is held. Therefore, between शरीर *śarīr* and प्राण *prāṇa*, one cannot say exclusively which is अन्नं *annaṁ* and which is अन्नादं *annādaṁ*. Either one can be considered as अन्नं *annaṁ*, in which case the other one has to be अन्नादं *annādaṁ*. Whatever is chosen as अन्नं *annaṁ*, it is supported by अन्नादं *annādaṁ*, and hence held in अन्नादं *annādaṁ*. This state of existence can be expressed as

अन्नं अन्नादे प्रतिष्ठितं *annaṁ annāde pratiṣṭhitam* - The अन्नं *annaṁ* is held in अन्नादं *annādaṁ* - that is what we would say. But the Upanishad says: तदेतदन्नमन्ने प्रतिष्ठितम् *tadetadannamanne pratiṣṭhitam*

तत् एतत् *tat etat* - This state of existence is in reality

अन्नं अन्ने प्रतिष्ठितं *annaṁ anne pratiṣṭhitam* - अन्नं *annaṁ* supported by Itself, is held in Itself.

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

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

स य एतत् अन्नं अन्ने प्रतिष्ठितं वेद प्रतिष्ठति *sa ya etat annaṁ anne pratiṣṭhitam veda pratiṣṭhati* - The one who understands the अन्नं-अन्नादं *annaṁ-annādaṁ* relationship properly as अन्नं अन्ने प्रतिष्ठितं *annaṁ anne pratiṣṭhitam*

ब्रह्मन् *brahman* as अन्नं *annaṁ* is supported by ब्रह्मन् *brahman* as अन्नादं *annādaṁ*, and is held in ब्रह्मन् *brahman* as both अन्नं *annaṁ* and अन्नादं *annādaṁ*, still being independent of both अन्नं *annaṁ* and अन्नादं *annādaṁ*. Thus अन्नं *annaṁ* and अन्नादं *annādaṁ* are just two manifestations of the same ONE ब्रह्मन् *brahman* only. That person who recognizes अन्नं *annaṁ* as ब्रह्मन् *brahman* Itself, in this manner, and then undertakes the भार्गवी वारुणी विद्या *bhārgavī vāruṇī vidyā* Upasana, that person ultimately



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अन्ने प्रतिष्ठति *anne pratīṣṭhati* meaning ब्रह्मणि प्रतिष्ठति *brahmaṇi pratiṣṭhati* - gains ब्रह्मज्ञानं *brahma jñānam*, reaches ब्रह्मन् *brahman*, enjoys ब्रह्मानन्द *brahmānand*.

Such meditation on अन्नं *annam* as ब्रह्मन् *brahman* itself is अन्न ब्रह्म *anna brahma* Upasana. The one who gains ब्रह्मज्ञानं *brahmajñānam* with the help of such अन्न ब्रह्म *anna brahma* Upasana gains also all कर्मफलसु *karmaphalas* stated earlier for the भार्गवी चारुणी विद्या *bhārgavī vāruṇī vidyā* Upasana, namely

अन्नवान् भवति, अन्नादः भवति ।

annavān bhavati, annādaḥ bhavati ।

प्रजया महान् भवति, पशुभिः महान् भवति ब्रह्मवर्चसेन महान् भवति ।

prajayā mahān bhavati, paśubhiḥ mahān bhavati brahma varcasena mahān bhavati ।

कीर्त्या महान् भवति

kīrtyā mahān bhavati

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 *brahma jñānam* - God-consciousness, knowledge and culture together with worldly recognition, name and fame. So is the कर्मफल *karmaphala* of अन्न ब्रह्म *anna brahma* Upasana associated with the practice of भार्गवी चारुणी विद्या *bhārgavī vāruṇī vidyā* Upasana.

Here ends Lesson 7.

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