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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 3

भृगु वल्ली *bṛgu vallī*

Lesson 8, 9 and 10

Volume 32

अन्नं न परिचक्षीत । तत् व्रतम् ।

annaṁ na paricakṣīta | tat vratam |

आपो वा अन्नम् । ज्योतिरन्नादम् ।

āpo vā annam | jyotirannādam |

अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठताः ।

apsu jyotih pratiṣṭhitam | jyotiṣyāpaḥ pratiṣṭhatāḥ |

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 brahmavarçasena |

महान् कीर्त्या ॥

mahān kīrtyā ||

इति अष्टमोऽनुवाकः

ita aṣṭamo'nuvākḥ

अन्नं बहु कुर्यात् । तत् व्रतम् ।

annaṁ bahu kurvīta | tat vratam |

पृथिवी वा अन्नम् । आकाशोऽन्नादः ।

ṛṥhivī vā annam | ākāśo'nnādaḥ |

पृथिव्याम् आकाशः प्रतिष्ठतः ।

ṛṥhivyām ākāśaḥ pratiṣṭhataḥ |

आकाशे पृथिवी प्रतिष्ठिता ।

ākāśe ṛṥhivī pratiṣṭhitā |



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स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।

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अन्नवान् अन्नादो भवति ।

annavān annādo bhavati ।

महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।

mahān bhavati prajayā paśubhir brahma varcasena ।

महन् कीर्त्या ॥

mahan kīrtyā ॥

इति नवमोऽनुवाकः

iti navamo'nuvākaḥ

The Upanishad is talking about अन्न ब्रह्म *anna brahma* Upasana, whose purpose is to educate one's mind and बुद्धि *buddhi* to develop a reverential attitude towards अन्नं *annaṁ* - food, as the very manifestation of ब्रह्मन् *brahman* Itself. The cultivation of such attitude towards अन्नं *annaṁ* is so important, even to undertake a contemplation on भार्गवी चारुणी विद्या *bhārgavī vāruṇī vidyā*, that the 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 *annaṁ na paricikṣīta* - Do not reject food. Do not throw away food. Accept food as ईश्वर प्रसाद *īśvara prasād*. 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 *annādam* - sharing food with others is the highest form of charity, because food is the support for all life.

तत् व्रतम् *tat vratam* - Let such attitude towards अन्नं *annaṁ*, let such action with respect to food अन्नं *annaṁ*, be a व्रत *vrata* - 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 *bhārgavī vāruṇī vidyā* as a



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means for gaining ब्रह्मज्ञानं *brahma jñānaṁ* - reaching ब्रह्मन् *brahman*, enjoying ब्रह्मानन्द *brahmānand*.

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

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

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

आपः वा अन्नम्-आपः *āpaḥ vā annam-āpaḥ* - water is indeed अन्नम् *annaṁ* - the food, the आधेय *ādheya* that which is supported, and ज्योतिः अन्नादं *jyotiḥ annādaṁ* - ज्योतिः *jyotiḥ* - *Agni* - heat is अन्नादं *annaadaṁ*, the आधार *ādhāra* - 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):

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

आपः *āpaḥ* - water is indeed अन्नम् *annaṁ* - the food, the आधेय *ādheya* - that which is supported and

ज्योतिः *jyotiḥ* - *Agni*, the heat is indeed अन्नादं *annādaṁ* - the आधार *ādhāra* - that which supports water.



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

That simply means that both अन्नम् annam and अन्नादं annādaṁ are mutually dependent, neither one is totally independent, and hence there should necessarily be an independent reality to sustain both अन्नम् annam and अन्नादं annādaṁ, as pointed out earlier in the case of शरीर śarīra and प्राण prāṇa. That independent reality is indeed ब्रह्मन् brahman, because, both water and Agni arise only from ब्रह्मन् brahman, 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 apsu jyotiḥ pratiṣṭhitam / ज्योतिष्यापः प्रतिष्ठताः jyotiṣyāpaḥ pratiṣṭhatāḥ - In water, heat is held (as in hot water), and in heat, water is held (as in water vapor). Therefore, between आपः āpaḥ and ज्योतिः jyotiḥ - between water and Agni the heat, one cannot say exclusively which is अन्नम् annam, and which is अन्नादं annādaṁ. Either one can be considered as अन्नम् annam, annam in which case the other one has to be अन्नादं annādaṁ. Whatever is chosen as अन्नम् annam, it is supported by अन्नादं annādaṁ, which state of existence can be expressed as

अन्नम् अन्नादे प्रतिष्ठितम् annam annāde pratiṣṭhitam - The अन्नम् annam is held in अन्नादं annādaṁ. The supported is held by the support, which is indeed obvious.

But the Upanishad says:

तदेतत् अन्नम् अन्ने प्रतिष्ठितम् tadetat annam anne pratiṣṭhitam - तत् एतत् tat etat - This state of existence is in reality

अन्नम् अन्ने प्रतिष्ठितम् annam anne pratiṣṭhitam - अन्नम् annam supported by itself, is held by itself.



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

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

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति *sa ya etadannamanne pratiṣṭhitam veda pratitiṣṭhati* - The one who understands the अन्नम् *annam* and अन्नादं relationship properly as:

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

अन्ने प्रतितिष्ठति *anne pratitiṣṭhati* meaning ब्रह्मणि प्रतिष्ठिति *brahmaṇi pratiṣṭhiti* gains ब्रह्मज्ञानं *brahma jñānam*, reaches ब्रह्मन् *brahman* already in oneself, enjoys ब्रह्मानन्द *brahmānanda*.

The one who gains ब्रह्मज्ञानं *brahma jñānam* with the help of such अन्न ब्रह्म *anna brahma* Upasana gains also all the कर्मफलसु *karmaphalas* stated earlier for the भार्गवी वारुणी विद्या *bhārgavī vāruṇī vidyā* Upasana, namely अन्नवान् भवति *annavān bhavati*, अन्नादः भवति *annādaḥ bhavati*, महान् भवति *mahān bhavati* etc (see Lesson 7).

Here ends Lesson 8.

Lesson 9

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



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अन्नं बहु कुर्वीत *annam̐ bahu kurvīta* - Always prepare plenty of food, so that the food is always available for any visitor, at any time.

तत् व्रतम् *tat vratam* - Let that be a व्रत *vrata*- 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 *bhārgavī vāruṇī vidyā* as a means for gaining ब्रह्मज्ञानं *brahma jñānam* - reaching ब्रह्मन् *brahman* already in oneself, enjoying ब्रह्मानन्द *brahmānanda*.

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

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

पृथिवी वा अन्नम् *pṛthivī vā annam*, आकाशः अन्नादः *ākāśaḥ annādah* - The Earth is indeed अन्नम् *annam* and Space is indeed अन्नाद *annaada*, because the Earth is आधेय *ādheya* - that which is supported, and space is आधार - that which supports earth in space. On the other hand

पृथिव्याम् आकाशः प्रतिष्ठितः *pṛthivyām ākāśaḥ pratiṣṭhitaḥ*, आकाशे पृथिवी प्रतिष्ठिता *ākāśe pṛthivī pratiṣṭhitā* - In the Earth, Space is fixed, and in the Space, Earth is fixed, which makes either one as अन्नम् *annam* and the other as अन्नादं *annādam̐*. Thus, as explained earlier

तत् एतत् अन्नम् अन्ने प्रतिष्ठितम् *tat etat annam anne pratiṣṭhitam* - This state of existence is really अन्नम् अन्ने प्रतिष्ठितम् *annam anne pratiṣṭhitam*, अन्नम् *annam* supported by Itself is held in Itself, which is possible only if अन्नम् *annam* is ब्रह्मन् *brahman* Itself. Such recognition of ब्रह्मन् *brahman* in अन्नम् *annam* is the purpose of this Upasana. Therefore the Upanishad says



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स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति *sa ya etadannamanne pratiṣṭhitam veda pratitiṣṭhati* - The one who understands the अन्नम्-अन्नादं *annam-annaadam* relationship properly as

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

अन्ने प्रतितिष्ठति *anne pratiṣṭhati*, meaning ब्रह्मणि प्रतितिष्ठति *brahmaṇi pratiṣṭhati* - gains ब्रह्मज्ञानं *brahma jñānam*, reaching ब्रह्मन् *brahman* already in oneself, enjoying ब्रह्मानन्द *brahmaananda*. The one who gains ब्रह्मज्ञानं *brahma jñānam* with the help of such अन्न ब्रह्म *anna brahma* Upasana gains also all the कर्मफलसु *karmaphalas* stated earlier for the भार्गवी चारुणी विद्या *bhārgavī vāruṇī vidyā* Upasana, namely अन्नवान् भवति *annavān bhavati*, अन्नादः भवति *annadaḥ bhavati*, महान् भवति *mahān bhavati* etc (see Lesson 7).

Here ends Lesson 9.

Lesson 10

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

न कंचन वसतौ प्रत्याचक्षीत । तत् व्रतम् ।
na kaṁcana vasatau pratyācakṣīta | tat vratam |
तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात् ।
tasmādyayā kayā ca vidhayā bahvānnaṁ prāpnuyāt |
अराध्यस्मा अन्नमित्याचक्षते ।
arādhyasmā annamityācakṣate |
एतद्वै मुखतोऽन्नं राद्धम् ।
etadvai mukhato'nnam rāddham |
मुखतोऽस्मा अन्नं राध्यते ।



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mukhato'smā annam rādhyate |

एतद्गै मध्यतोऽन्नं राद्धम् ।

etadvai madhyato'nnam rāddham |

मध्यतोऽस्मा अन्नं राध्यते ।

madhyato'smā annam rādhyate |

एतद्वा अन्ततोऽन्नं राद्धम् ।

etadvā antato'nnam rāddham |

अन्ततोऽस्मा अन्नं राध्यते ।

antato'smā annam rādhyate |

य एवं वेद ॥

ya evam veda ||

न कंचन वसतौ प्रत्याचक्षीत *na kañcana vasatau pratyācakṣīta* - Never turn away anyone coming to you seeking accommodation.

तत् व्रतम् *tat vratam* - Let that be a व्रत *vrata* - 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 *tasmāt yayā kayā ca vidhayā bahu annam prāpnuyāt*

तस्मात् *tasmāt* - Therefore

यया कया च विधया *yayā kayā ca vidhayā* - by whatever means which are appropriate to your situation

बहु अन्नम् प्राप्नुयात् *bahu annam prāpnuyāt* - 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 *anna brahma* Upasana always do. What do they do?

अराध्यस्मा अन्नमित्याचक्षते *arādhyasmā annamityā cakṣate*

अराधि अन्नं *arādhi annam* - "Food is ready"

इति अस्मा (अस्मै) आचक्षते *iti asmā (asmai) ācakṣate* - so say the meditators of अन्न ब्रह्म *annam brahma* 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 *karma phala*, is always immediate and many-fold. Immediate means in this very life. The food that is served to others always comes back to you



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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 *mukhataḥ* – superior attitude, attitude of श्रद्धा *śraddhā*, worshipfulness, respect and service

मध्यतः *madhyataḥ* – attitude of indifference and

अन्ततः *antantaḥ* – attitude of contempt or arrogance

In terms of stage of life, physical age, or spiritual maturity, **मुखतः** *mukhataḥ* means "early stage" **मध्यतः** *madhyataḥ* means middle stage, **अन्ततः** *antantaḥ* means late stage. The Upanishad says, for the meditator of अन्न ब्रह्म *anna brahma* Upasana एतत् वै मुखतः अन्नं राद्धम् *etat vai mukhataḥ annam rāddham* – Food prepared and served (राद्धम् *rāddham*) with superior attitude, attitude of श्रद्धा *śraddhā*, respect, cheerfulness and sincerity

मुखतोऽस्मा अन्नं राध्यते *mukhato'smā annam rādhyate* – that food comes back (राध्यते *rādhyate*) to him many fold with the same superior attitude. On the other hand

एतत् वै मध्यतः अन्नं राद्धम् *etat vai madhyataḥ annam rāddham* – that food prepared and served with the attitude of indifference

मध्यतः अस्मा अन्नं राध्यते *madhyataḥ asmā annam rādhyate* – that food comes back to him many fold with the same attitude of indifference

एतत् वा अन्ततः अन्नं राद्धम् *etat vai antantaḥ annam rāddham* – that food prepared and served with the attitude of contempt or arrogance

अन्ततः अस्मा अन्नं राध्यते *antataḥ asmā annam rādhyate* – 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 *anna brahma* Upasana, अन्नं *annam* is always अन्नं *annam* – which means अन्नं *annam* is ब्रह्मन् *brahman*, recognizing ब्रह्मन् *brahman* in अन्नं *annam*.

य एवं वेद *ya evaṁ veda* – The one who knows and practices अन्न ब्रह्म *anna brahma* Upasana in this manner, enjoys all the benefits of this Upasana.



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

ब्रह्मविद्या **Brahma Vidya**

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