

Online Lecture on "Taiteriya Upanisad" organised by Dept. Of Sanskrit

Number of Participants: 90

Speaker: Dr. Chinmoy Mishra

Assistant Professor

Department of Sanskrit, Bidhan Chandra College, Rishra

Date: 29.07.2020

Google Meet Link: .https://meet.google.com/nxu-hfdh-xwn

 **BEJOY NARAYAN MAHAVIDYALAYA** Phone : (03213) 272 275  
(GOVT. SPONSORED)  
NAAC ACCREDITED  
P.O. ITACHUNA, DIST. HOOGHLY, PIN - 712147  
website : www.brnmv.ac.in e.mail ID : brnmv2012@yahoo.in

Ref. No. .... Date: 29.07.2020

TO WHOM IT MAY CONCERN

This is to certify that Dr. Chinmoy Mishra, Assistant Professor, Department of Sanskrit, Bidhan Chandra College, Rishra, Hooghly, West Bengal, Pin- 712248 was invited as a Resource Person and delivered a Special online Lecture on "ঐতিহাসিক উপনিষদের তুলনামূলক অধ্যয়নে উপনিষদ চর্চা" dated 29<sup>th</sup> July, 2020 organised by the Department of Sanskrit, Bejoy Narayan Mahavidyalaya, Itachuna, Hooghly.

I wish him all success in life.

  
Principal  
Bejoy Narayan Mahavidyalaya  
Itachuna, Hooghly



Principal  
Bejoy Narayan Mahavidyalaya  
P.O. - Itachuna, DL - Hooghly



## Department of Sanskrit BEJOY NARAYAN MAHAVIDYALAYA

Itachuna, Hooghly- 712147

West Bengal

### Lecture No- 01

Department of Sanskrit Presents  
Online Lecture Series by Invited Speaker



Dr. Chinmoy Mishra  
Assistant Professor  
Department of Sanskrit  
Bidhan Chandra College, Rishra

Topic : তৈত্তিরীযোপনিষদের ভূগবল্লী অবলম্বনে উপনিষৎ চর্চা ।

Meeting Platform- Google Meet

Link : <https://meet.google.com/nxu-hfdh-xwn>

Date : 29.07.2020 ( Wednesday)

Time : 3:00 PM

Dr. Goutam Bit  
Principal  
Bejoy Narayan Mahavidyalaya

Mr. Subrata Sarkar (HOD)  
Assistant Professor  
Department of Sanskrit  
Bejoy Narayan Mahavidyalaya

Mr. Kaushik Sarkar  
Assistant Professor  
Department of Sanskrit  
Bejoy Narayan Mahavidyalaya  
Co-Ordinator

## OUTCOME OF THE SPECIAL LECTURE FIRST DAY PROGRAMME (IN BRIEF) :

### BHRUGUVALLI

*Om, Sahanaavavatu, sahanou bhunaktu, saha veeryam karavaavaai,  
tejasvinaamadhitamastu mai vidvishaavahai/ Om Shantih shantih shantih/*

Maharshi Bhrigu's investigation of what Brahman is all about!

*Bhrugurvai Vaarunih Vaarunam pitaram upasasaara adheehi bhagavo Brahmeti,  
tasmaa etatprovaacha, annam praanam chakshuh shrotram mano vaachamiti,tam  
hovaacha yato vaa imaani bhutaani jaayante, yena jaataani jeevanti,  
yatprayantyaabhi samvishanti tad vijijnysva tad brahmeti/ sa tapastatvaa/*

The illustrious Bhrigu Maharshi approached his father Varuna Deva to teach him Brahman and the latter commenced his explanation: *Annam praanam chakshuh shrotram mano vaacha/*

or food, vital force, vision by the eyes, hearing capability by the ears, mind with which to think and imagine and 'vaak' or tongue by which to speak constitute among the various means to the knowledge of Brahman. As is explained vide *BrihadaranyakaUpanishad* (IV.iv.18):

*Praanasya praanam uta chakshusha chakshu uta shrotasya shrotram, manaso ye  
mano viduh, te nichikyur Brahma puranam agryam/*

Brahman is revealed as the radiance of the Self or the Pure Intelligence and indeed the elemental or quintessential vital force or the Maha Prana; it is also the rudimentary eye or the eye of the eye, the basic ear of the ear and the other fundamental organs especially the mind of the mind. Thus the elemental sense objects of the Innermost Self declare themselves as the integral components of the Supreme and premordial Purana Brahman. Varuna Deva added: These means of Brahman are indeed stated rather in a partial manner and 'tapas' or meditation and intense concentration of the organs and the resultant senses would call for the highest order: since Brahman is of the climactic target to visualise and since He is the highest of the highs of virtues, the quality of the concentration and introspection would necessarily demand the highest virtue!The Brahma Jnaana Sadhana is thus the pre requisite and the Knowledge has necessarily to be saturated with Sacrifice and Practice of that

Knowledge) Bhrigu's doubt on Food as the possible determinant of Brahman but Varuna stressed on concentration III.ii.1

*Annam Brahmeti vyajanaat, annaadhyeva khalvimaani bhutaani jaayante, annena jaataani jeevanti, annam prayatyabhi samvashanti, tad vigjnyaaya punareva varunam pitaram upasasaara, adheehi hagavo Brahmeti/ Tam hovaacha, tapasaaBrahma vijjnyaasavya, tapo Brahmeti, sa tapotasyat, sa tapastaptvaa/* (As instructed by Varuna, Bhrigu commenced his intense introspection of Brahman and then initially concentrated about the possible means of Brahman as food, for after all food is the prime source of Praana and sustenance that the totality of humans as well as all other species heavily bank upon. The Maharshi was convinced as: *Annam Brahma iti/* He felt that there should not be a non-composite or non-dual interpretation of Brahman but should be unified for sure and having so realised, the Maharshi made a formal request to Varuna to seek confirmation of his introspection. Without specifying what Bhrigu had in the interior of his mind and thought about food as Brahman, he asked the query again as to what would constitute about Brahman. Varuna reiterated that concentration alone was the discipline to realise Brahman, inferring thereby that his hunch of food alone might not be the factor!) Bhrigu's thought on Praana as Brahman attracted Varuna's demand for further concentration III.iii.1

*Praano Brahmeti vyajanaat, praanaadhyeva khalvimaani bhutaani jaayante, Praanena jaataani jeevanti, praanam prayantyabhi samvishanteeti, punareva Varunam pitaramupasasaara, adheehi Bhagavo Brahmeti, tam hovaacha, tapasaa Brahma vijjnyaasvasva, tapo Brahmeti, sa tapotapyata, sa tapastvaa/*

Bhrigu after intense introspection further got convinced that Praana the vital force ought be Brahman as after all the Beings originate from, get sustained and finally merge into Brahman and as such Praana ought to be Brahman as the 'Srishti-Sthiti- Laya Kaaraka'. He should have been convinced within himself that comprising as it does of five kinds of subsidiaries of Praana-Apaana-Vyana-Udaana-Samanas each having their own functions of Intake-Outgo- Diffused-Preserving and Balancing Vitality of the physiqes of all the Beings, the Vital Energy would have all the glories of Brahman as the indwelling Spirit of the Self! As such Bhrigu requested a formal meet withVaruna Deva without still stating openlyconveying his guess work that Brahman was Praana Himself. Even so, Varuna once again instructed Bhrigu to further meditate, anaylise, and

introspect about the Truth of Brahman!) Bhrigu's guess work that Mind might perhaps be the most probable qualification and Form of Brahman III.iv.1

*Mano Brahmeti vyanjanaat, Nanaso hyeva khavimaani bhutaani jaayante, Mamasaa jaataani jeevanti, Manah pratyanti abhisamvishanteeti, tadvigjnyaaya punareva Varuvanm pitaramupasasaara, adheehi Bhagavo Brahmeti, tam hovaacha tapasaa Brahma vijijnyaasasva, tayo Brahmeti, sa tapotapyata, sa tapas taptvaa/*

The Maharshi then realised that 'Manas' or the Mind in generic way should be Brahman. Indeed it is the Mind that is the most dominating entity of human body as a chariot, attached with Pancha Jnaanendriyas or the Five Sensory Organs and Pancha Karmendriyas or Five action oriented organs as horses by a charioteer called Manas / Mind. Mind is the spring of life or the germinator, it preserves it well as the sustainer and the terminator or the point of merger too. Bhrigu having analysed the multitudinous ways of its thoughts and suggestions, imaginations and suppositions, is a typical mystery product and felt that he might perhaps like to consider it as the phenomenon of Brahman. He therefore asked his father rather indirectly as to what Brahman would be like! Varuna once again instructed to visualise Brahman through considerable concentration further more!) Maharshi's surmise about knowledge as the form of Brahman but Varuna persisted further concentration III.v.1)

The Maharshi having performed extraordinary austerities and unusual 'Tapas' then realised that strong base of Knowledge would, after all the deep introspection, be the 'raison d'tre' of Brahman; indeed Knowledge throws light on the cause and origin of life of all the Beings in Creation, having been born how they are sustained and preserved and finally how they are merged back into the knowledge itself! Knowledge is the very essence, import and significance of existence of all species in the Lord's creation from Brahma the Originator down to a piece of grass! Regretfully, the father of Bhrigu-notwithstanding the all out endeavors made by him successively-have yet to consummate to discover what Brahman could be; Varuna hence suggested that another milestone of endedavours be reached yet! And thus the Maharshi sought to put in all out efforts with maximum intensity so as to unify his heart and soul together as he proverbial last straw of determination, faith and total dedication!) '*Anando Brahmeti*': *Bliss is Brahman; from bliss is originated Creation, sustained and merged!* III.vi.1) *Anando Brahmeti vyajaanaat, Anandaad hyeva khalvimaani bhutaani jaayante, Anandena jaataani jeevanti, Ananden*

*prayantyaabhi samvishyantiti, saishaa Bhargavi Vaaruni vidyaa,Parame  
vyomamanpratishthataa,sa ya evam veda pratitishthati:annavaannaado bhavat,  
mahaanbhavati prajayaa pashubhirbrahma varchasena, mahaan keertyaa/*

In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from 'Annam Paramatma' to 'Praano Brahmeti' to 'Mano Brahmeti' to 'Vijnaanam Brahmeti' to finally 'Anando Brahmeti'! He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstasy is a process of evolution from existence of Life supported by Food or nourishment, activated by 'Pancha Pranas', driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge and finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaraatma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman!) Be it a cosmic view or a microcosmic one, the very foundation is Food the origin-sustenance and merger! III.vii.1) *Annam na nindyaat tad vratam praano vaa aanam shariiramannaadam, Praane shariram pratish -thitam shareere praana pratishthitah/ Tadetamannamanne pratishthitam, sa ya yetadannamanne pratishthitam veda pratitishthati/ Annavaannaado bhavati mahaanbhavati prajayaa pashubhir brahma varchasena mahaan keertyaa/*

Basically indeed Annam na nindyaat/ or since Food occupies the premium position, it is to be kept aloft on the most appropriate pedestal in the scheme of priorities. Be that as it may, Praana or the Vital Force is food essential to the body and as such both 'anana' and 'praana' are the essential ingredients of Life, both lodged into each another; hence praanah vai annam, the vital force is food indeed. Thus shariram annaadam, and praane shariram pratishthitam; thus human body or for that matter any body is the eater of food and a body is fixed on vital force. In other words, the body and praana are the foods of both and thus inter-linked. Every human being thus is an aspirant of begetting good

children, cattle, prosperity, knowledge and far reaching name and fame. Thus the world is the perfect venue for good food and praana. So also it is the Place for clean enjoyment and fulfillment; in other words, the three concepts of enjoyment, the enjoyer and the Source of enjoyment are their merger point; thus the most ideal spot of fusion of the three entities unifying into one another. That precisely what Bliss is all about!) Food and water and Fire the origin for water pave the Path for Bliss or Brahman III.viii.1)

*Annam na nindyat tad vratam, Praano vaa Annam shariramannaadam, praane sharira pratishthitam, sharire praanah pratishthithah, tadetadannamanne pratishthitam, sa ya etadannamanne pratishthitam veda pratishthithati, annavaananaado bhavati, Mahaanbhavati prajayaanpashubhir Brahmavarchasena, mahaan keertayaa/*

Food should not be disrespected any way but certainly water is the constituent of food and Fire is well established in water as is the common knowledge. Aapo vaaannam, jyotirannadam, apsu jyotih pratishthitam/ Thus human body is the natural recipient of food as well as water and as such is the final recipient of Fire. Therefore food is interlinked to water and fire too. Such ideal linkages of food, water and fire exist in the universe and facilitate abundance of good progeny, cattle, physical radiance and glory. Indeed, the most ideal place is thus provided on Earth as the most happening place where enjoyment, the enjoyer and the Source of enjoyment are in appropriate fusion to lead to what is abundant in the form of Bliss which Brahman is all about!) Food, Earth and the latter's emerging point viz. Sky enable fusion possible to lead to the path of Bliss III.ix.1)

*Annam bahu kurvita tad vratam prithivi vaa annam, akaashonnaadah, prithivyaam aakaashah pratishthithah, Akaasho prithivi pratishthithaa, tadevadanne pratishthitam, sa ya etadannaanne pratishthitam veda pratishthithati, annavaamannado bhavati, mahaan bhavati prajayaa pashubhir brahmavarchasena, mahaan keertayaa/*

May food be plentiful on Earth: Prithivi vaa annam or Earth is food. Aakaashonnaadah or Sky too is plentiful of Food. Aakaashoprithivi pratishthitha or Sky is supported by Earth. Thus one food is based on another. He who is aware of these realities of food, earth and sky are blessed indeed and has an overview of the Universe: ' Annamannaado bhavati, mahaan bhavati, prajayaa pashubhir brahmavarchasenamahaa keertayaa! May the Universe be plentiful of food with blessings of excellent progeny, cattle, radiance of purity and glory. As

the prayer goes 'Sarve janaa sukhino bhvantu' or may Almighty bestow happiness and fulfillment to one and all! Thus one becomes the enjoyer, the enjoyment in essence and Brahman the very source of bliss himself!) Meditation for human and divine achievements to help Society as also for Self fulfillment III.x.1-2)

*Na kanchana vasatou pratyachaksheeta tadvratam tasmaadyaya kayaa cha vidhaayaa bahavannam praapnuyaat araadhyaasmaa annamityaa chakshate, etadvai mukhatonnam raaddhaam madhyatosmaa annam raaddhyate// Ya evam Veda, kshema itivaachi, yogakshema iti praanaapaanayoh karmeti hastayoh gatiriti paadayoh vimuktiriti paayouh iti maausheeh athadevih triptiritivrishtau balamit vidyuti/*

As the person in constant meditation seeking unity with Brahman possesses distinct characteristics; his vow would not to deny shelter and food. Accordingly, he collects plenty of food by whatever means he might possess. As per the axiom that as a person sows so he reaps, he inculcates the habit of offering charities of shelter and cooked food even in his young age with simplicity and respect to guests then accordingly he would indeed be rewarded profusely early in that very age; such offerings are reciprocated as he would be of middle age then again the rewards and courtesies would be similar; but scant respect gets secured reciprocally when he his offerings are made in his late age of life! So much in reference to the charities; now, in the context of meditation, what ever has already been consolidated is no doubt be improved upon; further acquisition of yoga needs to be intensified as long as breathing control by way of inhaling and exhaling is sustained as an on going exercise; Brahman is meditated as long as hands and feet, body movement and excretions are allowed and cognition's and perceptions are sustained. This is in the context of physical control. In the plane of divinity, meditations pertaining to Devas need to be intensified to various aspects of Brahman, be they to Varuna the Rain God to facilitate good crops and impact on foodgrains, to expand energy sources by lightnings, Solar Zones and so on by other Devas. Similarly the meditations are also addressed to Prithvi and Antariksha for intensely sourcing food, besides physical well being, material plentitude and mental balance.) Worship to Brahman for material and spiritual fulfillment, attainment of Bliss by the Self III.x.3-4)

*Yasha iti Pashu, Jyotiriti nakshatreshu, Prajapatih amritamaananda ityupasthe, sarvamityaakaashe, tatpratishthety upaaseeta pratishthavaan bhavati tammaha*



*ityupaaseet mahaanbhavati tanmana ityupaaseeta maanavaan bhavati//Tannama  
iti upaaseeta nanmayam tesmai kaamaah tad brahmeti upaaseeta brahmavaan  
bhaati tadbrahmanah parimara ityupaaseeta paryenam mriyante dvishaantah  
sapatnaah pari yepriyaa bhraatruvyah sa yaschaayam purushe yascha  
saavaaditye sa ekah//*

Contemplation to Brahman is performed for cattle wealth since a man secures reputation as such; similarly worship to Brahman be done for the sparkle of Stars; for the joy of the organ of procreation, for everything in space; for immortality to become Brahman himself and so on. Constant meditation provides support from Brahman; the more intense is the introspection of what Brahman is yields further realisation and confidence; the depth of worship yields fulfilment of bend-down and control of desires. As Mundaka Upanishad (III.3) explains: 'As one worships Him so he becomes' ; *Naayamaatmaa pravachena lahyo na medhaana bahuna shrutena, Yamevaishavrinite tena labhastasyaisha aatmaa vivrunute tanum svaama/* All kinds of desires could be fulfilled, not only through knowledge, study or intellect but the Self is attainable by seeking and by destroying ignorance that envelops the Reality. The Self as coupled with the highest abstinence strengthened by the spiritual disciplines of fortitude, and selflessness, becomes revealed. On the other hand, the great Six Enemies within viz. desire, anger, narrow mindedness, attachments, arrogance and jealousy- need to be suppressed. Indeed it is that person who is seen in Sun too. That indeed is the Truth: 'Tat twam asi' or That is the Self! That is the Truth; Thou art thou!) From Food to Praana to Material Wealth to Knowledge to Mind to Truth to Spiritual Awakening to Bliss! III.x.5-6)

*Sa ya evam vit asmallokaat pretya, etamannamayam aatmaanam upasamkramya,  
etam praanamayam aatmaanaam upasamkramya, etam vijnaana mayam  
aatmaanam upasamkramya, etam manomayam atmaanam upasamkramya, etam  
vijnaanamayamaatmaanam upasamkramya, etam ananda mayam atmaanam upa  
samkramya, imam lokaan kaamaanni kaamarupi anusancharan, etat sama  
gaayannaaste/ haa vu haa vu haa vu// Ahamannamahamannam,  
ahamannaadohamannaadoha mannaadah/ Aham shlokakrit; aham asmi  
prathamajaa ritasya, purvam devebhyo amritasya naabhaayi, yo maa dadaati, sa  
ideva maa, vaah, ahamannam annam adantam aadaami, aham vishvam bhuvana  
abhya bhavaam, suvarna jyoti, ya evam iti upanishat// Iti Bhriguvalli  
samaaptaa/*

The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of 'Anna' or the food. Consumption of Food helps generate Praana the Life Force, energates mind and sharpens intelligence. This helps to create joy and eventually leads to bliss, the climax of spiritual fulfillment, and Self Awareness. As a True Yogi, he enjoys 'Siddhis' like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss involuntarily prompts him to break him to Saama Singing viz. 'haa vu haa vu haa vu'! He extols Anna the Food as : Ahamannamaha mannamahamannadohamannaadohamannaadah/ or ecstatic song and further shouts aloud that he is the eater of that Anna, the unifier of food and eating, the unifier, the unifier of the unifiers; the first born Hiranyagarbha, the Virat of Devas, the navel of Immortality; the Hiranyagarbha, the Virat Swarupa and the Upanishad and the Brahman Himself! Thus initiating the analysis of food the Self evolves to generate the Praana, the play of Jnaanendriyas and Karmendriyas, the ever floating responses of mind, the impact of thoughts on the limbs and so on. These apart are the influences of Praanamaya, Atmamaya, Vijnaana - maya, and Anandamaya view points leading to the Finality of Bliss and Brahman!