

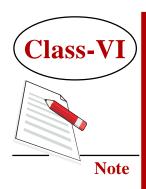
4

# **BHRIGUVALLI**

The third Valli of Tattiriya Upanishad repeats the ideas of Ananda Valli, through a legend about sage Bhrigu. The chapter is also similar in its themes and focus to those found in chapter 3 of Kausitaki Upanishad and chapter 8 of Chandogya Upanishad. The Bhrigu Valli's theme is the exposition of the concept of Atman-Brahman (self, soul) and what it means to be a self-realized, free, liberated human being.

After discussing the nature of Brahman, the Bhrigu Valli chapter of Taittiriya Upanishad recommends the following maxims-

- "Never scorn food", which metaphorically means "never scorn anything or anyone".
- "Increase food", which metaphorically means "increase prosperity of everyone and everything".



 "Refuse no guest to your house, and share food with everyone including strangers", which metaphorically means "compassionately help everyone, sharing plentiful prosperity and knowledge".



After studying this lesson, you will be able to:

- Recite Briguvalli from Taittiriya Upanishad, and
- understand the sense of these lines of Bhriguvalli.

## 4.1 BHRIGUVALLI

ॐ सह नांववतु । सह नौं भुनक्तु । सह वीर्यं करवावहै । तेज्स्विनावधीतमस्तु मा विद्विषावहैं ।

ॐ शान्तिः शान्तिः शान्तिः ॥

aum saha navavatu . saha nau bhunaktu . saha viryam karavavahai . tejasvi navadhitamastu ma vidvishavahai . aum shantih shantih shantih ..

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill—feeling toward each other! Om. Peace! Peace! Peace!

भृंगुर्वे वांरुणिः । वरुणं पितंरमुपंससार । अधींहि भगवो ब्रह्मोतिं । तस्मां एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमितिं । तह्होंवाच । यतो वा हुमानि भूतांनि जायंन्ते । येन जातांनि जीवंन्ति । यत्प्रयंन्त्यभिसंविंशन्ति । तद्विजिंज्ञासस्व । तद्वद्वोतिं । स तपोंऽतप्यत । स तपंस्तप्त्वा ॥ १॥

इति प्रथमोऽनुवाकः ॥

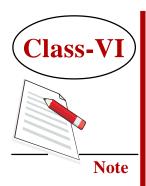
bhrigurvai varunih. varunam pitaramupasasara. adhihi bhagavo brahmeti. tasma etatprovacha. annam pranam chaxuh shrotram mano vachamiti. ta{\m+} hovacha. yato va imani bhutani jayante. yena jatani jivanti. yatprayantyabhisa.nvishanti. tadvijij~nasasva. tad.h brahmeti. sa tapo.atapyata. sa tapastaptva.. 1..

Bhrigu, the son of Varuna, approached his father Varuna and said: "Venerable Sir, teach me about Brahman." To him, the son, he said this: "Food, the vital breath, the eye, the ear, the mind, speech." To him he said further: "That from which these beings are born, That by which, when born, they live, That into which they enter, they merge — seek to know That. That is Brahman." He performed austerities. Having performed austerities—

अन्नं ब्रह्मेति व्यंजानात् । अन्नाब्द्र्येव खिल्विमानि भुतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयंन्त्यभिसंविशन्तीति । तद्धिज्ञायं । पुनेरेव



Note



वर्रुणं पितंरुमुपंससार । अधींहि भगवो ब्रह्मेति । तःहींवाच । तपंसा ब्रह्म विजिंज्ञासस्व । तपो ब्रह्मेति । स तपोंऽतप्यत । स तपंस्तुप्त्वा ॥ १॥ इति द्वितीयोऽनुवाकः ॥

annam brahmeti vyajanat.h. annad.hdhyeva khalvimani bhutani jayante . annena jatani jivanti . annam prayantyabhisa.nvishantiti . tadvij~naya . punareva varunam pitaramupasasara . adhihi bhagavo brahmeti . ta{\m+} hovacha . tapasa brahma vijij~nasasva . tapo brahmeti . sa tapo.atapyata . sa tapastaptva .. 1..

He realised that food is Brahman; for from food, verily, are these beings born; by food, when born, do they live; into food do they enter, do they merge. Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman." To him, the son, he said this: "Seek to know Brahman by means of austerities. For austerities are the means of knowing Brahman." He practiced austerities. Having practiced austerities—

प्राणो ब्रह्मेति व्यंजानात् । प्राणाब्द्र्येव खल्विमानि भूतांनि जायंन्ते । प्राणेन जातांनि जीवंन्ति । प्राणं प्रयंन्त्यभिसंविंश्नतीतिं । तद्धिज्ञायं । पुनंरेव वरुणं पितंरमुपंससार । अधींहि भगवो ब्रह्मेतिं । तः होंवाच । तपंसा ब्रह्म विजिंज्ञासस्व । तपो ब्रह्मेतिं । स तपोंऽतप्यत । स तपंस्तुप्त्वा ॥ १॥

इति तृतीयोऽनुवाकः ॥

prano brahmeti vyajanat.h. pranad.hdhyeva khalvimani bhutani jayante . pranena jatani jivanti . pranam prayantyabhisa.nvishantiti . tadvij~naya . punareva varunam pitaramupasasara . adhihi bhagavo brahmeti . ta{\m+} hovacha . tapasa brahma vijij~nasasva . tapo brahmeti . sa tapo.atapyata . sa tapastaptva .. 1..

He realized that the prana is Brahman; for from the prana, verily, are these beings born; by the prana, when born, do they live; into the prana do they enter, do they merge. Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman." To him, the son, he said this: "Seek to know Brahman by means of austerities. For austerities are the means of knowing Brahman." He practiced austerities. Having practiced austerities—

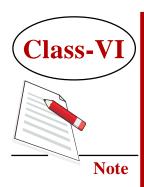
मनो ब्रह्मेति व्यंजानात् । मनंसो ह्यंव खिल्विमानि भूतांनि जायंन्ते । मनंसा जातांनि जीवंन्ति । मनः प्रयंन्त्यभिसंविंश्नतीतिं । तद्धिज्ञायं । पुनंरेव वरुणं पितंरमुपंससार । अधींहि भगवो ब्रह्मेतिं । तःहोंवाच । तपंसा ब्रह्म विजिंज्ञासस्व । तपो ब्रह्मेतिं । स तपोंऽतप्यत । स तपंस्तप्त्वा ॥ १॥ इति चतुर्थोऽनुवाकः ॥

mano brahmeti vyajanat.h . manaso hyeva khalvimani bhutani jayante . manasa jatani jivanti . manah prayantyabhisa.nvishantiti . tadvij~naya . punareva varunam pitaramupasasara . adhihi bhagavo brahmeti .





Note



ta{\m+} hovacha . tapasa brahma vijij~nasasva . tapo brahmeti . sa tapo.atapyata . sa tapastaptva .. 1..

He realized that the mind is Brahman; for from the mind, verily, are these beings born; by the mind, when born, do they live; into the mind, at the time of dissolution, do they enter, do they merge. Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman." To him, the son, he said this: "Seek to know Brahman by means of austerities; for austerities are Brahman." He practiced austerities. Having practiced austerities—

विज्ञानं ब्रह्मेति व्यंजानात् । विज्ञाना् ब्र्ह्मेव खल्विमानि भूतांनि जायंन्ते । विज्ञानंन जातांनि जीवंन्ति । विज्ञानं प्रयंन्त्यभिसंविंश्-तीतिं । तद्धिज्ञायं । पुनंरेव वरुणं पितंरमुपंससार । अधींहि भगवो ब्रह्मेतिं । तः होंवाच । तपंसा ब्रह्म विजिंज्ञासस्व । तपो ब्रह्मेतिं । स तपोंऽतप्यत । स तपंस्तप्त्वा ॥ १॥

इति पञ्चमोऽनुवाकः ॥

vij~nanam brahmeti vyajanat.h . vij~nanad.hdhyeva khalvimani bhutani jayante . vij~nanena jatani jivanti . vij~nanam prayantyabhisa.nvishantiti . tadvij~naya . punareva varunam pitaramupasasara . adhihi bhagavo brahmeti . ta{\m+} hovacha . tapasa brahma vijij~nasasva. tapo brahmeti . sa tapo.atapyata . sa tapastaptva .. 1..

He realized that the intellect (vijnana) is Brahman; for from the intellect, verily, are these beings born; by the intellect, when born, do they live; into the intellect, at the time of dissolution, do they enter, do they merge. Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman." To him, the son, he said this: "Seek to know Brahman by means of austerities; for austerities are the means of knowing Brahman." He practiced austerities. Having practiced austerities—

आन्नन्दो ब्रह्मेति व्यंजानात् । आनन्दाध्येव खल्विमानि भूतांनि जायंन्ते । आन्नन्देन जातांनि जीवंन्ति । आन्नन्दं प्रयंन्त्यभिसंविंशन्तीतिं । सैषा भाँगीवी वांरुणी विद्या । परमे व्योमन्प्रतिष्ठिता । स य एवं वेद् प्रतितिष्ठति। अन्नवानन्नादो भवति । महान्भवति प्रजयां प्रशुभिर्ब्रह्मवर्चसेने। महान् की्रत्या ॥ १॥

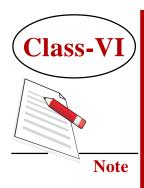
इति षष्ठोऽनुवाकः ॥

anando brahmeti vyajanat.h. anandadhyeva khalvimani bhutani jayante. anandena jatani jivanti. anandam prayantyabhisa. nvishantiti. saisha bhargavi varuni vidya. parame vyomanpratishthita. sa ya evam veda pratitishthati. annavanannado bhavati. mahanbhavati prajaya pashubhirbrahmavarchasena. mahan.h kirtya.. 1..

He realised that Bliss is Brahman; for from Bliss (ananda), verily, are these beings born; by bliss, when born, do they live; into







bliss, at the time of dissolution, do they enter, do they merge. This is the wisdom taught by Varuna and learnt by Bhrigu. It is established in the supreme akasa, in the heart. He who knows this is established in the Bliss of Brahman. He becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

अन्नं न निन्धात् । तद्व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तद्देतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद् प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजयां पृशुभिर्ब्रह्मवर्चसेनं । महान् कीर्त्या ॥ १॥

इति सप्तमोऽनुवाकः ॥

annam na nindyat.h. tad.hvratam.h. prano va annam.h. shariramannadam.h. prane shariram pratishthitam.h. sharire pranah pratishthitah. tadetadannamanne pratishthitam.h. sa ya etadannamanne pratishthitam veda pratitishthati. annavanannado bhavati. mahanbhavati prajaya pashubhirbrahmavarchasena. mahan.h kirtya.. 1..

Let him (the knower of Brahman) never condemn food; that is the vow. The prana is, verily, food; the body is the eater of food. The body rests on the prana; the prana rest on the body. Thus food rests on food. He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

अन्नं न परिचक्षीत । तद्व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद् प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भविति प्रजयां प्रशुभिर्ब्रह्मवर्च्सने । महान् कीर्त्या ॥ १॥

इत्यष्टमोऽनुवाकः ॥

annam na parichaxita . tad.hvratam.h . apo va annam.h . jyotirannadam.h . apsu jyotih pratishthitam.h . jyotishyapah pratishthitah . tadetadannamanne pratishthitam.h . sa ya etadannamanne pratishthitam veda pratitishthati . annavanannado bhavati . \medskip mahanbhavati prajaya pashubhirbrahmavarchasena . mahan.h kirtya .. 1..

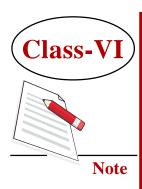
Let him (the knower of Brahman) never abandon food; that is the vow. Water is, verily, food; fire is the eater. Fire rests on water and water rests on fire. Thus food rests on food. He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

अन्नं बहु कुंर्वीत । तद्व्रतम् । पृथिवी वा अन्नम्ं । आकाशौंऽन्नादः । पृथिव्यामांकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद् प्रतितिष्ठति । अन्नवानन्नादो भंवति । महान्भंवति प्रजयां पशुभिर्ब्रह्मवर्च्सनं । महान् कीर्त्या ॥ १॥

इति नवमोऽनुवाकः ॥







annam bahu kurvita.tad.hvratam.h. prithivi va annam.h. akasho.annadah. prithivyamakashah pratishthitah.akashe prithivi pratishthita.tadetadannamanne pratishthitam.h. sa ya etadannamanne pratishthitam veda pratitishthati. annavanannado bhavati. mahanbhavati prajaya pashubhirbrahmavarchasena.mahankirtya..1..

Let him (the knower of Brahman) make food plentiful; that is the vow. The earth is, verily, food; the akasa is the eater. The akasa rests on the earth and the earth rests on the akasa. Thus food rests on food. He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

न कञ्चन वसतौ प्रत्यांचक्षीत । तद्व्रतम् । तस्माद्यया कया च विधया बह्वंन्नं प्राप्नुयात् । अराध्यस्मा अन्निमंत्याचक्षते । एतद्वै मुखतौऽन्नश्र राद्धम्। मुखतोऽस्मा अंन्नश्र राध्यते । एतद्वै मध्यतौऽन्नश्र राद्धम् । मध्यतोऽस्मा अंन्नश्र राध्यते । एदद्वा अन्ततौऽंन्नश्र राद्धम् । अन्ततोऽस्मा अंन्नश्र राध्यते ॥ १॥

य एंवं वेद । क्षेम इंति वाचि । योगक्षेम इति प्रांणापानयोः । कर्मेति ह्स्तयोः । गतिरिंति पादयोः । विमुक्तिरिंति पायौ । इति मानुषीः समाज्ञाः। अथ दैवीः । तृप्तिरिंति वृष्टौ । बलिमिति विद्युति ॥ २॥

यश इति प्रशुषु । ज्योतिरिति नंक्षत्रेषु । प्रजातिरमृतमानन्द इंत्युप्स्थे । सर्विमित्याकाशे । तत्प्रतिष्ठेत्युंपासीत। प्रतिष्ठांवान् भ्वित । तन्मह इत्युंपासीत । मंहान्भवित । तन्मन इत्युंपासीत । मानंवान्भवित ॥ ३॥ तन्नम इत्युंपासीत । नम्यन्तैंऽस्मै कामाः । तद्भक्षेत्युंपासीत । ब्रह्मेवान्भवित । तद्भक्षाणः परिमर इत्युंपासीत । पर्येणं म्रियन्ते द्विषन्तंः सप्ताः । परि यैंऽप्रियां भ्रातृव्याः । स यश्चांयं पुरुषे । यश्चासांवादित्ये । स एकंः ॥ ४॥

स यं एवंवित् । अस्माल्लींकात्प्रेत्य । एतमन्नमयमात्मानमुपंसङ्क्रम्य । एतं प्राणमयमात्मानमुपंसङ्क्रम्य । एतं मनोमयमात्मानमुपंसङ्क्रम्य । एतं विज्ञानमयमात्मानमुपंसङ्क्रम्य । एतमानन्दमयमात्मानमुपंसङ्क्रम्य । इमाँल्लोकन्कामान्नी कामरूप्यंनुसञ्चरन् । एतत् साम गांयन्नास्ते । हा ३ वु हा ३ वु हा ३ वुं ॥ ५॥

अहमन्नम्हमन्नम्हमन्नम् । अहमन्नादोऽ्३हमन्नादोऽ्३अहमन्नादः । अहः श्लोक्कृद्हः श्लोक्कृद्हः श्लोक्कृत् । अहमस्मि प्रथमजा ऋता३स्य । पूर्वं देवेभ्योऽमृतस्य ना३भाइ् । यो मा ददाति स इदेव मा३अऽवाः । अहमन्नमन्नमदन्तमा३िद्ये । अहं विश्वं भुवंनमभ्यंभवा३म् । सुवर्न ज्योतीः । य एवं वेदं । इत्युंप्निषंत् ॥ ६॥

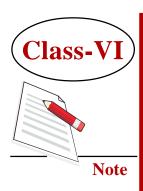
इति दशमोऽनुवाकः ॥

॥ इति भृगुवल्ली समाप्ता ॥





Note



na ka~nchana vasatau pratyachaxita . tad.hvratam.h . tasmadyaya kaya cha vidhaya bahvannam prapnuyat.h . aradhyasma annamityachaxate . etadvai mukhato.ana $\{\mbox{m+}\}$  raddham.h . mukhato.asma anna $\{\mbox{m+}\}$  raddham.h . madhyato.asma anna $\{\mbox{m+}\}$  raddham.h . edadva antato.anna $\{\mbox{m+}\}$  raddham.h . antato.asma anna $\{\mbox{m+}\}$  radhyate . 1..

ya evam veda. xema iti vachi. yogaxema iti pranapanayoh. karmeti hastayoh. gatiriti padayoh. vimuktiriti payau. iti manushih samaj~nah. atha daivih. triptiriti vrishtau. balamiti vidyuti.. 2..

yasha iti pashushu . jyotiriti naxatreshu . prajatiramritamananda ityupasthe . sarvamityakashe . tatpratishthetyupasita . pratishthavan.h bhavati . tanmaha ityupasita . mahanbhavati . tanmana ityupasita . manayanbhavati .. 3..

tannama ityupasita . namyante.asmai kamah . tad. hbrahmetyupasita . brahmavanbhavati . tad . hbrahmanah parimara ityupasita . paryenam mriyante dvishantah sapatnah . pari ye.apriya bhratrivyah . sa yashchayam purushe . yashchasavaditye . sa ekah .. 4..

sa ya eva.nvit.h . asmallokatpretya . etamannamayamatmanamupasa~nkramya . etam

pranamayamatmanamupasa~nkramya . etam manomayamatmanamupasa ~nkramya . etam vij~nanamayamatmanamupasa~nkramya . etamanandamayamatmanamupasa~nkramya . ima.nllokankamanni kamarupyanusa~ncharan.h . etat.h sama gayannaste . ha 3 vu ha 3 vu ha 3 vu .. 5..

ahamannamahamannamahamannam.h . ahamannado3.ahamannado3.ahamannadah . aha{\m+} shlokakridaha{\m+} shlokakridaha{\m+} shlokakrit.h . ahamasmi prathamaja rita3sya . purvam devebhyo . amritasya na3bhayi . yo ma dadati sa ideva ma3.a.avah . ahamannamannamadantama3dmi . aham vishvam bhuvanamabhyabhava3m . h . suvarna jyotih . ya evam veda . ityupanishat . h .. 6..

- 1 Let him not deny lodgings to anyone: this is the vow. Therefore he should procure much food by any means whatsoever. To guests, he should say: "The food has been prepared for you." If this food is given first, food comes to the giver first. If this food is given in the middle, food comes to the giver in the middle. If this food is given last, food comes to the giver last.
- He who knows this obtains the fruit mentioned above. One should meditate on Brahman as preservation in speech, as acquisition and preservation in the prana (upward breath) and the apana (downward breath), as action in the hands, as

Class-VI

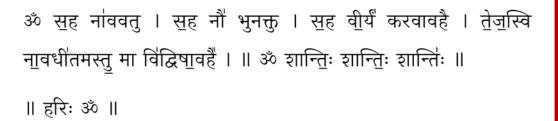




movement (walking) in the feet, as evacuation in the anus. These are the meditations on Brahman through actions. Next follows the meditation on Brahman, through the gods: One should meditate on Brahman as satisfaction in rain, as power in lightning;

- As fame in cattle, as light in the stars, as procreation, immortality and joy in the organ of generation and as everything in the akasa. Let him contemplate Brahman as the support and he will be supported; let him contemplate Brahman as greatness and he will become great; let him contemplate Brahman as the mind and he will be endowed with mind.
- 4 Let him contemplate Brahman as adoration and all desires will fall down before him in adoration. Let him contemplate Brahman as the Supreme Lord and he will be endowed with supremacy. Let him contemplate Brahman as the destructive agent and his enemies who hate him and also those who do not hate him will perish. This he who is in this man and that he who is in yonder sun, both are one.
- 5 He who knows this, as described above, after dying to (i.e. withdrawing from) this world, attains the self which consists of food, attains the self which consists of the vital breath, attains the self which consists of the mind, attains the self which consists of the intellect, attains the self which consists of bliss. Then he goes up and down these worlds, eating the food he desires, assuming the forms he likes. He sits, singing the chant of the non—duality of Brahman: "Ah! Ah! Ah!"

6 "I am food, I am food! I am the eater of food, I am the eater of food, I am the eater of food! I am the uniter, I am the uniter, I am the uniter, I am the first—born of the true, prior to the gods and the navel of Immortality. He who gives me away, he alone preserves me. He who eats food—I, as food, eat him. "I, as the Supreme Lord, overpower the whole world. I am radiant as the sun." Whosoever knows this, attains Liberation. Such, indeed, is the Upanishad.



aum saha navavatu . saha nau bhunaktu . saha viryam karavavahai . tejasvi navadhitamastu ma vidvishavahai .

.. aum shantih shantih shantih ..

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other! Om. Peace! Peace! Peace!

#### **Activities**

 Repeat Bhriguvalli until you memorize in a systematic method of memorization







# INTEXT QUESTIONS 4.1

रिक्तस्थानानि पूरयत-

| 1.  | यतो वा इ्मानि जार्यन्ते ।                  |
|-----|--|
| 2.  | अन्नेंनु जातांनि।                          |
| 3.  | पुनं <u>र</u> ेव पितं <u>र</u> मुपंससार ।  |
| 4.  | अधींहि ब्रह्मेतिं ।                        |
| 5.  | सैषा भाँग्वी वांरुणी।                      |
| 6.  | शरीं <u>रं</u> प्रतिंष्ठितम् ।             |
| 7.  | ज्योतिः प्रतिष्ठितम् ।                     |
| 8.  | स य एतदन्नमन्ने प्रतिष्ठितं प्रतितिष्ठति । |
| 9.  | न कञ्चन प्रत्यांचक्षीत ।                   |
| 10. | इति प्रांणापा॒नयोः ।                       |



# WHAT HAVE YOU LEARNT

- Recitation of Bhrigu-valli.
- Meaning of the valli.

## **Reference:**

- 1. Taittiriya upanishad
- 2. Sethumadharan, T.N.; Taittiriya upanishad Transliterated Sanskrit text 2011, Nagpur, India.



# TERMINAL QUESTIONS



Class-V

- 1. Write the summery of Bhrigu-valli in your own words.
- 2. What is the significance of Bhrigu-valli.



# ANSWERS TO INTEXT QUESTIONS

- 4.1 1. भूतांनि
  - 2. जीवंन्ति
  - 3. वर्रुणं
  - 4. भगवो
  - 5. विद्या
  - 6. प्राणे
  - 7. अप्सु
  - 8. वेद
  - 9. वसतौ
  - 10. योगक्षेम