

**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".



Note

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



OBJECTIVES

After studying this lesson, you will be able to:

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

4.1 BHRIGUVALLI

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

**aum saha navavatu . saha nau bhunaktu . saha viryam
karavavahai . tejasvi navadhithamastu 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!

**Note**

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा
एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तद्होवाच । यतो
वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ १॥

इति प्रथमोऽनुवाकः ॥

**bhriurvai 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..**

Bhriyu, 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 व्यजानात् । अन्नाद्भ्यैव खल्विमानि भूतानि जायन्ते । अन्नै
जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव



Note

वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तश्चोवाच । तपसा ब्रह्म
विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ 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 व्यजानात् । प्राणाद्भ्यैव खल्विमानि भूतानि जायन्ते ।
प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तश्चोवाच ।
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स
तपस्तप्त्वा ॥ १॥

इति तृतीयोऽनुवाकः ॥

**Note**

**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 व्यजानात् । मनसो ह्यैव खल्विमानि भूतानि जायन्ते । मनसा
जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव
वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तश्चोवाच । तपसा ब्रह्म
विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ 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 व्यजानात् । विज्ञानाद्भ्यैव खल्विमानि भूतानि जायन्ते ।
विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तश्चोवाच ।
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स
तपस्तप्त्वा ॥ 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..

**Note**

He realized that the intellect (vijñana) 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—

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्यैव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति । सैषा
भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता । स य एवं वेद
प्रतिष्ठति । अन्नवानन्नदो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥ १॥

इति षष्ठोऽनुवाकः ॥

**anando brahmeti vyajanat.h . anandadhyeva khalvimani
bhutani jayante . anandena jatani jivanti . anandam
prayantyaabhisa . nvishantiti . saisha bhargavi varuni vidya.
parame vyomanpratishthita . sa ya evam veda pratishthati.
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



Note

bliss, at the time of dissolution, do they enter, do they merge. This is the wisdom taught by Varuna and learnt by Bhriḡu. 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 निन्द्यात् । तद्व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद् प्रतिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजयां पशुभिर्ब्रह्मवर्चसेन । 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.

**Note**

अन्नं न परिचक्षीत । तद्ब्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु
ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापुः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् ।
स य एतदन्नमन्ने प्रतिष्ठितं वेद् प्रतिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजयां पशुभिर्ब्रह्मवर्चसेन । 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 pratishthati .
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 कुर्वीत । तद्ब्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः ।
पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने
प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद् प्रतिष्ठति । अन्नवानन्नादो
भवति । महान्भवति प्रजयां पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १॥

इति नवमोऽनुवाकः ॥



Note

annam bahu kurvita . tad.hvratam.h . prithivi va annam.h .
 akasho.annadah . prithiviyamakashah 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 प्रत्याचक्षीत । तद्ब्रतम् । तस्माद्यया कया च विधया
 बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद्वै मुखतोऽन्नं
 राद्धम् । मुखतोऽस्मा अन्नं राध्यते । एतद्वै मध्यतोऽन्नं राद्धम् ।
 मध्यतोऽस्मा अन्नं राध्यते । एदद्वा अन्ततोऽन्नं राद्धम् । अन्ततोऽस्मा
 अन्नं राध्यते ॥ १॥

य एवं वेद । क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति
 हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीः
 समाज्ञाः । अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति ॥ २॥



Note

यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । प्रजातिरमृतमानन्द इत्युपस्थे ।
सर्वमित्याकाशे । तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्मह
इत्युपासीत । महान्भवति । तन्मन इत्युपासीत । मानवान्भवति ॥ ३॥

तन्नम इत्युपासीत । नम्यन्तैऽस्मै कामाः । तद्ब्रह्मेत्युपासीत ।
ब्रह्मवान्भवति । तद्ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः
सपुत्राः । परि यैऽप्रियां भ्रातृव्याः । स यश्चायं पुरुषे । यश्चासावादित्ये ।
स एकः ॥ ४॥

स यं एवंवित् । अस्माल्लोकैत्ये । एतमन्नमयमात्मानमुपसङ्कम्य । एतं
प्राणमयमात्मानमुपसङ्कम्य । एतं मनोमयमात्मानमुपसङ्कम्य । एतं
विज्ञानमयमात्मानमुपसङ्कम्य । एतमानन्दमयमात्मानमुपसङ्कम्य ।
इमाँल्लोकन्कामात्री कामरूप्यनुसञ्चरन् । एतत् साम गायन्नास्ते ।
हा ३ वु हा ३ वु हा ३ वु ॥ ५॥

अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽहमन्नादोऽहमन्नादः ।
अहःश्लोककृद्दहःश्लोककृद्दहःश्लोककृत् । अहमस्मि प्रथमजा ऋताशस्यु ।
पूर्वं देवेभ्योऽमृतस्य नाशभाडु । यो मा ददाति स इदेव माशअऽवाः ।
अहमन्नमन्नमदन्तमाशद्वि । अहं विश्वं भुवंनमभ्यभवाशम् । सुवर्न ज्योतीः ।
य एवं वेद । इत्युपनिषत् ॥ ६॥

इति दशमोऽनुवाकः ॥

॥ इति भृगुवल्ली समाप्ता ॥

Class-VI



Note

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

**Note**

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 na3bhayai . 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.
- 2 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



Note

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;

- 3 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!”

**Note**

6 “I am food, 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.

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि
नावधीतमस्तु मा विद्विषावहै । ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

॥ हरिः ॐ ॥

**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



Note



INTEXT QUESTIONS 4.1

रिक्तस्थानानि पूरयत-

1. यतो वा इमानि जायन्ते ।
2. अन्नं जातानि ।
3. पुनरेव पितरमुपससार ।
4. अधीहि ब्रह्मेति ।
5. सैषा भार्गवी वारुणी ।
6. शरीरं प्रतिष्ठितम् ।
7. ज्योतिः प्रतिष्ठितम् ।
8. स य एतदन्नमन्ने प्रतिष्ठितं प्रतिष्ठति ।
9. न कञ्चन प्रत्याचक्षीत ।
10. इति प्राणापानयोः ।



WHAT HAVE YOU LEARNT

- Recitation of Bhri-gu-valli.
- Meaning of the valli.

Reference :

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



TERMINAL QUESTIONS

1. Write the summary of Bhrgu-valli in your own words.
2. What is the significance of Bhrgu-valli.



Note



ANSWERS TO INTEXT QUESTIONS

- 4.1
1. भूतानि
 2. जीवन्ति
 3. वरुणं
 4. भगवो
 5. विद्या
 6. प्राणे
 7. अप्सु
 8. वेद्
 9. वसतौ
 10. योगक्षेम