

# Bhṛguvallī (Taittirīya Upaniṣhat)

(KYV – TA chap. 9)

[9-0-0]

sa ha nāvavatu |

sa ha nau bhunak'tu |

sa ha vīr'yañ' karavāvahai |

tējas'vi nāva dhītamas'tu mā vid'viṣhāvahai |

ॐ śhān'tiśh' śhān'tiśh' śhān'tiḥi ||

[9-1-1]

bhṛgur'vai vāruṇiḥi |

va ruṇam' pi ta ramu pa sa sāra |

a dhī hi bhaga vōb' bram'hēti |

tas'mā , ētat' prōvācha |

an'nam' praṇañ' chak' śhuśh' śhrōt' ram'

manō vāchami ti |

tagm' hōvācha |

yatō vā , imāni bhūtāni jāyan'tē |

yēna jātāni jīvan'ti |

yat' prayan'tya bhisam' viśhan'ti |

tad' vijij'ñāsas'va |

tad' bram'hēti |

sa tapō (a) tap'yata |

sa tapas' tap'tvā || 1 ||

[9-2-1]

an'nam' bram'hēti v' vyajānā-te |

an'nād' dhyēva khal' vimāni bhūtāni jāyan'tē |

an'nēna jātāni jīvan'ti |

an'nam' prayan'tya bhisam' viśhan'ti |

tad' vij'ñāya |

pu na rēva va ru ṇam' pi ta ramu pa sa sāra |

a dhī hi bhaga vōb' bram'hēti |

tagm' hōvācha |

ta pa sāb' bram'ha vijij'ñāsas'va |

ta pōb' bram'hēti |

sa tapō (a)tap'yata |  
sa tapas'tap'tvā || 2 ||

[9-3-1]

prāṇōb' bram'hētiv' vya jānā-te |  
prāṇād'dhyēva khal'vimāni bhūtāni jāyan'tē |  
prāṇēna jātāni jīvan'ti |  
prāṇam' prayan'tyabhisam'viśhan'tīti |  
tad'vij'ñāya |  
punarēva varuṇam' pitaramupasasāra |  
adhīhi bhagavōb' bram'hēti |  
tagm' hōvācha |  
tapasāb' bram'ha vijij'ñāsas'va |  
tapōb' bram'hēti |  
sa tapō (a)tap'yata |  
sa tapas'tap'tvā || 3 ||

[9-4-1]

manōb' bram'hētiv' vya jānā-te |

manasōh' hyēva khal'vimāni  
bhūtāni jāyan'tē |

manasā jātāni jīvan'ti |  
mana[fp]' prayan'tyabhisam'viśhan'tīti |  
tad'vij'ñāya |  
punarēva varuṇam' pitaramupasasāra |  
adhīhi bhagavōb' bram'hēti |  
tagm' hōvācha |  
tapasāb' bram'ha vijij'ñāsas'va |  
tapōb' bram'hēti |  
sa tapō (a)tap'yata |  
sa tapas'tap'tvā || 4 ||

[9-5-1]

vij'ñānam' bram'hētiv' vya jānā-te |  
vij'ñānād'dhyēva khal'vimāni  
bhūtāni jāyan'tē |  
vij'ñānēna jātāni jīvan'ti |  
vij'ñānam' prayan'tyabhisam'viśhan'tīti |

tad'vij'ñāya |  
puna<sup>rē</sup>va varu<sup>ṇa</sup>m' pita<sup>ra</sup>mupa<sup>sa</sup>sāra |  
adhī<sup>hi</sup> bhagavō<sup>b</sup>' bram'hē<sup>ti</sup> |  
tagm' hō<sup>vā</sup>cha |  
tapa<sup>sā</sup>b' bram'ha vijij'ñā<sup>sa</sup>s'va |  
tapō<sup>b</sup>' bram'hē<sup>ti</sup> |  
sa tapō<sup>(a)</sup>tap'yata |  
sa tapas'tap'tvā || 5 ||

[9-6-1]

ānan'dō<sup>b</sup>' bram'hē<sup>tiv</sup>' vya<sup>jā</sup>nā<sup>-te</sup> |  
ānan'dād'dhyē<sup>va</sup> khal'vimā<sup>ni</sup>  
bhūtā<sup>ni</sup> jā<sup>yan</sup>'tē |  
ānan'dē<sup>na</sup> jā<sup>tā</sup>ni jī<sup>van</sup>'ti |  
ānan'dam' prayan'tyabhisam'vi<sup>śhan</sup>'tī<sup>ti</sup> |  
saiṣhā bhā<sup>ār</sup>'gavī vā<sup>ru</sup>ṇī vid'yā |  
paramē<sup>v</sup>' vyō<sup>man</sup>'pra<sup>tiṣh</sup>'ṭhitā |  
ya , ē<sup>va</sup>m' vē<sup>dap</sup>' pra<sup>ti</sup>ṣh'ṭhati |  
an'navā<sup>nan</sup>'nādō bhavati |

mahān'bhavati<sup>p</sup>' prajayā<sup>ḥ</sup>  
paśhu<sup>bhir</sup>'bram'havar'chasē<sup>na</sup> |  
mahān'kī<sup>r</sup>'tyā || 6 ||

[9-7-1]

an'nan' na nin'dyā<sup>-te</sup> |  
tad'vratam |  
prāṇō<sup>vā</sup> , an'nam'm |  
śharī<sup>ra</sup>man'nā<sup>dam</sup> |  
prāṇē śharī<sup>ram</sup>' pra<sup>tiṣh</sup>'ṭhitam |  
śharī<sup>rē</sup>p' prāṇa[fp]' pra<sup>tiṣh</sup>'ṭhitaḥa |  
tadētadan'naman'nē<sup>p</sup>' pra<sup>tiṣh</sup>'ṭhitam |  
sa ya , ē<sup>tadan</sup>'naman'nē<sup>p</sup>  
pra<sup>tiṣh</sup>'ṭhitam' vē<sup>dap</sup>' pra<sup>ti</sup>ṣh'ṭhati |  
an'navā<sup>nan</sup>'nādō bhavati |  
mahān'bhavati<sup>p</sup>' prajayā<sup>ḥ</sup>  
paśhu<sup>bhir</sup>'bram'havar'chasē<sup>na</sup> |  
mahān'kī<sup>r</sup>'tyā || 7 ||

[9-8-1]

an'nan' na parichak'shīta |

tad'vratam |

āpō vā , an'nam'm |

gyōtiran'nādam |

ap'suj' jyōti[fp]' pratiṣh'ṭhitam |

jyōtiṣh'yāpa[fp]' pratiṣh'ṭhitā-ḥa |

tadētadan'naman'nēp' pratiṣh'ṭhitam |

sa ya , ētadan'naman'nēp'

pratiṣh'ṭhitam' vēdap' pratiṣh'ṭhati |

an'navānan'nādō bhavati |

mahān'bhavatip' prajayā

paśhubhir'bram'havar'chasēna |

mahān'kīr'tyā || 8 ||

[9-9-1]

an'nam' bahu kur'vīta |

tad'vratam |

prthivī vā , an'nam'm |

ākāśhōō (a)n'nādaḥa |

prthiv'yāmākāśha[fp]' pratiṣh'ṭhitāḥa |

ākāśhē prthivīp' pratiṣh'ṭhitā |

tadētadan'naman'nēp' pratiṣh'ṭhitam |

sa ya , ētadan'naman'nēp'

pratiṣh'ṭhitam' vēdap' pratiṣh'ṭhati |

an'navānan'nādō bhavati |

mahān'bhavatip' prajayā

paśhubhir'bram'havar'chasēna |

mahān'kīr'tyā || 9 ||

[9-10-1]

na kañ'chana vasataup' prat'yāchak'shīta |

tad'vratam |

tas'mād'yayā kayā cha vidhayā

bah'van'nam' prāp'nuyā-te |

arādh'yas'mā , an'namit'yāchak'shatē |

ētad'vai mukhatōō (a)n'nagm' rād'dham |

mukhatō (a)s'mā , an'nagm' rādhyatē |

ētad'vai madh'yatō (a)n'nagm' rād'dham |  
madh'yatō (a)s'mā , an'nagm' rādh'yatē |  
ētad'vā , an'tatō (a)n'nagm' rād'dham |  
an'tatō (a)s'mā , an'nagm' rādh'yatē |  
ya , ēvam' vēda |  
kṣhēma , iti vāchi |  
yōgak'shēma , itip' prāṇāpānayō-ḥo |  
kar'mēti has'tayō-ḥo |  
gatiṛiti pādayō-ḥo |  
vimuk'tiṛiti pāyau |  
iti mānuṣhī's'amāj'ñā-ḥa |  
atha daiṽi-ḥi |  
tṛp'tiṛiti vṛṣh'tau |  
balaṽiti vid'yuti |  
yaśha , iti paśhuṣhu |  
jyōtiriti nak'shat'rēṣhu |  
prajātiramṛtamānan'da , it'yupas'thē |  
sar'vaṽiti yākāśhē |

tat'pratīṣh'thēt'yupāsīta |  
pratīṣh'thāvān'bhavati |  
tan'maha , it'yupāsīta |  
mahān'bhavati |  
tan'mana , it'yupāsīta |  
mānavān'bhavati |  
tan'nama , it'yupāsīta |  
nam'yan'tē (a)s'mai kāmā-ḥa |  
tad'bram'hēt'yupāsīta |  
bram'havān'bhavati |  
tad'bram'haṇa[fp]' parimara , it'yupāsīta |  
par'yēṇam' mriyan'tēd'  
dviṣhan'tas'sapat'nā-ḥa |  
pari yē (a)p'riyāāb' bhrātṛv'yā-ḥa |  
sa yaśh'chāyam' puruṣhē |  
yaśh'chāsāvādit'yē |  
sa , ēkaḥa |  
sa ya , ēvam' vite |

as'māl'lōkāt'prēt'ya |  
ētaman'namayamāt'mānamupasañ'kram'ya |  
ētam' prāṇamayamāt'mānamupasañ'kram'ya |  
ētam' manōmayamāt'mānamupasañ'kram'ya |  
ētam'  
vij'ñānamayamāt'mānamupasañ'kram'ya |  
ētamānan'damayamāt'mānamupasañ'kram'ya |  
imānl'lōkan'kāmān'nī  
kāmarūp'yanusañ'charan'ne |  
ētat'sāma gāyan'nās'tē |  
hā3 , vu hā3 , vu hā3 , vu |  
ahaman'namahaman'namahaman'nam |  
ahaman'nādō3 , ohaman'nādō3 ,  
ohaman'nādaḥa |  
ahag'geśh' śhlōkākṛdahag'geśh'  
śhlōkākṛdahag'geśh' śhlōkākṛte |  
ahamas'mip' prathamajā , ṛtā3 , sya |  
pūr'van' dēvēbh'yō ,  
amṛtas'ya nā3 , bhāāyi |

yō mā dadāti sa , idēva mā3 , vāāḥa |  
ahaman'naman'namadan'tamā3 , dmi |  
aham' viśh'vam' bhuvanamabh'yabhavām |  
suvar'naj' jyōtīḥi |  
ya , ēvañ' vēda |  
it'yupaniṣhate || 10 ||  
saha nāvavatu |  
saha nau bhunak'tu |  
saha vīr'yañ' karavāvahai |  
tējas'vi nāvadhītamastu mā vid'viśhāvahai |  
ॐ śhā-n'tiśh' śhā-n'tiśh' śhā-n'tiḥi ||

In Taittiriya Upanishad, Varuna directed his son Bhrigu to enter upon spiritual exercises that would ultimately reveal the Truth. Bhrigu, with full faith in his father's words, immersed himself in concentrated spiritual practices. When he returned and declared what he had come to know, that food was Brahman, his father told him that his answer was not right. So Bhrigu continued the spiritual practices and came back with deeper answers, that Prana or vital air is Brahman, then the Mind, and later that the Intellect (*Vijnana*) is. But each time he was sent back by his father to search deeper. After undergoing a fifth course of spiritual practices, he became aware that spiritual bliss (*ananda*) was Brahman. Bhrigu stayed in the bliss of that awareness and never needed to consult his father again. The father then, himself sought Bhrigu, and congratulated him and said, "Son! You have merged in that vision." Every being must march on to the goal, from food to bliss.

- Sutra Vahini, Ch 2.