

## **Bhrigu-Valli**

63. Bhrigu, the son of Varuna, approached his father, and said: O revered Sir, teach me Brahman.
64. He (Varuna) said this to him (Bhrigu): Food, Prana, the eyes, the ears, the mind and the speech are Brahman.
65. To him he further said: That from which these beings are born; that by which, being born, these beings live; that which, when departing, they enter into that seek thou to know that is Brahman.
66. He (Bhrigu) performed penance.
67. Having performed penance, he learnt that food is Brahman; because it is from food that all these beings are born; by food, when born, do they live; and, having departed into food, again, they enter.
68. Having known that, he again approached his father Varuna and said; O revered Sir, teach me Brahman.
69. He (Varuna) told him; By penance (Tapas) seek thou to know Brahman. Penance is Brahman.
70. He performed penance.
71. Having performed penance, (Bhrigu) understood that Prana is Brahman; because it is from Prana that all these living beings are born; having been born, they live by Prana; and having departed, into Prana, again, they enter.
72. Having known that, he again approached his father Varuna to know further and said; O revered Sir, teach me Brahman.
73. He (Varuna) told him; By penance (Tapas) seek thou to know Brahman. Penance is Brahman.
74. Bhrigu performed penance, and having performed penance, he came to the conclusion after analysis and deliberation, that Prana (life) is Brahman. But he was not at all satisfied with this conclusion. He thought that this Prana could not be Brahman, because it is non-intelligent, it is an effect, it has a cause, it has a beginning and an end. So he again approached his father to get further light. And his father, again, asked him to know it by penance.
75. Then Bhrigu understood by penance that the mind is Brahman, because it is from mind that all these living beings are born; having been born, they live by the mind; and having departed, into the mind, again, they enter.



76. Having known that, he again approached his father Varuna to know further and said; O revered Sir, teach me Brahman.

77. He (Varuna) told him; By penance seek thou to know Brahman. Penance is Brahman.

78. He performed penance,.

79. Bhrigu thought that mind is only an organ or instrument of cognition, that it has no self-luminosity, has a beginning and end, and therefore it could not be Brahman, the uncaused. So he approached again his father for further enlightenment. Having been asked to do penance, he does it, again.

80. Then he understood that knowledge is Brahman; because it is by knowledge that all these living beings are born; having been born, by knowledge they live; and, having departed, into knowledge, again, they enter.

81. Having known that, he approached his father Varuna to know it further and said; O revered Sir, teach me Brahman.

82. He (Varuna) told him: By penance seek thou to know Brahman. Penance is Brahman.

83. He performed penance, again.

84. Bhrigu found out that his finding could not give him entire satisfaction and that knowledge could not be Brahman. He thought that knowledge is the agent of all the actions of the Jiva and also the enjoyer of the fruits of actions. So he again went to his father for getting further light. And the advice he received was, again, to perform penance.

85. He, then, understood by penance that bliss is Brahman; because from bliss all beings are born; having been born, by bliss they live; and, having departed, into bliss, again, they enter.

86. This is the knowledge learnt by Bhrigu and taught by Varuna. This is established in the supreme ether (heart). He who knows thus becomes one with Brahman. He becomes the possessor of food, and the eater of food. He

