

## CHĀNDOGYA UPANIṢAD

The Chāndogya Upaniṣad belongs to the *Sāma Veda*. Chandoga is the singer of the *Sāman*.<sup>1</sup> The Upaniṣad that belongs to the followers of the *Sāma Veda* is the Chāndogya Upaniṣad. It is a part of the *Chāndogya Brāhmaṇa* which has ten chapters. The first two chapters of the Brāhmaṇa deal with sacrifices and other forms of worship. The other eight constitute the *Chāndogya Upaniṣad*.

The first and the second chapters discuss the problems of liturgy and doctrine such as the genesis and significance of *Aum* and the meaning and names of *Sāman*.

<sup>1</sup> *chando sāma gāyati iti chandogaḥ*

## CHAPTER I

## Section I

## THE SYLLABLE AUM AS THE UDGĪTHA

1. *aum ity etad akṣaram udgītham upāsīta, aum iti hṛd gāyati tasyopavyākhyānam.*

1. *Aum.* One should meditate on this syllable, the *udgītha*, for one sings the loud chant beginning with *aum*. Of this (follows) the explanation.

The syllable *aum*, with which every recital of the Vedic chants begins, is here represented as the symbol of the Supreme and therefore the means of the meditation of the Supreme: *arcādīvat paras-yātmanah pratīkaṁ sampadyāte; evaṁ nāmatvena pratīkatvena ca paramātmopāsana-sādhanam śreṣṭham iti sarva-vedānteṣu avagatam. Ś.* Before we attain to the supreme vision of God, the contemplative realisation, we have to resort to prayer and meditation. We may chant and sing with devout mind, with fervour of spirit, with an inmost longing for the things above, with a purity of soul. We strive to keep the soul unembarrassed and at rest from all thoughts. We direct our attention lovingly and continuously towards God.

In meditation, the soul is furnished with a symbol on which we fix our gaze, on which we concentrate all our imagination and reasoning. When meditation reaches its end, when there is no distraction or disquiet, when there is calm repose, sweet tranquillity, there is the vision. Any name may raise us to perfect contemplation. We start with prayer, we pass on to meditation. When the discursive acts cease, we have contemplation. The Upaniṣad opens with this instruction to concentrate on the syllable *aum*, to draw our thoughts away from all other subjects, to develop *ekāgratā* or one-pointedness. Symbol cannot be taken as final. It has a number of aspects. When it is transposed into the words of ordinary language it becomes dim and rigid. We then tend to confine the meaning within narrow dogmatic frames. Even though the syllable *aum* like all symbols covers the reality as by a veil, to those who know how to look, the veil becomes transparent.

2. *eṣāṁ bhūtānām pṛthivī rasah, pṛthivyā āpo rasah, apām ośadhayo rasah, ośadhīnām puruṣo rasah, puruṣasya vāg rasah, vāca ṛg rasah, ṛcah sāmā rasah, sāmna udgītho rasah.*

2. The essence of these beings is the earth; the essence of the earth is water. The essence of water is plants; the essence of plants is a person. The essence of a person is speech. The essence of speech is the *Ṛk* (hymn). The essence of the *Ṛk* is



udgītha Chanting of Sāma Veda  
by udgāthi - the priest.

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I. 1. 9.

the Sāman (chant). The essence of the Sāman (chant) is the udgītha.

rasa: essence, literally flavour.

Most of the hymns of the Sāma Veda are taken from the R.V.

3. sa eṣa rasānām rasatamaḥ paramaḥ parārdhyo'stamo yad udgīthaḥ.

3. That is the quintessence of the essences, the Supreme, the highest, the eighth, namely the udgītha.

parārdhya: highest, from para highest and ardha place.

4. katamā katamā ṛk, katamat katamat sāma, katamaḥ katama udgītha iti vimṛṣtam bhavati.

4. Which one is the Rk? Which one is the Sāman? Which one is the udgītha? This is what is (now) considered.

5. vāg eva ṛk, prānaḥ sāmomyi etad akṣaram udgīthaḥ, tad vā etan mithunam yad vāk ca prānaś ca ṛk ca sāma va.

5. Speech, indeed, is Rk; breath is Sāman, the syllable aum is the udgītha. Now, this is a pair, namely speech and breath, and also the Rk and the Sāman.

6. tad etan mithunam aum ity etasminn akṣare saṁsrjyate; yadā vai mithunau samāgacchata, āpayato vai tāv anyo'nyasya kāmam.

6. This pair is joined together in the syllable aum. Verily, whenever a pair come together, they fulfil each other's desire.

7. āpayitā ha vai kāmānām bhavati ya etad evam vidvān akṣaram udgītham upāste.

7. He, who knowing this thus, meditates on the syllable as the udgītha, becomes, verily, a fulfiller of desires.

8. tad vā etad anujñākṣaram, yaddhi kim cānujānāty aum ity eva tad āha; eṣā eva samyādhir yad anujñā, samardhayitā ha vai kāmānām bhavati ya etad evam vidvān akṣaram udgītham upāste.

8. Verily, this syllable is of assent, for whenever one assents to anything he says simply 'aum.' What is assent is fulfilment. He, who knowing this thus, meditates on the syllable as the udgītha, becomes, verily, a fulfiller of desires.

9. teneyam trayī vidyā vartata, aum ity āsrāvayati, aum iti sāmsati, aum ity udgāyati, etasyaivākṣarasyaṣāpacityai mahimnā rasena.



I. 2. 1.

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9. By this does the threefold knowledge proceed. Saying aum, one recites: saying aum, one orders: saying, aum, one sings aloud, in honour of that syllable, with its greatness and its essence.

Threefold knowledge relates to the three orders of priests in the sacrificial rites. Ś thinks that the reference is to the Soma sacrifice.

10. tenobhau kuruto yaścaitad evam veda yaś ca na veda: nānā tu vidyā cāvidyā ca; yad eva vidyayā karoti śraddhayo-paniṣadā, tad eva vīryavattaram bhavati, khalv etasyaivākṣarasyoḥpavyākhyānam bhavati.

10. He who knows this thus, and he who knows not, both perform with it. Knowledge and ignorance, however, are different. What, indeed, one performs with knowledge, faith and meditation, that, indeed, becomes more powerful. This, verily, is the explanation of this syllable.

→ Vidyā is right knowledge, śraddhā is faith and upaniṣad is meditative insight: upaniṣadā yogena. Ś.

We must perform the sacrifice with knowledge and not ignorantly. We must understand what we are doing. God is the inspector of our hearts as much as the judge of our acts. Our acts must be accompanied by the devotion of our minds.

## Section 2

### LIFE (BREATH) AS THE UDGĪTHA

1. devāsurā ha vai yatra samyetira ubhaye prajā-patyās tadd ha devā udgītham ājhrur anenainān abhibhaviṣyāma iti.

1. When the gods and the demons, both descendants of Prajā-pati, contended with each other, the gods took hold of the udgītha, thinking, with this, we shall overcome them.

See B.U. I. 3. 1.  
devāsura: gods and demons. Since the word deva is derived from a root denoting illumination, the 'gods' stand for such functions of the senses as are illuminated (regulated) by scriptures. śāstrodhbhāsītā indriya-vṛttayaḥ. And 'demons,' opposed to the former, stand for such functions of the senses as delight in activity towards all sensual objects appertaining to them and are naturally of the nature of darkness: tama ātmikā indriya-vṛttayaḥ. . . . Thus in the body of all

beings there is a perpetual fight between the two: *sarva-prāṇiṣu prati-dehaṃ devāsura-saṃgrāmo anādi-kāla-pravṛtta ity abhiprāyaḥ*.

2. *te ha nāsikyam prāṇam udgītham upāsāṃcakrīre, taṃ hāsūrāḥ pāpmanā vividhuḥ; tasmāt tenobhayam jighrati surabhi ca durgandhi ca, pāpmanā hy eṣa viddhaḥ.*

2. Then they meditated on the *udgītha* as the breath in the nose. The demons afflicted that with evil. Therefore, with it one smells both the sweet smelling and the foul smelling, for it is afflicted with evil.

3. *atha ha vācam udgītham upāsāṃcakrīre, tāṃ hāsūrāḥ, pāpmanā vividhuḥ; tasmāt tayobhayam vadati satyam cāṇṛtam ca, pāpmanā hy eṣa viddhā.*

3. Then they meditated on the *udgītha* as speech. The demons afflicted that with evil. Therefore with it one speaks both the true and the false, for it is afflicted with evil.

4. *atha ha cakṣur udgītham upāsāṃcakrīre, taddhāsūrāḥ pāpmanā vividhuḥ; tasmāt tenobhayam paśyati darśanīyam cādarśanīyam ca, pāpmanā hy etad viddham.*

4. When they meditated on the *udgītha* as the eye, the demons afflicted that with evil. Therefore with it one sees both the sightly and the unsightly, for it is afflicted with evil.

5. *atha ha śrotam udgītham upāsāṃcakrīre, taddhāsūrāḥ pāpmanā vividhuḥ; tasmāt tenobhayam śṛṇoti śravaṇīyam cāśravaṇīyam ca, pāpmanā hy etad viddham.*

5. Then they meditated on the *udgītha* as the ear. The demons afflicted that with evil. Therefore with it one hears both what should be listened to and what should not be listened to, for it is afflicted with evil.

6. *atha ha mana udgītham upāsāṃcakrīre, taddhāsūrāḥ, pāpmanā vividhuḥ, tasmāt tenobhayam saṅkalpayate saṅkalpanīyam cāsaṅkalpanīyam ca, pāpmanā hy etad viddham.*

6. Then they meditated on the *udgītha* as the mind. The demons afflicted that with evil. Therefore with it one imagines both what should be imagined and what should not be imagined, for it is afflicted with evil.

7. *atha ha ya evāyam mukhyaḥ prāṇas taṃ udgītham upāsāṃcakrīre, taṃ hāsūrā ṛtvā vidadhvaṃsur, yathāsmānam ākhaṇam ṛtvā vidhvaṃseta.*

7. Then they meditated on the *udgītha* as the breath in the

mouth. When the demons hit against it they were destroyed, just as (a ball of earth) hitting against a solid stone is destroyed.

*mukhya prāna*: breath in the mouth or the principal breath.  
a ball of earth: *mṛt-piṇḍa*.

8. *evam yathāsmānam ākhaṇam ṛtvā vidhvaṃsate, evaṃ haiva sa vidhvaṃsate ya evaṃvidi pāpam kāmayate, yaś cainam abhidāsati: sa eṣo'śmākhaṇaḥ.*

8. Just as (a ball of earth) striking against a solid rock is destroyed, so will one be destroyed who wishes evil to one who knows this, as also one who injures him, for he is a solid rock.

9. *naivaitena surabhi na durgandhi vijānāty-apahata-pāpmā hy eṣa, tena yad aśnāti yat pibati tenetarān prāṇān avati, etam u evāntato'vit votkrāmati, vyādadāty evāntata iti.*

9. With this (breath) one discerns neither the sweet-smelling nor the foul smelling for this is free from evil. With this, whatever one eats or whatever one drinks, he protects the other vital breaths. And, not finding this (breath in the mouth) one finally departs; one finally leaves his mouth open.

10. *taṃ hāṅgirā udgītham upāsāṃcakra, etam u evāṅgirasam manyante'ṅgānam yad rasaḥ.*

10. *Āṅgiras* meditated on this as the *udgītha*. People think that it is, indeed, *Āṅgiras*, because it is the essence of the limbs.

11. *tena taṃ ha bṛhaspatir udgītham upāsāṃcakra etam u eva bṛhaspatim manyante, vāgghi bṛhatī tasyā eṣa patih.*

11. *Bṛhaspati* meditated on this as the *udgītha*. People think that it is, indeed, *Bṛhaspati*, because speech is great and it is the lord thereof.

12. *tena taṃ hāyāsya udgītham upāsāṃcakra, etam u evāyāsyam manyanta āsyād yat ayate.*

12. *Ayāsya* meditated on this as the *udgītha*. People think that it is, indeed, *Ayāsya*, because it comes from the mouth.

13. *tena taṃ ha bako dālbhyo vidāṃcakāra, sa ha naimiṣyānām udgātā babhūva, sa ha smaibhyaḥ kāmān āgāyati.*

13. *Baka Dālbhya* knew it. He became the *udgātṛ* priest of the people of *Naimiṣa*. He sang out for them their desires.

*Baka Dālbhya* is mentioned in the M.B. as having performed a sacrifice for punishing *Dhṛta-rāṣṭra* for his rude behaviour: *Salya Parva* 41.

14. *āgātā ha vai kāmānām bhavati, ya etad evam vidvān akṣaram udgītham upāsta ity adhyātmanam.*

14. He obtains wishes by singing, who knowing this thus, meditates on the *udgītha* as the syllable. This, with regard to the self.

These verses relate to the body and not the self.

### Section 3

## VARIOUS IDENTIFICATIONS OF THE UDGĪTHA AND ITS SYLLABLES

1. *athādhidaivatam. ya evāsau tapati tam udgītham upāsīto-dyan vā eṣa prajābhya udgāyati, udyams tamo-bhayam apahanti, apahantā ha vai bhayasya tamaso bhavati ya evam veda.*

1. Now, with reference to the divinities. Him who glows yonder (the Sun) one should meditate as the *udgītha*. Verily, on rising, he sings aloud for creatures. On rising, he dispels darkness and fear. He, verily, who knows this, becomes the dispeller of fear and darkness.

'As the sun arises, he removes the darkness of night and the fears of living beings consequent on it. One who knows the sun with these qualities, becomes the destroyer of all fears of the self in the shape of birth, death, etc., and also of the cause of fear, darkness in the shape of ignorance.' Ś.

2. *samāna u evāyam cāsau, coṣṇo'yam, uṣṇo'sau, svava itīmam ācakṣate, svava iti pratyāsvara ity amuṁ tasmād vā etam imam amuṁ codgītham upāsīta.*

2. This (breath) in the mouth and that (sun) are alike. This is warm. That is warm. This, they call sound and that, they call sound as the reflecting sound. Verily, one should meditate on this and on that as the *udgītha*.

3. *atha khalu vyānam evodgītham upāsīta; yadvai prāniti sa prāno, yad apāniti so'pānaḥ; atha yah prānāpānayoḥ sandhiḥ sa vyāno, yo vyānaḥ sā vāk; tasmād aprānann anapānan vācam abhivyāharati.*

3. But one should meditate on the diffused breath as the *udgītha*. That which one breathes in, that is the in-breath; that which one breathes out, that is the out-breath. The

junction of the in-breath and the out-breath is the diffused breath. The diffused breath is the speech. Therefore one utters speech, without in-breathing and without out-breathing.

When we speak, we neither breathe in nor breathe out.

4. *yā vāk sā ṛk, tasmād aprānan anapānan ṛcam abhivyāharati; yā ṛk tat sāmā, tasmād aprānan anapānan sāmā gāyati; yat sāmā sa udgīthas tasmād aprānan anapānan udgāyati.*

4. Speech is *Ṛk*. Therefore one utters the *Ṛk* without in-breathing and without out-breathing. The *Ṛk* is the *Sāman*. Therefore one sings the *Sāman*, without in-breathing and without out-breathing. The *Sāman* is the *udgītha*. Therefore one chants the *udgītha*, without in-breathing and without out-breathing.

5. *ato yāny anyāni vīryavanti karmāni, yathāgner manthanam, ājeh saranam, dṛdhasya dhanuṣa āyamanam, aprānan anapānam tāni karoti; etasya hetor vyānam evodgītham upāsīta.*

5. Therefore, whatever other actions there are that require strength, such as the kindling of fire by friction, the running of a race, the bending of a strong bow, one performs (them) without in-breathing and without out-breathing. Therefore one should meditate on the diffused breath as the *udgītha*.

Whenever we do an action which involves effort and attention we hold our breath.

6. *atha khalūdgīthākṣarāny upāsītodgītha iti prāna evot-prānena hy uttiṣṭhati; vāg gīr vāco ha gira ity ācakṣate'nnam tham anne hīdam sarvaṁ sthitam.*

6. Now one should meditate on the syllables of the *udgītha*, *ut, gī, tha*. *ut* is breath, for through breath one rises. *gī* is speech, for speeches are called *giras*; *tha* is food, for on food is all this established

7. *dyaur evot, antarikṣam gīḥ, pṛthivī tham; āditya evot, vāyur gīr, agnis tham; sāmaveda evot, yajurvedo gīr, ṛvedas tham; dugdhe'smai vāg doham, yo vāco doho'nnavān annādo bhavati, ya etāny evam vidvān udgīthākṣarāny upāsta, udgītha iti.*

7. Heaven is *ut*, atmosphere is *gī* and the earth, *tha*. The sun is *ut*, the air, *gī* and the fire, *tha*. The *Sāmaveda* is *ut*, the *Yajurveda*, *gī* and the *Ṛg Veda*, *tha*. Speech yields milk and the milk is speech. For him, he becomes rich in food, an eater of

food, who knows and meditates on the syllables of the *udgītha* thus, *ut, gī, tha*.

8. *atha khalv āśīh samṛddhir upasaraṇānīty upāsīta yena sāmnā stoṣyan syāt tat sāmopadhāvet.*

8. Now then, the fulfilment of wishes: One should meditate on the places of refuge. One should reflect on the *Sāman* with which one is about to sing a praise.

*upasaraṇāni*: places of refuge. Ś means by it objects contemplated. *upasantavyāni, upagantavyāni, dhyeyāni.*

9. *yasyām ṛci tām ṛcam, yad ārṣeyam tam ṛsim, yām devatām abhiṣtoṣyan syāt, tām devatām upadhāvet.*

9. One should reflect on the *Rk* in which the *Sāman* occurs, on the seer by whom it was seen, on the divinity to whom he is about to sing a praise.

10. *yena chandasā stoṣyan syāt tac chanda upadhāvet. yena stomena stoṣyamāṇaḥ syāt tam stomam upadhāvet.*

10. One should reflect on the metre in which he is about to sing a praise. One should reflect on the hymn-form in which he is about to sing a praise.

11. *yām diśam abhiṣtoṣyan syāt tām diśam upadhāvet.*

11. One should reflect on the quarter of space in the direction of which he is about to sing a praise.

12. *ātmānam antata upasṛtya stuvīta; kāmaṁ dhyāyann apramatto bhyāśo ha yad asmai sa kāmaḥ samṛdhyeta, yat-kāmaḥ stuvīteti, yat-kāmaḥ stuvīteti.*

12. Finally, one should enter into oneself and sing a praise, meditating carefully on one's desire. Quickly will be fulfilled for him the desire, desiring which he may sing the praise, yea, desiring which he may sing the praise.

*abhyāsa*: quickly. Be sure, depend on it that it will be fulfilled.

#### Section 4

### THE SUPERIORITY OF AUM

1. *aum ity etad akṣaram udgītham upasītom iti hy udgāyati, tasyopavyākhyānam.*

1. *Aum*. One should meditate on the *udgītha* as this syllable, for one sings the loud chant, beginning with *aum*. (Now follows) its explanation.

2. *devā vai mṛtyor bibhyatas trayīm vidyām praviśams te chandobhir acchādayan, yad ebhir acchādayams tac chandasām chandas tvam.*

2. Verily, the gods, when they were afraid of death, took refuge in the threefold knowledge. They covered themselves with metres. Because they covered themselves with these, therefore the metres are called *chandas*.

*trayīm vidyām*: threefold-knowledge, the three *Vedas*.

3. *tān u tatra mṛtyur yathā matsyam udake pariṣāset; evam paryapaśyad ṛci sāmni yajuṣi, te nu viditvordhvā ṛcaḥ sāmno yajuṣaḥ, svaram eva praviśan.*

3. Death saw them there in the *Rg*, in the *Sāman* and in the *Yajus* just as one might see a fish in water. When they found this out, they rose out of the *Rg*, out of the *Sāman*, out of the *Yajus* and took refuge in sound.

*svaram*: sound, the syllable *aum*.

4. *yadā vā ṛcam āpnoty aum ity evātisvaraty evam sāmaivam yajur eṣa u svaro yad etad akṣaram etad amṛtam abhayam tat praviśya devā amṛtā abhayā abhavan.*

4. Verily, when one learns the *Rk*, one sounds out *aum*. (It is) the same with *Sāman*; (it is) the same with *Yajus*. This sound is that syllable, the immortal, the fearless. Having entered this, the gods become immortal, fearless.

5. *sa ya etad evam vidvān akṣaram prānauty etad evākṣaram svaram amṛtam abhayam praviśati, tat praviśya yad amṛtā devās tad amṛto bhavati.*

5. He, who knowing it thus, praises this syllable, takes refuge in that syllable, in the immortal, fearless sound, and having entered it, he becomes immortal, even as the gods become immortal.

There is no difference of degree between the immortality of the gods and that of freed men. Ś.

## Section 5

## THE UDGĪTHA IDENTIFIED WITH THE SUN AND THE BREATH

1. *atha khalu ya udgīthah sa pranavaḥ yaḥ pranavaḥ sa udgītha ity asau vā āditya udgītha, eṣa pranava, aum iti hy eṣa svarann eti.*

1. Now, verily, what is the *udgītha* is the *Aum*. What is *Aum* is the *udgītha*. And so verily, the *udgītha* is the yonder sun and the *Aum*, for (the sun) is continually sounding *Aum*.

*svarann*: sounding or going. Ś.

2. *etam u evāham abhyagāsiṣam, tasmān mama tvam eko'sīti ha kauṣītakiḥ putram uvāca, rasmīms tvam paryāvartayād bahavo vai te bhaviṣyantīty adhidaivatam.*

2. 'I sang praise to him alone; therefore you are my only (son).' Thus said Kauṣītaki to his son. 'Reflect on the (various) rays; verily, you will have many sons.' This, with reference to the divinities.

3. *athādhyātmam ya evāyam mukhyaḥ prāṇas tam udgītham upāsītom iti hy eṣa svarann eti.*

3. Now with reference to the body. One should meditate on the breath in the mouth as the *udgītha*, for it is continually sounding *aum*.

4. *etam u evāham abhyagāsiṣam, tasmān mama tvam eko'sīti ha kauṣītakiḥ putram uvāca, prāṇāms tvam bhūmānam abhigāyatād bahavo vai me bhaviṣyantīti.*

4. 'I sang praise to him alone. Therefore you are my only (son).' Thus said Kauṣītaki to his son: 'Sing praise unto the breaths as manifold; verily, you will have many (sons).'

5. *atha khalu ya udgīthah sa pranavaḥ, yaḥ pranavaḥ sa udgītha iti hotr-śadanādd haivāpi durudgītam anusamāharatīty anusamāharatīti.*

5. Now, verily, what is the *udgītha* is the *aum*. What is *aum* is the *udgītha*. (If one knows this), verily, from the seat of the Hotṛ priest, all wrong singing is corrected, yea is corrected.

*hotr-śadana*: the place from which the Hotṛ priest gives instructions.

## Section 6

## THE ṚG. AND THE SĀMA VEDAS

1. *iyam eva ṛg, agniḥ sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyata, iyam eva sāgnir amas tat sāma.*

1. This (earth) is the *Ṛk* and fire is the *Sāman*. This *Sāman* rests on that *Ṛk*. Therefore the *Sāman* is sung as resting on the *Ṛk*. This (earth) is *sā*, and fire is *ama* and that makes *sāman*.

2. *antariṣam eva ṛg, vāyuh sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate. antariṣam eva sā, vāyur amas tat sāma.*

2. The atmosphere is the *Ṛk* and the air is *Sāman*. This *Sāman* rests on that *Ṛk*. Therefore the *Sāman* is sung as resting on the *Ṛk*. The sky is *sā* and the air is *ama*, and that makes *sāman*.

3. *dyaur eva ṛg ādityas sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate, dyaur eva sādityo'mas tat sāma.*

3. The heaven is *Ṛk* and the Sun is *Sāman*. This *Sāman* rests on that *Ṛk*. Therefore the *Sāman* is sung as resting on the *Ṛk*. Heaven is *sā* and the sun is *ama* and that makes *sāman*.

4. *nakṣatrāny eva ṛk, candramāh sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate, nakṣatrāny eva sā, candramā amas tat sāma.*

4. The stars are *Ṛk* and the moon is *Sāma*. This *Sāma* rests on that *Ṛk*. Therefore the *Sāman* is sung as resting on the *Ṛk*. The stars are *sā* and the moon *ama* and that makes *sāma*.

5. *atha yad etad ādityasya śuklam bhāḥ saiva ṛg, atha yan nīlam paraḥ kṛṣṇam tat sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate,*

5. Now, the white light of the sun is *Ṛk*; the blue exceeding darkness is *Sāman*. This *Sāman* rests on that *Ṛk*; therefore this *Sāman* is sung as resting on that *Ṛk*.

6. *atha yad evaitad ādityasya śuklam bhāḥ saiva s'atha yan nīlam paraḥ kṛṣṇam tad amas tat sāmātha ya eṣo'ntar āditye hiraṇmayah puruṣo drśyate, hiraṇya-śmaśrur hiraṇya-keśa āpra-nakhāt sarva eva suvarṇah.*

6. Now, the white light of the Sun is *sā* and the blue,

exceeding darkness, is *ama*. That makes *Sāman*. Now that golden person who is seen within the sun, has a golden beard and golden hair. All is golden to the tips of the nails.  
*suvarṇa*: gold, used to symbolise light, life and immortality.

7. *tasya yathā kaṣyāsam puṇḍarīkam evam akṣiṇī, tasyoditi nāma; sa eṣa sarvebhyaḥ pāpmabhya uḍiti; uḍeti ha vai sarvebhyaḥ pāpmabhyo ya evam veda.*

7. His eyes are even as a red lotus flower. His name is high (*ut*). He has risen above all evil. Verily, he who knows this, rises above all evil.

The colour of the lotus is described by a comparison with the *kaṣyāsa* or the seat of the monkey.

8. *tasya ṛk ca sāma ca geṣṇau, tasmād udgīthaḥ, tasmāt tvevō dgāitasya hi gātā; sa eṣa ye cāmuṣmāt parāṅco lokās teṣām ceṣṭe deva kāmānam cety adhidaivatam.*

8. His songs are the *Ṛk* and the *Sāman*. Therefore (they are called) the *udgītha*. Hence the *udgātr* priest (is so called) for he is the singer of this. He is the lord of the worlds which are beyond that (sun) and also of the desires of the gods. This, with reference to the divinities.

*geṣṇau*: songs. Ś means by it 'joints.' 'As the God is the self of all, in as much as He is the lord of the desires of all the worlds, high and low, it is only reasonable that He should have *Ṛk* and *Sāman*, in the shape of earth and fire, for his joints.' Ś.

### Section 7

## THE ṚG AND THE SĀMA VEDAS

(continued)

1. *athādhyātman: vāg eva ṛk, prāṇaḥ sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate, vāg eva sā prāno'mas tat sāma.*

1. Now with reference to the body. Speech is the *Ṛk*: breath is the *Sāman*. This *Sāman* rests upon that *Ṛk*. Therefore the *Sāman* is sung as resting on that *Ṛk*. Speech is *sā* and breath, *ama* and that makes *sāman*.

2. *caḥṣur eva ṛg ātmā sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate, caḥṣur eva sāt'mā'mas tat sāma.*

2. The eye is the *Ṛk*; the soul is the *Sāman*. This *Sāman* rests on that *Ṛk*; therefore the *Sāman* is sung as resting on the *Ṛk*. The eye is *sā* and the soul *ama* and that makes *sāman*.

3. *śrotram eva ṛi manaḥ sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate, śrotram eva sā mano'mas tat sāma.*

3. The ear is the *Ṛk* and the mind is the *Sāman*. This *Sāman* rests on that *Ṛk*. Therefore the *Sāman* is sung as resting on the *Ṛk*. The ear is *sā* and the mind *ama* and that makes *sāman*.

4. *atha yad etad akṣṇaḥ śuklam bhāḥ saiva ṛk, atha yan nīlam paraḥ kṣṇam tat sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate, atha yad evaitad akṣṇaḥ śuklam bhāḥ saiva sāt'ha yan nīlam paraḥ kṣṇam tad amas tat sāma.*

4. Now, the white light of the eye is *Ṛk* and the blue, exceeding darkness is *Sāman*. This *Sāman* rests on that *Ṛk*. Therefore the *Sāman* is sung as resting on the *Ṛk*. The white light of the eye is *sā* and the blue, exceeding darkness, *ama* and that makes *sāman*.

5. *atha ya eṣo'ntar-akṣiṇī puruṣo drśyate saiva ṛk, tat sāma, tad uktham, tad yajuh, tad brahma, tasyaitasya tad eva rūpam yad amuṣya rūpam, yāv amuṣya geṣṇau tau geṣṇau, yan nāma tan nāma.*

5. Now, this person who is seen within the eye is the hymn (*ṛk*), the chant (the *sāman*), is the recitation (*uktha*), is the sacrificial formula (*yajus*), is the prayer (*brahman*). The form of this one is the same as the form of that (person seen in the sun). The songs of the former are the songs of this. The name of the one is the name of the other.

6. *sa eṣa ye caitasmād arvāṅco lokās teṣām ceṣṭe manuṣya-kāmānam ceti, tad ya ime vīṇāyām gāyanti etam te gāyanti, tasmāt te dhana-sanayaḥ.*

6. He is the lord of the worlds which are under this one and also of men's desires. So those who sing on the *vīṇā* sing of him. Therefore they are winners of wealth.

*Vīṇā* is a musical instrument which has had a long history in India.



7. *atha ya etad evaṃ vidvān sāma gāyaty ubhau sa gāyati, so'munaiva sa eṣa ye cāmuṣmāt parāṅco lokās tāms cāpnoti deva-kāmāms ca.*

7. Now, he, who knowing this, sings the *Sāman*, sings of both. Through the former (person in the sun) he obtains the worlds which are beyond that (the sun) as also the desires of the gods.

8. *athānenaiva ye caitasmād, arvāṅco lokās tāms cāpnoti manuṣya-kāmāms ca tasmād u haivaṃ-vid udgātā brūyāt.*

8. And through this (person in the eye) he obtains the worlds which are under the latter and also the desires of men. Therefore an *udgātṛ* priest, who knows this, should say (the following).

9. *kām te kāmam āgāyānīty eṣa hy eva kāmāgānasyeṣte, ya evaṃ vidvān sāma gāyati, sāma gāyati.*

9. What desire may I win for you by singing? 'He, truly, becomes capable of obtaining desires by singing, he, who knowing this sings the *Sāman*, yea, sings the *Sāman*.'

## Section 8

## THE IDENTIFICATION OF UDGĪTHA

1. *trayo hodgūthe kuśalā babhūvuh, śilakaḥ śālāvatyas caikitāyano dālbyah, pravāhaṇo jaivalir iti, te hocur udgūthe vai kuśalāsmo hantodgūthe kathām vadāma iti.*

1. There were three persons well-versed in the *udgītha*, Śilaka the son of Śālāvāt, the son of Cikitāna of the Dalbha clan, and Pravāhaṇa, son of Jīvala. They said: 'We are, indeed, well-versed in the *udgītha*. Well, let us have a discussion on the *udgītha*.'

2. *tatheti ha samupavivīṣuh, sa ha pravāhaṇo jaivalir uvāca, bhagavantāv agre vadatām, brāhmaṇayor vadator vācam śroṣyāmīti.*

2. 'So be it' said they and sat down. Then, Pravāhaṇa, son of Jīvala, said: 'You two, sirs, speak first. I will listen to the words of the two Brāhmaṇas discussing.'

From this it appears that Pravāhaṇa was a Kṣatriya. See C.U. V.

3. 5, where he is said to be *rājanya-bandhuh*. Even though he is not a

Brāhmaṇa, he happens to be the one who knows the true meaning of *udgītha*.

3. *sa ha śilakaḥ śālāvatyas'caikitāyanam dālbyam uvāca, hanta tvā pṛcchānīti, pṛccheti hovāca.*

3. Then, Śilaka, son of Śālāvāt said to the son of Cikitāna of the Dalbha clan, 'Well, may I question you?' He replied, 'Question.'

4. *kā sāmno gatir iti, svara iti hovāca; svarasya kā gatir iti, prāṇa iti hovāca; prāṇasya kā gatir ity, annam iti hovāca; annasya kā gatir ity, āpa iti hovāca.*

4. He asked, 'What is the goal of the *Sāman*?' He replied, 'It is sound.' He asked, 'What is the goal of sound?' He replied, 'Breath.' He asked, 'What is the goal of breath?' He replied, 'Food.' He asked, 'What is the goal of food?' He replied, 'Water.'

*gatiḥ*: goal. substratum or basis or final principle: *gatir āśrayaḥ parāyanam ity etat. Ś.*

5. *apām kā gatir iti, asau loka iti hovācāmuṣya lokasya kā gatir iti, na svargaṃ lokam atinayed iti hovāca, svargaṃ vayaṃ lokam sāmābhisamsthāpayāmaḥ svarga-samstāvaṃ hi sāmēti.*

5. (He asked) 'What is the goal of water?' He replied, 'Yonder world.' (He asked) 'What is the goal of the yonder world?' He replied, 'One should not lead beyond the heavenly world.' We established the *Sāman* in the world of heaven, for the *Sāman* is praised in heaven.

Cp. The *Sāma Veda* is the world of heaven: *svargo vai lokaḥ sāma vedāḥ.*

6. *tam ha śilakaḥ śālāvatyas caikitāyanam dālbyam uvāca: apratiṣṭhitam vai kila te, dālbya, sāma; yas tv etarhi brūyān mūrdhā te vipatiṣyati mūrdhā te vipated iti.*

6. Then Śilaka, son of Śālāvāt said to Cikitāna of the Dalbha clan: 'Verily, indeed, your *Sāman*, of you of the Dalbha clan, is unestablished. If now, someone were to say, your head will fall off, surely your head would fall off.'

The enormity of the error is suggested by the statement that your head will fall off if one utters a curse like that.

7. *hantāham etad bhagavato vedānīti, vidhīti hovācāmuṣya lokasya kā gatir ity ayam loka iti hovācāsyā lokasya kā gatir iti*

*na pratiṣṭhām lokam atinayed iti hovāca pratiṣṭhām vayam lokam sāmābhisamsthāpayāmaḥ pratiṣṭhā-samstāvam hi sāmēti.*

7. He said, 'Well, I would like to know this from you; sir, 'Know it,' said he. (He asked) 'What is the goal of the yonder world?' He replied, 'One should not lead beyond this world-support. We establish the *Sāman* on the world as support for the *Sāman* is praised as the support.'

8. *taṁ ha pravāhaṇo jaivalir uvācāntavaddhai kila te śālāvatiya sāma-yastvetarhi brūyān mūrdhā te vipatiṣyatīti mūrdhā te vipated iti. hantāham etad bhagavato vedānīti viddhīti hovāca.*

8. Then Pravāhaṇa, son of Jivala, said to him, 'Verily, indeed, your *Sāman*, O son of Śālāvata, has an end. If someone now were to say, "Your head will fall off," surely your head would fall off.' He said, 'Well, I would like to know this from you, Sir.' He replied, 'Know it.'

### Section 9

#### THE UDGĪTHA IDENTIFIED WITH SPACE

1. *asya lokasya kā gatir ity ākāśa iti hovāca. sarvāṇi ha vā imāni bhūtāny ākāśād eva samutpadyante, ākāśam pratyastam yanty ākāśo hy evaibhyo jyāyān, ākāśaḥ parāyaṇam.*

1. 'What is the goal of this world?' He replied, 'Space, for all these creatures are produced from space. They return back into space. For space is greater than these. Space is the final goal.'

See VII. 12. 1.

Space is said to be the origin, support and end of all.

The theory that space is the ultimate ground of the world is regarded as more satisfactory than the view which traces it to sound, breath, food, water, yonder world or this world.

2. *sa eṣa paro-varīyān udgīthah, sa eṣo'nantah, paro-varīyo hāsya bhavati, paro-varīyaso ha lokān jayati ya etad evam vidvān parovarīyām sam udgītham upāste.*

2. This is the *udgītha*, highest and best. This is endless. He who, knowing this, meditates on *udgītha*, the highest and best, becomes the highest and best and obtains the highest and best worlds.

3. *taṁ haitam atidhanvā śaunaka udara-śāṇḍilyāyoktvovāca. yāvata enam prajāyām udgītham vedīṣyante, paro-varīyo haibhyas tāvad asmimlloke jīvanam bhaviṣyati.*

3. When Atidhanvan Śaunaka taught this *Udgītha* to Udara Śāṇḍilya, he also said: 'As long as they shall know this *Udgītha* among your descendants, so long their life in this world will be the highest and best.

4. *tathā'muṣmimlloke loka iti; sa ya etad evam vidvān upāste parovarīya eva hāsya'smimll loka jīvanam bhavati, tathā'muṣmimll loka loka iti, loka loka iti.*

4. And so will their state in that other world be. One who thus knows and meditates—his life in this world becomes the highest and best and so his state in that other world, yea, in that other world.'

### Section 10

#### THE DIVINITIES CONNECTED WITH THE SACRIFICES

1. *maṭacī hateṣu kuruṣv āṭikyā saha jāyayoṣastir ha cākrāyaṇa ibhya-grāme pradrāṇaka uvāsa.*

1. Among the Kurus, when they (crops) were destroyed by hailstorms,<sup>1</sup> there lived in the village of the possessor of elephants a very poor man, Uṣasti Cākrāyaṇa, with his young wife, Āṭiki.

The story is intended to make the comprehension easier. *ibhya-grāme*—in the village of the possessor of elephants or in the village belonging to Ibhya.

2. *sa hebhyam kulmāṣān khādantam bibhikṣe, taṁ hovāca, neto'nye vidyante yac ca ye ma ima upanihitā iti.*

2. He begged (food) of the possessor of elephants, while he was eating beans. He (the possessor) said to him: 'I have no other than these which are set before me.'

The rich man said that the beans were in the plate from which he was eating and therefore they were impure.

3. *eteṣāṁ me dehīti hovāca, tān asmai pradadau, hantānupānam ity, ucchiṣṭham vai me pītam syād iti hovāca.*

<sup>1</sup> Professor S. K. Chatterji suggests the alternative explanation of *maṭacī*, locust, an old Dravidian loan word in Sanskrit. Cp. Kannada *midice*, Brahmi *malakh*.

3. He said: 'Give me some of them.' He gave them to him and said, 'Here is water (to drink).' He replied, 'That would be for me to drink something left by another (and hence impure).'

4. *na svīd ete'py ucchiṣṭhāh iti, na vā ajīviṣyam imān akhādann iti hovāca, kāmo ma udaka-pānam iti.*

4. Are not these (beans) also left over (and so impure)? 'Verily,' said he, 'I could not live if I did not eat these. The drinking of water is at my will.'

'One who is endowed with knowledge and fame and capable of helping himself and others, if such a one, falling into a state of distress should do such a thing (eat unclean food), no demerit touches him. A wrong action is faulty only when it is performed while other courses that are not wrong are open and would as easily save one's life.' Ś.

5. *sa ha khādītvā'tiṣeṣān jāyāyā ājahāra, sāgra eva subhikṣā babhūva, tān pratigrhya nidadhau.*

5. When he had eaten, he gave what still remained to his wife. She had eaten well even before. After taking them, she kept them safe.

6. *sa ha prātaḥ samjīhāna uvāca, yad batānnasya labhemahi, labhemahi dhana-mātrām: rājāsau yakṣyate, sa mā sarvair ārtvij-yair vṛṇēti.*

6. Next morning, he arose and said, 'Oh, if I could get something to eat, I might make a little money. The king over there is having a sacrifice performed for himself. He might choose (select) me to perform all the priestly offices.'

7. *tām jāyovāca, hanta eta ima eva kulmāṣā iti: tān khādītvāmum yajñam vitatam eyāya.*

7. His wife said to him: 'Here, my lord, are the beans.' Having eaten them, he went over to the sacrifice that was being performed.

In addition to personal religion, the Vedas advocated public worship by means of sacrifices. In the period of the Veda, there were no temples. Public worship was needed in view of the social nature of man. In a crowd, emotions are more easily excited. In every religion, social worship of God is recognised, in which music, singing and ritual are employed to evoke religious feeling and actions. Yajñas or sacrifices are solemn and stately social acts.

8. *tatrodgātṛn āstāve stoṣyamānān upopaviveṣa, sa ha prastotāram uvāca.*

8. Then he sat down near the *Udgātṛ* priests as they were about to sing the hymn in the place (assigned) for singing. Then he said to the *Prastotṛ* priest:

9. *prastotar yā devatā prastāvam anvāyattā, tām ced avidvān prastoṣyasi, mūrdhā te vipatiṣyatīti.*

9. 'O *Prastotṛ* priest, if you sing the introductory praise without knowing the divinity that belongs to it, your head will fall off.'

10. *evam evodgātāram uvācodgātār yā devatodgūtham anvāyattā tām ced avidvān udgāyasi, mūrdhā te vipatiṣyatīti.*

10. In the same manner he said to the *Udgātṛ* priest, 'Oh, *Udgātṛ* priest, if you chant the *udgūtha* without knowing the divinity that belongs to it, your head will fall off.'

11. *evam eva pratihartāram uvāca, pratihartar yā devatā pratihāram anvāyattā, tām ced avidvān pratiharīṣyasi, mūrdhā te vipatiṣyatīti: te ha samāratās tūṣṇīm āsāmcakrīre.*

11. In the same manner, he said to the *Pratihartṛ* priest, 'Oh, *Pratihartṛ* priest, if you take up the response without knowing the divinity that belongs to it, your head will fall off' They stopped and sat down in silence.

In performing sacrifices we should have a knowledge of their meaning.

## Section II

### THE DIVINITIES CONNECTED WITH THE SACRIFICES (continued)

1. *atha hainam yajamāna uvāca, bhagavantam vā aham vividiṣānti; uṣastir asmi cākṛāyaṇa iti hovāca.*

1. Then, to him, the institutor of the sacrifice said, 'Verily, I would wish to know you, sir.' He replied, 'I am Uṣasti Cākṛāyaṇa.'

2. *sa hovāca, bhagavantam vā aham ebhīḥ sarvair ārtvijyaiḥ paryaiṣiṣam, bhagavato vā aham avittiyā-anyān avṛṣi.*

2. Then, he said, 'I looked for you for all these priestly offices. Verily, not finding you, sir, I have chosen others.'

3. *bhagavāms tv eva me sarvair ārtvijyair iti; tatheti; atha tarhy eta eva samatisrṣṭāḥ stuvātām; yāvat tv ebhyo dhanam dadyās, tāvan mama dadyā iti. tatheti ha yajamāna uvāca.*

3. But now, sir, please take up all the priestly offices. 'So be it,' he said, 'let these with my permission, sing the praises. But as much wealth as you give to them, so much give to me also.' The institutor of the sacrifice said, 'So be it.'

4. *atha hainam prastotopasasāda: prastotar yā devatā prastāvam anvāyattā, tām ced avidvān prastoṣyasi, mūrdhā te vipatiṣyatīti: mā bhagavān avocat. katamā sā devateti.*

4. Then the *Prastotr* priest approached him (and said), 'You, sir, said unto me, "Oh *Prastotr* priest, if you sing the introductory praise without knowing the divinity that belongs to it, your head will fall off." Which is that divinity?'

5. *prāna iti hovāca, sarvāni ha vā imāni bhūtāni prānam evābhisaṃviśanti, prānam abhyujjihate, saiṣā devatā prastāvam anvāyattā: tām ced avidvān prāstoṣyo mūrdhā te vyapatiṣyat tathoktasya mayeti.*

5. 'Breath,' said he. 'Verily, indeed, all beings here enter (into life) with breath, and depart (from life) with breath. This is the divinity belonging to the *Prastāva*. If you had sung the *Prastāva* without knowing it, after you had been told so by me, your head would have fallen off.'

See T.U. III. 3.

6. *atha hainam udgātopasasādodgātar yā devatodgūtham anvāyattā, tām ced avidvān udgāsyasi, mūrdhā te vipatiṣyatīti: mā bhagavān avocat. katamā sā devateti.*

6. Then the *Udgātr* priest approached him (and said), 'You, sir, said unto me: "O *Udgātr* priest, if you sing the *udgūtha* without knowing the divinity that belongs to it, your head will fall off." Which is that divinity?'

7. *āditya iti hovāca, sarvāni ha vā imāni bhūtāni ādityam uccaiḥ santam gāyanti; saiṣā devatodgūtham anvāyattā, tām ced avidvān udgāsyah, mūrdhā te vyapatiṣyat tathoktasya mayeti.*

7. 'The sun,' said he. 'Verily, indeed, all beings here sing of the sun, when he is up. This is the divinity connected with the *udgūtha*. If, without knowing this, you had chanted the *udgūtha*, after you had been told so by me, your head would have fallen off.'

8. *atha hainam pratihartopasasāda, pratihartar yā devatā pratihāram anvāyattā, tām ced avidvān pratiharisyasi, mūrdhā te vipatiṣyatīti; mā bhagavān avocat. katamā sa devateti.*

8. Then the *Pratihartṛ* priest approached him (and said), 'You sir, said unto me, "Oh *Pratihartṛ* priest, if you take up the response without knowing the divinity that belongs to it, your head will fall off." Which is that divinity?'

9. *annam iti hovāca, sarvāni ha vā imāni bhūtāni annam eva pratiharamānāni jīvanti, saiṣā devatā pratihāram anvāyattā, tām ced avidvān pratyaharisyah, mūrdhā te vyapatiṣyat tathoktasya mayeti, tathoktasya mayeti.*

9. 'Food,' said he. 'Verily, indeed, all beings here live, when they partake of food. This is the divinity that belongs to the *Pratihāra*, and if, without knowing this, you had taken up the *Pratihāra*, after you had been told so by me, your head would have fallen off.'

Cp. T.U. III. 2.

Meditation without knowledge is barren of results.

## Section 12

### A SATIRE ON PRIESTLY RITUAL

1. *athātaḥ sauva udgūthah. tadd ha bako dālbhyo glāvo vā maitreyah svādhyāyam udvavrāja.*

1. Now, next, the *udgūtha* of the dogs. Baka Dālbhya or Glāva Maitreya went forth for the study of the Veda.

Here are two names for one person.  
*svādhyāya*: study of the Vedas.

Cp. Patañjali's definition of *niyama*:

*śauca-santoṣa-tapaḥ-svādhyāyaveśvara-pranidhānāni. Yoga Sūtra II. 32.*

It is the study of the scriptures and recitation of mantras which lead to purity of mind.

*vedānta-śatarudrīya-pranavādi japam budhāḥ.*

*sattva-śūddhi-karṇam puṃsām svādhyāyam paricakṣate.*

*Svādhyāya* is the study of the scriptures dealing with liberation or the repetition of the *praṇava*.

*svādhyāyo mokṣasastraṇam adhyayanam praṇava-japo va.*


2. *tasmai śvā śvetah prādur-babhūva: tam anye śvāna upasametyocur annam no bhagavān āgāyatu aśanāyāma vā iti.*  
 2. Unto him there appeared a white dog. Other dogs gathered round this (one) and said, 'Obtain food for us by singing. Verily, we are hungry.'

3. *tān hovācehaiva mā prātar upasamīyāte; tadd ha bako dālbhya glāvo vā maitreyaḥ pratipālayām cakāra.*  
 3. Then he said to them: 'Come to me here tomorrow morning.' So Baka Dālbhya or Glāva Maitreya kept watch.

4. *te ha yathaivedam bahiṣpavamānena stoṣyamānāḥ samrabdhāḥ, sarpaṅtīty evam āsaṣṣpus te ha samupaviśya him cakruḥ.*  
 4. Just as the priests, when they are about to chant with the *bahiṣpavamāna* hymn of praise, move along, joined to one another, so did the dogs move along. Then they sat down together and made the noise 'him.'

5. *aum adāma, aum pibāma, aum devo varuṇaḥ prajāpatiḥ savitānnam ihāharat. anna-pate annam ihāhara, āhara, aum iti.*  
 5. (They sang), 'Aum, let us eat, Aum, let us drink, Aum, may the god Varuṇa, *Prajā-pati* and Savitṛ bring food here. O Lord of food, bring food here, yea, bring it here. Aum.'

This section is a satirical protest against the externalism of the sacrificial creed, in the interests of an inward spiritual life. Madhva attributes the hymn to Vāyu, who assumed the form of a dog.



Section 13

THE MYSTICAL MEANING OF CERTAIN SOUNDS

1. *ayaṁ vāva loko hāu-kārah, vāyur hāi-kāraś candramā atha-kārah, ātmeha-kāro'gnir ī-kārah.*  
 1. This world is the syllable *hāu*. The air is the syllable *hāi*, the moon is the syllable *atha*. The self is the syllable *iha*. The fire is the syllable *ī*.

The syllables mentioned are the sounds used in the recitation of *Sāman* hymns.

2. *āditya ū-kāro nihava e-kāro viśvedevā au-ho-yi-kārah, prajā-patir him-kārah; prānaḥ svarō'nnam yā, vāg virāt.*

2. The sun is the syllable *u*. Invocation is the syllable *e*. The *Viśvedevas* is the syllable *au-ho-i*. *Prajā-pati* is the syllable *him*. Breath is sound. Food is *ya*. *Virāj* is speech.

*yā vāg virāt.* Cp. R.V. X. 189. 3. *trīṃśad-dhāmā virājati vāk.*

Her character is *prajā* or *prajānātman*, only partially actual in the individual self-consciousness, distinguishing the *I* from the not-I, the inner world from the outer one. In ordering life, the potential all-consciousness lies asleep in the depths of the human body. It may be awakened by the discipline of yoga.

3. *aniruktas trayodaśaḥ stobhaḥ saṃcaro hum-kārah.*

3. The undefined is the variable, thirteenth, interjectional sound *hum*.

4. *dugdhe'smai vāg doham, yo vāco doho'nnavān annādo bhavati: ya etām evaṁ sāmānam upaniṣadam vedopaniṣadam veda.*

4. Speech yields to him the milk, which is the milk of speech itself. He becomes rich in food, an eater of food—one who knows thus this mystic meaning of the *Sāmans*, yea, who knows the mystic meaning.

## CHAPTER II

## Section I

## THE CHANT IS GOOD IN VARIOUS WAYS

I. *aum samastasya khalu sāmna upāsanam sādhu, yat khalu sādhu tat sāmety ācakṣate, yad asādhu tad a-sāmeti.*

1. *Aum*, Meditation on the entire *Sāman* is good. Whatever is good, people call *Sāman* and whatever is not good *a-sāman*.

2. *tad utāpy āhuḥ sāmnam nam upāgād iti sādhunainam upāgād ity eva tad āhuḥ asāmnam nam upāgād ity asādhunainam upāgād ity eva tad āhuḥ.*

2. So also people say, 'He approached with *Sāman*'; that is they say, 'he approached him in a kindly way.' They say, 'He approached him with no *Sāman*,' i.e. they say 'he approached him in no kindly way.'

*Sāman* is understood as the good, as the *dharma*. ←

3. *athotāpy āhuḥ sāma no bateti yat sādhu bhavati sādhu batety eva tad āhuḥ, asāma no bateti yad asādhu bhavaty asādhu batety eva tad āhuḥ.*

3. And they say 'this, verily, is *Sāman* for us.' Where they say 'this is good for us' when anything is good. And they say 'this is a *sāman* for us,' where they say, 'this is not good' when anything is not good.

4. *sa ya etad evam vidvān sādhu sāmety upāste bhyāso ha yad enam sādhave dharmā ā ca gaccheyur upa ca nameyuh.*

4. He who, knowing this, meditates on the *Sāman* as good, all good qualities would quickly approach him and accrue to him.

## Section 2

## SOME ANALOGIES TO THE FIVEFOLD CHANT IN THE WORLDS

I. *lokeṣu pañca-vidhaḥ sāmopāsita: pṛthivī him-kārah, agniḥ prastāvo'ntarikṣaḥ udgītha, ādityaḥ pratihāro dyaur nidhanam ity ūrdhveṣu.*

I. In the worlds, one should meditate on the *Sāman* as fivefold; the earth as the syllable *him*, fire as the *prastāva*, the atmosphere as the *udgītha*, the sun as the *pratihāra* and the sky as the *nidhana* (conclusion). This, among the higher (ascending).

The sky is said to be *nidhana*, inasmuch as those that depart from this world are deposited (*nidhīyante*) in the sky.

2. *athāvṛtteṣu, dyaur him-kāra, ādityaḥ prastāvo'ntarikṣam udgītho'gniḥ pratihārah, pṛthivī nidhanam.*

2. Now in the reverse (descending order) the sky as the syllable *him*, the sun as the *prastāva*, the atmosphere as the *udgītha*, the fire as the *pratihāra* and the earth as the *nidhana*.

The earth is the *nidhana* as the people that come back to the earth are deposited here.

3. *kalpante hāsmāi lokā ūrdhvās cāvṛttās ca ya etad evam vidvāml lokeṣu pañca-vidham sāmopāste.*

3. The worlds, in the ascending and reverse orders, belong to him, who, knowing this thus, meditates on the fivefold *Sāman* in the worlds.

In different ways the importance of the meditation is indicated.

## Section 3

## IN THE RAINSTORM

I. *vṛṣṭau pañca-vidham sāmopāsita, puro-vāto him-kāro, megho jāyate sa prastāvah, varṣati sa udgīthah, vidyotate stanayati sa pratihārah.*

I. One should meditate on the fivefold *Sāman* in the rain. The preceding wind as the syllable *him*; the formation of the cloud is the *prastāva*. What rains is the *udgītha*; the lightning and the thunder as the *pratihāra*.

2. *udgrhṇāti tan nidhanam, varṣati hāsmāi varṣayati ha ya etad evam vidvān vṛṣṭau pañca-vidham sāmopāste.*

2. The cessation as the *nidhana*. It rains for him and he causes it to rain, he, who knowing this thus, meditates on the fivefold *Sāman* in rain.

ha, hi (m), ho, hu, hau... are syllables with terminal m.

## Section 4

## IN THE WATERS

I. *sarvāsv apsu pañca-vidham sāmopāsīta, megho yat samplavate sa him-kāro yad varṣati sa prastāvo, yāḥ prācyah syandante sa udgīthah, yāḥ pratīyah sa pratihārah, samudro nidhanam.*

1. One should meditate on the fivefold Sāman in all the waters. When a cloud forms, that is the syllable *him*, when it rains, that is a *prastāva*; when (the waters) flow to the east, they are *udgītha*. When they flow to the west they are *pratihāra*. The ocean is the *nidhana*.

2. *na hāpsu praity apsumān bhavati ya etad evām vidvān sarvāsv apsu pañca-vidham sāmopāste.*

2. He does not die in water, he becomes rich in water, he, who knowing this thus, meditates on the fivefold Sāman in all the waters.

## Section 5

## IN THE SEASONS

I. *ṛtuṣu pañca-vidham sāmopāsīta vasanto him-kāro, grīṣmah prastāvah, varṣā udgīthah, śarat pratihārah, hemanto nidhanam.*

1. One should meditate on the fivefold Sāman, among the seasons, the spring as the syllable *him*, the summer as the *prastāva*, the rainy season as the *udgītha*, the autumn as the *pratihāra* and the winter as the *nidhana*.

2. *kalpante hāsmā ṛtava ṛtumān bhavati ya etad evām vidvān ṛtuṣu pañca-vidham sāmopāste.*

2. The seasons belong to him and he becomes rich in seasons, he, who knowing this thus, meditates on the fivefold Sāman in the seasons.

## Section 6

## IN THE ANIMALS

I. *paśuṣu pañca-vidham sāmopāsīta, ajā him-kāro'vayah prastāvah, gāva udgītho'śvāḥ pratihārah, puruṣo nidhanam.*

1. One should meditate on the fivefold Sāman among the animals, the goats as the syllable *him*, the sheep as the *prastāva*, the cows as the *udgītha*, the horses as the *pratihāra* and the human being as the *nidhana*.

The human being is the culmination of animal development.

2. *bhavanti hāsya paśavaḥ paśumān bhavati ya etad evām vidvān paśuṣu pañca-vidham sāmopāste.*

2. Animals belong to him and he becomes rich in animals, he, who knowing this thus, meditates on the fivefold Sāman among the animals.

PrastAva = Euology, introduction or prelude to Saman.

Udgltha = Chanting of SAMA Veda.

PratihAra = Touching as the tongue touching the teeth in pronouncing the Dentals. Closing.

Nidhana = a band, rope, halter, cause, motive.

## Section 7

## AMONG THE VITAL BREATHS

I. *prāṇesu pañca-vidham paro-varīyah sāmopāsīta, prāṇo him-kāro, vāk prastāvah, cakṣur udgīthah, śrotam pratihārah, mano nidhanam paro-varīyāmsi vā etāni.*

1. One should meditate on the most excellent fivefold Sāman among the vital breaths, breath as the syllable *him*, speech as the *prastāva*, the eye as the *udgītha*, the ear as the *pratihāra* and the mind as the *nidhana*. These, verily, are the most excellent.

*prāna*; breath. It is used to include the senses also. *prāna* is also explained as *ghrāna*, smell.

That which is higher than the high is called *paro* (*para u*). He who is higher than this is *paro-varam*. He who is higher than this *paro-varam* is called *paro-varīyah*. Madhva.

2. *paro-varīyo hāsya bhavati paro-varīyaso ha lokān jayati ya etad evām vidvān prāṇesu pañca-vidham paro-varīyah sāmopāsta, iti tu pañca-vidhasya.*

2. The most excellent belongs to him, he wins the most excellent worlds, he, who knowing this thus, meditates on the most excellent Sāman among the vital breaths.

## Section 8

SOME ANALOGIES TO THE SEVENFOLD  
CHANT : SPEECH

1. *atha sapta-vidhasya, vāci sapta-vidham sāmopāsīta, yat kim ca vāco hum iti sa himkāro, yat preti sa prastāvaḥ, yad eti sa ādih.*

1. Now for the sevenfold. One should meditate on the sevenfold *Sāman* in speech. Whatsoever of speech is *hum*, that is the syllable *him*; whatsoever is *pra*, that is *prastāva*; and the syllable *a* as the first (or the beginning).

2. *yad uditi sa udgīthaḥ, yat pratīti sa pratihāraḥ, yad upeti sa upadravaḥ, yan nīti tan nidhanam.*

2. Whatsoever is *ut*, that is an *udgītha*; whatsoever is *prati*, that is a *pratihāra*; whatsoever is *upa*, that is an *upadrava* (or approach to the end); whatsoever is *ni*, that is *nidhana* (or conclusion).

3. *dugdhe'smai vāg doham yo vāco doho'nnavān annādo bhavati, sa etad evaṁ vidvān vāci sapta-vidham sāmopāste.*

3. For him speech yields milk, which is the milk of speech and he becomes rich in food and eater of food; he, who knowing this thus, meditates on the sevenfold *Sāman* in speech.

## Section 9

## THE SUN

1. *atha khalv amum ādityam sapta-vidham sāmopāsīta, sarvadā samastena sāma, mām prati mām pratīti sarveṇa samastena sāma.*

1. One should meditate on the sevenfold *Sāman* in the sun. He is *Sāma* because he is always the same. He is the same with everyone since people think 'He faces me.' 'He faces me.'

2. *tasminn imāni sarvāṇi bhūtāny anvāyattānīti vidyāt tasya yat purodayāt sa him-kāras tadasya paśavo'nvāyattās tasmāt te him kurvanti him-kāra-bhājino hy etasya sāmnaḥ.*

2. One should know that all beings here depend on him. What he is before rising is the syllable *him*. On this depend the animals. Therefore they utter the syllable *him*. Truly they are partakers in the syllable *him* of the *Sāman*.

3. *atha yat prathamodite sa prastāvas tad asya manuṣyā anvāyattās, tasmāt te prastuti-kāmāḥ praśamsā-kāmāḥ prastāva-bhājino hy etasya sāmnaḥ.*

3. Now when it is just after sunrise, that is a *prastāva*. On this men depend. Therefore they are desirous of praise, desirous of laudation. Truly they are partakers in the *prastāva* of that *Sāman*.

Men are generally lovers of name and fame.

4. *atha yat saṅgava-velāyām sa ādih. tad asya vayāmsy anvāyattāni, tasmāt tāny antarikṣe'nārambaṇāny ādāyā'tmānam pari-patanty ādi-bhājini hy etasya sāmnaḥ.*

4. Now when it is the *saṅgava* (cowgathering) time, that is *ādi*. On this depend the birds. Therefore they hold themselves without support, in the atmosphere and fly about. Truly, they are partakers in the *ādi* of the *Sāman*.

5. *atha yat samprati madhyān-dine sa udgīthaḥ, tad asya devā anvāyattāḥ, tasmāt te sattamāḥ prajāpatyānām udgītha-bhājino hy etasya sāmnaḥ.*

5. Now, when it is just midday, that is an *udgītha*. On this the gods depend. Therefore they are the best of *Prajāpati*'s offspring. Truly they are partakers in the *udgītha* of that *Sāman*.

6. *atha yad ūrdhvam madhyān-dināt prāg aparāhnāt sa pratihāras, tad asya garbhā anvāyattās, tasmāt te pratihṛtā nāvapadyante, pratihāra-bhājino hy etasya sāmnaḥ.*

6. Now when it is past midday and before the afternoon—that is a *pratihāra*. On this all foetuses depend. Therefore they are held up and do not drop down. Truly, they are partakers in the *pratihāra* of that *Sāman*.

7. *atha yad ūrdhvam aparāhnāt prāg astamayāt, sa upadravaḥ, tad asyāraṇyā anvāyattāḥ, tasmāt te puruṣam drṣtvā kākṣam śvabhram ity upadravanty upadrava-bhājino hy etasya sāmnaḥ.*

7. Now when it is past afternoon and before sunset, that is an *upadrava*. On this the wild animals depend. Therefore when they see a man, they run to a hiding-place as their hole. Truly they are partakers in the *upadrava* of that *Sāman*.

8. *atha yat prathamāstamite tan nidhanam, tad asya pitaro'nvāyattāḥ, tasmāt tān nidadhāti nidhana-bhājino hy etasya sāmnaḥ, evaṁ khalv amum ādityam sapta-vidham sāmopāste.*



8. Now when it is just after sunset, that is the *nidhana*. On this the fathers depend. Therefore the people lay aside the fathers. Truly they are partakers of the *nidhana* of that *Sāman*. Thus does one meditate on the sevenfold *Sāman* in the sun.

## Section 10

## THE MYSTICAL MEANING OF THE NUMBER OF SYLLABLES IN THE CHANT

1. *atha khalv ātma-sammitam atimṛtyu sapta-vidham sāmo pāsīta; him-kāra iti try-akṣaram prastāva iti try-akṣaram tat samam.*

1. Now, then, one should meditate on the sevenfold *Sāman* which is uniform in itself and leads beyond death. The syllable *him* has three letters, *prastāva* has three letters. That is the same.

Though in English they are syllables, in Sanskrit each English syllable is represented by one letter.

2. *ādir iti dvy-akṣaram pratihāra iti catur-akṣaram tata ihaikam, tat samam.*

2. *Ādi* has two letters. *Pratihāra* has four letters. (If we take one) one from there here, that is the same.

3. *udgītha iti try-akṣaram upadrava-iti catur-akṣaram tribhis tribhiḥ samam bhavati akṣaram atiśiṣyate; try-akṣaram tat samam.*

3. *Udgītha* has three letters; *upadrava* has four letters. Three and three, that is the same, one letter left over. Having three letters, that is the same.

What is left over is supposed to have three letters.

4. *nidhanam iti try-akṣaram, tat samam eva bhavati tāni ha vā etāni dvā-vimśatir akṣarāni.*

4. *Nidhana* has three letters. That is the same too. These indeed, are the twenty-two letters.

5. *eka-vimśaty ādityam āpnoti, eka-vimśo vā ito'sāv ādityo, dvā-vimśena param ādityāj jāyati; tan nākam, tad viśokam.*

5. With the twenty first, one obtains the sun. Verily, the sun is the twenty-first from here. With the twenty-second he

conquers what is beyond the sun. That is bliss. That is sorrowless.

Ś quotes 'The twelve months, the five seasons (taking the whole of winter as one) and the three worlds (earth, atmosphere and sky) (make up twenty) and the sun is the twenty-first.'

6. *āpnoti hadityasya jayam, paro hāsyaāditya-jayāj jayo bhavati, ya etad evam vidvān ātma-sammitam atimṛtyu sapta-vidham sāmopāste, sāmopāste.*

6. He obtains the victory of the sun, indeed a victory higher than the victory of the sun is his, who, knowing this thus, meditates on the sevenfold *Sāman*, uniform in itself, which leads beyond death, yea, who meditates on the (sevenfold) *Sāman*.

## Section 11

## GĀYATRA CHANT

1. *mano him-kāro vāk prastāvah, cakṣur udgīthah, śrotram pratihārah, prāno nidhanam, etad gāyatram prāneṣu protam.*

1. The mind is the syllable *him*, speech is the *prastāva*, the eye is the *udgītha*, the ear is the *pratihāra*, the breath is the *nidhana*. This is the *Gāyatra*-chant woven in the vital breaths.

2. *sa ya evam etad gāyatram prāneṣu protam veda prānī bhavati, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati, mahān kīrtiyā mahāmanāḥ syāt, tad vratam.*

2. He who knows thus this *Gāyatra* chant as woven in the vital breaths, becomes the possessor of vital breaths, reaches the full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should be great-minded. That is the rule.

*mahāmanāḥ*: great-minded. He will not be petty-minded. *akṣudra cittaḥ*. Ś.

## Section 12

## RATHANTARA CHANT

1. *abhimanthati sa him kārah, dhūmo jāyate sa prastāvah, jvalati sa udgītho'ngārā bhavanti sa pratihārah, upasāmyati tan*

*nidhanam; samśāmyati tan nidhanam; etad rathantaram agnau protam.*

1. One rubs the fire-sticks together—that is the syllable *him*. Smoke is produced, that is the *prastāva*. It blazes. That is the *udgītha*. Coals are produced, that is the *pratihāra*. It becomes extinct, that is the *nidhana*. This is the *Rathantara* as woven on fire.

2. *sa ya evam etad rathantaram agnau protam veda, brahmarcasy annādo bhavati, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati, mahān kīrtyā; na pratyaññ agnim ācāmen na niṣṭhivet, tad vratam*

2. He who knows thus this *Rathantara* chant as woven on fire becomes radiant with sacred wisdoms, an eater of food, reaches the full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should not take a sip of water or spit before the fire. That is the rule.

## Section 13

## VĀMADEVYA CHANT

1. *upamantrayate sa him-kārah, jñāpayate sa prastāvah, striyā saha śete sa udgīthah, prati strīm saha śete sa pratihārah, kālam gacchati tan nidhanam, pārām gacchati tan nidhanam: etad vāmadevyam mithune protam.*

1. One summons, that is the syllable *him*. He makes request, that is a *prastāva*. Along with the woman, he lies down, that is the *udgītha*. He lies on the woman, that is the *pratihāra*. He comes to the end, that is the *nidhana*. He comes to the finish, that is the *nidhana*. This is the *Vāmadevyā* chant woven on sex intercourse.

2. *sa ya evam etad vāmadevyam mithune protam. veda mithunī bhavati, mithunān mithunāt prajāyate, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati mahān kīrtyā, na kāñcana parihalet, tad vratam.*

2. He who knows thus this *Vāmadevyā* chant as woven on sex intercourse, comes to intercourse, procreates himself from every act, reaches a full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should not despise any woman. That is the rule.

## Section 14

## BRHAT CHANT

1. *udyan him-kārah, udītah prastāvah, madhyān-dina udgītho' parāhñah pratihāro'stam yan nidhanam: etad bṛhad āditye protam.*

1. When the sun rises, it is the syllable *him*. When the sun has risen, it is the *prastāva*; when it is midday, it is the *udgītha*. When it is afternoon, it is the *pratihāra*. When (the sun) is set, it is the *nidhana*. This is the *Bṛhat* chant as woven on the sun.

2. *sa ya evam etad bṛhad āditye protam veda, tejasvī annādo bhavati, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati mahān kīrtyā: tapantam na nindet, tad vratam.*

2. He who knows thus this *Bṛhat* chant as woven on the sun becomes refulgent, an eater of food, reaches a full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should not decry the burning sun. That is the rule.

## Section 15

## VAIRŪPYA CHANT

1. *abhrāni samplavante sa himkārah, megho jāyate sa prastāvah, varṣati sa udgīthah, vidyotate stanayati sa pratihārah, udgṛhñati tan nidhanam, etad vairūpam parjanya protam.*

1. The mists come together, that is the syllable *him*. A cloud is formed, that is the *prastāva*. It rains, that is the *udgītha*. It flashes and thunders, that is the *pratihāra*. It holds up. That is the *nidhana*. This is the *Vairūpyā* chant woven on rain.

2. *sa ya evam etad vairūpam parjanya protam veda, virūpāms ca surūpāms ca paśūn avarundhe, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati, mahān kīrtyā, varṣantam na nindet, tad vratam.*

2. He who thus knows this *Vairūpyā* as woven on rain, acquires cattle, of various form and of beautiful form, reaches a full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should not decry when it rains. That is the rule.

## Section 16

## VAIRĀJA CHANT

1. *vasanto him-kārah, grīṣmah prastāvah, varṣā udgīthah, śarat pratihārah, hemanto nidhanam, etat vairājam ṛtuṣu protam.*

1. Spring is the syllable *him*, summer is the *prastāva*, rainy season is the *udgītha*; autumn is the *pratihāra*; winter is the *nidhana*. This is the *Vairāja* chant as woven on the seasons.

2. *sa ya evam etad vairājam ṛtuṣu protam veda, virājati prajayā paśubhir brahma-varcasena, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati mahān kīrtyā; ṛtūn na nīdet, tad vratam.*

2. He who knows thus this *Vairāja* chant as woven on the seasons shines with children, cattle and the lustre of sacred wisdom, reaches a full length of life, lives well, becomes great in offspring and cattle, great in fame. One should not decry the seasons. That is the rule.

## Section 17

## ŚAKVARĪ CHANT

1. *pythivī him-kāro'ntarikṣam prastāvah, dyaur udgīthah, diśah pratihārah, samudro nidhanam, etāh śakvāryo lokeṣu protāh.*

1. The earth is the syllable *him*. The atmosphere is the *prastāva*. The sky is the *udgītha*, the quarters of space are *pratihāra*. The ocean is the *nidhana*. These are the verses of the *Śakvarī* chant woven on the worlds.

2. *sa ya evam etāh śakvāryo lokeṣu protā veda, lokī bhavati, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati mahān kīrtyā; lokān na nīdet, tad vratam.*

2. One who knows these verses of the *Śakvarī* chant as woven on the worlds becomes possessed of the worlds, reaches a full length of life, lives well, becomes great in offspring and cattle, great in fame. One should not decry the worlds. That is the rule.

## Section 18

## REVATĪ CHANT

Evolution. We have 80% concordance with cow genes.

1. *ajā him-kāro'vayah prastāvah, gāva udgītho'vān pratihārah, puruṣo nidhanam, etā revatyah paśuṣu protāh.*

1. The goats are the syllable *him*. The sheep are the *prastāva*. The cows are the *udgītha*. The horses are the *pratihāra*. The human being is the *nidhana*. These are the verses of the *Revatī* chant woven on the animals.

2. *sa ya evam etā revatyah paśuṣu protā veda, paśumān bhavati, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati mahān kīrtyā; paśūn na nīdet, tad vratam.*

2. He who knows thus these verses of the *Revatī* chant as woven on the animals becomes the possessor of animals, reaches the full length of life, lives well, becomes great in offspring and cattle, great in fame. One should not decry animals. That is the rule.

## Section 19

## YAJÑĀYAJÑĪYA CHANT

1. *loma him-kārah, tvak prastāvah, māmsam udgītho'sthi pratihārah, majjā nidhanam, etad yajñāyajñīyam aṅgeṣu protam.*

1. Hair is the syllable *him*. Skin is the *prastāva*. Flesh is the *udgītha*. Bone is the *pratihāra*. Marrow is *nidhana*. This is the *Yajñāyajñīya* chant woven on the members of the body.

2. *sa ya evam etad yajñāyajñīyam aṅgeṣu protam vedāngī bhavati, nāṅgeṇa vihūrchatī, sarvam āyur eti, jyog jīvati mahān prajayā paśubhir bhavati mahān kīrtyā, samvatsaram majjño nāśnīyāt, tad vratam; majjño nāśnīyāt iti vā.*

2. He who thus knows this *Yajñāyajñīya* chant as woven on the members of the body becomes equipped with limbs; does not become defective in any limb, reaches the full length of life, lives well, great in offspring and cattle, great in fame. One should not eat of marrow for a year. That is the rule. Rather one should not eat of marrow at all.

The plural number *majjño* is used to include fish also. Ś.

## Section 20

## RĀJANA CHANT

1. *agnir him-kārah, vāyuh prastāvah, āditya udgīthah, nakṣatrāṇi pratihārah, candramā nidhanam: etad rājanam devatāsu protam.*

1. Fire is the syllable *him*; Air is the *prastāva*. Sun is the *udgītha*. Stars are the *pratihāra* and moon is the *nidhana*. This is the *Rājana* chant woven on the divinities.

2. *sa ya evam etad rājanam devatāsu protam vedaitāsām eva devatānām salokatām sārṣṭitām sāyujyam gacchati, sarvam āyur eti, jyog jīvati, mahān prajāyā paśubhir bhavati mahān kīrtiyā; brāhmanān na nindet, tad vratam.*

2. He who knows thus this *Rājana* chant as woven on the divinities goes to the same world, to equality and to complete union with these very divinities, reaches the full length of life, lives well, becomes great in offspring and cattle, great in fame. One should not decry the *Brāhmaṇas*. That is the rule.

He is lifted to the region of the deity whom he has loved and worshipped during life. Salvation does not consist in absorption with the Absolute or assimilation to God but in getting near His presence and participating in His glory.

## Section 21

## THE SĀMAN REGARDING THE ALL

1. *trayī vidyā him-kārah, traya ime lokāḥ sa prastavo'gnir vāyur ādityah sa udgīthah, nakṣatrāṇi vāyāmsi marīcayah sa pratihārah, sarpā gandharvāḥ pitaras tan nidhanam, etad sāma sarvasmin protam.*

1. The threefold knowledge is the syllable *him*. The three worlds here are the *prastāva*. Fire, air and sun are the *udgītha*; stars, birds and the light rays are the *pratihāra*; serpents, *gandharvas* and the fathers are the *nidhana*. This is the chant as woven in all.

2. *sa ya evam etad sāma sarvasmin protam veda, sarvam ha bhavati.*

2. He who knows thus this chant as woven on all becomes all.

3. *tad eṣa ślokaḥ: yāni pañcadhā trīni trīni tebhyo na jyāyah param anyad asti.*

3. On this, there is this verse. There are triple things which are fivefold. Greater than these, there is nothing else besides.

4. *yas tad veda sa veda sarvam sarvā diśo balim asmai haranti, sarvam asmīty upāsīta, tad vratam, tad vratam.*

4. He who knows that, knows all. All the quarters of space bring him gifts. One should meditate (on the thought) 'I am the All.' That is the rule, yea, that is the rule.

## Section 22

## DIFFERENT MODES OF CHANTING

1. *vinardi sāmno vṛṇe paśavyam ity agner udgītho'niruktaḥ prajāpateḥ, niruktaḥ somasya, mṛdu ślakṣṇam vāyoh, ślakṣṇam balavad indrasya, krauñcam brhaspateḥ, apadhvāntam varuṇasya: tān sarvān evopaseveta, vārunam tv eva varjayet.*

1. Of the *Sāman*, I choose the high-sounding one as good for cattle, this is the song sacred to Fire. The undefined one belongs to *Prajā-pati*, the defined one to Soma; the soft and the smooth to *Vāyu*, the smooth and strong to Indra; the heron-like to *Brhaspati*, the ill-sounding to *Varuṇa*. Let one practise all these but one should avoid that belonging to *Varuṇa*.

2. *amṛtatvam devebhya āgāyānīty āgāyet svadhām pitrbhya āsām manuṣyebhyaḥ trṇodakam paśubhyah svargam lokam yajamānāyānnam ātmana āgāyānīty etāni manasā dhyāyann apramattaḥ stuvīta.*

2. 'Let me secure immortality for the gods by singing' thus should one sing. 'Let me secure offerings for the fathers by singing hope for men, grass and water for the cattle, the world of heaven for the sacrificer and food for myself.' Thus reflecting in his mind on all these, one should sing the praises carefully.

3. *sarve svarā indrasyaātmanah sarva uṣmānah prajāpater ātmānah sarve sparsā mṛtyor ātmānah, tam yadi svareṣūpālabhetendram saraṇam praṇanno'bhūvam sa tvā prati vakṣyatīty enam brūyāt.*

3. All vowels are the embodiments of Indra; all spirants are the embodiments of *Prajā-pati*; all consonants are the embodiments of Death. If one should reproach a person for his vowels, he should tell that one, 'I have taken my refuge in Indra. He will answer you.'

4. *atha yady enam uṣmasūpālabheta, prajāpatiṃ śaraṇam praṇanno' bhūvam, sa tvā prati śeṣyati enam bhūyāt. atha yady enam sparśeṣūpālabheta: mṛtyuṃ śaraṇam, praṇanno' bhūvam sa tvā prati dhakṣyati enam brūyāt.*

4. So if one should reproach a person for his spirants he should tell that one 'I have taken refuge in *Prajā-pati*. He will smash you.' And if one should reproach a person for his consonants he should tell that one, 'I have taken refuge in Death. He will burn you up.'

5. *sarve svarā ghoṣavanto balavanto vaktavyā indre balam dadānīti, sarva uṣmāno'grastā anirastā vivṛtā vaktavyāḥ prajā-pater ātmānam paridādānīti, sarve sparśā leśenābhinihitā vaktavyā mṛtyor ātmānam pariḥarānīti.*

5. All the vowels should be pronounced resonant and strong, (with the thought) 'May I impart strength to Indra.' All the spirants should be pronounced well open, without being slurred over, without being elided, (with the thought) 'May I give myself to *Prajā-pati*.' All the consonants should be pronounced slowly, without merging them together (with the thought) 'May I withdraw myself from Death.'

### Section 23

#### DIFFERENT MODES OF VIRTUOUS LIFE

1. *trayo dharma-skandhāḥ; yajño'dhyayanam dānam iti, prathamam tapa eva, dvitīyo brahmacāryācārya-kula-vāsī, tṛtīyo'tyantam ātmānam ācāryakule'vasādayan: sarva ete puṇya-lokā bhavanti, brahma-saṃstho'mṛtatvam eti.*

1. There are three branches of duty, sacrifice, study and almsgiving—Austerity, indeed, is the first. The second is the pursuit of sacred wisdom, dwelling in the house of the teacher. Absolutely controlling his body in the house of the teacher, is the third. All these attain to the worlds of the virtuous. He who stands firm in *Brahman* attains life eternal.

*tapah*: austerity. It is used sometimes to comprehend all forms of the pursuit of self-control.

*ṛtam tapas, satyam tapaś, śrutam tapaś, śāntam tapo, dānam tapo, yajñas tapo bhūr bhuvā svar brahmaitad upāyaitat tapah. Nārāyaṇīya. 8.*

*brahmacarya*: the practice of continence.

*Brahman* is also used for *tapas* or austerity. Cp. *bhagavān kāśyapaḥ śāsvate brahmaṇi vartate*. Kalidāsa: *Śakuntalā* Act I. The commentators interpret *Brahman* as *tapas*.

*brahma-saṃstha*: He who stands firm in *Brahman*.

Ś suggests that this refers to the *parivṛāt* or the monk who alone obtains eternal life, while others who practise active virtues obtain the worlds of the virtuous. He, however, points out that there is another view held by the *Vṛttikāra*, that anyone who stands firm in the eternal obtains the life eternal. He need not be a *saṃnyāsīn*. Ś argues that the true *brahma-saṃstha* is the *saṃnyāsīn* who gives up all actions: *karma-nivṛtti-lakṣaṇam parivṛāyam brahma-saṃsthatvam. Ś.*

#### THE SYLLABLE AUM

2. *prajā-patir lokān abhyatapat; tebhyo abhitaptebhyas trayī vidyā samprāśravat, tām abhyatapat, tasyā abhitaptāyā etāny akṣarāni samprāśravanta bhūr bhuvāḥ svar iti.*

2. *Prajā-pati* brooded on the worlds. From them, thus brooded upon, issued forth the threefold knowledge. He brooded on this. From it, thus brooded upon, issued forth these syllables, *bhūh, bhuvāḥ, svāḥ*.

threefold knowledge: three Vedas.

*bhūh*, earth; *bhuvāḥ*, atmosphere; *svāḥ*, sky.

3. *tām abhyatapat, tebhyo' bhitaptebhya aumkārah samprāśravat, tad yathā saṅkunā sarvāni pārnāni saṃtrṇṇāny evam aumkārena sarvā vāk saṃtrṇṇaumkāra evedam sarvam, aumkāra evedam sarvam.*

3. He brooded on them and on them, thus brooded upon, issued forth the syllable *Aum*. As all leaves are held together by a stalk, so is all speech held together by *Aum*. Verily, the syllable *Aum* is all this, yea, the syllable *Aum* is all this.

## Section 24

## THE DIFFERENT REWARDS FOR THE OFFERERS OF OBLATIONS

1. *brahmavādīno vadanti yad vasūnām prātaḥ savanam, rudrānām mādhyan-dīnam savanam, ādityānām ca viśveṣām ca devānām tṛtīya-savanam.*

1. The expounders of sacred wisdom declare that the morning offering belongs to the Vasus, the midday offering to the Rudras and the third (evening) offering to the Ādityas and the Viśve-devas.

2. *kva tarhi yajamānasya loka iti, sa yas tam na vidyāt katham kuryād, atha vidvān kuryāt.*

2. Where then is the world of the sacrificer? If he knows not (this), how can he perform (sacrifices)? So, let him, who knows, perform.

3. *purā prātar anuvākasyopākaraṇāj jaghanena gārhapatyasyodaṇmukha upaviśya sa vāsavaṃ sāmābhigāyati.*

3. Before the commencement of the morning litany, he sits behind the gārhapatya fire, facing the north and sings the chant sacred to the Vasus.

In Śrauta sacrifices, three fires are recognised, āhavanīya, dākṣiṇa and gārhapatya, corresponding to heaven, sky and earth. They are dedicated to the worlds of gods, ancestors and men respectively.

4. *loka-dvāram apāvṛṇu, paśyema tvā vyaṃ rājyāya iti.*

4. Open the door of this world, that we may see thee for the obtaining of the sovereignty.

5. *atha juhōti namo'gnaye pṛthivī-kṣite loka-kṣite lokam me yajamānāya vindaiṣa vai yajamānasya loka etāsmi.*

5. Then he makes the offering (reciting) 'Adoration to Fire, who dwells on earth, who dwells in the world. Obtain the world for me, the sacrificer. To this world of the sacrificer, I will go.'

6. *atra yajamānaḥ parastād āyuṣaḥ svāhā'pajahi pariḥam ity uktvotiṣṭhati; tasmai vāsavaḥ prātaḥ savanam samprayacchanti.*

6. Thither will the sacrificer, after life, go. Hail, take away the bolt. Having said this, he rises. For him the Vasus fulfil the morning offering.

7. *purā mādhyan-dīnasya savanasyopākaraṇāj jaghanena agnīdhṛīyasyodaṇmukha upaviśya, sa raudraṃ sāmābhigāyati.*

7. Before the commencement of the mid-day offering, he sits behind the Agnīdhṛīya fire, and facing the north, he sings the chant sacred to the Rudras.

8. *loka-dvāram apāvṛṇu, paśyema tvā vyaṃ vairājyāya iti.*

8. Open the door of this world that we may see thee for the obtaining of sovereignty.

9. *atha juhōti, namo vāyave'ntarikṣa-kṣite loka-kṣite lokam, me yajamānāya vinda, eṣa vai yajamānasya lokaḥ, etāsmi.*

9. Then he makes the offering (reciting) 'Adoration to Air, who dwells in the sky and dwells in the world. Obtain the world for me, the sacrificer. To this world of the sacrificer I will go.'

10. *atra yajamānaḥ parastād āyuṣaḥ svāhā'pajahi pariḥam ity uktvotiṣṭhati, tasmai rudrā mādhyan-dīnam savanam samprayacchanti.*

10. Thither, will the sacrificer, after life, go. Hail, take away the bolt. Having said this, he rises. For him, the Rudras fulfil the midday offering.

11. *purā tṛtīya-savanasyopākaraṇāj jaghanenāhavanīyasyodaṇmukha upaviśya sa ādityaṃ sa vaiśvadevaṃ sāmābhigāyati.*

11. Before the commencement of the third offering, he sits behind the Ahavanīya fire, facing the north, he sings the chant sacred to the Ādityas and Viśve-devas

12. *loka-dvāram apāvṛṇu, paśyema tvā vyaṃ svārājyāya iti.*

12. Open the door of this world that we may see thee for the obtaining of sovereignty.

13. *ādityam, atha vaiśvadevam, loka-dvāram apāvṛṇu paśyema tvā vyaṃ sāmārājyāya iti.*

13. Thus the chant to the Ādityas: now the chant to the Viśvedevas: Open the door to this world that we may see thee for the obtaining of sovereignty.

14. *atha juhōti, nama ādityebhyaś ca viśvebhyaś ca devebhyo divi-kṣīdbhyaḥ loka-kṣīdbhyaḥ lokam me yajamānāya vindata.*

14. Then he makes the offering (reciting) 'Adoration to the Ādityas and to the Viśve-devas, who dwell in heaven and dwell in the world, obtain the world for me, the sacrificer.'

15. *eṣa vai yajamānasya lokaḥ, etāsmi atra yajamānaḥ parastād āyuṣaḥ svāhā'pahata pariḥam ity uktvotiṣṭhati.*

15. 'Verily, to this world of the sacrificer will I go. Thither will the sacrificer after life go. Hail, take away the bolt.' Having said this, he rises.

16. *tasmā ādityāś ca viśve ca devās tṛtīya-savanam sampracyacchanti, eṣa ha vai yajñasya mātrām veda, ya evam veda, ya evam veda.*

16. For him, the Ādityas and the Viśve-devas fulfil the third offering. He, who knows this, knows the fulness of the sacrifice, yea, he who knows this.

Notes by Veeraswamy Krishnaraj

Adityas. Sons of Aditi. Numbers vary from 5, 8 and 12. Rg Veda mentions 7. SAyana says, 8 Adityas: Mitra, Varuna, DhAtar, ARyaman, Amsa, Bhaga, Vivasvat and Aditya or Surya.

Represent 12 months of the year.

In Buddhism, Aditya is the Buddha of Aditya or Sun gotra.

Vishnu purana lists Adityas as Vishnu, SAkra, Aryaman, DhUti, Tvastr, PUsan, Vivasvat, Savitr, Mitra, , Varuna, Amsa And Bhaga.

They are also the Fire, the Wind, the Waters, the moon and lightning. Source: Harpers dictionary of Hinduism. P3

## CHAPTER III

## Section I

## THE SUN AS THE HONEY OF THE GODS: ṚG VEDA

1. *aum: asau vā ādityo deva-madhu; tasya dyaur eva tiraś-cīna-vamśo'ntarikṣam apūpaḥ, marīcayāḥ putrāḥ.*

1. Verily, yonder sun is the honey of the gods. Of this the sky is the cross-beam; the atmosphere is the honeycomb; the particles of light are the brood.

The sun is treated as the object of meditation. The sky is the crossbeam from which the honeycomb hangs.

2. *tasya ye prāñco raśmayāḥ tā evāsya prācyo madhunādyāḥ rca eva madhukṛtāḥ ṛgveda eva puṣpam, tā amṛtā āpaḥ tā vā etā rcaḥ.*

2. The eastern rays of that sun are its eastern honey cells. The Ṛks are the producers of honey. The Ṛg Veda is the flower and those waters are the nectar and those very Ṛks indeed (are the bees).

'Just as the bees produce honey by extracting the juices of flowers, so do the ṛks make their honey by extracting the juices of actions prescribed in the Ṛg Veda.' Ś.

3. *etam ṛg vedam abhyatapaṃs, tasyābhitaptasya yaśas teja indriyam vīryam annādyam raso'jāyata.*

3. These brooded on the Ṛg Veda; from it, thus brooded upon, issued forth as its essence, fame, splendour, (vigour of the) senses, virility, food and health.

4. *tad vyakṣarat, tad ādityam abhito'srayat, tad vā etad yad etad ādityasya rohitam rūpaṃ.*

4. It flowed forth; it went towards the sun. Verily, that is what the red appearance of the sun is.

## Section 2

## YAJUR VEDA

1. *atha ye'sya dakṣiṇā raśmayas tā evāsya dakṣiṇā madhu-nādyo yajūṃṣy eva madhu-kṛto yajur veda eva puṣpam, tā amṛtā āpaḥ.*

1. Now its southern rays are its southern honey-cells. The *Yajus* formulae are the producers of honey. The flower is the *Yajur Veda* and these waters are the nectar.

2. *tāni vā etāni yajūmsy etam yajurvedam abhyatapaṃs, tasyā-bhīṭaptasya yaśas, teja, indriyam, vīryam, annādyam, raso' jāyata.*

2. Verily, these *yajus* formulae brooded on the *Yajur Veda*; from it, thus brooded upon, issued forth as its essence, fame, splendour, (vigour of the) senses, virility, food and health.

3. *tad vyakṣarat, tad ādityam abhito' śrayat, tad vā etad yad etad ādityasya śuklam rūpam.*

3. It flowed forth; it went towards the sun. Verily, that is what the white appearance of the sun is.

## Section 3

## SĀMA VEDA

1. *atha ye'sya pratyañco raśmayas tā evāsya praṭicyo madhu-nā-dyaḥ sāmāny eva madhu-kṛtaḥ sāma veda eva puṣpam, tā amṛtā āpah.*

1. Now, its western rays are its western honey-cells. The *Sāman* chants are the producers of honey. The flower is the *Sāma Veda* and these waters are the nectar.

2. *tāni vā etāni sāmāny etam sāma vedam abhyatapaṃs tasyābhīṭaptasya yaśas, teja, indriyam, vīryam, annādyam, raso' jāyata.*

2. Verily, these *Sāman* chants brooded on the *Sāma Veda*; from it, thus brooded upon, issued forth, as its essence, fame, splendour, (vigour of the) senses, virility, food and health.

3. *tad vyakṣarat, tad ādityam abhito' śrayat, tad vā etad yad etad ādityasya kṛṣṇam rūpam.*

3. It flowed forth. It went towards the sun. Verily, that is what the dark appearance of the sun is.

## Section 4

## ATHARVA VEDA

1. *atha ye'syodañco raśmayas tā evāsyoḍicyo madhu-nādyo' tharvāṅgīrasa eva madhu-kṛtaḥ, itihāsa-purāṇam puṣpam, tā amṛtā āpah.*

1. Now its northern rays are its northern honey-cells. (The hymn of the) *Atharvans* and the *Āṅgīrasas* are the honey producers. The flower is legend and ancient lore. These waters are the nectar.

The stories from the Epics and the *Purāṇas* were repeated at some sacrifices. They are mentioned in the *Brāhmaṇas*, and later collected in the *Mahābhārata* and the *Purāṇas*.

2. *te vā ete' tharvāṅgīrasa etad itihāsa-purāṇam abhyatapaṃs, tasyābhīṭaptasya yaśas, teja, indriyam, vīryam, annādyam, raso' jāyata.*

2. Verily, these (hymns) of the *Atharvans* and *Āṅgīrasas* brooded upon that legend and ancient lore. From them, thus brooded upon, issued forth, as their essence, fame, splendour, (vigour of the) senses, virility, food and health.

3. *tad vyakṣarat, tad ādityam abhito' śrayat, tad vā etad yad etad ādityasya param kṛṣṇam rūpam.*

3. It flowed forth. It went towards the sun. Verily, that is what the extremely dark appearance of the sun is.

## Section 5

## BRAHMAN

1. *atha ye'syordhvā raśmayas tā evāsyoḍhvā madhu-nādyo guhyā eva' deśā madhu-kṛto, brahmaiva puṣpam, tā amṛtā āpah.*

1. Now, its upward rays are its upper honey cells. The hidden teachings (the *Upaniṣads*) are the honey producers. *Brahman* is the flower. These waters are the nectar.

*Brahman*, according to Ś, here signifies the *praṇava*, i.e. the syllable *aum*.

2. *te vā ete guhyā ādeśā etad brahmābhīṭaptasya yaśas, teja, indriyam, vīryam, annādyam, raso' jāyata.*



2. These hidden teachings brooded on *Brahman*, and from it thus brooded upon, issued forth, as its essence, fame, splendour, (vigour of the) senses, food and health.

3. *tad vyakṣarat, tad ādityam abhito'śrayat, tad vā etad yad etad ādityasya madhye kṣobhata iva.*

3. It flowed forth. It went towards the sun. Verily, that is what seems to be the trembling in the middle of the sun.

4. *te vā ete rasānām rasāḥ. vedā hi rasāḥ, teṣām ete rasāḥ, tāni vā etāny amṛtānām amṛtāni, vedā hy amṛtāḥ, teṣām etāny amṛtāni.*

4. Verily, these are the essences of the essences, for the Vedas are the essences and these are their essences. Verily, these are the nectars of the nectars for the Vedas are the nectars and these are their nectars.

According to Ś all these are meant to emphasise the importance of eulogised actions: *karma-stutir eṣaḥ.*

### Section 6

## THE KNOWER OF THE COSMIC SIGNIFICANCE OF THE VEDAS REACHES THE WORLD OF THE VASUS

*I tad yat prathamam amṛtam tad vasava upajīvanty agninā mukhena, na vai devā aśnanti na pibanti etad evāmṛtam dṛṣtvā tṛpyanti.*

1. That which is the first nectar, on that live the *Vasus*, through fire as their mouth. Verily the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

2. *ta etad eva rūpam abhisamviśanti etasmād rūpād udyanti.*

2. They retire into this form (colour) and come forth from this form (colour).

3. *sa ya etad evam amṛtam veda, vasūnām evaiko bhūtvāgninā mukhenaitad evāmṛtam dṛṣtvā tṛpyati, sa etad eva rūpam abhisamviśati, etasmād rūpād udeti.*

3. He who knows thus this nectar becomes one of the *Vasus* and through the fire as his mouth is satisfied merely with seeing the nectar. He retires into this form (colour) and comes forth from this form (colour).

4. *sa yāvad ādityaḥ purastād udetā paścād astam etā, vasūnām eva tāvad ādhipatyam svārājyam paryetā.*

4. As long as the sun rises in the east and sets in the west, so long does he attain the worship and sovereignty of the *Vasus*.

### Section 7

## OF THE RUDRAS

*I. atha yad dviṭīyam amṛtam, tad rudrā upajīvantīndreṇa mukhena, na vai devā aśnanti, na pibanti, etad evāmṛtam dṛṣtvā tṛpyanti.*

1. Now that which is the second nectar, on that live the *Rudras*, through *Indra* as their mouth, Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

2. *ta etad eva rūpam abhisamviśanti, etasmād rūpād udyanti.*

2. They retire into this form (colour) and come forth from this form (colour).

3. *sa ya etad evam amṛtam veda rudrānām evaiko bhūtvendreṇaiva mukhenaitad evāmṛtam dṛṣtvā tṛpyati, sa etad eva rūpam abhisamviśati, etasmād rūpād udeti.*

3. Who knows thus this nectar becomes one of the *Rudras* and with *Indra* as his mouth is satisfied merely with seeing the nectar. He retires into this form (colour) and comes forth from this form (colour).

4. *sa yāvad-ādityaḥ purastād udetā, paścād astam etā, dviṣ tāvad dakṣiṇata udetottarato'stam etā, rudrānām eva tāvad ādhipatyam svārājyam paryetā.*

4. As long as the sun rises in the east and sets in the west, twice as long does it rise in the south and set in the north and just that long does he attain the lordship and sovereignty of the *Rudras*.

### Section 8

## OF THE ĀDITYAS

*I. atha yat tṛtīyam amṛtam, tad ādityā upajīvanti varuṇena mukhena, na vai devā aśnanti, na pibanti, etad evāmṛtam dṛṣtvā tṛpyanti.*

1. Now, that which is the third nectar, on that live the Ādityas through Varuṇa as their mouth. Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

2. *ta etad eva rūpam abhisamvīṣanti etasmād rūpād udyanti.*

2. They retire into this form (colour) and come forth from this form (colour).

3. *sa ya etad evam amṛtaṁ vedādityānām evaiko bhūtvā varuṇenaiva mukhenaitad evāmṛtaṁ dṛṣṭvā tṛpyati, sa etad eva rūpam abhisamvīṣati, etasmād rūpād udeti.*

3. He who knows thus this nectar, becomes one of the Ādityas and with Varuṇa as his mouth, is satisfied merely with seeing the nectar. He retires into this form (colour) and comes forth from this form (colour).

4. *sa yāvad ādityo dakṣināta udetottarato'stam etā, dvīṣ tāvat paścād udetā purastād astam etā, ādityānām eva tāvad ādhipatyam svārājyam paryetā.*

4. As long as the sun rises in the east and sets in the west twice as long does it rise in the west and set in the east and just that long does he attain the lordship and sovereignty of the Ādityas.

### Section 9

### OF THE MARUTS

1. *atha yac caturtham amṛtam, tan maruta upajīvanti somena mukhena, na vai devā aśnanti, na pibanti, etad evāmṛtaṁ dṛṣṭvā tṛpyanti.*

1. Now that which is the fourth nectar, on that live the Maruts, through Soma as their mouth; Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

2. *ta etad eva rūpam abhisamvīṣanti, etasmād rūpād udyanti.*

2. They retire from this form (colour) and come forth from this form (colour).

3. *sa ya etad evam amṛtaṁ veda, marutām evaiko bhūtvā somenaiva mukhenaitad evāmṛtaṁ dṛṣṭvā tṛpyati, sa etad eva rūpam abhisamvīṣati, etasmād rūpād udeti.*

3. He who knows thus this nectar, becomes one of the Maruts and through Soma as his mouth, is satisfied merely with seeing the nectar. He retires into this form (colour) and comes forth from this form (colour).

4. *sa yāvad ādityaḥ paścād udetā, purastād astam etā, dvīṣ tāvad uttarata udetā, dakṣināto'stam etā, marutām eva tāvad ādhipatyam svārājyam paryetā.*

4. As long as the sun rises in the west and sets in the east, just that twice as long does the sun rise in the north and set in the south just that long does he attain the lordship and sovereignty of the Maruts.

### Section 10

### OF THE SĀDHYAS

1. *atha yat pañcamam amṛtaṁ tat sādhyā upajīvanti brahmaṇā mukhena, na vai devā aśnanti, na pibanti, etad evāmṛtaṁ dṛṣṭvā tṛpyanti.*

1. Now, that which is the fifth nectar, on that live the Sādhyas, through Brahmā as their mouth. Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

2. *ta etad eva rūpam abhisamvīṣanti, etasmād rūpād udyanti.*

2. They retire into this form (colour) and come forth from this form (colour).

3. *sa ya etad evam amṛtaṁ veda, sādhyānām evaiko bhūtvā brahmaṇaiva mukhenaitad evāmṛtaṁ dṛṣṭvā tṛpyanti, sa etad eva rūpam abhisamvīṣati, etasmād rūpād udeti.*

3. He, who knows thus this nectar, becomes one of the Sādhyas and through Brahmā as his mouth, is satisfied merely with seeing the nectar. He retires into this form (colour) and comes forth from this form (colour).

4. *sa yāvad āditya uttarata udetā, dakṣināto'stam etā, dvīṣ tāvad ūrdhva udetārvān astam etā, sādhyānām eva tāvad ādhipatyam svārājyam paryetā.*

4. As long as the sun rises in the north and sets in the south, twice as long does it rise in the zenith and set in the nadir,

just that long does he attain the lordship and sovereignty of the Sādhyas.

## Section II

## THE WORLD OF BRAHMĀ

I. *atha tata ūrdhva udetya naivodetā nāstam etā, ekala eva madhye sthātā, tad eṣa ślokaḥ.*

1. Henceforth, after having risen in the zenith, he will no more rise nor set. He will stand alone in the middle. On this, there is this verse:

The movements of the sun are intended to help the creatures to experience the results of their actions, and when these experiences have ended the sun takes the creatures unto himself. *prāninām sva-karma-phala-bhoga-nimittam anugrahaṃ tat karma-phalopabhogakṣaye tāni prāni-jātāny ātmani saṃhr̥tya. Ś.*

The question is raised whether the sun in the regions of Brahmā moves along nights and days. The reply is given in the next verse.

2. *na vai tatra na nimloca nodiyāya kadācana, devās tenāham satyena mā virādhiṣi brahmaṇā iti.*

2. It is not so there. The sun has not set; nor has he ever risen. O ye gods, by this truth, may I not fall from Brahmā.

He calls the gods to bear witness to the truth of his statement.

3. *na ha vā asmā udeti, na nimlocati, sakṛd divā haivāsmāi bhavati, ya etām evam brahmopaniṣadaṃ veda.*

3. Verily, for him, who knows thus, this mystic doctrine of Brahmā, the sun neither rises nor sets. For him it is day for ever.

'The knower becomes the eternal inborn Brahman, unconditioned by time marked by the rising and setting of the sun.' *vidvān udāyāsta-maya-kālāparicchedyam nityam ajam brahma bhavati. Ś.*

4. *tadd haitad brahmā prajāpataya uvāca, prajāpatir manave, manuḥ prajābhyah, tadd haitad uddālakāyā'rūnaye jyesthāya putrāya pitā brahma provāca.*

4. Brahma told this to Prajā-pati; Prajā-pati to Manu; Manu to his descendants. To Uddālaka Āruṇi, the eldest son, his father declared this Brahma.

5. *idam vāva taj jyesthāya putrāya pitā brahma prabrūyāt pranāyyāya vāntevāsine.*

5. Verily, a father may teach this Brahma to his eldest son or to a worthy pupil.

6. *nānyasmai kasmai cana, yady apy asmā imām adbhīḥ parigrhītām dhanasya pūrnām dadyād, etad eva tato bhūya ity etad eva tato bhūya iti.*

6. And to no one else. Even if one should offer him the whole of this (earth) encompassed by water and filled with treasure. (He should say) 'This, truly, is greater than that—yea, greater than that.'

## Section 12

## THE GĀYATRĪ

1. *gāyatrī vā idam sarvaṃ bhūtam yad idam kiṃ ca, vāg vai gāyatrī, vāg vā idam sarvaṃ bhūtam gāyati ca trāyate ca.*

1. Verily, the Gāyatrī is all this that has come to be, whatsoever there is here. Speech, verily, is Gāyatrī. Verily, the Gāyatrī sings of and protects everything here that has come to be.

As Brahman is incomprehensible by itself, these symbols are employed. For Madhva Gāyatrī is not the metre of that name but Viṣṇu.

2. *yā vai sā gāyatrīyam vāva sā yeyam pṛthivī, asyām hīdam sarvaṃ bhūtam pratiṣṭhitam. etām eva nātiśiyate.*

2. Verily, what this Gāyatrī is, that, verily, is what this earth is, for on it everything here that has come to be is established. It does not go beyond it.

3. *yā vai sā pṛthivīyam vāva sā yad idam asmin pūruṣe śarīram, asmin hīme prānāḥ pratiṣṭhitāḥ, etad eva nātiśiyante.*

3. Verily, what this earth is, that, verily, is what the body in man here is: for on it these vital breaths are established. They do not go beyond it.

4. *yad vai tat pūruṣe śarīram idam vāva tad yad idam asmin antaḥ pūruṣe hṛdayam, asmin hīme prānāḥ pratiṣṭhitāḥ, etad eva nātiśiyante.*

4. Verily, what the body in man is, that, verily, is what the heart within man here is: for on it these vital breaths are established. They do not go beyond it.

5. *saiṣā catuspadā ṣaḍvidhā gāyatrī, tad etad ṛcā'bhyanūktam.*  
5. This *Gāyatrī* has four feet and is sixfold. This is also declared by a *Rk* verse.

The *Gāyatrī* is a metre with four feet, each foot having four syllables. It is sixfold in the shape of speech, creatures, earth, body, heart and vital breath. Ś.

6. *etāvān asya mahimā, tato jyāyāms ca pūruṣaḥ pādō'sya sarvā bhūtāni, tripād asyāmytam divi.*

6. Its greatness is of such extent, yet *Puruṣa* is greater still. All beings are one fourth of him. The three fourths, immortal, is in the sky.

The *Puruṣa* is so called because it fills everything and lies in the body: *sarva-pūranāt puri śayanāc ca. Ś.*

7. *yad vai tad. brahmetīdam vāva tadyo'yam bahirdhā puruṣād ākāśo yo vai sa bahirdhā puruṣād ākāśaḥ.*

7. Verily, what is called *Brahman*, that is what the space outside of a person is. Verily, what the space outside of a person is.

8. *ayam vāva sa yo'yam antaḥ puruṣa ākāśo yo vai so'ntaḥ puruṣa ākāśaḥ.*

8. That is what the space within a person is. Verily, what the space within a person is.

9. *ayam vāva sa yo'yam antar-hṛdaya ākāśaḥ, tad etat pūrṇam apravarti, pūrṇam apravartinīm śriyam labhate ya evaṃ veda.*

9. That is the same as what the space here within the heart is. That is the full, the non-active. He who knows thus, obtains full and non-active prosperity.  
*non-active: unchanging.*

### Section 13

## THE FIVE DOORKEEPERS OF THE WORLD OF HEAVEN

1. *tasya ha vā etasya hṛdayasya pañca deva-suṣayah, sa yo'sya prān. suṣiḥ sa prānaḥ, tac cakṣuḥ, sa ādityaḥ, tad etat tejo'nnādyam ity upāsīta, tejasv annādo bhavati ya evaṃ veda.*

1. Verily, indeed, this heart here has five openings for the gods. Its eastern opening is the *prāna* (up-breath). That is

the eye; that is the sun. One should meditate on this as glow and as health. He who knows this becomes glowing and healthy.

2. *atha yo'sya dakṣiṇaḥ suṣiḥ sa vyānaḥ, tac chrotram, sa candramāḥ, tad etac chriś ca yaśaś cety upāsīta śrīmān yaśasvī bhavati ya evaṃ veda.*

2. Now its southern opening is *vyāna* (the diffused breath). That is the ear: that is the moon. One should meditate on this as prosperity and fame. He who knows this becomes prosperous and famous.

3. *atha yo'sya pratyaṇ suṣiḥ so'pānaḥ, sā vāk so'griḥ tad etad brahma-varcasam annādyam ity upāsīta brahma-varcasy annādo bhavati ya evaṃ veda.*

3. Now, its western opening is *apāna* (downward breath). That is speech, that is fire. One should meditate on it as the lustre of sacred wisdom and health. He who knows this becomes possessed of the lustre of sacred wisdom and health.

4. *atha yo'syodaṇ suṣiḥ sa samānaḥ, tan manaḥ, sa parjanyaḥ, tad etat kīrtiś ca vyuṣṭiś cety upāsīta, kīrtimān vyuṣṭimān bhavati ya evaṃ veda.*

4. Now, this northern opening is *samāna* (equalised breath). That is mind, that is rain; one should meditate on it as fame and beauty. He who knows this becomes famous and beautiful.

*kīrtiḥ: fame; celebrity, due to the knowledge of the mind: manaso jñānasya kīrti-hetuvāt, ātma-parokṣam viśrutatvam kīrtiḥ, yaśaḥ sva-karaṇa-samvedyam viśrutatvam.*  
*vyuṣṭiḥ: beauty; self-recognised beauty of the body, vyuṣṭiḥ kāntir deha-gatam lāvanyam.*

5. *atha yo'syordhvaḥ suṣiḥ sa udānaḥ, sa vāyuh, sa ākāśaḥ, tad etad ojaś ca mahaś cety upāsīta, ojasvī mahasvān bhavati ya evaṃ veda.*

5. Now, the upper opening is *udāna* (out-breath). That is air, that is space. One should meditate on it as strength and greatness. He who knows this becomes strong and great.

6. *te vā ete pañca brahma-puruṣaḥ svargasya lokasya dvāra-pāḥ, sa ya etān evaṃ pañca brahma-puruṣān svargasya lokasya dvāra-pān veda, asya kule vīro jāyate, pratipadyate svargaṃ lokam, ya etān evaṃ pañca-brahma-puruṣān svargasya lokasya dvāra-pān veda.*

Prana = Up-breath, Vyana = Diffuse breath, Apana = Down-breath, Samana = Equalized breath, Udana = Out-breath.

6. These, verily, are the five Brahma-persons, the doorkeepers of the world of heaven. He who knows these five Brahma-persons, the doorkeepers of the world of heaven, in his family a hero is born. He who knows these five Brahma-persons, the doorkeepers of the world of heaven, himself reaches the world of heaven.

By controlling the eye, ear, speech, mind and breath through meditation, by checking their outward activities, we are enabled to reach the Brahma in the heart.

### THE SUPREME EXISTS WITHIN ONESELF

7. *atha yad atah paro divo jyotir dīpyate vīsvataḥ pṛṣṭheṣu, sarvataḥ pṛṣṭheṣu anuttameṣūttameṣu lokeṣu, idam vāva tad yad idam asminn antaḥ puruṣe jyotiḥ.*

7. Now the light which shines above this heaven, above all, above everything, in the highest worlds beyond which there are no higher, verily, that is the same as this light which is here within the person.

8. *tasyaiṣā dṛṣṭiḥ, yatraitad asmiṅ śarīre saṁsparśenoṣṇi-mānam vijānāti, tasyaiṣā śrutiḥ yatraitat karmān apigrhya ninadam iva nadathur ivāgner iva jvalata upaśrnoti, tad etad dṛṣṭam ca śrutam cety upāsīta: cakṣuṣyaḥ śruto bhavati ya evaṁ veda, ya evaṁ veda.*

8. There is this seeing of it, as when, in this body, one perceives the warmth by touch. There is this hearing of it, as when, on closing the ears, one hears as it were a sound, as it were a noise, as of a fire blazing. One should meditate on this that has been seen and heard. One who knows this becomes one beautiful to see and heard of in renown, yea, one who knows this.

The writer here refers to visions and voices of which some mystic seers speak.

### Section 14

### THE INDIVIDUAL SOUL IS ONE WITH THE SUPREME BRAHMAN

1. *sarvam khalv idam brahma, tajjalān iti, śānta upāsīta; atha khalu kratumayaḥ purusaḥ, yathā-kratur asminl loke puruṣo bhavati tathetaḥ pṛetya bhavati, sa kratum kurvīta.*

1. Verily, this whole world is Brahman, from which he comes forth, without which he will be dissolved and in which he breathes. Tranquil, one should meditate on it. Now verily, a person consists of purpose. According to the purpose a person has in this world, so does he become on departing hence. So let him frame for himself a purpose.

All this is Brahman: Cp. Maitrī IV. 6. *brahma khalv idam vāva sarvam. Brahman is prior to all this and produces all this.*

The word *tajjalān* is explained by Ś as 'beginning, ja, ending, la, and continuing, an,' in it: *tasmāt brahmaṇo jātam—atas tajjan, tathā tenaiva janana-krameṇa pratilomatayā tasminn eva brahmaṇi līyate, tad-ātmatayā śliṣyata iti tallam; tathā tasminn eva sthikāle'nīti prānīti ceṣṭata iti.*

As we will, so will our reward be: *kratv-anurūpam phalam. Ś.*

2. *mano-mayaḥ prāna-śarīro bhā-rūpaḥ satya-saṁkalpa ākāś-ātmā sarva-karmā sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ sarvam idam abhyātto'vāky anādarah.*

2. He who consists of mind, whose body is life, whose form is light, whose conception is truth, whose soul is space, containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, being without speech and without concern.

Ś means by *prāna-śarīra*, the subtle body. *prāna-śarīraḥ prāno liṅgātmā, vijñāna-kriyā-śakti-dvaya-sammūrchi-taḥ. Ś.*

3. *eṣa ma ātmāntar hṛdaye'nīyān vṛiher vā, yavād vā, sarṣapād vā, śyāmākād vā, śyāmāka-tandulād vā; eṣa ma, ātmāntar hṛdaye jyāyān pṛthivyāḥ, jyāyān antarikṣāj jāyān divaḥ, jyāyān ebhyo lokebhyāḥ.*

3. This is my self within the heart, smaller than a grain of rice, than a barley corn, than a mustard seed, than a grain of millet or than the kernel of a grain of a millet. This is myself

within the heart, greater than the earth, greater than the atmosphere, greater than the sky, greater than these worlds.

4. *sarva-karmā sarva-kāmaḥ sarva-gandhaḥ, sarva-rasaḥ, sarva-vam idam abhyātto'vāky anādaraḥ, eṣa ma ātmāntar hṛdaye etad brahma, etam itaḥ pretyābhisambhavitāsmīti, yasya syāt addhā na vicikitsāstīti ha smāha sāṅḍilyaḥ, sāṅḍilyaḥ.*

4. Containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, without speech, without concern, this is the self of mine within the heart; this is *Brahman*. Into him, I shall enter, on departing hence. Verily, he who believes this, will have no more doubts. Thus used to say Sāṅḍilya, yea Sāṅḍilya.

This is the famous *Sāṅḍilya vidyā* which affirms the oneness of the individual soul and the Supreme *Brahman*. For *Sāṅḍilya* (1) the Absolute is that from which things are born, to which they repair and by which they live, (2) our next life depends on what we do in this life, (3) *Ātman* is both the transcendent and the immanent, and (4) the end of man is union with the Self.

### Section 15

#### THE UNIVERSE AS A TREASURE CHEST

I. *antarikṣodaraḥ kośo bhūmi budhno na jīryati, diśo hy asya sraktayo dyaur asyottaram bilam, sa eṣa kośo vasu-dhānas tasmin viśvam idam śritam.*

1. The chest, having the atmosphere for its inside, and the earth for its bottom does not decay. The quarters of space are its corners and its upper lid is the sky. This chest is one containing wealth and within it rests everything here.

2. *tasya prācī dig juhūr nāma, sahamānā nāma dakṣiṇā, rājñī nāma pratīcī, subhūtā nāmodīcī, tāsām vāyur vatsaḥ, sa ya etam evam vāyur diśām vatsam veda, na putra-rodam roditi, so'ham etam evam vāyur diśām vatsam veda, mā putra-rodam rudam.*

2. The eastern quarter is named *juhū*; its southern quarter is named *sahamāna*; its western quarter is called *rājñī*; its northern quarter is called *subhūta*. The child of these is air. He who knows this air thus as the child of the quarters of space weeps not for a son. I here know this air thus as the child of the quarters of space, let me not weep for a son.

*juhū* is the sacrificial ladle.

*sahamāna* is 'the region of Yama in which people suffer the results of evil deeds.' Ś.

*rājñī* is so called 'because it is lorded over by the king (*rājan*) Varuṇa or because it is red (*rāga*) with the colours of evening.' Ś.

*subhūta* is 'the region presided over by Kubera, the god of wealth.'

*mā putra-rodam rudam*: May I not weep for the death of my son, may I have no occasion to weep for the death of my son: *putra-maraṇa-nimittam putra-rodo mama mābhūt. Ś.*

If the promise made in III. 13-16, in his family a hero is born is to be fulfilled, this *kośa-vijñāna* or knowledge of the treasure chest is needed.

3. *ariṣtam kośam prapadye 'munā'munā'munā, prānam prapadye, 'munā'munā'munā; bhūḥ prapadye'munā'munā'munā; bhuvah prapadye.'munā'munā'munā; svah prapadye'munā'munā'munā.*

3. I take refuge in the imperishable chest with this one, with this one, with this one. I take refuge in the breath, with this one, with this one, with this one. I take refuge in *bhūḥ*, with this one, with this one, with this one. I take refuge in *bhuvah*, with this one, with this one, with this one. I take refuge in *svah*, with this one, with this one, with this one.

The son's name, Ś says, is to be uttered thrice, when praying to the different deities.

4. *sa yad avocam: prānam prapadya iti prāno vā idam sarvam bhūtam yad idam kiñ ca, tam eva tat prāpatsi.*

4. When I said, 'I take refuge in breath,' breath, verily, is everything here that has come to be, whatsoever there is. So it was in this I took refuge.

5. *atha yad avocam: bhūḥ prapadya iti pṛthivīm prapadye' antarikṣam prapadye, divam prapadya ity eva tad avocam.*

5. So when I said, 'I take refuge in *bhūḥ*,' what I said was 'I take refuge in earth, I take refuge in atmosphere, I take refuge in sky.'

6. *atha yad avocam: bhuvah prapadya ity agnim prapadye, vāyur prapadye, ādityam prapadya ity eva tad avocam.*

6. So when I said, 'I take refuge in *bhuvah*,' what I said was, 'I take refuge in Fire, I take refuge in Air, I take refuge in Sun.'

7. *atha yad avocam: svah prapadya ity ṛg vedam prapadye, yajur vedam prapadye, sāma vedam prapadya ity eva tad avocam, tad avocam.*

7. So when I said, 'I take refuge in *svaḥ*,' What I said was, 'I take refuge in the *Rg Veda*, I take refuge in the *Yajur Veda*, I take refuge in the *Sāma Veda*. That was what I said.'

This section points out how symbols are used for worship and the objects prayed for are this-worldly.

### Section 16

## THE WHOLE LIFE IS SYMBOLICALLY A SACRIFICE

1. *puruṣo vāva yajñāḥ, tasya yāni catur-vimśati varṣāni, tat prātaḥ-savanam, catur-vimśaty-akṣarā gāyatrī, gāyatram prātaḥ-savavam, tad asya vasavo'nvāyattāḥ, prāṇā vāva vasavaḥ, ete hīdam sarvaṃ vāsayanti.*

1. Verily, a person is a sacrifice. His (first) twenty-four years are the morning libation, for the *Gāyatrī* (metre) has twenty-four syllables and the morning libation is offered with a *gāyatrī* hymn. With this (part of the sacrifice) the Vasus are connected. Verily, the vital breaths are the Vasus, for they cause everything here to endure.

2. *taṃ ced etasmin vayasi kiṃ cid upatapet, sa brūyāt, prāṇā vasavaḥ, idam me prātaḥ-savanam mādhyam-dinam-savanam anu samtanuteṭi, māham prāṇānām madhye yajño vilop-sīyete, udd haiva tata ety agado ha bhavati.*

2. If in this period of life any sickness should overtake him, let him say, 'O ye vital breaths, ye Vasus, let this morning libation of mine continue over to the midday libation. Let not me, the sacrifice, be broken off in the midst of the vital breaths, of the Vasus.' He arises from it; he becomes free from sickness.

While the previous section dealt with the long life of the son, this deals with one's own long life.

3. *atha yāni catuṣcatvāriṃśad varṣāni, tan mādhyam-dinam-savanam catuṣcatvāriṃśad-akṣarā triṣṭubh, triṣṭubham mādhyam-dinam-savanam, tad asya rudrā anvāyattāḥ, prāṇā vāva rudrāḥ, ete hīdam sarvaṃ rodāyanti.*

3. Now the (next) forty-four years are the midday libation for the *Triṣṭubh* (metre) has forty-four syllables and the midday libation is offered with a *Triṣṭubh* hymn. With this (part of the sacrifice) the Rudras are connected. Verily, the vital breaths are

the Rudras for (on departing) they cause everything here to weep.

4. *taṃ ced etasmin vayasi kiṃ cid upatapet sa brūyāt, prāṇā rudrāḥ idam me mādhyam-dinam-savanam trītya-savanam anu samtanuteṭi, māham prāṇānām rudrānām madhye yajño vilop-sīyete, udd haiva tata ety agado haiva bhavati.*

4. If, in this period of life, any sickness should overtake him, let him say, 'O ye vital breaths, ye Rudras, let this midday libation of mine continue over to the third libation. Let not me, the sacrifice, be broken off in the midst of the vital breaths, of the Rudras.' He arises from it; he becomes free from sickness.

5. *atha yāny aṣṭā-catvāriṃśad varṣāni, tat trītya-savanam, aṣṭā-catvāriṃśad-akṣarā jagatī, jāgataṃ trītya-savanam, tad asyā dityā anvāyattāḥ, prāṇā vāvādityāḥ, ete hīdam sarvaṃ ādadate.*

5. Now the (next) forty-eight years are the third libation for the *jagatī* (metre) has forty-eight syllables and the third libation is offered with a *jagatī* hymn. With this (part of the sacrifice) the *Ādityas* are connected. Verily, the vital breaths are the *Ādityas* for (on departing) they take everything to themselves.

6. *taṃ ced etasmin vayasi kiṃ cid upatapet sa brūyāt prāṇā ādityā idam me trītya-savanam āyur anu samtanuteṭi, māham prāṇānām ādityānām madhye yajño vilop-sīyete, udd haiva tata ety agado haiva bhavati.*

6. If, in this period of life, any sickness should overtake him, let him say, 'O ye vital breaths, ye *Ādityas*, let this third libation of mine continue to a full length of life. Let not me, the sacrifice, be broken off in the midst of the vital breaths, the *Ādityas*.' He arises from it; he becomes free from sickness.

7. *etadd ha sma vai tad vidvān āha mahidāsa aitareyaḥ; sa kiṃ ma etad upatapasi, yo'ham anena na preṣyāmīti; sa ha ṣoḍaśam varṣa-śatam ajīvat; pra ha ṣoḍaśam varṣa-śatam jīvati, ya evaṃ veda.*

7. Verily, it was knowing this that Mahidāsa Aitareya used to say, 'Why do you afflict me with this sickness, me, who am not going to die by it?' He lived a hundred and sixteen years. He, too, who knows this lives to a hundred and sixteen years.

Mahidāsa Aitareya was a *dāsa* or a *śūdra* by birth. According to Śāyaṇa's Introduction to the *Aitareya Brāhmaṇa*, he was the son of

a Brāhmaṇa seer by *Itarā*, a low-caste woman. As he was not given the same treatment as other sons, his mother prayed to *Mahī* or the goddess Earth, who granted her prayers. The son was enabled to compose the Brāhmaṇas and the Aranyakas. This story implies a protest against the injustice of the caste system.

## Section 17

## MAN'S LIFE A SACRIFICE

1. *sa yad aśiṣiṣati yat piṣāsati, yan na ramate, tā asya dīkṣāḥ.*

1. When one hungers and thirsts and abstains from pleasures these constitute the initiatory rites.

The writer gives an account of a sacrifice which can be performed without any ceremonial and in spirit even by hermits.

Privation is equated with initiation, enjoyments with the sacrificial sessions and chantings, the virtues with the offerings, generation with regeneration and death with the last ritual the final bath.

2. *atha yad aśnāti, yat piḃati, yad ramate, tad upasadair eti.*

2. And when one eats and drinks and enjoys pleasures, then he joins in the *Upasada* ceremonies.

*upasada*: a particular class of sacrificers who are happy because they take only milk: *upasadām ca payo-vratatva-nimittam sukhām asti. Ś.*

3. *atha yadd hasati yaj jakṣati, yan maithunam carati, stutaśastrair eva tad eti.*

3. And when one laughs and eats and indulges in sexual intercourse, then he joins in the chant and recitation.

4. *atha yat tapo dānam ārjavam ahimsā satya-vacanam iti, tā asya dakṣiṇāḥ.*

4. And austerity, almsgiving, uprightness, non-violence, truthfulness, these are the gifts for the priests.

5. *tasmād āhuḥ soṣyaty asoṣṭeti punar utpādanam evāsya, tan maraṇam evāvabhṛtaḥ.*

5. Therefore they say 'He will procreate.' He has procreated—that is his new birth. Death is the final bath (after the ceremony).

6. *tadd haitad ghora āṅgirasah kṣṇāya devakī-putrāyoktvo vāca, a-piṣāsa eva sa babhūva so'ntavelāyām etat trayam prati-*

*padyet: akṣitam asi, acyutam asi, prāṇa-samśitam asīti: tatraite dve ṛcau bhavataḥ.*

6. When Ghora Āṅgīrasa, after having communicated this to Kṛṣṇa, the son of Devakī, he also said, as he had become free from desire, 'In the final hour, one should take refuge in these three (thoughts). Thou art the indestructible; thou art the unshaken, thou art the very essence of life.' On this point, there are these two Ṛg verses

Ś points out that the references are to the *Yajus* verses beginning with (i) *akṣitam asi*, (ii) *acyutam asi*, and (iii) *prāṇa-samśitam asi*. See *Bhagavad-Gītā*, p. 28.

7. *ād it pratnasya retasaḥ, ud vayam tamasas-pari jyotiḥ paśyanta uttaram svaḥ paśyanta uttaram, devam devatrā sūryam aganma jyotir uttamam iti, jyotir uttamam iti.*

7. Proceeding from the primeval seed, they see the morning light that shines higher than the sky. Seeing beyond darkness, the higher light, seeing the higher light, we attain to the sun god among the gods, the highest light, yea, the highest light.

In some texts, after *retasaḥ*, we find *jyotiḥ paśyanti vāsaram, paro yad idhyate divā.*

'Those that know *Brahman*, with their eyes turned aside, with their hearts purged by the restrictions of the ascetic life like *brahmacharya* see the light all round': *nivṛtta-cakṣuṣo brahma-vido brahmacharyādi-nivṛtti-sādhanaḥ sūdhāntahkaraṇā ā samantato jyotiḥ paśyanti. Ś.*

## Section 18

## THE FOURFOLD NATURE OF THE INDIVIDUAL AND THE WORLD

1. *mano brahmety upāsītety adhyātman, athādhidaivatam ākāśo brahmety (upāsīta), ubhayam ādiṣṭam bhavaty adhyātman cādhidaivatam ca.*

1. One should meditate on the mind as *Brahman*—this with regard to the self. Now with reference to the divinities one should meditate on space as *Brahman*. This is the twofold instruction, that which refers to the body and that which refers to the divinities.



ākāśa or space is used as it is 'all-pervading, subtle and free from limitations': *sarva-gatatvāt sūkṣmatvāt, upādhi-hīnatvāt. Ś.*

2. *tad etac catuspād brahma, vāk pādah, prānah pādah cakṣuh pādah śrotram pāda ity adhyātman; athādhidaivatam, agnih pādo vāyuh pādah, ādityah pādo diśah pāda ity ubhayam evādiṣṭam bhavaty adhyātman caivādhidaivatam ca.*

2. That Brahman has four quarters. Speech is one quarter, breath is one quarter, the eye is one quarter, the ear is one quarter. This with reference to the self. Now with reference to the divinities. Fire is one quarter, air is one quarter, the sun is one quarter and the directions are one quarter. This is the two-fold instruction with reference to the self and with reference to the divinities.

3. *vāg eva brahmanaś caturthah pādah, so'gninā jyotiṣā bhāti ca tapati ca, bhāti ca tapati ca kīrtyā yaśasā brahma-varcasena, ya evam veda.*

3. Speech, verily, is a fourth part of Brahman. It shines and warms with the light of fire. He who knows this shines and warms with fame, with renown, and with the radiance of Brahma-knowledge.

4. *prāna eva brahmanaś caturthah pādah, sa vāyunā jyotiṣā bhāti ca tapati ca, bhāti ca tapati ca kīrtyā yaśasā brahma-varcasena, ya evam veda.*

4. Breath, verily, is a fourth part of Brahman. It shines and warms with the light of air. He who knows this shines and warms with fame, with renown, and with the radiance of Brahma-knowledge.

5. *cakṣur eva brahmanaś caturthah pādah, sa ādityena jyotiṣā bhāti ca tapati ca, bhāti ca tapati ca kīrtyā yaśasā brahma-varcasena, ya evam veda.*

5. The eye, verily, is a fourth part of Brahman. It shines and warms with the light of the sun. He who knows this shines and warms with fame, with renown, and with the radiance of Brahma-knowledge.

6. *śrotram eva brahmanaś caturthah pādah, sa digbhir jyotiṣā bhāti ca tapati ca, bhāti ca tapati ca kīrtyā yaśasā brahma-varcasena, ya evam veda, ya evam veda.*

6. The ear is a fourth part of Brahman. It shines and warms with the light of the directions. He who knows this shines and

warms with fame, with renown, and with the radiance of Brahma-knowledge.

## Section 19

## THE COSMIC EGG

1. *ādityo brahmety ādeśah, tasyopavyākhyānam: asad evedam agra āsīt, tat sad āsīt, tat samabhavat, tad āṇḍam niravartata, tat samvatsarasya mātrām aśayata, tan nirabhidyata, te āṇḍakapāle rajataṁ ca suvarṇam cābhavatām.*

1. The Sun is Brahman—this is the teaching. An explanation thereof (is this). In the beginning this (world) was non-existent. It became existent. It grew. It turned into an egg. It lay for the period of a year. It burst open. Then came out of the egg-shell, two parts, one of silver, the other of gold.

See R.V. X. 129; *Manu* I. 12.

*asad*: non-existent, it does not mean absolute non-being. It is a state in which name and form were not manifested: *avyākṛta-nāma-rūpam. Ś.* See also T.U. II. 7.

In C.U. VI. 2, the view that in the beginning there was only non-being is combated.

2. *tad yad rajataṁ seyaṁ pṛthivī, yat suvarṇam sā dyauh; yaj jarāyu te p̄arvatāḥ, yad ulbaṁ sa megho nīhārah, yā dhamanayas tā nadyah, yad vāsteyam udakaṁ sa samudrah.*

2. That which was of silver is this earth; that which was of gold is the sky. What was the outer membrane is the mountains; that which was the inner membrane is the mist with the clouds. What were the veins were the rivers. What was the fluid within is the ocean.

In the Orphic Cosmogony, Chronos and Adrastea produce a gigantic egg which is divided into two, the upper half forming the sky and the lower the earth.

3. *atha yat tad ajāyata so'sāv ādityah; taṁ jāyamānam ghoṣā ulūlavo' nūdatiṣṭhan, sarvāṇi ca bhūtāni, sarve ca kāmāḥ; tasmāt tasyodayam prati pratyāyanam prati ghoṣā ulūlavo'nūthiṣṭhanti, sarvāṇi ca bhūtāni sarve ca kāmāḥ.*

3. And what was born from it is the yonder sun. When he was born, shouts and hurrahs as also all beings and all desires

arose. Therefore at his rise and his every return, shouts and hurrahs as also all beings and all desires arise.

4. *sa ya etam evaṃ vidvān ādityam brahmety upāste' bhyāso ha yad enam sādhave ghoṣā ā ca gaccheyur upa ca nimreḍeran nimreḍeran.*

4. He, who knowing thus, meditates on the sun as *Brahman*, pleasant shouts will come unto him and delight him, yea, delight him.

## CHAPTER IV

## Section I

## THE STORY OF JĀNAŚRUTI AND RAIKVA

1. *aum. jānaśrutir ha pautrāyaṇaḥ śraddhādeyo bahudāyī bahupākyā āsa, sa ha sarvata āvasathān māpayām cakre, sarvata eva me'tsyantīti.*

1. *Aum.* There was the descendant of Janaśruta, his great grandson, a pious giver, a liberal giver, a preparer of much food. He had rest houses built everywhere, with the thought 'everywhere people will be eating of my food.'

2. *atha ha haṃsā niśāyām atipetuḥ, tad haivaṃ haṃso haṃsam abhyuvāda: ho ho'yi bhallākṣa, bhallākṣa, jānaśruteḥ pautrāyaṇasya samam divā jyotir ātatam, tan mā prasāṅkṣis tat tvā mā pradhākṣid iti.*

2. Then once at night, some swans flew past and one swan spoke to another thus, 'Hay, Ho, Shortsighted, Shortsighted. The light of Jānaśruti, the great grandson (of Janaśruta) has spread like the sky. Do not touch it, lest it burn you.'

v. *pradhākṣir* for *pradhākṣid*.

3. *tam u ha paraḥ praty uvāca kaṃ vara enam etat santam sayugvānam iva raikvam āttheti. Ko nu katham sayugvā raikva iti.*

3. To it, the other one replied, 'Who is that man of whom you speak, as if he were Raikva, the man with the cart?' 'Pray, how is it with Raikva, the man with the cart?'

Ś quotes *Raikva* in S.B. III. 4. 36 as one of the sages who attained *brahma-jñāna* or divine wisdom though they did not observe the rules of castes and stages of life: *anāśramitvena vartamāno'hi vidyāyām adhikriyate, kutaḥ tad, drṣṭeḥ, raikva-vācakanavi-prabhṛtīnām evam-bhūtānām api brahmavitvaśrutyupalabdheḥ.*

4. *yathā kṛtāya vijitāyādhareyāḥ samyanti, evam enam sarvaṃ tad abhisameti, yat kiñ ca prajāḥ sādhu kurvanti, yas tad veda yat sa veda, sa mayaitad ukta iti.*

4. Even as all the lower throws of dice go to the winner with the highest throw, so whatever good men do, all goes to him. He also who knows what he knows, is thus spoken by me.

5. *tad u ha jānaśrutir ha pautrāyaṇa upaśuśrāva, sa ha samji-*

*hāna eva kṣattāram uvāca, aṅgāre ha sa-yugvānam iva raikvam ātitheti, ko nu katham sa-yugvā raikva iti.*

5. Now, Jānaśruti, the great grandson (of Janaśruta) overheard this. Then when he rose, he said to the attendant, 'O friend, you speak to me in the same way as to Raikva with the cart.' (He asked) 'How is it with Raikva, the man with the cart?'

He overheard the conversation of the swans and spent the night brooding over it. When he woke up, listening to the eulogistic chants of the bards, he turned to his attendant and said, 'You speak of me as of Raikva with the cart.' Ś.

6. *yathā krtāya vijitāyādhareyāḥ samyanti, evam enam sarvaṃ tad abhisameti, yat kiñ ca prajāḥ sādhu kurvanti, yas tad veda yat sa veda, sa mayaitad ukta iti.*

6. Even as all the throws of the dice go to the winner with the highest throw, so whatever good men do, all goes to him. He also who knows what he knows is thus spoken of by me.

7. *sa ha kṣattānviṣya, nāvidam iti pratyeyāya, tam hovāca yatrāre brāhmaṇasyānveṣanā tad enam arcchati.*

7. The attendant searched for him and returned saying 'I did not find him.' Then he said to him, 'O where a Brāhmaṇa is searched for, there look for him.'

The Brāhmaṇas are generally to be found in solitary places in the forests or on the banks of rivers. *ekānte'raṇye nadī-pulīnādaṃ vivikte deṣe.* Ś. The attendant was instructed to search in such places.

8. *so'dhastāc chakāṭasya pāmānam kaṣamānam upopaviveśa, tam hābhyuvāda, tvam nu bhagavaḥ sa-yugvā raikva iti; aham hy are; iti ha pratijajñe; sa ha kṣattā, avidam iti pratyeyāya.*

8. He approached a man scratching the itch underneath a cart, and said to him, 'Pray, Sir, are you Raikva, the man with the cart?' He replied: 'Yes, I am he.' The attendant returned saying, 'I have found him out.'

### Section 2

### THE STORY CONTINUED

1. *tad u ha jānaśrutiḥ pāutrāyaṇaḥ ṣaṭ-śatāni gavāṃ niṣkam aśvatārī-ratham tad ādāya praticakrame, tam hābhyuvāda.*

1. Then Jānaśruti, the great grandson (of Janaśruta) took with him six hundred cows, a gold necklace, and a chariot with mules and said to him:

2. *raikvemāni ṣaṭ śatāni gavāṃ, ayam niṣko'yam aśvatārī-rathaḥ, anu ma etām bhagavo devatām sādhi, yām devatām upāssa iti.*

2. 'Raikva, here are six hundred cows, a gold necklace and a chariot with mules. Now Sir, please teach me the deity whom you worship.'

3. *tam u ha paraḥ pratyuvāca, ahahāre tvā, śūdra, tavaiva saha gobhir astv iti; tad u ha punar eva jānaśrutiḥ pāutrāyaṇaḥ sahasraṃ gavāṃ niṣkam aśvatārī-ratham duhitaram tad ādāya praticakrame.*

3. And to him, then, the other replied, 'Oh, necklace and carriage along with the cows be yours, O Śūdra.' And then again, Jānaśruti, the great grandson (of Janaśruta) taking a thousand cows, a gold necklace and a chariot with mules, and his daughter too, went up to him.

Śūdra. The king is not a Śūdra. Ś explains it thus: 'The old teachers have explained this point thus: by addressing him as Śūdra, the sage Raikva shows that he already knows what is passing in the king's mind: The word Śūdra meaning "one who is melting with sorrows at hearing the greatness of Raikva, as spoken of by the swans." Or it may be that the king is addressed as Śūdra because he comes for instruction with an offering of riches like a Śūdra and not with proper obeisance and attendance as befits the higher castes, and it does not mean that the king is a Śūdra by caste. Others, however, explain that Raikva addressed him thus, because he was enraged at his offering him so little, because it is also said that riches are to be accepted when plenty of it is offered.'

4. *tam hābhyuvāda, raikvedaṃ sahasraṃ gavāṃ, ayam niṣko'yam aśvatārī-rathaḥ, iyam jāyāyam grāmo yasminn āsse: anu eva mā, bhagavaḥ, sādhi.*

4. He said to him: 'Raikva, here are a thousand cows, here is a gold necklace, here is a chariot with mules, here is a wife and here is a village in which you dwell. Pray, revered Sir, teach me.'

5. *tasyā ha mukham upodgrhṇann uvāca: ahahāremāḥ śūdra anenaiva mukhenālāpayiṣyathā iti; te haite raikvā-parṇā nāma mahāvṛṣeṣu yatrāsmā uvāsa sa tasmai hovāca.*

5. Then, lifting up her (the daughter's) face toward himself,

he (i.e. Raikva) said, 'He has brought these (cows) along, Śūdra, merely by this face you would make me speak.' These are the villages called Raikva-parṇa, among the people of the Mahāvṛṣas, where he lived. Then he said to him:

Ś quotes a verse to the effect that a life of studentship, gift of wealth, intelligence, knowledge of the Vedā, love and knowledge are the six ways to the attainment of knowledge.

*brahma-cārī dhana-dāyī medhāvī śrotriyaḥ priyaḥ  
vidyayā vā vidyām prāha, tāni tīrthāni śaṅ mama.*

### Section 3

#### RAIKVA'S TEACHING

I. *vāyur vāva saṁvargaḥ, yadā vā agnir udvāyati, vāyum evāpyeti, yadā sūryo'stam eti vāyum evāpyeti, yadā candro'stam eti vāyum evāpyeti.*

I. Air, verily, is the absorbent; for when a fire goes out, it goes into the air. When the sun sets, it goes into the air, and when the moon sets, it goes into the air.

For Anaximenes air is *theos*; it is the primary substance. His follower, Diogenes of Apollonia (fifth century B.C.) makes out that air is not only the one original and permanent substance but is also in its purest form the substance of all *psyche* in the universe. It has special affinities with the soul in animals and human beings. Simplicius quotes from his book, *On Nature*, 'Mankind and the other animals live on air, by breathing; and it is to them both soul and mind. The soul of all animals is the same, namely, air, which is warmer than the air outside, in which we live, though much colder than that near the sun. In my opinion that which has intelligence is what men call air, and by it everything is directed and it has power over all things; for it is just this substance which I hold to be God.' See W. K. C. Guthrie: *The Greeks and their Gods* (1950), pp. 135-36.

The connection of life with breath and so with air seems obvious. The Latin word for soul, *anima*, means both air and breath.

2. *yadāpa ucchusyanti, vāyum evāpiyanti, vāyur hy evaitān sarvān saṁvṛṅkte, ity adhidaivatam.*

2. When water dries up, it goes into the air. For air, indeed, absorbs them all. This, with regard to the divinities.

3. *athādhyātman: prāno vāva saṁvargaḥ, sa yadā svāpiti prānam eva vāg apyeti, prānam cakṣuḥ, prānam śrotam, prānam manāḥ, prāno hy evaitān sarvān saṁvṛṅkte iti.*

3. Now, with reference to the self: Breath, indeed, is the absorbent. When one sleeps, speech just goes into breath; sight goes into breath; hearing goes into breath; the mind goes into breath. For breath, indeed, absorbs all this.

4. *tau vā etau dvau saṁvargau, vāyur eva deveṣu, prānaḥ prāneṣu.*

4. These two, verily, are the two absorbents, air among the gods, breath among the breaths.

5. *atha ha śaunakaṁ ca kāpeyam abhipratārinam ca kākṣasenim parivīṣyamāṇau brahmacārī bibhikṣe, tasmā u ha na dadatuḥ.*

5. Once upon a time, when Śaunaka Kāpeya and Abhipratārin Kākṣaseni were being served with food, a student of sacred knowledge begged of them. They did not give to him anything.

6. *sa hovāca:*

*mahātmanaś caturo deva ekaḥ  
kaḥ sa jagāra bhuvanasya gopāḥ.  
tam, kāpeya, nābhīpaśyanti martyāḥ  
abhipratārin bahudhā vasantam.*

*yasmai vā etad annam, tasmā etan na dattam iti.*

6. Then he said, 'The one god has swallowed up four great ones, he who is the guardian of the world. Him, O Kāpeya, mortals do not see, though he abides in manifold forms, O Abhipratārin. Verily, this food has not been offered to him to whom it belongs.'

The food you have refused to me, you have really refused to Brahman.

The one god is said to be *Prajā-pati*.

7. *taḍ u ha śaunakaḥ kāpeyaḥ pratimanvānaḥ pratyeyāya  
ātmā devānām janitā prajānām,  
hiranya-damṣṭro babhaso' nasūriḥ:  
mahāntam asya mahimānam āhuḥ,  
anadyamāno yad anannam atti*

*iti vai vāyam brahmacārin, idam upāsmāhe, dattāsmāi bhikṣām iti.*

7. Then Śaunaka Kāpeya, reflecting on this, replied. 'It is the self of gods, the creator of all beings, with golden teeth,

the eater, the truly wise one. They speak of his magnificence as very great indeed, because he eats what is not food, without being eaten. Thus, verily, O student of sacred knowledge, do we meditate on this.' (Then he said to his attendants) 'give him food.'

*hiranya*: golden, undecaying, undamaged. *amṛta*, *abhagna*. Ś.  
*anasūriḥ*: truly wise: *sūrir eva*. Ś.

8. *tasma u ha daduḥ; te vā ete pañcānye pañcānye daśa santas tat kṛtam, tasmāt sarvāsu dikṣv annam eva daśa kṛtam, saiśā virād annādī, tayedam sarvam dṛṣṭam, sarvam asyedam dṛṣṭam bhavati, annādo bhavati ya evam veda, ya evam veda.*

8. Then they gave (food) to him. These five and the other five make ten and that is the highest throw in dice. Therefore in all directions, these ten are the food and the highest throw. This is *Virāj*, the eater of food. Through it, this whole world becomes seen. One who knows this, sees all this and becomes an eater of food, yea, one who knows this.

The first five are air, fire, sun, moon and water. The second five are breath, speech, eye, ear and mind.

Jabala, the son of a single mom, working in an inn.

The story of Jabala, the son of a maid and unknown Gotra

#### CHAPTER IV

##### Section 4

### THE STORY OF SATYAKĀMA

1. *satyakāmo ha jābālo jābālām mātaram āmantrayām cakre, brahmacaryam, bhavati, vivatsyāmi, kim gotro nu aham asmīti.*

1. Once upon a time Satyakāma Jābāla addressed his mother Jābālā, 'Mother, I desire to live the life of a student of sacred knowledge. Of what family am I?'

2. *sā hainam uvāca, nāham etad veda, tāta, yad gotras tvam asi, bahv aham carantī paricāriniṅ yauwane tvām alabhe, sāham etan na veda yad-gotras tvam asi, jābālā-tu nāmāham asmi, satyakāmo nāma tvam asi, sa satyakāma eva jābālo bruvītha iti.*

2. Then she said to him: 'I do not know, my child, of what family you are. In my youth, when I went about a great deal, as a maid servant, I got you. So I do not know of what family you are. However, I am Jābālā by name and you are Satyakāma

by name. So you may speak of yourself as Satyakāma Jābāla (the son of Jābālā).

Ś says that she had no time to ascertain about her *gotra* or family as she had to move about much in her husband's house, attending upon guests.

3. *sa ha hariḍrumataṁ gautamam etyovāca, brahmacaryam bhagavati vatsyāmi, upeyām bhagavantam iti.*

3. Then he went to Gautama, the son of Haridrumat and said, 'I wish to become a student of sacred knowledge. May I become your pupil, Venerable Sir.'

4. *taṁ hovāca, kim-gotro nu, saumya, asīti; sa hovāca, nāham etad veda, bhoh, yad-gotro'ham asmi, aṅgcham mātaram, sā mā pratyabravīt, bahv aham carantī paricāriniṅ yauwane tvām alabhe, sāham etan na veda yad-gotras tvam asi, jābālā tu nāmāham asmi, satyakāmo nāma tvam asīti, so'ham satyakāmo jābālo'smi, bhoh, iti.*

4. He said to him 'Of what family are you, my dear?' He replied, 'I do not know this, sir, of what family I am. I asked my mother. She answered me, "In my youth, when I went about a great deal as a maid-servant, I got you. So I do not know of what family you are. I am Jābālā by name and you are Satyakāma by name." So I am Satyakāma Jābāla, Sir.'

5. *taṁ hovāca, naitad abrahmaṇo vivaktum arhati; samidham, saumya, āhara, upa tvā neṣye, na satyād agā iti. taṁ upanīya kṛśānām abalānām catuḥ-śatā gā nirākṛtyovāca, imāḥ, saumya, anusamvrajati, tā abhiprasthāpayann uvāca, nāsahasrenāvarteyi. sa ha varṣa-gaṇam provāsa, tā yadā sahasraṁ sampeduḥ.*

5. He then said to him, 'None but a Brāhmaṇa could thus explain. Bring the fuel, my dear, I will receive you, as a pupil. Thou hast not departed from the truth. Having initiated him, he separated out four hundred lean, weak cows and said, 'Go with these, my dear.' While taking them away, he said, 'I may not return without a thousand.' He lived away a number of years. When they came to be a thousand.

Jabala of unknown paternal ancestry and Gotra was taken as a pupil of Sacred Knowledge. As a part of imparting sacred knowledge, Jabala was to tend weak cows and come home with a thousand cows.

THE FOUR QUARTERS OF BRAHMAN

1. *atha hainam ṛṣabho'bhyuvāda, satyakāma iti, bhagavaḥ iti ha pratiśuśrāva; prāptāḥ, saumya, sahasraṁ smaḥ, prāpaya na ācārya-kulam.*

1. Then the bull spoke to him, saying, 'Satyakāma!' He replied, 'Revered Sir.' 'We have reached a thousand, my dear, take us to the teacher's house.'

'him, thus equipped with faith and austerity, the deity of the air, connected with the directions, having become satisfied, entered into the bull: *tam etam śraddhā-tapobhyām siddham vāyu-devatā dik-sambandhinī tuṣṭā saty ṛṣabham anupraviśya. Ś.*

2. *brahmanaś ca te pādān bravāṇīti, bravītu me, bhagavān, iti, tasmai hovāca: prācī dik kalā, pratīcī dik kalā, dakṣiṇā dik kalodīcī dik kalaiśa vai, saumya, catuṣ-kalaḥ pādo brahmanaḥ prakāśavān nāma.*

2. 'And let me declare to you a quarter of Brahman.' 'Tell me, Revered Sir.' To him, it then said, 'The east is one quarter, the west is one quarter, the south is one quarter, and the north is one quarter. This, verily, my dear, is Brahman's four-quartered foot named the Shining.'

3. *sa ya etam evaṁ vidvāṁś catuṣ-kalaṁ pādān brahmanaḥ prakāśavān ity upāste prakāśavān asmiml loke bhavati, prakāśavato ha lokān jayati, ya etam evaṁ vidvāṁś catuṣ-kalaṁ pādān brahmanaḥ prakāśavān ity upāste.*

3. 'He who, knowing it thus, meditates on this four quartered foot of Brahman named the Shining becomes shining in this world. Then he wins shining worlds, who, knowing it thus, meditates on the fourquartered foot of Brahman, named the Shining.'

THE FOUR QUARTERS OF BRAHMAN  
(continued)

1. *agniṣ te pādān vakteti, sa ha śvo bhūte gā abhiprasthāpāyām cakāra, tā yatrābhi-sāyam babhūvuh, tatrāgnim upasamād-*

*hāya, gā uparudhya, samidham ādhāya, paścād agneḥ prān upopaviveśa.*

1. 'Fire will declare to you the other quarter of Brahman.' He, then, when it was the morrow, drove the cows on. When they came, at evening, he lighted a fire, penned the cows, laid on fuel, and sat down to the west of the fire, facing the east.

2. *tam agnir abhyuvāda, satyakāma iti; bhagavaḥ, iti ha pratiśuśrāva.*

2. The Fire said to him, 'Satyakāma.' He replied, 'Revered Sir.'

3. *brahmanaḥ, saumya, te pādān bravāṇīti, bravītu me, bhagavān iti; tasmai hovāca; pṛthivī kalā'ntarikṣam kalā, dyauḥ kalā, samudraḥ kalā, eṣa vai, saumya, catuṣ-kalaḥ pādo brahmano' nantavān nāma.*

3. 'Let me declare to you, my dear, a quarter of Brahman.' 'Tell me, Revered Sir.' To him, it then said, 'The earth is one quarter, the atmosphere is one quarter, the sky is one quarter, the ocean is one quarter. This, verily, my dear, is Brahman's fourquartered foot, named the Endless.'

4. *sa ya etam evaṁ vidvāṁś catuṣ-kalaṁ pādān brahmano anantavān ity upāste, anantavān asmiml loke bhavati, anantavato ha lokān jayati, ya etam evaṁ vidvāṁś catuṣ-kalaṁ pādān brahmano anantavān ity upāste.*

4. 'He, who knowing it thus, meditates on this fourquartered foot of Brahman as the Endless becomes endless in this world. Then, he wins endless worlds, who knowing it thus, meditates on the fourquartered foot of Brahman as the Endless.'

Talking Fire, telling Jabala, Brahman is Earth, Atmosphere, Sky, and Ocean.

THE FOUR QUARTERS OF BRAHMAN  
(continued)

1. *hamsas te pādān vakteti, sa ha śvobhūte gā abhiprasthāpāyām cakāra, tā yatrābhisāyam babhūvuh, tatrāgnim upasamād-*

1. 'A swan will tell you (another) quarter.' He, then, when it was the morrow, drove the cows on. When they came at evening, he lighted a fire, penned the cows, laid on the fuel, and sat down to the west of the fire, facing the east.

2. *tam haṁsa upanipatyābhyuvāda, satyakāma iti, bhagavaḥ, iti ha pratiśuśrāva.*

2. A swan flew down to him and said, 'Satyakāma,' He replied 'Revered Sir.'

3. *brahmaṇaḥ, saumya, te pādām bravānīti, bravītu me bhagavan, iti, tasmai hovāca agniḥ kalā, sūryaḥ kalā, candraḥ kalā, vidyut kalā, eṣa vai, saumya, catuṣ-kalaḥ, pādo brahmaṇo jyotiṣmān nāma.*

3. 'Let me declare to you, my dear, a quarter of Brahman.' 'Tell me, Revered Sir.' To him, it then said, 'Fire is one quarter, the sun is one quarter, the moon is one quarter and the lightning is one quarter'. This, verily, my dear, is Brahman's four-quartered foot named the Luminous.

4. *sa ya etam evaṁ vidvāms catuṣ-kalam pādām brahmaṇo jyotiṣmān ity upāste, jyotiṣmān asmiml loke bhavati, jyotiṣmato ha lokān jayati ya etam evaṁ vidvāms catuṣ-kalam pādām brahmaṇo jyotiṣmān ity upāste.*

4. 'He, who, knowing it thus, meditates, on this fourquartered foot of Brahman as the Luminous becomes luminous in the world. Then he wins luminous worlds, who, knowing it thus, meditates on the fourquartered foot of Brahman as the Luminous.'

Talking Swan says, Brahman is Fire, Sun, Moon & Lightning.

#### Section 8

### THE FOUR QUARTERS OF BRAHMAN (continued)

1. *madguṣ te pādām vakteti, sa ha śvobhūte gā abhiprasthāpayām cakāra, tā yatrābhi sāyam babhūvuh, tatrāgnim upasamādhāya, gā uparudhaya, samidham ādhāya, paścād agneḥ prān upopaviveṣa.*

1. 'A diver-bird will tell you (another) quarter. He, then, when it was the morrow, drove the cows on. When they came at evening, he lighted a fire, penned the cows, laid on the fuel and sat down to the west of the fire, facing the east.

2. *tam madgur upanipatyābhyuvāda, satyakāma, iti bhagavaḥ, iti ha pratiśuśrāva.*

2. A diver-bird flew down to him and said, 'Satyakāma.' He replied: 'Yes, Sir.'

3. *brahmaṇaḥ, saumya, te pādām bravānīti, bravītu me bhagavān iti, tasmai hovāca, prāṇaḥ kalā, cākṣuḥ kalā śrotraṁ kalā, manāḥ, kata eṣa vai, saumya, catuṣ-kalaḥ pādo brahmaṇa āyatanavān nāma.*

3. 'Let me declare to you, my dear, a quarter of Brahman.' 'Tell me, Revered Sir.' To him it then said, 'Breath is one quarter, the eye is one quarter, the ear is one quarter, and the mind is one quarter. This, verily, my dear, is the fourquartered foot of Brahman named Possessing a support.

4. *sa ya etam evaṁ vidvāms catuṣ-kalam pādām brahmaṇa āyatanavān ity upāste, āyatanavān asmiml loke bhavati, āyatanavato ha lokān jayati, ya etam evaṁ vidvāms catuṣ-kalam pādām brahmaṇa āyatanavān ity upāste.*

4. 'He, who, knowing it thus, meditates on this fourquartered foot of Brahman as possessing a support, comes to possess a support in this world. Then he wins worlds possessing a support, who, knowing it thus, meditates on the fourquartered foot of Brahman as 'possessing a support.'

A talking Diver-Bird says, Brahman is Breath, Eye, Ear, and Mind.

#### Section 9

### SATYAKĀMA RETURNS TO THE TEACHER

1. *prāpa hācārya-kulam, tam ācāryo'bhyuvāda, satyakāma iti; bhagavaḥ, iti ha pratiśuśrāva.*

1. Then he reached the teacher's house. The teacher said, 'Satyakāma.' He replied, 'Yes, Revered Sir.'

2. *brahma-vid iva vai, saumya, bhāsi, ko nu tvānuśāseti, anye manuṣyebhya iti ha pratijajñe, bhagavāms tv eva me kāme brūyāt.*

2. 'Verily, my dear, you shine like one knowing Brahman. Who has taught you?' He replied, 'Others, than men. But I wish, Revered Sir, that you teach me.'

Cp. St. Bernard: 'What I know of the divine sciences and Holy

Teacher: You know your Brahman. Who taught you?  
Jabala: Not men. You teach me now.

Scripture, I learnt in woods and fields. I have had no other masters than the beeches and the oaks.'

One who knows *Brahman* has his senses tranquillised, wears a smiling face, is free from anxiety and is of fulfilled purpose: *prāsannendriyaḥ prahasita-vadanaś ca niścintah kṛtārtho brahma-vid bhavati. Ś.*

3. *śrutam hy eva me bhagavad-dṛṣebhyaḥ, ācāryādd haiva vidyā viditā sādhiṣṭham prāpatīti, tasmai haitad evovāca atra ha na kiñ cana vīyāyeti, vīyāyeti.*

3. 'For I have heard from persons like you, Revered sir, that the knowledge which has been learned from a teacher best helps one to attain his end.' To him, he then declared it. In it nothing whatsoever was left out, yea, nothing was left out.

#### Section 10

### BRAHMAN AS LIFE, JOY AND ETHER

1. *upakosalo ha vai kāmālāyanaḥ satyakāme jābāle brahmācaryam uvāsa, tasya ha dvādaśa varṣāny agnīn paricacāra, sa ha smānyān antevāsinaḥ samāvartayamś tam ha smaiva na samāvartayati.*

1. Now, verily, Upakosala, the son of Kamala dwelt with Satyakāma Jābāla, as a student of sacred wisdom. He tended his fires for twelve years. But the teacher, though he allowed other pupils (after they learnt the sacred wisdom) to return to their homes, did not allow him (Upakosala) to depart.

2. *tañ jāyovāca, taṭto brahmacārī, kuśalam agnīn paricacārīn, mā tvāgnayah parīpravocan, prabrūhy asmā iti, tasmai ha aprocyaiḥ pravāsāmcakre.*

2. His wife said to him, '(this) student of sacred wisdom has performed his penance and tended the fires well. Let not the fires blame you. Give him the teaching.' But he went away without teaching him.

3. *saha vyādhinānaśitum dadhre, tam ācārya-jāyovāca, brahmācārīn, aśāna, kiñ nu nāśnāsi iti. sa hovāca, bahava ime'smin puruṣe kāmā nānātyayāḥ, vyādhībhiḥ pratipūrno'smi, nāśiṣyāmi iti.*

3. Then, on account of sickness (grief), he resolved not to eat.

The teacher's wife said to him. 'O student of sacred wisdom, please eat. Why, pray, do you not eat?' Then he said, 'Many are the desires in this person which proceed in different directions. I am filled with sicknesses (griefs). I will not eat.'

4. *atha hāgnayah samūdire, taṭto brahmacārī, kuśalam naḥ paryacārīt, hantāsmāi prabravāmeti: tasmai hocuḥ, prāṇo brahma, kañ brahma, khañ brahmeti.*

4. Then the fires said among themselves: 'This student of sacred wisdom has performed his penance and tended us well. Let us teach him then.' They then said to him. 'Life is *Brahman*, Joy is *Brahman*, Ether is *Brahman*.'

*ākāśa*: ether or space.

5. *sa hovāca vijānāmy aham yat prāṇo brahma, kañ ca tu khañ ca na vijānāmīti: te hocuḥ, yad vāva kañ tad eva khañ, yad eva khañ tad eva kañ iti, prāṇam ca hāsmāi tad ākāśam cocuḥ.*

5. Then he said, 'I understand that life is *Brahman*. But joy and ether I do not understand.' They said (to him), 'Joy, verily, that is the same as ether. Ether, verily, that is the same as joy.' Then they explained to him life and ether.

The teacher abandoned Jabala. The Talking Fires came to his rescue and taught him, Life, Joy and Ether are Brahman.

#### Section 11

### THE SAME PERSON IS IN THE SUN, AND IN THE HOUSEHOLD FIRE

1. *atha hainam gārhapatyo'nusāsāsa, pṛthivy agnir annam āditya iti, ya eṣa āditye puruṣo dṛṣyate so'ham asmi, sa evāham asmīti.*

1. Then the *Gārhapatya* fire instructed him, 'Earth, Fire, Food and Sun (are forms of me), the person that is seen in the Sun, I am he, I am he, indeed.

*gārhapatya*: the fire in the household.

2. *sa ya etam evam vidvān upāste, apahate pāpa-kṛtyām, lokī bhavati, sarvam āyur eti, jyog jīvati, nāsyāvāra-puruṣaḥ kṣīyante, upa vayam tam bhuñjāmo'smiṃś ca loka'muṣmiṃś ca, ya etam evam vidvān upāste.*

2. 'He who knowing this meditates (on the fire) destroys



sinful actions, becomes possessor of (this) world, reaches full life, lives brightly. His descendants do not perish. Both in this world and in the yonder we serve him who knowing this meditates (on the fire).'

*jjog*: brightly, conspicuously: *ujjvalam*. Ś.

Section 12

THE SAME PERSON IS IN THE MOON AND IN THE SACRIFICIAL FIRE (INTENDED FOR THE MANES)

1. *atha hainam anvāhāryapacano'nuśāśāsa: āpo diśo nak-  
ṣatrāṇi candramā iti, ya eṣa candramasi puruṣo dṛśyate so'ham  
asmi sa evāham asmīti.*

1. Then, the *anvāhāryapacana* instructed him. 'Water, the quarters, the stars, the moon (are forms of me); the person that is seen in the moon, I am he, I am he, indeed.'

2. *sa ya etam evaṁ vidvān upāste'pahate pāpakṛtyām lokī  
bhavati, sarvam āyur eti, jjog jīvati, nāsyāvāra puruṣāḥ kṣīyante,  
upa vayam tam bhujjāmo'smimś ca loka'muṣmimś ca, ya etam  
evaṁ vidvān upāste.*

2. 'He who knowing this meditates (on the fire) destroys sinful actions, becomes possessor of (this) world, reaches full life, lives brightly, His descendants do not perish. Both in this world and in the yonder we serve him, who knowing this, meditates on (the fire).'

Section 13

THE SAME PERSON IS IN THE LIGHTNING AND THE FIRE

1. *atha hainam āhavanīye'nuśāśāsa, prāṇa ākāśo dyaur vidyud  
iti, ya eṣa vidyuti puruṣo dṛśyate, so'ham asmi, sa evāham asmīti.*

1. Then the *āhavanīya* (fire) instructed him. Breath, space,

sky and lightning (are forms of me); the person that is seen in the lightning. I am he, I am he, indeed.

While the *anvāhārya* fire is that on the altar on the southern side, the *āhavanīya* fire is that on the altar on the eastern side.

2. *sa ya etam evaṁ vidvān upāste'pahate pāpakṛtyām, lokī  
bhavati, sarvam āyur eti, jjog jīvati, nāsyāvārapuruṣāḥ kṣīyante,  
upa vayam tam bhujjāmo'smimś ca loka'muṣmimś ca ya etam  
evaṁ vidvān upāste.*

2. 'He who knowing this meditates (on the fire) destroys sinful actions, becomes possessor of (this) world, reaches full life, lives brightly. His descendants do not perish. Both in this world and in the yonder we serve him, who, knowing this, meditates (on the fire).'

The teacher returns and says Jabala's face shines as if he knows Brahman. Teacher: Who taught you all these?

Section 14

KNOWLEDGE OF THE SELF

1. *te hocuḥ upakosala, eṣā, saumya, te'smad-vidyātma-vidyā ca.  
ācāryas tu te gatiṁ vakteti. ājagāma hāsyācāryaḥ, tam ācāryo  
'bhyuvādupakosala iti.*

1. Then they (the fires) said, 'Upakosala dear, you have this knowledge of our selves and knowledge of the self. But the teacher will tell you the way.' Then the teacher returned. The teacher spoke to him 'Upakosala.'

2. *bhagavaḥ, iti ha pratiśuśrāva; brahma-vid iva, saumya, te  
mukham bhāti, ko nu tvā'nuśāśāseti, ko nu mā'nuśiṣyād bhoḥ,  
iti iha apeva nihnuta, ime nūnam idrśā, anyādṛśā itihāgnīn  
abhyūde. kim nu, saumya, kila te'vocann iti.*

2. 'Revered Sir,' he answered. 'Dear, your face shines like that of one who knows *Brahman*. Who has instructed you?' 'Who should instruct me, sir,' said he. Here he conceals it as it were. And he said (pointing to the fires), 'They are of this form now, but they were of a different form.' The teacher said, 'What dear, did they indeed tell you?'

3. *idam, iti ha pratijajñe, lokān vāva kila, saumya te'vocan,  
aham tu te tad vakṣyāmi yathā puṣkara-ḥalāśa āpo na śliṣyante,*

*evam evaṁ-vidi pāpam karma na śliṣyata iti, bravītu me bhagavān iti, tasmai hovāca.*

3. 'This,' he replied. 'They, dear, have indeed spoken to you about the worlds, but I will tell you this and as water does not cling to the lotus leaf, so evil deed does not cling to one who knows it.' 'Tell me, revered sir.' To him, he then said.

## Section 15

## THE WAY TO BRAHMALOKA

1. *ya eṣo'kṣini puruṣo drśyate, eṣa ātmā iti hovāca, etad amṛtam abhayam, etad brahmeti, tad yady apy asmin sarṣir vodakam vā siñcati, vartmanī eva gacchati.*

1. He said, 'The person who is seen in the eye, he is the self. This is the immortal, the fearless, this is *Brahman*. So even if one drops melted butter or water into this (eye), it goes away by the sides.

We can see the self in the eye, only if we are pure of heart. *nivṛtta-cakṣu-bhir brahmacaryādi-sādhana-sampannaiḥ śāntaiḥ viveki-bhir drṣṭer drāṣṭā. Ś.*

2. *etaṁ samyad-vāma ity ācaṣate, etaṁ hi sarvāni vāmāny abhisamyanti, sarvāny enaṁ vāmāny abhisamyanti, ya evaṁ veda.*

2. This they call *samyad-vāma* for all desirable things go towards him. All desirable things go to him who knows this.

*vāmāni*: desirable things: *vananīyāni sambhajanīyāni śobhanāni. Ś.*

3. *eṣa u eva vāmanīḥ, eṣa hi sarvāni vāmāni nayati, sarvāni vāmāni nayati, ya evaṁ veda.*

3. He is also *Vāmāni* for he brings all desirable things. He who knows this brings all desirable things.

4. *eṣa u eva bhāmanīḥ, eṣa hi sarveṣu lokeṣu bhāti, sarveṣu lokeṣu bhāti, ya evaṁ veda.*

4. He is also *bhāmanī* for he shines in all worlds. He who knows this shines in all worlds.

5. *atha yad u caivāsmin chavyam kurvanti yadi ca na arcīṣam evābhisambhavanti, arcīṣo'har ahna āpūryamāna-pakṣam, āpūryamāna-pakṣād yān ṣaḍ udanm eti māsāms tām, māsebhyaḥ*

*samvatsaram, samvatsarād ādityam, ādityāc candramasam, candramaso vidyutam, tat puruṣo'mānavah, sa enaṁ brahma gamayati, eṣa deva-pātho brahma-pāthah, etena pratīpadyamāna imam mānavam āvartam nāvartanta iti, nāvartanta iti.*

5. Now for such a one whether they perform the cremation obsequies or not, he goes to light, from light into the day, from the day into the half-month of the waxing moon; from the half-month of the waxing moon into the six months when the sun moves northwards, from the months into the year, from the year into the sun, from the sun into the moon, from the moon into lightning. Then there is a person, not human. He leads them to *Brahman*. This is the way to the gods, the way to *Brahman*. Those who proceed by it do not return to the human condition, yea they do not return.

The reference here is to *Brahman* who resides in the regions of *satya*: *satya-loka-stham. Ś.*

The followers of the ceremonial code pass along the path called *pitr-yāna* and they return to this world. Those who live in the forests practise austerities, go along the path called *deva-yāna* and do not return to this world.

Ritualists take Pitr-Yana, the path of manes and come back to the world. Anchorites take Deva-Yana (Divine Path) and do not return to earth.

## SILENCE AND SPEECH IN SACRIFICES

1. *eṣa ha vai yajño yo'yam pavate, eṣa ha yann idam sarvam punāti, yad eṣa yann idam sarvam punāti, tasmād eṣa eva yajñas tasya manaś ca vāk ca vartanī.*

1. Verily, that which purifies here (i.e. the wind) is the sacrifice for he, moving along, purifies all this. And because moving along he purifies all this, he is the sacrifice. Of that mind and speech are the ways.

2. *tayor anyatarām manasā saṁskaroti brahmā, vācā hotā'-dhvaryur udgātā anyatarām; sa yatropākṛte prātar-anuvāke purā paridhānīyāyā brahmā vyavavādati.*

2. Of these the *Brahmā* priest performs one with his mind; by speech the *Hotr*, the *Adhvaryu* and the *Udgātr* priests the other. When the morning litany has commenced and before the concluding recitation, the *Brahmā* priest has to speak.

The priests: *Brahma, Hotr, Adhvaryu, and Udgatr.*

Generally the Brahmā priest follows the sacrifice with his mind, i.e. in silence. When he breaks the silence, then the mental exercise is interrupted, for he also resorts to speech. The performance of the Brahmā priest should be an act of meditation.

3. *anyatarām eva vartanīm saṁskaroti, hīyate' nyatarā, sa yathaikapād vrajan ratho vaikena cakreṇa vartamāno riṣyati, evam asya yajño riṣyati, vajñam riṣyantam yajamāno'nuriṣyati, sa iṣṭvā pāpīyān bhavati.*

3. He performs one way only (that by words) but the other is injured. Even as a one-footed man walking or as a one-wheeled chariot moving is injured, even so is his sacrifice injured. When the sacrifice is injured, the sacrificer is injured. By having sacrificed he becomes worse off.

*saṁskaraṇa*: remaking, reintegration. See *Aitareya Brāhmaṇa*. VI. 27; *Śatapatha Brāhmaṇa*, VII. 1. 2. 1; *Aitareya Āraṇyaka*, III, 2. 6.

4. *atha yatropākṛte prātar-anuvāke na purā paridhānīyāyā brahmā vyavavadati, ubhe eva vartanī saṁskurvanti, na hīyate' nyatarā.*

4. But when after the morning litany has begun and before the concluding recitation the Brahmā priest does not speak, they perform both ways and neither is injured.

5. *sa yathobhayapād vrajan ratho vobhābhyām cakrābhyām vartamānaḥ pratitiṣṭhati, evam asya yajñāḥ pratitiṣṭhati, yajñam pratitiṣṭhantam yajamāno' nupratitiṣṭhati, sa iṣṭvā śreyān bhavati.*

5. As a two-footed man walking or as a two-wheeled chariot moving is well-supported, even so is his sacrifice well supported. When the sacrifice is well supported the sacrificer is well supported. By having sacrificed he becomes better off.

The Brahmā priest knows the wisdom of silence: *mauna-vijñānam* Ś.

Brahma priest: Fixer-Upper

Section 17

## HOW THE BRAHMĀ PRIEST CORRECTS MISTAKES IN THE SACRIFICIAL RITUAL

1. *prajāpatiḥ lokān abhyatapat, teṣām tapyamānānām rasān prāvṛhat, agniṁ pṛthivyāḥ vāyum antarikṣāt, ādityam divaḥ.*

Fire is the origin of Rg Verses; Air, Yajus Formulas; sun, the Saman chants.

1. *Prajā-pati* brooded on the worlds. As they were brooded on, he extracted their essences, fire from the earth, air from the atmosphere, the sun from the sky.

2. *sa etās tisro devatā abhyatapat, tāsām tapyamānānām rasān prāvṛhat agner ṛcaḥ, vāyor yajūmsi, sāmāny ādityāt.*

2. On these three deities he brooded. As they were brooded on, he extracted their essences, the Rg verses from the fire, the Yajus formulas from the air, the Sāman chants from the sun.

3. *sa etām trayīm vidyām abhyatapat, tasyās tapyamānāyā rasān prāvṛhat, bhūr ity ṛgbhyaḥ, bhuvā ity yajurbhyaḥ, svar ity sāmabhyaḥ.*

3. On this threefold knowledge he brooded. As it was brooded upon he extracted its essences; *bhūr* from the Rg verses; *bhuvā* from the Yajus formulas; *svaḥ* from the Sāman chants.

4. *tad yady ṛkto riṣyed bhūḥ svāheti gārhapatyē juhuyāt, ṛcām eva tad rasena ṛcām vīryeṇa ṛcām yajñasya viriṣṭam saṁdadhāti.*

4. If (the sacrifice) is injured from the Rg verses, one should make an oblation in the householder's fire with the words *bhūḥ*, hail. So by the essence of the Rg verses themselves, by the power of the Rg verses, he binds together (heals) the injury to the Rg sacrifice.

5. *atha yadi yajuṣto riṣyed bhuvāḥ svāheti dakṣiṇāgnau juhuyāt. yajuṣām eva tad rasena yajuṣām vīryeṇa yajuṣām yajñasya viriṣṭam saṁdadhāti.*

5. Again, if (the sacrifice) is injured by the Yajus formulas one should make an oblation in the southern fire with the words '*bhuvāḥ*' hail. So by the essence of the Yajus formulas themselves, by the power of the Yajus formulas he binds together (heals) the injury to the Yajus sacrifice.

6. *atha yadi sāmato riṣyet, svāḥ svāhety āhavanīye juhuyāt, sāmnam eva tad rasena sāmnam vīryeṇa sāmnam yajñasya viriṣṭam saṁdadhāti.*

6. Again, if (the sacrifice) is injured by the Sāma chants, one should make an oblation in the *āhavanīya* fire with the words '*svaḥ*' hail. So by the essence of the Sāma chants themselves, by the power of the Sāma chants, he binds together (heals) the injury to the Sāman sacrifice.

If the injury be with regard to Brahmā, Ś says, one should make

Knowledge of earth Bhur from Rg, Bhuvā-atmosphere from Yajus, & Svah or heaven from Sāman.

an oblation in all the three fires, pronouncing all the three, *bhūh*, *bhuvah*, *svah*, as the injury relates to all the three Vedas.

7. *tad yathā lavanaena suvarṇam saṁdadhyāt, suvarṇena rajatam, rajatena trapu, trapunā sīsam, sīsenā loham, lohena dāru, dāru cārmanā.*

7. Just as one would bind together gold with (borax) salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron or wood with leather.

*loha*: iron or brass.

8. *evam eṣām lokānām āsām devatānām asyās trayyā vidyāyā vīryeṇa yajñasya vīriṣṭam saṁdadhāti, bheṣaja-ḥṛto ha vā eṣa yajñah. yatraivam-vid brahmā bhavati.*

8. So does one bind together (heal) any injury to the sacrifice with the power of these worlds, of these gods, and of the three Vedas. Verily, such a sacrifice is well healed when there is a Brahmā priest knowing this.

healed: *bheṣaja-ḥṛto ha vā eṣa yajñah, rogārta iva pumām cikitsakena suśikṣitenaiva yajño bhavati.*

9. *eṣa ha vā udak-pravaṇo yajñah, yatraivam-vid brahmā bhavati, evam-vidam ha vā eṣa brahmānam anu gāthā: yato yata āvartate, tat tad gacchati mānavah.*

9. Verily, that sacrifice is inclined to the north, in which there is a Brahmā priest who knows this. And with regard to such a Brahmā priest there is this song. Wherever it falls, thither the man goes.

*mānava*: silent from *mauna*, silence; or thoughtful, from *manana*. Whenever mistakes are committed, he breaks his silence and corrects them, for it is said, 'Whenever it fails, thither the man goes.'

10. *brahmaivaika ṛtvik kurūn aśvābhirakṣati, evam vidd ha vai brahmā yajñam yajamānam sarvāmś ca ṛvijo' bhirakṣati, tasmād evam-vidam eva brahmānam kurvīta, nānevam-vidam, nānevam-vidam.*

10. The Brahmā priest as a Ṛtvik priest protects the sacrificers like a mare, i.e. the Brahmā priest knowing this protects the sacrifice, the sacrificer and all the Ṛtvik priests. Therefore one should make one who knows this as his Brahmā priest, not one who does not know it, yea, not one who does not know it.

## CHAPTER V

## Section I

## ON BREATH, THE SOUL AND THE UNIVERSAL SELF. THE FIVE BODILY FUNCTIONS AND THE IMPORTANCE OF BREATH

1. *yo ha vai jyestham ca śreṣṭham ca veda, jyesthas ca ha vai śreṣṭhas ca bhavati, prāno vāva jyesthas ca śreṣṭhas ca.*

1. Verily, he who knows the oldest and the best becomes himself the oldest and the best. Breath indeed is the oldest and the best.

Ś explains that breath is the oldest because it functions prior to the sense activities, even when the child is in the womb.

2. *yo ha vai vasiṣṭham veda, vasiṣṭho ha svānām bhavati, vāg vāvā vasiṣṭhah.*

2. Verily, he who knows the most prosperous becomes the most prosperous of his own (people). Speech, indeed, is the most prosperous.

3. *yo ha vai pratiṣṭhām veda, prati ha tiṣṭhaty asmiṁś ca loke 'muṣmimś ca, cakṣur vāva pratiṣṭhā.*

3. Verily, he who knows the firm basis becomes firm in this world and in the yonder. The eye, indeed, is the firm basis.

4. *yo ha vai sampadam veda, sa hāsmāi kāmāḥ padyante daivās ca mānuśās ca, śrotram vāva sampat.*

4. Verily, he who knows success, his desires succeed, both human and divine. The ear, indeed, is success.

5. *yo ha vā āyatanam vedāyatanam ha svānām bhavati, mano ha vā āyatanam.*

5. Verily, he who knows the abode becomes the abode of his people. The mind, indeed, is the abode.

*manah*: mind, for all objects are perceived by the mind. *indriyopahṛtānām viśayānām bhoktr-arthānām pratyaya-rūpānām mana āyatanam āśrayah. Ś.*

6. *atha ha prāṇā aham-śreyasi vyūdire: aham śreyān asmi, aham śreyān asmīti.*

6. Now the (five) senses disputed among themselves as to

Breath, Speech, Eye, Ear, Mind claim each is important. When Breath is gone, the rest are gone.

who was superior saying (in turn) 'I am superior.' 'I am superior.'

Cp. *Praśna* II. 3; A.U. II. 4; B.U. VI. 1. 1-14; K.U. III. 3.

7. *te ha prānāḥ prajā-patim pitaram etyocuh, bhagavan, ko naḥ śreṣṭha iti; tān hovāca, yasmin va utkrānte sarīram pāpiṣṭhataram iva drśyeta, sa vaḥ śreṣṭha iti.*

7. Those senses went to *Prajā-pati*, (their) father and said, 'Venerable sir, who is the best of us?' He said to them, 'He on whose departing the body looks the worst, he is the best among you.'

8. *sā ha vāg uccakrāma, sā samvatsaram proṣya paryetyovāca, katham aśakata rte maj jīvitum iti, yathā kalā avadantaḥ prānantaḥ prānena, paśyantaś cakṣuṣā, śṛṅvantāḥ śrotreṇa, dhyāyanto manasaivam iti; praviveśa ha vāk.*

8. Speech departed and having stayed away for a year returned and said, 'How have you been able to live without me?' (They replied) 'Like the dumb not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, thinking with the mind. Thus (we lived).' Speech entered in.

9. *caḥsur hoccakrāma, tat samvatsaram proṣya paryetyovāca, katham aśakata rte maj jīvitum iti, yathāndhā apaśyantaḥ, prānantaḥ prānena, vadanto vācā, śṛṅvantāḥ śrotreṇa, dhyāyanto manasaivam iti; praviveśa ha cakṣuḥ.*

9. The eye departed and having stayed away for a year returned and said, 'How have you been able to live without me?' (They replied) 'like the blind not seeing but breathing with the breath, speaking with speech (the tongue), hearing with the ear, thinking with the mind. Thus (we lived).' The eye entered in.

10. *śrotam hoccakrāma, tat samvatsaram proṣya paryetyovāca, katham aśakata rte maj jīvitum iti, yathā badhirā aśṛṅvantāḥ, prānantaḥ prānena, vadanto vācā, paśyantaś cakṣuṣā, dhyāyanto manasaivam iti; praviveśa ha śrotam.*

10. The ear departed and having stayed away for a year returned and said, 'How have you been able to live without me?' (They replied) 'like the deaf not hearing, but breathing with the breath, speaking with speech (the tongue), seeing with the eye and thinking with the mind. Thus (we lived).' The ear entered in.

11. *mano hoccakrāma, tat samvatsaram proṣya paryetyovāca, katham aśakata rte maj jīvitum iti, yathā bālā amanasaḥ, prānantaḥ prānena, vadanto vācā, paśyantaś cakṣuṣā, śṛṅvantāḥ śrotreṇaivam iti; praviveśa ha manaḥ.*

11. The mind departed and having stayed away for a year returned and said, 'How have you been able to live without me?' (They replied) 'Like the children mindless but breathing with the breath, speaking with speech (the tongue), seeing with the eye, hearing with the ear. Thus (we lived).' The mind entered in.

*bālā amanasaḥ*: children mindless, rather undeveloped minds. *aṣṛṅvantaḥ*: *manasaḥ*. Ś.

12. *atha ha prāṇa uccikramiṣan, sa yathā suhayaḥ padvīśa śāṅkūn samkṛhidet, evam itarān prāṇān samakṛhidat; taṁ hābhisametyocuh, bhagavann edhi, tvam naḥ śreṣṭho'si, motkramīr iti.*

12. Now when breath was about to depart, tearing up the other senses, even as a spirited horse, about to start might tear up the pegs to which he is tethered, they gathered round him and said, 'Revered Sir, remain, you are the best of us, do not depart.'

remain our lord. *naḥ svāmī*. Ś.

13. *atha hainam vāg uvāca, yad aham vasiṣṭho'smi, tvam tad vasiṣṭho'siti; atha hainam caḥsur uvāca, yad aham pratiṣṭhā'smi, tvam tat pratiṣṭhā'siti.*

13. Then speech said to him, 'If I am the most prosperous, so are you the most prosperous.' Then the eye said to him, 'If I am the firm basis, so are you the firm basis.'

14. *atha hainam śrotam uvāca, yad aham sampad asmi, tvam tat sampad asiti; atha hainam mana uvāca, yad aham āyatanam asmi, tvam tad āyatanam asiti.*

14. Then the ear said to him, 'If I am success, so are you the success.' Then the mind said to him, 'If I am the abode, so are you the abode.'

15. *na vai vāco na cakṣuṁṣi na śrotāni na manāmsity ācakṣate, prāṇā ity evācakṣate, prāṇo hy evaitāni sarvāṇi bhavati.*

15. Verily, they do not call them speeches or eyes or ears or minds. They call them breaths, for all these are breath.

See K.U. III. 3.

## Section 2

## THE MEANING OF THE MANTHA RITE

1. *sa hovāca, kim me annam bhaviṣyatīti; yat kim cid idam ā svābhyā ā śakunibhyaḥ, iti hōcuh: tad vā etad anasyānnam ano ha vai nāma pratyakṣam, na ha vā evamvidi kimcana anannam bhavatīti.*

1. He (Breath) said, 'What will be my food?' They said, 'Whatever there is here, even unto dogs and birds.' So this, verily, is the food of breath. Verily, breath (*ana*) is his evident name. For one who knows this, there is nothing whatever that is not food.

*prāna*: consists of *pra* and *ana*. *ana* is breath and *pra* indicates the direction of the motion.

2. *sa hovāca, kim me vāso bhaviṣyatīti; āpaḥ, iti hocuh; tasmād vā etad aśiṣyantah purastāc copariṣtāc cādbhiḥ paridadhati; lambhuko ha vāso bhavati, anagno ha bhavati.*

2. He said, 'What will be my clothing?' They said, 'Water.' Therefore it is that, when people are about to eat, they cover it (the breath) with water, both before and after. He thus obtains clothing and becomes clothed (is no longer naked).

This verse refers to the usual Indian practice of rinsing the mouth both before and after a meal.

3. *tadd haitat satyakāmo jābālo gośrutaye vaiyāghrapādyāyokt-vovāca, yady apy etac chuṣkāya sthānave brūyāt, jāyerann evāsmiñ-śākhāḥ, praroheyuh palāśānīti.*

3. Satyakāma Jābāla, after telling this to Gośruti, the son of Vyāghrapāda, said to him, 'Even if one should tell this to a dried up stump, branches would be produced on it and leaves would spring forth.'

son of Vyāghrapāda: *vyāghrapādo'patyam. Ś.*

4. *atha yadi mahaj jigamiṣet, amāvāsyāyām dīkṣitvā paur-ṇamāsyām rātrau sarvausādhasya mantham dadhi-mādhunor upamathya, jyeṣṭhāya śreṣṭhāya svāhā, ity agnāv ājyasya hutvā, manthe sampātām avanayet.*

4. Now if one wishes to reach greatness, let him perform the initiatory rite on the new moon night and then on the night of the full moon, let him stir with curds and honey a mash of all kinds of herbs and pour melted butter on the fire saying,

'Hail to the oldest, hail to the best.' And then let him throw the residue into the mash.

See B.U. VI. 3-2.

On the day of initiation, *dīkṣā*, the agent should have passed through the ethical preparation, austerity, truthfulness and chastity: *bhūmi-sayanādi-niyamam kṛtvā tapo-rūpam satya-vacanam brahmacyam ity ādidharmavān bhūtvety arthah.*

5. *vasiṣṭhāyai svāhā, ity agnāv ājyasya hutvā, manthe sampātām avanayet, pratiṣṭhāyai svāhā ity agnāv ājyasya hutvā manthe sampātām avanayet, sampāde svāhā, ity agnāv ājyasya hutvā manthe sampātām avanayet, āyatanāya svāhā, ity agnāv ājyasya hutvā manthe sampātām avanayet.*

5. 'Hail to the most prosperous,' with these words, let him pour melted butter on the fire and then let him throw the residue into the mash. 'Hail to the firm basis,' with these words let him pour melted butter on the fire and then let him throw the residue into the mash. 'Hail to success,' with these words let him pour melted butter on the fire and then let him throw the residue into the mash. 'Hail to the abode,' with these words let him pour melted butter on the fire and then let him throw the residue into the mash.

6. *atha pratispyāñjalau mantham ādhāya jāpati: amo nāmāsi, amā hi te sarvam idam, sa hi jyeṣṭhaḥ śreṣṭho rājādhipatiḥ, sa mā jyaiṣṭhyam śraīṣṭhyam rājyam ādhipatyam gamayatv aham evedam sarvam asānīti.*

6. Then moving away and holding the mash in his hands, he recites, 'Thou art *amā* by name for all this rests in thee. He is the oldest and the best, the king and the overlord. May he lead me to old age, to the best (position), to kingship, to overlordship. May I be all this.'

7. *atha khalv etayā ṛcā paccha ācāmati, tat savitur vrnīmaha ity ācāmati, vayam devasya bhojanam ity ācāmati, śreṣṭham sarvadhātām ity ācāmati, turam bhagasya dhīmahi iti sarvam pibati, nirṇija kamsam camasam vā paścād agneḥ samviṣati carmani vā sthañḍile vā vācam-yamo'prasāhah; sa yadi striyam paśyēt samṛddham karmeti vidyāt.*

7. Then he takes a sip with this *Rk* verse at each foot, (saying) 'we desire the *Savitir*' he sips a little: (saying) 'the food of the gods,' he sips a little (saying) 'the best and all sustaining,' he sips a little (saying) 'we meditate on the strength

of the god,' he drinks up the whole. Having cleansed the vessel or the cup, he sits down behind the fire either on a skin or on the bare ground with speech restrained and with self-possession. If he now sees a woman let him know that his effort has reached fruition.

Ś says that he lies down behind the fire and if, in the dream, he sees a woman, that is a sign that his effort has succeeded.

8. *tad eṣa ślokaḥ:*

*yadā karmasu kāmyeṣu striyaṁ svapneṣu paśyati,  
samyaddhīm tatra jānīyāt tasmīn svapna-nidarśane iti tasmīn  
svapna-nidarśane.*

8. As to this, there is this verse: 'If during rites performed for (the fulfilment of certain) wishes, he (the performer) sees a woman in a dream, let him recognise fulfilment in such a vision in a dream, in such a vision in a dream.'

The Vedic rite is enlarged in its significance.

Section 3

THE COURSE OF THE SOUL AFTER DEATH

I. *śvetaketur hāruṇeyaḥ pañcālānām samitīm eyāya, tam ha pravāhaṇo jaivalir uvāca: kumāra anu tvāśiṣat pīṭeti; a nuhi, bhagava iti.*

I. Śvetaketu Āruṇeya went to an assembly of the Pañcālas. Then Pravāhaṇa Jaivali said to him: 'Young man, has your father instructed you?' 'Yes, indeed, Venerable Sir' (said he in answer).

*āruṇeya:* the grandson of *Aruṇa*.

2. *vettha yad ito'dhi prajāḥ prayantīti? na, bhagava, iti; vettha yathā punar āvartanta iti? na, bhagava iti; vettha pathor deva-yānasya pūtryānasya ca vyāvartanam iti? na, bhagava iti.*

2. 'Do you know to what place men go from here?' 'No, Venerable Sir.' 'Do you know how they return again?' 'No, Venerable Sir.' 'Do you know where the paths leading to the gods and leading to the fathers separate.' 'No, Venerable Sir.'

3. *vettha yathāsau loko na sampūryata iti? na bhagava iti;*

*vettha yathā pañcamyām āhutāv āpaḥ puruṣa-vacaso bhavantīti, naiva, bhagava iti.*

3. 'Do you know how that (yonder) world never becomes full?' 'No, Venerable Sir.' 'Do you know how in the fifth libation water comes to be called a person.' 'Indeed, Venerable Sir, no.'

4. *atha nu kim anuśiṣṭo'vocathāḥ, yo hīmāni na vidyāt, katham so' nuśiṣṭo bruvīṭeti. sa hāyastaḥ pītur ardhām eyāya; tam hovāca: ananuśiṣya vāva kīla mā, bhagavān, abravīt anu tvāśiṣam iti.*

4. 'Then why did you say that you had been instructed? Indeed how could any one who did not know these things speak of himself as having been instructed?' Distressed, he went to his father's place and said to him, 'Venerable Sir, you said, indeed, that you had instructed me without having instructed me.'

5. *pañca mā rājanya-bandhuḥ praśnān aprākṣīt, teṣāṁ naikam canāśakam vivaktum iti; sa hovāca: yathā mā tvam tāta, etān avadaḥ, tathāham eṣāṁ naikam ca na veda yady aham imān avediṣyam, katham te nāvakṣyam iti.*

5. 'That fellow of the princely class asked me five questions and I could not understand even one of them.' He (the father) said, 'As you stated to me these (questions) I do not know even one of them. If I had known them, how should I not have told them to you?'

6. *sa ha gautamo rājño'rdham eyāya, tasmai ha prāptāyārham cakāra; sa ha prātaḥ sabhāga udeyāya; tam hovāca: mānuṣasya, bhagavan gautama, vittasya varam vrnīthā iti, sa hovāca tavaiva, rājan, mānuṣam vittam, yām eva kumārasyānte vācam abhāṣ-athāḥ, tām eva me brūhīti; sa ha krcchrī babhūva.*

6. Then Gautama went over to the king's place. To him, when he arrived, he (the king) had proper respect shown. In the morning he went up to the audience hall (where) the king said to him, 'Venerable Gautama, choose a boon out of the wealth that belongs to the world of men.' Then he replied, 'Thine be the wealth of the world of men, O King; tell me that speech which you spoke to the young man.' The king was perplexed.

7. *tam ha, ciram vasety ājñāpayām cakāra; tam hovāca: yathā mā tvam, gautama, avadaḥ, yatheyam na prak tvattaḥ purā vidyā*

*brāhmaṇān gacchati, tasmād u sarveṣu lokeṣu kṣatrasyaiva praśāsanam abhūd iti; tasmai hovāca.*

7. 'Stay for some time' he commanded him. Then he said to him, 'As to what you have told me, Gautama, this knowledge has never reached the Brāhmaṇas before you; therefore in all the worlds the rule (this teaching) belonged to the Kṣatriya class only.' Then he said to him.

#### Section 4

### THE COURSE OF THE SOUL

(continued)

1. *asau vāva lokah, gautama, agnih, tasyāditya eva samit, raśmayo dhūmah, ahar arcih, candramā āngārāh, nakṣatrāṇi visphulingāh.*

1 That world, verily, O Gautama, is a (sacrificial) fire, the sun itself is its fuel, the rays the smoke, the day the flame, the moon the coals, the stars the sparks.

The analogy of the heavenly region to the sacrificial fire is worked out. The sun is the fuel as the world shines only when it is lighted up by the sun. The rays are the smoke because they rise from it even as the smoke rises from the fuel. The day is the flame because it is bright and is the effect of the sun. The moon is the coals or the embers, for even as the moon becomes visible when the day has ceased, the embers become visible when the flame is put out. The stars are the sparks; they are like parts of the moon. Ś.

2. *tasminn etasminn agnau devāh śraddhām juhvati, tasyā āhuteḥ somo rājā sambhavati.*

2. In this fire the gods offer (the oblation of) faith. From this offering arises Soma (the moon) the king.

Water is offered as the offering of faith.

The king answers the last question why the water in the fifth libation is called man. V. 3. 3. The sacrificers rise through their offerings to heaven and attain there as their reward a nature like that of Soma.

#### Section 5

### THE COURSE OF THE SOUL

(continued)

1. *parjanya vāva, gautama, agnih, tasya vāyur eva samit, abhram dhūmah, vidyud arcih, aśanir āngārāh, hrādanayo visphulingāh.*

1. The god of rain, O Gautama, is the (sacrificial) fire, the air itself is its fuel, the cloud is the smoke, the lightning is the flame, the thunder the coals and the thunderings the sparks. *hrādani*, generally explained as 'hail', but here it means 'rumblings.'

2. *tasminn etasminn agnau devāh somam rājānam juhvati, tasyā āhuter varṣam sambhavati.*

2. In this fire the gods offer (the libation of) Soma the King. From this offering arises rain.

#### Section 6

### THE SAME CONTINUED

1. *prthivī vāva, gautama, agnih; tasyāḥ samvatsara eva samit, ākāśo dhūmah, rātrir arcih, diśo'ngārāh, avāntara diśo visphulingāh.*

1. The earth, verily, O Gautama, is the (sacrificial) fire; of this the year is the fuel, space is the smoke, the night is the flame, the quarters the coals, the intermediate quarters the sparks.

2. *tasminn etasminn agnau devā varṣam juhvati. tasyā āhuter annam sambhavati.*

2. In this fire the gods offer (the libation of) rain. From this offering arises food.

#### Section 7

### THE SAME CONTINUED

1. *puruṣo vāva, gautama, agnih; tasya vāg eva samit, prāno dhūmah, jihvā'rcih, cakṣur āngārāh, śrotram visphulingāh.*



1. Man, verily, O Gautama, is the (sacrificial) fire; of this speech is the fuel, breath the smoke, the tongue the flame, the eyes the coals and the ears the sparks.

2. *tasminn etasminn agnau devā annam juhvati, tasyā āhute retaḥ sambhavati.*

2. In this fire the gods offer (the libation of) food; from this offering arises semen.

## Section 8

## THE SAME CONTINUED

1. *yoṣā vāva, gautama, agniḥ; tasyā upastha eva samit, yad upamantrayate sa dhūmah, yonir arcīḥ, yad antaḥ karoti te aṅgārāḥ, abhinandā visphulīṅgāḥ.*

1. Woman, verily, O Gautama, is the (sacrificial) fire; of this the sexual organ is the fuel, what invites is the smoke, the vulva is the flame, what is done inside is the coals, the pleasures the sparks.

2. *tasminn etasminn agnau devā reto juhvati, tasyā āhuter garbhāḥ sambhavati.*

2. In this fire the gods offer (the libation of) semen; from this offering arises the foetus.

From water, through intermediate developments the foetus arises and in all these developments water is the predominating element. *drava-bāhulyam. Ś.* So it is that water comes to be called man in the fifth oblation.

## Section 9

## THE SAME CONTINUED

1. *iti tu pañcamyām āhutāv āpaḥ puruṣa-vacaso bhavantīti, sa ulbāvṛto garbhāḥ, daśa vā nava vā māsān antaḥ śayitvā yāvad vā'tha jāyate.*

1. For this (reason) indeed, in the fifth oblation water comes to be called man. This foetus enclosed in the membrane, having

lain inside for ten or nine months or more or less, then comes to be born.

Water, by which the self is enveloped on departing from life, means the subtle parts of the elements which constitute the seed of the body: *ap-śabdēna sarveṣām eva deha-bijānām bhūta-sūkṣmānām kathanaṁ siddham. S.B. III. 1. 2.*

2. *sa jāto yāvad āyusaṁ jīvati, tam pretam diṣtam ito'gnaya eva haranti, yata eveto yataḥ sambhūto bhavati.*

2. When born, he lives whatever the length of his life may be. When he has departed, they (his friends) carry him to the appointed place for the fire (of the funeral pile), from which indeed he came, from which he arose.

*diṣtam: karmaṇā nirdiṣtam. Ś.*

The path of Light

## Section 10

## THE PATH OF THE GODS

1. *tad ya itthaṁ viduḥ, ye ceme'ranye śraddhā tapa ity upāsate, te'rciṣam abhisambhavanti, arcīṣo'haḥ, ahna āpūryamāna-pakṣam, āpūryamāna-pakṣād yān śaḍ udanm eti māsāms tān.*

1. So those who know this, and those who in the forest meditate on faith as austerity (or with faith and austerity) go to light and from light to day, from day to the bright half of the month (of the waxing moon), from the bright half of the month to those six months during which the sun moves northward.

The question as to the place to which men go from here is taken up. See C.U. IV. 15. 5. *those who know this.* The doctrine of the five fires. Ś makes out that this refers to the householders, as the next clause refers to the recluses in the forest.

2. *māsebhyaḥ samvatsaram, samvatsarād ādityam, ādityāc candramasam, candramaso vidyutam; tat puruṣo'mānavaḥ, sa enān brahma gamayati, eṣa deva-yānaḥ pañthā iti.*

2. From these months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There, there is a person who is non-human. He leads them on to Brahmā. This is the path leading to the gods.

The earliest conception of the path of the gods is to be found in the R.V., where Agni who serves as the intermediary between gods and men, as bearing the offerings to the gods is addressed thus: 'Knowing the ways by which the gods go, thou (Agni) hast become the unwearied messenger, the bearer of oblations.' I. 72. 7; see also II. 2. 4. The path on which the sacrifices were taken to the heavenly world becomes the path by which the sacrificer himself ascended to the world of the gods. See *Śatapatha Brāhmaṇa*, I. 9. 3. 2. The stations on the path need not be taken literally. They represent stages of progressive knowledge and light while those of *pitr-yāna* of progressive darkness and corruption. See IV. 15. 5. B.U. VI. 2. 15.

3. *atha ya ime grāma iṣṭāpūrte dattam ity upāsate, te dhūmam abhisambhavanti, dhūmād rātrim, rātrer apara-ṣakṣam, apara-ṣakṣād yān śad daksinaiti māsāms tān, naite samvatsaram abhiprāpnuvanti.*

3. But those, who in the village practise (a life of) sacrifices, (and perform) works of public utility and almsgiving they pass into the smoke, from smoke to night, from night to the latter (dark) half of the month, from the latter (dark) half of the month to the six months in which the sun moves southwards, but they do not reach the year.

4. *māsebhyaḥ pitr-lokam, pitr-lokād ākāśam, ākāśāc candra-masam, eṣa somo rājā, tad devānām annam, tam devā bhakṣayanti.*

4. From those months to the world of the fathers, from the world of the fathers to space, from space to the moon. That is the king Soma. That is the food of the gods. That the gods eat.

*annam*.—food. They become the servants of the gods: *upakara-na-mātram devānām bhavanti te stri-ṣaṣu-bhṛtyādivat*. Ś. The gods love them and they love the gods. They live with and rejoice in gods.

Three kinds of future are indicated. The performers of sacrifices reach the moon by passing along the path of the fathers, *pitr-yāna*, and after having experienced the fruits of their works these return again with a residuum of their karma. The non-performers of sacrifices go to the kingdom of Yama. Those who adopt the way of enlightenment go by the path of gods, *deva-yāna*. There is no return for them from the latter. The distinction between the *pitr-yāna* and the *deva-yāna* is one of two different systems of culture, the way of works and the way of knowledge resulting in two different spiritual conditions.

5. *tasmin yāvat sampātām uṣitvā'thaitam evādhvānam punar*

*nivartante yathetam ākāśam, ākāśād vāyum, vāyur bhūtvā dhūmo bhavati, dhūmo bhūtvā bhram bhavati.*

5. Having dwelt there as long as there is residue (of good works) they return again by that course by which they came to space, from space into air; and after having become the air they become the smoke; after having become smoke, they become mist.

It is not possible, Ś remarks, for all actions to have their effects in one life: *na-caikasmin janmani sarva-karmaṇām kṣaya upapadyate*. Ś.

6. *abhram bhūtvā meghe bhavati, meghe bhūtvā pravaraṣati, ta iha vrīhi-yavā ośadhi vanaspatayas tīla-māsā iti jāyante, ato vai khalu durniṣprapataram, yo yo hy annam atti yo retaḥ siñcati, tad bhūya eva bhavati.*

6. After having become mist they become cloud, after having become cloud he rains down. They are born here as rice and barley, herbs and trees, as sesamum plants and beans. From thence the release becomes extremely difficult for whoever eats the food and sows the seed he becomes like unto him.

Release is easy from human condition.

7. *tad ya iha ramanīya-caraṇāḥ, abhyāśo ha yat te ramanīyām yonim āpadyeran, brāhmaṇa-yonim vā kṣatriya-yonim vā, vaiśya-yonim vā; atha ya iha kapūya-caraṇāḥ abhyāśo ha yat te kapūyām yonim āpadyeran śva-yonim vā sūkara-yonim vā caṇḍāla-yonim vā.*

7. Those whose conduct here has been good will quickly attain a good birth (literally womb), the birth of a Brāhmin, the birth of a Kṣatriya or the birth of a Vaiśya. But those whose conduct here has been evil, will quickly attain an evil birth, the birth of a dog, the birth of a hog or the birth of a Caṇḍāla.

8. *athaitayoḥ pathor na katarena cana tānimāni kṣudrāny asakṛd-āvartini bhūtāni bhavanti, jāyasva, mriyasveti, etat trīyam sthānam, tenāsau loko na sampūryate, tasmāj jugupseta, tad eṣa ślokaḥ.*

8. But on neither of these ways are those small creatures (which are) continually revolving (those of whom it is said), be born and die. Their's is a third state. By this (it comes about) that that world becomes full. Therefore let one seek to guard himself. To this end, there is this verse.

If we pursue wisdom, we travel by the path of the gods. If we perform good works we travel by the path of the fathers. If we do neither, we will continually revolve like little creatures.

9. *steno hiranyasya surām pibams ca  
guros talpam āvasan brahma hā  
ca-ete patanti catvārah.  
pañcamaś cācarāms taih.*

9. He who steals gold, he who drinks wine, he who dishonours the teacher's bed, he who kills a Brāhmaṇa, these four do fall as also the fifth who consorts with them.

10. *atha ha ya etān evaṁ pañcāgnīn veda, na saha tair apy  
ācaran pāpmanā lipyate, śuddhaḥ pūtaḥ punya-loko bhavati ya  
evaṁ veda, ya evaṁ veda.*

10. But he who knows these five fires thus is not stained by evil, even though he consorts with these people. He becomes pure, clean, obtains a virtuous world, he who knows this, yea he who knows this.

The five questions raised in V. 3, 2-3 are answered.

### Section II

### UNIVERSAL SELF

1. *prācīna-sāla aupamanyavaḥ, satya-yajñāḥ pauluṣiḥ, indra-  
dyumno bhāllaveyaḥ, janāḥ sārkarākṣyaḥ, buḍila āsvatarāśviś  
te hy ete mahāśālā mahāśrotriyāḥ sametya mīmāṃsām cakruḥ,  
ko na ātmā, kim brahmeti.*

1. Prācīnaśāla Aupamanyava, Satyayajña Pauluṣi, Indra-dyumna Bhāllaveya, Jana Sārkarākṣya and Buḍila Āsvatarāśvi, these great householders, greatly learned in sacred lore, having come together, undertook an investigation as to what is our self and what is Brahman.

See Śatapatha Brāhmaṇa, X. 6. 1. 1.

2. *te ha sampādāyāmcakruḥ, uddālako vai bhagavanto'yam  
āruṇiḥ sampratīmam ātmānam vaiśvānaram adhyeti, tam  
hantābhyāgacchāmeti; tam hābhyājagmuḥ.*

2. They then reflected among themselves, 'Venerable Sirs, Uddālaka Āruṇi studies at present this Universal Self; well let us go to him.' Then they went over to him.

3. *sa ha sampādāyāmcakāra, prakṣyanti mām ime mahāśālā  
mahāśrotriyāḥ, tebhyo na sarvam iva pratīpatsye, hantāham  
anyam abhyanuśāsānti.*

3. He then reflected, 'These great householders and greatly learned in sacred lore will question me. I shall not be able to tell them all. Therefore, I shall direct them to another (teacher).'

4. *tān hovāca aśvapativ vai, bhagavanto, yaṁ kaikeyaḥ,  
sampratīmam ātmānam vaiśvānaram adhyeti, tam hantābhyā-  
gacchāmeti; tam hābhyājagmuḥ.*

4. He said to them, 'Venerable sirs, Āsvapati Kaikeya studies at present this Universal Self, well, let us go to him.' Then they went over to him.

5. *tebhyo ha prāptebhyāḥ pṛthag arhāṇi kārayāmcakāra, sa  
ha prātaḥ samjīhāna uvāca;*

*na me steno janapade na kadaryo na madjapah,  
nānāhitāgnir nāvīdvān, na svairī svairiṇī kutah:  
yakṣyamāno vai bhagavantaḥ, aham asmi. yāvad ekaikasmā ṛtvije  
dhanam dāsyāmi, tāvad bhagavadbhyo dāsyāmi, vasantu bhaga-  
vanta iti.*

5. Then, when they answered, he (the king) had proper attentions shown to them severally. After rising the next morning, he said. 'In my kingdom there is no thief, no miser, no drunkard, no man without a sacrificial fire, no ignorant person, no adulterer, much less an adulteress.' I am going to perform a sacrifice, Venerable Sirs, and as much wealth as I give to each Rtvig priest, I shall give to you, please stay, Venerable Sirs.'

Āsvapati is an expert in Brahma-knowledge and also a wise administrator. Wisdom and work go together in him.

Ś says that as the visitors did not accept the presents, he invited them to a sacrifice.

6. *te hocuḥ, yena haivārthena puruṣaś caret, tam haiva vadet;  
ātmānam evamaṁ vaiśvānaram sampratya adhyeṣi, tam eva no  
brūhīti.*

6. Then they said, 'The purpose for which a man comes, that indeed he should speak. At present, you know the Universal Self. Tell us indeed about that.'

7. *tān hovāca: prātar vaḥ prativaktāsmīti; te ha sāmit-pāṇayaḥ  
pūrvāhne praticakramire, tān hānuṣaṇīyavivaitad uvāca.*

7. He then said to them, 'Tomorrow I will give you an

answer.' Therefore on the next morning, they approached him with fuel in their hands. Then, without having first received them as pupils, he said to them.

He did not insist on the preparatory rites of initiation for he was impressed by their humility.  
*fuel in their hands.* This is a token of discipleship.

## Section 12

THE SKY AS THE HEAD OF THE  
UNIVERSAL SELF

1. *aupamanyava, kam tvam ātmānam upāssa iti: divam eva bhagavo rājan, iti hovāca: eṣa vai sutejā ātmā vaiśvānaraḥ yaṁ tvam ātmānam upāsse, tasmāt tava sutaṁ prasutam āsutaṁ kule dr̥ṣyate.*

1. Aupamanyava, on what do you meditate as the self? (He replied) 'Heaven only, Venerable King.' He said, 'The self you meditate on is the Universal Self (called) the good light. Therefore in your family is seen the suta libation as also the prasuta and the āsuta.'

The Soma libation is given these names of suta, prasuta and āsuta in the different sacrifices.

The good light: *śobhanam tejo yasya so'yam sutejā. Ś.*

Those born in the family will be devoted to work: *atīva karmīnas tvat-kulīnā iti. Ś.*

2. *atsy annam, paśyasi priyam, aty annam, paśyati priyam, bhavaty asya brahma-varcasam kule, ya etam evam ātmānam vaiśvānaram upāste, mūrdhā tv eṣa ātmanah, iti hovāca, mūrdhā te vyapatīṣyat, yaṁ mām nāgamiṣya iti.*

2. You eat food; you see what is pleasing. He eats food; he sees what is pleasing. In the family of him who meditates on the Universal Self thus, there arises eminence in brahma-knowledge. 'That, however, is only the head of the self,' said he, 'Your head would have fallen off if you had not come to me.'

The development of thought is effected gradually. Aśvapati elicits from these seekers their conceptions of the Universal Self. Their conceptions of sky, sun, air, space, water and earth are accepted as partially true. The *Vaiśvānara* self is the whole, the all-comprehend-

ing Infinite of which natural objects and individual selves are parts. It is wrong to identify a particular deity, one conceived as presiding over a limited part of the world, with the Universal Self.

## Section 13

THE SUN AS THE EYE OF THE  
UNIVERSAL SELF

1. *atha hovāca satya-yajñam pauluṣim: prācīna-yogyā, kam tvam ātmānam upāssa iti: ādityam eva, bhagavo rājan, iti hovāca: eṣa vai viśva-rūpa ātmā vaiśvānaraḥ, yaṁ tvam ātmānam upāsse, tasmāt tava bahu viśvarūpaṁ kule dr̥ṣyate.*

1. Then he said to Satyayajña Pauluṣi: 'Prācīnayogyā, on what do you meditate as the self?' (He replied) 'The sun only, Venerable King.' He said, 'The self you meditate on is the Universal Self called the Universal Form. Therefore is seen in your family much and manifold (wealth).'

2. *pravṛtto' śvatarī-ratho dāsī niṣkaḥ, atsy annam paśyasi priyam, aty annam, paśyati priyam, bhavaty asya brahma-varcasam kule, ya etam evam ātmānam vaiśvānaram upāste, cakṣus tv etad ātmanah, iti hovāca anḍho bhaviṣyah, yaṁ mām nāgamiṣya iti.*

2. '(for example) there is the chariot with mules, female servants and gold necklaces. You eat food, you see what is pleasing. He eats food, he sees what is pleasing. In the family of him who meditates on the Universal Self thus, there arises eminence in brahma-knowledge. That, however, is the eye of the self,' said he, 'and you would have become blind if you had not come to me.'

*pravṛtti:* literally, a course of action, tendency.

## Section 14

## AIR AS THE BREATH OF THE UNIVERSAL SELF

1. *atha hovācendra-dyumnam bhāllaveyam: vaiyāghrapadya, kam tvam ātmānam upāssa iti: vāyūm eva, bhagavo rājan, iti*

*hovāca: eṣa vai pṛthag-vartmātmā vaiśvānaraḥ yaṁ tvam ātmānam upāsse tasmāt tvam pṛthag balaya āyanti, pṛthag rathaśreṇayo' nuyanti.*

1. Then he said to Indra-dyumna Bhāllaveya, 'Vaiyāghrapadya, on what do you meditate as the self?' (He replied) 'Air only, Venerable King.' He said, 'The self you meditate on is the Universal Self of varied courses (pṛthag-vartman). Therefore offerings come to you in various ways and rows of chariots follow you in various ways.'

2. *atsy annam, paśyasi priyam, atty annam, paśyati priyam, bhavaty asya brahma-varcasam kule, ya etam evam ātmānam vaiśvānaram upāste pṛṇas tv eṣa ātmanah, iti hovāca, pṛṇas ta udakramiṣyat, yan mām nā'gamiṣya iti.*

2. 'You eat food, you see what is pleasing. He eats food, he sees what is pleasing. In the family of him who meditates on the Universal Self thus, there arises eminence in brahma-knowledge. That, however, is only the breath of the self,' said he, 'your breath would have departed, if you had not come to me.'

### Section 15

#### SPACE AS THE BODY OF THE UNIVERSAL SELF

1. *atha hovāca janam śārkarākṣya: kaṁ tvam ātmānam upāssa iti: ākāśam eva bhagavo rājan, iti hovāca: eṣa vai bahula ātmā vaiśvānaraḥ, yaṁ tvam ātmānam upāsse, tasmāt tvam bahulo'si prajayā ca dhanena ca.*

1. Then he said to Janam Śārkarākṣya, on what do you meditate as the self?' (He replied) 'Space only, Venerable King.' He said, 'The self you meditate on is the Universal Self called Full (brahma). Therefore you are full of offspring and wealth.'

2. *atsy annam, paśyasi priyam, atty annam, paśyati priyam, bhavaty asya brahma-varcasam kule ya etam evam ātmānam vaiśvānaram upāste samdehas tv eṣa ātmanah, iti hovāca samdehas te vyaśīryat, yan mām nāgamiṣya iti.*

2. 'You eat food, you see what is pleasing. He eats food, he sees what is pleasing. In the family of him who meditates on the Universal Self thus, there arises eminence in brahma-knowledge. That, however, is only the body of the self,' said he, 'your body would have fallen off, if you had not come to me.'

### Section 16

#### WATER AS THE BLADDER OF THE UNIVERSAL SELF

1. *atha hovāca, buḍilam aśvatarāśvim, vaiyāghrapadya, kaṁ tvam ātmānam upāssa iti, apa eva bhagavo rājan, iti hovāca. eṣa vai rayir ātmā vaiśvānaraḥ, yaṁ tvam ātmānam upāsse, tasmāt tvam rayimān puṣṭimān asi.*

1. Then he said to Buḍila Aśvatarāśvi, 'Vaiyāghrapadya, on what do you meditate as the self?' (He replied) 'Water only, Venerable King.' He said, 'The self you meditate on is the Universal Self called wealth (rayi). Therefore are you endowed with wealth and strength of body.'

2. *atsy annam, paśyasi priyam, atty annam, paśyati priyam, bhavaty asya brahmavaracasam kule ya etam evam ātmānam vaiśvānaram upāste, bastis tv eṣa ātmanah, iti hovāca bastis te vyabhetsyata, yan mām nā'gamiṣya iti.*

2. 'You eat food, you see what is pleasing. He eats food, he sees what is pleasing. In the family of him who meditates on the Universal Self thus, there arises eminence in brahma knowledge. That, however, is only the bladder of the self and your bladder would have burst if you had not come to me.'

### Section 17

#### EARTH AS THE FEET OF THE UNIVERSAL SELF

1. *atha hovāca uddālakam āruṇim: gautama, kaṁ tvam ātmānam upāssa iti: pṛthivīm eva, bhagavo rājan, iti hovāca: eṣa vai pratiṣṭhātmā vaiśvānaraḥ yaṁ tvam ātmānam upāsse, tasmāt tvam pratiṣṭhito'si prajayā ca paśubhiḥ ca.*

1. Then he said to Uddālaka Āruṇi: 'Gautama, on what do you meditate as the self?' (He replied) 'Earth only, Venerable King.' He said, 'The self you meditate on is the Universal Self called support (pratiṣṭha). Therefore you are supported, with offspring and cattle.'

2. *atsy annam, paśyasi priyam, atty annam paśyati priyam, bhavaty asya brahma-varcasam kule ya etam evam ātmānam vaiśvānaram upāste, pāḍau tv etāv ātmanah, iti hovāca, pāḍau te vyamlāsyetām, yan mām nā'gamiṣya iti.*

2. 'You see food, you see what is pleasing. He eats food, he sees what is pleasing. In the family of him who meditates on the Universal Self thus there arises eminence in brahma-knowledge. That, however, is but the feet of the self,' said he, 'your feet would have withered away, if you had not come to me.'

## Section 18

## THE SELF AS THE WHOLE

1. *tān hovāca: ete vai khalu yūyaṁ pṛthag ivemam ātmānam vaiśvānaram vidvāmsō'nnam attha, yas tv etam evaṁ prādeśa-mātram abhivimānam ātmānam vaiśvānaram upāste, sa sarveṣu lokeṣu sarveṣu bhūteṣu sarveṣu ātmāsu annam atti.*

1. Then he said to them, 'Verily indeed you eat your food knowing this Universal Self as if it were many. He, however, who meditates on the Universal Self as of the measure of the span or as identical with the self, eats food in all worlds, in all beings, in all selves.'

*prādeśa-mātra*: of the measure of the span. Ś gives five different renderings of which the chief are (i) that which is recognised bodily through heaven as the head and the earth as the feet, (ii) that which is measured by a measure extending from the heaven to the earth.

The self which has assumed the shape of the whole universe is the Universal Self. It is to be known as the Self of all beings. One has to realise the Self in oneself before one can comprehend Him as the Self of the whole creation. The individual 'I' and the universal 'I' are one.

Āsmarathya teaches the meditation of Vaiśvānara as *prādeśa-mātra* since the Supreme Being is specially manifested in the heart which is conceived as of the measure of a span:

*abhivyakter āsmarathyah: B.S. I. 2. 29.*  
*pratyag-ātmatayābhivimīyate' ham iti jñāyata ity abhivimānaḥ. Ś.*

Bādari is of the view that the Supreme Being is described as of the measure of a span since he is meditated upon by the mind, situated in the heart which is of the measure of a span:

*anusmṛter bādarih: B.S. I. 2. 30.*

Jaimini holds that *prādeśa-mātra* is intended to teach *sampatti* or *sampad-upāsana*, i.e. the realization of the non-separation of God from the objects of sense. Ś explains *dhyānena dr̥ṣya-vastuṇi parama-śvarasya abheda-niṣpattiḥ.*

*abhivimāna*: the inner self behind the parts.

*pratyag-ātmatayā abhivimīyate aham iti vijñāyate*: It is the Universal Self in each living being. The seeker should realise the divine in himself and in all beings.

2. *tasya ha vā etasyātmano vaiśvānarasya mūrdhaiva sutejāḥ, cakṣur viśva-rūpaḥ, prānaḥ pṛthagvartmātmā, samdeho bahulaḥ, bastir eva rayih, pṛthivy eva pādāv ura eva vedih, lomāni barhiḥ, hṛdayam gārhapatyah, mano'nvāhārya-pacanaḥ, āsyam āhavanīyah.*

2. Of this Universal Self, the head indeed is the good light, the eye is the universal form, breath is (the air) of varied courses, the body is the full, the bladder is wealth, the feet are the earth, the chest indeed is the sacrificial area, the hair is the sacred grass, the heart is the *gārhapatya* fire, the mind is the *anvāhārya-pacana* fire and the mouth is the *āhavanīya* fire.

*v. pṛthag-vartmā.*

The teacher corrects the wrong notions of the pupils who mistake parts for the whole even as blind men mistake parts of the elephant for the elephant: *hasti-darsane iva jātyāndhāḥ.*

This passage indicates the essential correspondence between the microcosm and the macrocosm.

## Section 19

## THE SACRIFICE TO THE UNIVERSAL SELF IN ONE'S OWN SELF: PRĀṆA

1. *tad yad bhaktam pṛthamam āgacchet, tad homīyam, sa yām pṛthamām āhutim juhuyāt tām juhuyāt, prāṇāya svāheti, prāṇas tṛpyati.*

1. Therefore that food which may come first should be an offering. The first offering he offers he should offer saying, 'hail to the *prāṇa* breath.' The *prāṇa* breath is satisfied.

2. *prāṇe tṛpyati cakṣus tṛpyati, cakṣuṣi tṛpyaty ādityas tṛpyati, āditye tṛpyati dyaus tṛpyati, divi tṛpyantyaṁ yat kim ca dyaus cādityas cādhitīṣṭhataḥ, tat tṛpyati tasyānutṛptim tṛpyati prajayā paśubhir annādyena tejasā brahma-varcasena.*

2. The *prāṇa* breath being satisfied, the eye is satisfied. The eye being satisfied, the sun is satisfied. The sun being satisfied,

the heaven is satisfied. The heaven being satisfied, whatever is under the heaven and under the sun is satisfied. Along with the satisfaction thereof, he himself is satisfied with offspring, with cattle, with food (health born of food), brightness and with eminence in sacred knowledge.

## Section 20

## VYĀNA

1. *atha yām dvitīyām juhuyāt tām juhuyāt, vyānāya svāheti, vyānas tṛpyati.*

1. Then the second offering he should offer, saying, 'Hail to the *vyāna* breath.' The *vyāna* breath is satisfied.

2. *vyāne tṛpyati śrotam tṛpyati, śrotre tṛpyati candramās tṛpyati, candramasi tṛpyati diśas tṛpyanti, diśu tṛpyantiṣu yat kim ca diśas ca candramās cādhitīṣṭhanti, tat tṛpyati, tasyānu-tṛptim tṛpyati prajayā paśubhir annādyena tejasā brahma-varcasena.*

2. *Vyāna* being satisfied, the ear is satisfied. The ear being satisfied, the moon is satisfied. The moon being satisfied, the quarters are satisfied. The quarters being satisfied, whatever is under the quarters and under the moon is satisfied. Along with the satisfaction thereof he himself is satisfied with offspring, with cattle, with food, with brightness and with eminence in sacred knowledge.

## Section 21

## APĀNA

1. *atha yām tṛtīyām juhuyāt tām juhuyāt, apānāya svāheti, apānas tṛpyati.*

1. Then the third offering he should offer, saying, 'Hail to the *apāna* breath.' The *apāna* breath is satisfied.

2. *apāne tṛpyati vāk tṛpyati, vāci tṛpyantyām agnis tṛpyati, agnau tṛpyati pṛthivī tṛpyati, pṛthivyām tṛpyantyām yat kim ca pṛthivī cāgniś cādhitīṣṭhataḥ tat tṛpyati, tasyānu-tṛptim tṛpyati prajayā paśubhir annādyena tejasā brahma-varcasena.*

2. *Apāna* being satisfied, speech is satisfied. Speech being satisfied, the fire is satisfied. The fire being satisfied, the earth is satisfied. The earth being satisfied, whatever is under the earth and the fire is satisfied. Along with the satisfaction thereof, he himself is satisfied with offspring, with cattle, with food, with brightness and with eminence in sacred knowledge.

## Section 22

## SAMĀNA

1. *atha yām caturthīm juhuyāt tām juhuyāt samānāya svāheti samānas tṛpyati.*

1. Then the fourth offering he should offer, saying, 'Hail to the *samāna* breath.' The *samāna* breath is satisfied.

2. *samāne tṛpyati manas tṛpyati, manasi tṛpyati parjanyaś tṛpyati, parjanyaś tṛpyati vidyut tṛpyati, vidyuti tṛpyantyām yat kim ca vidyuc ca parjanyaś cādhitīṣṭhataḥ, tat tṛpyati tasyānu-tṛptim tṛpyati prajayā paśubhir annādyena tejasā brahma-varcasena.*

2. *Samāna* being satisfied, the mind is satisfied. The mind being satisfied, the rain god is satisfied. The rain god being satisfied, lightning is satisfied. Lightning being satisfied, whatever is under the lightning and the rain god is satisfied. Along with the satisfaction thereof, he himself is satisfied with offspring, with cattle, with food, with brightness and with eminence in sacred knowledge.

## Section 23

## UDĀNA

1. *atha yām pañcamīm juhuyāt tām juhuyāt udānāya svāheti, udānas tṛpyati.*

1. Then the fifth offering he should offer, saying, 'Hail to the *udāna* breath.' The *udāna* breath is satisfied.

2. *udāne tṛpyati tvak tṛpyati, tvaci tṛpyantyām vāyus tṛpyati,*

*vāyau tṛpyaty ākaśaś tṛpyati, ākāśe tṛpyati yat kim ca vāyus cākaśaś cādhitīṣṭhataḥ, tat tṛpyati, tasyānu-tṛptim tṛpyati prajāyā paśubhir annādyena tejasā brahma-varcasena.*

2. *Udāna* being satisfied, the skin is satisfied. The skin being satisfied, the air is satisfied. The air being satisfied, space is satisfied. Space being satisfied, whatever is under the air and space is satisfied. Along with the satisfaction thereof, he himself is satisfied with offspring, with cattle, with food, with brightness and with eminence in sacred knowledge.

## Section 24

## THE NEED FOR KNOWLEDGE IS STRESSED

1. *sa ya idam avidvān agni-hotraṁ juhōti, yathāṅgārān apohya bhasmani juhuyāt, tādrk tat syāt.*

1. If, without knowing this, one offers the fire sacrifice, that would be just as if he were to remove the live coals and pour the offering on (dead) ashes.

2. *atha ya etad evaṁ vidvān agni-hotraṁ juhōti, tasya sarveṣu lokeṣu sarveṣu bhūteṣu sarveṣu ātmasu hutam bhavati.*

2. But if, knowing it thus, one offers the fire sacrifice he offers it in all worlds, in all beings, in all selves, he will perform sacrifices with a full knowledge of their meaning and purpose.

3. *tad yatheṣīkā-tūlam agnau protam pradūyeta, evaṁ hāsya sarve pāpmānaḥ pradūyante, ya etad evaṁ vidvān agni-hotraṁ juhōti.*

3. Even as the soft fibres of the *iṣīka* reed are burned up when laid on a fire, so also are burned up the evils of one who knowing it thus offers the fire sacrifice.

4. *tasmād u haivamvid yady api caṇḍālayocchiṣṭam prayacchet, ātmani haivāsya tad vaiśvānare hutam syād iti, tad eṣa ślokaḥ.*

4. Therefore if one who knows this should offer the remnant of his food to a *Caṇḍāla*, it would be offered in his Universal Self. On this there is the following verse.

*Caṇḍāla* is symbolic of those who do not deserve the offer. *anarha*. Ś. One is released from the observance of restrictions when one has

attained knowledge that the one Self dwells in all. One offers it to the Universal Self dwelling in the body of the *Caṇḍāla*: *caṇḍāla-dehashte vaiśvānare*. Ś. The whole system of caste and untouchability is undermined by the perception of the Indwelling Self in all.

5. *yathāiha kṣudhitā bālāḥ mātaram paryupāsate evaṁ sarvāni bhūtāny agni-hotraṁ upāsate ity agni-hotraṁ upāsata iti.*

5. As here hungry children sit (expectantly) around their mother, even so do all beings sit around the fire sacrifice, yea they sit around the fire sacrifice.

The Universal Self (US): The Sky (heaven) is the Head; the Sun is the Eye; Air is the breath of US; Space is the body of the US; Water is the Bladder of the US; Earth is the Feet of the US; the chest is the sacrificial area; the hair is the sacred grass; the heart is the *Garhapatya* fire; the mind is *anvaharya-pancana* fire; the mouth is *Ahavaniya* fire.

US is identical with the individual self. US abides in the heart.

Sacrifice to the US in one's own self: *Prana*. Once *Prana* is satisfied all distal elements (eye, sun...) are satisfied.

2nd offering to *Vyana* breath. *Vyana* being satisfied ear, moon..are all satisfied.

3rd offering to *Apana*, speech.. satisfied. 4th to *Samana* being satisfied mind is satisfied...

fifth offering to *Udana*....skin satisfied.



## CHAPTER VI

## Section I

## UDDĀLAKA'S TEACHING CONCERNING THE ONENESS OF THE SELF

I. *aum. śvetaketuḥ hā'ruṇeya āsa, tam ha pitovāca: śvetaketo, vasa brahmacaryam, na vai, saumya, asmat-kulīno'nanūcyā brahma-bandhur iva bhavātīti.*

I. *Aum.* There was Śvetaketu Āruṇeya. His father said to him, 'Live the life of religious student, verily, my dear, there is no one in our family who is unlearned (in the Vedas), who is a Brāhmaṇa only by birth.'

*aruṇeya: arunasya pautraḥ:* grandson of Aruṇa. Ś.  
*brahma-bandhuh:* he who calls Brāhmaṇas his relatives but does not himself behave like a Brāhmaṇa. *brāhmaṇān bandhūn vyapadiśati na svayam brāhmaṇa-vṛtta iti.* Ś.

2. *sa ha dvādaśa-varṣa upetya caturvīmśati varṣaḥ sarvān vedān adhītya mahāmanā anūcāna-mānī stabdha evāya, tam ha pitovāca, śvetaketo, yan nu saumya idam mahāmanā anūcāna-mānī stabdho'si uta tam ādeśam aprākṣyah.*

2. He then, having become a pupil at the age of twelve, returned when he was twenty-four years of age, having studied all the Vedas, greatly conceited, thinking himself well read, arrogant. His father then said to him, 'Śvetaketu, since you are now so greatly conceited, think yourself well read and arrogant, did you ask for that instruction'

3. *yenāśrutam śrutam bhavati, amatam matam, avijñātām vijñātām iti: katham nu, bhagavaḥ, sa ādeśo bhavātīti.*

3. By which the unheard becomes heard, the unperceivable becomes perceived, the unknowable becomes known?' 'How, Venerable Sir, can there be such teaching?'

All learning is useless unless one knows the truth with regard to the Self. *sarvān api vedān adhītya sarvām cānyad vedyam adhigamyāpy akṛtārtha eva bhavati yāvad ātmatattvaṁ na jānāti.* Ś.

4. *yathā, saumya, ekena mṛt-piṇḍena sarvām mṛṇmayāṁ vijñātām syāt, vācārambhaṇam vikāro nāma-dheyam, mṛttikety eva satyam.*

4. Just as, my dear, by one clod of clay all that is made of

clay becomes known, the modification being only a name arising from speech while the truth is that it is just clay.

*vikāra:* modification, manifestation, development, change. Ś suggests that the change is only nominal: *vāg-ālabhana-mātram nāmaiva kevalam na vikāro nāma vastu asti, paramārthato mṛttikety eva mṛttikaiva tu satyam vastu asti.* Ś. The Upaniṣad suggests that all modifications are based on the reality of clay and not that change rests simply on a word, that it is a mere name.

5. *yathā, saumya, ekena loha-maninā sarvām lohamayāṁ vijñātām syāt, vācārambhaṇam vikāro nāma-dheyam lohamity eva satyam.*

5. Just as, my dear, by one nugget of gold, all that is made of gold becomes known, the modification being only a name arising from speech, while the truth is that it is just gold.

*by one nugget of gold: suvarṇa-piṇḍena.* Ś. *loha* originally meant iron or copper but later is used for gold or any metal.

6. *yathā, saumya, ekena nakha-nikṛntanena sarvām kṛṣṇāya-sam vijñātām syāt, vācārambhaṇam vikāro nāma-dheyam kṛṣṇā-yasam ity eva satyam, evam, saumya, sa ādeśo bhavātīti.*

6. Just as, my dear, by one pair of nail scissors all that is made of iron becomes known, the modification being only a name arising from speech while the truth is that it is just iron: thus, my dear, is that teaching.

7. *na vai nūnam bhagavantas ta etad avidiṣuḥ, yadd hy etad avidiṣyan, katham me nāvakṣyan iti bhagavams tv eva me tad bravītv iti; tathā, saumya, iti hovāca.*

7. 'Verily, those venerable men did not know this; for if they had known it, why would they not have told it to me? Venerable Sir, please tell me that,' 'So be it, my dear,' said he.

## Section 2

## THE PRIMACY OF BEING

I. *sad eva, saumya, idam agra āsīd ekam evādītyam, tadd haika āhuh, asad evedam agra āsīd ekam evādītyam, tasmād asataḥ saj jāyata.*

I. In the beginning, my dear, this was Being alone, one

only without a second. Some people say 'in the beginning this was non-being alone, one only; without a second. From that non-being, being was produced.'

*eva*: without any limitation or *upādhi*.

*idam*: this, the universe of name and form, the world of manifestation. Prior to manifestation this world was pure being.

*One only without a second*: There is no second to it. There is no other object than being: *nāsyā dvitīyam vastu antaram vidyata ity advitīyam*. Ś. See T.U. II. 7; C.U. III. 19. 1.

The logical priority of *Brahman* to the world is brought out by the statement that Being alone was this in the beginning.

See *Maitrī*, VI. 17.

Cp. *Pañcadaśī*, I. 19:

*idam sarvaṃ purā sṛṣṭer ekam evādvitīyakam  
sad evāśm nāma-rūpe nāstām iti āruṇer vacaḥ.*

'Previous to creation all this was being, one only without a second. Name and form were not: this is the statement of the son of Aruṇa.'

He does not have 'being' as other things have being. He is his own being. Being is, is God. Being is above all conceptions and conceptual differentiations. It is prior to all things. All other things are from being, live in it and end in it. What is other than being is nothing.

According to Indian logic, there are four kinds of non-existence or *abhāva*. There is absolute non-existence or *atyantābhāva*: anything self-contradictory like the barren woman's son, *vandhyāputra*, is inconceivable and impossible. Barrenness and motherhood contradict each other. The real excludes self-contradictory non-existence. When non-being or *asat* is said to be the root of existence, *asat* does not mean absolute non-existence but only prior or antecedent non-existence or *prāg-abhāva* or potential existence. The world is non-existent before its production. It was existent potentially or as a possibility though not as an actuality. Creation is not out of absolute non-existence but out of prior non-existence or the world of possibility. This type of non-existence has no beginning but has an end when the possibility is actualised. *pradhvamsābhāva* is posterior non-existence. It is the opposite of prior non-existence. It has a beginning but no end. When a jar is destroyed, its non-existence begins at the time it is destroyed, but it has no end. The mutual exclusiveness of a jar and a cloth, the fact of difference, is indicated by *anyonyābhāva*. A is not B. A jar is not a cloth. See *Annambhaṭṭa's Tarka-saṃgraha*. 3.

2. *kutas tu khalu, saumya, evaṃ syāt, iti hovāca, katham, asataḥ saḥ jāyeteṭi, sat tv eva, saumya, idam agra āsīd ekam evādvitīyam.*

2. But how, indeed, my dear, could it be thus? said he, how could being be produced from non-being? On the contrary, my dear, in the beginning this was being alone, one only, without a second.

Ā suggests that *ekam* excludes *sajātiya* and *svagata bheda* and *advitīyam* excludes *vijātiya bheda*.

Cp. *Pañcadaśī*:

*vrkṣasya svagata-bhedaḥ patra-puṣpa-phalādibhiḥ  
vrkṣāntarāt sajātiyo vijātiyah śūdrītiḥ. II. 20.*

*Svagata-bheda* is internal difference of a tree from its leaves, flowers and fruits. *Sajātiya* difference is that of one tree from other trees. *Vijātiya* is the difference of a tree from rock, etc. *Brahman* is devoid of all these three kinds of difference.

3. *tad aikṣata, bahu syām prajāyeyeti, tat tejo'srjata: tat teja aikṣata, bahu syām prajāyeyeti, tad apo'srjata, tasmād yatra kva ca śocati svedate vā puruṣaḥ, tejasa eva tad adhy āpo jāyante.*

3. It thought, May I be many, may I grow forth. It sent forth fire. That fire thought, May I be many, may I grow forth. It sent forth water. Therefore, whenever a person grieves or perspires, water is produced from the fire (heat).

*aikṣata*: thought. literally saw. This word indicates that pure being is conscious. The reference in all such passages is not to the elements as such, but to the presiding deities.

*abhimāninyah cetanāḥ devatāḥ* S.B. II. 1. 5. Ś also says that the Highest Lord abiding as the selves of the various elements, produces by his power of thought, the different effects: *parameśvara eva tena tena ātmanā avatiṣṭhamānaḥ abhidhyāyan tam tam vikāram srjate*. S.B. II. 3. 13.

In other Upaniṣads, space, air and fire are mentioned as successive products.

The text, Ś suggests, has no eye to the order of creation for it is only interested in making out that all effects are derived from Being.

4. *tā āpa aikṣanta, bahvyaḥ syāma, prajāyemahīti, tā annam asrjanta, tasmād yatra kva ca varṣati, tad eva bhūyiṣṭham annam bhavati, adbhya eva tad adhy annādyam jāyate.*

4. That water thought, May I be many, may I grow forth. It sent forth food. Therefore, whenever it rains anywhere then there is abundant food. So food for eating is produced from water alone.

**Svagata-bheda, Sajatiya and Vijatiya: Internal differences of a single tree in its leaves, flowers and fruits. External differences: One tree from other trees. Radical Difference between tree and rock.**

Section 3

THREEFOLD DEVELOPMENT

1. *teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bījāni bhavanti, āṇḍajam, jīvajam, udbhijjam iti.*

1. Now of these (living) beings there are only three origins, those born from an egg, born from a living being, born from a sprout.

In A.U. a fourth *svedaja* 'born from heat' is mentioned in addition to the three mentioned here. Cp. *Atharva Veda*, I. 12. 1.

2. *seyam devataikṣata, hantāham imās tisro devatā anena jīvenā 'tmanā'nupraviśya nāma-rūpe vyākaraṇānti.*

2. That divinity thought, 'Well, let me enter into these three divinities by means of this living self and let me then develop names and forms.

*devatā*—literally divinity. It means being. By the union of *sat* or Being with the three elements of fire, water and earth, all the varied manifestations of the world are produced. In relation to the three elements which are called *devatās*, *sat* is called *parā devatā*, highest being. *Sat* is primary being. *Tejas* is its first product. Out of *tejas* water is produced, and out of water food. *Sat* penetrates into these three as their inner soul, and by mixing them up makes each of them threefold. The red colour of fire is the colour of *tejas*, the white of *āpas* and the black of *anna* the three are the truth and their differentiations are derived from *vāc*, *vācārambhaṇam*. So long as *vāc* does not differentiate, the three colours form a unity. M. Senart thinks that the three *rūpas* are derived from the three cosmic spheres. Ś argues that this development does not affect the Absolute Reality. He points out that the modifications of the world are real in so far as they participate in the nature of absolute reality and unreal in themselves: *sarvaṃ ca nāma-rūpādi sadātmanaiva satyam vikāra-jātam svatastv anytam eva*. Ś. Again, *sadātmanā sarva-vyavahāraṇāṃ sarva-vikāraṇāṃ ca satyatvam satō'nyatve cānṛtatvam*. Ś.

3. *tāsāṃ trivṛtaṃ trivṛtam ekaikāṃ karavānti, seyam devatēmās tisro devatā anenaiva jīvenā'tmanā'nupraviśya nāma-rūpe vyākaraṇat.*

3. 'Let me make each one of the three threefold.' The divinity entered into those three divinities by means of the living self and developed names and forms.

4. *tāsāṃ trivṛtaṃ trivṛtam ekaikāṃ akarot, yathā tu khalu*

*saumya, imās tisro devatās trivṛt trivṛd ekaikā bhavati, tan me vijānīhīti.*

4. It made each of these threefold and how these three divinities become each of them threefold, that learn from me now, my dear.

Section 4

THREEFOLD DEVELOPMENT—continued

1. *yad agne rohitam rūpam tejasas tad rūpam, yac chuklam tad apām, yat kṛṣṇam tad annasya apāgād agner agnitvam, vācārambhaṇam vikāro nāma-dheyam, trīṇi rūpānti eva satyam.*

1. Whatever red form fire has it is the form of heat, whatever (is) white (is the form) of water. Whatever (is) dark (it is the form of) earth. Thus vanishes the quality of fire from fire, the modification being only a name arising from speech while the truth is that it is only the three forms.

2. *yad ādityasya rohitam rūpam tejasas tad rūpam, yac chuklam tad apām, yat kṛṣṇam tad annasya. apāgād ādityād ādityatvam, vācārambhaṇam vikāro nāma-dheyam, trīṇi rūpānti eva satyam.*

2. Whatever red form the sun has it is the form of heat, whatever (is) white (it is the form) of water. Whatever (is) dark (it is the form) of earth. Thus vanishes the quality of the sun from the sun, the modification being only a name arising from speech while the truth is that it is only the three forms.

3. *yac candramaso rohitam rūpam tejasas tad rūpam, yac chuklam tad apām, yat kṛṣṇam tad annasya apāgād candratvam, vācārambhaṇam vikāro nāma-dheyam, trīṇi rūpānti eva satyam.*

3. Whatever red form the moon has it is the form of heat, whatever (is) white (it is the form) of water. Whatever (is) dark (it is the form) of earth. Thus vanishes the quality of the moon from the moon, the modification being only a name arising from speech while the truth is that it is only the three forms.

4. *yad vidyuto rohitam rūpam tejasas tad rūpam, yac chuklam tad apām, yat kṛṣṇam tad annasya. apāgād vidyuto vidyutvam, vācārambhaṇam vikāro nāma-dheyam, trīṇi rūpānti eva satyam.*

4. Whatever red form the lightning has it is the form of heat, whatever (is) white, (it is the form) of water. Whatever (is) dark (it is the form) of earth. Thus vanishes the quality of lightning from the lightning, the modification being only a name arising from speech, while the truth is that it is only the three forms.

All things are ultimately modifications of pure being. *sarvasya sad vikāratvāt*. Ś. The primordial being becomes three deities, fire, water and earth. The doctrine of *trivṛt-karaṇa*, by which each of the three original elements, fire, water and earth is to be regarded as being divided into two equal portions, of which one half is kept intact and the other half is divided into two equal parts, the two quarters of the two other elements in combination with the one half of the original element. This view is the basis of the doctrine of *pañcikaraṇa* of the later Vedānta. Anaxagoras affirms that there is a portion of everything in everything.

The three colours are taken over by the *Sāṃkhya* system to correspond to the three *guṇas*, *sattva*, *rajas* and *tamas*.

5. *etadd ha sma vai tad vidvāmsa āhuh pūrve mahāsālā mahā-śrotriyāḥ na no'dya kaścana aśrutam, amatam, avijñātam, udāharīṣyatīti hy ebhyo vidāmcakruḥ*.

5. Verily it was just this that the great householders and great students of sacred wisdom knew when they said of old 'no one now will mention to us what we have not heard, what we have not perceived, what we have not thought.' For from these (three forms) they knew everything.

6. *yad u rohitam ivābhūd iti tejasas tad rūpam iti tad vidāmcakruḥ, yad u śuklam ivābhūd ity apām rūpam iti tad vidāmcakruḥ, yad u kṛṣṇam ivābhūd ity annasya rūpam iti tad vidāmcakruḥ*.

6. They knew that whatever appeared red was of the form of heat; they knew that whatever appeared white was of the form of water; they knew that whatever appeared dark was of the form of earth.

7. *yad avijñātam ivābhūd ity etāsām eva devatānām samāsaḥ, iti tad vidāmcakruḥ, yathā nu khalu, saumya, imās tisro devatāḥ puruṣam prāpya trivṛt trivṛd ekaikā bhavati, tan me vijānīhīti*.

7. They knew that whatever appeared unintelligible is a combination of just these three divinities. Verily, my dear, learn from me how each of these three divinities when they reach the human, becomes threefold.

## Section 5

## ILLUSTRATIONS OF THREEFOLD NATURE

1. *annam aśitam tredhā vidhīyate, tasya yaḥ sthaviṣṭho dhātus tal puriṣam bhavati, yo madhyamas tan māmsam, yo'niṣṭhas tan manah*.

1. Food when eaten becomes threefold; its coarsest portion becomes the faeces; its middle (portion) flesh and its subtlest (portion) mind.

Ś argues that mind being fed by food is material, elemental and not impartible and eternal:  
*annopacitatvān manaso bhautikatvam eva, na vaiśeṣika-tantroka-lakṣaṇam nityam niravayavam ceti grhyate*.

2. *āpah pītās tredhā vidhīyante, tāsām yaḥ sthaviṣṭho dhātus tan mūtram bhavati, yo madhyamas tal lohitaḥ, yo'niṣṭhaḥ sa prānaḥ*.

2. Water when drunk becomes threefold; its coarsest portion becomes the urine; its middle (portion) the blood, its subtlest (portion) the breath.

3. *tejo'sitam tredhā vidhīyate, tasya yaḥ sthaviṣṭho dhātus tad asthi bhavati, yo madhyamaḥ sa majjā, yo'niṣṭhaḥ sā vāk*.

3. Heat when eaten becomes threefold; its coarsest portion becomes bone; its middle (portion) marrow, its subtlest (portion) speech.

We eat heat, in the shape of oil, butter, etc. Ś: *taila-ghṛtādi-bhakṣitam*.

4. *annamayam hi, saumya, manah, āpomayaḥ prānaḥ, tejomayī vāg iti; bhūya eva mā bhagavān vijñāpayatv iti; tathā saumya, iti hovāca*.

4. Thus, my dear, mind consists of food, breath consists of water and speech consists of heat. 'Please, Venerable Sir, instruct me still more.' So be it, my dear, said he.

Everything is threefold and so all the three elements exist in everything. *sarvasya trivṛt-kṛta-tvāt sarvatra sarvopapatteh*. Ś.

## Section 6

## ILLUSTRATIONS—continued

1. *dadhmaḥ, saumya, mathyamānasya yo'nimā, sa ūrdhvaḥ samudīṣati, tat sarṣir bhavati.*

1. Of the curd, my dear, when churned, that which is subtle moves upwards; it becomes butter.

2. *evam eva khalu, saumya, annasyāśyamānasya yo'nimā, sa ūrdhvaḥ samudīṣati, tan mano bhavati.*

2. In the same manner, my dear, of the food that is eaten, that which is subtle moves upwards; it becomes mind.

3. *apām, saumya, pīyamānānām yo'nimā, sa ūrdhvaḥ samudīṣati, sa prāṇo bhavati.*

3. Of the water, my dear, that is drunk, that which is subtle moves upwards; it becomes breath.

4. *teja saḥ saumya aśyamānasya yo'nimā, sa ūrdhvaḥ samudīṣati, sā vāg bhavati.*

4. Of the heat, my dear, that is eaten, that which is subtle moves upwards; it becomes speech.

5. *annamayāṁ hi, saumya, manaḥ, āḥomayaḥ prāṇaḥ, tejomayī vāg iti: bhūya eva mā, bhagavan, vijñāpayatv iti; tathā, saumya, iti hovāca.*

5. Thus, my dear, mind consists of food, breath consists of water, speech consists of heat. 'Please, Venerable Sir, instruct me still more.' So be it, my dear, said he.

## Section 7

## IMPORTANCE OF PHYSICAL NEEDS

1. *śoḍaśa-kalaḥ, saumya, puruṣaḥ, pañcadaśāhāni mā'śiḥ, kāmam apāḥ pība, āḥomayaḥ prāṇo na pībato vicchetsyata iti.*

1. A person, my dear, consists of sixteen parts. For fifteen days do not eat (any food), drink water at (your) will. Breath which consists of water will not be cut off from one who drinks water.

2. *sa ha pañcadaśāhāni nā'sa atha hainam upasasāda, kim*

*bravīmi bho iti, ṛcaḥ, saumya, yajūmṣi sāmānīti; sa hovāca, na vai mā pratibhānti bho iti.*

2. Then for fifteen days he did not eat (any food); and then he approached him saying, 'What, sir, shall I say?' 'The Rg. verses, my dear, the Yajus formulas and the Sāman chants.' He replied, 'They do not occur to me, Sir.'

3. *tām hovāca, yathā, saumya, mahato'bhyāhitasyaiko'ngāraḥ khadyota-mātraḥ pariśiṣṭaḥ syāt, tena tato'pi na bahu dahet, evam, saumya, te śoḍaśānām kalānām ekā kalā'tiśiṣṭā syāt, tayaitarhi vedān nānubhvasi, aśāna, atha me vijñāsyasīti.*

3. He said to him, 'Just as, my dear, of a great lighted fire, a single coal of the size of a firefly may be left which would not thereafter burn much, even so, my dear, of your sixteen parts only one part is left and so with it you do not apprehend (remember) the Vedas. Eat. Then you will understand me.'

4. *sa hā'sa, atha hainam upasasāda, tam ha yat kim ca papraccha sarvaṁ ha pratipede.*

4. Then he ate and approached him (his father). Then whatsoever he asked him, he answered it all.

5. *tām hovāca, yathā, saumya, mahato'bhyāhitasyaikam aṅgāram khadyota-mātram pariśiṣṭam tam tṛṇair upasamādhāya prajvalayet, tena tato'pi bahu dahet.*

5. To him he then said, 'Just as, my dear, of a great lighted fire if a single coal of the size of a firefly is left, and made to blaze up by covering it with straw and with it the fire would thereafter burn much.'

6. *evam, saumya, te śoḍaśānām kalānām ekā kalā'tiśiṣṭā'bhūt, sā'nmenopasamāhitā prājvālīt, tayā etarhi vedān anubhvasi. anna mayāṁ hi, saumya, manaḥ, āḥomayaḥ prāṇaḥ, tejomayī vāg iti tadd hāsya vijajñāv iti.*

6. So, my dear, of your sixteen parts only one part was left, and that, when covered with food, blazed up. With it you now apprehend the Vedas. For, my dear, the mind consists of food, the breath consists of water and speech consists of heat. Then he understood what he said; he understood it.

In some texts the following verse is found.

*pañcendriyasya puruṣasya yad eva syād anāvṛtam tad asya prajñā svavati drteḥ pādād ivodakam.*

'When the (mind of the) person consisting of the five senses is not

supported by food, then his intelligence goes away, even as the water flows away from the mouth of a leathern bag.  
*anāvṛtam*: unprotected, uncovered by food.

## Section 8

## CONCERNING SLEEP, HUNGER AND THIRST AND DYING

1. *uddālako hārūṇiḥ śvetaketuṃ putram uvāca, svapnāntam me, saumya, vijānīhīti, yatrāitat puruṣaḥ svapīti nāma, satā, saumya, tadā sampanno bhavati, svam apīto bhavati, tasmād enaṃ svapīṭīty ācakṣate, svam hy apīto bhavati.*

1. Then Uddālaka Āruṇi said to his son, Śvetaketu, Learn from me, my dear, the true nature of sleep. When a person here sleeps, as it is called, then, my dear, he has reached pure being. He has gone to his own. Therefore they say he sleeps for he has gone to his own.

*svapnānta*: true nature of sleep, literally the end of the dream. Ś interprets it as the central portion of the dream vision: *svapnāntam svapna-madhyaṃ susuptam*. Ś. In the condition of deep sleep, personal consciousness subsides and the self is said to be absorbed in the Highest Self. Speech, mind and the senses rest. Only the breath is active. The *jīva*, the living soul returns for a while to the deeper self in order to recover from the fatigue.

In dreamless sleep, *buddhi* or understanding remains in a potential condition and becomes active in the dream and waking states. S.B. II. 3. 31.

2. *sa yathā śakuniḥ sūtreṇa prabaddho diśam diśam pativānyatrāyatanam alabdhvā bandhanam evopāśrayate, evam eva khalu, saumya, tan mano diśam diśam pativānyatrāyatanam alabdhvā prāṇam evopāśrayate, prāṇa-bandhanam hi, saumya, mana iti.*

2. Just as a bird tied by a string, after flying in various directions without finding a resting-place elsewhere settles down (at last) at the place where it is bound, so also the mind, my dear, after flying in various directions without finding a resting-place elsewhere settles down in breath, for the mind, my dear, is bound to breath.

The organic nature of the relationship between mind and life is

brought out here. The mental, while it transcends the vital, arises out of the vital and is rooted in it.

3. *aśanā-pīpāse me, saumya, vijānīhīti, yatrāitat puruṣo aśiṣīṣati nāma, āpa eva tad aśitam nayante: tad yathā gonāyo'svanāyah puruṣanāya iti, evam tad āpa ācakṣate' śanāyeti, tatrāitacchuṅgam utpatitam, saumya, vijānīhi, nedam amūlam bhaviṣyatīti.*

3. Learn from me, my dear, what hunger and thirst are. When a person here is hungry, as it is called, water only is leading (carrying away) what has been eaten (by him). So as they speak of a leader of cows, a leader of horses, a leader of men, so they speak of water as the leader (or carrier of food). On this, my dear, understand that this (body) is an offshoot which has sprung up, for it could not be without a root.

The person is hungry because whatever he eats is quickly digested.

4. *tasya kva mūlam syād anyatrānnāt, evam eva khalu, saumya, annena śuṅgenāpo mūlam anviccha, adbhīh, saumya, śuṅgena tejo mūlam anviccha, tejasā, saumya, śuṅgena san mūlam anviccha, san mūlāḥ, saumya, imāḥ sarvāḥ prajāḥ sad-āyatanāḥ, sat-pratiṣṭhāḥ.*

4. And what else could its root be than food? And in the same manner, my dear, with food as an offshoot, seek for water as the root; with water, my dear, as an offshoot, seek for heat as the root; with heat, my dear, as an offshoot, seek for Being as its root. All these creatures, my dear, have their root in Being. They have Being as their abode, Being as their support.

Being is the ultimate root of the whole universe.

5. *atha yatrāitat puruṣaḥ pīpāsati nāma, teja eva tat pītam nayate, tad yathā gonāyo'svanāyah puruṣanāya iti, evam tat teja ācaṣṭa udanyeti, tatrāitad eva śuṅgam utpatitam, saumya, vijānīhi nedam amūlam bhaviṣyatīti.*

5. Now when a person here is thirsty, as it is called, heat only is leading (or carrying off) what has been drunk (by him). So as they speak of a leader of cows, a leader of horses, a leader of men so one speaks of heat as the leader of water. On this my dear, understand that this (body) is an offshoot which has sprung up, for it could not be without a root.

6. *tasya kva mūlam syād anyatra adbhyaḥ, adbhīh, saumya, śuṅgena tejo mūlam anviccha, tejasā, saumya, śuṅgena san mūlam anviccha; san mūlāḥ, saumya, imāḥ sarvāḥ prajāḥ sadāyatanāḥ,*

*satpratiṣṭhāḥ, yathā nu khalu, saumya, imās tisro devatāḥ puruṣam prāpya trivṛt trivṛdekaikā bhavati, tad uktam, purastād eva bhavati, asya, saumya, puruṣasya prayato vān manasi sampadyate, manaḥ prāṇe, prāṇas tejasi, tejaḥ parasyām devatāyām.*

6. And what else could its root be than water? With water, my dear, as an offshoot, seek for heat as the root; with heat, my dear, as an offshoot, seek for Being as the root. All these creatures, my dear, have their root in Being. They have Being as their abode, Being as their support. But how, verily, my dear, each of these three divinities, on reaching the human, becomes threefold has already been said.<sup>1</sup> When, my dear, a person departs from hence, his speech merges in his mind, his mind on his breath, his breath in *heat* and heat in the highest divinity.

From Pure Being arises fire, from fire water and from water earth. In speech the element of fire predominates, in life-breath the element of water; in mind the element of earth. When a person deceases, his speech is merged in the mind. His voice fails though his mind continues to function. When the mind merges in life, the mental activity ceases. When life merges in heat, when we are in doubt about a man's condition, whether he is alive or dead, we feel the body. If it is warm, he is alive; if not he is dead. Fire is then taken up in the highest Being. If we depart from this life with our thoughts merged in the Supreme we reach Pure Being; otherwise, we enter the world of becoming.

7. *sa ya eṣo'ṇimā aitaḍ ātmyam idaṁ sarvaṁ, tat satyam, sa ātmā: tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatv iti, tathā, saumya, iti hovāca.*

7. That which is the subtle essence (the root of all) this whole world has for its self. That is the true. That is the self. That art thou, Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

*tat tvam asi:* that art thou. This famous text emphasises the divine nature of the human soul, the need to discriminate between the essential self and the accidents with which it is confused and the fetters by which it is bound. He who knows only what is of the body or mind knows the things that may be his but not himself. The text 'That art thou' applies to the inward person, *antaḥ puruṣa*, and not to the empirical soul with its name and family descent.

<sup>1</sup> 'What I am, that is he; what he is, that am I.'

See *Aitareya Āraṇyaka*, II. 2. 4. 6.

<sup>1</sup> VI. 5.1-4.

*Jābāla Up.* has the following: *tvam vā aham asmi bhagavo devate aham vā tvam asi.* 'I am thou, O great God, and thou art I.'

R interprets *tat tvam asi* as affirming that the principle of God is common to both the universe and the individual. *That* means God having the entire universe as his body, *thou* means God having the individual soul as his body. The principle of God is common to both.

In the *Jaiminīya Upaniṣad Brāhmaṇa* (III. 14. 1-5) when the deceased reaches the Sun-door, the question is asked, Who art thou? If he answers by a personal or a family name, he is subject to the law of karma. If he responds 'Who I am (is) the light thou (art). As such have I come to thee, the heavenly light.' *Prajā-pati* replies: 'Who thou art, that same am I; who I am that same art thou. Enter in.'

Rūmī speaks to us of the man who knocked at his friend's door and was asked, 'Who art thou?' He answered 'I.' 'Begone,' said his friend. After a year's suffering and separation he came and knocked again, and when asked the same question, replied, 'It is Thou art at the door,' and received the reply, 'Since thou art I, come in, O myself.' *Mathnavi*, I. 3056-3065.

### Section 9

#### THE INDWELLING SPIRIT

1. *yathā, saumya, madhu madhukṛto nistiṣṭhanti, nānātyayānām vṛkṣāṇām rasān samavahāram ekatām rasam gamayanti.*

1. Just as, my dear, the bees prepare honey by collecting the essences (juices) of different trees and reducing them into one essence.

The son's difficulty is anticipated. If creatures reach Pure Being every day when they fall into sleep, how is it that they do not know that they attain that condition every day?

2. *te yathā tatra na vivekaṁ labhante, amuṣyāhaṁ vṛkṣasya raso' smi, amuṣyāhaṁ vṛkṣasya rasosmīti, evam eva khalu, saumya, imāḥ sarvāḥ prajāḥ sati sampadya na viduḥ, sati sampadyāmaha iti.*

2. And as these (juices) possess no discrimination (so that they might say) 'I am the essence of this tree, I am the essence of that tree,' even so, indeed, my dear, all these creatures though they reach Being do not know that they have reached the Being.

tat tvam asi: that art thou.

3. *ta iha vyāghro vā simho vā vṛko vā varāho vā kīṭo vā pataṅgo vā dāṁśo vā maśako vā yad yad bhavanti, tad ābhavanti.*

3. Whatever they are in this world, tiger or lion or wolf or boar or worm or fly or gnat or mosquito, that they become.

In other words, as they reach Pure Being without being conscious of it they return to their special forms.

4. *sa ya eṣo'ṇimā aitadātmyam idaṁ sarvaṁ, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatv iti; tathā, saumya, iti hovāca.*

4. That which is the subtle essence, this whole world has for its self. That is the true. That is the self. That art thou, Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

## Section 10

## THE INDWELLING SPIRIT—continued

1. *imāḥ, saumya, nadyaḥ purastāt prācyāḥ syandante, paścāt pratīcyāḥ tāḥ samudrāt samudram evāpiyanti, sa samudra eva bhavati, tā yathā tatra na viduḥ, iyam aham asmi, iyam aham asmīti.*

1. These rivers, my dear, flow the eastern toward the east, the western toward the west. They go just from sea to sea. They become the sea itself. Just as these rivers while there do not know 'I am this one,' 'I am that one.'

*from sea to sea: the clouds lift up the water from the sea to the sky and send it back as rain to the sea.*

2. *evam eva khalu, saumya, imāḥ sarvāḥ prajāḥ sata āgamyā na viduḥ, sata āgacchāmaha iti, ta iha vyāghro vā simho vā, vṛko vā, varāho vā, kīṭo vā, pataṅgo vā, dāṁśo vā, maśako vā, yad yad bhavanti tad ābhavanti.*

2. In the same manner, my dear, all these creatures even though they have come forth from Being do not know that 'we have come forth from Being.' Whatever they are in this world, tiger or lion or wolf or boar or worm or fly or gnat or mosquito that they become.

3. *sa eṣo'ṇimā aitad ātmyam idaṁ sarvaṁ, tat satyam, sa ātmā,*

*tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatv iti; tathā, saumya, iti hovāca.*

3. That which is the subtle essence, this whole world has for its self. That is the true. That is the self. That art thou, Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

## Section 11

## THE INDWELLING SPIRIT—continued

1. *asya, saumya, mahato vṛkṣasya yo mūle'bhyāhanyāt, jīvan sravet; yo madhye'bhyāhanyāt, jīvan sravet yo'gre'bhyāhanyāt, jīvan sravet sa eṣa jīvanā'tmanānuprabhūtaḥ pepīyamāno modamānas tiṣṭhati.*

1. Of this mighty tree, my dear, if someone should strike at the root it would bleed but still live: if someone should strike at the middle, it would bleed but still live. If someone should strike at the top, it would bleed but still live. Being pervaded by its living self, it stands firm, drinking in its moisture (which nourishes it) and rejoicing.

2. *asya yad ekāṁ śākhāṁ jīvo jahāti, atha sā śuśyati, dvitīyāṁ jahāti, atha sā śuśyati, tṛtīyāṁ jahāti, atha sā śuśyati, sarvaṁ jahāti sarvaḥ śuśyati, evam eva khalu, saumya, viddhi iti hovāca.*

2. If the life leaves one branch of it, then it dries up; if it leaves a second, then that dries up; if it leaves a third, then that dries up. If it leaves the whole, the whole dries up. Even so, indeed, my dear, understand,' said he.

According to this view trees are not insentient. *cetanāvantaḥ sthāvarāḥ. S.*

3. *jīvāpetam vāva kiledaṁ mriyate, na jīvo mriyate iti, sa ya eṣo' ṇimā aitad ātmyam idaṁ sarvaṁ, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatv iti; tathā, saumya, iti hovāca.*

3. Verily, indeed, this body dies, when deprived of the living self, the living self does not die. That which is the subtle essence this whole world has for its self. That is the true. That is the self. That art thou, Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.



## Section 12

## ILLUSTRATIONS OF THE NYAGRODHA TREE

1. *nyagrodha-phalam ata āharet; idam, bhagavaḥ, iti; bhinddhīti; bhinnam, bhagavaḥ, iti; kim atra paśyasīti; anṛya ivemā dhānāḥ, bhagavaḥ, iti; āsām āṅgaikām bhinddhīti; bhinnā, bhagavaḥ, iti; kim atra paśyasīti; na kim cana, bhagavaḥ, iti.*

1. 'Bring hither a fruit of that *nyagrodha* tree.' 'Here it is, Venerable Sir.' 'Break it.' 'It is broken, Venerable Sir.' 'What do you see there?' 'These extremely fine seeds, Venerable Sir.' 'Of these, please break one.' 'It is broken, Venerable Sir.' 'What do you see there?' 'Nothing at all, Venerable Sir.'

The teacher explains how the world which has name and form arises from Pure Being which is subtle and does not possess name and form.

2. *taṁ hovāca yaṁ vai, saumya, etam aṇimānam na nibhālayase, etasya vai, saumya, eṣo'ṇimna evam mahān nyagrodhas tiṣṭhati śrddhatsva, saumya.*

2. Then he said to him, 'My dear, that subtle essence which you do not perceive, verily, my dear, from that very essence this great *nyagrodha* tree exists. Believe me, my dear.'

The lesson of the illustration is that the cosmic process with its names and forms arises from the subtle essence of Pure Being: *sata evāṇimnaḥ sthūlam nāma-rūpādīmat kāryaṁ jagad utpannam. Ś.*

3. *sa ya eṣo'ṇimā, aitaḍ ātmyam idaṁ sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatv iti; tathā, saumya, iti; hovāca.*

3. That which is the subtle essence, this whole world has for its self. That is the true. That is the self. That art thou Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

## Section 13

## ILLUSTRATION OF SALT AND WATER

1. *lavanam etad udake'vadhāya, atha mā prātar upasīdathā iti; sa ha tathā cakāra; taṁ hovāca: yad doṣā lavanam udake'*

*vādhāḥ, aṅga tad āhreti, tadd hāvamṛśya na viveda; yathā vilīnam, evam.*

1. Place this salt in the water and come to me in the morning. Then he did so. Then he said to him, 'That salt you placed in the water last evening, please bring it hither.' Having looked for it he found it not, as it was completely dissolved.

This section attempts an answer to the difficulty that if Pure Being is the essence of all that exists, why it is not perceived.

2. *angasyantād ācāmeti: katham iti; lavanam iti; madhyād ācāmeti, katham iti; lavanam iti; antād ācāmeti, katham iti; lavanam iti; abhiprāśyaitad atha mopāsīdathā iti; tadd ha tathā cakāra, tac-chaśvat samvartate; taṁ hovāca: atra vāva kila sat, saumya, na nibhālayase, atraiva kila.*

2. 'Please take a sip of it from this end.' He said, 'How is it?' 'Salt.' 'Take a sip from the middle. How is it?' 'Salt.' 'Take a sip from the other end. How is it?' 'Salt!' 'Throw it away and come to me.' He did so. It is always the same. Then he said to him, 'Verily, indeed, my dear, you do not perceive Pure Being here. Verily, indeed, it is here.'

As we are able to perceive salt in the water though not by means of touch and sight even so we will be able to perceive Pure Being by other means, *upāyāntareṇa*, though it is not obvious to our senses.

3. *sa ya eṣo'ṇimā aitaḍ ātmyam idaṁ sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatv iti; tathā, saumya, iti hovāca.*

3. That which is the subtle essence this whole world has for its self. That is the true. That is the self. That art thou, Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

## Section 14

## THE NEED FOR A TEACHER

1. *yathā, saumya, puruṣam gandhārebhyo'bhinaddhākṣam ānīya taṁ tato'tijane visṛjet, sa yathā tatra prān vōdaṁ vātharān vā pratyān vā pradhmayītābhinaddhākṣa ānīto'bhinaddhākṣo visṛṣṭaḥ.*

1. Just as, my dear, one might lead a person away from the *Gandhāras* with his eyes bandaged and abandon him in a place where there are no human beings, and just as that person would shout towards the east or the north or the south or the west, 'I have been led here with my eyes bandaged, I have been left here with my eyes bandaged.'

2. *tasya yathābhinahanam pramucya prabrūyāt, etām diśam gandhārāḥ, etām diśam vrajēti, sa grāmād grāmam pṛcchan paṇḍīto medhāvī gandhārān evopasampadyeta evam evadhā-cāryavān puruṣo veda, tasya tāvad eva ciram yāvan na vimokṣye, atha sampatsya iti.*

2. And as, if one released his bandage and told him, 'In that direction are the *Gandhārās*, go in that direction; thereupon, being informed and capable of judgment, he would by asking (his way) from village to village arrive at *Gandhāra*; in exactly the same manner does one here who has a teacher know, "I shall remain here only so long as I shall not be released (from ignorance). Then I shall reach perfection."'

*ācāryavān*: one who has a teacher. See *Kaṭha* II. 8.

Bhīṣma says (to Yudhiṣṭhira) that the preceptor is superior even to the father or the mother:

*gurur garīyān pīṭho mātyas' ceti me matiḥ.* M.B. *Sānti Parva*, 108. 17.<sup>1</sup>

A teacher is regarded as being as essential as the remover of a bandage of a blindfolded man who wishes to find his way home. On several occasions Yājñavalkya teaches persons such as his wife informally and without insisting on prior initiation. Aśvapati teaches the *Brahmaṇas* who come to him freely.

Ś makes out that our real home is *sat* or Being. Our eyes are bandaged with desires for worldly possessions which blind us. When we suddenly meet a person who knows the Self, whose own bonds have been broken, when he points the way, we feel that we are not mere creatures of the world but we belong to the ultimate reality. We are released, according to Ś, when the body reared by our past

<sup>1</sup> Alexander was one day asked, 'Why do you show greater respect and reverence to your instructor than you do to your father?' He answered, 'From my teacher I obtain life eternal; and from my father a perishable existence. Moreover, my father brought me down from heaven to earth but Aristotle has raised me from earth to heaven.' *History of the Early Kings of Persia*, by Mir Khwānd, E.T. by David Shea (1832), p. 423. According to Plutarch, 'Aristotle was the man Alexander admired in his younger years and as he himself averred, he had no less affection for him than for his own father; from the one he derived the blessing of life; from the other the blessing of a good life.'

deeds falls off. While the deeds performed after the attainment of saving knowledge do not bind us, those acts which have resulted in this embodiment have to exhaust their consequences.

3. *sa ya eṣo' nimā aitaḍ ātmyam idaṁ sarvaṁ, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatu iti; tathā, saumya, iti hovāca.*

3. That which is the subtle essence this whole world has for its self. That is the true. That is the self. That art thou Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

### Section 15

### THE ORDER OF MERGENCE

1. *puruṣam, saumya, utopatāpinam jñātayaḥ paryupāsate, jānāsi mām, jānāsi mām iti; tasya yāvan na vān manasi sampadyate, manaḥ prāṇe, prāṇaḥ tejasi, tejaḥ parasyām devatāyām, tāvaj jānāti.*

1. Also, my dear, around a sick (dying) person his relatives gather and ask, 'Do you know me?' 'Do you know me?' So long as his voice is not merged in mind, mind in breath, breath in heat and heat in the highest deity, so long he knows (them).

2. *atha yadā'sya vān manasi sampadyate, manaḥ prāṇe, prāṇas tejasi, tejaḥ parasyām devatāyām, atha na jānāti.*

2. Then when his voice is merged in mind, his mind in heat, and heat in the highest deity, then he does not know (them).

See VI. 8. 6.

Both those who know the truth and those who do not know the truth reach the ultimate Reality at death. The former do not return to embodied life while the latter do.

Ś denies that he who knows passes at death through the artery of the head to the sun and then to the Real. At death he reaches the Real straight.

3. *sa ya eṣo' nimā aitaḍ ātmyam idaṁ sarvaṁ, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatu iti; tathā, saumya, iti hovāca.*

3. That which is the subtle essence this whole world has for

its self. That is the true. That is the self. That art thou, Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it,' said he.

## Section 16

## ILLUSTRATION OF THE ORDEAL

1. *ṣuṣam, saumya, uta hasta-grhītam ānāyanti, apāhārṣīt, steyam akārṣīt, paraśum asmai tapata iti; sa yadi tasya kartā bhavati, tata evānytam ātmānam kurute, so'nyābhisandho'nyte-nā'tmānam antardhāya paraśum taptam pratigrhṇāti, sa dahyate'tha hanyate.*

1. Also, my dear, they lead up a man seized by the hand, saying, 'He has stolen, he has committed a theft, heat the axe for him.' If he is the doer thereof (i.e. if he has committed the theft) then he makes himself untrue (a liar). Being given to untruth, covering himself by untruth he takes hold of the heated axe and is burnt. Then he is killed.

At the time of this Upaniṣad belief in ordeals should have prevailed. The guilty man is burnt and killed by grasping the heated axe while the innocent man is not affected by grasping it. So also the knower is not repelled by the Real while the non-knower returns to embodied life.

This passage gives an illustration to indicate how he who knows, when he reaches the Real, does not return to embodied life, while he who does not know, when he reaches the Real returns.

2. *atha yadi tasyākartā bhavati, tata eva satyam ātmānam kurute, sa satyābhisandhaḥ satyenātmānam antardhāya paraśum taptam pratigrhṇāti, sa na dahyate, atha mucyate.*

2. But if he is not the doer thereof, thereupon he makes himself true. Being given to truth, covering himself by truth, he takes hold of the heated axe he is not burnt. Then he is released.

It is a universal principle that the truth will make us free. John VIII. 32. Truth is not merely theoretical but practical. *yathā vādī tathā kāri*: Devas and Asuras are distinguished by their respective adherence to truth and untruth.

3. *sa yathā tatra nā dahyeta aitat ātmyam idam sarvam, tat*

*satyam, sa ātmā, tat tvam asi, śvetaketu, iti; tadd hāsya vijajñāv iti vijajñāv iti.*

3. And as in this case he would not be burnt, thus has all this that for its self. That is the true. That is the self. That art thou, Śvetaketu. Then he understood it from him, yea, he understood.

Madhva makes the text read, *atat tvam asi*—Thou art not that, and argues that these passages aim at establishing the difference between the individual and the Universal Self.

## CHAPTER VII

## Section I

SANATKUMĀRA'S INSTRUCTION TO NĀRADA  
PROGRESSIVE WORSHIP OF BRAHMAN: NAME

1. *adhīhi, bhagavaḥ, iti hoṃsasāda sanatkumaram nāradaḥ, tam hovāca: yad vettha tena moṃpasāda, tatas ta ūrdhvam vakṣyāmīti, sa hovāca.*

1. Nārada approached Sanatkumāra and said, 'Teach me, Venerable Sir,' He said, 'Come to me with (tell me) what you know. Then I will teach you what is beyond that.'

See T.U. III. 1.

The story is introduced to show that the supreme good cannot be accomplished without a knowledge of the Self: *niratisāya-prāpti-sādhanatvam ātma-vidyāyā. Ś.*

Nārada is he who gives the knowledge of the Supreme Self, according to *Sabda-kalpa-druma: nāram dadāti iti nāradaḥ; nāram param-atma-ṣayakam jñānam.*

Sanatkumāra is represented in Indian tradition as the eternal child. *Brahma-vaivarta Purāna* makes out that he is eternally a child of five years, who did not undergo the usual *saṃskāras*, a pupil of the very God, *Nārāyaṇa; vayasā pañca-hāyanaḥ, acūḍo anuṣavitaś ca veda-sandhyā-vihīnakaḥ yasya nārāyaṇo guruḥ.*

*Hariṣaṃśa* confirms this view. 'Know me only to be a child just as I was born and so the name *sanatkumāra* was given to me':

*yathopannas tathaiivāham kumāra iti viddhi mām,  
tasmāt sanatkumāreti mām aitan me pratiṣṭhitam.*

The learned Nārada goes to the unlearned Sanatkumāra for instruction. For self-realisation, practice of virtue and love to all creation are necessary more than scriptural lore. *Vāmana Purāna* makes out that Sanatkumāra is the son of virtue by the wife of non-violence:

*dharmasya bhāryāhimsākhyā, tasyām putra-catuṣṭayam jyeṣṭhaḥ sanatkumāro' bhūt.*

2. *ṛgvedam, bhagavaḥ, adhyemi, yajurvedam sāmavedam, atharvaṇam caturtham, itihāsa-purānam pañcamam, vedānam vedam, pitryam, rāsim, daivam, nidhim, vākovākyam, ekāyanam, deva-vidyām, brahma-vidyām, bhūta-vidyām, kṣatra-vidyām, nakṣatra-vidyām, sarpa-devajana-vidyām, etat, bhagavaḥ, adhyemi.*

2. Venerable Sir, I know the *Ṛg Veda*, the *Yajur Veda*, the *Sāma Veda*, *Atharvaṇa* as the fourth (Veda), the epic and the

Sanatkumara, the eternal 5-yr-old, is the son of Virtue and Non-violence. Narada, the 3-world traveller goes to him for self-realization, which needs virtue and love to all creation.

ancient lore as the fifth, the Veda of the Vedas (i.e. grammar), propitiation of the Fathers, the science of numbers (mathematics), the science of portents, the science of time (chronology), logic, ethics and politics, the science of the gods, the science of sacred knowledge, the science of elemental spirits, the science of weapons, astronomy, the science of serpents and the fine arts. This, Venerable Sir, I know.

*deva-vidyā: nirukta* or exegetics. Ś; science of the worship of gods. R.

3. *so'ham, bhagavaḥ, mantra-vid evāsmi nā'tma-vit; śrutam hyeva me bhagavad-dṛṣebhyaḥ, tarati śokam ātma-vid iti; so'ham, bhagavaḥ, śocāmi, tam mā, bhagavañ, sokasya pāram tārayatv iti; tam hovāca yad vai kiñ caitad adhyagīṣṭhāḥ, nāmaivaitat.*

3. But, Venerable Sir, I am only like one knowing the words and not a knower of Self. It has been heard by me from those like you that he who knows the Self crosses over sorrow. Such a sorrowing one am I, Venerable Sir. Do you, Venerable Sir, help me to cross over to the other side of sorrow. To him he then said, 'Verily, whatever you have here learned is only a name.'

4. *nāma vā ṛg-vedo yajur-vedaḥ sāma-veda atharvaṇaś caturtha itihāsa-purāṇaḥ pañcamo vedānam vedaḥ pitryo rāśir daivo, nidhir vākovākyam, ekāyanam, deva-vidyā, brahma-vidyā, bhūta-vidyā, kṣatra-vidyā, nakṣatra-vidyā, sarpa-devajana-vidyā, namaivaitat, nāmopāssveti.*

4. Verily, a name is *Rg veda* (so also) *Yajur Veda*, *Sāma Veda*, *Atharvaṇa* as the fourth, the epic and the ancient lore as the fifth, the Veda of the Vedas, propitiation of the fathers, the science of numbers, the science of portents, the science of time, logic, ethics and politics, the science of gods, the science of weapons, the science of serpents and the fine arts. All this is mere name. Meditate on the name.

5. *sa yo nāma brahmety upāste yāvan nāmno gatam, tatrāsya yathā kāma-cāro bhavati yo nāma brahmety upāste: 'sti, bhagavaḥ, nāmno bhūya iti; nāmno vāva bhūyo'stīti; tan me bhagavañ bravīto'iti.*

5. He who meditates on name as *Brahman* becomes independent so far as name goes, he who meditates on name as *Brahman*. 'Is there, Venerable Sir, anything greater than the name?' 'There is (something) greater than the name.' 'Tell that to me, Venerable Sir.'

*kāma cārin*: He can pass in and out at will. See T.U. III. 10. 5; John X. 9. It is possible for those who live in the spirit to assume any form they please.

## Section 2

## SPEECH

I. *vāg vā va nāmno bhūyasī, vāg vā ṛg-vedam vijñāpayati, yajur-vedam sāma-vedam atharvaṇam caturtham itihāsa-purāṇam pañcamam vedānam vedam, pūtryam rāṣim daivam nidhim vākovākyam, ekāyanam, deva-vidyām, brahma-vidyām, bhūta-vidyām, kṣatra-vidyām, nakṣatra-vidyām, sarpa-devajana-vidyām divam ca pṛthivīm ca vāyurṁ cākāśam cāpaś ca tejaś ca devāms ca manusyāms ca paśūms ca vayāmsi ca trṇa vanaspatīn svāpadāny ākīṭa-pataṅga-pīlakaṁ dharmam cādharmaṁ ca satyam cānṛtam ca sādhu cāsādhu ca hṛdayajñam cāhṛdayajñam ca; yad vai vān nā bhaviṣyat na dharmo nādharma vyajñāpayiṣyat, na satyam nānṛtam na sādhu nāsādhu na hṛdayajño nāhṛdayajño vāg evaitat sarvaṁ vijñāpayati, vācam upāssveti.*

I. Speech assuredly is greater than name. Speech, verily, makes known the *Rg Veda*, the *Yajur Veda*, the *Sāma Veda*, the *Atharva Veda* as the fourth, legend and ancient lore as the fifth, the Veda of the Vedas (i.e. grammar), the rites of the Fathers, mathematics, the science of portents, the science of time (chronology), logic, ethics and politics, the science of the gods, the science of sacred knowledge (i.e. the Vedas), the science of the elementals, the science of rulership, the science of the stars (astronomy), the science of snake charming, of the fine arts as well as heaven and earth, air and space, water and heat, gods and men, beasts and birds, grass and trees, animals together with worms, flies and ants, the right and the wrong, the true and the false, the good and the bad, the pleasing and the unpleasing. Verily, if there were no speech neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasing nor the unpleasing. Speech, indeed, makes all this known. Meditate upon speech.

2. *sa yo vācam brahmety upāste, yāvad vāco gatam, tatrāsya yathā kāma-cāro bhavati, yo vācam brahmety upāste; asti, bhagavaḥ, vāco bhūya iti; vāco vāva bhūyo'stīti; tan me, bhagavān, bravītv iti.*

2. He who meditates on speech as *Brahman* becomes independent so far as speech reaches, he who meditates on speech as *Brahman*. 'Is there anything, Venerable Sir, greater than speech?' 'Yes, there is something greater than speech.' 'Do, Venerable Sir, tell me that.'

## Section 3

## MIND

I. *mano vā va vāco bhūyaḥ, yathā vai dve vāmalake dve vā kole dvau vākṣau muṣṭir anubhavati, evam vācam ca nāma ca mano nubhavati, sa yadā manasā manasyati, mantrān adhīyīyeti, athādhīte, karmāni kurvīyeti, atha kurute, putrāms ca paśūms ceccheyeti, athecchate, imam ca lokam, amuṁ ceccheyeti, athecchate; mano hy ātmā, mano hi lokah, mano hi brahma; mana upāssveti.*

I. Mind, assuredly, is greater than speech. For as the closed fist holds two *āmalaka* or two *kola* or two *akṣa* fruits so does mind hold speech and name. For when one through mind has in mind to learn the sacred hymns, then he learns them. If he has mind to perform sacred works, then he performs them. When he has in mind to desire for sons and cattle, then he desires them. When he has in mind to desire this world and yonder, then he desires them. Mind is, indeed, the self, mind is, indeed, the world, mind is indeed *Brahman*. Meditate on the mind.

*manas* is the internal organ (*antah-karāṇa*) endowed with reflection. It has for its function determination, decision, choice. It is said to be the self because the self has the character of the doer and the enjoyer only when the mind functions: *ātmanah kartytvam bhokṛtvam ca sati manasi nānyatheti, mano hy ātmety ucyate. Ś.*

2. *sa yo mano brahmety upāste, yāvan manaso gatam, tatrāsya yathā kāma-cāro bhavati, yo mano brahmety upāste; asti, bhagavaḥ, manaso bhūya iti; manaso vā va bhūyo'stīti; tan me, bhagavān, bravītv iti.*

2. He who meditates on mind as *Brahman* becomes independent so far as mind reaches, he who meditates on mind as *Brahman*. 'Is there anything, Venerable Sir, greater than mind?' 'Yes, there is something greater than mind.' 'Do, Venerable Sir, tell me that.'

## Section 4

## WILL

1. *saṁkalpo vā va manaso bhūyān, yadā vai saṁkalpayate atha manasyati, atha vācam īrayati tām u nāmnīrayati, nāmni mantrā ekam bhavanti, manreṣu karmāṇi.*

1. Will, assuredly, is greater than mind. For when one wills, then one reflects, one utters speech and then one utters it in name. The sacred hymns are included in name and sacred works in the sacred hymns.

*saṁkalpa:* will. It is said to be an activity of mind. It is, like thinking, an activity of the inner organ: *antaḥ-karāṇa-vṛtti*. Ś. It has also reflective aspects besides the volitional. What is mechanical process in the inorganic world, stimulation in the organic is motivation in human beings: *manreṣu karmāṇi*. See M.U. I. 2. 1.

2. *tāni ha vā etāni saṁkalpaikāyanāni saṁkalpātmakāni saṁkalpe pratiṣṭhitāni, samakalpetām dyavā-pṛthivī, samakalpetām vāyus cākāsam ca, samakalpantāpaś ca tejaś ca, teśāṁ saṁklṣṭyai varṣaṁ saṁkalpate, varṣasya saṁklṣṭyā annam saṁkalpate, annasya saṁklṣṭyai prāṇāḥ saṁkalpante, prāṇānāṁ saṁklṣṭyai mantrāḥ saṁkalpante, mantrānāṁ saṁklṣṭyai karmāṇi saṁkalpante, karmanāṁ saṁklṣṭyai lokāḥ saṁkalpate, lokasya saṁklṣṭyai sarvaṁ saṁkalpate, sa eṣa saṁkalpaḥ: saṁkalpam upāssveti.*

2. All these, verily, centre in the will, have the will as their soul, abide in will. Heaven and earth were formed through will, air and ether were formed through will; water and heat were formed through will. Through their having been willed, rain becomes willed. Through rain having been willed, food becomes willed. Through food having been willed, living creatures are willed. Through living creatures having been willed sacred hymns become willed. Through sacred hymns having been willed, sacred works become willed. Through sacred works having been willed, the world becomes willed. Through the world having been willed, everything becomes willed. Such is will. Meditate on will.

2. *sa yaḥ saṁkalpam brahmety upāste klṣṭān vai sa lokān dhruvān dhruvaḥ pratiṣṭhitān pratiṣṭhito'vyathamānān avyathamāno'bhīsidhyati, yāvat saṁkalpasya gatam tatrāsya yathā kāma-cāro bhavati, yaḥ saṁkalpam brahmety upāste; asti, bhagavaḥ,*

*saṁkalpād bhūya iti; saṁkalpād vāva bhūyo'stīti; tan me, bhagavān, bravītv iti.*

2. He who meditates on will as *Brahman*, he verily obtains the worlds he has willed, himself being permanent the permanent worlds, himself unwavering the unwavering worlds. As far as will goes, so far is he independent, he who meditates on will as *Brahman*. 'Is there anything, Venerable Sir, greater than will?' 'Yes, there is something greater than will.' 'Do, Venerable Sir, tell me that.'

## Section 5

## THOUGHT

1. *cittam vā va saṁkalpād bhūyaḥ, yadā vai cetayate'tha saṁkalpayate atha manasyati, atha vācam īrayati, tām u nāmnīrayati, nāmni mantrā ekam bhavanti, manreṣu karmāṇi.*

1. Thought, assuredly, is more than will. Verily when one thinks, then he wills, then he reflects, then he utters speech and he utters it in name. The sacred hymns become one (are included) in name and sacred works in the sacred hymns.

Thought is said to be higher than will. See *Maitrī* VI. 30. See *Dīgha Nikāya* I. 21.

2. *tāni ha vā etāni cittaikāyanāni cittātmāni citte pratiṣṭhitāni, tasmād yady api bahu-vid acitto bhavati, nāyam astīty evainam āhuḥ, yad ayam veda, yad vā ayam vidvān nettham acittaḥ syād iti, atha yady alpa-vic cittavān bhavati, tasmā evota śuśrūṣante, cittam hy evaiśāṁ ckāyanam, cittam ātmā, cittam pratiṣṭhā; cittam upāssveti.*

2. Verily, all these centre in thought, have thought for their goal and abide in thought. Therefore, even if a man be possessed of much learning, but is unthinking, people say of him that he is nobody, whatever he may know. Verily, if he did know he would not be so unthinking. On the other hand, if he is thoughtful, even though he knows little, to him people are desirous of listening. Truly indeed thought is the centre of all these, thought is their soul, thought is their support. Meditate on thought.

3. *sa yaś cittam brahmety upāste, cittān vai sa lokān dhruvān*

*dhrūvaḥ pratiṣṭhitān pratiṣṭhito'vyathamānān avyathamāno bhīsidhyati, yāvāc cittasya gatam, tatrāsya yathā kāma-cāro bhavati, yaś cittam brahmety upāste; asti, bhagavaḥ, cittād bhūya iti; cittād vā va bhūyo'stīti; tan me, bhagavān, bravītv iti.*

3. He who meditates on thought as *Brahman*, he verily obtains the worlds he has thought, himself being permanent the permanent worlds, himself established, the established worlds, himself unwavering the unwavering worlds. As far as thought goes, so far is he independent, he who meditates on thought as *Brahman*. 'Is there anything, Venerable Sir, greater than thought?' 'Yes, there is something greater than thought.' 'Do, Venerable Sir, tell me that.'

## Section 6

## CONTEMPLATION

1. *dhyānam vā va cittād bhūyaḥ, dhyāyatīva pṛthivī, dhyāyatīvāntarikṣam, dhyāyatīva dyauḥ, dhyāyantīvāpoḥ, dhyāyantīva parvatāḥ, dhyāyantīva deva-manuṣyāḥ, tasmād ya iha manuṣyānām mahattvam prāpnuvanti dhyānāpādāmsā ivaiva te bhavanti, atha ye'lpāḥ kalahinaḥ piṣunā upavādīnas te atha ye prabhavaḥ dhyānāpādāmsā ivaiva te bhavanti; dhyānam upāssveti.*

1. Contemplation, assuredly, is greater than thought. The earth contemplates as it were. The atmosphere contemplates as it were. The heaven contemplates as it were. The waters contemplate as it were, the mountains contemplate as it were. Gods and men contemplate as it were. Therefore he among men here attains greatness, he seems to have obtained a share of (the reward of) contemplation. Now the small people are quarrelsome, abusive and slandering, the superior men seem to have obtained a share of (the reward of) contemplation. Meditate on contemplation.

*dhyāna*: contemplation. It is the concentration of all our thoughts on one subject, *ekāgratā*. Ś.

Even as men who contemplate acquire repose, become firm and established, the earth, etc., are said to be firm and established, as the result of their contemplation.

*deva-manuṣyāḥ*: gods and men or godlike men for men endowed with

inward peace are not devoid of divine qualities: *deva-samā devamanuṣyāḥ śamādiguṇa-sampannā manuṣyā deva-svarūpaṁ na jahātīty arthaḥ*. Ś.

2. *sa yo dhyānam brahmety upāste, yāvāc dhyānasya gatam, tatrāsya yathā kāma-cāro bhavati yo dhyānam brahmety upāste; asti, bhagavaḥ, dhyānād bhūya iti; dhyānād vā va bhūyo'stīti; tan me, bhagavān, bravītv iti.*

2. He who meditates on contemplation as *Brahman*, so far as contemplation goes so far is he independent, he who meditates on contemplation as *Brahman*. 'Is there anything, Venerable Sir, greater than contemplation?' 'Yes, there is something greater than contemplation.' 'Do, Venerable Sir, tell me that.'

## Section 7

## UNDERSTANDING

1. *viñānam vā va dhyānād bhūyaḥ, viñānena va ṛg-vedaṁ vijānāti, yajur-vedaṁ sāma-vedaṁ ātharvaṇam caturtham, itihāsa-purānam pañcamam, vedānam vedam, pitryam, rāsim, daivam, nidhim, vākovākyam, ekāyanam, deva-vidyām, brahma-vidyām, bhūta-vidyām, kṣatra-vidyām, nakṣatra-vidyām, sarpa-devajana, vidyām, divam ca pṛthivīm ca vāyum cākāśam, cāpas ca tejaś ca, devāms ca manuṣyāms ca paśūms ca vayāmsi ca ṛṇa-vanaspatīn-śvāpadāny ākīṭa-patāṅga-pīpīlakaṁ dharmam cādharmaṁ ca satyam cānṛtam ca sādhu cāsādhu ca hṛdayajñam cāhṛdayajñam cānnam ca rasam cemaṁ ca lokam amuṁ ca viñānenaiva vijānāti, viñānam upāssveti.*

1. Understanding, assuredly, is greater than contemplation. Verily, by understanding one understands the *Ṛg. Veda*, the *Yajur Veda*, the *Sāma Veda*, the *Atharva Veda* as the fourth, legend and ancient lore as the fifth, the Veda of the Vedas (i.e. grammar), the rites of the fathers, mathematics, the science of portents, the science of time (chronology), logic, ethics and politics, the science of the gods, the science of sacred knowledge (i.e. the Vedas), the science of the elementals, the science of rulership, the science of the stars (astronomy), the science of snake charming, of the fine arts as well as heaven and earth, air and space, water and heat, gods and men,

beasts and birds, grass and trees, animals together with worms, flies and ants, the right and the wrong, the true and the false, the good and the bad, the pleasing and the unpleasing, the food and the drink (or taste), this world and yonder, all this one understands just with understanding. Meditate on understanding.

2. *sa yo vijñānam brahmety upāste, vijñānavato vai sa lokāñ-jñānavato' bhisidhyati, yāvād vijñānasya gatam, tatrāsya yathā kāma-cāro bhavati, yo vijñānam brahmety upāste; asti, bhagavaḥ, vijñānād bhūya iti; vijñānād vā va bhūyo' stīti; tan me, bhagavān, bravītu iti.*

2. He who meditates on understanding as *Brahman*, he verily, attains the worlds of understanding, of knowledge. As far as understanding goes, so far he is independent, he who meditates on understanding as *Brahman*. 'Is there anything, Venerable Sir, greater than understanding?' 'Yes, there is something greater than understanding.' 'Do, Venerable Sir, tell me that.'

## Section 8

## STRENGTH

Strength = spiritual power.

1. *balam vā va vijñānād bhūyaḥ: api ha śatam vijñānavatām eko balavān ākampayate, sa yadā balī bhavati, athotihātā bhavati uttiṣṭhan paricaritā bhavati, paricaran upasattā bhavati, upasīdan draṣṭā bhavati, śrotā bhavati, mantā bhavati, boddhā bhavati, kartā bhavati, vijñātā bhavati, balena vai pṛthivī tiṣṭhati, balenāntarikṣam, balena dyauh, balena parvatāḥ, balena deva-manuṣyāḥ, balena paśavaś ca vayāmsi ca tṛṇa-vanaspatayaḥ svāpadāny ākīṭa-patāṅga-pīpīlakam, balena lokas tiṣṭhati; balam upāssveti.*

1. Strength, assuredly, is greater than understanding. One strong man, indeed, causes a hundred men of understanding to tremble. When one becomes strong, he becomes a rising man. If he rises he serves (wise people). If he serves, he draws near (by becoming attached as a pupil). By drawing near, he becomes a seer, becomes a hearer, becomes a thinker, becomes a perceiver, becomes a doer, becomes an understander. By strength, verily, the earth stands, by strength the atmosphere, by

strength the heaven; by strength the mountains, by strength the gods and men (or god-men), by strength beasts and birds, grass and trees, animals together with worms, flies and ants. By strength the world stands. Meditate on strength. strength: spiritual power.

2. *sa yo balam brahmety upāste, yāvād balasya gatam, tatrāsya yathā kāma-cāro bhavati, yo balam brahmety upāste; asti, bhagavaḥ, balād bhūya iti; balād vā va bhūyostīti; tan me, bhagavān, bravītu iti.*

2. He who meditates on strength as *Brahman*—as far as strength goes, so far he is independent, he who meditates on strength as *Brahman*. 'Is there anything, Venerable Sir, greater than strength?' 'Yes, there is something greater than strength.' 'Do, Venerable Sir, tell me that.'

## Section 9

## FOOD

1. *annam vā va balād bhūyaḥ, tasmād yady api daśa rātrīr na' snūyāt, yady u ha jīvet, atha vā adraṣṭā' śrotā' mantā' boddhā' kartā' vijñātā' bhavati; atha' nnasyāy'e draṣṭā bhavati, śrotā bhavati, mantā bhavati, boddhā bhavati, kartā bhavati, vijñātā bhavati; annam upāssveti.*

1. Food, verily, is greater than strength. Therefore, if anyone does not eat for ten days, even though he might live, yet, verily, he becomes a non-seer, a non-hearer, a non-thinker, a non-understander, a non-doer, a non-knower. But on the entrance of food (when he gets food), he becomes a seer, he becomes a hearer, he becomes a thinker, he becomes an understander, he becomes a doer, he becomes a knower. Meditate on food.

2. *sa yo' nnam brahmety upāste, annavato vai sa lokān pānavato' bhisidhyati. yāvād annasya gatam, tatrāsya yathā kāma-cāro bhavati yo' nnam brahmety upāste; asti, bhagavaḥ, annād bhūya iti; annād vāva bhūyo' stīti; tan me, bhagavān, bravītu iti.*

2. He who meditates on food as *Brahman*, he, verily, attains the worlds of food and drink. As far as food reaches, so far he who meditates on food as *Brahman*, has unlimited freedom.



'Venerable Sir, is there anything greater than food?' Yes, there is something greater than food.' 'Do, Venerable Sir, tell me that.'

## Section 10

## WATER

1. *āpo vā va annād bhūyasyaḥ, tasmād yadā suvṛṣṭir na bhavati, vyādhyante prāṇāḥ, annam kanīyo bhaviṣyatīti, atha yadā suvṛṣṭir bhavati, ānandināḥ prāṇā bhavanti, annam bahu bhaviṣyatīti, āpa evemā mūrtāḥ yeyam pṛthivī, yad antarikṣam, yad dyauh, yat parvatāḥ, yad deva-manuṣyāḥ, yat paśavaś ca vayāmsi ca tṛṇa-vanaspatayaḥ, śvapadāny ākīṭa-pataṅga-ṭṭīpīlakaṃ, āpa evemā mūrtāḥ: āpa upāssveti.*

1. Water, verily, is greater than food. Therefore when there is not good (sufficient) rain, living creatures sicken with the thought that food will become scarce. But when there is good rain, living creatures rejoice in the thought that food will become abundant. It is just water that assumes (different) forms of this earth, this atmosphere, this sky, the mountains, gods and men, beasts and birds, grass and trees, animals together with worms, flies and ants. Water indeed is all these forms. Meditate on water.

2. *sa yo'po brahmety upāste, āpnoti sarvān kāmān, tṛptimān bhavati. yāvad apāṃ gatam, tatrāsya yathā kāma-cāro bhavati. yo'po brahmety upāste; asti, bhagavaḥ, adbhyo bhūya iti; adbhyo vā va bhūyo'stīti; tan me, bhagavān, bravītv iti.*

2. He who meditates on water as *Brahman*, obtains all his desires and becomes satisfied. As far as water reaches so he who meditates on water as *Brahman* has unlimited freedom. 'Venerable Sir, is there anything greater than water?' 'Yes, there is something greater than water.' 'Do, Venerable Sir, tell me that.'

## Section 11

## HEAT

1. *tejo vā va adbhyo bhūyaḥ, tasmād vā etad vāyum āgrhyākāśam abhitapati, tad āhuh, niśocati, nitapati, varṣiṣyati vā iti, teja*

*eva tat pūrvam darśayitvā thā'pāḥ sṛjate. tad etad ūrdhvābhiś ca tiraścībhiś ca vidyudbhiḥ āhrādās caranti; tasmād āhuh: vidyotate, stanayati, varṣiṣyati vā iti, teja eva tat pūrvam darśayitvāthā'pāḥ sṛjate: teja upāssveti.*

1. Heat, verily, is greater than water. For it seizes hold of the wind and warms the ether. Then people say it is hot, it is burning hot, it will rain. Thus does heat show this sign first, and creates water. So with lightnings, flashing upwards and across the sky, thunders roll. Therefore people say, there is lightning, there is thunder, therefore it will rain. Heat, indeed, first indicates this and creates water. Meditate on heat.

We see the cause of heat first and then the effect of rain. *prasiddham hi loke kāraṇam abhyudyatam drṣṭavataḥ kāryam bhaviṣyatīti vijñānam. S.*

2. *sa yas tejo brahmety upāste, tejasvī vai sa tejasvato lokān bhāsvato'pahata-tamaskān abhisidhyati, yāvat tejaso gatam, tatrā'sya yathā kāma-cāro bhavati, yas tejo brahmety upāste; asti, bhagavaḥ, tejaso bhūya iti; tejaso vā va bhūyo'stīti; tan me, bhagavān, bravītv iti.*

2. He who meditates on heat as *Brahman*, he, verily, radiant himself, attains radiant, shining worlds, freed from darkness. As far as heat reaches, he who meditates on heat as *Brahman*, has unlimited freedom. 'Venerable Sir, is there anything greater than heat?' 'Yes, there is something greater than heat.' 'Do, Venerable Sir, tell me that.'

## Section 12

## ETHER

1. *ākāśo vā va tejaso bhūyān: ākāśe vai sūryā-candramasāv ubhau vidyun nakṣatrāny agniḥ, ākāśenāvayati, ākāśena śṛnoti, ākāśena pratiśṛnoti, ākāśe ramate, ākāśe na ramate, ākāśe jāyate, ākāśam abhijāyate: ākāśam upāssveti.*

1. Ether (or space), verily, is greater than fire. For in the ether exist both sun and moon, lightning, stars and fire. Through ether one calls, through ether one hears, through ether one answers. In ether one enjoys himself and in ether one does not

enjoy himself. In space one is born and unto space one is born. Meditate on ether.

*ākāśam abhijāyate*. When born, the seed grows upward and not downward.

*Ākāśa* originally meant space through which one can pass or thrust one's finger. See *Aitareya Brāhmaṇa* III. 4. 2. 1; *Śatapatha Brāhmaṇa* III. 3. 2. 19. The space between the sky and the earth when they separated became *antarikṣa* or atmosphere. It was empty and so got filled with air. *Ākāśa* is more than mere space. K.U. speaks of man being born from *ākāśa* as from a womb, I. 6.

2. *sa ya ākāśam brahmety upāste, ākāśavato vai sa lokān prakāśavato sambādhan urugāyavato bhisidhyati, yāvad ākāśasya gatam, tatrāsya yathā kāma-cāro bhavati, ya ākāśam brahmety upāste; asti, bhagavaḥ, ākāśād bhūya iti; ākāśād vā va bhūyo stīti; tan me, bhagavān bravītv iti.*

2. He who meditates on ether as *Brahman*, he verily attains the worlds of ether and of light, unconfined and wide extending. As far as ether goes, so far he who meditates on ether as *Brahman*, has unlimited freedom. 'Venerable Sir, is there anything greater than ether?' 'Yes, there is something greater than ether.' 'Do, Venerable Sir, tell me that.'

*asambādhan*: unconfined, also free from pressure and pain: *sambādho'nyo'nyapiḍā tad-rahitān asambādhan. Ś.*

### Section 13

#### MEMORY

1. *smaro vā va ākāśād bhūyaḥ, tasmād yady api bahava āsīran asmarantaḥ, naiva te kaṁcana śṛṇuyuḥ, na manvīran, na vijānīran yadā vā va te smareyuh, atha śṛṇuyuḥ, atha manvīran, atha vijānīran, smareṇa vai putrān vijānāti, smareṇa paśūn: smaram upāssveti.*

1. Memory, verily, is more than ether, therefore if many assemble and if they have no memory, indeed they would not hear any one at all, they would not think, they would not understand. But surely, if they remember then they would hear, then they would think, then they would understand. Through

memory one discerns one's sons; through memory, one's cattle. Meditate on memory.

Memory is a quality of the inner organ, *antaḥ-karaṇa-dharmah.*

2. *sa yah smaram brahmety upāste, yāvat smarasya gatam, tatrāsya yathā kāma-cāro bhavati, yaḥ smaram brahmety upāste; asti, bhagavaḥ, smarād bhūya iti; smarād vā va bhūyo stīti; tan me, bhagavān, bravītv iti.*

2. He who meditates on memory as *Brahman*—as far as memory reaches, so far he has unlimited freedom, he who meditates on memory as *Brahman*. 'Venerable Sir, is there anything greater than memory?' 'Yes, there is something greater than memory.' 'Do, Venerable Sir, tell me that.'

### Section 14

#### HOPE

1. *āśā vā va smarād bhūyaḥ, āśeddho vai smaro mantrān adhīte karmāni kurute, putrāṁś ca paśūṁś cecchate, imāṁ ca lokam amuṁ cecchate: āśāṁ upāssveti.*

1. Hope, assuredly, is greater than memory. When kindled by hope, memory learns the sacred hymns, performs sacrifices, desires sons and cattle, desires this world and the other. Meditate on hope.

*āśā*, craving, desire, *trṣṇā, kāma Ś.*

*āśeddhaḥ: āśā-iddha āśayābhivardhitah*, roused by hope. Ś.

2. *sa ya āśāṁ brahmety upāste, āśayāsya sarve kāmāḥ samyādhyanti, amoghā hāsyāśiṣo bhavanti, yāvad āśāyā gatam, tatrāsya yathā kāma-cāro bhavati, ya āśāṁ brahmety upāste; asti, bhagavaḥ, āśāyā bhūya iti; āśāyā vā va bhūyo stīti; tan me, bhagavān, bravītv iti.*

2. He who meditates on hope as *Brahman*, through hope all his desires are fulfilled, his prayers do not go in vain. As far as hope reaches, so far he has unlimited freedom, he who meditates on hope as *Brahman*. 'Venerable Sir, is there anything greater than hope?' 'Yes, there is something greater than hope.' 'Do, Venerable Sir, tell me that.'

*āśiṣaḥ*: prayers, *prārthanāḥ. Ś.*

## Section 15

## LIFE

1. *prāṇo vā va āśāyā bhūyān, yathā vā arā nābhau samarpitāh, evam asmin prāṇe sarvaṁ samarpitam, prāṇaḥ prāṇena yāti, prāṇaḥ prāṇam dadāti, prāṇāya dadāti, prāṇo ha pitā, prāṇo mātā, prāṇo bhrātā, prāṇaḥ svasā, prāṇa ācāryaḥ, prāṇo brāhmaṇaḥ*

1. Life-breath, verily, is greater than hope. Even as the spokes are fastened in the hub, so on this life-breath all this is fastened. Life moves by the life-breath. Life-breath gives life, it gives (life) to a living creature. Life-breath is one's father, life-breath is one's mother, life-breath is one's brother, life-breath is one's sister, life-breath is one's teacher, life-breath is the Brāhmaṇa.

According to Ś *prāṇa* is the conscious self, *prajñātman*, which enters the body to reveal the whole variety of names and forms.

2. *sa yadi pitaram vā mātaram vā bhrātaram vā svasāramvā ācāryam vā brāhmaṇam vā kimcid bhr̥sam iva pratyāha, dhik tvāstvīty evainam āhuḥ, pītrhā vai tvam asi, mātṛhā vai tvam asi, bhrātrhā vai tvam asi, svasyā vai tvam asi, ācāryahā vai tvam asi, brāhmaṇahā vai tvam asīti.*

2. If one answers unworthily to a father or a mother, or a brother or a sister, or a teacher or a Brāhmaṇa, people say to him, shame on you, verily, you are a slayer of your father, verily, you are a slayer of your mother, verily, you are a slayer of your brother, verily, you are a slayer of your sister, verily, you are a slayer of your teacher, verily, you are a slayer of a Brāhmaṇa.

*bhr̥sam : ananurūpam. Ś.*

3. *atha yady apy enān utkrānta-prāṇān śūlena samāsam vyatisandahet naivainam brūyuh, pītrhāsīti, na mātṛhāsīti, na bhrātrhāsīti, na svasyāsīti, na ācāryahāsīti, na brāhmaṇahāsīti.*

3. But if, when the life breath has departed from them one shoves them together with a poker and burns up every bit of them, people would not say, 'you are a slayer of your father,' nor 'you are a slayer of your mother,' nor 'you are a slayer of your brother,' nor 'you are a slayer of your sister,' nor 'you are a slayer of your teacher,' nor 'you are a slayer of a Brāhmaṇa.'

*utkrānta-prāṇān: tyakta-dehān. Ś.*

The importance of *prāṇa* is brought out by positive and negative proofs, *anvaya-vyatirekābhyām. Ś.*

4. *prāṇo hy evaitāni sarvāni bhavati, sa vā eṣa evam paśyan, evam manvānaḥ, evam vijānann ativādī bhavati, tam ced brūyuh ativādy asīti, ativādy asmīti brūyāt, nāpahnvīta.*

4. Life-breath is all this. Verily, he who sees this, thinks this, understands this, becomes an excellent speaker. Even if people should say to him, you are an excellent speaker, he should say, 'I am an excellent speaker.' He should not deny it.

*ativādīn:* He goes beyond all declarations made previously beginning with name and ending with hope, and realises that *prāṇa* or the conscious self is *Brahman*. In M.U. III. 1. 4 an *ativādīn* is contrasted with one who really knows the highest truth.

In all this discussion Sanatkumāra leads Nārada step by step, *tato bhūyāh*, until he obtains the experience of the absolutely great, which is undefined and unmeasured. As Nārada seems to be satisfied with *prāṇa* and does not ask 'Is there anything greater than *prāṇa*?' the teacher leads him on to a higher view in sections 16-26. He is an *ativādīn* who passes beyond the empirical variety and grasps the metaphysical reality. *yastu bhūmākhyam sarvātīkrāntam tattvam paramārtha-satyam veda so'tivādīti. Ś.*

## Section 16

## TRUTH

1. *eṣa tu vā ativadati yaḥ satyenātivadati; so'ham, bhagavaḥ, satyenātivadānīti; satyam tv eva vijijñāsītavyam iti; satyam, bhagavaḥ, vijijñāsa iti.*

1. But he, verily, speaks excellently, who speaks excellently of truth. 'But I, Venerable Sir, would speak excellently of truth.' 'But one must desire to understand the truth.' 'Venerable Sir, I desire to understand the truth.'

*vijijñāse: viśeṣeṇa jñātum iccheyam tvatto'ham iti. Ś.*

## Section 17

## TRUTH AND UNDERSTANDING

1. *yadā vai vijānāti, atha satyam vadati, nāvijānan satyam vadati, vijānann eva satyam vadati, vijānam tv eva vijijñāsītavyam iti; vijānam, bhagavaḥ, vijijñāsa iti.*

I. Verily, when one understands, then he speaks the truth. One who does not understand does not speak the truth. Only he who understands speaks the truth. But one must desire to understand understanding. 'Venerable Sir, I desire to understand understanding.'

In his commentary Ś distinguishes between the empirical truth (*rūpa-traya*) and metaphysical truth (*rūpa-traya-vyatirekeṇa paramārthataḥ*), between factual truth and ultimate significance.

## Section 18

## THOUGHT AND UNDERSTANDING

I. *yadā vai manute, atha vijānāti, nāmatvā vijānāti, matvaiva vijānāti, matis tv eva vijijñāsītavyeti; matim, bhagavaḥ, vijijñāsa iti.*

I. Verily, when one thinks, then he understands, one who does not think does not understand. Only he who thinks understands. But one must desire to understand thinking. 'Venerable Sir, I desire to understand thinking.'

*matir mananam, tarko mantavya-viṣaya ādaraḥ. Ś.*

## Section 19

## FAITH

I. *yadā vai śraddhadhāti, atha manute. nāśraddhadhan manute, śraddhadhad eva manute, śraddhā tv eva vijijñāsītavyeti; śraddhām, bhagavaḥ, vijijñāsa iti.*

I. Verily, when one has faith, then he thinks. One who has not faith does not think. Only he who has faith thinks. But one must desire to understand faith. 'Venerable Sir, I desire to understand faith.'

*āstikya-buddhiḥ śraddhā. Ś: sense of religious reality.*

## Section 20

## STEADFASTNESS

I. *yadā vai nistiṣṭhāti, atha śraddadhāti, na'nistiṣṭhan śraddadhāti nistiṣṭhann eva śraddadhāti, niṣṭhā tv eva vijijñāsītavyeti; niṣṭhām, bhagavaḥ, vijijñāsa iti.*

I. When one has steadfastness, then one has faith. One who has not steadfastness does not have faith. Only he who has steadfastness has faith. But one must desire to understand steadfastness. 'Venerable Sir, I desire to understand steadfastness.'

*niṣṭhā: earnest attention to and service of the spiritual guide: guru-śuśrūṣādīs tatparatvam brahma-vijñānāya. Ś.*

See B.G. III. 3.

## Section 21

## ACTIVITY

I. *yadā vai karoty atha nistiṣṭhāti, nākṛtvā nistiṣṭhāti, kṛtvaiva nistiṣṭhāti, kṛtis tv eva vijijñāsītavyeti; kṛtim bhagavo vijijñāsa iti.*

I. When one is active, one has steadfastness. Without being active, one has not steadfastness. Only by activity does one have steadfastness. But one must desire to understand activity. 'Venerable Sir, I desire to understand activity.'

*activity: Ś refers to the duties of a student such as restraint of the senses, concentration of the mind: indriya-samyamaś cittaikāgratā-karaṇam ca.*

## Section 22

## HAPPINESS

I. *yadā vai sukham labhate'tha karoti, nāsukham labdhvā karoti, sukham eva labdhvā karoti, sukham tv eva vijijñāsītavyam iti; sukham, bhagavaḥ, vijijñāsa iti.*

I. When one obtains happiness, then one is active. One who does not obtain happiness is not active. Only he who obtains

happiness is active. But one must desire to understand happiness. 'Venerable Sir, I desire to understand happiness'

## Section 23

## THE INFINITE

I. *yo vai bhūmā tat sukham, nālpe sukham asti, bhūmaiva sukham; bhūmā tv eva vijijñāsītavya iti; bhūmānam, bhagavaḥ, vijijñāsa iti.*

I. The infinite is happiness. There is no happiness in anything small (finite). Only the infinite is happiness. But one must desire to understand the infinite. 'Venerable Sir, I desire to understand the infinite.'

*bhūmā*: grand, superlative, abundant, *mahat niratiśayam bahvīti*. It is the highest that can be reached, the infinite. In the small there is no happiness. It produces craving, *trṣṇā*, which is the seed of sorrow, *duḥkha-bīja*.

'Thou hopest perhaps to subdue desire by the power of enjoyment, but thou wilt find it impossible for the eye to be satisfied with seeing or the ear to be filled with hearing. If all visible nature could pass in review before thee, what would it be but a vain vision?' *Imitation of Christ.*

## Section 24

## THE INFINITE AND THE FINITE

I. *yatra nānyat paśyati nānyac chr̥ṇoti nānyad vijānāti sa bhūmā; atha yatrānyat paśyati anyac chr̥ṇoti anyad vijānāti tad alpam; yo vai bhūmā tad amṛtam, atha yad alpam tan martyam; sa, bhagavaḥ, kasmin pratiṣṭhita iti; sve mahimni, yadi vā na mahimnīti.*

I. Where one sees nothing else, hears nothing else, understands nothing else, that is the infinite. But where one sees something else, hears something else, understands something else, that is the small (the finite). Verily, the infinite is the same as the immortal, the finite is the same as the mortal. 'Venerable

Sir, on what is the infinite established?' 'On its own greatness or not even on greatness.'

The empirical dualities are absent in the experience of the infinite: *samsāra-vyavahāro bhūmni nāsti. Ś.*  
*martyam*: perishable, *vināśi. Ś.* All empirical objects are subject to the law of change.

*sve mahimni*: on its own greatness, *ātmīye mahimni mātmye vibhūtau. Ś.* It is rooted in its own greatness while things which are in the region of the little, *alpa*, are rooted not in themselves but in others.

*yadi vā*: If the question is taken in an ultimate sense, we cannot even say this, for the infinite cannot be established in anything else, not even on its own greatness, for it is *apraṭiṣṭha, anāśrita.*

The last line reminds us of the *Nāsadiya* hymn of the R.V. where the expression of the highest certainty is followed by a misgiving that after all it may not be so.

2. *go-aśvam iha mahimety ācaḥṣate, hasti-hiraṇyam dāsa-bhāryam, kṣetrāny āyatanānīti; nāham evam bravīmi, bravīmīti hovācānyo hy anyasmin pratiṣṭhita iti.*

2. Here on earth people call cows and horses, elephants and gold, slaves and wives, fields and houses 'greatness.' 'I do not speak thus, I do not speak thus,' said he, 'for in that case one thing is established in another.'

The infinite cannot be established in anything different from itself.

Finite things are established in others, *anyo hi anyasmin pratiṣṭhitah.* The doctrines of *para-tantra* and *pratītya-samutpāda* are suggested by this passage.

## Section 25

## SELF-SENSE AND THE SELF

I. *sa evādhastāt, sa upariṣṭāt, sa paścāt, sa purastāt, sa dakṣinataḥ, sa uttaraṭaḥ, sa evedaṃ sarvam iti, athāto'hamkāraḍeṣa eva, aham evādhastāt, aham upariṣṭāt, aham paścāt, aham purastāt, aham dakṣinataḥ, aham uttaraṭaḥ, aham evedaṃ sarvam iti.*

I. That (infinite) indeed is below. It is above. It is behind. It is in front. It is to the south, it is to the north. It is indeed all this (world). Now next, the instruction in regard to the self-sense. I, indeed, am below. I am above, I am behind, I

am in front. I am to the south, I am to the north; I, indeed, am all this (world).

2. *athāta ātmādeśa eva ātmaivādhasat, ātmopariṣṭāt, ātmā paścāt, ātmā purastāt, ātmā dakṣiṇataḥ, ātmottarataḥ, ātmaivedaṁ sarvaṁ iti. sa vā eṣa evaṁ paśyann evaṁ manvāna evaṁ vijānann ātma-ratir ātma-krīḍa ātma-mithuna ātmānandaḥ. sa svarāḍ bhavati, tasya sarveṣu lokeṣu kāma-cāro bhavati, atha ye'nyathāto viduḥ, anya-rājānas te kṣayya-lokā bhavanti. teṣāṁ sarveṣu lokeṣu akāma-cāro bhavati.*

2. Now next the instruction in regard to the self. The self indeed is below. The self is above. The self is behind. The self is in front. The self is to the south. The self is to the north. The self, indeed, is all this (world). Verily, he who sees this, who thinks this, who understands this, he has pleasure in the self, he has delight in the self, he has union in the self, he has joy in the self; he is independent (self-ruler); he has unlimited freedom in all worlds. But they who think differently from this are dependent on others (have others for their rulers). They have (live in) perishable worlds. In all worlds they cannot move at all (have no freedom).

*paścāt*: behind, or to the west.

*purastāt*: in front or to the east.

The knowers are self-governing, autonomous (*sva-rāj*); the non-knowers are heteronomous, subject to others (*anya-rāj*).

### Section 26

## THE PRIMACY OF SELF

1. *tasya ha vā etasyaivam paśyataḥ, evaṁ manvānasya, evaṁ vijānata ātmataḥ prāṇaḥ, ātmata āśā, ātmataḥ smarāḥ, ātmata ākāśaḥ, ātmataḥ tejāḥ, ātmata āpaḥ, ātmata āvirbhāva-tirobhāvau ātmato'nnam ātmato balam, ātmato vijñānam, ātmato dhyānam, ātmataś cittaṁ, ātmataḥ saṁkalpaḥ, ātmato manaḥ, ātmato vāk, ātmato nāma, ātmato mantraḥ, ātmataḥ karmāṇi, ātmata evedaṁ sarvaṁ iti.*

1. For him who sees this, who thinks this and who understands this, life-breath springs from the self, hope from the self, memory from the self, ether from the self, heat from the

self, water from the self, appearance and disappearance from the self, food from the self, strength from the self, understanding from the self, meditation from the self, thought from the self, determination from the self, mind from the self, speech from the self, name from the self, sacred hymns from the self, (sacred) works from the self, indeed all this (world) from the self.

All these, life-breath, hope, memory, etc., which were traced to the real, *sat*, are now traced to the self, as the real and the self, *sat* and *ātman* are one.

2. *tad eṣa ślokaḥ:*

*na paśyo mṛtyum paśyati,  
na rogaṁ nota duḥkhatām;  
sarvaṁ ha paśyaḥ paśyati,  
sarvaṁ āpnoti sarvaśaḥ.*

*iti.*

*sa ekadhā bhavati, tridhā bhavati, pañcadhā  
saptadhā navadhā caiva pūnaś caikādaśaḥ smṛtaḥ,  
śataṁ ca daśa caikaś ca sahasrāṇi ca viṁśatiḥ  
āhāra-śuddhau sattva-śuddhiḥ, sattva-śuddhau dhruvā smṛtiḥ, smṛti-  
lambhe sarva-granthīnām vipramokṣaḥ; tasmai mṛdita-kaśāyāya  
tamasāḥ pāraṁ darśayati bhagavān sanatkumāraḥ: taṁ skanda  
ity ācakṣate, taṁ skanda ity ācakṣate.*

2. On this there is the following verse.

He who sees this does not see death nor illness nor any sorrow. He who sees this sees everything and obtains everything everywhere.

He is one, becomes threefold, fivefold, sevenfold and also ninefold. Then again he is called the elevenfold, also a hundred and elevenfold and also twenty-thousand fold.

When nourishment is pure, nature is pure. When nature is pure, memory becomes firm. When memory remains firm, there is release from all knots of the heart. To such a one who has his stains wiped away, the venerable Sanatkumāra shows the further shore of darkness. Him they call Skanda, yea, him they call Skanda.

He who sees this, *paśyo yathokta-darśi vidvān. Ś.*

One—He is one before creation. *prāk sṛṣṭi-prabhedād ekadhaiva.* The various numbers, three, five, seven, nine, etc., are intended to show the endless variety of manifestations after creation:

*saṁstridhādi-bhedair ananta-bheda-prakāro bhavati sṛṣṭi-kāle. Ś.*

See *Maitrī* V. 2.

*sattva-śuddhi*: nature is pure. The reference, according to Ś, is to the inner organ. *antahkaranasya sattvasya śuddhir nairmalyam bhavati*.

Sanatkumāra is said to be 'bhagavān,' as he conforms to the definition quoted by Ś.

*utpattim pralayam caiva bhūtānām āgatim gatim  
vetti vidyām avidyām ca sa nācya bhagavān iti.*

Sanatkumāra points out that spiritual freedom is the basis of all action. We reach it by stages. The vision of the Divine, the Infinite, gives us happiness. Other things which fall short of it are of little consequence. The self, *ātman*, is the source of all things, whatsoever, hope, memory, space, light and water. It is the source of all power, all knowledge, all happiness.

## CHAPTER VIII

## CONCERNING THE NATURE OF THE SELF

## Section I

THE UNIVERSAL SELF WITHIN THE HEART  
AND IN THE WORLD

1. *hariḥ, aum. atha yad idam asmin brahma-pure daharam punḍarikam veśma, daharo'sminn antarākāśaḥ, tasmin yad antaḥ, tad anveṣṭavyam, tad vā va vijijñāsitavyam.*

1. *Hariḥ, aum.* Now, here in this city of *Brahman* is an abode, a small lotus flower; within it is a small space. What is within that should be sought, for that, assuredly, is what one should desire to understand.

*daharam*: *alpam*, small. Ś.

*punḍarikam*: *punḍarika-saḍṛśam*, like a lotus. Ś.

*brahma-pure*: *śarīre*, in the body. Ś. The body is *deva-sadana* or the temple of God.

*vijijñāsitavyam*: *sākṣāt-karaṇīyam*, made an object of direct apprehension. Ś.

In introducing this chapter Ś points out that the speculative effort of Chapter VII, which establishes the identity of our self with the highest self is too much for ordinary people who are inclined to assume that the metaphysical reality which is free from all determinations is as good as non-being: *dig-deśa-guna-gati-phala-bheda śūnyam hi paramārthasad advayam brahma manda-buddhīnām asat iva pratibhati*. Pure being, devoid of all determinations, is often in Western thought mistaken for non-being (*asat*). Cp. Hegel's criticism of Spinoza's substance.

As ordinary people find it difficult to conceive of the Real as out of space and time, they are taught to think of it as an object endowed with qualities, living in the world and the human self. This knowledge is to serve as a preparation for the higher knowledge.

2. *taṁ ced bhūyuh, yad idam asmin brahma-pure daharam punḍarikam veśma, daharo'sminn antarākāśaḥ, kim tad atra vidyate yad anveṣṭavyam, yad vā va vijijñāsitavyam iti.*

2. If they should say to him, with regard to this city of *Brahmā* and the abode and the small lotus flower and the small space within that, what is there that should be sought for, or that, assuredly, one should desire to understand?

The implication is that there is nothing there which one has to

search out or understand: *kim tad atra vidyate na kiñ cana vidyate ity abhiprāyah. Ś.*

3. *sa brūyāt: yāvān vā ayam ākāśaḥ, tāvān ešo'ntarhṛdaya ākāśaḥ. ubhe asmin dyāvā-ṛthivī antar eva samāhite, ubhāv agniś'ca vāyuś'ca sūryā-candramasāv ubhau, vidyun nakṣatrāṇi yac cāsyehāsti yac ca nāsti sarvaṃ tad asmin samāhitam iti.*

3. He should say, as far, verily, as this (world) space extends, so far extends the space within the heart. Within it, indeed, are contained both heaven and earth, both fire and air, both sun and moon, lightning and the stars. Whatever there is of him in this world and whatever is not, all that is contained within it.

The individual is to be regarded as the world in miniature. The world is the individual writ large.

In Buddhist thought *ālaya-vijñāna* is the receptacle of all the latent possibilities of existence. *hrd-ākāśa* answers to the *ālaya-vijñāna*. When the concrete manifestations are overcome by decay and death, their types are not destroyed along with them. The desires out of which they arise are preserved in the *hrd-ākāśa*.

*what is not:* What is no longer or not yet, the past and the future.

4. *tam ced brūyuh, asmiṃś'ced idam brahma-pure sarvaṃ samāhitam sarvaṇi ca bhūtāni sarve ca kāmāḥ yadaitaj jarā vāpnoti pradhvaṃsate vā, kim tato'tiśiyata iti.*

4. If they should say to him, if, within this city of Brahmā, is contained all (that exists), all beings and all desires, then what is left of it when old age overtakes it or when it perishes?

5. *sa brūyāt: nāsya jarayaitaj jīryati, na vadhenāsya hanyate. etat satyam brahma-puram asmin kāmāḥ samāhitāḥ. eṣa ātmā-pahata-pāpmā vijaro vimṛtyur viśoko vijighatso'pīpāsah, satya-kāmāḥ satya-saṃkalpaḥ. yathā hy eveha prajā anvāviśanti yathānuśāsanam, yam yam antam abhikāmā bhavanti yam janapadam, yam kṣetra-bhāgam, tāṃ tam evopajīvanti.*

5. He should say, it (the self within) does not age with old age, it is not killed by the killing (of the body). That (and not the body) is the real city of Brahmā. In it desires are contained. It is the self free from sin, free from old age, free from death, free from sorrow, free from hunger, free from thirst, whose desire is the real, whose thought is the real. For, just as here on earth people follow in obedience to command (as they are commanded), of whatever object they are desirous, be it a country or a part of a field, on that they live dependent.

Our desires condition our future.

Here is the description of self.

6. *tad yatheha karma-jito lokah kṣīyate, evam evāmutra pun-ya-jito lokah kṣīyate. tad ya ihātmanam ananuvīdyā vrajanty etāṃś'ca satyān kamān, teṣāṃ sarveṣu lokeṣu akāma-cāro bhavati. atha ya ihātmanam anuvīdyā vrajanty etāṃś'ca satyān kamān, teṣāṃ sarveṣu lokeṣu kāma-cāro bhavati.*

6. As here on earth the world which is earned by work perishes, even so there the world which is earned by merit (derived from the performance of sacrifices) perishes. Those who depart hence without having found here the self and those real desires, for them there is no freedom in all the worlds. But those who depart hence, having found here the self and those real desires—for them in all worlds there is freedom.

*akāma-cāro'svatantratā. Ś.*

*kāma-cāro bhavati: rājña iva sārvaubhaumasyehaloke:* He has like a King complete sovereignty in the world. Ś. 'Seeing the self im- partially in all beings and all beings in the self, the *ātma-yāji* obtains autonomy,' *Manu XII. 91*; see also B.G. VI. 29.

See the self in all beings and all beings in the self: there is no war...

## Section 2

### DIFFERENT FUTURE WORLDS

1. *sa yadi pīṭṛ-loka-kāmo bhavati. saṃkalpād evāsya pīṭaraḥ samuttiṣṭhanti, tena pīṭṛ-lokena sampanno mahīyate.*

1. If he becomes desirous of the world of the fathers, by his mere thought, fathers arise. Possessed of the world of fathers he is happy.

Out of these *kāmas* or desires, out of *saṃkalpas* or formative tendencies, the desired spheres are fashioned.  
*mahīyate: pūjyate vardhate vā mahimānam anubhavati. Ś.*

2. *atha yadi mātṛ-loka-kāmo bhavati, saṃkalpād evāsya mātaraḥ samuttiṣṭhanti, tena mātṛ-lokena sampanno mahīyate.*

2. And so if he becomes desirous of the world of mothers, by his mere thought, mothers arise. Possessed of that world of mothers he is happy.

3. *atha yadi bhrāṭṛ-loka-kāmo bhavati, saṃkalpād evāsya bhrāṭaraḥ samuttiṣṭhanti, tena bhrāṭṛ-lokena sampanno mahīyate.*

3. And if he becomes desirous of the world of brothers, out



of his mere thought brothers arise. Possessed of that world of brothers he is happy.

4. *atha yadi svasy-loka-kāmo bhavati, saṅkalpād evāsya svasārah samuttiṣṭhanti, tena svasy-lokena sampanno mahīyate.*

4. And if he becomes desirous of the world of sisters, out of his mere thought, sisters arise. Possessed of that world of sisters he is happy.

5. *atha yadi sakhi-loka-kāmo bhavati, saṅkalpād evāsya sakhāyah samuttiṣṭhanti: tena sakhi-lokena sampanno mahīyate.*

5. And if he becomes desirous of the world of friends, out of his mere thought, friends arise. Possessed of that world of friends he is happy.

6. *atha yadi gandha-mālya-loka-kāmo bhavati saṅkalpād evāsya gandhamālye samuttiṣṭhataḥ, tena gandha-mālya-lokena sampanno mahīyate.*

6. And if he becomes desirous of the world of perfumes and garlands, out of his mere thought, perfumes and garlands arise. Possessed of that world of perfumes and garlands he is happy.

7. *atha yadi anna-pāna-loka-kāmo bhavati, saṅkalpād evāsyaṅna-pāne samuttiṣṭhataḥ, tena anna-pāna-lokena sampanno mahīyate.*

7. And if he becomes desirous of the world of food and drink, out of his mere thought, food and drink arise. Possessed of that world of food and drink he is happy.

8. *atha yadi gīta-vādita-loka-kāmo bhavati, saṅkalpād evāsya gīta-vādite samuttiṣṭhataḥ, tena gīta-vādita-lokena sampanno mahīyate.*

8. And if he becomes desirous of the world of song and music, out of his mere thought, song and music arise. Possessed of that world of song and music he is happy.

9. *atha yadi strī-loka-kāmo bhavati, saṅkalpād evāsya striyah samuttiṣṭhanti, tena strī-lokena sampanno mahīyate.*

9. And if he becomes desirous of the world of women, out of his mere thought, women arise. Possessed of that world of women he is happy.

10. *yam yam antam abhikāmo bhavati, yaṁ kāmam kāmāyate, so'sya saṅkalpād eva samuttiṣṭhanti, tena sampanno mahīyate.*

10. Of whatever object he becomes desirous, whatever desire he desires, out of his mere thought it arises. Possessed of it he is happy.

*antam*: object, *pradeśam*. Ś.

### Section 3

#### THE SPACE WITHIN THE HEART

1. *ta ime satyāḥ kāmāḥ anṛtāpidhānāḥ, teṣāṁ satyānām satām anṛtam apidhānam: yo yo hy asyetaḥ praiti, na tam iha darśanāya labhate.*

1. These same are true desires, with a covering of what is false. Although the desires are true there is a covering that is false. For whosoever of one's (fellows) departs hence, one does not get him (back) to see here.

2. *atha ye cāsyeha jīva ye ca pretā yac cānyad icchan na labhate, sarvaṁ tad atra gatvā vindate, atra hi asyate satyāḥ kāmāḥ anṛtāpidhānāḥ, tad yathāpi hiranya-nidhiṁ nihitam akṣetrajñā upary upari sañcaranto na vindeyuh, evam evemāḥ sarvāḥ prajā ahar ahar gacchantya etam brahma-lokam na vindanti, anṛtena hi pratyūdhāḥ.*

2. But those of one's (fellows) whether they are alive or whether they have departed and whatever else one desires but does not get, all this one finds by going in there (into one's own self); for here, indeed, are those true desires of his with a covering of what is false. Just as those who do not know the field walk again and again over the hidden treasure of gold and do not find it, even so all creatures here go day after day into the Brahma-world and yet do not find it, for they are carried away by untruth.

All desires find their fulfilment in the self. The city of Brahmā is within one's heart where we can possess all our desires.

We daily get into the Brahmā-world while we are asleep: *hrdayā-kāśākhyaṁ brahma-lokam ahar ahar pratyaham gacchantyo'pi suṣupta-kāle na vindanti na labhante* Ś.

*anṛtena*: by falsehood. Rāmānuja interprets *ṛta* to mean disinterested action, *phala-kāmanā-rahita-karma* and *anṛta* as its opposite, selfish work.

*satya* and *anṛta* are not two coexistent factors but two alternative manifestations of a common factor of the *hr̥d-ākāśa* or *vijñāna*, its two orientations upward and downward.

3. *sa vā eṣa ātmā hr̥di, tasyaitad eva niruktam hr̥dy ayam iti, tasmādd hr̥dayam, ahar ahar vā evam-vit svargam lokam eti.*

3. Verily, that self is (abides) in the heart. Of it the etymological explanation is this. This one is in the heart, thereof it is the heart. He who knows this goes day by day into the heavenly world.

In deep sleep one gets into the *Brahman* of the heart. One has to realise the self in one's heart. *hr̥daya-nāma nirvacana prasiddhyāpi sva-hr̥daya ātmety avagantavyam. Ś.*

4. *atha ya eṣa samprasādo'smāc-charīrāt samutthāya param jyotir upasampadya svena rūpenābhiniṣpadyate, eṣa ātmeti hovāca, etad amṛtam abhayam, etad brahmeti; tasya ha vā etasya brahmaṇo nāma satyam iti.*

4. Now that serene being, rising out of this body, and reaching the highest light appears in his own form. He is the self, said he (when asked by the pupils). That is the immortal, the fearless. That is *Brahman*. Verily, the name of that *Brahman* is the True.

*śarīrāt samutthāya*: rising out of the body. giving up the notion of the identity of the self with the body: *śarīrātma-bhāvanām parit-yajyety arthaḥ. Ś.*

5. *tāni ha vā etāni trīṇy akṣarāṇi sat-ti-yam iti; tad yat sat tad amṛtam, atha yat ti tan marīyam, aha yad yam tenobhe yacchati yad anobhe yacchati tasmād yam, ahar ahar vā evam vit svargam lokam eti.*

5. Verily, these are the three syllables *sat*, *ti*, *yam*. The *sat*, that is the immortal. The *ti*, that is the mortal. The *yam*, with it one holds the two together. Because with it one holds the two together therefore it is *yam*. He who knows this goes day by day into the heavenly world.

For another explanation of the word *satyam*, see B.U. V. 5. 1. *yacchati*: holds together, *yamayati, niyamayati, vaśīkaroti. Ś.* The eternal and the temporal are bound together. There is no suggestion that the mortal is illusory.

Satyam = Sat-ti-yam = The Immortal-the Mortal-the Connector.

## LIFE BEYOND

1. *atha ya ātmā, sa setur vidhṛtir eṣām lokānām asambhedāya naitam setum ahorātre tarataḥ, na jarā na mṛtyur na śoko na sukṛtam, na duṣkṛtam, sarve pāpmāno 'to nivartante, apahata-pāpmā hy eṣa brahma-lokaḥ.*

1. Now the self is the bridge, the (separating) boundary for keeping these worlds apart. Over that bridge day and night do not cross, nor old age nor death, nor sorrow, nor well-doing nor ill-doing. All evils turn back from it for the *Brahma-world* is freed from evil.

See *Kaṭha III. 2, M.U. II. 2. 5.*

Day and night are the factors of time, the determinants of the mortality of all things under the sun.

2. *tasmād vā etam setum tīrtvāndhaḥ sann anandho bhavati, viddhaḥ sann aviddho bhavati, upatāpi sann anupatāpi bhavati. tasmād vā etam setum tīrtvāpi naktam ahar evābhiniṣpadyate, sakṛd vibhāto hy evaiṣa brahma-lokaḥ.*

2. Therefore, verily, on crossing that bridge, if one is blind he becomes no longer blind, if wounded, he becomes no longer wounded, if afflicted he becomes no longer afflicted. Therefore, verily, on crossing that bridge, night appears even as day for that *Brahma-world* is ever-illuminated.

See *III. 11. 3.*

When one crosses the bridge and gets to the other shore, the troubles of the world cease. Eckhart says: 'There neither virtue nor vice ever entered in.'

*sakṛd vibhātoḥ*: ever-illuminated, *sadā vibhātoḥ, sadaikarūpaḥ. Ś.*

3. *tad ya evaitam brahma-lokam brahmacyeṇānuvindanti, teṣām evaiṣa brahma-lokaḥ, teṣām sarveṣu lokeṣu kāma-cārobhavati.*

3. But only they find that *Brahma-world* who practise the disciplined life of a student of sacred knowledge; only they possess that *Brahma-world*. For them there is unlimited freedom in all worlds.

The Bridge called the self to the World of *Brahman*. Leave behind the world of hurt, blindness, wounds, afflictions, darkness. Other side the *Brahma-world* is ever-illuminated.

## Section 5

## IMPORTANCE OF BRAHMACARYA

1. *atha yad yajña ity ācakṣate brahmacaryam eva tat, brahmacaryeṇa hy eva yo jñātā taṁ vindate atha yad iṣṭam ity ācakṣate, brahmacaryam eva tat, brahmacaryeṇa hy eveṣṭvātmānam anuvindate.*

1. Now, what people call sacrifice is really the disciplined life of a student of sacred knowledge. Only by the disciplined life of a student of sacred knowledge does he who knows obtain that (world). Now what people call 'What has been sacrificed' is really the disciplined life of a student of sacred knowledge, for only by sacrificing with the disciplined life of a student of sacred knowledge does one obtain the self.

2. *atha yat sattrāyaṇam ity ācakṣate brahmacaryam eva tat, brahmacaryeṇa hy eva satā ātmanas trāṇam vindate. atha yan maunam ity ācakṣate brahmacaryam eva tat, brahmacaryeṇa hy evātmānam anuvīdya manute.*

2. Now what people call the protracted sacrifice (*sattrāyaṇam*) is really the disciplined life of a student of sacred knowledge. Only by the disciplined life of a student of sacred knowledge does one obtain the protection of the real self. Now what people call the vow of silence is really the disciplined life of a student of sacred knowledge, for only by finding out the self through the disciplined life of a student of sacred knowledge does one (really) meditate.

*protection of the self: sataḥ parasmād ātmana ātmanas trāṇam rakṣaṇam. Ś.*  
*manute: dhyāyati. Ś.*

3. *atha yad anāśakāyanam ity ācakṣate brahmacaryam eva tat, eṣa hy ātmā na naśyati yam brahmacaryeṇānuvindate; atha yad aranyāyanam ity ācakṣate brahmacaryam eva tat. tad aras' ca ha vai nyaś cārṇavau brahma-loke trītyasyām ito divi, tad airam madīyam sarah, tad aśvatthaḥ soma-savanaḥ, tad aparājitā pūr brahmaṇaḥ, prabhuvimitam hiraṇmayam.*

3. Now what people call a course of fasting is really the disciplined life of a student of sacred knowledge, for the self which one finds by the disciplined life of a student of sacred knowledge does not perish. Now what people call the life of a hermit is really the disciplined life of a student of sacred

knowledge. Verily, *ara* and *nya* are the two seas in the Brahma-world in the third heaven from here. And there is the lake *Airammadīya* and there the tree showering *Soma*, there is the city of *Brahman Aparājitā* and the golden hall built by the Lord.

*anāśakāyanam*: a course of fasting. It may also mean entrance into the unperishing, *a-nāśaka-ayana*.

In the K.U. I. 3, the sea is called *ara*; according to Ś, *aparājita* is not a city but a resting-place, *āyatana*.

This section advocates not only the need for *brahmacarya* but also the equivalence of certain sacrifices to *brahmacarya*. This equivalence is established by ingenious etymological explanations. *Yajña* or 'sacrifice' and *yo jñātā* 'he who knows' have a certain similarity. Similarly *iṣṭa*, another kind of sacrifice, has something in common with *eṣaṇā* or 'search.'

*sattrāyaṇa* with *sat*, the true and *trāyaṇa* or protection, *mauna* silence with *manana*, meditation, *anāśakāyana* with the unperishing from *naś* to perish, *aranyāyana* with *ara* and *nya*, the two seas which are said to exist in the world of Brahmā.

4. *tad ya evaitāv aram ca nyan cārṇavau brahma-loke brahmacaryeṇānuvindanti, teṣām evaiṣa brahma-lokaḥ teṣām sarveṣu lokeṣu kāma-cāro bhavati.*

4. Only they who find the two seas *Ara* and *Nya* in the Brahma-world through the disciplined life of a student of sacred knowledge, only they possess the Brahma-world. In all the worlds they possess unlimited freedom.

All these fulfilled desires mentioned in sections 2-5 are real at their own level. They are not to be dismissed as false or unreal. Even dreams are unreal only in relation to what we see when we are awake. What we see in waking experience is not altogether unreal for it is based on the real.

## Section 6

## COURSE AFTER DEATH

1. *atha yā etā hṛdayasya nādyas, tāḥ pīṅgalasyanimmās tiṣṭhanti, śuklasya nīlasya pītasya lohitasyeti. asau vā ādityaḥ pīṅgalaḥ, eṣa śuklaḥ, eṣa nīlaḥ, eṣa pītaḥ, eṣa lohitaḥ.*

1. Now as for these arteries (channels) of the heart, they

consist of a fine substance which is reddish-brown, white, blue, yellow and red. Verily, the sun yonder is reddish-brown, he is white, he is blue, he is yellow, he is red.

2. *tad yathā mahāpatha ātata ubhau grāmau gacchatīmam cāmum ca, evam evaita ādityasya rāsmaya ubhau lokau gacchantīmam cāmum ca; amuṣmād ādityāt pratāyante ta āsu nādīṣu srptāḥ, ābhyo nādībhyah pratāyante te' muṣminn āditye srptāḥ.*

2. Even as a great extending highway runs between two villages, this one and that yonder, even so these rays of the sun go to both these worlds, this one and that yonder. They start from the yonder sun and enter into these arteries. They start from these arteries and enter into the yonder sun.

3. *tad yatrāitat suptāḥ samastāḥ samprasannaḥ svaṣṇam na vijānāti āsu tadā nādīṣu srpto bhavati, tam na kaścana pāpmā sṛṣṭati, tejasā hi tadā sampanno bhavati.*

3. And when one is thus sound asleep, composed, serene (so that) he knows no dream, then he has entered into these channels; so no evil touches him for then he has obtained the light (of the sun).

*samastāḥ*: composed, *upasamhṛta-sarva-karāna-vṛttih. Ś.*  
*samprasannaḥ*: serene, *bāhya-viśaya-samparka-janita-kāluṣyābhāvāt samyak prasannaḥ samprasannaḥ. Ś.*  
*svaṣṇam*: dream, *viśayākārābhāsam mānasam. Ś.*  
*tejas*: light. *saura-tejah*: The light of the sun. *Ś.*

No evil touches him because he gets into his own nature: *sva-rūpā-vasthātāt. dehendriya-viśiṣṭam hi sukha-duḥkha-kārya-pradānena pāpmā sṛṣṭatīti na tu satsampannam sva-rūpāvastham. Ś.*

4. *atha yatrāitad abalimānam nīto bhavati, tam abhita āsīnā āhuḥ jānāsi mām, jānāsi mām, iti; sa yāvad asmāccharīrād anutkrānto bhavati, tāvaj jānāti.*

4. And now, when one thus becomes weak (falls ill), those who sit around him say, Do you know me? Do you know me? As long as he has not departed from this body, he knows them.

5. *atha yatrāitad asmāccharīrād utkrāmati, aihaitair eva rāsmibhir ūrdhvam ākramate, sa aum iti vā ha ut vā mīyate. sa yāvat kṣīpyen manaḥ, tāvad ādityam gacchati. etad vai khalu loka-dvāram viduṣām prapadanam, nirodho' viduṣām.*

5. But when he thus departs from this body, then he goes upwards by these very rays or he goes up with the thought of *aum*. As his mind is failing, he goes to the sun. That, verily,

is the gateway of the world, an entering in for the knowers a shutting out for the non-knowers.

*kṣīpyen manaḥ*: As his mind is failing: sometimes rendered 'as quickly as one could direct his mind to it': *yāvatā kālena manāsaḥ kṣepah syāt tāvatā kālenādityam gacchati, kṣīpam gacchati ariho na tu tāvataiva kāleneti vivakṣitam. Ś.*

6. *tad eṣa ślokaḥ:*

*śatam caikā ca hṛdayasya nādyah*

*tāsām mūrdhānam abhiniḥṣṭaikā*

*tayordhvam āyann amṛtatvam eti*

*viśvañ anyā utkramaṇe bhavanti, utkramaṇe bhavanti.*

6. On this there is this verse.

A hundred and one are the arteries of the heart, one of them leads up to the crown of the head. Going upward through that, one becomes immortal: the others serve for going in various other directions, for going in various other directions.

See Kaṭha II. 3. 6.

### Section 7

### PRAJĀ-PATI'S INSTRUCTION TO INDRA CONCERNING THE REAL SELF

1. *ya ātmā apahata-pāpmā vijaro vimṛtyur viśoko vijighatso' pīpāsaḥ satya-kāmaḥ satya-samkalpaḥ, so' nveṣṭavyaḥ, so vijijñāsi-tavyaḥ sa sarvānś ca lokān āpnoti sarvānś ca kāmān. yas tam ātmānam anuvidya vijānāti: iti ha prajā-patir uvāca.*

1. The self which is free from evil, free from old age, free from death, free from grief, free from hunger and thirst, whose desire is the real, whose thought is the real, he should be sought, him one should desire to understand. He who has found out and who understands that self, he obtains all worlds and all desires. Thus spoke *Prajā-pati*.

2. *tadd hobhaye devāsura anububudhire: te hocuḥ; hanta tam ātmānam anvicchāma, yam ātmānam anvīṣya sarvānś ca lokān āpnoti sarvānś ca kāmān iti; indro haiva devānām abhipravavrāja, virocāno' surānām. tau hā samvidanāv eva samit-pāṇi prajā-pati-sakāśam ājagmatuḥ.*

2. The gods and the demons both heard it and said, 'Well,

let us seek that self, the self by seeking whom one obtains all worlds and all desires.' Then Indra from among the gods went forth unto him and Virocana from among the demons. Then without communicating with each other, the two came into the presence of *Prajā-pati*, fuel in hand.

*fuel in hand*: it is the custom for pupils approaching the master.

3. *tau ha dvātrimśataṃ varṣāni brahmacaryam ūsatuḥ: tau ha prajā-patir uvāca, kim icchantāv avāstam iti. tau hocatuḥ, ya ātmāpahatapāpmā vijaro vimṛtyur viśoko vijighatso'pīpāsah satya-kāmaḥ satya-saṅkalpaḥ so'nveṣṭavyaḥ-sa vijijñāsītavyaḥ, sa sarvāmś ca lokān āpnoti sarvāmś ca kāmān, yas tam ātmānam anuvīdya vijānāti iti bhagavato vaco vedayante. tam icchantāv avāstam iti.*

3. For thirty-two years the two lived there the disciplined life of a student of sacred knowledge. Then *Prajā-pati* asked them, 'Desiring what have you been living?' The two said, 'The self which is free from evil, free from old age, free from death, free from grief, free from hunger and thirst, whose desire is the real, whose thought is the real. He should be sought, him one should desire to understand. He who has found out, he who understands that self he obtains all worlds and all desires.' These people declare to be your word, Venerable Sir, desiring him we have been living.

4. *tau ha prajāpatir uvāca, ya eṣo'kṣiṇi puruṣo dṛśyata eṣa ātmeti hovāca, etad amṛtam abhayam etad brahmeti; atha yo'yam, bhagavaḥ, apsu parikhyāyate yaścāyam ādarṣe katama eṣa iti eṣa u evaiṣu sarveṣu anteṣu parikhyāyate iti hovāca.*

4. *Prajā-pati* said to the two, 'The person that is seen in the eye, that is the self,' said he. 'That is the immortal, the fearless. That is *Brahman*.' 'But, Venerable Sir, he who is perceived in water and in a mirror, who is he?' He replied, 'The same one, indeed, is perceived in all these.'

While *Prajā-pati* means by the self the subject of all seeing, Indra and Virocana mistake the self for the person that is seen, not the person that sees. See *Yoga Sūtra* II. 6. The person seen in the eye is the figure imaged in the eye, and they ask whether the image that is seen in the water and in the mirror is the self. At this stage the pupils confuse the true self with the body.

## Section 8

## THE BODILY SELF

1. *uda-śarāva ātmānam avekṣya yad ātmano na vijānīthaḥ, tam me prabrūtam iti. tau hoda-śarāve 'vekṣāmcakrāte. tau ha prajā-patir uvāca: kim paśyatha iti; tau hocatuḥ, sarvam evedam āvām, bhagavaḥ, ātmānam paśyāva, ā lomabhya ā nakhebhyaḥ pratirūpaṃ iti.*

1. Look at your self in a pan of water and whatever you do not understand of the self, tell me. Then the two looked in a pan of water. Then *Prajā-pati* said to the two, 'What do you see?' Then the two said, 'We both see the self thus altogether, Venerable Sir, a picture even to the very hairs and nails.'

The body is subject to change and cannot therefore be the self which is said to be unchanging: *loma-nakhādīvac charīrasyāpy āgamāpāyitvam siddham. Ś.*

2. *tau ha prajā-patir uvāca, sādhw alaṅkṛtau suvasanau pariṣkṛtau bhūtvoida-śarāve'vekṣethām iti. tau ha sādhw alaṅkṛtau suvasanau pariṣkṛtau bhūtvoida-śarāve'vekṣām cakrāte. tau ha prajā-patir uvāca: kim paśyatha iti.*

2. Then *Prajā-pati* said to the two, after you have well adorned yourselves, put on your best clothes, make yourselves tidy, look into the pan of water. Then the two adorned themselves well, put on their best clothes and made themselves tidy and looked into the pan of water. Then *Prajā-pati* said to the two, 'What do you see?'

This illustration points out that bodily changes are as external to the true self as clothes and ornaments are. They belong to the not-self, *anātman*.

3. *tau hocatuḥ, yathavedam āvām, bhagavaḥ, sādhw alaṅkṛtau suvasanau pariṣkṛtau svaḥ, evam evemaḥ, bhagavaḥ, sādhw alaṅkṛtau suvasanau pariṣkṛtāv iti; eṣātmeti hovāca, etad amṛtam, abhayam etad brahmeti. tau ha śānta-hṛdayau pravavrajatuḥ.*

3. The two said, 'Just as we are, Venerable Sir, well adorned, with our best clothes and tidy, thus we see both these, Venerable Sir, well adorned, with our best clothes and tidy.' 'That is the self,' said he. 'That is the immortal, the fearless, that is *Brahman*.' They both went away with a tranquil heart.

4. *tau hānvīkṣya prajā-patir uvāca, anuṣalabhyātmānam*

R

Indra and Virocana see the body and miss seeing the self.

*ananuvidya vrajataḥ. yatara etad upaniṣado bhaviṣyanti devā vā asurā vā, te parābhaviṣyantīti. sa ha śānta-hṛdaya eva virocana' surāñ jagāma. tebhyo haitām upaniṣadam provāca, ātmaiveha mahayayāh ātmā paricaryāh, ātmānam evaiha mahayann ātmānam paricarann ubhau lokāu āpnotīmām cāmum ceti.*

4. Then Prajā-pati looked at them and said, they go away without having perceived, without having known the self. Whosoever will follow such a doctrine, be they gods or demons they shall perish. Then Virocana with a tranquil heart went to the demons and declared that doctrine, one's (bodily) self is to be made happy here, one's (bodily) self is to be served. He who makes his own self happy here and he who serves his own self, he obtains both worlds, this world and the yonder.

5. *tasmād apy adyaihādādānam āsraddadhānam ayajamānam āhuh, āsuro bateti; asurāñām hy eṣopaniṣat pretasya śarīram bhikṣayā vasanenālankāreṇeti saṃskurvanti, etena hy amum lokam ieṣyanto manyante.*

5. Therefore even here they say of one who is not a giver, who has no faith, who does not offer sacrifices, that he is a demon, for this is the doctrine of the demons. They adorn the body of the deceased with what they have begged, with clothes and with ornaments, and think that thereby they will win the yonder world.

*bhikṣayā:* with perfumes, flowers, etc., which they have begged: *gandha-mālyānnādi-lakṣṇayā.*

### Section 9

## INDRA FEELS THE INADEQUACY OF THE PHYSICAL THEORY

1. *atha hendro'prāpyaiva devān etad bhayam dadarśa, yathaiva khalv ayam asmin śarīre sādhv alankṛte sādhu alankṛto bhavati, suvasane suvasanaḥ, pariṣkṛte pariṣkṛtaḥ, evam evāyam asminn andhe'ndho bhavati, srāme srāmaḥ, parivrṛkṇe parivrṛkṇaḥ; asyaiva śarīrasya nāsam anv eṣa naśyati, nāham atra bhogyam paśyāmīti.*

1. But Indra, even before reaching the gods saw this danger. Even as this self (the bodily self) is well adorned when this body is well adorned, well dressed when the body is well

dressed, tidy when the body is tidy, that self will also be blind when the body is blind, lame when the body is lame, crippled when the body is crippled. It perishes immediately when the body perishes. I see no good in this.

*srāmaḥ:* one-eyed, *eka-netra. Ś.*

*bhogyam:* good, literally what is enjoyable.

2. *sa samit, pāñih punar eyāya, tam ha prajā-patir uvāca, maghavan, yac chānta-hṛdayaḥ prāvṛājih sārdaḥ virocanaena, kim icchan punar āgama iti. sa hovāca yathaiva khalv ayam, bhagavaḥ: asmin śarīre sādhu alankṛte sādhu alankṛto bhavati, suvasane suvasanaḥ, pariṣkṛte pariṣkṛtaḥ evam evāyam asminn andhe'ndho bhavati, srāme srāmaḥ, parivrṛkṇo parivrṛkṇaḥ, asyaiva śarīrasya nāsam anv eṣa naśyati, nāham atra bhogyam paśyāmīti.*

2. He came back again with fuel in hand. To him Prajā-pati said, 'Desiring what, O Maghavan, have you come back, since you along with Virocana went away with a tranquil heart?' Then he said, 'Even as this self (the bodily self) is well adorned when this body is well adorned, well dressed when the body is well dressed, tidy when the body is tidy, that self will also be blind when the body is blind, lame when the body is lame, crippled when the body is crippled. It perishes immediately when the body perishes. I see no good in this.'

Indra evidently was not satisfied with the theory of the self as body.

*prāvṛājih: pragatavān asi. Ś.*

3. *evam evaiṣa, maghavan, iti hovāca, etam tv eva, te bhūyo nuvyākhyāsyāmi; vasāparāñi dvātrīṃśatam varṣāñīti. sa hāpa-rāñi dvātrīṃśatam varṣāñy uvāsa, tasmai hovāca.*

3. 'So is he indeed, O Maghavan.' Said he (Prajā-pati). 'However, I will explain this further to you. Live with me another thirty-two years.' Then he lived with him another thirty-two years. To him he then said:

### Section 10

## THE DREAM SELF

1. *ya eṣa svapne mahīyamānaś carati eṣa ātmā, iti hovāca, etad amṛtam abhayam, etad brahmeti. sa ha śānta-hṛdayaḥ pra-*

vavrāja; sa hāprāpyaiva devān etad bhayaṁ dadarśa; tad yady, apīdam śarīram andham bhavati, anandhaḥ sa bhavati, yadi srāmam asrāmaḥ, naivaiṣo 'sya doṣeṇa. duṣyati.

1. He who moves about happy in a dream, he is the self, said he, he is the immortal, the fearless. He is *Brahman*. Then he went forth with a tranquil heart. But even before reaching the gods he saw this danger. Even though this self is not blind (when the body) is blind, is not lame (when the body) is lame, though he does not suffer defects from the defects (of the body).

*mahīyamānaḥ*: (moves) happy.  
*aneka-vidhān svapna-bhogān anubhavati*. Ś. He experiences different kinds of satisfaction in a dream.

The dreaming self does not suffer from the defects of the body.  
*naivaiṣa svapnātmāsya dehasya doṣeṇa duṣyati*. Ś.

2. *na vadhenāsya hanyate, nāsya srāmyeṇa srāmaḥ, ghnanti tv evainam, vicchādayanti vāprijavetteva bhavati, api roditīva, nāham atra bhogyam paśyāmīti*.

2. He is not slain (when the body) is slain. He is not one-eyed (when the body) is one-eyed, yet it is as if they kill him, as if they unclouthe him. He comes to experience as it were what is unpleasant, he even weeps as it were. I see no good in this.

*vicchādayanti*: unclouthe, from the root *chad*.

*v. vicchāyayanti*: tear to pieces. See B.U. IV. 3. 20.

Even the dreaming self is subject to pleasure and pain.

3. *sa samit-pāṇiḥ punar eyāya. taṁ ha prajā-patir uvāca: maghavan, yac chānta-hṛdayaḥ prāvṛājīḥ, kim icchan punar āgama iti. sa hovāca, tad yady apīdam, bhagavaḥ, śarīram andham bhavati, anandhaḥ sa bhavati, yadi srāmam asrāmaḥ, naivaiṣo 'sya doṣeṇa duṣyati*.

3. He came back again with fuel in hand to him. *Prajā-pati* said, 'Desiring what, O Maghavan, have you come back since you went away with a tranquil heart?' Then he said, 'Venerable Sir, even though this self is not blind (when the body) is blind, lame (when the body) is lame, even though he does not suffer defects from the defects of the body.

4. *na vadhenāsya hanyate, nāsya srāmyeṇa srāmaḥ, ghnanti tv evainam vicchādayanti vāprijavettaiva bhavati, api roditīva, nāham atra bhogyam paśyāmīti, evam evaiṣa, maghavan, iti hovāca etam tv eva te bhūyo' nuvyākhyāsyāmi. vasāparāṇi*

*dvātrīṁśatam varṣānīti. sa hāparāṇi dvātrīṁśatam varṣāny uvāsa, tasmai hovāca*.

4. 'He is not slain (when the body) is slain. He is not lame (when the body) is lame, yet it is as if they kill him, as if they unclouthe him. He comes to experience as it were what is unpleasant, he even weeps as it were. I see no good in this.' 'So is he indeed, O Maghavan,' said he (*Prajā-pati*). 'However, I will explain this further to you. Live with me another thirty-two years.' Then he lived with him another thirty-two years. To him he then said:

In these two stages the self experiences either external or internal objects, but in the next stage the self exists without the experience of objects, external or internal.

## Section II

### THE SELF IN SLEEP

1. *tad yatraitat suptaḥ samastaḥ samprasannaḥ svapnam na vijānāti, eṣa ātmeti hovāca, etad amṛtam abhayam etad brahmeti. sa ha śānta-hṛdayaḥ pravavrāja, sa hāprāpyaiva devān etad bhayaṁ dadarśa, nāha khalv ayam evaṁ sampraty ātmānam jānāti, ayam aham asmīti, no evemāni bhūtāni, vināsam evāpīto bhavati, nāham atra bhogyam paśyāmīti*.

1. When a man is asleep, composed, serene, and knows no dream, that is the self, said he, that is the immortal, the fearless. That is *Brahman*. Then he went forth with tranquil heart. Even before reaching the gods he saw this danger. In truth this one does not know himself that 'I am he,' nor indeed the things here. He has become one who has gone to annihilation. I see no good in this.

Indra feels that if there are no objects of which we are conscious, even the subject becomes destroyed.

2. *sa samit-pāṇiḥ punar eyāya. taṁ ha prajā-patir uvāca, maghavan, yacchānta-hṛdayaḥ prāvṛājīḥ, kim icchan punar āgama iti. sa hovāca: nāha khalv ayam, bhagavaḥ, evaṁ sampraty ātmānam jānāti, ayam aham asmīti, no evemāni bhūtāni. vināsam evāpīto bhavati, nāham atra bhogyam paśyāmīti*.

2. He came back again with fuel in hand. To him *Prajā-pati*

said, 'Desiring what, O Maghavan, have you come back, since you went away with a tranquil heart?' Then he said, 'Venerable Sir, in truth this one does not know himself that I am he, nor indeed the things here. He has become one who has gone to annihilation. I see no good in this.'

The self is not the undifferentiated consciousness of deep sleep. It is the false infinite. Quietistic trance is not final freedom.

3. *evam evaiṣa, maghavan, iti hovāca, etam tv eva te bhūyo' nvyākhyāsyāmi, no evānyatraitasmāt, vasāparāṇi pañca varṣāṇīti. sa hāparāṇi pañca varṣāṇy uvāsa. tāny eka-śatam sam-  
peduḥ. etat tad yad, āhuḥ eka-śatam, ha vai varṣāṇi maghavan  
prajāpatau brahmacaryam uvāsa. tasmai hovāca.*

3. So is he, indeed, O Maghavan, said he. However, I will explain this further to you and there is nothing else besides this. Live with me for another five years. Then he lived with him for another five years. That makes one hundred and one years and so people say that, verily, for one hundred and one years Maghavan lived with *Prajā-pati* the disciplined life of a student of sacred knowledge. To him (Indra) (*Prajā-pati*) then said:

*there is nothing else besides this: it is the highest self.*

Indra lives with Praja-pati for a total of 101 yrs on and off to learn about self

### THE SELF AS SPIRIT

1. *maghavan, martyaṃ vā idam śarīram āttam mṛtyunā, tad asyāmṛtasyāśarīrasyātmano'dhiṣṭhānam, ātto vai saśarīrah, priyāpriyābhyām, na vai saśarīrasya sataḥ priyāpriyayor  
apahatir asti. aśarīram vā va santam na priyāpriye sṛṣataḥ.*

1. O Maghavan, mortal, verily, is this body. It is held by death. But it is the support of that deathless, bodiless self. Verily, the incarnate self is held by pleasure and pain. Verily, there is no freedom from pleasure and pain for one who is incarnate. Verily, pleasure and pain do not touch one who is bodiless.

2. *aśarīro vāyuh, abhram, vidyut, stanayitnur aśarīrāny etam. tad yathaitāny amuṣmād ākāśāt samutthāya param jyotir upa-  
sāmpadya svena svena rūpeṇābhiniṣpadyante.*

2. Bodiless is air, clouds, lightning, thunder, these are bodiless. Now as these, when they arise from yonder space and reach the highest light appear each with its own form.

3. *evam evaiṣa samprasādo'smāc charīrāt samutthāya param  
jyotir upasampadya svena rūpeṇābhiniṣpadyate, sa uttamaḥ  
puruṣaḥ, sa tatra paryeti, jakṣat krīḍan ramamāṇaḥ strībhīr vā  
yānair vā jñātībhīr vā nopajanam smarann idam śarīram: sa  
yathā prayogyā ācaraṇe yuktaḥ, evam evāyam asmin śarīre  
prāno yuktaḥ.*

3. Even so that serene one when he rises up from this body and reaches the highest light appears in his own form. Such a person is the Supreme Person. There such a one moves about, laughing, playing, rejoicing with women, chariots or relations, not remembering the appendage of this body. As an animal is attached to a cart so is life attached to this body.

The self enjoys these pleasures as an inward spectator only and does not identify itself with them. The spirit is joined to the body as a horse to the cart. The relation is external, *dehādivilakṣaṇam ātmano rūpam*. Ś. See S.B. IV. 4. 1.

4. *atha yatraitad ākāśam anu viṣaṇnam cakṣuḥ, sa cākṣuṣaḥ  
puruṣaḥ darśanāya cakṣuḥ; atha yo veda: idam jighrāṇīti, sa  
ātmā gandhāya ghrāṇam, atha yo veda: idam abhivyāharāṇīti  
sa ātmā, abhivyāhārāya vāk, atha yo veda; idam śṛṇavāṇīti, sa  
ātmā, śravaṇāya, śrotam.*

4. Now when the eye is thus turned to space, that is the seeing person, the eye is for seeing. Now he knows 'let me smell this,' that is the self, the nose is for smelling. Now he who knows 'let me utter this,' that is the self, the voice is for uttering. Now he who knows 'let me hear this' that is the self, the ear is for hearing.

The perceiver is the self, the sense organs are the instruments for perception.

5. *atha yo veda; idam manvāṇīti sa ātmā, mano'sya daivam  
cakṣuḥ, sa va eṣa etena daivena cakṣuṣā manasaitān kāmān  
paśyan ramate.*

5. Now he who knows, let me think this, he is the self, the mind is his divine eye. He, verily, seeing these pleasures through his divine eye, the mind rejoices.

6. *ya ete brahma-loke tam vā etam devā ātmānam upāsate, tasmāt*



*teṣāṃ sarve ca lokā āttāḥ sarve ca kāmāḥ, sa sarvāṃś ca lokān āpnoti sarvāṃś ca kāmān, yas tam ātmānam anuvīdyā vijānāti, iti ha prajāpatiḥ uvāca, prajāpatiḥ uvāca.*

6. Verily, these gods who are in the Brahma-world meditate on that self. Therefore all worlds and all desires are held by them. He obtains all worlds and all desires who finds the self and understands it. Thus spoke *Prajā-pati*, yea, thus spoke *Prajā-pati*.

*āttāḥ*: held, obtained, *prāptāḥ*. Ś.

In this account we have a progressive spiritualisation of the idea of self. The highest knowledge is not to be snatched at one leap. It is acquired as the result of methodical endeavour, steady deepening of the mind. The essence of the psychical self consists in a directedness to the object of consciousness, its *intentionality*. We begin with the physical individual, the sensuous outlook, the demoniacal view. Slowly there is the inturning of the mind, a direction to the phenomena of dream and dreamless sleep. Introspection is guided towards the idea of the self. *Ātman* is the highest self. The journey ends in pure spirit, the subject of knowledge which is continuous despite the shutting off of consciousness, which is exalted above waking and sleeping.

### Section 13

#### A PÆAN OF THE PERFECTED SOUL

1. *śyāmāc chabalām prapadye, śabalāc chyāmam prapadye aśva iva romāṇi vidhūya pāpam, candra iva rāhor mukhāt pramucya dhūtvā śarīram, akṛtam kṛtātmā brahmalokam abhisambhavāmi, abhisambhavāmi.*

1. From the dark I pass to the vari-coloured; from the vari-coloured I pass to the dark. Shaking off evil as a horse his hairs, shaking off the body as the moon frees itself from the mouth of Rāhu, I a perfected soul obtain the uncreated Brahma-world, yea, I obtain it.

The sun and the moon are treated as the dogs of Yama, *Syāma* the moon dog and *Śabala* the sun dog. We must run past these two heavenly bodies coursing across the sky to get to the blessed abode of light. See also K.U. I. 2. 2. In the R.V. it is said that Yama sends forth two dogs, his messengers who search out among men those

who have to join the Fathers: X. 14. 10-12, Pluto's house has a janitor.

In Indian mythology a lunar eclipse is caused by the demon Rāhu's attempt to swallow the moon.

### Section 14

#### THE PRAYER OF A SEEKER FOR ETERNAL LIFE

1. *ākāśo vai nāma nāma-rūpayor nirvahitā, te yad antarā, tad brahma, tad amṛtam, sa ātmā, prajā-pateḥ sabhāṃ veśma prapadye, yaśo 'ham bhavāmi brāhmaṇānām, yaśo rājñām, yaśo viśām yaśo 'ham anuprāpatsi: sa hāham yaśasām yaśaḥ: śyetam adatkam adatkam śyetam lindu mābhigām, lindu mābhigām.*

1. Verily, what is called space is the determined of name and form. That within which they are is the *Brahman*, that is the immortal, that is the self. I pass to *Prajā-pati*'s assembly-hall and abode. I am the glory of the Brāhmaṇas, the glory of the princes, the glory of the people. I have obtained glory. I am the glory of the glories. May I never go to the white, toothless, to the toothless, white, devouring, may I never go to it.

*ākāśa*: space. It is used as a name of the Supreme, because like space, *Brahman* has no body and is subtle: *aśarīratvāt sūkṣmatvāc ca*. Ś.

*Brahman* is untouched by concrete existences though they are all sustained by it.

The three castes of Brāhmaṇa, rājan and viś, are mentioned here. *mābhigām*: *mābhigaccheyam*. Ś.

### Section 15

#### PARTING ADVICE TO THE PUPIL

1. *tad haitad brahmā prajāpataya uvāca, prajā-patiḥ manave, manuḥ prajābhyaḥ. ācārya-kulād vedam adhītya yathā-vidhānam, guruḥ karma (kṛtvā) atīṣeṣena abhisamāvṛtya, kūtumbe sthitvā, śucau deśe svādhyāyam adhīyānaḥ, dhārmikān vidadhat, ātmani*

*sarvendriyāṇi sampratiṣṭhāpya, ahimsan sarva-bhūtāny anyatra tīrthebhyaḥ, sa khalv evaṁ vartayan yāvad āyuṣaṁ brahma-lokam abhisampadyate, na ca punar āvartate, na ca punar āvartate.*

1. This Brahmā told to *Prajā-pati*, *Prajā-pati* to Manu, Manu to mankind. He who has learned the Veda from the family of a teacher according to rule, in the time left over from doing work for the teacher, he, who after having come back again, settles down in a home of his own, continues the study of what he has learnt and has virtuous sons, he who concentrates all his senses in the self, who practises non-hatred to all creatures except at holy places, he who behaves thus throughout his life reaches the Brahma-world, does not return hither again, yea, he does not return hither again.

*dhārmikā*: virtuous sons and pupils:

*putrān śiṣyāṁs ca dharmayuktān. Ś.*

*anyatra tīrthebhyaḥ*: except at holy places. Ś. makes out that even travelling as a mendicant causes pain, but a mendicant is allowed to beg for alms at sacred places. *bhikṣā-nimittam aṭanādināpi parapīḍā syāt.*

## AITAREYA UPANIṢAD

The *Aitareya Upaniṣad* belongs to the *Rg Veda* and the Upaniṣad proper consists of three chapters. This is part of the *Aitareya Āraṇyaka*, and the Upaniṣad begins with the Fourth Chapter of the second *Āraṇyaka*, and comprises Chapters IV, V and VI. The preceding parts deal with sacrificial ceremonies like the *mahāvratā* and their interpretations. It is the purpose of the Upaniṣad to lead the mind of the sacrificer away from the outer ceremonial to its inner meaning. All true sacrifice is inward. Ś points out that there are three classes of men who wish to acquire wisdom. The highest consists of those who have turned away from the world, whose minds are freed and collected, who are eager for freedom. For these the Upaniṣad (*Āitareya Āraṇyaka* II. 4-6) is intended. There are others who wish to become free gradually by attaining to the world of *Hiranya-garbha*. For them the knowledge and worship of *prāṇa*, life-breath is intended. (*Āitareya Āraṇyaka* II. 1-3). There are still others who care only for worldly possessions. For them the meditative worship of the *Samhitā* is intended. (*Āitareya Āraṇyaka* III).<sup>1</sup>

<sup>1</sup> See Ś on *Aitareya Āraṇyaka* III. 1. 1.