CHÂNDOGYA UPANIŚAD

The Chândogya Upaniṣad belongs to the Sâma Veda. Chandoga is the singer of the Sâman.¹ The Upaniṣad that belongs to the followers of the Sâma Veda is the Chândogya Upaniṣad. It is a part of the Chândogya Brâhmaṇa which has ten chapters. The first two chapters of the Brâhmaṇa deal with sacrifices and other forms of worship. The other eight constitute the Chândogya 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 Sâman.

¹ chando sâma gâyati iti chandogah
CHAPTER I

Section I

THE SYLLABLE AUM AS THE UDGĪTHA

1. aum ātād aksaraṁ udgītham upāśita, aum iti hrā gāyati tasyohavyākhyānam.

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: arcādivat para-syāmanah prātikaṁ sampadyāte; evaṁ nāmatvāna prātiṣṭhateva ca paramātmopāsana-sādhananām śreṣṭham iti sarva-vedānteṣu avagatam. S.

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 ekāgraṁ 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. esāṁ bhūtānāṁ prthivī rasah, prthivyā āpo rasah, apām oṣadhayo rasah, oṣadhināṁ puruṣo rasah, puruṣasya vāg rasah, tācā vṛg rasah, vṛcāḥ sāma 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
the Śāman (chant). The essence of the Śāman (chant) is the udgīthā.

rasa: essence, literally flavour.
Most of the hymns of the Śāma Veda are taken from the R.V.

3. sa eṣa rasāṇāṁ rasatamāḥ paramāḥ parārthayo'ṣṭamo yad udgīthāḥ.

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

parārthiya: highest, from para highest and ardha place.

4. katamā katamāḥ yāḥ, katamai katamat śāma, katamāḥ katamā udgīthā iti vimśṭam bhavati.

4. Which one is the Rk? Which one is the Śāman? Which one is the udgīthā? This is what is (now) considered.

5. vra eva ṛk, prāṇāṁ sāmomity etad aksaram udgīthāḥ, tadd vā etan mithunam yad vāk ca prānas ca ṛk ca sāma ca.

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

6. tad etan mithunam aum ity etasmin aksare saṁsṛjjyate; yadā vai mithunau samāgačchala, āpayato vai tav 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 kāmānāṁ bhavati ya etad evam vidvān aksaram udgīthām uñpāste.

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

8. tad vā etad anujñākṣaram, yaddhi kim cānujñānty aum ity eva tad āha; eṣā eva samyddhir yad anujñā, samaradvayāḥ ha vai kāmānāṁ bhavati ya etad evam vidvān aksaram udgīthām uñpāste.

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 udgīthā, becomes, verily, a fulfiller of desires.

9. teneyam trayā vidyā vartata, aum ity āśrāvayati, aum iti saṁsati, aum ity udgāyati, etasyaivāksarasasyāpaciḥyai mahimnā rasena.

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. tenobahun kurulō yascaitad evam vedā yaś ca na veda: nānā tu vidyā cāvidyā ca; yad eva vidyāya karoti śrāddhayo-paniṣadād, tadd eva vīryavallaram bhavatī, khalu etasyaivāksara-syopavīkhyaṇam bhavatī.

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, śrāddhā 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 (BREATHE) AS THE UDGITHA

1. devāsuraḥ ha vai yatra samyetiva ubhayē pṛajā-patīyāś tadd ha devā udgīthām ājakhir anenaśnāṁ abhībhāvyāśyāṁ iti.

1. When the gods and the demons, both descendants of Prajā-pati, contended with each other, the gods took hold of the udgīthā, 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. sāstrodbhāṣītā 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: tamaḥā śāktā indriya-vṛttayaḥ... Thus in the body of all
beings there is a perpetual fight between the two: sarva-prāṇiṣu
prati-deham devāsura-samgrāma andāi-kula-pravṛtti ity abhiprāyaḥ.

2. te ha niśikyam prāṇam udgītham upāśāmcaıkrire, tam
hāsūrāḥ pāṃmaṇā vividhuh; tasmāt tenobhayam jīgarthi surahbi
ca durganāh ca, pāṃmaṇā hy esa viḍdāhā.

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 vacam udgītham upāśāmcaıkrire, tam hāsūrāḥ,
pāṃmaṇā vividhuh; tasmāt tenobhayam vadati satyam cānṛtam ca,
pāṃmaṇā hy esa viḍdāhā.

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 caṅkṣur udgītham upāśāmcaıkrire, taddhāsūrāḥ
pāṃmaṇā vividhuh; tasmāt tenobhayam paśyati dārsaniyam
cādārsanīyam ca, pāṃmaṇā hy etad viḍdāhā.

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 śrotram udgītham upāśāmcaıkrire, taddhāsūrāḥ
pāṃmaṇā vividhuh; tasmāt tenobhayam śṛṇoti śravaṇīyam
cāśravaṇīyam ca, pāṃmaṇā hy etad viḍdāhā.

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 upāśāmcaıkrire, taddhāsūrāḥ,
pāṃmaṇā vividhuh, tasmāt tenobhayam saṃkalπayate saṃkalπa
pāṇiyan ca, pāṃmaṇā hy etad viḍdāhā.

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 evāyan mukhyāḥ prāṇas tam udgītham upāśām
caıkrire, tam hāsūrā rītā vidvadhvaṇīṣur, yathāśmānam ākhaṇam
rītā vidvadhvaṇīṣat.

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.
mukhyā prāṇa: breath in the mouth or the principal breath.
a ball of earth: mṛta-piṇḍa.

8. evam yatthāśmānam ākhaṇam rītā vidvadhvaṇīṣate, evam haiva
sa vidvadhvaṇīṣa ya evāmviḍi pāṃpim hāmaya, yaś ca inam
abhīdāsiṣa: sa esō śmākhaṇah.

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. naivaiteṇa surahbi na durganāh viśāṅkāy-āpahata-pāṃpīm hy
esa, tena yad aśnāti yat pibati tenetarān prāṇan avati, etam u evānto vi vit
vikrāṁata, vyādādāty evāntala 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. tam hāngirā udgītham upāśāmcaıkra, etam u evāṅgirasam
manyante nāgām yād 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 tam ha brhaspatir udgītham upāśāmcaıkra etam u eva
brhaspatim manyante, vāghhi brhātya tasya esa pātiḥ.

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

12. tena tam hāyāṣyā udgītham upāśāmcaıkra, etam u evāyāṣyam
manyanta avyād yathayate.

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

13. tena tam ha bako dālbhyo vidvāmcaıkara, sa ha naiṃśiṣṭyaṇām
udgātā babhūva, sa ha smaibaḥyāḥ kāmān āgyati.

13. Baka Dālbhya knew it. He became the udgāt priest
of the people of Naṁśa. 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. āgālā ha vai kāmānāṃ bhavati, ya etad evaṁ vidvān aksāram uḍgitham upāsta ity adhyātmam.

14. He obtains wishes by singing, who knowing this thus, meditates on the uḍgīthā 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. athādhi-daiva-tam. ya evāsā ta-pāti tam uḍgītham upāsīto-dyan vā eṣa pra-jābhya uḍgīyati, uḍyāms tamo-bhayam apaḥanta, apaḥanta ha vai bhayasya tamaso bhavati ya evam veda.

1. Now, with reference to the deities. Him who glows yonder (the Sun) one should meditate as the uḍgīthā. 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, coṣno’yaṁ, uṣno’cāv, svara śiṁam ācākṣate, svara śī praṇyāsva ity amum īsmād vā etam śiṁam amuna cōdghītham 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 uḍgīthā.

3. atha khala vyānam evodgītham upāsīta; yadau praṇiśi sa prāṇo, yad apanīśi so pānaḥ; atha yah praṇāpānāyoḥ sandhiḥ sa vyāno, yo vyānaḥ sā vāk; īsmāda aprāṇanaḥ anapāṇan vācām abhvifyāharati.

3. But one should meditate on the diffused breath as the uḍgīthā. 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 rūkṣa, tasmād aprāṇan anapāṇan rūkṣam abhvifyāharati; yā rūkṣa tāḥ sāma, tasmād aprāṇan anapāṇan sāma gatiḥ; yāḥ sāma sa uḍgīthas tasmād aprāṇan anapāṇan uḍgīyati.

4. Speech is Rūkṣa. Therefore one utters the Rūkṣa without in-breathing and without out-breathing. The Rūkṣa is the Sāman. Therefore one sings the Sāman, without in-breathing and without out-breathing. The Sāman is the uḍgīthā. Therefore one chants the uḍgīthā, without in-breathing and without out-breathing.

5. ato yān anyānā virya-vantyā karmānī, yathāgner manthanam, ājñē sahaṇam, dṛṣṭasya dhanuṣya dīyaman, aprāṇan anapāṇams tāni karoti; etasya helet 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 uḍgīthā.

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

6. atha khalīdghītākṣaraṁ upāśīlo āgīthā ity prāṇa evaṁ prāṇena hy uṭiṣṭhati; vāg gir váco ha gira ity ācakṣate’nnam tham annaḥ hādah sarvan sthītam.

6. Now one should meditate on the syllables of the uḍgīthā, 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. dyauv evaṁ, antarikṣaṁ gī, pṛthivyā tham; dātiṁ evaṁ, vāyuṁ gir, agnis tham; sāmaveda evaṁ, yajurvedo gīr, rvedas tham; dūdheṁ saṁ vāg dōham, yo váco dōho’nnavān ammādō bhavati, ya dūdān evam vidvān uḍgītākṣaraṁ upāsta, uḍgīthā 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 Rg 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 udgīthā thus, ṛ, ṛ, ṭha.

8. atha bhava āśīh samrādhīr upasaranānity upāsta yena sāṃnā stosyan syāt tat sāmopadhāvet.

8. Now then, the fulfillment 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.

upasaranāni: places of refuge. S means by it objects contemplated. upasartavānī, upagantavyānī, dhyeyānī.

9. yasyām rci tām ṛcam, yad ārṣeyām tam ṛṣim, yāṁ devatām abhīṣoṣyān syāt, tāṁ devatām upadhāvet.

9. One should reflect on the Ēk 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 stosyan syāt tac chanda upadhāvet. yena stomena stosyanānāḥ syat tāṁ 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. yāṁ diśam abhīṣoṣyān syāt tāṁ 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 stūvita; kāmāṁ dhīyāyann apramattoḥ bhūyaḥ ha yad asmai sa kāmaḥ samṛhyeta, yat-kāmaḥ stūvīte, yat-kāmaḥ stūvīte.

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.

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

Section 4

THE SUPERIORITY OF AUM

1. Aum ity etad aksaram udgītham upasītām iti hy udgāyati, tasyopavyākhyānām.

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

2. devā vai mṛtyor bibhyatas trayīṁ vidyāṁ praviśāṁs te chandobhīr acchādayan, yad ebhir acchādayaṁs tac chandasāṁ 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.

trayīṁ vidyāṁ: threefold-knowledge, the three Vedas.

3. tāṁ u tattra mṛtyur yathā mātsyam udake ṣaripaśyet; evam paryapasyad rci sāmni yajuṣi, te nu viditvahṛva ṛcāḥ sāṁno 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 evaṁśtvartaty evaṁ sāmaiwaṁ yajur eṣa u svaro yaḥ etad aksaram etad amṛtām abhayam tat praviśya devā amṛtāḥ abhayāḥ abhavan.

4. Verily, when one learns the Ēk, 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 evaṁ vidvān aksaram pramaṇyā etad evāksaram svaram amṛtām abhayam praviśati, tat praviśya yaḥ amṛtāḥ devāḥ 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 UDGITHA IDENTIFIED WITH THE SUN AND THE BREATH

1. atha khalu ya udgithah sa pranavo yah pranavaḥ sa udgitha ity asau vā ādītya udgitha, eṣa pranava, aum iti hy eṣa svārann eiti.

1. Now, verily, what is the udgitha is the aum. What is aum is the udgitha. And so verily, the udgitha is the yonder sun and the aum, for (the sun) is continually sounding aum.

svārann: sounding or going. Ś.

2. etam u evāham abhyagāśīsam, tasmān mama tvam eko’sīti ha kaustitakih īt varum uvuca, rasmīṁs tvam paryāvartayād bahavo vai te bhavishyangīty adhiṅdaivatam.

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

3. alaḥāhyāmāṁ ya evāyaṁ mukhyāḥ prānas tam udgitham upāśāt iti hy eṣa svārann eiti.

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

4. etam u evāham abhyagāśīsam, tasmān mama tvam eko’sīti ha kaustitakih īt varum uvuca, prānāṁ tvam bhūmānam abhigāyātād bahavo vai me bhavishyangīti.

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

5. atha khalu ya udgithah sa pranavoḥ, yah pranavaḥ sa udgitha iti hotṛ-sadānādha vai udiṃ tān anusamāharatīty anusamāharatīty.

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.

hotṛ-sadāna: the place from which the Hotṛ priest gives instructions.

THE RG. AND THE SĀMA VEDAS

1. iyam eva rg, agnih sāma, tad etad etasyām rcy adhyādham sāma, tasmād rcy adhyādham sāma gīyata, iyam eva sāgnir amas tat sāma.

1. This (earth) is the Rk and fire is the Sāma. This Sāma rests on that Rk. Therefore the Sāma is sung as resting on the Rk. This (earth) is sā, and fire is ama and that makes sāma.

2. antariṅkaṁ eva rg, vāyuh sāma, tad etad etasyām rcy adhyādham sāma, tasmād rcy adhyādham sāma gīyate. antariṅkaṁ eva sā, vāyur amas tat sāma.

2. The atmosphere is the Rk and the air is Sāma. This Sāma rests on that Rk. Therefore the Sāma is sung as resting on the Rk. The sky is sā and the air is ama, and that makes sāma.

3. dyauv eva rg ādityas sāma, tad etad etasyām rcy adhyādham sāma, tasmād rcy adhyādham sāma gīyate, dyauv eva sādityo'mas tat sāma.

3. The heaven is Rk and the Sun is Sāma. This Sāma rests on that Rk. Therefore the Sāma is sung as resting on the Rk. Heaven is sā and the sun is ama and that makes sāma.

4. nakhatarāy eva rg, candramāh sāma, tad etad etasyām rcy adhyādham sāma, tasmād rcy adhyādham sāma gīyate, nakhatarāy eva sā, candramā amas tat sāma.

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

5. atha yad etad ādityasya śuklam bhāḥ saiva rg, atha yān nilam paraḥ kṛṣṇam tat sāma, tad etad etasyām rcy adhyādham sāma, tasmād rcy adhyādham sāma gīyate.

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

6. aha yad evamat adityasya śuklam bhāḥ saiva sāṭha yān nilam paraḥ kṛṣṇam tad amas tat sāmātha ya eṣō ntar āditye hiranymayah puroṣo ārṣyate, hiranyaṁ-smaśṛur hiranyā-kaṣa ṛpāvahū pārvahū sarva eva svārṇaḥ.

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.

swarṣa: gold, used to symbolise light, life and immortality.

7. tasyayathā kāpyāsambundariñem evan aksinī, tasyoditī
nāma; sa eṣa sarvebhyaṁ pāpmaṁbhya uditī; udehi va sarvebhyaṁ
pāpmaṁbhya ya evam vedā.

7. His eyes are even as a red lotus flower. His name is high (ud). 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 kāpyāsa or the seat of the monkey.

8. tasyāṛk ca sāma ca geśnau, tasmād udgīthaḥ, tasmāt tuveo-
dgātalasya hi gātā; sa eṣa cāmūṃmati parāṇca lokāks teṣāṁ cēste
deva kāmānaṁ cēty adhiādīvatam.

8. His songs are the Ṛk and the Sāman. Therefore (they are called) the udgītha. Hence the udgītr 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.

gesnau: 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)

I. athādhyātman: vāg evaṛk, prāṇaḥ sāma, tad etad etasyām
rcy adhyādham sāma, tasmād rcy adhyādham sāma gīyate, vāg eva
sā prāno' mas tat sāma.

I. 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.

I. 7. 6. Chāndogya Upaniṣad

2. caksur eva ṛg ātmā sāma, tad etad etasyām rcy adhyādham
sāma, tasmād rcy adhyādham sāma gīyate, caksur eva sā'ima' mas
tat sāma.

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

3. śrotam eva ṛmanah sāma, tad etad etasyām rcy adhyādham
sāma, tasmād rcy adhyādham sāma gīyate, śrotam eva sā
mano' mas tat sāma.

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

4. atha yad etad aksṇañāh suklam bhāḥ saiva ṛk, atha yan nilam
parah kṛṣṇaṁ tat sāma, tad etad etasyām rcy adhyādham sāma,
tasmād rcy adhyādham sāma gīyate, atha yad evaitad aksṇañāh
suklām bhāḥ saiva sā'īha yan nilam parah kṛṣṇaṁ tad amas
tat sāma.

4. Now, the white light of the eye is Ṛk and the blue, exceeding darkness is Śāman. This Śāman rests on that Ṛk. Therefore the Śāman 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 esō'ntar-aśiṣi puruṣo dṛṣyate saiva ṛk, tat sāma,
tad uktam, tad yauj, tad brahma, tasyatsasya tad eva rūpam
yat amuṣya rūpam, yāv amuṣya geśnau taṃ geśnau, yan nāma
tan nāma.

5. Now, this person who is seen within the eye is the hymn (ṛk), the chant (the śāman), 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 arvañco lokās teṣām cēste manuṣya-
kāmanāmi cēti, tad ya ime vīṇāyām gāyanty elām 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.
I. 8. 7.  

Chāndogya Upaniṣad  

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

3. sa ha śilahā śālāvatayaś caikitāyanaḥ dālḥyaṃ uvāca,  
   hanta tvā prachāṇīti; pracheti hovacā.  

3. Then, Śilaka, son of Śālāvat 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 hovacā;  
   svarasya kā gatir iti, prāya iti hovacā;  
   prānasya kā gatir ity, annam iti hovacā  
   annasya kā gatir ity, āpa iti hovacā.  

4. He asked, 'What is the goal of the Śāman?' 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 āśrayah  
   parāyanam ity etat. S.

5. apiṁ kā gatir iti, asau loka iti hovacāmasya lokasya kā  
   gatir iti, na svargam lokam atinayed iti hovacā, svargam vayam  
   lokam sāmabhisamsthāpayaṁmah svarga-samstāvam hi sāmei.  

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 Śāman in the world of heaven, for the Śāman is praised in heaven.

Cp. The Sāma Veda is the world of heaven: svarga vai lokaḥ sāma  
   vedaḥ.

6. tam ha śilahā śālāvatayaś caikitāyanaṁ dālḥyaṃ uvāca:  
   apratisīhtam vai kila te, dālḥyaḥ, sāmaḥ; yas tva etarhi brāhyān  
   mūrdhā te vipatiṣyatiti mūrdhā te vipate ṛiti.  

6. Then Śilaka, son of Śālāvat said to Cikitāna of the Dalbha  
   clan: 'Verily, indeed, your Śāman, 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 vedānti, viddhiḥ hovacāmasya  
   lokasyā kā gatir ity ayaṁ loka iti hovacāsyā lokasyā kā gatir iti  

M*
THE UDGĪTHA IDENTIFIED WITH SPACE

I. asya lokasya kā gatir ity ākāśa iti hovāca. sarvāṇi ha va śarīrāṃ bhūtāṃ ākāśāḥ āya saṃsūtaḥ. Pratishṭham yanty ākāśo hy eva bhūtyo jāyām, ākāṣaḥ parāyanam. 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, fire, water, yonder world or this world.


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

THE DIVINITIES CONNECTED WITH THE SACRIFICES

1. maṭaci hātesu kurusvo āḥikyā saha jāyayoṣṭair ha cākṛayana ibhya-grāme praṇāyaka vvūsā.

1. Among the Kurus, when they (crops) were destroyed by hailstorms, there lived in the village of the possessor of elephants a very poor man, Uṣasti Cākṛayana, 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 hebhyaṃ kulmāśaṃ khādantam bhikṣe, taṃ hovāca, neto ‘nye vidvānta yac ca ye ma ima upaniḥitā 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. eteṣaṃ me dehīti hovāca, tān asmai pradāvai, haṇtāsvaṇaṃ ity, ucchitāṃ vai me pītam syād iti hovāca.

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 svid ele'py uccisṭhāḥ iti, na vā ajīvīṣyam imān akhādann iti hovāca, hāmo 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 khaḍīṣṭvā’tīṣeśaḥ jāyāyā ājahāra, sāgra eva subhikṣā babhūva, tān pratiṣṛya 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 prātāḥ samjñāḥa uvāca, yad balāṃbhasya labhemahi, labhemahi dhāna-mātrām rājāsau yajyate, sa mā sarvair ārtviyair vraṇīte.

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. tam jāyovāca, hanta eva ima eva kumāsa iti: tān khaḍīṣṭvānm yañam vitatam evāya.

7. His wife said to him: ‘Here, my lord, are the beans.’ Having eaten them, they went 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. tatrodgaṭīṁ āstāve stosyamāṇān upopaviveśa, sa ha prastotāram uvāca.

Section II

THE DIVINITIES CONNECTED WITH THE SACRIFICES (continued)

1. atha hainam yajamāna uvāca, bhagavantam vā aham vividiṣāṇīti; uṣastīr 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 ebhiḥ sarvair ārtviyaiḥ paryaiśiṣam, bhagavato vā aham avitīyā-anyān avṛṣi.

2. Then, he said, ‘I looked for you for all these priestly offices. Verily, not finding you, sir, I have chosen others.’
8. atha hainam pratihartopasasādana, pratihartar yā devatā prati-
hāram anuvayattā, tām ced avidvān pratihariṣyati, mūrdhā te
vipāṭisayati; mā bhagavān avacat. katamā sa devate.

9. annam iti hovāca, sarvāṇi ha vā imāni bhitāni annam eva
pratihiromāṇāni śivanti, saśā devatā pratihirom anuvayattā,
tām ced avidvān pratyaḥariṣyati, mūrdhā te vyapātisyat tathoktasya
mayetī, 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.'

Meditation without knowledge is barren of results.

Section 12

A SATIRE ON PRIESTLY RITUAL

1. athātaḥ śavva udgīthāḥ, tadā ha bako dālbhyo glāvo vā
maityreṇa svādhyāyaṁ uḍavārāja.

1. Now, next, the udgītha 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-śantoṣa-tāpaḥ-svādhyāyaṁ-śvāmipatiḥ-kāṇi. Yoga Sūtra II. 32
It is the study of the scriptures and recitation of mantras which
lead to purity of mind.
vedānta-satārudhiya-pranavādās jāpaṁ budhah.
satya-sūddhi-karma puṁsāṁ svādhyāyaṁ paricaksate.

Svādhyāya is the study of the scriptures dealing with liberation
or the repetition of the pranava.
svādhyāya mokṣaśastrāṇam adhyàyanām prāṇava-jāpo va.
The Principal Upaniṣads

I. 13. 2.

2. tasmai śvā śvetaḥ prādūr-bahūva: tam ane śvāna upa-
sametocur annam no bhagavān āgāyato asanāyāma vā iī.
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. tām hauṣeḥaiva mā prātār upasamīyāteti; tadd ha hako
dābhya glāno vā maitreyah pratīpālayām cakāra.
3. Then he said to them: 'Come to me here tomorrow
morning.' So Baka Dābhya or Glāva Maitreyā kept watch.

4. te ha yathaiśvedam baiśpavamānaṃaṃ stasīyamānāṃ sanrāb
dhāh, sarpantīty evam āśasṛpya te ha sanupaviśya hīm cakrūh.
4. Just as the priests, when they are about to chant with
the baiśpaavamāna 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 ṭībāma, aum devo varuṇaḥ praṇāpatiḥ
savītānnaṃ iñāharat.  anāna-pate annam iñāhara, 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.

THE MYSTICAL MEANING OF CERTAIN SOUNDS

1. ayaṁ vāva loko hāu-kāraḥ, vāyuḥ hāi-kāra ś candramā atha-
kāraḥ, āmeha-kāro'gnir i-kāraḥ.
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 i.

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

2. āditya ā-kāro nihava e-kāro viśvedeva au-ho-yi-kāraḥ,
prajā-patir him-kāraḥ; prāṇaḥ svaro'nnam yā, vāg virā.
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
ḥim. Breath is sound. Food is ya. Virāj is speech.

Her character is praṇā or praṇātman, 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 samcaro hum-kāraḥ.
3. The undefined is the variable, thirteenth, interjectional
sound hum.

4. dugāhe'smai vāg doham, yo vāco doho'nnavān annādā bhavati:
ya etām evam sāmām upaniṣadām vedo upaniṣadām 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 Śaṁans, yea, who knows the
mystic meaning.
II. 3. 2. Chāndogya Upaniṣad

1. 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 udgīthā, the sun as the prathīrāṇa and the sky as the nidḥaṇa (conclusion). This, among the higher (ascending).

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

2. athāvṛtteṣu, āyauḥ him-kāra, ādītyaḥ prastāvo’ntarikṣaṁ udgītho’gniḥ prathīrāṇaḥ, prthīvī nidḥaṇam.

2. Now in the reverse (descending order) the sky as the syllable him, the sun as the prastāva, the atmosphere as the udgīthā, the fire as the prathīrāṇa and the earth as the nidḥaṇa.

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

3. kalpante hāsmai lokā ārthvāṁ ca cāvyāṁ ca ya etad evau vidvāmlo keṣau paṇḍa-vidhām 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

1. vṛṣṭau paṇḍa-vidhām sāmopāśita, puro-vālo him-kāro, megho jāyate sa prastāvah, varṣati sa udgīthah, vidyotate stanyati sa prathīrāṇah.

1. 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 udgīthā; the lightning and the thunder as the prathīrāṇa.

2. udgṛhṇāti tan niṇḍhannam, varṣati hāsmai varṣayati ha ya etad evau vidvām vṛṣṭau paṇḍa-vidhām sāmopāste.

2. The cessation as the niṇḍhāna. 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.
II. 7. 2. Chāndogya Upaniṣad

1. One should meditate on the fivefold Śāman among the animals, the goats as the syllable him, the sheep as the prastāva, the cows as the udiṭhā, the horses as the pratiḥāra and the human being as the niḍhana.

The human being is the culmination of animal development.

2. bhavanti hāṣya paśuḥ paśumān bhavati ya etad evām vidvān paśuḥ paṇca-vidhām śānopāṭe.

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

Prastāva = Euology, introduction or prelude to Saman.
Udgiṭhā = Chanting of ŚAma Veda.
Pratiḥāra = Touching as the tongue touching the teeth in pronouncing the Dentals. Closing.
Niḍhana = a band, rope, halter, cause, motive.

Section 7

AMONG THE VITAL BREATHS

1. prāṇese paṇca-vidham paro-varīyaḥ śānopāṭa, prāṇo him-kāro, vah prastāvah, cakṣur udiṭhāḥ, śrotam pratiḥārah, mano niḍhanam paro-varīyāmsi v ā etām.

One should meditate on the most excellent fivefold Śāman among the vital breaths, breath as the syllable him, speech as the prastāva, the eye as the udiṭhā, the ear as the pratiḥāra and the mind as the niḍhana. These, verily, are the most excellent.

prāṇa; breath. It is used to include the senses also.
prāṇa is also explained as ghrāṇa, smell.
That which is higher than the high is called paro (para u). He who is higher than this is paro-varaṁ. He who is higher than this paro-varaṁ is called paro-variyāḥ. Madhva.

2. paro-varīyaḥ hāṣya bhavati paro-varīyasya ha lokaḥ pāyati ya etad evām vidvān prāṇese paṇca-vidham paro-varīyaḥ śānopāṭa, iti tu paṇca-vidhāṣya.

The most excellent belongs to him, he wins the most excellent worlds, he, who knowing this thus, meditates on the most excellent Śāman among the vital breaths.
SOME ANALOGIES TO THE SEVENFOLD CHANT: SPEECH

1. atha sapta-vidhasya, vaci sapta-vidham samopaste, yat kim ca vaco hum iti sa h withhold, yat preti sa prastava, yad eti sa aati.

2. yad uditi sa udgitha, yat pratiti sa pratihara, yad upeti sa upadrava, yan niti tan nidanam.

3. udghe'smai vag doham yo vaco doho'mnavan annado bhavati, sa etad evam vidvam vaci sapta-vidham samopaste.

4. 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 Sama in speech.

THE SUN

1. atha khalu amum adityam sapta-vidham samopaste, sarvada samastena sama, mamo prati mam pratiti sarve ca samastena sama.

5. Now when it is just after sunrise, that is a prastava. On this men depend. Therefore they are desirous of praise, desirous of laudation. Truly they are partakers in the prastava of that Sama.

6. atha yad urdhvam madhyan-dine sa udgitha, tad asya deva anvayattah, tasmat te sattamah prajapatyam udgitha-bhujino hy etasya sama.

7. atha yad urdhvam aparahnit prag apanavat sa pratihara, tad asya garbhah anvayattah, tasmat te pratihrtya navapadyante, pratihara-bhujino hy etasya sama.

8. atha yat prathamastamite tan nidanam, tad asya pitaro anvayatthah, tasmat tan nidadhati nidanha-bhujino hy etasya sama, evam khalo amum adityam sapta-vidham samopaste.
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-viḍhāni sāmo pāśita; him-hāra iti try-ākṣaram prastāva iti try-ākṣaram 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 dvī-ākṣaram pratihiṁra iti catur-ākṣaram tata ihaikam, tat samam.

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

3. udgīthā iti try-ākṣaram upadraṇa-iti catur-ākṣaram tribhīs tribhiḥ samam bhavati aksaraṁ atiśisyate; try-ākṣaram tat samam.

3. Udgīthā has three letters; upadraṇa 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-ākṣaram, tat samam eva bhavati tāṁ ha vā etāṁ dvā-vaṁśatīr aksarāṁi.

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

5. ekā-vaṁśatīr ādityam āpnoti, ekā-vaṁśo vā iolośau ādityo, dvā-vaṁśena param ādityāj jāyati; tāṁ nākam, tād viśokam.

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

Section 11
GAYATRA CHANT

1. mano him-kāro vāk prastāvah, caśur udgīthal, śrotam pratihiṁra, prāṇo nīdhanam, etad gayatram prāṇesu protam.

1. The mind is *the* syllable him, speech is the *prastāva*, the eye is the *udgīthā*, the ear is the *pratihiṁra*, the breath is the *nidhana*. This is the Gayatra chant woven in the vital breaths.

2. sa ya evaṃ etad gayatram prāṇesu proton vedā prāṇi bhavati, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati, mahān kīrtvā mahāmanah syāt, tad vratam.

2. He who knows thus this Gayatra 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.

mahāmanah: great-minded. He will not be petty-minded. akṣudra citāḥ. S.

Section 12
RATHANTARA CHANT

1. abhimanthati sa him kāraḥ, dhūmo jāyate sa prastāvah, jvalati sa udgītho'ngāra bhavanti sa pratihiṁra, upaśāmyati tan

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 ādityasya jayam, parā hāsyāditya-jāyā jāyo bhavati, ya etad evam vidvān ātma-sammitam atimṛtyu sapta-viḍhām 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.
The Principal Upaśīsās

II. 13. 2

nidanam; samāmyati tān nidanam; etad rathantarām 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 udgīthā. Coals are produced, that is the prathīrā. It becomes
extinct, that is the nidanam. This is the Rathantarā as woven on
fire.

2. sa ya evam etad rathantarām agnau pṛtam veda, brahma-
varcasya annādo bhavati, sarvam āyur eti, jyog jīvati, mahān
prajāya paśubhir bhavati, mahān kīrtya; na pratyayān āgnim ācā-
men na niṣhīvet, tad vratam

2. He who knows thus this Rathantarā 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 off-
spring 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

VĀMADEVA CHANT

1. upamantrayate sa him-kāraḥ, jānapayale sa prastāvah, striyā
sahā śete sa udgīthāh, prati strin saha śete sa prathīrāh, kalam
gacchati tān nidanam, pāram gacchati tān nidanam: etad vāma-
deyam mithune prtam.

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 udgīthā. He lies on the woman, that is the prathīrā. He
comes to the end, that is the nidanam. He comes to the finish,
that is the nidanam. This is the Vāmadevya chant woven on sex
intercourse.

2. sa ya evam etad vāmadevyam mithune prtam,veda mithunā
bhavati, mithunān mithunāt prajāyate, sarvam āyur eti, jyog
jīvati, mahān prajāya paśubhir bhavati mahān kīrtya, na kāncanā
pariharet, tad vratam

2. He who knows thus this Vāmadevya 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-kāraḥ, uditaḥ prastāvaḥ, madhyay-anudūgho'
parān parāh prathīrās tāna nidanam: etad bhṛd adītye
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 udgīthā.
When it is afternoon, it is the prathīrā. When (the sun) is set,
it is the nidanam. This is the Brhat chant as woven on the sun.

2. sa ya evam etad bhṛd adītye prtam, vedā tejasvī annādo
bhavati, sarvam āyur eti, jyog jīvati, mahān prajāya paśubhir
bhavati mahān kīrtya: taṇantam na nindet, tad vratam

2. He who knows thus this Brhat chant as woven on the sun
becomes resplendent, 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

VĀRŪPYA CHANT

1. abhrāṇi samplavante sa him-kāraḥ, megho jāyate sa prastāvah,
vartati sa udgīthāḥ, vidyotate stanayati sa prathīrāh, udghṛṇati tān
nidanam, etad vārūpyam parjanye prtam.

1. The mists come together, that is the syllable him. A
cloud is formed, that is the prastāva. It rains, that is the
udgīthā. It flashes and thunders, that is the prathīrā. It holds
up. That is the nidanam. This is the Vairūpya chant woven on
rain.

2. sa ya evam etad vārūpyam parjanye prtam veda, virūpam's ca
suraśpam's ca paśūn avarṇdhā, sarvam āyur eti, jyog jīvati, mahān
prajāya paśubhir bhavati, mahān kīrtya, vārṣantam na nindet, tad
vratam

2. He who thus knows this Vairūpya 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

VAIRAJA CHANT

1. vasanto hiṁ-kārah, grīmāh prastāvah, varṣa udgīthah, sarat prathāraḥ, hemantu niḍhanam, etā vaivājam rūṣu protam.
2. sa ya evam etad vaivājam rūṣu protam veda, virājati praṣayā paśubhir brahma-varcasena, sarvam āyur eti, jyog śivati, mahān praṣayā paśubhir bhavati mahān kīrtyā; riṁ na nindet, tad vrataṁ.

1. Spring is the syllable hiṁ; summer is the praṣayā, rainy season is the udgītha; autumn is the prathāra; winter is the niḍhan. This is the Vairāja chant as woven on the seasons.

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

SAKVARI CHANT

1. prthivī hiṁ-kāraḥ as a śākvarylo lokeṣu protāḥ, dyaur udgīthah, diśaḥ prathāraḥ, samudro niḍhanam, etā śākvaryo lokeṣu protāḥ.

1. The earth is the syllable hiṁ. The atmosphere is the praṣayā. The sky is the udgītha, the quarters of space are prathāra. The ocean is the niḍhan. These are the verses of the Sakvari chant woven on the worlds.

2. sa ya evam etad śākvarylo lokeṣu protā veda, lokī bhavati, sarvam āyur eti, jyog śivati, mahān praṣayā paśubhir bhavati mahān kīrtyā; lokān na nindet, tad vrataṁ.

2. One who knows these verses of the Sakvari 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

REVATI CHANT

1. ajā hiṁ-kāro'vayah praṣayāḥ, gāva udgīto svam prathāreh, purusā niḍhanam, etā revatyah paśuṣu protāḥ.

1. The goats are the syllable hiṁ. The sheep are the praṣayā. The cows are the udgītha. The horses are the prathāra. The human being is the niḍhan. These are the verses of the Revati chant woven on the animals.

2. sa ya evam etā revatyah paśuṣu protā veda, paśumān bhavati, sarvam āyur eti, jyog śivati, mahān praṣayā paśubhir bhavati mahān kīrtyā; paśuṁ na nindet, tad vrataṁ.

2. He who knows thus these verses of the Revati 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

YAJNAYAJÑIYA CHANT

1. loma hiṁ-kārah, tvak praṣayāḥ, māṁsam udgītho'sthi prati-hārah, majjā niḍhanam, etad yajnaśajñīyaṃ angesu protam.

1. Hair is the syllable hiṁ. Skin is the praṣayā. Flesh is the udgītha. Bone is the prathāra. Marrow is niḍhan. This is the Yajnaśajñīya chant woven on the members of the body.

2. sa ya evam etad yajnaśajñīyaṃ angesu protam vedāṅgī bhavati, nāṅgena vihārchati, sarvam āyur eti, jyog śivati mahān praṣayā paśubhir bhavati mahān kīrtyā, samuvāsaram majjā maññi nāsniyaty, tad vrataṁ; majjā nāsniyāṁ iti va.

2. He who thus knows this Yajnaśajñīya 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 majjā is used to include fish also.
The Principal Upaniṣads

II. 21. 2

Section 20

RĀJANA CHANT

1. agnir him-kārāh, vāyuḥ prastāvah, āditya udgīthah, nakṣatras prathāraḥ, candram niḍhanam: etad rājanaḥ devatāsu protam.

2. sa ya evam etad rājanaḥ devatāsu protam vedaśām eva devatānaṁ salokatāṁ sārstīḷāṁ sāyaśyaṁ gacchati, sarvam āyur eti, jyog jīvati, mahān prajāyā paśubhir bhavati mahān kīryaḥ;
brāhmaṇan 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. trayi vidyā him-kārāḥ, trayā ime lokāh sa prastavo'gnir vāyuḥ ādityah sa udgīthah, nakṣatras vayāṁśi maricayah sa prathāraḥ, sarpa gandharvāḥ pītaras tām niḍhanam, etāt sāma sarvasmin protam.

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

2. sa ya evam etat sāma sarvasmin protam veda, sarvam hā bhavati.

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

II. 22. 3.

Chāndogya Upaniṣad

3. tad esa ślokāḥ: yāṇi pañcadhā trīṇi trīṇi tebhya na jyāyaḥ 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 dīśo balīṁ asmai hariṁ, sarvam asāmyā upāsita, 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 vrne paśavaṁ ity agner udgītho 'niruktah prajāpateḥ, niruktah somaṁya, mrdū ślaksṇam vāyoḥ, ślaksṇam balavād indrasya, kruṇacam bhṛḥpateḥ, apadhāvāntam varanasya: tāṁ sarvan evopaseveta, vārunāṁ tv eva varjyate.

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 Brāhaspati, the ill-sounding to Varuṇa. Let one practise all these but one should avoid that belonging to Varuṇa.

2. amṛtavāṁ devebhya āgāyāṇīty āgāyel svadhāṁ pīṭṛbhya āśāṁ manuyāvhas īṛṇadakam paśubhāy svargam lokāṁ yajamāṇāyānam ātmana āgāyāṇīty etāṁ manasā dhāyāvam apramattaṁ stūvita.

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 indrasyāṁmanah sarva uṣmānah prajāpater ātmānah sarve śparsā mṛtvor ātmānah, tam yadi svaresūpālabhe-tendram śaraṇam praṇanno bhūvam sa tvā prāti vakṣyāty evam brīyāt.
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 ūṣmasūpālabheta, praśāpatiṁ śaraṇam praṁpanno bhūvam, sa tvā prati pekṣayāti enam bhūyāt. atha yady enam sparśesūpālabheta: mṛtyum śaraṇam, praṁpanno bhūvam sa tvā prati dhakṣayāti enam bhūyāt.

5. sarve svarā ghośavanto balavanto vaktavyā indre balam dadānīti, sarva ūṣmāṇo grastā anirastā viśrā vaktavyāḥ praśāpatiḥ ātmanāṁ paridadānīti, sarve sparśā leśanānabhinihitā vaktavyāḥ mṛtyor ātmanāṁ parihārānīti.

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; yajñō ṛgvyayamāṁ ātman iti, pra-thamas taṁ Eva, dvitiyo brahma-caryā-carya-kula-vāsti, tṛtiyo-yayanām ātmanām açāryakule vāsādayān: sarva eṣa punya-lokhā bhavanti, brahma-saṁśthō mṛtātvaṁ 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.

II. 23. 3.

Chāndogya Upaniṣad

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

ṛtāṁ tapā, satyāṁ tapā, śrutāṁ tapā, śāntāṁ tapo, dānaṁ tapo, yajñās tapo bhūr bhūvas svār brahmātād upāśyātāt tapāḥ. Nārāyaniya. 8.

brahmacaryāḥ: the practice of continence.

Brahman is also used for tapas or austerity. Cp. bhagavān kāsyapaḥ śāstvate brahmān varīte. Kalidāsa: Sīkuntalā Act I. The commentators interpret Brahman as tapas.

brahma-saṁśthāḥ: He who stands firm in Brahman.

Ś suggests that this refers to the parivṛt 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 Vṛtikāra, that anyone who stands firm in the eternal obtains the life eternal. He need not be a sannyāsin. Ś argues that the true brahma-saṁśthā is the sannyāsin who gives up all actions: karma-nivṛtti-ākṣaṇam parivṛtāyam brahma-saṁśthavam. Ś.

THE SYLLABLE AUM

2. praśāpati lokān abhyata-patāḥ; tebhjyo abhilāplebhyaḥ trayā vidyā samprāśravāt, tāṁ abhyata-patāḥ, lasyā abhilāpleyā etāṁ aksarāni samprāśravānta bhūr bhūvwah svār 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, bhūḥ, bhūvah, svāḥ.

threefold knowledge: three Vedas.

bhūḥ, earth; bhūvah, atmosphere; svāḥ, sky.

3. tāṁ abhyata-patāḥ, tebhjyo abhilāplebhya aumkāraḥ samprāśravat, tad yathā saṁkuntā sarvāni parānāṁ sāṁśrānāṁ evam aumkāreṇa sarvān vāk saṁśrānām aumkāreva aivedam sarvam, aumkāre evaṁ 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.
THE DIFFERENT REWARDS FOR THE OFFERERS 
OF OBLATIONS

1. brahmaāvādino vadanti yad vāsūnām prātaḥ savanam, 
rudraṁ mādhyaṁ-dīnaṁ savanam, ādityāṁ ca viśvesāṁ ca 
devanāṁ tṛīya-savanam.

2. kṣa tarhi yajamānasya loka iti, sa yas tama na vidyāṁ kathāṁ 
kuryād, atha vidvān kuryāt.

3. purā prālar anuvākasnopākaraṇāj jaghanena gārhapatyas 
odaṁmuha ūpaviśya sa vāsavaṁ sāmābhiyayati.

4. loka-dvāram apāvṛnyu, paśyema tvā vayanam rājyāya iti.

5. atya juhoti namo'gnaye prthiṁ-ksite loka-kṣite lokam me 
yajamānaya vindaiśa vai yajamānasya loka etāmśi.

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 mādhyaṁ-dīnaṁ savanasyopākaraṇāj jaghanena 
agniḥriyasyodaṁmukha ūpaviśya, sa raudraṁ sāmābhiyayati.
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 ādityaḥ ca viśve ca devās trikṣa-savanam sampraya-cchanti, eṣa ha vai yajñaṣya mātrāṃ veda, ya evaṃ veda, ya evaṃ 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
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
The Principal Upaniṣads

III. 3. 3.

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 jayumasy etam yajurvedam abhyatapāṁs, tasyābhitapāṁs yāsas, teja, indriyam, viryam, annādyam, raso'jyata.

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 pratyānca raśmayas tā evāsyad cayo madhu-nādyāḥ sāmāny eva madhu-kṛtāh sāma veda eva puṣpam, tā amṛtā āpah.

1. Now, its western rays are its western honey-cells. The Śāman 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 abhyatapāṁs tasyābhitapāṁs yāsas, teja, indriyam, viryam, annādyam, raso'jyata.

2. Verily, these Śāman chants brooded on the Śāma 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 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'sya vā rāśmayas tā evāśyad cayo madhu-nādyāḥ guhyā eva desā madhu-kṛtāh, 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 ādesā etad brahmabhyaatapāṁs tasyābhitapāṁs yāsas, teja, indriyam, viryam, annādyam, raso'jyata.
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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 ādiyam abhito'śrayat, tad vā etad yad etad ādiyasya maḍhye 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 rasānāṁ rasāḥ, vedā hi rasāḥ, teśāṁ ete rasāḥ, tāṁ vā etāṁ amṛtāṁ amṛtāṁ, vedā hy amṛtāḥ, teśāṁ etāṁ amṛtāṁ.

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-stūr eṣāṁ.

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 aśtinā mukhena, na vai devā aśnanti na pibanti etad evāṁrtaṁ drśtvā trpyanti.

I. 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 abhisānviṣānty etasmād rūpād udyanti.

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

3. sa ya etad eva mṛtam veda, vasūnām evaiko bhūtvāgni-

3. 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.

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Section 7

OF THE RUDRAS

1. atha yad dviṭyam amṛtam, tad rudrā upajīvantindrena

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 abhisānviṣānty, 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 bhūtvāgni-

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-ādiyāḥ purastād udeṭāḥ, paścād aslām etā, dvis
tāvad daśśiṇata udeṭottaraṭaḥ stām etā, rudrānām eva tāvad ādi-

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

1. atha yad trīṣyam amṛtam, tad ādiyā upajīvanty varunena

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

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III. 10. 4.  
**Chāndogya Upaniṣad**

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 ādityāḥ paścād udetā, āstām eva tāvad ādhipatyaṁ svārājyaṁ pāryetā.  
   As long as the sun rises in the west and sets in the east, just that twice as long does it rise in the north and set in the south just that long does he attain the lordship and sovereignty of the Maruts.

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**Section 10**

**OF THE SĀDHYAS**

1. atha yat paścamam amṛtam tat sādhyā upājaṁti brahmaṁ mukhena, na vai devā aśnanti, na pibanti, etad evaṁyam drṣṭvā trpyanti.

2. ta etad eva rūpam abhisamāvitaṁ, etasmād rūpāṁ udyanti.  
   They retire into this form (colour) and come forth from this form (colour).

3. sa ya etad evam amṛtam veda, marutāṁ evaṁbhūtvā somenaṁviva mukhenaitad evaṁyam drṣṭvā trpyati, sa etad eva rūpam abhisamāvitaṁ, etasmād rūpāṁ udyanti.  

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**Section 9**

**OF THE MARUTS**

1. atha yac ca tathāṃ amṛtam, tan marutāṁ upaṁyantai somena mukhena, na vai devā aśnanti, na pibanti, etad evaṁyam drṣṭvā trpyanti.

2. ta etad eva rūpam abhisamāvitaṁ, etasmād rūpāṁ udyanti.  
   They retire from this form (colour) and come forth from this form (colour).

3. sa ya etad evam amṛtam veda, marutāṁ evaṁbhūtvā somenaṁviva mukhenaitad evaṁyam drṣṭvā trpyati, sa etad eva rūpam abhisamāvitaṁ, etasmād rūpāṁ udyanti.
just that long does he attain the lordship and sovereignty of the Śādhyas.

Section II

THE WORLD OF BRAHMĀ

1. atha tata ārdhva udetya naivodēta ānāstam etā, ekala eva madhye sthātā, tad eṣa slokaḥ:

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. prāṇinām sva-karma-phala-bhoga-nimitam anugrahān tat karma-phalopabho-ga-ksaye tān śrī prāṇi-jātāny ātmāni samāhita. 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 kudācana,
    devās tenāhāṁ satyena mā virādhīṣ bhramavanā iti.

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 udeī, na nimlocati, sakṝd divā haiśvāsvāi bhavati, ya ētām evam brahmopanisadān veda.

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

4. tadd haitad brahmā praṇājāpataya uvacā, praṇājāpatī manave, manuḥ praṇājhabhayat, tadd haitad uddālakāyā runaye jyeṣṭhāya putrāya pitā brahma pravacā.

5. idam vāvva taj jyeṣṭhāya putrāya pitā brahma praḅrūyāt praṇāyyāya vāntevasāne.

III. 12. 4. Chāndogya Upaniṣad

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

6. nānyasmāi kasmāi cana, yady apy asmā imām addhīḥ pariḥyāṃ dānāsya pūrṇām dādyād, etad eva tato bhūya iti 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—yeea, greater than that.'

Section 12

THE GĀYATRĪ

1. gāyatrī vā idām sarvam bhūtam yад idām kīn ca, vāg vai gāyatrī, vāg vā idām sarvam bhūtam gāyati ca trāyate ca.

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

2. yā vai sā gāyatrīyam vāvva sā yeyam pṛthivī, asyāṃ hīdam sarvam bhūtam pṛatiṣṭhitam, etām eva nātiṣṭhante.

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 vāvva sā yad idām asmnī puruṣe śarīram, asmin hīme pṛānāḥ pṛatiṣṭhitah, etām eva nātiṣṭhante.

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 tāt pṛuṣe śarīram idām vāvva tadb yad idām asmnī antaḥ pṛuṣe hydayam, asmin hīme pṛānāḥ pṛatiṣṭhitah, etad eva nātiṣṭhante.

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.
III. 13. 6.  
Chāndogya Upaniṣad

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 daḵṣiṇaḥ suṣiḥ sa vyānaḥ, tad chrotam, sa candramāḥ, tad etat chriś ca yaśas cety upāśita śrīmān yaśasvī bhavati ya evam veda.

2. Now its southern opening is vyāna (the diffuse 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 pratyāṁ suṣiḥ so'pānaḥ, sā vāḥ so'gīṇī tad etad brahma-varcasam annādyam ity upāśita brahma-varcasya annād bhavati ya evam 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'sya syodaḥ suṣiḥ sa samānaḥ, tan manaḥ, sa parjanyah, tad etat kārīś ca vyuṣṭīṁ cety upāśita, kārīṁśaḥ vyuṣṭīṁ bhavati ya evam 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 beauteous.

kārīś: fame; celebrity, due to the knowledge of the mind: manaso jñānasya kārī-ketūtvāt, aṁa-paroṣanām viśrutāyam kārīśaḥ, yaśaḥ sva-karanatam viśrutāyam.

vyuṣṭīṁ: beauty; self-recognised beauty of the body, vyuṣṭīṁ kāṁśa deha-galam lāvasyam.

5. atha yo'sya vyānaḥ suṣiḥ sa udānaḥ, sa vāyuḥ, sa akāśaḥ, tad etad ojas ca mahaṁ cety upāśita, ojasvī mahāsavān bhavati ya evam 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. le vā ete paṇca brahma-puruṣāḥ svargasya lokasya dvāra-pāḥ, sa ya etan evam paṇca brahma-puruṣāṁ svargasya lokasya dvāra-pāṁ veda, asya kule vīro jāya, prathīpadyate svargam lokam, ya etan evam paṇca-brahma-puruṣāṁ svargasya lokasya dvāra-pāṁ 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 ONSELF

7. atha yad atah para divo jyotir dipyate visvatah prstheshu, sarvatah prstheshu anusutmateshitamesu lokestu, idam viva tad yad idam asmim anah puruso jyoth.

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. tasayisa drsith, yatraidh asmi sarivam sparsheno purusham manam vijnnti, tasayisa drsith yatraidh karnav api ghyata

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.

III. 14. 3.

THE INDIVIDUAL SOUL IS ONE WITH THE SUPREME BRAHMAN

1. sarvam khalo idam brahma, tajjalau iti, sanata upasita; atha khalo kratumayah purusah, yath kratur asmin loke puruso bhavati tatheta pratyah bhavati, sa kratum kurita.

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. Maitri IV. 6. brahma khalo idam viva sarvam. Brahman is prior to all this and produces all this.

The word tajjalau is explained by Ś as 'beginning, ja, ending, la, and continuing, an,' in it: tasmāt brahmaḥo jātām—atas taśjam, tathā teneiva janana-kramena pratilotmatāyā tasminna eva brahmane liyate, tad-ātmatāyā śīlayata iti tālam, tathā tasminna eva sthitikāte'nīti prāṇīti cēśata iti.

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


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 prāṇa-śarīra, the subtle body.
prāṇa-śarīrah prāṇo lingātmā. vijñāna-kriyā-śakti-dwaya-sammūrchi-

3. esa ma atmántar ṣadayeṇīyān vriher vā, yuvād vā, sarṣapad vā, śyāmaḥ kā vā, śyāmaḥ-taṇḍulād vā; esa ma atmántar ṣadaye ṣadyān prthivyāḥ, ṣadyān antarikṣājā jāyān dīvaḥ, ṣadyān ebhīyo lokēbhīyaḥ.

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-gandhāḥ, sarva-rasāḥ, sarva- idam abhyātvo vāky anādārav, esa ma ātmāntar hṛdaye etad brahma, etam itaḥ pretyābhisambhavātāmiḥ, yasya syād adhāna na vicikitsāśītī ha smāta śaṇḍilyaḥ, śaṇḍilyaḥ.

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 Brahma. Into him, I shall enter, on departing hence. Verily, he who believes this, will have no more doubts. Thus used to say Śaṇḍilya, yea Śaṇḍilya.

This is the famous Śaṇḍilya vidyā which affirms the oneness of the individual soul and the Supreme Brahma. For Śaṇḍilya (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) Ātmā 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

1. antarikṣodaraḥ kośo bhūmi budhno na jīryati,
   diśo hy asya sraktayo dyaur asyottaram bilam,
   sa esa kośo vasu-dhānas tasmin viśvam idam śrītaṃ.

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 prācit dig jhūr nāma, sahamānā nāma daksīnā, rājñī nāma prāfiti, subhūta nāmodīt, tāsān vāyuḥ vatsah, sa ya itam evam vāyun diśān vatsam vedā, nā putra-rodam rodits, soḥam etam evam vāyun diśān vatsam vedā, mā putra-rodam rudam.

2. The eastern quarter is named jhūra; 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.

III. 15. 7. Chāndogya Upaniṣad

juhā 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-marana-nimitam putra-rodo mama mabhāt. Ś.

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

3. arisṭam kośam prāpaye 'munā'munā'munā, prānam prāpaye, 'mūnā'mūnā'mūnā; bhūh prāpaye 'munā'munā'munā; bhuvah prāpaye 'munā'munā'munā; savah prāpaye '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. I take refuge in savah, 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 avacam: prānam prāpaye iti prāno vīd sarvam bhūtan yad idam kiñ ca, tam eva tat prāpasi.

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 avacam: bhūh prāpaye iti prthivīm prāpaye māraśam prāpaye, divam prāpaye ity eva tad avacam.

5. 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 avacam: bhuvah prāpaye ity agnim prāpaye, vāyun prāpaye, adityam prāpaye ity eva tad avacam.

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 avacam: savah prāpaye ityrg vedaṁ prāpaye, yujjna vedaṁ prāpaye, sāma vedaṁ prāpaye ity eva tad avacam, tad avacam.
III. 16.

7. So when I said, ‘I take refuge in svāhā,’ 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. tuṣṇa vāva yājanāḥ, tasya yāṁ catur-viṁśati varṣānī, tat prāṭah-saṅvanam, catur-viṁśaty-āksarā gāyatrī, gāyatrāṃ prāṭah-saṅvanam, tad asya vasavo’nvaẏattāḥ, prāṇā vāva vasavoḥ, ete hiḍam sarvaṁ vāsaṁyanti.

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. tāṃ ced etasmin vavayi kim cīd upapateṣa, sa bruyāṁ, prāṇā vasavoḥ, idam me mādhyan-dīnam-saṅvanam anu saṁtanuteḥ, māham prāṇanāṁ vasūnāṁ madhye yajno vilopśyety, udd haiva tata ety agado haiva bhavati.

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.

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

3. aha yāṁ catuścavārīṁśad varṣāṇi, tan mādhyan-dīnam-saṅvanam catuś-cavārīṁśad-āksarā triṣṭubḥ, triṣṭubham mādhyan-dīnam-saṅvanam, tad asya rudrā anvāyatāḥ, prāṇā vāva rudrāḥ, ete hiḍam sarvaṁ rodāyanti.

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.

4. tāṃ ced etasmin vavayi kim cīd upapateṣa, sa bruyāṁ, prāṇā rudrāḥ idam me mādhyan-dīnam-saṅvanam tiṣṭya-saṅvanam anu saṁtanuteḥ, māham prāṇanāṁ rudrānāṁ madhye yajno vilopśyety, udd haiva tata ety agado haiva bhavati.

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. aha yāṁ asāt-cavārīṁśad varṣāṇi, tat tiṣṭya-saṅvanam, asāt-cavārīṁśad-āksarā jagatī, jagatām tiṣṭya-saṅvanam, tad asyā dītya anvāyatāḥ, prāṇā vāva dītyāḥ, ete hiḍam sarvaṁ adādātē.

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. tāṃ ced etasmin vavayi kim cīd upapateṣa, sa bruyāṁ prāṇā ādityā idam me tiṣṭya-saṅvanam āyur anu saṁtanuteḥ, māham prāṇanāṁ ādityānāṁ madhye yajno vilopśiyet, udd haiva tata ety agado haiva bhavai.

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. etād ha sma vai tad vidvān āha mahidāsa aitareyaḥ; sa kim ma etad upapatasi, yoḥ/ham anena na preṣyāminti; sa ha śodasaṁ varṣa-śatam ajīvat; pra ha śodasaṁ varṣa-śatam jīvati, ya evam veda.

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 Śāyapa’s Introduction to the Aitareya Brāhmaṇa, he was the son of...
Section 18

THE FOURFOLD NATURE OF THE INDIVIDUAL AND THE WORLD

1. mano brahmety upāstiety adhyātmam, athādhiāttaṁ ākāśo brahmety (upāsti) ubhayam ādiśtam bhavaty adhyātmam cādhiāttaṁ 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.
2. 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 Brahman-knowledge.

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 Brahman-knowledge.

3. 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 brahmaṇas caturthah pādah, so ghninā 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 Brahman-knowledge.

4. prāṇa eva brahmaṇas caturthah pādah, sa vyanunā 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 fire. He who knows this shines and warms with fame, with renown, and with the radiance of Brahman-knowledge.

5. caksur eva brahmaṇas caturthah pādah, sa adityena 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 Brahman-knowledge.

6. śrotam eva brahmaṇas 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 Brahman-knowledge.

2. tad etac catuṣpād brahma, vāk pādah, prāṇah pādah caksur pādah śrotam pāda ity adhyātman; aḥāṁdhiadaivaṃ, agnih pādo vāyuḥ pādah, adityah pādo diśaḥ pāda ity ubhayam evādiṣṭam bhavatya adhyātman caivaḥ śrīdhiadaivaṃ 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.

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.
asat: non-existent, it does not mean absolute non-being. It is a state in which name and form were not manifested: avyākta-nāma-rūpaṃ.
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 seyam prthivā, yat swarnam sā dyauḥ; yaj jāryau te parvataḥ, yad ubam sa megho nihāraḥ, yā dhanañayā ti nadyah, yad vāsteyam udakām sa samudraḥ.

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 and the lower the earth.

3. atha yat tad aṣṭāda so sāv adityaḥ; taṁ jāyamānam ghoṣā uñālavō nūtatiṣṭhan, sarvāni ca bhūlāni, sarve ca kāmāḥ; tasmāt tasyodayaṃ prati pratyayanaṃ prati ghoṣā uñālavō nūkhiṣṭhantu, sarvāni ca bhūlāni sarve ca kāmāḥ.

3. And what was born from it is the yonder sun. When he was born, shouts and hurrays as also all beings and all desires
arose. Therefore at his rise and his every return, shouts and hurrays as also all beings and all desires arise.

4. sa ya etam evam vidvān ādityam brahmety upāste’bhyyāso ha yad enam sādhavo ghoṣā ā ca gaccheyur upa ca nimrederan nimrederan.

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

IV. 1. 5. Chāndogya Upaniṣad

CHAPTER IV
Section 1

THE STORY OF JĀNAŚRUTI AND RAIKVA


1. Aum. There was the descendant of Janaśruti, 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 hāṁsa niśāyām atiḥpetuḥ, tadd haivam haṁso haṁsam abhyuvāda: ho ho’yi bhallākṣa, bhallākṣa, janaśruteh pauṭrāyanaṣya samāṁ dīvā jyotir ālatam, tan mā prasāṅkṣis tat tvā mā pradhākṣīd iti.

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

v. pradhākṣīr for pradhākṣīd.

3. tam u ha paṇah pratya uvāca kāṁ vara enam etat santam sayavānam ēva raikvam āṭheti. Ko nu katham sayavā 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: anāśramīvāna vastamānā hi viśayaṁ adhikriyate, kutah tad, āryaṁ, raikva-vaśaṁvā-prabhṛtiṁ evam-bhūtanām aṁī brahmaśvāraśrutypalabdāheḥ.

4. yathā krtya vijitāyadhareyāḥ samyanti, evam enam sarvāṁ tad abhisameti, yat kiṁ ca prajāḥ sādhu kuruṁti, yas tad vedā yat sa veda, sa mayaṁat 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 janaśrutiḥ pauṭrāyanaḥ upaśūrāva, sa ha samij-
The Principal Upaniṣads

Section 2

THE STORY CONTINUED

1. tad u ha jānaśrutīḥ pautrāyaṇaḥ śat-satāni gavāṁ niśkam aśvatarī-rathāṁ tad ādāya pracākrame, taṁ hābhhyuvāda.

Chāndogyā Upaniṣad

IV. 2. 5.

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 śat satāni gavāṁ, ayaṁ niśko'yam aśvatarī-rathāṁ, anu ma etām bhagavo devatāṁ sādhi, yāṁ devatāṁ upāsā iti.

3. '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, ahāhre tvā, śūdra, tavaiva saha gobbhir astv iti; tad u ha ṃpara jānaśrutīḥ paurāyaṇaḥ sahasram gavāṁ niśkam aśvatarī-rathāṁ duhitaram tad ādāya pracākrame.

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 hābhhyuvāda, raikvedam sahasram gavāṁ, ayaṁ niśko'yam aśvatarī-rathāṁ, iyam ḍāyāyaṁ grāmo yasmān āsē: anu eva mā, bhagavah, sādhi iti.

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 upodgrhmān uvāca: ahāhreṁāḥ śūdra anenaiva mukhenālāpahiṣyathā iti; te haite raikva-paṁṇā nāma mahāyṛṣeṣu yatrāsmā uvāsa sa tasmai hovāca.

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

S 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-cāri dhana-dāyī medhāvī śrotrīyāḥ priyāḥ
vidyāyā vā vidyām prāha, tāni tirthāni śan mama.

Section 3

RAIKVA'S TEACHING

1. vāyur vāva samvargah, yadā vā agnir udāyati, vāyum evāpyeti, yadā sūryo'جام 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. yadāpā ucchusyanti, vāyum evāpyanti, vāyur hy evaitān sarvān samvṛakte, ity adhidaiva tatt.

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

3. aham bhāgaṃ ātmā devānām janātā praṇānām,
hiranyā-dāmśrō babhaso'namstūṁ:
maḥātman asya mahīmānam āhūḥ,
aniḍhamanāḥ yād annam ati
iti vā vāyum brahmaśrō, idam upāsmah, dattāmasī bhikṣām iti.

4. Troubled in mind is the soul of the god, the creator of all beings, with golden teeth,
The Principal Upaniṣads

IV. 4. 2.

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

1. Satyakāma ha jābālo jābālam mātaram āmantrayām cakre, brahmacāryam, bhavati, vivatsyāmi, kim gotro na aham asmīti.

2. Sā hainam uvāca, nāham etad veda, tāta, yad gotras tvam asi, bahv aham cāranti pariścārini yauwane tvām alabhe, sāham etan na veda yad-gotras tvam asi, jābāla tu nāmāham asi, satyakāmo nāma tvam asī, sa satyakāma eva jābālo brvṛthā iti.

3. Sa ha hariṣṭrumatam gautamam elyovāca, brahmacāryam bhagavati natsyāmi, upayām bhagavantam iti.

4. 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.’

5. 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 Jabālā by name and you are Satyakāma by name.” So I am Satyakāma Jabālā, Sir.’

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

Section 5

1. atha hainam śrābho'bhuvāda, satyakāma iti, bhagavaḥ iti ha pratiśūrīṇa; prāptāḥ, saumya, sahasraṁ smaḥ, prāsaya na ācārya-kulam.

2. 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 etāṁ śraddhā-śaṁbhīṣyam śaṁdham vāyu-devatā dīk-sambandhīṁ tuṣṭā saty śrābham anupraviṣṭāyā. Ś.

3. brahmānaḥ ca te pādam brāvāṇīti, brāvīti me, bhagavān, iti, tasmāi hovāca; prācī dīk kalā, prācī dīk kalā, daksinā dīk kalāśriṁ āti, saumya, caṭuṣ-kāḷaḥ pādo brahmānaḥ prakāśavān nāma.

4. 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.

5. sa ya etāṁ evāṁ vidvāṁś caṭuṣ-kāḷam pādam brahmānaḥ prakāśavān ity upāste prakāśavān asminś loke bhavati, prakāśavato ha lokān jayati, ya etāṁ evāṁ vidvāṁś caṭuṣ-kāḷam pādam brahmānaḥ prakāśavān ity upāste.

6. ‘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 four quartered foot of Brahman, named the Shining.’

Section 6

THE FOUR QUARTERS OF BRAHMAN (continued)

1. aṁśa te pādam vakteti, sa ha śvobhūte gā abhiprasthāpayāṁ caṅkāra, lā yatrabhisāyam babhūvah, tatrāṅgam upasamādhāya, gā uparūḍhāya, samidham ādāya paścād agneḥ prāṁ upopaviveṣā.
THE FOUR QUARTERS OF BRAHMAN (continued)

1. madgūs te pādam vaketi, sa ha śvabhūte gā abhiprasthā-
payām cakkā, tā yatrābhi sāyam babhīvukh, tatrāgnum upasa-
mādāhaya, gā uparudhaya, samidham ādhāhaya, paścād agneh prān 
upopavivesa.

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.

Teacher: You know your Brahman. Who taught you?
Jabala: Not men. You teach me now.
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 samūdīre, tapto brahmacāri, kuśalam naḥ paryacārit, hantiṃśai prāravāmeti: tasmai hocuh, prāno brahma, kam brahma, kham brahmetal.

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 vijnānaya aham yat prāno brahma, kam ca tu kham ca na vijnānāmiti: te hocuh, yad vāva kham tad eva kham, yad eva kham tad eva kam iti, prānaṃ ca hāsam tād ākāśam socuh.

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.
The Principal Upaniṣads

IV. 13. 1.
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).

**jyog:** brightly, conspicuously: *vijvalam. Ś.*

**Section 12**

THE SAME PERSON IS IN THE MOON AND IN THE SACRIFICIAL FIRE (INTENDED FOR THE MANES)

1. ataṃ hainam anvāhāṛya-pacana’nuṣaśāsa: āpo diśo nak-śatrāni candrama iti, yē esa candramasi puṣruṣo ḍṛṣya-te soham asmī sa evaṃ asmī.

1. Then, the anvāhāṛya-pacana 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 evaṃ vidvān upāste’pahate pāpakṛtyām lokī bhavati, sarvam āyur eti, yē yog jīvati, nāsyāvārapuṣruṣāh kṣīyante, upa vayām tam bhūnāmo’smiṃś ca loka’muṣmiṃś ca, ya etam evaṃ 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. ataṃ hainam āhavaniyē’nuṣaśāsa, prāṇa ākāśa dyaur vidyut ēti, yē esa vidyutā puṣruṣo ḍṛṣya-te soham asmī, sa evaṃ asmī.

1. Then the āhavaniya (fire) instructed him. Breath, space,

Section 14

KNOWLEDGE OF THE SELF

1. te hucṣṭa upakosalā, esa, saumya, te’sma-d-vidyāma-vidyā ca. ācāryas tu te gatiṃ vakti. ājagama āsya-cāryaḥ, tam ācāryo bhuvādopakosalā 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. bhagavāḥ, iti ha pratiśrāva; brahma-viṣa iva, saumya, te mukham bhāti, ko nu tvā nuṣāsāeti, ko nu mā’nūsāyā bhoṣ, iti iha apeva nihumā, ime nūnma īdrśā, anyādrśā itihagnān abhyāde. kiṃ nu, saumya, kīla 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 pratijñānā, lokān vāvā kīla, saumya te vocan, āham tu te tad vākyāmy yathā puṣkara-palaśa āpo na śisyante,
The teacher teaches.

The path of Light to Brahman in Satya-Loka-Stham

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IV. 15. 5.

evam evam-v idi pūpaṁ karma na śīṣyata iti, brāhīnu me bhagavān
iti, tasmāi 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 eso’ksini puruṣo dṛśyate, esa atmā iti hovāca, etad amritam
abhayam, etad brahmeti, tad yady apy asmin sarpīr vodakam vā
śiño, vartami eva vacchati.

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.
nivṛttā-caksu-bhir brāhmaṁcaryādī-sādhana-sampannaṁ śantaṁ vivek-
bhir dṛśer draśta. Ś.

2. etat samyad-vāma ity acaśate, etah hi sarvāni vāmānā
abhisamyaṁti, sarvāny enam vāmānā abhisamyaṁti, ya evam veda.

2. This they call samyad-vāma for all desirable things go
towards him. All desirable things go to him who knows this.
vāmān: desirable things: vananīyāṁ sambhajanīyaṁ śobhanāṁ. Ś.

3. esa u eva vāmanih, esa hi sarvāni vāmānā nayati, sarvāni
vāmānā nayati, ya evam veda.

3. He is also Vāmānī for he brings all desirable things. He
who knows this brings all desirable things.

4. esa u eva bhāmanih, esa hi sarvesu lokeṣu bhāti, sarvesu
lokeṣu bhāti, ya evam veda.

4. He is also bhāmanī for he shines in all worlds. He who
knows this shines in all worlds.

5. atma yad u caivaṁśīḥ chavyam kurvanti yadi ca na arṣiṣam
evābhisambhavanti, arciṣō’har āhna āpāryaṁśa-paśaṁ, āpārya-
yamāṇa-paśaṁ yān saḍ uḍaṇī eti māsāṁs ān, māsebhyaḥ

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.

Section 10

SILENCE AND SPEECH IN SACRIFICES

1. eṣa ha vai yājñō yo’ymaṃ pavate, eṣa ha yānṛ idāṁ sarvaṁ
punāti, yad eṣa yānṛ idāṁ sarvām punāti, tasmād eṣa eva yājñā
tasyā manasā ca vāk ca vartāni.

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. taver anayaṁram manasā samākaroti brāhmaṁ, vācā hota-
dharmyur udgātā anayaṁram; sa yatropākṛteśa-pratār-anuvāke purā
paridhānīydya brāhmaṁ vyaavadātā.

2. Of these the Brahμ priest performs one with his mind;
by speech the Hotr, the Adhvaryu and the Udghāt priest the
other. When the morning litany has commenced and before
the concluding recitation, the Brahμ priest has to speak.

The priests: Brahma, Hotr, Adhvaryu, and Udghāt.
The Principal Upaniṣads

IV. 17.

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 varāṇam saṁskarotā, hīyate nyatārā, sa yathaihāpād vṛajān ratho vaikṣena caikṛṣa varāṁano risyati, evam asya yajñō ṛisyati, yajñām risyantām yajamāno nṝṛisyati, sa īṣṭā pāpyān 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 injure, the sacrificer is injured. By having sacrificed he becomes worse off.

saṁskarana: remaking, reintegration. See Aitareya Brāhmaṇa, VI. 27; Śatapatha Brāhmaṇa, VII. 1. 2. 1; Aitareya Aranyakā, III, 2. 6.

4. atha yatropākṛte prātar-anuvāke na purā parīhānīyāya brahma nyavavadati, ubhe eva varāṇam saṁskurvanti, na hīyate nyatārā.

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 yathobhayāpād vṛajān ratho vobhāḥbhāṃ caṁkābhāṃ varāṁano pratiitṛiḥati, evam asya yajñāḥ pratiitṛiḥati, yajñāṁ pratiitṛiḥhamantā yajamāno nupratiitṛiḥati, sa īṣṭā sreyān 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.

Section 17

HOW THE BRAHMĀ PRIEST CORRECTS MISTAKES IN THE SACRIFICIAL RITUAL

1. praṭjaḥ-patir lokān abhyataḥpat, tesaṁ tapyamānānāṁ rasāṁ praṛvhat, agnim prthivyāḥ vyāum antarikṣāt, ādityam divāḥ.

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 etāṁ tisro devatā abhyataḥpat, tesaṁ tapyamānānāṁ rasāṁ praṛvhat agnim rṣāḥ, vāyur vyāumṣi, sāmāṇyā ādityāḥ.

2. On these three deities he brooded. As they were brooded on, he extracted their essences, the Ṛg verses from the fire, the Yajuṣ formulas from the air, the Śāma chants from the sun.

3. sa etāṁ trayāṁ vidyām abhyataḥpat, tasyā tapyamānānāṁ rasāṁ praṛvhat, bhūr ity rgbhyāḥ, bhuvār iti yajurdbhāḥ, svar iti sāmābhāḥ.

3. On this threefold knowledge he brooded. As it was brooded upon he extracted its essences; bhūr from the Ṛg verses; bhuvās from the Yajuṣ formulas; svaḥ from the Śāma chants.

4. tad yady rtoc isyd bhūḥ svāhṭi gārhadapāte jhuvyāt, rcām eva tad rasenā rcāṁ vṛṣyenā vṛṣyanā viriṣṭam samaddhāti.

4. If (the sacrifice) is injured from the Ṛg verses, one should make an oblation in the householder’s fire with the words bhūḥ hail. So by the essence of the Ṛg verses themselves, by the power of the Ṛg verses, he binds together (heals) the injury to the Ṛg sacrifice.

5. atha yadi yajuṣṭo isyed bhuvāḥ svāhethi daksināṅgau jhuvyāt, yajuṣāṁ eva tad rasenā yajuṣaṁ vṛṣyena yajuṣaṁ yajñasya viriṣṭam samaddhāti.

5. Again, if (the sacrifice) is injured by the Yajuṣ formulas one should make an oblation in the southern fire with the words ‘bhuvah’ hail. So by the essence of the Yajuṣ formulas themselves, by the power of the Yajuṣ formulas he binds together (heals) the injury to the Yajuṣ sacrifice.

6. atha yadi sāmato riṣyet, svāḥ svāhethy āhavanīye jhuvyāt, sāmāṇyā eva tad rasenā sāmāṇyā vṛṣyena sāmāṇyā yajñasya viriṣṭam samaddhāti.

6. Again, if (the sacrifice) is injured by the Śāma chants, one should make an oblation in the āhavanīya fire with the words ‘svar’ hail. So by the essence of the Śāma chants themselves, by the power of the Śāma chants, he binds together (heals) the injury to the Śāma sacrifice.

If the injury be with regard to Brahmā, Ś says, one should make

知识 of earth Bhūr from Ṛg, Bhūvas-atmosphere from Yajuṣ, & Svāh or heaven from SAmaṇ.
an oblation in all the three fires, pronouncing all the three, bhūḥ, bhūvah, svaḥ, as the injury relates to all the three Vedas.

7. tad yatāh lavanena svarrnam samādhyāt, svovrṇena rājatam, rājatena trapu, trapuṇa sīsam, sīsena loham, lohena dāru, dāru carmanā.

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 eṣāṃ lokānām āsāṃ devatānām asyās trayyā vyāyā vyāyena yajñasya virīṣṭām samādharāti, bheṣajā-kṛto ha vā ēṣa yajñāḥ. yatraiva-viḍ 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: bheṣajā-kṛto ha vā ēṣa yajñāḥ, rogārta iva ṽumām cikilsaṇa svākṣiṣṭenaiva yajñio bhavati.


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 falls, thither the man goes.’

10. brahmaivaśa ṛtvik kurun aśvābhikraṣati, evam viḍa ha vā brahmā yajñāṃ yajāmānam savāṁś ca ṛtijō bhikraṣati, tasmā evam-viḍaṁ eva brahmānam kurya, nāneva-viḍaṁ, nāneva-viḍaṁ.

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.

Breath, Speech, Eye, Ear, Mind claim each is important. When Breath is gone, the rest are gone.
The Principal Upaniṣads

who was superior saying (in turn) ‘I am superior.’ ‘I am superior.’


7. te ha prāṇāḥ prajā-patīṁ pīram aṁtyaṁ, bhagavan, ko naḥ śresṭha iti; tāṁ hovacca, yaśmin va utkṛśḥā śarīram pāpiśhātaram iva drṣṭveta, sa vah śresṭha 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 uccakramā, sā samvatsaraṁ prosaṁ paryetvocācā, katham asakataṁ re maṁ jīvitum iti, yathā kalā avadantaḥ prāṇantah prāṇena, paśyantaḥ ca kauśa, śṛṇvantah śrotena, dhāyāyanto manasaivaṁ iti; prāviśeṣa 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. caṅsūḥ hoccakramā, tatt samvatsaraṁ prosaṁ paryetvocācā, katham asakataṁ re maṁ jīvitum iti, yathādhiḥ śa apāśyantah, prāṇantah prāṇena, vadanto vācā, śṛṇvantah śrotenā, dhāyāyanto manasaivaṁ iti; prāviśeṣa ha caṅsūḥ.

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. śrotram hoccakramā, tat samvatsaraṁ prosaṁ paryetvocācā, katham asakataṁ re maṁ jīvitum iti, yathā bhadhrā aśṛṇvantah, prāṇantah prāṇena, vadanto vācā, paśyantah ca kauśa, dhāyāyanto manasaivaṁ iti; prāviśeṣa ha śrotram.

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.
THE MEANING OF THE MANTRA RITE

1. sa hovaca, kim me annam bhavisyatiti; yat kim cid idam a
svabhya a sakunibhyah, iti hocuh; tad va etad anasyannam ano
ha vai nama pratyaksham, na ha va evanvidi kincana annam
bhavatiti.

2. 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.

praṇa: consists of pra and ana. ana is breath and pra indicates
the direction of the motion.

2. sa hovaca, kim me vāso bhavisyatiti; āpah, iti hocuh; tasmād
va etad aśīyantah parastāc cāpariṣṭāc cādābhīḥ paridadhati;
lambhuko ha vāso bhavati, anagano 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 hailat satyakāmo jābālo gosrataye vaiyāghrapadāyāyoktovuca,
yady aṣṭa ṇetac chuṣṭāya sthāvane bṛiṣyāt, jāyerran
evāśminī sākhāh, praroheyuḥ palaśaniti.

3. Satyakāma Jābala, after telling this to Gosruti, 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: vyāghrapādō'payam. Ś.

4. atha yadi mahaj jiganiset, amāvāsyāyam diksītvā paun-
naṃasyāyam rātrau sarvauṣadhayas mantham daññhi maññhi
upamathya, jyeṣṭhyā śreṣṭhyā svāhā, ity agraṇā śrīyasya hūtva,
manthe sampātam 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,

V. 2. 7.

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‘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, diṅśa, the agent should have passed
through the ethical preparation, austerity, truthfulness and chastity:
bhūmi-sayanadī-niyamam kṛtva tapo-rāparṇam satya-vacanam brahma-
caryam ity ādīdharmacān bhūtveta arthaḥ.

5. vasīṣṭhāyai svāhā, ity agraṇā śrīyasya hūtva, manthē sam-
pātām avanayet, praṭiṣṭhāyai svāhā ity agraṇā śrīyasya hūtva
manthe sampātām avanayet, sampāde svāhā, ity agraṇā śrīyasya hūtva
manthē sampātām avanayet, ayatanāya svāhā, ity agraṇā
śrīyasya hūtva manthē 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 pratispyāṇālau manthām adhāya japatī; amo nāmasi,
amā hi te sarvam idam, sa hi jyeṣṭhaḥ śreṣṭha rājadhīpatiḥ, sa
mā jyeṣṭhyām śreṣṭhyām rājyaṃ ṛaḍīpatyam gamayatvā aham
evān sarvam aṣānīti.

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 over-
lordship, May I be all this.’

7. atha khalo etayā rca pače acāmato, tat savitur vṛṇāmaha
ity acāmato, vayam devasya bhojanam ity acāmato, śreṣṭhaṁ
sarvañāḥalam ity acāmato, turam bhagasya dhīmahi iti sarvam
piñi, nirvijya kāṁsaṁ ca-, camaṁ pācād agneh samiśati
carmāṇi svāhā, viṣṇum yam-yam prasāhaḥ; sa yadi striyam
paśyey samyddhāni karmatā vidyāt.

7. Then he takes a sip with this Ṛk verse at each foot,
saying) ‘we desire the Savitur’ he sips a little: (saying) ‘the
food of the gods,’ he sips a little (saying) ‘the best and all sus-
taining,’ 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 ślokā:
yādā kārmāsa hāmasya sthīryam svapnaṃ svapnaḥ pāśyati,
samrupāṇam tatra jānīyān tasmin svapna-nīdarśane iti tasmin svapna-nīdarśane.

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

1. Śvetaketu hārūneyah pañcālānām samānām eyāyā, taṁ ha pravāhaṇo jaivalir uvāca: kumāra anu tvāsīṣat pīleī, a nuhi, bhagava iti.

1. Śvetaketu Āruneya went to an assembly of the Pañcālas. Then Pravāhana Jaivali said to him: 'Young man, has your father instructed you?' ‘Yes, indeed, Venerable Sir’ (said he in answer).

ārūneya: the grandson of Aruna.

2. vettha yad ito'ādi prajāḥ pravantīti? na, bhagava, iti;
vetha yathā puṇar āvarantā iti? na, bhagava iti;
vetha pathor deva-yānāsya pitaṅgasya 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 sampūryaḥ iti? na bhagava iti;

3. vettha yathāsau loko na sampūryaḥ iti? na bhagava iti;

4. atha nu kim anuśīṣo'vocathāḥ, yo hitāni na vidyāt, kathāṁ so'nuśīṣo bruvāte, sa hāyastāḥ pitur ardham eyāya; tāṁ hovāca: anuśīṣasya vā vā tu kīṁ mā, bhagavaṁ, abhravi iti tvāsīṣaṁ 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, teṣām naikam ca na veda yady aham imān avedīṣyam, kathāṁ te nāvākṣyam 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 rājno'rdham eyāya, tasmaī ha prāptayārham ca kārā; sa ha prāṭaḥ sabhāga udecyāya; tāṁ hovāca: mānuṣasya bhagavaṁ gautamaṁ, vittiṣasya varam vṛnithā iti, sa hovāca tavaiva, rājān, mānuṣaṁ vītam, yāṁ eva kumārasyaṁ vācām abhāṣ touched, tāṁ eva me brūhīti; sa ha kṛcchre 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. taṁ ha, ciram vasetyādajñāpayāṁ ca kārā; taṁ hovāca: yathā mā tvam, gautama, avadāḥ, yathāyaṁ na prāk tvattāḥ pūrā vidyā
brāhmaṇān gacchāti, tasmād u sarveṣu lokeṣu kṣatrasyaiva praśāsanam abhūd iti; tasmai houca.

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 lokaḥ, gautama, agniḥ, tasyāditya eva samit, raśmayo dhūmāḥ, āhar arciḥ, candramā angārāḥ, nakṣatrāni visphulingāḥ.

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.

2. tasminn etasminn agnau devāḥ śraddhām juhvati, tasyā āhutāḥ soma rājānam sambhavati.

2. In this fire the gods offer (the libation 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.

V. 7. 1.

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Section 5

THE COURSE OF THE SOUL

(continued)

1. ṇarjanyo vāva, gautama, agniḥ, tasyā vāyur eva samit, abhram dhūmāḥ, vidyud arciḥ, aśanir angārāḥ, hrādanayo visphulingāḥ.

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 devāḥ somaṁ rājānam juhvati, tasyā āhutē 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, agniḥ; tasyāḥ samvatsara eva samit, ākāśo dhūmāḥ, rāvir arciḥ, diśoṅgārāḥ, avāntara diśo visphulingāḥ.

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 āhutē 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, agniḥ; tasyā vāg eva samit, prāno dhūmāḥ, jihvārchiḥ, cakṣur angārāḥ, śrotām visphulingāḥ.
V. 10. 2.  

Chāndogya Upaniṣad

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-sabdena sarveśām eva deha-bijānām bhūta-sākṣmānām kathanaṃ saidham. S.B. III. i. 2.

1. sa jāto yāvad āyuṣam ṣūraya, tam pretaṁ diśatam 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.

diśatam: karmanā nirdiśatam. Ś.

Section 10

THE PATH OF THE GODS

1. tād ya itham viduḥ, ye cemārya śraddhā tapa ity upāsate, te rciṣam abhisambhatanti, arciso'ḥaḥ, ahna āpūryamāṇa-pakṣam, āpūryamāṇa-pakṣaṁ yān saṁ duanī teti māsāṁ taṁ.

2. 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 recluse in the forest.

2. māsēbhyaḥ saṁvatsaram, saṁvatsarāḥ ādityam, ādityāc candramanasam, candramasavidyutam; tat pūrṇōmānavaḥ, sa enān brahma gamayati, eṣa deva-yānāḥ paniḥ 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.

Section 8

THE SAME CONTINUED

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.

V. 9. 1.

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. In this fire the gods offer (the libation of) food; from this offering arises semen.

Section 9

THE SAME CONTINUED

1. For this (reason) indeed, in the fifth oblation water comes to be called man in the fifth oblation.

From water, through intermediate developments the foetus arises and in all these developments water is the predominating element. Drava-bāhūyam. Ś. So it is that water comes to be called man in the fifth oblation.
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 pitṛyāna of progressive darkness and corruption. See IV. 15. 5. B.U. VI. 2. 15.

3. atha ya ime grāma īṣṭāpūrtte dattam ity upasate, te dhūnam abhisambhavanti, dhūmad ātriṁ, ātriṁ aparā-paśam, aparā-paśād yā so daksinītāt māsām tān, naite samavatsaram abhīprānuvanti.

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 moon moves southwards, but they do not reach the year.

4. māsēbhyaḥ pitṛ-lokam, pitṛ-lokād ākaśam, ākaśāc candramasam, eṣa soma rājā, tad devānām annam, tam devā bhakṣayaṇī.

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: upakaraṇa-mātām devānāṃ bhavanti te strī-pāṇu-bhrtyādīvī. S. 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, pitṛ-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 sacrifices go to the kingdom of Yama. Those who adopt the way of sacrifices go to the kingdom of Yama. Those who adopt the way of sacrifices go to the kingdom of Yama. Those who adopt the way of sacrifices go to the kingdom of Yama. Those who adopt the way of sacrifices go to the kingdom of Yama. Those who adopt the way of sacrifices go to the kingdom of Yama. Those who adopt the way of sacrifices go to the kingdom of Yama.

5. ṭasmin yāvat sampātam uṣitvā thaitām evādhvānam punar

V. 10. 8.

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nivartante yathetam ākāśam, ākāśad 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, S remarks, for all actions to have their effects in one life: na-caitikasmin jannātī sarva-kaṁjanaṁ kṣaya uṇapadyate. S.

6. abhram bhūtā megho bhavati, megho bhūtvā pravaṣaṇī, ta iha vṛtiḥ-yavī oṣadhi vanaspātayas tila-māṣa iti jāyante, ato vai khalu durnisprataparam, yo yo hy annam attī yo retāh sīcēti, 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 ramaṇīya-carināh, abhyāśo ha ya te ramaṇīyaṁ yonim āpayeṇa, brāhmaṇa-yonim vā kṣatriya-yonim vā, vaśya-yonim vā; ati aha iha kaṣyapa-caranaḥ abhyāśo ha ya te kaṣyapaṁ yonim āpayeṇa svā-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 Brāhmaṇ, the birth of a Kṣatriya or the birth of a Vaśya. 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 Cāṇḍāla.

8. ahañtaṁ paṁtah na kāraṇa cana tānimāni kṣudrāṁ asakṛd-āvartiṁ bhūtiṁ bhavanti, jāyasva, mriyāsveti, caitriyam śāhām, tenāsa loka na sampūryate, tasmāj jugupṣeta, tad eṣā slokāḥ.

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.

Deva-Yana is the path of gods. Path of Light (Spiritual enlightenment). Gives liberation.
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 surāṁ śibāṁ ca
guroś talpām āvasan brahma hā
ceti pāram ca tuvaṁ.

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 evāṁ pānagnīṁ veda, na saka tair apy
carana pāmaṇaṁ ēpīte, sudāḥ pūtaṁ punya-loka bhavati ya
evāṁ veda, ya evāṁ 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. prācina-sāla aupamanyava, satya-yajña pāluśī, indrā
dyuma bhāllaveya, janaḥ sākaṛakṣyaḥ, budila āsvatarāśviś
to hy ece mahāśāla mahāśrotiyāṁ sametya mīmāṁsāṁ ca,bhruh,
ko na ātmā, him brahmeti.

1. Prācināsāla Aupamanyava, Satyayajña Pālusī, Indrā
dyuma Bhāllaveya, Jana Śākaṛakṣya and Budila Āsvatarāśvi, these great householders, greatly learned in sacred lore, having come together, undertook an investigation as to what is our self and what is Brahma.


2. te ha sampādayāṁcakruh, uuddālako vai bhagavanto’yaṁ
darunih sampratīṁam ātmānam vaiśvānam adhyeti, tam
hantābhīyagachhāte; tam hābhīyāgajmuḥ.

2. They then reflected among themselves, ‘Venerable Sirs, Uddālaka Ārūṇi studies at present this Universal Self; well let us go to him.’ Then they went over to him.

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3. sa ha sampādayāṁcakrā, prakṣyanti māṁ ime mahāśāla
mahāśrotiyāṁ, tebhyo na sarvam eva pratiśatye, hantāham
anyam abhyamāṇāṣasanītī.

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. tāṁ hovāc aśvapatīr vai, bhagavantah, yam kaikeyaḥ,
samprahvinām ātmānam vaiśvānam adhyeti, tam hantābhīyā
gacchāte; tam hābhīyāgaminuḥ.

4. He said to them, ‘Venerable sirs, Aśvapati Kāśyapa studies at present this Universal Self, well, let us go to him.’ Then they went over to him.

5. tebhyo ha prāptebhyāṁ prihaṁ arhaṁ kāryāṁcakrā, sa
ha pṛatāḥ samjihāna uvača;
na me steno janapade na kadaryo na madyaḥpaḥ,
nānāhitagni nāvidvān, na saivāt saivāni kulaḥ;
yakṣyamāno vai bhagavantah, akham asmi, yāvad ekākāsaṁ rți
dhanam āśyāmi, tāvad bhagavaddhau āśyāmi, vasantu bhaga-
vanāṁ iti.

5. Then, when they answered, he (the king) had proper attentions shown to them severely. 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.’

Aśvapati is an expert in Brahma-knowledge and also a wise adminis-
trator. Wisdom and work go together in him.

S says that as the visitors did not accept the presents, he invited
them to a sacrifice.

6. te hocuh, yena haivārthena puruṣaṁ careṇā, tam haiva vaḍet;
ātmānam evam vaiśvānam sampratīṁ adhīṣey, tam eva no
brhiḥī.

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. tāṁ hovāc: prātar vah pratiśatāsmiḥ; te ha sāmit-pañayaḥ
pāvāhāṁ pratićakrami, tāṁ hānupaniṣayāvadat uvača.

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, kāṁ tvam ātmānām upāsas iti: dīvam eva bhagavo rājan, iti hovaca: esa vai sutejā ētām vaiśvānarak yam tvam ātmānām upāsas, tasmāt tava sutaṃ praśutam āśutam kule drṣyate.

2. 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: sūhānam tejo yasya so'yaṃ sutejā. Ś. Those born in the family will be devoted to work: aśva karmiṇas tvai-kulīnā iti. Ś.

2. atsy annam, paśyasi priyam, atsy annam, paśyati priyam, bhavaty asya brahma-varcasam kule, ya etam evam ātmānām vaiśvānaram upāste, mūrdhā te eṣa ātmānāḥ, iti hovaca, mūrdhā te vyapatiṣyat, yan māṁ nāgamisya 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-

Section 13

THE SUN AS THE EYE OF THE UNIVERSAL SELF

1. atha hovācendra dyumnaṁ bhāllaveyam: vaiyāghrapadaya, kāṁ tvam ātmānām upāsas iti: vāyum eva, bhagavo rājan, iti pravṛtti: literally, a course of action, tendency.

2. 'And you would have become blind if you had not come to me.'

Section 14

AIR AS THE BREATH OF THE UNIVERSAL SELF

1. atha hovācendra dyumnaṁ bhāllaveyam: vaiyāghrapadaya, kāṁ tvam ātmānām upāsas iti: vāyum eva, bhagavo rājan, iti.
WATER AS THE BLADDER OF THE UNIVERSAL SELF

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 (prthag-vartmān). 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 ātmānām vaisvānaram upāste prānas tu eṣa ātmānaḥ, iti hovāc, prānas ta udakramisyat, yan mām nā gamisyaa 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 hovāc, janaṃ sārkarākṣya; kaṃ tvam ātmānam upāssa iti: ākāśam eva bhagavo rājan, iti hovāc: eṣa vai bāhula ātmā vaisvānaraḥ, yaṃ tvam ātmānam upāsse, tasmāt tvam bāhulo’śi prajayā ca āhanena ca.

1. Then he said to Janam Sārkarākṣya, 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 ātmānām vaisvānaram upāste samdehas tu eṣa ātmānaḥ, iti hovāc samdehas te vyaśtritvā, yan mām nāgamisyā 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

EARTH AS THE FEET OF THE UNIVERSAL SELF

1. atha hovāc, udālakām aruṇīṃ: gautama, kaṃ tvam ātmānam upāssa iti: pratiśvīv eva, bhagavo rājan, iti hovāc: eṣa vai pratiśhātma vaisvānaraḥ yaṃ tvam ātmānam upāsse, tasmāt tvam pratiśhito’si prajayā ca paśubhiṣ ca.

1. Then he said to Uddālaka Arunī: ‘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 (pratiśha). 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 ātmānām vaisvānaram upāste, pādau te etāu ātmānaḥ, iti hovāc, pādau te vyāmālayetam, yan mām nāgamisyā 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. tāṁ havāca: ete vai khalu yūyam prāthaṇ iṣvam amānām vaisvānaram vidvāṁso'nam athā, yas to etam evam prādeṣa-mātraṃ abhivimānam ātmānam vaisvānaram upāste, sa sarveṣu lokeṣu sarveṣu bhūteṣu sarveṣu ātmāsv annam ati.

2. 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.’

prādeṣa-mātra: of the measure of the span. S 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. Āśmarathya teaches the meditation of Vaisvānara as prādeṣa-mātra since the Supreme Being is specially manifested in the heart which is conceived as of the measure of a span:
abhivyaktaḥ āśmarathyaḥ: B.S. I. 2. 29.
pratyag-ātmataḥabhivimāyaḥ ham iti jñāyata ity abhivimānaḥ. S.

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:
anusmṛtaḥ bādariḥ: B.S. I. 2. 30.

Jaimini holds that prādeṣa-mātra is intended to teach sampatti or sampadd-vāpasa, i.e. the realization of the non-separation of God from the objects of sense. S explains dhyāyena dṛṣṭya-vastumin paramesvārasaya abhedā-mīśpatih.

abhivimāna: the inner self behind the parts.

v. prathag-varma.

The teacher corrects the wrong notions of the pupils who mistake parts for the whole even as blind men mistake parts of the elephant: hasti-darṣane iva jātyānāh.

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: PRĀNA

1. tad yad bhaktam prathamam āgacchet, tad homīyam, sa yām prathamām āhutiṃ jñahā tām jñahāt, prāṇāya svāheta, prāṇas trpyati.

2. 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 trpyati cakṣus trpyati, cakṣuṣi trpyaty ādiyasya trpyati, ādiyasya trpyati, divi trpyantyām yat kim ca āyasya ca āhutiṃ cādhitīṣṭahāḥ, tat trpyati tasyānātrpyām trpyati prajaya āsahḥ 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 (heath born of food), brightness and with eminence in sacred knowledge.

Section 20

**VYĀNA**

1. atha yām dvištāyām juhuyāt tām juhuyāt, vyānāya svāhetī, vyānas tṛpyati.
2. vyāne tṛpyati śrotām tṛpyati, śrotre tṛpyati candramās tṛpyati, candramasi tṛpyati diśas tṛpyanti, diśku tṛpyantīsu yat kim ca diśaś ca candramāś cādhiṣṭhanti, tat tṛpyati, tasyānu-tṛpyaṃ tṛpyati praṇayā paśubhir annādyena tejasā brahma-varcasena.

Section 21

**APĀNA**

1. atha yām trṣīyām juhuyāt tām juhuyāt, apānāya svāhetī, apānas tṛpyati.
2. apāne tṛpyati vāk tṛpyati, vāci tṛpyantyāṃ agnis tṛpyati, agnau tṛpyati prthiviḥ tṛpyati, prthivyāṃ tṛpyantyāṃ yat kim ca prthiviḥ cāgnis cādhiṣṭhathāh tat tṛpyati, tasyānu-tṛpyaṃ tṛpyati praṇayā paśubhir annādyena tejasā brahma-varcasena.

Section 22

**SAMĀNA**

1. atha yām caturthāṃ juhuyāt tām juhuyāt samānāya svāheti samānas tṛpyati.
2. samāne tṛpyati manas tṛpyati, manasi tṛpyati parjanyas tṛpyati, parjanye tṛpyati vidyut tṛpyati, vidyute tṛpyantyāṃ yat kim ca vidyuc ca parjanyas cādhiṣṭhathāh, tat tṛpyati tasyānu-tṛpyaṃ tṛpyati praṇayā paśubhir annādyena tejasā brahma-varcasena.

Section 23

**UDĀNA**

1. atha yām pañcamim juhuyāt tām juhuyāt udānāya svāhetī, udānas tṛpyati.
2. udāne tṛpyati vāk tṛpyati, vāci tṛpyantyāṃ vāyus tṛpyati,
attained knowledge that the one Self dwells in all. One offers it to the Universal Self dwelling in the body of the Ćaṇḍāla: caṇḍāla-de-
hasthe 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 evāṁ sar-
vāni bhuṭāny agni-hotram upāsate ily agni-hotram 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 Garhapatyā fire; the mind is
anvaharya-pancana fire; the mouth is Ahavanīya 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

UDDALAKA’S TEACHING CONCERNING THE ONENESS OF THE SELF

1. aum. śvetaketur hāruneya āsa, tam ha pitovāca: śvetaketo, vasa brahmācaryam, na vai, saumya, asmat-kulino’nānucya brahma-bandhur iva bhavatīti.

2. sa ha dvādasā-varṣa ubhetya catuviniśati varṣāḥ sarvān vedān adhiṣṭita mahāmanā anucāna-māni stabdha evāya, tam ha pitovāca, śvetaketo, yan nu saumya idāmi mahāmanā anucāna-māni stabdho’śi uta lam ādeśam aprāksyah.

3. yeṇāsīrutam śrutam bhavati, amatam matam, avijñātam viññātam iti: katham nu, bhagavah, sa ādeśo bhavatīti.

4. By which the unhearable becomes heard, the unperceivable becomes perceived, the unknowable becomes known?’

5. ‘How, Venerable Sir, can there be such teaching?’

All learning is useless unless one knows the truth with regard to the Self. sārūn api vedān adhiṣṭita sarvām cānyad vedām adhigamyāḥ ākṛśānā eva bhavati yāvakām ātalatīvam na jānati, ś.

6. Clay becomes known, the modification being only a name arising from speech while the truth is that it is just clay.

vīkāra: modification, manifestation, development, change. ś suggests that the change is only nominal: vāg-ālambana-mātram nāma eva kevalam na vikāro nāma vastuasti, paramārthaḥ mṛttikety eva mṛttikāvva tu satyam vastuasti. 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-maṇinā sarvaṁ lohamayaṁ viññātam syāt, vācārambhaṇam vikāro nāma-dheyaṁ lohamity eva satyam.

6. 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: suvarña-piṇḍena. ś. loha originally meant iron or copper but later is used for gold or any metal.

7. yathā, saumya, ekena nakha-nirūtanena sarvaṁ kārṣṇāya-sam viññātam syāt, vācārambhaṇam vikāro nāma-dheyaṁ kṛṣṇāyasam ity eva satyam, evam, saumya, sa ādeśo bhavatīti.

8. 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.

9. na vai nānām bhagavantas ta etad avediṣuḥ, yadd hy etad avediṣyān, kathāṁ me nāvaksyān iti bhagavams tu eva me tad bhrātyo iti; tathā, saumya, iti hovāca.

10. ‘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

1. sad eva, saumya, idam agra āśīd ekam evādityam, tadd haika āhuh, asad evam agra āśīd ekam evādityam, tasmād asataḥ saj jāyata.

2. In the beginning, my dear, this was Being alone, one

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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.’
sad: being.

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: nāśya dviṣṭayam vastu antaram vidyata ity adhvitiyaṃ. S. See T.U. II. 7; C.U. III. 19. 1.
The logical priority of Brahmaṇ to the world is brought out by the statement that Being alone was this in the beginning.
See Maitrī, VI. 17.
Cp. Pañcadasī, I. 19:
idam sarvam purā srṣṭer ekam evādviṭṭyakam sad evaṣin nama-rūpe nāstām iti āruner vacaḥ.

‘previos to creation all this was being, only one 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 auyantābhāva: anything self-contradictory like the barren woman’s son, vandhyāpura, 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. pradhvamābhāva 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 anonyabhāva. A is not B. A jar is not a cloth. See Ananbhaṭṭa’s Tarka-saṅgraha. 3.

2. kutas tu khalu, saumya, evaṁ syāt, iti houcā, katham, asataḥ saj jāyati, sat to eva, saumya, idam agra āṣid ekam evādviṭṭyam.

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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 being alone, one only, without a second.

Ā suggests that ekam excludes sajāṭiya and svagata bheda and adhvitiya excludes vijāṭiya bheda.

Cp. Pañcadasī:

yukṣasya svagata-bhedaḥ patra-puṣpa-phalādibhiḥ
yukṣitaḥ: sajāṭiya svagata, aṣṭa, śiṣṭa, śiṣṭā. II. 20.

Svagata-bheda is internal differences of a tree from its leaves, flowers and fruits. Sajāṭiya difference is that of one tree from other trees. Vijāṭiya is the difference of a tree from rock, etc. Brahmaṇ is devoid of all these three kinds of difference.

3. tad aikṣata, bahu syāṁ prajāyeyeti, tat tejo’sṛjata: tat teja aikṣata, bahu syāṁ prajāyeyeti, tat apō’sṛjata, tasmād yatra kva ca śocati svadete 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.

abhāmintyānāḥ cetaṇāḥ devaṁ 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: paramēṣvara eva loka loka atmanā avatīṣṭhamaḥ abhidhyāyena ātmam vikāraṁ sṛjate. 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, bahuvah syāṁ, prajāyeyahīti, tā annam aṣṭranta, tasmād yatra kva ca vārsati, tād eva bhūyāṣṭham annam bhavati, adhyā eva tad adhy annāyām 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.

Section 3

THREEFOLD DEVELOPMENT

1. teṣāṁ khalv eṣāṁ bhūtānāṁ trīṇy eva bijāṇi bhavanti, āndajam, jīvajam, udbhijjham 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. seyaṁ devataikṣata, hantāham imāṁ tīsro devatā anena jīvenā 'manā' nupraviśya nāma-rūpe vyākaravāni.

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 para 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, vācārambhānāṁ. So long as vāc does not differentiate, the three colours form a unity. M. Senart thinks that the three āpas 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: sarvaṁ ca nāma-rūpādī saddāmanava satyam vikāra-jālam svastate anṛtam eva. Ś. Again, saddāmanā sarva-vyavahārāṇāṁ sarva-vikāraṁ ca satyātvaṁ sato'nyatvaṁ cānṛtātvaṁ. Ś.

3. tāsāṁ trivṛtam trivṛtam ekaikāṁ karavāṇi, seyaṁ devatemāṁ tīsro devatā anenaiva jīvenā 'manā' nupraviśya nāma-rūpe vyākarot.

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. tāsāṁ trivṛtam trivṛtam ekaikām akarot, yathā tu khalu

Section 4

THREEFOLD DEVELOPMENT—continued

1. yad agne rohitaṁ rūpaṁ tejasas tad rūpaṁ, yac chuklaṁ tad āpāṁ, yat krśuṁ tad annaysa apāgād agner agnītvaṁ, vācārambhānāṁ vikāro nāma-dheyaṁ, trini rūpāṇitya 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 (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 rohitaṁ rūpaṁ tejasas tad rūpaṁ, yac chuklaṁ tad āpāṁ, yat krśuṁ tad annaysa. apāgād ādityād ādityatvaṁ, vācārambhānāṁ vikāro nāma-dheyaṁ, trini rūpāṇitya 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 rohitaṁ rūpaṁ tejasas tad rūpaṁ, yac chuklaṁ tad āpāṁ, yat krśuṁ tad annaysa apāgāc candrāc candrātvaṁ, vācārambhānāṁ vikāro nāma-dheyaṁ, trini rūpāṇitya 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 rohitaṁ rūpaṁ tejasas tad rūpaṁ, yac chuklaṁ tad āpāṁ, yat krśuṁ tad annaysa. apāgād vidyuto vidyutatvaṁ, vācārambhānāṁ vikāro nāma-dheyaṁ, trini rūpāṇitya eva satyam.
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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 triyāt-karana, 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 pañcikarana of the later Vedānta. Anaxagoras affirms that there is a portion of everything in everything.

The three colours are taken over by the Sāmkhya system to correspond to the three guṇas, sattva, rajas and tamas.

5. eladd ha sma vai tadividvamsa āhuḥ pūrve mahāśālā mahāśrotiśyāḥ na no' ḍyā kaścana asrītam, amatam, avijnātām, udāha-riṣyatiti hy ebhyo vidvāmcaḥruḥ.

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 vidvām cakruḥ, yad u suklam ivābhūd ity āpām rūpam iti tad vidvām cakruḥ, yad u krṣṇam ivābhūd ity annasya rūpam iti tad vidvām cakruḥ.

6. They knew that whatever appeared red was the form of heat; they knew that whatever appeared white was the form of water; they knew that whatever appeared dark was the form of earth.

7. yad avijnātām ivābhūd ity etāsām eva devatānām samāsaḥ, iti tad vidvāmcaḥruḥ, yathā nu khalu, saumya, imās tirā devalāḥ pūraṇām prāpya triyāt triyāv edaikāḥ bhavati, laṃ me vijñāntibhiḥ.

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.

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Section 5

ILLUSTRATIONS OF THREEFOLD NATURE

1. annam aśītām tṛdhaḥ vidhīyate, tasya yaḥ sthaviṣṭho dhātus tat puṇīṣam bhavati, yo madhyamās tan māṃsam, 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:

annopacitavān manaso bhautikatvam eva, na vaiśeṣika-lantrekta-lakṣanam nityam niravayavam ceti ghreyate.

2. āpāḥ pīṭāḥ tṛdhaḥ vidhīyante, tāsām yaḥ sthaviṣṭho dhātus tan mūtram bhavati, yo madhyamās tal lohitam, yo'niṣṭhaḥ sa prāṇāḥ.

2. Water when drunk becomes threefold; its coarsest portion becomes the urine; its middle (portion) the blood, its subtlest (portion) the breath.

3. tejo'sītam tṛdhaḥ vidhīyate, tasya yaḥ sthaviṣṭho dhātus tad asthi bhavati, yo madhyamāḥ sa maṣṭāḥ, 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: tāla-ghrūdi-bhaksitām.

4. annamayam hi, saumya, manah, āpomayā prāṇāḥ, tejo- mayā vāg iti; bhūya eva mā bhagavān vijnāpayat itu; 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 triyāt-kṛtya-tvā sarvatra sarvopapalateḥ. Ś.
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bravīmi bho iti, rcaḥ, saumya, yaṃuṣi sāmānīti; sa hovāca, navai mā pratibhauti 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’bhyaḥitaṃ kālaṃ gāraḥ khadyota-mātraḥ pariśiṣṭaḥ syāt, tena tatop na bahu dāhet, evam, saumya, te śodaśānāṁ kalānām ekā kaṭātiṣṭaḥ syāt, tayāy sarvāt vedān nāmabhavasi, asāna, atha me vijñāyasyati.

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 hāṣa, atha hainam upasāda, tam ha yat kim ca papraccha sarvam ha pratipe.  

4. Then he ate and approached him (his father). Then whatsoever he asked him, he answered it all.

5. tām hovāca, yathā, saumya, mahato’bhyaḥitaṃ kālaṃ gāraḥ khadyota-mātraḥ pariśiṣṭam lān trauv uśpasāmādhyā prajvalaye, tena tatop na bahu dāhet.

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 śodaśānāṁ kalānām ekā kaṭātiṣṭaḥ bhuḥ, sānmenopasamādhyā prajvali, tayā etarhī vedāna uṣṭhitā. anna mayan hi, saumya, manah, āpomayaḥ prāṇaḥ, tejomayī vāg iī taddā hāṣya vijñāyāv iī.

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 heard; he understood it.

In some texts the following verse is found.

‘Prāṇena, ṛpaṇena yad eva svād anvṛtam  
tad uṣṭhitā śravati dṛteḥ pādād ṛvokam.  
‘When the (mind of the) person consisting of the five senses is not

Section 7  
IMPACT OF PHYSICAL NEEDS  

1. sōdaṣa-kalāh, saumya, puruṣaḥ, pañcadaśāhāni māśīḥ, kāmam āpah piṣa, āpomayaḥ prāṇaḥ na piṣa devīkṣeṣyata 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 upasāda, kim
supported by food, then his intelligence goes away, even as the water flows away from the mouth of a leathern bag.

Svapānīta: unprotected, uncovered by food.

Section 8
CONCERNING SLEEP, HUNGER AND THIRST AND DYING

1. uddālako hārunih svetaketum putram vaça, svapnāntam me, saumya, vijānhiti, yatraitat puruṣah svapīti nāma, satā, saumya, ladda sampanno bhavati, svam api bhavati, tasmād evam svapītīt ācāṣate, svam hy api bhavati.

2. Then Uddālaka Áruṇi said to his son, Svetaiketu. 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.

Svapānīta: true nature of sleep, literally the end of the dream.

3. Asāna-pipāse me, saumya, vijāninhiti, yatraitat puruṣaḥ asīśiṣatā nāma, āpa eva tad aśitam navante: tad yathā gonāyo’svanāyaye puruṣanāya iti, evam tad āpa ācāṣate śaṇyeyati, tatratacituṇgam utpatitām, saumya, vijāninhiti, naṃ amālam 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 anyatrāṇāt, evam eva khalu, saumya, annena śuṅgenāpo mūlam anviccha, abhiḥ, saumya, Śuṅgena tejo mūlam anviccha, tejasā, saumya, Śuṅgena san mūlam anviccha, san mūlaḥ, saumya, imāḥ sarvāḥ praṇāḥ sa-adāyatanāh, 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 hāt, my dear, as an offshoot, seek for Being as its root. All these creatures, my dear, have their root in Being. They have Beings as their abode. Being as their support.

Being is the ultimate root of the whole universe.

5. Atha yatraitat puruṣah piṣpaṣati nāma, tṛca eva tat pītaṁ nayate, tad yathā gonāyo’svanāyaye puruṣanāya iti, evam tat teja ūcāṣa udanyeti, tatratacit eva śuṅgam utpatitām, saumya, vijāninhiti nam amālam 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 adbhayaḥ, abhiḥ, saumya, Śuṅgena tejo mūlam anviccha, tejasā, saumya, Śuṅgena san mūlam anviccha; san mūlaḥ, saumya, imāḥ sarvāḥ praṇāḥ sadāyatanāh,

brought out here. The mental, while it transcends the vital, arises out of the vital and is rooted in it.
VI. 8. 7.

satpratishthāḥ, yathā mu khalu, saumya, imās tisro devatāḥ puruṣam prāpyāh tvīt tvirdekaikā bhavati, tad uktam, purastād eva bhavati, asya, saumya, prāṣyaṣya pravatā vān manani sampadyate, manah prāne, prānas tejas, tejah paraṣyam 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 diversities, on reaching the human, becomes threefold has already been said. 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 life with our thoughts merged in the Supreme we reach Pure Being; otherwise, we enter the world of becoming.

7. sa ya eso'gīmā ailād ātmyam idam sarvām, tat satyam, sa ātma: tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, viyāpayato iti, tathā, saumya, iti hovācā.

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 emphasizes 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, antah puruṣa, and not to the empirical soul with its name and family descent.

‘What I am, that is he; what he is, that am I.’

See Aitareya Aranyaka, II. 2. 4. 6.

VI. 5.1-4.

VI. 9. 2.

Chāndogya Upaniṣad

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 Jaiminiya 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.’ Prajakta replies: ‘Who thou art, that same am I; who I am that same art thou. Enter in.’

Rumi 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 madhuktya nistishantī, nānātyayānāṁ vrksāṇāṁ rasāṁ samavahāram ekālām rasāṁ gamayantī.

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 vivekan labhante, amusyāhāṁ vrksasya raso’smi, amusyāhāṁ vrksasya rasasmiti, evam eva khalu, saumya, imāḥ sarvāḥ prajāh sati sampadya na viduh, 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.
VI. II. 3. Chāndogya Upaniṣad 461

tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, viññāpayatv 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 II

THE INDWELLING SPIRIT—continued

1. asya, saumya, mahato vṛksasya yo mūle bhyāhanyāt, jīvan svaret; yo mādhye bhyāhanyāt, jīvan svaret yo‘gre bhyāhanyāt, jīvan svaret sa eṣa jīvenā’manānaprabhūtaḥ pepyamāno 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 yaś ekāṁ śākhāṁ jīvo jahāti, atha sa śusyati, avitīyām jahāti, atha sa śusyati, trītyām jahāti, atha sa śusyati, sarvam jahāti sarvah śusyati, evam eva khalu, saumya, vidhhī 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 sentient. cetalāvantaḥ sthāvārāḥ. S.

3. jīvāpetam vāva kiledam mriyate, na jīvo mriyata iti, sa ya eṣo nīmā aitād ātmyam idam sarvam, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, viññāpayatv 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.
ILLUSTRATIONS OF THE NYAGRODHA TREE

1. nyagrodha-phalam ata āhareti; idam, bhagavah, īti; bhindādhiti; bhinnam, bhagavah, īti; kim atra paśyasīti; anoya evam dhānaḥ, bhagavah, īti; āsam āngaikāṃ bhindādhīti; bhinnā, bhagavah, īti; kim atra paśyasīti; na kim ca, bhagavah, īti.

2. '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. tam hovāca yaṁ vai, saumya, etam avinānāṃ na nibhālayase, etasya vai, saumya, eṣō'niṃna evam mahān nyagrodhas tiṣṭhati śraddhatvā, 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 evāṇīṁnāṃ sthālam nāma-rūpādīmat kāryam jagad uṭpannam. S.

3. sa ya eṣo'niṃā aitād ātyam idam sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, īti; bhūya eva mā, bhagavān, viyā-payatau īti; tathā, saumya, īti; hovāca.

3. That which is the subtle essence in the 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 uđake'vadhāya, atha mā prātar upāsitādhā īti; sa ha tathā cakāra; taṁ hovāca: yad doṣā lavanam uđake'vadhāya?

2. angasyantād ācāmeti: katham īti; lavanam īti; madhyād ācāmeti, katham īti; lavanam īti; antād ācāmeti, katham īti; lavanam īti; abhiprāśatād attha mopaśhadā īti; tadd ha tathā cakāra, tac-chaśvat samvarlata; 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, upāyaśatraṇa, though it is not obvious to our senses.

3. sa ya eṣo'niṃā aitād ātyam idam sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, īti; bhūya eva mā, bhagavān, viyā-payatau īti; tathā, saumya, īti; 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 gandhārebhya'bhinaddhākṣam ānīya ām tato'ṭjane visṛjey, sa yathā tatra prāh vodāna vātharānā va pratyāṇa va pradhāvātibhinaddhākṣa ānīya'bhinaddhākṣo visṛjeyah.
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 pramucyaḥ prābṛtiīyāḥ, etāṁ dīṣam gandhārāḥ, etāṁ dīṣam vṛjati, sa grāmām grāmam prchānaṃ pandūlo medhāeī gandhārāṇa evopasampadya evam evadhācaryavān puruṣo veda, tasya tāvad eva cirām yāvan na vimoksye, atha sampātsya iti.

3. And as, if one released his bandage and told him, ‘In that direction are the Gandhāras, 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.’

Section 15
THE ORDER OF MERGENCE

1. 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 gāryān piśito mātrāsa ceti me maṭiḥ. M.B. Śānti Parva, 108. 17.¹

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 Brāhmaṇas who come to him freely.

S 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 S, when the body reared by our past

¹ 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.

3. sa ya eso'vinā aitad ātyam idaṁ sarvam, tat satyam, sa ādāṁ, tat tvam asi, svetaketo, iti; bhīya eva ma, bhagavān, vijnāpayatu 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. puruṣam, saumya, uṭa hasta-ṛhitam ānayanti, apāhārṣīt, steyam akārṣīt, paraśum asmai tapata iti; sa yādi tasya kartā bhavati, tata evānītan ātmānam kurute, so'nyābhisandhāno'nyenātmānam antardhāya paraśum taptam pratigrhnāti, sa dahyate'ḥa 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 yādi tasyākārta bhavati, tata eva satyam ātmānam kurute, sa satyābhisandhaḥ satyenātmānam antardhāya paraśum taptam pratigrhnāti, 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 vādi tathā kārt*: Devas and Asuras are distinguished by their respective adherence to truth and untruth.

3. sa yathā tatra nā dāhyeta aitad ātmeyam idam sarvam, tat...
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. S; science of the worship of gods. R.

3. so'hām, bhagavāh, mantra-vid evāmi nā'ima-vit; śrutam hyeva me
bhagavad-arṣebyah, taratī śokam ātma-vit iti; so'ham,
bhagavāh, śocāmi, tam mā, bhagavān, sobhaya pāram tārayat iti;
tam hotvāc ya va kiś caitad adhyāyāth, nāmaivaitat.

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 rg-vedo yajur-vedo sāma-vedo atharvāṇaḥ caturtha
iṁthās-purāṇaḥ paṁcama vedāṇaḥ vedaḥ pṛthrya rāśi daivo, nādir
vākavākyaṁ, cāyavān, deva-vidyā, bhāṣa-vidyā, kṣatra-vidyā, nākṣatra-vidyā,
sarpa-devajana-vidyā, nāmaivaitat, nāmopāśvetai.

Verily, a name is Rg 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 brahmaṇy upāste yāvan nāmō gataṁ,
tatrāṣya yathā kāma-cāro bhavati yo nāma brahmaṇy upāste: ’sti, bhagavāh,
nāmō brahmy īti; nāmō vāva bhīyośīti; ta me bhagavān
brahmvīti.

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.’

Sanat Kumāra, 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.
Section 2

SPEECH

I. våg vå va nāmno bhūyaśi, våg vå rg-vedaṁ vijnāpayati, yajur-vedaṁ sāma-vedaṁ atharvaṁ param caturtham itihāsa-purāṇaṁ pañcamam vedānām vedam, pītyam rāśim daivam nīdhim vākavākyam, êkāyanaṁ, deva-vidyām, brahma-vidyām, bhūta-vidyām, kṣatra-vidyām, naksatra-vidyām, sarpa-devajana-vidyām divam ca prthivīm ca vāyum cākāśam cāpaś ca tejas ca devām ca manusyām ca paśūm ca vāyām ca ca yānām cāyapanām svapādānā ākṣita-pataṅga-pijīlakaṁ dharmam cādharman ca satyam cāntratam ca sādhu cāśādhu ca hrdayajñānām cāhrdayajñānān ca; yad vai vān na bhūvīsya na dharma na dharma vyājñapayīsya ca, na satyam nātratam ca sādhu nāsādhu na hrdayajñāḥ nāhrdayajñāḥ våg evaṁ satvam vijnāpayati, våcam upāsveti.

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 elements, 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.

II. sa yo våcam brahmay upāste, yāvad våco gataṁ, tatrāṣya yathā kāma-cāro bhavati, yo våcam brahmay upāste; asti, bhagavah, våco bhūya iti; våco våva bhūyo'stí; tan me, bhagavān, brahiv iti.

Section 3

MIND

I. mano vå va våco bhūya, yathā vai dve vāmalake dve vå kore dve våkṣau muṣṭir anubhavati, evam våcaṁ ca nāma ca mano 'nubhavati, sa yād manasa manasyati, mantrān adhyāyeti, athāḥkṣite, karmāṇi kuriyeti, atha kurute, putrāṁ ca paśūm cececeyati, aticecchate, imam ca lokam, anum cececeyati, aticecchate; mano hy ātmā, mano hi lokah, mano hi brahma; mano upāsveti.

I. Mind, assuredly, is greater than speech. For as the closed fist holds two ámalaka or two kośa or two aśa 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-karaṇa) 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; aśmanah karttyavaṁ bhoktyavam ca sati manasi nānayatheti, mano hy ātmey ucyate. S.

2. sa yo mano brahmeta upāste, yāvad mano gataṁ, tatrāṣya yathā kāma-cāro bhavati, yo mano brahmeta upāste; asti, bhagavah, mano bhūya iti; mano vå va bhūyo'stí; tan me, bhagavān, brahiv 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 speech?' 'Yes, there is something greater than mind.' 'Do, Venerable Sir, tell me that.'
VII. 5. 3.

**Chāndogya Upaniṣad**

1. *samkalpā bhūya iti; samkalpā vā va bhūyo'sṭiti; tān me, bhagavān, bravi tu 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, who 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. *cittaṁ vā va samkalpād bhūyaḥ, yadā vai cetayate'tha samkalpayate atha manasyati, atha vacam śrayati, tān u nāmārayati, nāmā mantrā ekam bhavanti, mantrasu karnaṇā.*

2. * 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 Maitri VI. 30. See Digha Nikāya I. 21.

3. *tāni ha vā etāni cittākāyanāṁ cittāmānaṁ citte pratiṣhṭāni, tasmā nayyā api bahu-vid acitā bhavati, nāyam asītā eva nāyam ahaṁ, yad ayam veda, yad va ayam vidvān netham acitāḥ syād iti, atha nāyā alpa-vic cittāvān bhavati, tasmā evaśa śuśīśante, cittāṁ hy evaśaṁ kāyenām, cittām atmā, cittam pratiṣhāṁ, cittam upāsviṁ.*

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 cittaṁ brahmy uṇāste, cittaṁ vai sa lokāṁ dhruvāṁ*
Section 6

CONTEMPLATION

1. dhyānāṁ vā va cittād bhūyaḥ, dhyāya-ṛtvā ṭhīvā, dhyāya-vānārakṣam, dhyāya-sūtraṁ vā yā, dhyāya-sūtraṁ parvataḥ, dhyāya-sūraṁ deva-manusyaḥ, tasmā ya iha manus-ṣyānāṁ mahattvam praṇuvaṁ dhyāna-pādaṁśa ievaṁ te bhavanti, atah ye'lpāh kalahināṁ piśūnaṁ upavādaṁ te atah ye prabhavāḥ dhyāna-pādaṁśa ievaṁ te bhavanti; dhyānāṁ upāśveti.

2. Contemplation, assuredly, is greater than thought. The earth contemplates as it were. The atmosphere contemplates as it were. The heavens 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, ekāgratāḥ S.

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-manusyaḥ: gods and men or godlike men for men endowed with

Section 7

UNDERSTANDING

1. vijnānāṁ vā va dhyānaṁ bhūyaḥ, vijnānena va rg-vedam vijnānāṁ, yajur-vedam sāma-vedam atarhaṁ caturtham, itihāsa-parānāṁ pañcamam, vedām vedam, pñyam, rāśim, daivam, niḥām, vākavākym, ekānām, deva-vidyām, bhrama-vidyām, bhūta-vidyām, kṣatra-vidyām, naksatra-vidyām, sarpa-devajana, vidyām, dīvam ca prthivim ca vāyur cāhāsam, cāpas ca tejas ca, devāṁ ca manusvāṁ ca prāmnī ca vāyur ca trṣa-vanaspatiṁ svāpdaṁ ākṣa-patānga-pīpīlakām dharman ca cādamān ca salyo cāntrān ca sāku cāsādhu ca hṛdayājñānām cāhādayājñānām cānnām ca rāsam cemam ca lokam anum ca vijnānenaivā vijnānāṁ upāsvedi.

2. Understanding, assuredly, is greater than contemplation. Verily, by understanding one understands 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,
Section 8

STRENGTH

I. balam vā va vijñānād bhūyaḥ: āpi ha śatam vijñānavatām eko balavān ākampayate, sa yadā bali bhavati, athothātā bhavati uttiṣṭham āparicarī bhavati, paricaran upasattā bhavati, upasādan āraśa bhavati, śrotā bhavati, manta bhavati, bodhā bhavati, kartā bhavati, vijñāta bhavati, balena paśava ca vayāṃsi ca trṣa-vanaspataya śvāpadāny ākṣa-pataṅga-piṭṭalam, balena lokas tiṣṭhati; balam upāśveti.

II. 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 underseer. 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, 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 lokān-
jña navalo bhīsīdhyati, yāvad vijñānasya gatam, tatrāsya yathā kāma-cāro bhavati, yo vijñānam brahmety upāste; āsti, bhagavāh, vijñānād bhūya iti; vijñānād vā va bhūyośīti; tā me, bhagavāḥ, brahmītv 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 9

FOOD

I. annam vā va balād bhūyaḥ, tasmād yady āpi daśā rātrir na śntyat, yady u ha jīvet, athā vā adraśa śrotā manta bodhā kartā vijñāta bhavati; atha ‘nusya-vye draśa bhavati, śrotā bhavati, manta bhavati, bodhā bhavati, kartā bhavati, vijñāta bhavati; annam upāśveti.

2. 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-underseer, 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 underseer, he becomes a doer, he becomes a knower. Meditate on food.

2. sa yo’nnam brahmety upāste, annavato vai sa lokān pānavato-
Bhīsīdhyati. yāvad annasya gatam, tatrāsya yathā kāma-cāro bhavati yo’nnam brahmety upāste; āsti, bhagavāh, annād bhūya iti; annād vāva bhūyośīti; tā me, bhagavāḥ, brahmītv 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.
Section 10

WATER

1. āpo vā va annād bhūyasah, tasmād yadā suvṛṣṭir na bhavati, vyāddhiyante praṇāh, annām kaniyo bhaviṣyaṭīti, atha yadā suvṛṣṭir bhavati, ānandinah praṇā bhavanti, annām bahu bhaviṣyaṭīti, āpa evamā mūrtāh yevaṃ ṣrītīva, yad antarikṣam, yad daṇaḥ, yat parvataḥ, yad deva-manasyaḥ, yat āsavaḥ ca vayāṃṣi ca tṛṇa-vanaspatayaḥ, svapadāṇy ākīṭa-palaṅga-piṭilakam, āpa evamā mūrtāh: āpa upāśveti.

2. 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.

3. sa yopbrahmy upāste, āpnoti sarvām kāmān, tṛptimān bhavati. yātvad apāṃ gatam, tṛtāṣya yathā kāma-cāro bhavati. yo pō brahmy upāste; asti, bhagavaḥ, abhyo bhūya iti; abhyo vā va bhūyo'stīti; tān me, bhagavān, brāviṣṭān.

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 abhyo bhūyaḥ, tasmād vā etad vāyum āṣṛghyaākāsas abhitāpati, tad āhuḥ, niśocati, niṭapati, varṣiṣyati vā iti, teja

2. 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, prasiddhāṃ hi loka kāraṇam abhyudyatam āṣṛghataḥ kāryam bhaviṣyaṭīti viṣṇānam. S.

2. sa yas tejo brahmy upāste, tejasvi vai sa tejasvato lokān bhāṣvato'pahata-tamaskān abhisādyati, yāvat tejasō gataṃ, tatrāsya yathā kāma-cāro bhavati, yas tejo brahmy upāste; asti, bhagavaḥ, tejasō bhūya iti; tejasō va va bhūyo'stīti; tān me, bhagavān, brāviṣṭān.

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 tejasō bhūyaḥ: ākāśe vai sūryā-candramāvah ubhau vidyen naḥśatrany agrinā, ākāśenāḥvyātā, ākāśena śrīḥnotī, ākāśena prathāsnotī, akāśe ramate, akāśe na ramate, akāśe jāyate, ākāśam abhiyāyate: ākāśam upāśveti.

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 abhiṣayaśe. When born, the seed grows upward and not downward. Ākāśa originally meant space through which one can pass or thrust one’s finger. See Aiśareya 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 brahmeṣṭi upāste, ākāśavatva vai sa lokan prakāśavatva' sambādhān urugāvata bhūsidhayati, yāvad ākāśasya gatam, tatrasya yathā kāma-cāro bhavati, yā ākāśam brahmeṣṭi upāste; asti, bhagavah, ākāśad bhūya iti; ākāśad vā va bhūyo stiti; tan me, bhagavān bravīti iti.

2. He who meditates on ether as Brahmaṇa, 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 Brahmaṇa, has unlimited freedom. ‘Venerable Sir, is there anything greater than ether?’ ‘Yes, there is something greater than ether.’ ‘Do, Venerable Sir, tell me that.’
asambādhān: unconfined, also free from pressure and pain: sambādho‘nyo’nyapiṭā tad-rahitān asambādhān. Ś.

Section 13

MEMORY

I. smaro vā va ākāśad bhūyaḥ, tasmād yady api bahava āśirṇa asmarantah, naiva te kaśic na śṛṇuyah, na manuvānan, na vijāntiran yadā vā va te smareyuy, atha śṛṇuyah, atha manuvānas, atha vijāntiran, smareṇa vai putraṇ vijāntāt, smareṇa paśūnin smaram upāsvetū.

I. 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

2. sa ya āśām brahmeṣṭi upāste, āśāyasya sarve kāmaḥ samāhyanti, aṁghōḥ hāṣyāṣuṣo bhavantu, yāvad āśāyā gatam, tatrasya yathā kāma-cāro bhavati, ya āśām brahmeṣṭi upāste; asti, bhagavah, āśāyā bhūya iti; āśāyā vā va bhūyo stiti; tan me, bhagavān, bravīti iti.

2. He who meditates on hope as Brahmaṇa, 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 Brahmaṇa. ‘Venerable Sir, is there anything greater than hope?’ ‘Yes, there is something greater than hope.’ ‘Do, Venerable Sir, tell me that.’

āsīṣaḥ: prayers, prārthanaḥ. Ś.

Section 14

HOPE

I. āśa vā va smarad bhūyasi, āśedāḥo vai smaro mantrān aṁghīte karmāṇi kurute, putrāṁ ca paśūṁ ca ceccahe, imam ca lokam amum ceccahe: āśaṁ upeṣṣaṇi.

I. 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.

āśa, craving, desire, trṣṇā, kāma Ś.
āśedāḥ: āśa-īddha āśayābhivardhitaḥ, roused by hope. Ś.

2. sa ya āśām brahmeṣṭi upāste, āśāyasya sarve kāmaḥ samākyanti, aṁghāḥ hāṣyāṣo bhavantu, yāvad āśāyā gatam, tatrasya yathā kāma-cāro bhavati, ya āśām brahmeṣṭi upāste; asti, bhagavah, āśāyā bhūya iti; āśāyā vā va bhūyo stiti; tan me, bhagavān, bravīti iti.

2. He who meditates on hope as Brahmaṇa, 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 Brahmaṇa. ‘Venerable Sir, is there anything greater than hope?’ ‘Yes, there is something greater than hope.’ ‘Do, Venerable Sir, tell me that.’

āśaḥ: prayers, prārthanaḥ. Ś.
VII. 17. 1.  Chāndogya Upaniṣad 483

The importance of prāna is brought out by positive and negative proofs, anvaya-vyatirekāḥḥyām. Ś.

4. prāno hy evaitāni sarvāṇi bhavati, sa vā esā evam pāśyan, evam marvāṇaḥ, evam vijñānam ativādi bhavati, tām ced brādyah ativādy asi, ativādy asmiti brādyat, nāpahmaṇāīta.

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.

ativādin: He goes beyond all declarations made previously beginning with name and ending with hope, and realises that prāna or the conscious self is Brahmaṇa. In M.U. III. 1. 4 an ativādin is contrasted with one who really knows the highest truth.

In all this discussion Sanatkumāra leads Nārada step by step, tato bhāyak, until he obtains the experience of the absolutely great, which is undefined and unmeasured. As Nārada seems to be satisfied with prāna and does not ask 'Is there anything greater than prāna?' the teacher leads him on to a higher view in sections 16–26. He is an ativādin who passes beyond the empirical variety and grasps the metaphysical reality. yastu bhūmikhyām sarvādikrāntaṁ tatvam paramārtha-satyam veda so līvādīti. Ś.

Section 16

TRUTH

1. esa tu vā ativadati yaḥ satyenātivadati; so'ham, bhagavah, satyenātivadānti; satyam tu eva vijñāhāsitavyam iti; satyam, bhagavah, vijñānāsa 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.'

vijñānāse: viśeṣena jñātum iccheyam tvatto'ham iti. Ś.

Section 17

TRUTH AND UNDERSTANDING

1. yadā vai vijñānāti, atha satyaṁ vadati, nāvijñānam satyaṁ vadati, vijñānam eva satyaṁ vadati, vijñānam eva vijñānasatavyam iti; vijñānam, bhagavah, vijñānāsa iti.
The Principal Upaniṣads

VII. 19.

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.’

Section 18

THOUGHT AND UNDERSTANDING

I. yadā vai manute, atha vijñānāti, nāmatā vijñānāti, matvaiva vijñānāti, matis tu eva vijñānāsitavyeti; matim, bhagavā, vijñānāsa 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, śraddhadhā eva manute, śraddhā tu eva vijñānāsitavyeti; śraddhām, bhagavā, vijñānāsa 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.

VII. 22.

Chāndogya Upaniṣad

Section 20

STEADFASTNESS

I. yadā vai nistiṣṭhati, atha śraddhadhāti, na’nistiṣṭhan śraddhadhāti nistiṣṭham eva śraddhadhāti, nistiṣṭhā eva vijñānāsitavyeti; nistiṣṭham, bhagavā, vijñānāsa 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.’

nistiṣṭhā: earnest attention to and service of the spiritual guide: guru-सुरुषछदिस tatparatvam brahma-viṣṇuṣāya. Ś.

See B.G. III. 3.

Section 21

ACTIVITY

I. yadā vai karoty atha nistiṣṭhati, nākrtvā nistiṣṭhati, kṛtvā nistiṣṭhati, kṛtis tv eva vijñānāsitavyeti; kṛtām bhagavo vijñānāsa 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 ciltaihagrātā-karaṇam ca.

Section 22

HAPPINESS

I. yadā vai sukham labhate’ta karoti, nāsukham labdhvā karoti, sukham eva labdhvā karoti, sukham tu eva vijñānāsitavyam iti; sukham, bhagavā, vijñānāsa iti.

I. When one obtains happiness, then one is active. One who does not obtain happiness is not active. Only he who obtains
Section 23

THE INFINITE

1. yo vai bhūmā tat sukham, nālpe sukham asti, bhūmaiva subham; bhūmā tu eva vijñāsitavya iti; bhūmanam, bhagavah, vijñāsa 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 niratiṣayam bhaveti. It is the highest that can be reached, the infinite. In the small there is no happiness. It produces craving, tṛṣṇā, which is the seed of sorrow, dukkha-biṣa.

‘Thou hasten 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

1. yatra nānyat paśyati nānyac chhroti nānyad vijānāti sa bhūmā; atha yatānāy paśyati aneyac chhroti aneyad vijānāti tad alpam; yo vai bhūmā tad amṛtam, atha yad alpam tan martyam; sa, bhagavah, kasmin pratiṣṭhita iti; sve mahimmi, yadi vā na mahimminī.

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

VII. 25. I. Chāndogya Upaniṣad

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: saṁsāra-vaśvahāro bhūmī nāsti. Ś. martyam: perishable, vināṣī. Ś. All empirical objects are subject to the law of change.

sve mahimmi: on its own greatness, dāmiye mahimmi māhāmye vībhātāu. 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 apratiṣṭhī, anāśīta.

The last line reminds us of the Nāsadīya 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-asvam iha mahimety ācakṣate, hasṭi-hiranyam dāsabhāryam, kṣetrany ayatanānīti; nāham evam bravāmi, bravānītī 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 hā anyasmin pratiṣṭhītaḥ. The doctrines of para-tantra and pratītya-saṃutpāda are suggested by this passage.

Section 25

SELF-SENSE AND THE SELF

1. sa evādhostāt, sa upariṣṭāt, sa paścāt, sa purastāt, sa daksinātāḥ, sa uttarātāḥ, sa evādham sarvam iti, athāto 'hanahkārādēsa eva, aham evādhastrāh, aham uparīṣṭāh, aham paścāt, aham purastāt, aham daksinātāh, aham uttarātāh, aham evādham 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 ātmādesā eva ātmāvādāhastāt, ātmopariṣṭāt, ātmā paścāt, ātmā purastāt, ātmā dhākṣinatah, ātmottaratah, ātmavedam sarvam iti. sa va eṣa evam paśyam evam manvantara evam viyānān ātmā-ratir ātmā-kriḍā ātmā-mithunā ātmānandaḥ. sa svārād bhavati, tasya sarvesu lokēsu kāma-cāro bhavati, atha ye nyathāto vidūḥ, anya-rājānas te kṣayya-lokābh avantī. teṣām sarvesu lokēsu 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. Verily, he who sees this, who thinks this, who understands this, has pleasure in the self, he has delight 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 etasyaivaṃ paśyataḥ, evam manvānasya, evam viyānāta ātmataḥ prāṇaḥ, ātmata āstā, ātmata smarah, ātmata ākāśaḥ, ātmata tejah, ātmata āpaḥ, ātmata āvibhāva-tīrābhāvaṃ ātmato'nam ātmato balam, ātmato viyānam, ātmato dhyānam, ātmata cītam, ātmata sankalpaḥ, ātmato manah, ātmato vāk, ātmato nāma, ātmato mantrāḥ, ātmataḥ karmāni, ātmata ēvadām sarvam 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 ślokāḥ:
na paśyo mṛtyum paśyati,
nā rogam nāta dabhātām;
sarvam ha paśyaḥ paśyati,
sarvam āpnoti sarvāḥ.

iti. sa ekadhā bhavati, tridhā bhavati, pañcadhā
saptadhā navadhā caiva punaś ca kākādaśaṃ smṛtāḥ,
śatalḥ ca daśa ca kākāś ca sahasrāṇi ca viṁśatīḥ
āhāra-śuddhau satavo-śuddhiḥ, satavo-śuddhau dhrvau smṛtīḥ, smṛti-
lambhe sarvā-granthāνaṃ vipramokṣaḥ; tasmāi mārtāla-kāśyāya
tamasāḥ pāram darsayati bhagavān sanatkumārah: tam skanda
dvītākṣate, tāṁ skanda iti dvītākṣate.

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 vidūḥ. Ś.

One—He is one before creation. prāk śṛṣṭi-prabhedād ekadhaiva. The various numbers, three, five, seven, nine, etc., are intended to show the endless variety of manifestations after creation: sanstrīdādi-bhedair ananta-bheda-prakāro bhavati śṛṣṭi-kāle. Ś.

See Maitreya V. 2.
The Principal Upaniṣads  VII. 26. 2.

sattva-śuddhi: nature is pure. The reference, according to Ś, is to the inner organ, antaḥkaranaṣya. sattvasya śuddhir nairnāyam bhavati.

Sanatkumāra is said to be ‘bhagavān,’ as he conforms to the definition quoted by Ś.

उत्पत्तिम प्रालयां चायविक्षिप्तां नमो गतिम
तत्त्वं विद्युं निद्युं च यया न्यो ब्रह्मवान शी.

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.

VIII. 1. 2.  Chāndogya Upaniṣad  491

CHAPTER VIII

CONCERNING THE NATURE OF THE SELF

Section I

THE UNIVERSAL SELF WITHIN THE HEART

AND IN THE WORLD

1. hariḥ, ātm. ətha yad idam asmin brahma-pure daharam

punḍarīkaṃ veśma, daharo'smin antarākāśaḥ, tasmin yad antah,
tad anvēṣāti, tadd vā va vijñāsitavyam.

1. Hariḥ, ātm. 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: alcām, small. Ś.
punḍarīkaṃ: punḍarika-sadrām, like a lotus. Ś.
brāhma-pure: śārire, in the body. Ś. The body is deva-sadana or the temple of God.

vijñāsitavyam: sākṣāt-karaniyam, 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

śānyam hi paramārthasad adhyayam brahma manda-buddhān asaśāntaḥ. Pure being, devoid of all determinations, is often in Western thought mistaken for non-being (asaśānta). 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. tam ced bhūyāḥ, yad idam asmin brahma-pure daharam

punḍarīkaṃ veśma, daharo'smin antarākāśaḥ, kih tad atra

vidyate yad anvēṣāti, tadd vā va vijñāsitavyam 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
VIII. 2. 3.

6. tad yathea karma-jito lokah kshiyate, evam evamutra punya-jito lokah kshiyate. tad ya ihathamam anuvidyata vrajanty etamsa ca satyam kaman, te sa varseva lokseva akama-caro bhavati. atha ya ihathamam anuvidyata vrajanty etamsa ca satyam kaman, te sa varseva loksevaakama-caro 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.

akama-caro'svatantrata. Sa.
kama-caro bhavati: rajna iva sarvaahaumasyahaloke: He has like a King complete sovereignty in the world. Sa. 'Seeing the self impartially in all beings and all beings in the self, the aima-yahii obtains autonomy,' Manu XII. 91; see also B.G. VI. 20.

See the self in all beings and all beings in the self: there is no war...

Section 2

DIFFERENT FUTURE WORLDS

1. sa yadi pit- loha-kamo bhavati, samkalpada evasya pitaraah samutthishhanti, tena pit-lokena sampanno mahiyeate.

1. If he becomes desirous of the world of the fathers, by his mere thought, fathers arise. Possessed of the world he is happy.

Out of these kamas or desires, out of samkalpas or formative tendencies, the desired spheres are fashioned. mahiyeate: paityate vardhate va mahimamam anubhavati. Sa.

2. atha yadi mattr-loka-kamo bhavati, samkalpada evasya mataraah samutthishhanti, tena mattr-lokena sampanno mahiyeate.

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 bhrait-loka-kamo bhavati, samkalpada evasya brahtaraah samutthishhanti, tena bhrait-lokena sampanno mahiyeate.

3. And if he becomes desirous of the world of brothers, out

Our desires condition our future.
of his mere thought brothers arise. Possessed of that world of brothers he is happy.

4. atha yadi svāsya-loka-kāmo bhavati, saṃkalpād evāsyā svasārah sammuttiṣṭhāhi, tena svāsya-lokena sampanno māhiyate.

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, saṃkalpād evāsyā sakhiyāḥ samuttiṣṭhāhi: tena sakhi-lokena sampanno māhiyate.

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 ganda-mālā-loka-kāmo bhavati saṃkalpād evāsyā gandhamālāye samuttiṣṭhāhā, tena ganda-mālā-lokena sampanno māhiyate.

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. 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. 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, saṃkalpād evāsyā strīyāḥ samuttiṣṭhāhi, tena strī-lokena sampanno māhiyate.

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, yam kāmāṁ kāmayate, so'asya saṃkalpād eva samuttiṣṭhāhi, tena sampanno māhiyate.

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. S.

Section 3

THE SPACE WITHIN THE HEART

1. ta ime satyāḥ kāmāḥ anṛtāpi dhānāḥ, teśām satyānāṁ satām anṛtāṁ apīdhanām: yo yo hy asyeṭāḥ praṁti, 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 cāasyeṇa jīva ye ca pretā yac cānyaś idchāna na labhate, sarvam tad atra gatvā vindate, atra hi asyeṛte satyāḥ kāmāḥ anṛtāpi dhānāḥ, tad yathāpi hiranyāṇa-nādiṁ nīhilam akṣetrajñā upary upari sañcaranto na vindeyuh, evam evaṁ sarvāḥ prajā ahāh ahaṁ gacchantyā etam brahma-lokam na vindanti, anṛtena hi pratyūḍhāḥ.

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 Brahma-world while we are asleep: hṛdayā-kāśākyām brahma-lokam ahaṁ ahaṁ pratīryaham gacchantyā pṛti susupta-kāle na vindanti na labhante. S. anṛtana: by falsehood. Rāmānuja interprets pṛti to mean disinterested action, phala-kāmanā-rahita-karma and anṛta as its opposite, selfish work.
3. sa vā eṣā ātmā hṛdi, tasya iti eva niruktam hṛdy ayam iti, tasmād hṛdayam, ahaḥ ahaḥ vā evan-vit svargaṁ 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. hṛdaya-nāma nirvacana prasiddhyāpi sva-hṛdaya ātmety avagantaryam. Ś.

4. atha ya esa samprasādo-śmac-čarīrāt samutthāya param jyoitī upasamapadaya svena rūpenābhinispaḍyate, esa ātmēti houaça, etad amṛtam abhayam, etad brahmēti; tasya hā va etasya brahmaṁ 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.

śārīrāt samutthāya: rising out of the body. giving up the notion of the identity of the self with the body: śārīrātma-bhūvanāṁ pari-yajyeta arthāḥ. Ś.

5. tāṁ ha va elāṁ triṁś aksarāṁ sat-ti-yam iti; tad yat sat tad amṛtam, atha yat ti tan martyam, atha yad yam tenobhe yacchati yad otenobhe yacchati tasmād yam, ahaḥ ahaḥ vā evan-vit svargaṁ 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, vaśikaroti. 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.

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.
The Principal Upaniṣads

 Importance of Brahmacarya

1. atha yad yaṣṭaḥ ity ācakṣate brahmacaryam eva tat, brahmacaryena hy eva yo jñātā taṁ vインドate atha yad ity ācakṣate, brahmacaryam eva tat, brahmacaryena hy evastvāṁmanam anni

2. aha yat satrāyaṇaṁ ity ācakṣate brahmacaryam eva tat, brahmacaryam eva sata ātmanas trāṇam vインドate. aha yah maunam ity ācakṣate brahmacaryam eva tat, brahmacaryena hy evastvāṁmanam annividyā manute.

3. atha yah anāṣakāyaṇam ity ācakṣate brahmacaryam eva tat, eṣa hy ātmā na naṣyatī yam brahmacaryenam vインドindate; atha yah aranyāyanaṁ ity ācakṣate brahmacaryam eva tat, tad aras' ca ha vai naṣyaḥ cāraṇavaḥ brahma-loke triṣṭiṣyāṁ ito divi, tad aiṁ mādyan sarah, tad aśaṭhāḥ soma-savah, tad aparajītaḥ pūr brāhmaṇah, prabhuvimitaṁ hiṁśanmayam.

Knowledge. Verily, āra and nṛṣya are the two seas in the Brahma-world in the third heaven from here. And there is the lake Ārammādiya and there the tree showering Soma, there is the city of Brahma Aparajīta and the golden hall built by the Lord.

anāṣakāyaṇam; a course of fasting. It may also mean entrance into the unperishing, a-nāṣaka-ayana.

In the K.U. I. 3, the sea is called āra; according to Ś, aparajīta is not a city but a resting-place, ayutana.

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 eṣanā or ‘search.

satrāyaṇa with sat, the true and trāyaṇa or protection, mauna silence with manana, meditation, anāṣakāyaṇa with the unperishing from naṣ to perish, aranyāyaṇa with ara and nṛṣya, the two seas which are said to exist in the world of Brahmā.

4. tad ya evaitāv arañ ca nṛṣyā cāraṇavaḥ brahma-loke brahmacaryenāṃvindanti, teṣāṁ evaiṣa brahma-lokah teṣāṁ sarvesu lokesu kāma-cārō bhavati.

4. Only they who find the two seas Ara and Nṛṣya 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 hrdayasya nādyas, tāh pūṇagalasyāninnas tiṣṭhanti, suklasya nīlasya pīṭhasa lohitasyeti, asau vā adityāh pūṇalaḥ, esā suklah, esā nīlak, esā pīṭhah, esā lohitah.

1. Now as for these arteries (channels) of the heart, they
2. tad yathā mahātpatha ātata ubhau grāmau gacchatimāṁ 
cāmūṁ ca, evam evaita ādityasya raśmaya udbhau gac-
chitimāṁ cāmūṁ ca; amuṣmād ādityāḥ pralayante te 
āśu nādiṣu sṛptāḥ, ābhyo nādiḥbhayaḥ pralayante te 
muṣminn āditye sṛptāḥ.

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 yatraitāt svarṇaḥ samastah samprasannāḥ svapnāṁ na 
vijānati āśu tadā nādiṣu sṛpto bhavati, tāṁ na kaścana 
pāṃma sṛṣṭi, 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).

samastah: composed, upasāmr̥ta-sarvajā-laśvīdhaṅgikasām. Ś.
samprasannāḥ: serene, bāhyā-visāyā-samparka-janitah-kālasyābhāvāṁ 
samyak prasannāṁ samprasannāṁ. Ś.
svapnāṁ: dream, visāyākāravāhāṁ mānasam. Ś.
tejasā: light. saurā-tejāḥ: The light of the sun. Ś.

No evil touches him because he gets into his own nature: svā-rūpa-
vasthitataḥ. dehendriya-visāṣṭhe hi sukha-duḥkha-kārya-pradānena 
pāṃma sṛṣṭi na tu satsampannam svā-rūpavāsah. Ś.

4. atha yatraitād abalimānaṁ niśo bhavati, tam abhiśa 
āśinā āhuḥ jānāsi mām, jānāsi mām, iti; sa yāvad asmācchari 
ārañānto 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 yatraitād asmācchari niśa utkrānti, utkāraiv 
evā rasmitbhūv ṛēdhvāṇā vād, sa aum iti vā ha ita vā niśvāte. 
Sa yāvāt kṣēpyen manah, tāvād ādityam gacchati. etad vai khalu 
loka-dvāraṁ viśumāṁ prapadanam, nirodhavīduṣām.

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,

6. tad esa ślokaḥ:

1. ya ātmā anahata-pāṃma vijaro vimṛtyur viśoko vijīhiḥ 
trapasah satya-kāmah satya-samkalpaḥ, so viśetāyaḥ, so viśiṣṭaya 
vaiva sa sarvaṁ ca lokān āpnoti sarvāṁ ca kāmān. yaṁ taṁ 
ātmānam anvuyāta vijānati; iti ha Prajā-pati utṣaṁ.

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 
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. tadda hobhaye devāsura anubhūdhir: te hucṛh; hanta 
ātmānām anvīcchāṁ, yaṁ ātmānam anvisya sarvāṁ ca lokān 
āpnoti sarvāṁ ca kāmān iti; indro haiva devāṇām abhiśrava-vṛśa, 
virocana-sūrāṇām. tāṁ hā samvidānta va sami-kāṇi praṣā-pa 
-ti-sakāśam āyagmatuḥ.

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.

3. तप स्वर्गीयम विभागविकां सत्त्व किम इष्टात्वर्तम? तप हृदया प्रति व्यूँ किते इष्टात्वर्तम? तप हृदया प्रति व्यूँ किते इष्टात्वर्तम? तप हृदया प्रति व्यूँ किते इष्टात्वर्तम? तप हृदया प्रति व्यूँ किते इष्टात्वर्तम?

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. तप हृदया प्रति व्यूँ किते इष्टात्वर्तम? तप हृदया प्रति व्यूँ किते इष्टात्वर्तम? तप हृदया प्रति व्यूँ किते इष्टात्वर्तम? तप हृदया प्रति व्यूँ किते इष्टात्वर्तम?

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.

[The paragraph continues with further discussion of the nature of the self and the body.]
The Principal Upaniṣads VIII. 9. 1.

ananuvidyā vrajataḥ. yataḥ etad upaniṣado bhavisyanti devā vā asuraḥ vā, te parābhavisyantāḥ. sa ha śanta-hṛdaya eva virocanō surān jagāna. tebhya haitām upaniṣadaṁ pravacā, ātmaiveha mahāyānaḥ ātmā pariṣaryyaḥ, ātmānam evaiva mahāyānaḥ ātmānam pariṣaryam udbhau lokāḥ ānāmāṁ cānaṁ ceti.

4. Then Prajā-pāti 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 Virocanā 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 āpy adyātāadhādānam aśraddadhānam ayājāmānam āhūḥ, āsuro bateti; asurānāṁ hy ēśopaniṣat pretasya sarīram bhikṣayaḥ vasanenaśākāreneeti saṁskurvanti, etena hy amuṁ lokāṁ āsyaṁ 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.

bhikṣayaḥ: with perfumes, flowers, etc., which they have begged: gandha-mālyāṇḍi-lakṣaṇaḥā.

Section 9

INDRA FEELS THE INADEQUACY OF THE PHYSICAL THEORY

1. athāh hendro’prāpyaiva devān etad bhayam ādaśaṁ, yathaiva khalo ayam asmin sarīre sādhuvaśāṅkṛte sādhu alankṛte bhavati, svasane svasaṇāḥ, pariṣkṛte pariṣkṛtaḥ, eva evaṁ asmin anheṇāno bhavati, śāṁre śrānāḥ, pariṣkṛte pariṣkṛtaḥ; asyaiva śāṁsreyā naśan uṣṇa naśyati, ānāṁ ātra bhogyam pāṣyānti.

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, tīdy 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.

srāṇāḥ: one-eyed, ekā-Netra. Ś.

bhogyam: good, literally what is enjoyable.

2. sa samit, pariṇām punar evāya, taṁ ha praJayā-pāti uvāca, mahāvān, yac chānta-hṛdayaḥ prāvṛāṭiḥ sārdayam virocanēna, kim iścuḥ punaṁ āgama iti. sa hovāca yathāiva khalo ayam, bhagavāḥ: asmin sarīre sādhu alankṛte sādhu alankṛte bhavati, svasane svasaṇāḥ, pariṣkṛte pariṣkṛtaḥ evaṁ evāyaṁ asmin anheṇāndho bhavati, śāṁre śrāmāḥ, pariṣkṛte pariṣkṛtaḥ, asyaiva śāṁsreyā naśan anv uṣṇa naśyati, nānām ātra bhogyam pāṣyānti.

2. He came back again with fuel in hand. To him Prajā-pāti said, ‘Desiring what, O Mahāvān, have you come back, since you along with Virocanā 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, tīdy 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.

prāvṛāṭiḥ: pratagavān asi. Ś.

3. evam evāśa, mahāvān, iti hovāca, etam tv eva, te bhūyo ’nuvākhyasyāmi: vasāparāṇī duśāṅśi samvarṣiṇī sa hāparāṇī duśāṅśi varṣiṇi uvāsa, tasmāi hovāca.

3. ‘So is he indeed, O Mahāvān.’ Said he (Prajā-pāti), ‘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. yā evaṁ svāpne mahāyānaṁ carati esā ātmā, iti hovāca, etad amṛtam abhayam, etad brahmaṇī. sa ha śanta-hṛdayaḥ pra-
vavrāja; sa hāprāpyaiva devān etad bhayaṁ dādarṣa; tad yady, aṭīdāṁ śarīram anandham bhavati, anandahā sa bhavati, yadi srāmam asrāmā, naivaiso 'sya doṣena dusyatī.

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).

mahiyamānaḥ: (moves) happy.
aneka-vidhān svapna-bhogāṁ anubhavati. Ś. He experiences different kinds of satisfaction in a dream.

The dreaming self does not suffer from the defects of the body.

naivaisa svapnātmāsyā dehasya doṣena dusyatī. Ś.

2. na vadhenāsyā hanyate, nāsya srāmyena srāmāḥ, ghnati tu evainam, vicchādayantiśāprīyavetāv bhavati, api roditīva, nāham atra bhogyam paśyāmi.

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 unclothe him. He comes to experience as it were what is unpleasant, he even weeps as it were. I see no good in this.

vichchādayanti: unclothe, from the root chad.
v. vichchādayanti: 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. tam ha praśā-patir uvāca: maghavan, yac chānta-hṛdayah prāvṛājīḥ, kim icchan punar āgama iti. sa hovācā, tad yady aṭīdām, bhagavahā, śarīram anandham bhavati, anandahā sa bhavati, yadi srāmam asrāmā, naivaiso'sya doṣena dusyatī.

3. He came back again with fuel in hand to him. Praśā-pati said, 'Desiring what, O Mahavan, 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 vadhenāsyā hanyate, nāsya srāmyena srāmāḥ, ghnati tu evainam vicchādayantiśā aprīyavetāv bhavati, api roditīva, nāham atra bhogyam paśyāmi, evam evaiṣa, maghavan, iti hovācā etam tu eva te bhūya nuyākkhyāsīmi. vasāparāṇi

Section II

THE SELF IN SLEEP

1. tad yatratāt suptaḥ samastāḥ samprasannāḥ svapnāṁ na vijñāṇaṁ, eṣa ātmeti hovācā, etad amṛtam abhayam etad brahmaṁ, sa ha śaṅkā-hṛdayah pravārāja, ha hāprāpyaiva devān etad bhayaṁ dādarṣa, nāha khālo ayam evān sampraty ātmānām jānati, ayam aham asmīṁ, no evamāṁ bhūtāṁ, vināśam evāpi bhavati, nāham atra bhogyam paśyāmi.

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. tam ha praśā-patir uvāca, maghavan, yac chānta-hṛdayah prāvṛājīḥ, kim icchan punar āgama iti. sa hovācā: nāha khālo ayam, bhagavah, evān sampraty ātmānām jānati, ayam aham asmīṁ, no evamāṁ bhūtāṁ. vināśam evāpi bhavati, nāham atra bhogyam paśyāmi.

2. He came back again with fuel in hand. To him Praśā-pati
The self is not the undifferenced consciousness of deep sleep. It is the false infinite. Quietistic trance is not final freedom.

3. evam evaśa, maghavan, iti hovāca, etam tv eva te bhūyo' nuvāyabhāyasyāmi, na evānyatra itasmāt, vasāparāni paśca varṣanī. sa hāparāni paśca varṣaṁ uvāsa. tāny eka-saṭam sam-peduḥ. etat tad yad, āhuḥ eka-saṭam, ha vai varṣaṁ maghavaṁ prajāpatau brahmacaryam uvāsa. tasmaī 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.

THE SELF AS SPIRIT

1. maghavan, martyrāṁ vai idaṁ śarīram āttam mṛtyunā, tad asyāmytasyaśaśirāsyālamanā dhīśhānam, ālō vai śaśārīraḥ, priyāpriyābhāyām, na vai śaśaśirāsyā sataḥ priyāpriyāyor apiḥatir apiṣṭa, āśārīraḥ va vai santaṁ ma priyāpriye sṛṣṭaṁ.

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. aśārīro vāyuh, abhram, vidvut, stārayitunr aśārāṇy etāṁ. tad yatthātāṁ anumśād ākāsrā samāthāya paraṁ jyotir upasampadya śvena śvena rūpenābhinīśpadyante.

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 evaśa samprasādośmāc charīrāḥ samāthāya paraṁ jyotir upasampadya śvena rūpenābhinīśpadyante, sa utamāḥ puṇaṣaḥ, sa tāraḥ paryetī, jākṣaḥ kriṇaṁ ramamānaḥ svabhīr vā yānīr v ānāthīr vā nopajānam smarann idām śarīram: sa yāthā pravṛgya ācāraṇe yuṣāḥ, evam evaṁ asmin śarīre prāṇo yuṣāḥ.

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, dehāvipalakṣaṇam aṁmano ṛpaṁ. Ś. See S.B. IV. 4. 1.

4. atha yatratilad ākāṣam anu viṣaṇṇam caṣuḥ, sa caṣuḥ puṇaṣaḥ darśanāya caṣuḥ; atha yo veda: idām jīghraṇāti, sa ātmā gauḥāya gṛhṇān, atha yo veda: idām abhivyāharāṇi sa ātmā, abhivyāharāya vāk, atha yo veda; idām śrūvāni, sa ātmā, śrūvāṇaṇa, śrōtram.

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: idām manvāni sa ātmā, mano'ya daivaṁ caṣuḥ, sa va esa etena daivena caṣuṣaḥ manasālān kāmān pāyam raṃate.

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 tāṁ vā etāṁ devā ātmānam upāsate, tasmā

Indra lives with Praja-pati for a total of 101 yrs on and off to learn about self
VIII. 15. I.  
Chândogya Upaniṣad  
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 ātman, prajā-pateh sabhāṃ veśa praśadayē, yāso 'ham bhavāmi brahmanānām, yāso rājān, yāso viśām yaśo'ham anuprāpatiḥ; sa hāhām yaśasām yaśāh; ājñām adatam adatam śyetaṁ lindu maṁḥigām, lindu maṁḥigām.

1. Verily, what is called space is the determined name and form. That within which they are is the Brahma, that is the immortal, that is the self. I pass to Prajā-pati's assembly-hall and abide. 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, Brahma has no body and is subtle: asūrīnāt vā sūkṣmatvāc ca. Ś.

Brahman is untouched by concrete existences though they are all sustained by it.
The three castes of Brāhmaṇa, rājān and viś, are mentioned here. māṁḥigām: māṁḥigaccheyam. Ś.

Section 15

PARTING ADVICE TO THE PUPIL

1. tadd haitad brahmā prajā-patayā uvāca, prajā-patir manave, manuh prajābhyaḥ. ācārya-kulād vedaṁ adhiyāya yathā-vidhānam, gurūḥ karma (kṛtvā) atriśena abhīsaṁāśrita, kuṭumbe śhito, śucau dēse svādhya-yām adhiyānāḥ, dhārmikān vidadhat, ātmanī
The Principal Upaniṣads

The Aitareya Upaniṣad belongs to the Rg Veda and the Upaniṣad proper consists of three chapters. This is part of the Aitareya Aranyaka, and the Upaniṣad begins with the Fourth Chapter of the second Aranyaka, and comprises Chapters IV, V and VI. The preceding parts deal with sacrificial ceremonies like the mahāvrata 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 (Aitareya Aranyaka 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 prāna, life-breath is intended. (Aitareya Aranyaka II. 1-3). There are still others who care only for worldly possessions. For them the meditative worship of the Samhitā is intended. (Aitareya Aranyaka III).¹

¹ See Ś on Aitareya Aranyaka III. 1. 1.